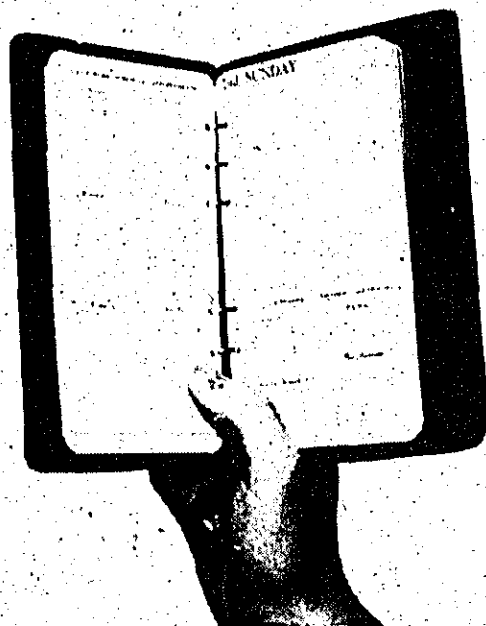


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CHRIST PREMINENT

General Superintendent Benner

THE WORK OF THE HOLY SPIRIT

A. F. Harper

A SIMPLE WAY TO REACH YOUNG PARENTS

The Editor

TELEVISION: GOOD OR EVIL?

Russell V. DeLong

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THE INNER CITY—"GOD'S GIFT TO THE CHURCH"

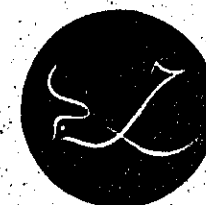
A. Roy Smith

BUILDING FOR YOUTH

Gene Hudgens

MOTHER'S DAY TRIBUTES

Mrs. B. Edgar Johnson



RICHARD S. TAYLOR

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MAY, 1966

Volume 41 Number 5

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Christ Preeminent

By General Superintendent Benner

THE "GOOD MINISTER OF JESUS CHRIST" will accept and maintain, as the fundamental basis of both the church and the ministry, the preeminence of Christ. To fail at this point will result in a distorted and inadequate concept of the call, the mission, and the message of the minister.

Hear again the sweeping words of the Apostle Paul to the Colossians concerning Christ: "All things were created by him, and for him; and he is before all things, and by him all things consist. And he is the head of the body, the church; who is the beginning, the firstborn from the dead; that in all things he might have the preeminence" (Col. 1:16-18).

With Christ preeminent, the call to preach will be sacred and irrevocable. Unless hindered by clearly providential circumstances, the preacher will not permit business or other secondary interests to encroach on his time and energy so that his effectiveness is weakened. Furthermore, he will feel his divine call to be "for life."

With Christ preeminent, the preacher's chief mission will be clear. He will share in the expressed primary burden of Christ—"to seek and to save that which was lost." While giving adequate attention to all phases of Christian truth, he will feel deeply the imperative of soul winning.

With Christ preeminent, the preacher will be in no doubt as to the primary gospel message—"Christ crucified," with the glorious accompanying truths of resurrection and return. Obviously, to preach thus he must "preach the word." The Word of God will be as a fertile field, the cultivating of which, by study, prayer, and meditation, will result in life, strength, beauty, and refreshment for his hearers.

Christ preeminent! This is "the alpha and the omega" of the Christian ministry.

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

A Simple Way to Reach Young Parents

IF A PASTOR wants one sure way of enlarging his constituency rapidly and of having an ever-ready reservoir of A-1 prospects to work on, let him push his Cradle Roll department.

Younger people may be reckless and worldly. Middle-aged people may be cynical and hard. But when couples in their twenties and thirties look down at that little bundle of mystery and promise they are more receptive to a wise approach from the church than possibly at any other time in their lives.

The young father suddenly becomes a more careful driver, a better workman; his shoulders are straighter. Yet inwardly he is vaguely troubled by the uneasy feeling that he is not living rightly. The mother is glowing with warmth and pride, yet stabbed with a new and piercing sense of responsibility.

Such parents naturally want the best for their children. They become interested in insurance policies, good schools, good doctors. A very large majority of them, even though they be far from God, have a secret, almost inbuilt anxiety about the religious welfare of their children. At least, even if this interest is dormant and inarticulate, it is susceptible to an awakening.

These eager and tender young people are often religiously naive, with little discernment about this or that church. They belong to the multitudes who suppose that all churches are alike, and one is as good as another. Consequently they are an easy prey for the charlatan and the cultist as well as a ready harvest for the evangelical soul winner. And too often the others get there first. A mother recently reported that letters from her daughter and son-in-law, who were settling down to the sober business of housing tiny tots, revealed that a new awareness of spiritual responsibility was awakening. The mother sensed that now was the time for someone to "move in." She wrote the facts to the pastor of the nearest church of her own denomination. Silence. Nothing happened. Yet something did, too; for a little while later an excited letter came telling of their joining the "church," and their happy involvement in it—one of the most pagan of modern cults. The pastor didn't come, but some "missionaries" did.

If a holiness pastor wants to avoid such tragic failure and loss, he will find the Cradle Roll the ideal, made-to-order point of contact. The young parents are naturally responsive to sincere interest in their children, especially the new baby. Never is it more true than in this situation that "a little child shall lead them."

The least the pastor can do is get in step with the promotional emphasis of this month, as outlined elsewhere in this issue. But this is but the beginning. Let him find a friendly, wise, compassionate, motherly, Spirit-filled woman (or women, in large churches) as Cradle Roll worker. Let him pray, and if need be fast, until he succeeds in his search. He may have other fine workers, such as a secretary, music minister, calling minister,

even a director of Christian education. But it is doubtful if he will ever select a worker with greater potential for lasting good than when he selects his Cradle Roll director.

The Bible the Battleground

IN A RECENT ARTICLE in the *Seminary Tower*, J. Ray Shadowens discusses a book by one Daniel B. Stevick, *Beyond Fundamentalism*. It is an attack on fundamentalism in general and the conservative view of the Bible in particular. One sentence should give some very sober second thoughts to anyone who might be tempted to surrender a high view of inspiration: "To succeed in shaking present-day defenders free from their loyalty to such an untenable doctrine as verbal inspiration, Stevick believes, will force them to admit the inadequacy of virtually every other theological belief treasured by evangelicals."

On the side one is tempted to point out an interesting inference in the critic's position. Evidently these "treasured" beliefs are taught by the Bible, and are invulnerable as long as the Bible is believed. These basic doctrines can be demolished, then, only by undermining confidence in the authority of the Scriptures: Such an admission that evangelical doctrine is an accurate interpretation of what the Bible teaches is really quite heartening. It is surely a switch from the clamor that the orthodox dogma is a misinterpretation of Scripture.

But let us not be sidetracked from looking the first implication squarely in the face. With unerring insight such liberals perceive that the Bible is the real battleground. The attack is not, "The Bible does not teach this," but, "Yes, we know this is what the Bible teaches, but the Bible is in error. Since it is a fallible book, it must be subject to the judgment of modern man." And on our part, let us never deceive ourselves into supposing that we can open this dike of faith and still keep out the floods of worldliness and unbelief.

Saviour, if My Feet Have Faltered*

Saviour, if my feet have faltered
On the pathway of the cross,
If my purposes have altered
Or my gold be mixed with dross,
O forbid me not thy service,
Keep me yet in thy employ.
Pass me through a sterner cleansing
If I may but give thee joy!

Have I worked for hireling wages,
Or as one with vows to keep,
With a heart whose love engages
Life or death, to save the sheep?
All is known to thee, my Master;
All is known, and that is why

I can work and wait the verdict
Of thy kind but searching eye.

I must love thee, love must rule me,
Springing up and flowing forth
From a childlike heart within me,
Or my work is nothing worth.
Love with passion and with patience,
Love with heart and mind and utterance,
Serving Christ my one desire.

—GENERAL ALBERT ORSBORN (R)

*Used by permission of the International Music Board, Salvation Army.

Television: Good or Evil?

By Russell V. DeLong*

SCRIPTURE: I John 2:15-17; II Timothy 2:15-16; Jude 4, 15, 17-25

No invention has made a greater impact on the home in the past twenty-five years than television. In this century, five major inventions have revolutionized living: the automobile, the airplane, air conditioning, radio, and television. We go farther from home and faster, live more comfortably physically, see more sights and hear more sounds.

Scan the yellow pages of a telephone book of fifty years ago. Look for automobiles, service stations, tires, airplanes, air conditioning, radio, and television. You won't find television, radio, air conditioning, or airplane listed at all, and not more than a page of automobiles and accessories. Look for these five inventions today and you'll discover a large percentage of the yellow pages given over to their announcements.

Living has changed.

Of the five, radio and television do more to affect the mind and morals.

In 1946 only 8,000 homes in United States had a television set. In 1963, seventeen years later, there were 65,000,000 TV sets in 51,500,000 American homes. TV stations have increased from 5 to 802.

Twenty years ago there were 40,000,000 radio sets. On January 1,

1965, there were 183,000,000 sets—118,000,000 in homes, 47,000,000 in automobiles, and 18,000,000 in business houses. Radio stations now total 4,412.

In addition, there are 44,290,000 phonographs.

So, with television, radio, and phonographs, the doors of our eyes and ears, leading to mind and heart, are being bombarded day and night.

Great increases in these inventions are also reported in most countries of the world. The big question is: Is the material seen and heard making us better or worse? Is the stuff making us richer and more moral or poorer and less spiritual? Should a Christian permit a television set in his home?

There are three possible answers:

1. No!
2. Yes!
3. Yes—with rigid controls!

There is much on TV that is good and much that is filthy, lewd, and vulgar. Should a Christian feed his soul on Hollywood motion pictures now being shown on TV? What about becoming addicted to the late Tonight Show and becoming fagged out for duties the next day?

And is it wise to permit children to watch hair-raising horror shows depicting murder, rape, burglary, and other crimes? Will not children be upset emotionally and adults become all burned out?

What about the constant example of smoking and drinking? And what shall we do about the variety shows of dancing, off-color jokes, and semi-nude displays? What does it all add up to?

Recently I saw a large advertisement on the front of a streetcar in one of our major cities: "Bring the world into your home. Tune in to TV channel ———." Well, that's what's being done. The world does come into our homes; but worse, into our hearts.

St. John said, "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world" (I John 2:15-16).

In addition to the preceding conditions, it seems to me that the greatest indictment against television is the waste of billions of hours of precious time by millions of people. And hundreds of thousands of these are church members who should be concerned about the spread of the gospel and the salvation of lost souls.

What about Christians who stay home Sunday evenings to see some favorite TV shows? And others who cut the midweek services and evangelistic services to follow their pet TV programs?

The purpose of life now seems to be entertainment—not service; fun—not faith. We must be amused. The modern motto seems to be "Enjoy yourself," even if it means the decline of the church, the damnation of our families, and the paganizing of our nation and world.

The television could do great good. It could spread the gospel of Christ faster and more effectively than any

other modern invention. Billy Graham's telecasts have been received by millions, and thousands have been won to Christ.

It would be terrific if there could be an "Hour of Evangelism" on Sunday nights nationwide and released around the world. Millions are not going to church. Millions are living in large apartment buildings where personal work is now prohibited. But television and radio can penetrate these barriers and bring Christ to millions. We must use modern media to reach them and thus attempt to meet the needs of our day in our generation.

So let's put more good programs on both television and radio.

Recently someone gave me a bit of prose which is a satire on the twenty-third psalm:

"The TV set is my shepherd. My spiritual growth shall want.

"It maketh me to sit down and do nothing for His name's sake. It requireth all my spare time. It keepeth me from doing my duty as a Christian because it presenteth so many good shows that I must see.

"It restoreth my knowledge of the world and keepeth me from the study of God's Word. It leadeth me in the paths of failing to attend evening worship service and doing nothing in the service of God.

"Yea, though I live to be an hundred, I shall keep on viewing TV as long as my set will work. It is my closest companion. Its sounds and its pictures, they comfort me.

"It presenteth entertainment before me and keepeth me from doing important things with my family. Surely, no good thing will come of my life because my TV offereth me no good time to do the will of God; thus I will dwell in the house of en-

*Evangelist; radio preacher for "Showers of Blessing," Radio Voice of the Church of the Nazarene. Used by permission of Nazarene Radio League; H. Dale Mitchell, executive director.

tertainment all the days of my life" (Author unknown).

In closing, permit me to ask the following pertinent, sobering questions:

1. Overall—is television an asset or a liability to you?

2. Is it making you stronger and richer morally?

3. Is it aiding or sapping your spiritual vitality?

4. Is it uniting or dividing your family ties?

5. Is it creating an unwholesome, worldly atmosphere in your home?

6. Is it keeping you from church services?

7. Is it causing you to neglect your obligations to Christ and His kingdom?

8. Are you spending too much time at the TV set and neglecting more important matters that would make your home better, your church stronger, and the kingdom of God larger?

If the honest answer to these eight questions is negative, you should resolve to discipline yourself and put first things first.

May God help you to do so.

A delicate area—
no place for carelessness

Pre-Marriage Counseling

By Milo L. Arnold*

FOR A PASTOR to discuss, in an intimate atmosphere the wonders of marriage with a young couple who stand together in the dawning of their most meaningful days is for him to enter with them into the experience and glorify it for them and for himself. It may well be the beginning of a splendid lifetime relationship between the pastor and the newly adult homemakers of his parish.

Pre-marriage counseling is a responsibility and privilege demanding the finest possible preparation on the part of the pastor. No man is completely prepared for it. This field of specialized work demands a continuing study, contemporary preparation, and diligent discipline.

These consultations should be serious hours of highly professional work. They should be conducted in the pastor's study rather than the home. Only the couple and the pastor should be present. The bride- and groom-to-be should come together, not separately. The well-prepared pastor can talk more frankly and effectively to them together and it is likely that his ministry to them will have double value because it is mutually shared. The discussion of their lives with them both will help them break down their own fears and establish a finer communication as they approach marriage.

An appointment for the consultation should be set at the time the wedding date and rehearsal date are set, so that all who are involved can plan toward it.

The date should be set sufficiently far ahead of the wedding to avoid making it conflict with the flurry of responsibilities which immediately precede the big day.

Obviously, the pastor's first consultation is at the time he is asked to perform the ceremony. At that time he must learn enough about the people and the situation to determine whether or not he should marry them. The actual pre-marriage consultation which comes later is what we wish to discuss at this time.

On some occasions a minister is asked to solemnize marriages on short notice. Sometimes this is because unchurched people of the community are ignorant of the fact that a minister should be consulted prior to stopping in to get married. On many occasions his opportunity for consultation is limited but he should always give his best ministry.

Of all the pastor's appointments, this is the most nebulous. He must deal here with problems people do not know they have, may not have, and may never have. If his counsel is effective they will possibly never learn that they needed it. They will never tell him if it helps them nor report to him if his counsel was not effective. He must try to prevent problems which they think will never exist and do it in such a way as not to produce problems by suggesting them. He must help two people who think they know all about each other become acquainted with each other in a hitherto unexplored area.

Couples do not come to the pastor asking questions about marriage, for they are too starry-eyed to see problems if the woods were full of them. No two couples have the same needs. No two have the same areas of ignorance, inhibition, or emotional disability. The pastor must appraise the situation and seek to deal with each couple as their need indicates.

By studying the factors relevant to success and failure in healthy as well as ailing marriages, we know that certain areas of the relationship are most often diseased. By probing these areas

lightly we usually find where the help is needed. We are listing a number of the most frequent areas of trouble, not in the order of seriousness nor frequency, but at random.

(1) *Immaturity.* Immature people, whether sixteen or forty, are poor marriage partners. The chronological age is much less important than the emotional maturity of the persons. The person who is hurrying into marriage to escape parents, schoolteachers, or any other dominating factor is too immature for happy life in the bonds of matrimony. The person who seldom finishes unpleasant tasks, seldom appreciates what others do for him or her, and takes kindness for granted will be a bad risk. The eagerness of love makes many immature people act temporarily quite maturely, but they will revert to immature conduct when marriage begins to become routine. It is painful for the pastor to tell them that one or both are immature and that they will need to overcome it by purposeful growing up, but it can often jolt them into the acceptance of responsibility. It is better to tell a young man that he is immature in the presence of his fiancé than to let him go into marriage unaware of it. Immature people are as a rule the most convinced that they are mature. Many unhappy marriages result from childish behavior on the part of grown people.

(2) *Cultural Differences.* To the eager lovers it seems irrelevant that they come from different sides of the track. Love forgets, as it should; but relatives, friends, and associates don't forget. The couple sometimes need guidance in keeping their relatives and backgrounds from becoming problems to them. The pastor must not reflect upon either family nor compare them, but simply help two people who love families which are different to love each other without hardship.

(3) *Religion.* In many weddings the pastor is dealing happily with two persons of his own parish and his task is simply that of encouraging them to establish a family altar, keep up their

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

church work, and grow in grace. On other occasions, however, he must help two people who have chosen to marry across wide fissures religiously.

Early love is blind to the seriousness of this problem, but later years brings out the deep imprint of childhood training and experience. It is not easy to set aside anything as deep-seated as religious convictions. Neither is it easy for one to give up all the friendships, associations and involvements in a church and feel at home in another.

(4) *Finances.* Love is a poor substitute for loaves and fishes. It is true that people can be happy while poor, but it is likewise true that asking two people to live too far below their accustomed standard can cause irritation. Some should wait about marriage until they are financially more secure. Some will not wait and must be advised about how to live within their means and avoid marital conflict under the irritations of limited resources. No pastor can tell people how to manage their business, but he can help them form a right attitude toward each other and toward their responsibilities.

(5) *Relatives.* The birth of a new home is often painful to one or both of the homes which give it birth, and in such cases it may be doubly painful to the emerging marriage. Often a pastor can help the couple to keep a full appreciation of, and respect for, their parents while guiding them in freeing themselves from undue domination. Every couple continue to need relatives, but they must never allow their marriage to be endangered by them.

(6) *Household Habit Patterns.* The parties to a marriage often come from homes where the climate and attitudes differ greatly. In some parental homes chaos reigns, while in others culture is queen. If the home backgrounds differ seriously, the new marriage must be protected by helping both persons arrive at a wholesome way of creating the climate of the new home.

(7) *Sex.* Young people coming to marriage these days are much more conversant about sex than were their

parents. However, much of their information has been undocumented and is faulty. A few might be ignorant of common sex practices but many are ignorant of the emotional factors involved. A pastor by humble, frank counsel can help them form a hallowed, reverent, and meaningful attitude as they approach their years of sharing each other's lives. The pastor must himself be well-informed and his approach must be not only intelligent but humble, reverent, and lofty.

(8) *Existing Pregnancy.* In the average community the pastor will have this to deal with in at least one marriage in six. It may appear among the very young or among adults. Whatever the age of the involved persons, they need expert help. Each case must be handled on its own merit.

The pastor must accept the fact that the people have done wrong but that his duty is not one of judgment nor punishment. His is one of redemption and healing. Sin has its own way of inflicting punishment.

Often the couple are so panic-stricken that they cannot make an intelligent decision. Some give no thought to anything other than a wedding as an escape. In many cases this is best, but on some occasions it would but add another mistake to lives which are already badly damaged.

Many couples who should and do proceed with marriage are likely to go through life associating the ugliness of their shame, fear, and guilt with the intimacy which produced it. The pastor must help them preserve a right attitude to their sex responsibilities and privileges lest their later years be less than happy together.

Pre-marriage counseling is seed sowed and left. The pastor will not live long enough to see it fully tested. He cannot dig up the seed to see if it is growing effectively. He must do his best and leave it with God and the people he serves. Some with whom he tries most seriously will fail and some who succeed would have made good without his help. However, far down the years when oc-

asionally parents of grown children ask him to come and marry their children, with a special request that he talk to them as he talked to the parents a quarter of a century ago, then he begins to see some reward. When happy couples, parents of happy children, come to thank a man for the guidelines he gave them and the counsel he shared in their lofty hour, then he knows it pays.

No pastor is adequate for this work save as he prayerfully, studiously, and incessantly seeks to improve his ability. He must remember that he is always

walking a hallowed place in the lives of others. He must give himself unstintingly and must love people sincerely. He must keep the confidence of others, so that what is said in counsel is never spilled into the ears of any man, not even a fellow pastor. When a pastor walks the fragrant path of life where lovers walk and flowers are fragrant and love is eager, he must be worthy and clean. He must be stalwart and sincere, humble and warm. He must be godly, for he is a pastor of people who trust him and invite him into the wonders of their most lovely experience.

A neglected mission field

The Inner City—"God's Gift to the Church"

By A. Roy Smith*

A SPIRIT OF COMPASSION was introduced into the world by Jesus that went far beyond the requirements of the law, a spirit of love that has never been lost. His teachings and His example made men aware of the needs of others. The hungry He fed, the ignorant He taught, the sick He healed. No one ever came to Jesus and was denied His help.

Jesus' parable of the last judgment placed the basis on which the righteous were separated from the unrighteous upon whether or not they had fed the hungry, clothed the naked, welcomed strangers, and visited the sick and imprisoned. So concerned was Jesus for the needs of the unfortunate that He said, "Truly, I say to you, as you did it to one of the least of these my brethren, you did it to me" (RSV).

*Pastor, Lancaster, California.

May, 1966

This spirit of compassion and concern for the unfortunate was carried over into the Early Church. To meet the needs of the unfortunate, the first positions of leadership were formed. Deacons were appointed to help the apostles and to administer aid to the poor. The Church from the beginning accepted the responsibility of caring for the needy. Both in spirit and in practice the Early Church maintained the charitable teachings found throughout the New Testament. Shelter was given to the homeless, the hungry were fed, the naked were clothed, hospitality was extended to strangers. The sick and unfortunate were cared for, victims of persecution were given help, and an attempt was made to meet every form of need—whether physical or spiritual. This spirit of compassion has continued over the centuries.

In this tradition, early Nazarenes believed that their *raison d'être* was twofold: to "enter an open door" of ministry unto the poor and neglected, and to preach a gospel of "full salvation." The first *Manual of the Church of the Nazarene* stated that Nazarenes were "convinced that the Gospel should be especially preached to the poor. That God called them to go into the poorer parts of the cities, and into neglected places, and by the power of the Holy Ghost create centers of fire."

Today's interest in the church in the inner city is rooted in this historical concern for the poor, the unfortunate, the hungry, the dispossessed.

A NEW FRONTIER

Within the last few years a new frontier has emerged from the graveyard of the Protestant church. This graveyard has come to be known as the "inner city." The inner city is not necessarily located in the very heart of the city, but is said to be any urban residential neighborhood which has become extremely deteriorated.

To better understand what the inner city is, a brief description is given. First, the area is characterized by a concentration of poor people. Immigrants settle here because of their economic plight. Rural workers hopeful of economic advantage in the city move to this area of the city first. The migrant workers also find cheap living quarters here. Often the jobless are forced into this area to find shelter with their meager welfare assistance. Then there are those who have grown up in such areas and have no incentive to better their existence. Secondly, the area is characterized by a concentration of economic, social, and spiritual problems. The people of the inner city bring many problems with them when they move into the city. Once they get there they have many outside problems forced upon them by the very nature of the community in which they live.

Some of the problems which the church can help solve in the inner city are noted in a lengthy quotation from

David W. Barry's article on "The Task of the Church in the Inner City:" "The families that fall apart because they have no spiritual center and no picture of how a loving God intended his children should live together, the youth without moral standards or purpose or goals, the drab conformity of an urban culture which deals with humanity as masses and not as individuals, the conflict between groups based on language or color, the clamoring voices telling urban man that satisfaction is to be sought and found only in material possessions, the denial not only of opportunity but even of human acceptance and human relationships to large groups—all these, whose fruits are delinquency and divorce and mental illness and narcotics addiction and alcoholism—all these illnesses are fundamentally spiritual problems, problems of values and understanding, and ideals and morals, and they will never even be diagnosed, much less cured, if the church is not at work in the inner city communities where these problems are piled up."*

WHAT SHOULD THE CHURCH BE?

There has been a debate of some standing about what the purpose of the inner-city church should be. For a time it was held that the church was to be a social agency meeting the needs of these people when other agencies failed to show any concern. Recently the emphasis has rightly been on the church in the inner city being the church. It must be a place where the Word is preached, sacraments are administered, education is given in the Christian faith to both children and adults, and a place where professing Christians come together as a witnessing community. In short, these people as well as any others need to be confronted with Jesus Christ as Lord, so that they can make a commitment of life to Him. This goal must be primary in the inner-city church.

The need for the church to be the church does not eliminate the social

*Quotations from *Cities and Churches*, edited by Robert Lee (Philadelphia: Westminster Press, 1962), pp. 140-41. Used by permission.

The Nazarene Preacher

concerns of the community, but it sanctifies them. Mr. Barry says that "... the Christian witness almost inevitably demands the performances of services to individuals and families ... but the services are a believing fellowship in action; they are not a substitute for the fellowship itself."* The church should thus find itself in a host of community activities. These activities should be an attempt to make the Gospel relevant to the massed needs of men in their urban "house of fear." The need for the church in the inner city is the need for a ministry to these people with a concern for the welfare of the whole man—body, mind, and soul.

God's Gift Both Ways

How can the inner city be a gift of God to the Church? The gift must be sought in a strange place—among the problems of the inner city. The gift of the inner city is a challenge to the Church which can be met only by Christ's power, not by our own.

The inner city is a place where the evils of society are compounded. The basis of survival is the natural selfishness of man. The instinctive question of everyone here is, "What can I get out of it?" From the earliest childhood self-preservation is learned to be the basic way of life. A woman will come to the church for help when she is about to lose her welfare assistance. She will sob about her welfare investigator, who is mean and contemptible; about her landlord, who notified welfare that she had a phone in her house against welfare regulation. She will forget, however, to mention that she herself held a job illegally for several months while receiving welfare benefits in order to get enough money to buy a new television. Conscience has come to mean only one thing for such people, "What can I get out of it?"

People in the inner city live in fear and anxiety. There is the daily fear of injury to children in the streets. There is the anxiety of losing one's job and the constant threat of poverty. People live next to each other in large

apartment buildings and don't know or care who their neighbors are in the same hallway. They merely exist together with walls of distrust built between themselves. Each is fearful of being a real person and thus does not treat others as such. These folk treat each other as things, and are treated the same wherever they go—in the clinic, the school, or agency they are only numbers. The inner city is a place of blight and confusion, an area of personal despair and social tragedy.

With the clarity of such problems the Church is left with two alternatives: either to run away and admit failure or to ask God to open up new insights for the whole church through the problems of the inner city. The Church must see as its responsibility and gift, not the solutions of all the city problems, but the proclamation of the only answer to the city—that God has redeemed the city in Christ and claims it for His own. "God shows his love for us in that while we were yet sinners Christ died for us" (Rom. 5:8, RSV). Christ has made it possible for people to turn to God without fear. It is the Church's task to make Christ known and accepted in the city.

The gift of God that comes to the Church through the problems of the inner city is that the Church is shown once and for all that there is no final answer to human misery except Christ himself. The inner city also brings the Church face-to-face with its own failure and with the needs and despair of men who live without Christ. This gift also forces the Church to seek new and old methods of witnessing which will make known the lordship of Jesus Christ.

Our concern must take in the inner city. In earnest prayer we need to conquer the city neighborhoods of dire poverty for Christ. Ours must not be fear that excludes love, but love which casteth out fear. And in the words of George W. Webber, "If the churches do not struggle with such issues, the gospel stands in danger not so much from the world as from the church itself."

A sensible way for the Church to capitalize on the creativity and impressionability of teen-agers

Building for Youth

By Gene Hudgens*

DID YOU EVER VISIT the room of a teen-ager? Teen-agers don't just let everybody in. You have to have an invitation. A rare and wonderful treat it is, though, like nothing else in the whole field of furnishing and decoration. Such a visit is a necessary prerequisite for credentials to design youth facilities in a church.

For young people, you see, are a rare breed. They just don't think like everybody else. Things which are taken for granted by oldsters who sit on building committees are big issues with the kids. And to them, environment is important. Oh, it doesn't have to be plush and extravagant. They haven't been stricken so severely with the "Keep up with the Joneses" fever. But it does have to be individualistic. It has to reflect them as a group.

Their individual rooms at home all start with a few basics—a bed, a chair or two, a dresser and lamps, and especially a mirror. But from here you might have anything from school pennants to stuffed animals and from troll dolls to the Bible motto. The teen-ager's room is his own, though, and a very private sanctuary.

This gives us the clue to providing space for young people in the church. While it will be a part of the overall plan of the church with the same basic stuff which rooms are made of, it should represent the particular group and what the young people think is important.

What this means is that the young

people themselves should be given a hand in the planning of their facilities. This does not mean that they should have a free rein and be allowed to paint it any color or provide any design and decor they want or desire. Heaven forbid! It does mean that they will be brought in on the planning and have a say-so in the color scheme, decoration, and room arrangement.

This can be a very real Christian learning experience both in the functioning of the democratic and congregational operation of the church and also instruction in how to please Christ in even such mundane decisions as these.

At no age in their lives are these young persons more impressionable to their environment. This gives us the second clue to building for them. Our basic goal is to keep before them the vision of greatness exemplified in the person of Christ. This aim ought to pervade everything connected with the youth department, including the building and environment. Their room should reflect the teen-age point of view, but only as it is subservient to Christ. Even non-Christian young persons being brought in should immediately discern that this is a spiritual environment.

Several churches I know of have purchased older houses near the church facilities, and have turned these into youth facilities. What a time the young people have redecorating and fixing up their own quarters! They will be all the more ready to invite others to be a part of their "gang," having participated in paneling the walls and hanging the

pictures. The young people of Muncie First Church dug out the basement of the older parsonage next to the church for a recreation room. They will doubtless be more excited about its use, having labored hard and long in its development.

As to the actual specifications, we generally think in terms of fifteen square feet of space per pupil in the Junior and Senior High departments, with seven to eight of these being in the assembly area and eight to ten square feet in the classroom. Junior High Departments work best with a central departmental room and adjoining smaller classrooms. Senior high groups need a central meeting place also, and then may be taught either in smaller groups or as a unit. Soundproofed folding doors can be used more effectively here than in other areas, particularly children's areas where they are not recommended.

For junior highs, minimum class size should be 10' x 12'; maximum, 12' x 13'. For senior highs, minimum class size should be 12' x 15'; maximum, 15' x 17'. An oblong room 15' x 30' used for high school assembly and divided with two folding doors makes three 10' x 15' classrooms.

A fireplace is a nice focal point if possible. Certainly a worship area at the front with simple but meaningful placement of a religious painting or the Bible adds to the effectiveness.

Other items which ought to be included are a browsing table with good youth books, a tract and pamphlet rack with suitable messages for young people, both in their personal lives and for witnessing. Plenty of provision for chalkboard and tack board should be made, both in department rooms and in

classrooms. Likewise outlets and storage for audiovisual aids, which are a must for effective youth teaching and programming.

Individual chairs, metal legs with wood or heavy plastic seats, are best. A writing arm provided will also be useful in the classroom areas. Plenty of storage will be needed.

As much attention should be given before decorating to ways of keeping the building looking nice as in how to get it looking that way. Vinyl-base paints may be all right for ceilings and upper walls, but a sprayed-type Flok-tone or Zolatone paint should be used from chair-top height down. Young people are "scuffers." Their feet don't always stay on the floors.

Likewise, a chair railing ought to be placed around the entire facilities of youth, separating this paint from the upper, lighter, vinyl-base tones. Young people are also notorious "chair lean-backers." Many are the scarred church walls which bear testimony of this.

Use good fluorescent lighting. If possible, a rug on the floor will not only help with sound, but will condition the atmosphere for the more serious activities which will transpire there.

While gymnasiums, as such, are definitely not recommended, attention needs to be given to a game room or recreational area somewhere near the church where table tennis, volleyball, and other good recreational activities may be scheduled.

When the young people have had a hand in fixing up their rooms, plan for a service of dedication in which they pledge both the facilities and themselves to the use of the Lord Jesus Christ, and the upbuilding of His kingdom.

There is nothing outside of the reach of faith except that which is outside the will of God.—Selected.

*Director of Christian education, First Church of the Nazarene, Detroit, Michigan.

Revival Momentum

By J. V. Wilbanks*

AS A BOY, in North Little Rock, Arkansas, our home was by the Missouri Pacific Railroad tracks down by the depot and freight yards. My father himself was a railroader and we had moved into this vicinity for the sake of his occupational convenience. The long freights made up in this yard, and the huge engines were coupled to the train not a hundred yards from our house. How thrilling it was to watch these great steam monsters start a train consisting of a hundred cars!

There's a lot of weight in a column of iron vehicles one mile long, and the train had to be started slowly. As a boy railroad enthusiast I used to walk up to the engine and watch the enginemen as they went about their duties. I admired them and thought they were great fellows. How dexterously and skillfully the engineer would ease the throttle open on those giant engines! And how quickly and easily many times the great driving wheels would suddenly slip and spin, losing all traction, and the engineer must quickly close the throttle and start all over again! You see, he had to get some momentum in the long train, and it wasn't easy to do. But after he once got the train to moving, it was somewhat of an easy task to accelerate the speed, and in another fifteen or twenty minutes the engine and long train would be racing down the tracks at sixty miles per hour.

Getting revivals started is somewhat similar to moving a long freight

train. We call an evangelist and start a meeting. The church is inept and sluggish spiritually. We hook the power unit onto the motionless train. The evangelist (engineer) eases the throttle open and skillfully attempts to get the train moving. Sometimes he succeeds, and eventually the train goes roaring down the tracks. We have had a good revival. Other times our success is not so apparent. We couple up the engine. The engineer opens up the throttle, and the engine roars away—leaving the train far behind! Something happened to the coupling. Perhaps we didn't take enough time to get some momentum in the train, and the coupling snapped.

I was interested in a recent article in the *Flame* magazine (British Nazarene periodical), by Maynard James, the editor (September-October, 1964, issue). On page 25, under the caption of "Editor's Travelogue," he makes these candid and pertinent observations:

"It seems to me that many of our Nazarenes have become so familiar with what are called 'revivals' (usually held twice a year) that these important events have almost become mere denominational items in a crowded church calendar. This is the kind of thing that is bound to bring that 'hardening of the arteries' which, said General Superintendent Samuel Young at Portland, has already begun in our Zion."

This is not a caustic and condemnatory remark from an outsider, but a frank and fair appraisal by a great preacher and writer in our denomination.

Mr. James thinks that something more drastic must be done if we are to realize the kind of spiritual progress that we desire in our revival efforts. He says further:

"If ever I return to the U.S.A. I think I will insist on the following conditions before holding any more 'revivals' in our churches:

"(1) Begin on a Sunday with the usual preaching services. This would give me the chance of seeing and talking to most of the church members on the first day.

"(2) The next six days (Monday to Saturday) to be given exclusively to public prayer meetings, morning and evening, conducted by myself.

"(3) The following seven days (Sunday to Saturday) to be in the nature of a holiness convention for God's people, Christian workers and leaders in other denominations to be warmly invited to this convention.

"(4) The final eight days (Sunday to Sunday) to be an evangelistic, all-

out effort by an awakened and revived local church to bring sinners to Christ.

"The above programme would mean my giving four consecutive Sundays to the same church. This might seem strange and unconventional to many pastors. But after six visits to the U.S.A. I am convinced that something drastic must be done in the way of a protracted effort if our churches and ministers are to be signally blessed by 'revivals.'"

This is a challenge to us for spiritual progress. The challenge is to local churches, but it seems to this writer that even groups of Nazarene churches could well accept such a challenge by engaging in city-wide revival efforts following this type of plan. One thing is certain, we could not lose by accepting such a challenge, and the probabilities are that we would greatly benefit by such a response.

Shall we, as American Nazarenes, accept the challenge? Let's get some revival momentum!

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

"Over the River to Charlie"

By Russell T. Allen

"Incensed, Charlie?"

That is, did Charlie ever become incensed with righteous indignation over the evils in society in his day, or did he become involved in any disputes, or was he ever impassioned about any particular subjects? The answer to all these questions is, "Yes."

May, 1966

Oppression of the Poor

In regard to the social ills prevalent, he was much opposed to the exploitation of the poor by the rich. Spurgeon said in one sermon, "But, my friends, I am inclined to think that our class sins are the most grievous. Behold this day the sins of the rich! How are the poor

(207) 15

*Colorado Springs, Colorado.

oppressed! How are the needy down-trodden! In this age there is many a great man who looks at his fellows as only a stepping stone to wealth. He builds a factory as he would make a cauldron. He is about to make a brew for his own wealth. Pitch him in! He is only a poor clerk who can live on a hundred a year. Put him in! There is a poor timekeeper; he has a large family; it does not matter, a man can be had for less; in with him! Here are the tens, the hundreds, and the thousands that must do the work. Put them in; heap the fire; boil the cauldron; stir them up; never mind their cries. The hire of the laborers kept back may go up to heaven; it doesn't matter. The millions of gold is safe. The law of demand and supply is with us. Who shall interfere?"

Drunkenness

He saw the evil of drunkenness to society at large and he himself was a total abstainer, as attested by his life and influence thrown behind the Tabernacle Total Abstinence Society. He wrote the society one day commending their work and in closing said, "Go in for winning real drunkards, and bringing the poor enslaved creatures to the feet of Jesus who can give them liberty." Then he signed the letter, "Yours teetotally, C. H. Spurgeon."

The Bible and Schools

He fought against taking the Bible out of the public school system. The public mind "was considerably agitated at that time by the action of the school board in reference to religious teaching in their schools; some wanting to exclude the reading of the Bible from them, and so deprive the upgrowing population of the use of the best book in the language." A large meeting was held in Exeter Hall by the citizenry.

Charlie was quite exercised by the attitude of the school board and delivered a fiery oration on the subject, after which the matter was dropped and the

Bible stayed in the schools. William Northrup, who recorded the event, states that it was only because of Spurgeon that this came about.

Slavery

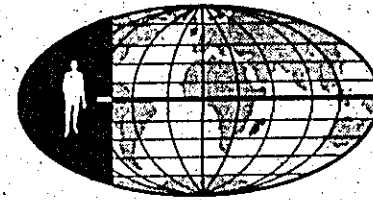
Charlie denounced slavery so much that his sale of sermons, which had been very popular in the American southlands fell off alarmingly. Since the sale of his sermons went into the support of the Pastor's College, it became a major crisis. Spurgeon did not recant although an American newspaper sought to slander him. The paper said Charlie edited his sermons to the South so as not to offend the wealthy slave owners. This incensed Charlie. He responded, "I do from my innermost soul detest slavery anywhere and everywhere, and although I commune at the Lord's table with men of all creeds, yet with a slaveholder I have no fellowship of any sort or kind." He went on to say, "If any think me capable of such double dealing [as editing sermons to the U.S. South], I doubt not that they judge of me by themselves and from such persons esteem is not desirable."

Heresy

Did Charlie ever have troubles with other churches? Yes. He got into disputes especially over the issue of baptismal regeneration. He preached his now famous sermon on the subject in 1864, and Jesse Page says a storm of protest broke out all over the country in Anglican churches. Among other things, he called the Sacramentarian preachers "cravens"—which means cowards—and said they held a creed they obviously did not believe at all. He rebuked them for teaching outright lies. In a sermon Charlie said, "Some say baptismal regeneration is a lie. So it is! It is a lie so palpable that I can scarcely imagine the preachers of it have brains in their heads at all. It is so absurd, upon the very face of it, that a man who believes it puts himself below the range of common sense. Believe that every

(Continued on page 45)

The Nazarene Preacher



The PASTOR'S SUPPLEMENT

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

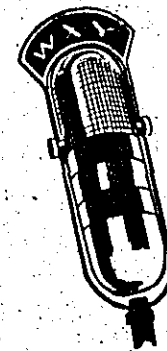
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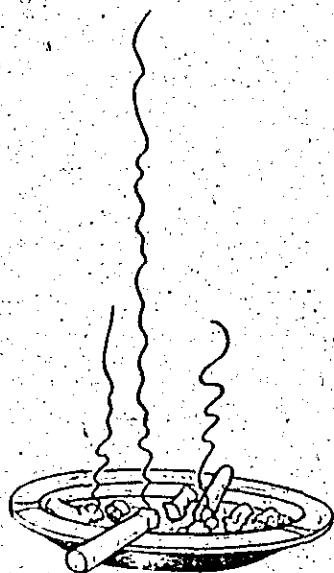
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Alert your Young People to the Harmful Results

A study of the book *Alert Your Conscience*, by Andrew G. Hanners, will provide factual, spiritual reasons for abstaining from the use of alcoholic beverages, narcotics, and tobacco.

Mr. Hanners is an elder in the Church of the Nazarene. He has served as Director of Education, California Council on Alcohol Problems, since 1954 and is a graduate of the Institute of Scientific studies for the Prevention of Alcoholism. Presently he is also serving as president of the Association for the Advancement of Instruction About Alcohol and Narcotics.

UNIT 315.10a, "Youth and the Problem of Narcotics"

TEXT: *Alert Your Conscience*, Hanners

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NEW BASE FOR EDUCATIONAL BUDGETS

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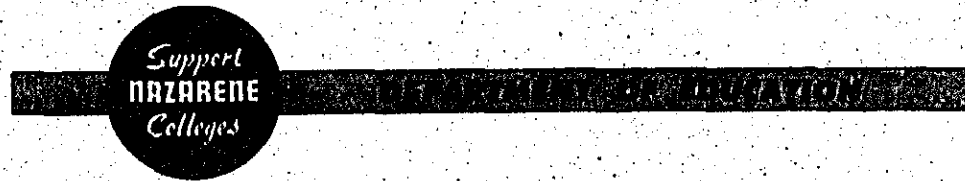
Following an extensive study of the data which indicates the need for ten million dollars for new facilities to serve present enrollments, and at least eight million dollars more to serve anticipated enrollment increases in the next eight to ten years, we recommend that all districts establish a minimum goal of 5 percent of all monies paid to local interests (exclusive of building fund and debt reduction), as a basis for the support of the operation needs of the college.

3. Bible College

That at the earliest possible date from 1964-68, a Nazarene Bill

The current

- ▶ This action of the 1964 General Assembly sets the minimum goal for giving to the operational budget of the zone college.
- ▶ This goal is calculated as follows: Add columns 1 and 2 of pastor's report form; subtract this sum from column 9; multiply this difference by .05, and this is the church share.
- ▶ Some districts allocate larger budgets to churches financially stronger but usually even the newest baby church should pay a token budget to every vital interest.
- ▶ With the start of the new colleges, existing colleges will need increased support—they will continue to carry the heavy enrollment loads.
- ▶ New zones will need the 5 percent to build up an operating fund to carry them through lean years when income from students will be low.
- ▶ The current fund support is a necessary lifeline for the college. In addition they must make capital fund drives to provide necessary buildings.



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An Objective Viewpoint

A COURAGEOUS pastor retained a marketing research agency to analyze why his suburban church was declining. The report made an interesting column for Hiley H. Ward, religion writer for the *Detroit Free Press*.

With his permission we pass along some of the findings, mindful of a scripture, the words of Jesus, that "the children of this world are in their generation wiser than the children of light."

Growth Rate Stunted

The church under examination had dropped off in its rate of growth. The survey sought some of the answers. It did not get into the spiritual factors which can build or empty a church depending upon the leadership and the degree of response kindled in the people.

At the outset, the experts found the church had a poor visual image. It was a new building in a good location, but the church sign was inadequate and it had no lighting at night.

Worse, the Sunday school facilities—building, staff, and program—were inadequate to challenge and hold the teens.

The sanctuary acoustics were poor. The choir sang more to blank walls than to the pews. Also, there was an inadequate P.A. system, so the pastor's sermons put people to sleep in the back.

No "Selling" Program

The major failure in the "marketing" view was the lack of preselling, selling, and reselling.

In the first category, the church did no advertising, had no brochures, no newspaper relations, no radio-TV spots—nothing to identify and lift up the name of the church.

It was pointed out that the preselling is invaluable in attracting interest and in preparing the way for

the personal contact in visiting. It has been likened to the steeple bell which summoned the people to church in the old days.

In the area of "selling," the survey showed that visiting couples and families were interested in the Sunday school facilities and general church activities. (A recent survey by the University of Pennsylvania among old-line churches showed that denominational preference now is the last of five reasons why persons join a church. The first: Activities.)

The survey reflected a feeling against long preaching services, which it was felt kept people away.

In this particular situation it was suggested that two morning services with Sunday school between might be best. This would encourage families to attend both together.

The importance of music in drawing and keeping a congregation was underscored. It was pointed out that, while the Graham crusades are marked by strong (never long) preaching, important factors behind the success of the campaigns are an advertising and public-relations program, put on by a commercial company, and a massed choir with soloists.

A Top Radio Program

Also cited was the pull of the Mormon church program from Salt Lake City built around a brief, to-the-point sermon and inspirational singing.

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HOME MISSIONS STATISTICS

The record of growth compiled in the assembly year of 1964-65 as compared to the record compiled for 1963-64 is given below.

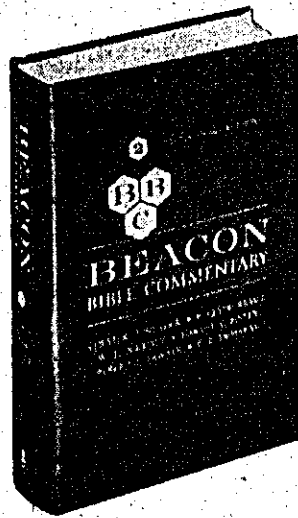
In our drive for home missions, we have organized eighty-three new churches since the General Assembly of 1964 through December 31, 1965.

	1963-64	1964-65
Total number of churches, end of year	4,877	4,887
Net gain in membership	7,238	6,554
New churches organized	83	52
Churches dropped	55	42
Net gain in number of churches	28	10
Districts with no increase in number of churches	44	52

REMEMBER THE RURAL AND SMALL-TOWN CHURCH

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- ② The rural ministry is a challenging service. The pastor of a rural church has the opportunity of living close to his people, sharing in their joys and sorrows.
- ③ Rural areas offer a real evangelistic opportunity. While other denominations abandon the rural areas, we must and can enter in to win the lost to Christ. In many rural areas the percentage of unchurched is large. Out of those unchurched homes can come our pastors and missionaries for tomorrow.

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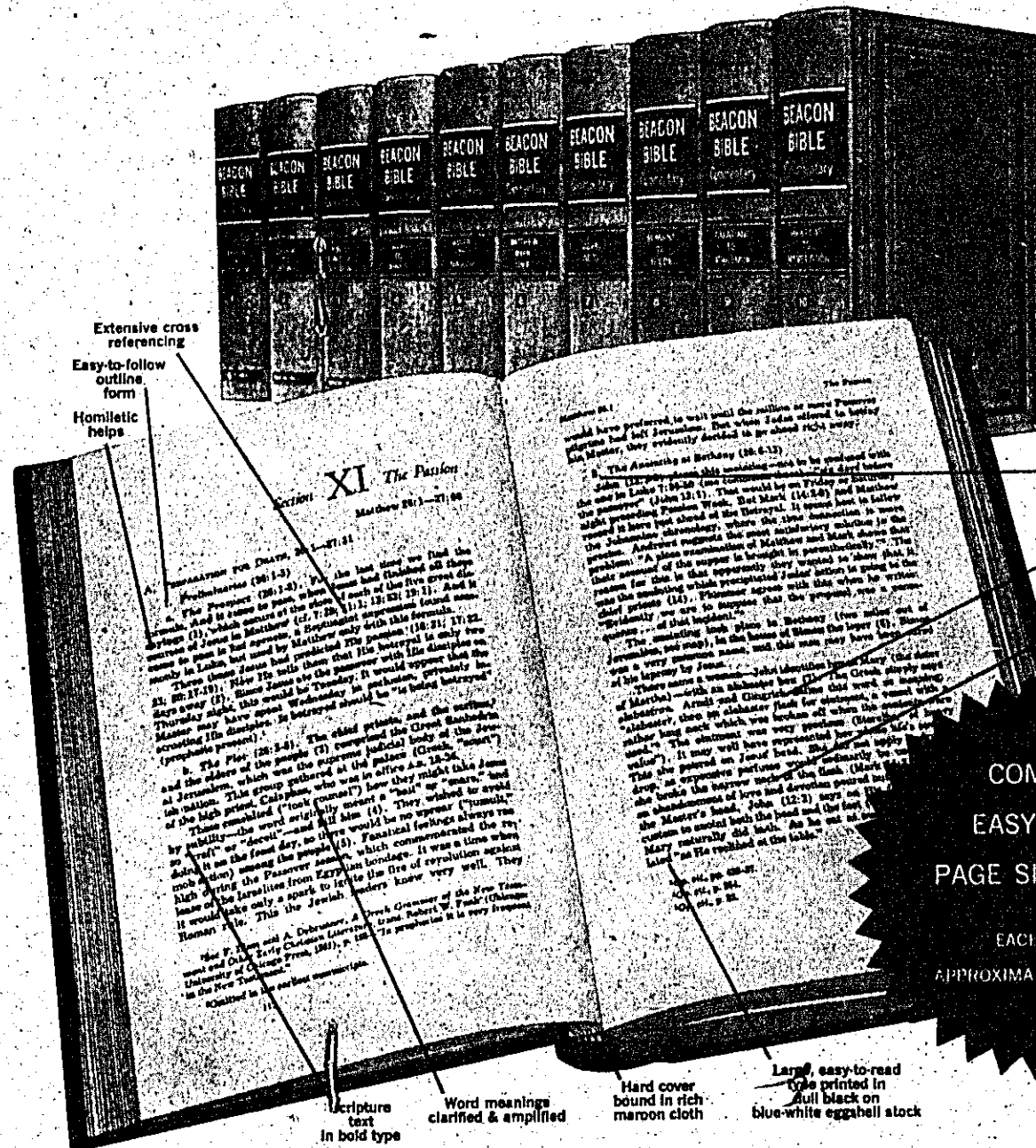
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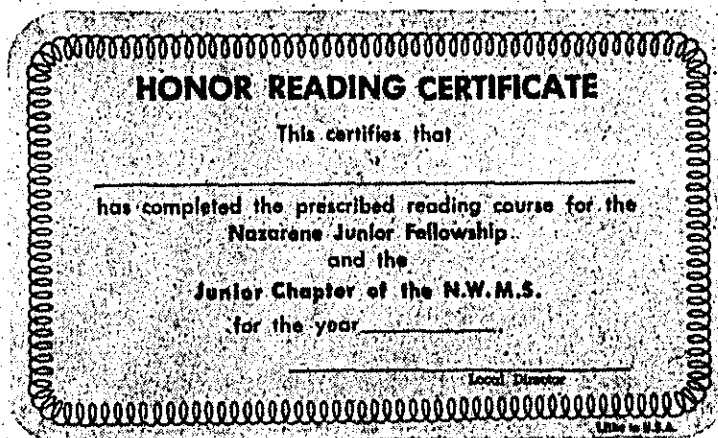
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MAY 29-PENTECOST SUNDAY

Strive for a day of holiness preaching "in the power of the Spirit." Preach for a verdict from those who need to be sanctified. Read the book by Samuel Chadwick entitled *The Way to Pentecost*. Pastor, if you do not have it, you should order Chadwick's book from our Nazarene Publishing House. Here is a book rich in its scriptural content and helpful material in planning for Pentecost Sunday this year. One statement is almost a seed germ for a message: "When the Holy Spirit is ignored, method, organization and compromise become the remedy for decline in power, zeal and holy joy."

Pray, plan, and prepare for a one-day HOLINESS revival on Pentecost Sunday, May 29. Preach with the passion and power of Pentecost. Let the Holy Ghost have His way, for HE CONVINCES CRITICS AND SCOFFERS. HE CONVERTS SINNERS AND SANCTIFIES BELIEVERS.

Chadwick's book costs just \$1.00 (paper), but its real value to a preacher who wants to make Pentecost Sunday a reality in his church is far above dollars.

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MEET MY SAVIOUR
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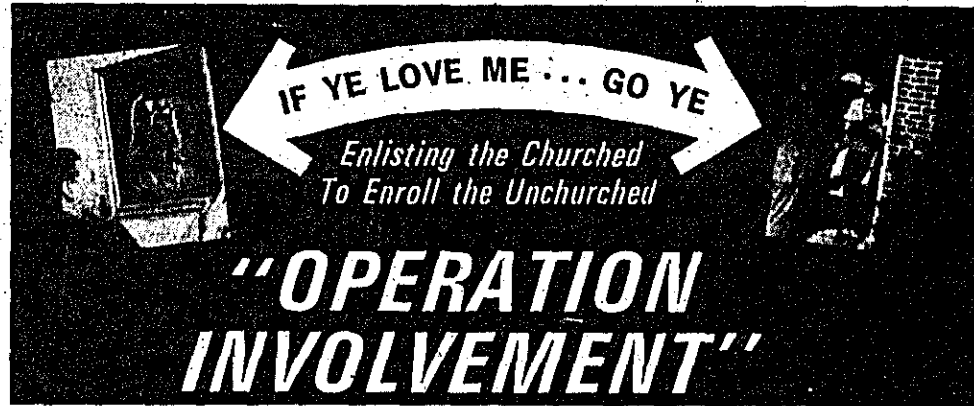
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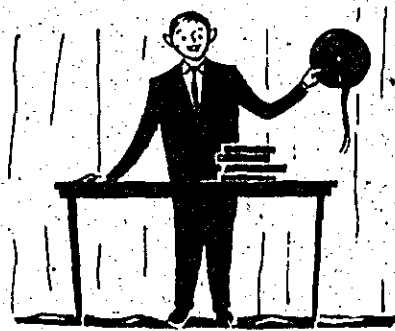
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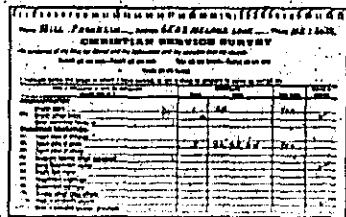
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What Do Nazarene Missionaries Do?

Have you ever wondered just what kind of work our 522 Nazarene missionaries are engaged in around the world?

Missionaries train for three major areas of work: evangelism, education, and medical work. In addition they secure practical skills such as business training, practical nursing, mechanics, carpentry, linguistics, printing, child and youth activities, for they will often find themselves responsible for this kind of work when they reach the field.

An interesting survey of our present missionary staff reveals that:

156 are primarily evangelists and preachers.

36 are both ordained preachers and Bible school teachers.

55 are nurses.

15 are medical doctors.

2 are medical technicians.

32 are elementary and secondary school teachers or supervisors.

79 are Bible school teachers.

3 are builders for the mission field.

5 are full-time printers. (Others work part time at this task.)

2 are in full- or part-time translation work.

1 served first as farmer and farm-trainer, teaching Bible and day school

boys to grow better crops and supplying the school and mission station with food. He has since transferred to the printing work.

3 are office workers for the hospitals and headquarters in Africa.

131 wives who classify themselves as "general" missionaries are actually kept busy as teachers for their children, doing part-time office work for the station, bookkeepers for station, counsellors and teachers in children's and youth camps, vacation Bible school directors, part-time teachers in Bible school, counsellors and teachers in local churches, conducting outstation Sunday schools, and maintaining homes for their busy families and for any journeying missionaries who stop by on their way to other stations.

The new missionaries appointed in January, 1966, have not received their "extra" assignments yet. But their training has qualified them as follows:

10 are nurses.

6 are preacher-evangelists.

4 are preacher-teachers.

4 are elementary or secondary school teachers.

3 are qualified to do office work.

2 are medical technicians.

4 are housewives who join the others in their "extracurricular" work—conducting outstation Sunday schools, vacation Bible schools, visitation, teaching sewing to national girls, etc.



THANK YOU, PASTORS . . .

for your tremendous response to the evaluation card which was included in the January issue of the *Pastor's Supplement*.

Most of you preachers who wrote us liked the *Supplement*. Many of you had some very good suggestions which we plan to implement. Had you noticed that, beginning with the March issue, we went back to black ink? Some of you requested this for use on electronic stencils and offset machines. Believe it or not, pastors, your suggestions receive attention. Your interest is appreciated and your comments will bear fruit in the days to come.

The *Pastor's Supplement* is YOUR magazine. We want it to be a helpful tool. By the way, if you forgot to fill out the evaluation card, why don't you dig up the January issue? We welcome your suggestions.

—DEAN WESSELS, *Secretary*
GENERAL STEWARDSHIP COMMITTEE

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Queen of the parsonage

MRS. B. EDGAR JOHNSON

A teen-ager speaks . . .

A Tribute to Our Mothers

SOMEONE HAS SAID, "God could not be everywhere, so He made mothers."

I'm afraid, Mother, that most of the time we just take you for granted because you are so much a part of us. But how could we get along without you?

You have guided our steps since we were little tots. We remember the stories you read to us as soon as we were old enough to look at the pictures. How many times you kissed our bruised fingers and skinned knees, and put on the unnecessary band-aids, so we could display our "hurts." There were the pretty dresses you made for us, and the proud look in your eyes as you sent us off to school with socks and ribbons carefully matched. When you baked, we were always at your elbow for a lick at the pan.

You can mend most anything with bobby pins or scotch tape. And when lessons are too hard, we call on you for help with our homework. You really deserve an A too.

We wear your high-heeled shoes, wear thin your patience, litter the house, forget our chores, fail to practice, and sometimes get the spanking that "hurts you more than it does us"—you say. But still you love us.

And the most wonderful part of all is that you are a Christian mother. You have taught us to know and love God, and taken us to church faithfully. And perhaps one of the dearest times of all is when you kneel with us by our bed each night and we pray together and talk quietly.

In a short time we shall be leaving for college or homes of our own, but your influence and training will follow us.

Most other good things in life come in twos and threes, dozens and hundreds—plenty of roses, stars, kittens, brothers, sisters, aunts, and cousins. But only one mother in the whole world!

We honor you and love you, and say, "God bless you, Mother."

YOUR DAUGHTER

A mother speaks . . .

A Tribute to Our Daughters

DAUGHTERS, would you believe this? A long time ago, back in the dark ages—before television—we were once girls too. This may tax your imagination, but there was a time when we too

came in from school disheveled and hungry. We fussed about practicing, giggled with our girl friends, and put off going to bed. And harder yet to believe, we were once teen-agers! We talked about

parties, glanced sideways at the boys, tried to cover up the blemishes on our faces, fell in love with the characters in the books we read, and planned our weddings before we knew how to cook.

Then came that memorable day when we heard the doctor say, "It's a girl!" and a squirming little piece of pink and white putty with a button nose was placed in our arms and we found suddenly, and without experience, that we had become mothers.

What fun! What joy! A real live doll now! All our desires for ruffles and curls, buttons and bows would have an outlet. But suddenly we were a bit frightened, for we realized that we held responsibility in our arms. We had been given a little life to mold and train, an immortal soul to influence for eternity—the most important job in the whole world!

You, Daughters, are a renewal of our youth; in you we live again. You are flesh of our flesh, and heart of our

heart. When you came in with tear-streaked faces, our hearts went out to you in comfort. When you recited your pieces on the Christmas program, we beamed with pride. When you found the scissors and cut off one of your beautiful curls, it was like cutting off a finger. The day you accepted Christ as your personal Saviour and made Him Master of your life was the crowning glory of all—our cup of joy ran over.

We face yet another adventure, for we know that you will someday leave the home nest to try your own wings in a career or home of your own.

May we confess that sometimes we make mistakes in this business of trying to be a good mother, and we appreciate your understanding. May we confess that we do not always understand your young minds, but we do try to understand your hearts. Our constant prayer is that we may not fail you, heart of our hearts, our daughters.

YOUR MOTHER

A retired minister speaks . . .

A Tribute to Woman—Man's Helpmeet

By S. L. Morgan, Sr.

TODAY I SAW SOMETHING exquisitely beautiful. I saw it but a moment as I passed through our home for the aging. It was a little child, a happy smile on her carefree face, sitting between her smiling mother and grandmother. When I awoke in the night, the lovely scene came back to me, and I lay an hour in the sheer delight of it. For it brought vividly to mind all the best I had known of the precious mother and children in my own home long ago in those golden days of a growing family. What a wonderful wife and what children!

She left us three years ago, and the four children are scattered across a continent. But the soul of the picture is

simply a noble woman with a true heart and soul. It is she who really gives meaning and value to life.

Now past ninety-three years of age, I testify to the miracles I've seen such women work. I've just had a letter from such a woman. I've watched her beautiful, wonderful life for seventy years, even from her girlhood. I had lost sight of her for some years, and I wrote her asking how life was going. Her reply was touching.

She said, "I can't hold a pen to write, and I can't walk without help." But I couldn't forget the wonder of what she had done for a plain young man she had married in obscurity. Completely

(Continued on page 43)

The Nazarene Preacher

BIBLICAL STUDIES

TOWARDS BETTER BIBLICAL SCHOLARSHIP

The Work of the Holy Spirit

By A. F. Harper*

A Study in I Cor. 2:1-16

MOST COMMENTATORS dealing with this second chapter of I Corinthians have little to say about the nature and work of the Spirit. But eight times in sixteen verses Paul makes specific mention of these truths. One contemporary scholar writes: "The word 'spirit' in the Bible is not easily defined, meaning at times little more than 'influence,' but at other times being used in a way which indicates the full, distinct, third Person of the Holy Trinity. Verse 11 might be used as the starting point of an investigation in the matter" (*The New Bible Commentary*).

*Editor in chief, Church Schools, Church of the Nazarene.

Each time Paul here used the term Spirit, the translators of the Revised Standard Version have capitalized the word. In their judgment the apostle was talking about the Holy Spirit. Let us push this investigation.

If we have here significant truth about the work of the Spirit of God, why does Paul not present the teaching in more direct and definitive fashion? In answer let us remember that elsewhere in the Bible we do have such direct and definitive teaching. Let us remember also that the gift of the Spirit was widely experienced and highly valued in the New Testament Church. When talking to persons who know well

IN OUR AWARENESS of Mother's Day, we are apt to forget that Pentecost Sunday, usually in June, this year is in May (29th). When it comes to Mother's Day, we do not reason that because we honor our mothers every day we do not need to devote a special day to them. On the same basis we should not ignore Pentecost Sunday on the ground that we attempt to honor the Holy Spirit the year around. The other extreme, however, would be far more serious—to give large attention to Pentecost Sunday but forget the Spirit's ministry at other times.

One of the best means of cultivating in ourselves and in our people a daily spiritual consciousness is the use of devotional books, such as *Holiness and High Country*, by A. F. Harper, the author of this biblical study. This book is especially useful since it is the only daily devotional book known which systematically unfolds in simple, progressive steps throughout the year the doctrine, experience, and life of holiness.—Editor

our basic assumptions and practices, we allude to those assumptions without detailed explanation of them. Would it not then be natural in this setting for the apostle to write in this way? His primary purpose was to remind the Corinthians of his ministry among them. He tells them that his work was standard Early Church ministry with full recognition of the Holy Spirit and entire dependence upon His power at work through the gospel messenger. Every minister of the gospel may take courage from the testimony to the Spirit-anointed proclamation of a fellow preacher: "My speech and my preaching was . . . in demonstration of the Spirit and of power" (2:4).

Let us be grateful for this light that filters through the treetops as well as for the brilliance of a noontday sun that shines on our way. Samuel Chadwick reminds us, "The Second Blessing is not in a text; it is in the whole Bible."

The Work of the Spirit

"No one comprehends the thoughts of God except the Spirit of God. Now we have received . . . the Spirit which is from God, that we might understand the gifts bestowed on us by God" (2:11-12, RSV).

We have seen that in this chapter there are eight references to the work of the Holy Spirit. Twice Paul speaks of the Spirit in His relationships to God (vv. 10-11). The other six times he speaks of the Spirit's action in the lives of men. The apostle testifies to the work of the Spirit in his own life (v. 4), and to God's plan for the Spirit's ministry in every Christian's life (vv. 10, 12-13).

Jesus promised, "Ye shall receive power, after that the Holy Ghost is come upon you." Paul testified to the fulfillment of that promise: "My preaching was . . . in demonstration of the Spirit and power."

Before the Crucifixion, Jesus said, "I have yet many things to say unto you, but ye cannot bear them now" (John 16:12). After Pentecost, Paul could write: "Eye hath not seen, nor ear

heard . . . the things that God hath prepared for them that love him. But God hath revealed them unto us by his Spirit."

Does a Spirit-filled man go deeper than a casual Christian into the things of God? The Bible answers, Yes. It is only the Holy Spirit who knows the things of God. But this same Holy Spirit is given to us in order: "that we might know the things that are freely given to us of God."

And consider those two startling verses at the close of the chapter. "But he that is spiritual judgeth all things, yet he himself is judged of no man. For who hath known the mind of the Lord, that he may instruct him? But we have the mind of Christ" (2:15-16). It is the Spirit-filled man who most fully has the mind of Christ. Egotism? Yes, if such a claim is made by a man for himself apart from the gift of God. But No, when such rightness is the result of the very Spirit of God himself dwelling in a man's soul. He who gives himself most fully to the Spirit of God is able to judge most nearly like God. There is no spirit of egotism here. There is only glad acceptance of the grace made possible by a life filled with the Holy Spirit.

"Them That Are Perfect"

In verses 6 and 7 Paul writes: "We speak wisdom among them that are perfect: yet not the wisdom of this world . . . we speak the wisdom of God."

Who are "the perfect" to whom this wisdom is given? They are not the men of this world—not even the leaders of this world. One commentator writes: "[They are] distinguished not only from worldly and natural men, but also from babes, who though 'in Christ' retain much that is 'carnal'" (3:1). The perfect of whom Paul speaks in chapter two are a different kind of Christian from the Corinthians to whom Paul writes in chapter three. Both are followers of Christ, but the perfect have received the Spirit and are taught by Him. Paul cannot say this of his Corinthian converts. There is something still

missing from their lives in Christ. The Corinthians are unspiritual brethren; they still act like ordinary men. They are not the kind of Christians who are Spirit-filled.

The "perfect" are Christian men who "have received . . . the Spirit which is from God." Is it unreasonable to believe that they are those who receive the Spirit as He was received on the Day of Pentecost? Is it not probable that Paul was thinking of Spirit-filled men in the same sense that he had asked disciples at Ephesus, "Have ye received the Holy Ghost since ye believed?" (Acts 19:2) Is this assumption not given added weight when we remember that this very Corinthian letter was being written from Ephesus, where Paul had only recently pressed the converts with the importance of receiving the gift of God's Holy Spirit?

In this chapter there are questions with which a man ought to probe the

hearts of his people: Am I "among them that are perfect"? Have I received the Holy Spirit in His fullness since I became a Christian? Does God's truth come to me as a spiritually mature Christian, or must I still be treated as an immature, unspiritual babe in Christ? There are also questions that probe a man's own ministry: Is my preaching "in demonstration of the Spirit and of power"? Do I administer the work of God as wisely as is the privilege of a man who has the mind of Christ that comes from being filled and refilled with the Holy Spirit? It is such questions that push the preacher to pray:

Have Thine own way, Lord!

Have Thine own way!

Hold o'er my being absolute sway!

*Fill with Thy Spirit till all shall see Christ only, always, living in me!**

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Gleanings from the Greek New Testament

By Ralph Earle*

Phil. 2:12-13

Presence and Absence

In the Greek there is a play on words. "Presence" is *parousia*, which literally means "being beside," while "absence" is *apousia*, "being away from." The Philippian Christians were to be as faithful in Paul's absence as when he was with them.

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

May, 1966

Work Out

Paul said: "Work out your own salvation." The verb is *katergazesthe*. It means "work on to the finish," or "carry out to the goal." While Christ purchased our salvation and offers it to us as a free gift, yet there is a part that we must do if the salvation is to be completed in our case.

A. T. Robertson, the great Baptist Greek scholar, makes an excellent ob-

servation on the relation between these two ideas. He says of Paul: "He exhorts as if he were an Arminian in addressing men. He prays as if he were a Calvinist in addressing God and feels no inconsistency in the two attitudes. Paul makes no attempt to reconcile divine sovereignty and human free agency, but boldly proclaims both."¹ We should pray as if all depended on God and "work to the end" as if all depended on us.

Fear

It is with fear (*phobos*) that we are to "work out"—or "make sure of"—our salvation. Vincent says of this fear: "Not slavish terror, but wholesome, serious caution."² He gives this excellent quotation from the old Scottish preacher, Wardlaw: "This fear is self-distrust; it is tenderness of conscience; it is vigilance against temptation; it is the fear which inspiration opposes to high-mindedness in the admonition 'be not high-minded but fear'. It is taking heed lest we fall; it is a constant apprehension of the deceitfulness of the heart, and of the insidiousness and power of inward corruption (in the un-sanctified). It is the caution and circumspection which timidly shrinks from whatever would offend and dishonor God and the Saviour."³

The Divine Energizer

As we "work out" our own salvation we find that God "worketh in" us (v. 13). The verb is *energeo*, which means "energize." We do not have to depend on our own strength, but let the all-powerful One energize us.

The Willing and the Working

"To will and to do" is literally "the willing and the working." As we submit

to let Him, God wills and works in us in accordance with "his good pleasure." Augustine expressed it this way: "We will, but God works the will in us. We work, therefore, but God works the working in us."⁴ In this verse "do" is the same verb as the "worketh in" of the previous verse. The point is that our energy comes from Him.

Good Pleasure

Only as we let God work in us can we fulfill His "good pleasure." This is one word in Greek, *eudokia*. It means "good pleasure, good-will, satisfaction, approval." Cremer says that *eudokia* denotes "a free will (willingness, pleasure), whose intent is something good—benevolence, gracious purpose."⁵ Here it describes "God's purpose of grace."⁶

Of this beautiful word Schrenk writes: "*Eudokia* is not a classical word. It is almost completely restricted to Jewish and Christian literature and occurs for the first time in the Greek Bible" (LXX).⁷ Concerning its use here he says: "The meaning of Phil. 2:13 is that the operation of God, which evokes the will and work of believers, takes place in the interests of the divine counsel, i.e., fulfills the ordination therein foreseen."⁸ The term expresses "His gracious resolution to save."⁹

Arndt and Gingrich suggest the translation here: "in his (God's good will).¹¹ This stresses the fact that the divine sovereignty is on the side of man's best good. God's pleasure is man's well-being.

¹Word Pictures, IV, 446.

²Word Studies, III, 437.

³Ibid.

⁴Quoted in *ibid.*, p. 438.

⁵Abbott-Smith, *Lexicon*, p. 185.

⁶*Lexicon*, p. 214.

⁷*Ibid.*

⁸Kittel, *Theological Dictionary*, II, 742.

⁹*Ibid.*, pp. 746-47.

¹⁰*Ibid.*, p. 747.

¹¹*Lexicon*, p. 319.

The elect are the "whosoever wills"; the non-elect are the "whosoever won'ts."—Dwight L. Moody.

SERMONIC STUDIES

TOWARDS BETTER PREACHING

The Spirit of Truth

By W. E. McCumber*

SCRIPTURE LESSON: John 14:12-17; 15:20-27; 16:12-15.

TEXT: 14:17; 15:26; 16:13 (All quotations from RSV)

In these three places occurs the phrase "the Spirit of truth." This is a functional designation; it describes the mission of the Holy Spirit. Essentially, in His person, He is "the Spirit of God." Functionally, in His mission, He is "the Spirit of truth."

"Truth" has a dual meaning. It means Christ himself (John 14:6). And it means Christ as He is proclaimed by the Church, the message or the gospel about Jesus Christ. The function of the Spirit is to bring men to the knowledge—i.e., the experience—of the truth. He takes the objective reality of Christ, and makes Him the subjective experience of believers.

In these three texts Jesus describes the mission of "the Spirit of truth":

He "will be in you";

"He will bear witness to me";

"He will guide you into all the truth."

I. "The Spirit of truth" dwells inward. He "will be in you" (14:17).

This is the essence of the Christian life. Henry Scougal called it "the life of God in the soul of man." The Christian life is not primarily a relationship to something outside of oneself—a creed, a ritual, a discipline, etc. Rather, it is a relationship to Someone inside oneself, God indwelling humanity by His Spirit.

*Pastor, First Church of the Nazarene, Atlanta, Georgia.

May, 1959

This is here declared to be the fundamental distinction between the Church and the world: "whom the world cannot receive, because it neither sees him nor knows him; you know him, for he dwells with you, and will be in you." The world may have in common with the Church an objective body of truth. But only the Church has a subjective experience of Christ, the Truth! This Spirit of truth is called here "another Counselor." He is to be inside the Church what Jesus was beside the Church—i.e., the presence of God that delivers from sin and death. And this is to be a permanent personal victory—"to be with you forever."

II. "The Spirit of truth" speaks outward. "He will bear witness to me" (15:26).

This is the expression of the Christian life. The Spirit witnesses to Christ through the Church. The words "you also are witnesses" do not refer to a second witness alongside of and independent of the Spirit's testimony. Rather, Jesus means that the Spirit will bear witness by speaking through the disciples. He has said, "He . . . will be in you." Now He says, "When the Counselor comes," i.e., comes to indwell you, "he will bear witness to me," by speaking through the Church as the Church proclaims the truth!

"The Spirit of truth . . . proceeds from the Father." He is sent on a mission from God. So the Church, indwelt and empowered by this Spirit, is on a mission from God. This is what gives both urgency and authority to our work—it is really God's work!

Notice the words of Jesus, "You have been with me from the beginning." In John's writings "the beginning" has three meanings: the beginning of creation (1:1); the beginning of Jesus' public ministry (1 John 1:1); but also the beginning of one's Christian life, his conversion (1 John 2:24). Therefore, all who have become Christians may be filled with the Spirit and share this glorious task of witness bearing.

This promise is set in a context of the world's hatred and hostility (vv. 18-25). This is how the Church overcomes hatred with love, by being Spirit-filled witnesses to the saving truth of Christ's redeeming love!

III. "The Spirit of truth" leads onward. "He will guide you into all the truth" (16:13).

This is the evolution of the Christian life. The indwelling Spirit of God enlarges our capacity to perceive and receive the truth, and illumines our minds and energizes our wills so that we can and do experience the truth. In this way Christian life unfolds and develops to its proper maturity. We pass from spiritual childhood to spiritual adulthood as we increasingly apprehend the truth under the guidance of the Spirit of Truth.

The truth into which He guides is never apart from or independent of the revelation God has made of himself in Jesus Christ. "He will not speak on his own authority, but whatever he hears he will speak . . . he will take what is mine and declare it to you." To be guided into all the truth, then, is equivalent to growing in grace and in the knowledge of Jesus Christ (II Pet. 3:18). In short, it is to become more and more Christlike.

This promise of the Spirit's guidance produced the New Testament, and guarantees the sufficiency of Scripture for our faith and life. This promise assures us that expanding knowledge of Holy Scripture can mean for us increasing moral resemblance to our Lord, holiness of heart and life!

The Spirit of Truth will dwell in you, speak through you, and guide you into Christian maturity. May God enable you, in the obedience of faith, to open your hearts and lives to this Spirit; that He may be resident in your hearts and president over your lives. Then will Jesus be glorified in you!

Don't Build Shrines, Follow Jesus!

SCRIPTURE LESSON: Luke 9:28-43 (RSV); Matt. 28:1-10, 16-20; Acts 1:6-11

TEXT: *It is well that we are here* . . . (Luke 9:33). (All quotations from RSV.)

From Palestine to Georgia the world is filled with shrines—holy places commemorating great events and inspiring moments—places which people visit on pilgrimages in their effort to recapture the glory which has faded. This tendency to build shrines, to freeze a hallowed moment, to perpetuate a sacred event, can be and has been the death of true Christian religion. For God wants us, not to build shrines, not to burn incense to the dead past or to secure the comfortable present, but to follow Jesus into the future, as He presses constantly on serving the needs of a lost world.

Our scripture lesson brings together three incidents where God interrupted the shrine-building tendency of men with a summons to follow Jesus Christ.

I. The place of His transfiguration

On a lonely mountain "they saw his glory." And with Him appeared visitors from heaven, Moses and Elijah, who conversed with Jesus about His coming death and resurrection. Everything about the place and moment was glorious, and Peter said, "Master, it is well that we are here." Then he proposed that they stay. The shrine-building tendency seized his will and speech.

God interrupted. "A cloud came and overshadowed them." Moses and Elijah disappeared. "Jesus was found alone" as the bright cloud passed. And God said, "Listen to him!" He would not stay on the mountain. For down in the valley a demon-possessed boy wallowed in an agonizing convulsion, and a brokenhearted father pled for help and healing, and a gathered crowd needed a lesson in the mercy and might of God. So Jesus went down to heal the boy, and as He went He talked about His death and resurrection (Matt. 17:9), for this was the cost and power of the shattered world's healing.

And our business is not to build shrines, but to follow Jesus. Not to make ourselves comfortable, secure, and happy by clinging to the past, but to stand in the midst of the stricken world's need, proclaiming the message of Christ's redeeming and healing grace!

II. The place of His resurrection

"Toward the dawn of the first day" devout women came to the tomb where Christ had been buried, came to anoint the cross-mangled body with aromatic spices in a gesture of love. To their amazement the Lord was gone. An angel was there, to proclaim His triumph over death: "He is not here; for he has risen, as he said. Come, see the place where he lay."

"See the place"! What a hallowed place! What a site for a perpetual series of sunrise services, where happy hymns could be chanted and the amazing event of resurrection eloquently recounted! But God's angel read in their faces the shrine-building tendency, and God's mandate propelled them from the sacred spot—"Go quickly and tell his disciples . . . behold, he is going before you to Galilee."

In Galilee they saw Him. And from His lips they learned the throbbing concern of His heart. "Go . . . and make disciples of all nations . . . and lo, I am with you." The church that stands around the empty grave, converting it to a shrine, forfeits the presence of Christ. He has gone on into a broken world where death still reigns, to announce His victory and offer His salvation.

And our business is not to build shrines but to follow Jesus. Not to sit in comfort and console our hearts with the fact of His triumph over death, but to move among men who are dying in sin and proclaim a life-giving Saviour!

III. The place of His ascension

"A cloud took him out of their sight." One moment He was there, conversing with them on the Mount of Olives. The next moment He was gone, disappeared into the clouds, returned to His Father in heaven.

What a place for a shrine! Put the altar right there where His feet last touched the earth. And this area where the disciples stood, reserve it for the pews. There let worshippers sit in awe, gazing into heaven, meditating upon this fitting climax to His earthly career. But once more God interrupts. "Behold, two men stood by them in white robes, and said, 'Men of Galilee, why do you stand looking into heaven? This Jesus . . . will come in the same way as you saw him go into heaven.'"

There was work to do! And they knew the source of power for their task, and the subject of their message, and the direction of their future. For He had just said to

them, "You shall receive power when the Holy Spirit has come upon you; and you shall be my witnesses . . . to the end of the earth." They were to tell the world, the whole world, that Jesus died for their sins, rose again in demonstrated victory over sin and death, lives now at the right hand of God to intercede for sinners, and comes again one day to complete their redemption!

And our business is not to build shrines, but to follow Jesus! Not to gaze into heaven, but to go to the end of the earth! Not to recite the truths of His saving career to one another in a perpetual round of mutual congratulation that we are His, but to go where men burn and bleed in their sins and tell them of Him who saves to the uttermost!

The Early Church built no shrines. They erected no houses of worship at the places of His transfiguration, resurrection, and ascension. They followed Him and He kept moving in the direction of human need, bringing the healing of His peace to shattered lives and broken hearts.

This place we call "our church"—we dare not allow it to become a shrine. We must not gather here to cling pathetically to some past experience, however glorious it might have been. Rather, let this be our Upper Room, where we receive power and commission from the living Lord. Then let us go out, remembering that we are most truly a church, not in comfortable, hymn-singing isolation, but in contact with a dirty, hungry world who needs desperately to learn of Christ!

Don't build shrines, follow Jesus!

W. E. McCUMBER

God's Gift of Power

SCRIPTURE: II Tim. 1:6-14 (RSV)

TEXT: v. 7 (All quotations from RSV)

Laying on of hands suggests ordination to office. Timothy had received a gift from God for the discharge of His Christian responsibilities. Paul urges him to keep the flame of that endowment alive, for now his work must be done in ominous circumstances—the Neronic persecution.

From this we learn that: (1) God has a work for each to do. (2) God has a gift that enables each to do it. (3) God

will make the ability equal to the responsibility in all circumstances. Let us face our task today in the assurance of God's equipment for the task. That inner equipment is further defined by the text—"a spirit of power and love and self-control."

I. The gift of God is power to work when tempted to quit.

Timothy's work had been difficult at best—preaching, admonishing, supervising a vast Asian field. But now, with Christianity outlawed and persecution spreading, the opposition seems well-nigh insurmountable. God supplies a gift of power to work on, fight on, under the most disheartening circumstances. Keep that gift fanned into flame, Paul exhorts. "Take your share of suffering for the gospel in the power of God" (v. 8). And how much more are we expected to appropriate this adequate power for bold service in our lesser difficulties!

II. The gift of God is power to love when confronted by hate.

Hate for Christians had become a wave of persecution. Facing this hatred, Timothy was not to retaliate but steadfastly love and patiently endure. And we are to love when we are despised, for we ourselves were unloving and detestable sinners until God "saved us and called us with a holy calling, not in virtue of our works but in virtue of his own purpose and the grace which he gave us in Jesus Christ" (v. 9). The God who loved us when we hated will enable us to love when we are hated! And love will be our strongest weapon to overcome hate and convert the hating.

III. The gift of God is power to be calm when surrounded by uproar.

"Self-control" translates a term which suggests a sane, balanced mind. With persecution breaking out, Timothy could greatly harm his cause by rash, panicky actions. Paul is confident that he will keep alive the gift of balanced thinking and restrained action, leading the church wisely through dangerous ways. God can make the believer a center of calm when everything about him is in uproar, and when men are losing their heads and acting in reckless, impulsive ways. How vital is this gift amid the political, social, and religious tensions of our day!

W. E. McCUMBER

A Great Woman

TEXT: . . . where was a great woman (II Kings 4:8).

INTRODUCTION: Description of location and woman of Shunem

I. She was a great woman in her hospitality (v. 8). "And she constrained him [Elisha, God's prophet] to eat bread."

A. Are we hospitable in these modern days?

B. Paul's admonition: "Be not forgetful to entertain strangers: for thereby some have entertained angels unawares" (Heb. 13:2).

II. She was truly great in her spiritual perceptions (v. 9). "Behold now, I perceive that this is an holy man of God, which passeth by us continually."

III. She was great in her contentment (v. 13). "I dwell among mine own people."

A. Discontent is wrong, hurtful, unchristian.

B. A state of spiritual quietude must be learned, Phil. 4:11.

Elisha's recommendation might have meant social prestige, advancement, preferences, etc., but she preferred her quiet domain, her simple but adequate home among her people.

C. Many a devout Christian mother, in her lovely, quiet home, has been a benediction.

IV. She was great in her abounding love.

A. First of all, she loved the God of Israel.

B. She also loved her family—husband, child.

C. She loved God's prophet.

CONCLUSION:

"The mother's heart is the child's school-room."—Henry Ward Beecher.

"Men are what their mothers make them."—Emerson.

"The future destiny of the child is always the work of the mother."—Napoleon Bonaparte.

E. E. WORDSWORTH

The Nazarene Preacher



IDEAS THAT WORK

Getting Better Acquainted

I have had inquiry concerning further information on a little feature column in our *Midweek Messenger*, which introduces new folk.

The size of our church and certainly the schedule of most lives in this area is such that we have found it possible for people to be attending the same church and yet be basically unacquainted with each other. We therefore began this feature column to help acquaint our church family better. We feature one person or one family and include items of interest about them such as their occupation, names and ages of their children, any interesting background, or other matters of interest.

So far we have used it mainly for new families who move here and will be coming as members. We have used it, however, with prospective families, and on a few occasions with established members of our church, whose jobs or educational experience are particularly interesting and where we feel they are not too well known.

We have appointed one of our ladies as "reporter" and this way there is continuity of style and material approach, and one column is not so likely to be unbalanced with another. We feel this has been helpful to our people.

A SAMPLE—

MEET THE COOPERS

We would like for you to meet Mr. and Mrs. John T. Cooper and their two daughters: Cindy, five years old, and Cheryl, who is two. John and Janet are both real natives of California. They are from Pomona, and are members of the First Church of the Nazarene there. Both are former choir members, and John has taught a Sunday school class.

May, 1968

John is self-employed. He owns the J. T. Cooper Trucking Service, hauling sand and gravel. We want to wish John and Janet every success in their new business, for this would mean they would make their home here permanently. We certainly want to welcome the Coopers to Santa Ana First Church.

—ROBERT H. SCOTT

First Church, Santa Ana, Calif.

A Tribute to Woman— Man's Helpmeet

(Continued from page 34)

his partner, she had inspired and raised him to greatness as head of a big chain store, and a man honored and beloved by all who knew him as churchman and philanthropist.

I had watched another admirable girl marry a boy in danger of yielding to a ruinous habit. An admirable neighbor years later told me the story with enthusiasm. He said, "Our community had never seen anything like it; she gave her all to make the boy she loved into the man of her dreams. She went into the store to watch over him like a mother, yet braced his will to become the man she dreamed he would become. She succeeded even beyond her dreams. Fifty years have passed; his business is a great success. He is a leading and beloved citizen and church man. His three children are among the finest I've ever known."

Now up in years, I testify that noble women continue to be God's best gift to me. My wise daughter, now in middle life, even urges me to trust noble women to be my best helpers in my last years. She declares God simply made women that way—that it is a basic part of woman's nature to complement, to complete the nature of man, especially to feel and ease the little hurts of life—precisely the thing that "makes mothers 'mothers,'" to use her phrase.

(235) 43

Hymn of the month

"The Comforter Has Come"

(Praise and Worship Hymnal, No. 175)

This song of joy was written by Rev. Francis Bottome. Born in Derbyshire, England, in 1823, he came to America as a young man and began his studies to enter the ministry of the Methodist church. He assisted in compiling several hymnbooks and wrote a number of songs, including "Love of Jesus, All Divine," "Sweet Rest in Jesus," and "Full Salvation." As his songs would indicate, he was a man of sterling character and genuine piety. Later he returned to his native England, where he died in 1894.

The composer, William J. Kirkpatrick, one of America's early writers of gospel music, is credited with thousands of compositions. His gospel hymn tunes appeared first in Sunday's early collection. He was resting in his favorite chair working on another song when the Lord called him home.

BULLETIN EXCHANGE

How Important Is Christian Motherhood?

An infidel in New York married a girl who was likewise an unbeliever. Scientists traced 1,026 of their descendants. Of this number 300 died prematurely; 100 served an average of thirteen years in prison; 190 were public prostitutes; and 100 were drunkards. The family cost New York state \$1,200,000.

Scientists traced the family of Jonathan Edwards, the well-known Bible preacher. He and his godly wife reared a family in Bible ways. Of 729 descendants came 300 preachers, 65 college professors, 13 university presidents, 60

authors of good books, 3 United States congressmen, and 1 vice-president of the United States. Only 1 was a problem to civil authorities. He did not live for Christ or conduct a Christian home.

Raising "up a child in the way he should go" is as relevant to our society today as the other half of the proverb is true—"and when he is old, he will not depart from it."

Used by Midweek Call
First Church, Whittier, Calif.

What evidence have we that we are saved ourselves if we are not interested in the salvation of other lost ones?—Selected.

FROM THE MORNING MESSAGE

The need of things which cannot be shaken: (1) The sheer GRIT to face the facts with respect to the shakings that are taking place in the world in which we live. (2) The GRIP that holds to the things that are unshaken and unshakable. (3) The GRACE to be changed ourselves to conformity with the eternal pattern of God's heavenly kingdom.

Mt. Scott Church of the Nazarene
Portland, Oregon
Paul R. Nesmith, Pastor

Earth's pleasure comes in cups, not in fountains, and the supply is limited and soon exhausted.—J. R. MILLER.

A Limited Perfection

"From wrong judgments, wrong words and actions will necessarily flow; and, in some cases, wrong affections may also spring from the same source. I may judge wrong of you: I may think more or less highly of you than I ought to think; and this mistake in my judgment may not only cause something wrong in my behavior, it may have a still deeper effect; it may occasion something wrong in my affection. From a wrong apprehension, I will love and esteem you either more or less than I ought. Nor can I be freed from a liability to such a mis-

The Nazarene Preacher

take while I remain in a corruptible body. A thousand infirmities, in consequence of this, will attend my spirit, till it returns to God who gave it. And, in numberless instances, it comes short of doing the will of God, as Adam did in Paradise."

—JOHN WESLEY

"Over the River to Charlie"

(Continued from page 16)

child, by drop of water, is born again! Then that man in the ring, as a prize fighter, is born again because those sanctified drops once fell upon his infant forehead! Another man swears, behold him drunk and reeling in the streets. He is born again! A pretty born-again that is!"

Modernism

When Charlie was fifty-three, he got into another contention, this time with those who were more or less of his own circle of Baptists and Congregationalists. This was termed the "Downgrade Controversy" because of an article Charlie published chiding these Nonconformists. He was one of them, he said, but he chided them for holding a faith they failed to proclaim in face of the modernism of the day.

Spurgeon suddenly withdrew from the Baptist Union of Churches when it became liberal, and no attempt was made discipline those who cared little about separation.

"In some churches," Charlie observed, "preachers advocate theories of higher criticism and a liberal and loose interpretation of the Old Testament records. How much further can they go? What doctrine remains to be abandoned? What other truth is to be the object of contempt? A new religion has been initiated, which is no more Christianity than a chalk of cheese, and this religion being destitute of moral honesty palms itself off as the old faith with slight improvements, and on this plea

usurps pulpits which were erected to gospel preaching. The atonement is scouted, the inspiration of the Scriptures is derided, the Holy Spirit is degraded into an influence, the punishment for sin is turned into a myth, and yet these enemies of our faith expect us to call them brethren and maintain a confederacy with them! . . . At the back of this doctrinal falsehood comes a natural decline of spiritual life, evidenced by a taste for questionable amusements and a weariness of devotional meetings . . . Too many ministers are toying with the deadly cobra of 'another gospel' in the form of modern thought. As a consequence, their congregations are thinning, the spiritual of their members join the Brethren of some company of believers unattached . . . the case is mournful. Certain ministers are making infidels; avowed atheists are not a tenth as dangerous as those preachers who scatter doubt and stab faith."

Pulpit Whine

Charlie got incensed about certain habits of ministers. He especially abhorred the minister who told untruths about the departed at a funeral service. He said that by doing this they placed the most vile persons in heaven.

He disliked professionalism in clergymen and also pitied the one who spoke in pulpit whines with no heart at all in what he was saying. "I once heard a most esteemed minister," he said, "who mumbled sadly, comparable to a bumble bee in a pitcher. A vulgar metaphor no doubt, but so exactly descriptive that it brings to my mind the droning sound at this instant most distinctly and reminds me of the parody upon Gray's Elegy:

*'So fades the glimmering subject
from the sight.
And all the air a sleepy stillness
holds
Save where the Person hums his
droning flight
And drowsy tinklings lull the
slumbering folds.'*

"What a pity that a man who from his heart delivered doctrines of undoubted value, in language the most appropriate, should commit ministerial suicide by harping on one string, when the Lord had given him an instrument of many strings to play on! Alas! Alas! for the dreary voice; it hummed and hummed like a millwheel to the same unmusical tone, whether its owner spake of heaven or hell, eternal life or everlasting wrath. It might be by accident, a little louder or softer, according to the length of the sentence, but its tone was still the same—a dreary waste of sound, a howling wilderness of speech in which there was no possible relief, no variety, no music, nothing but horrible sameness."

Money

He also had little to do for ministers who were spendthrifts and he gave a talk one time entitled "Debt, Dirt and the Devil," in which he says: "Ever since that early sickening I have hated debt, dirt, and the devil as Luther hated the Pope, and if I say some fierce things about it, you must not wonder. To keep debt, dirt, and the devil out of my cottage has been my greatest wish ever since I set up housekeeping; and although the last of the three has sometimes got in by the door or the window, for the old serpent will wriggle through the smallest crack, yet thanks be to a good wife, hard work, honesty, and scrubbing brushes, two others have not crossed the threshold. Debt is so degrading, that if I owed a man a penny I would walk twenty miles in the depth of winter to pay him, sooner than feel that I was under any obligation. I should be as comfortable with peas in my shoes, or a hedgehog in my bed, or a snake up my back as with bills hanging over my head at the grocer's, and the baker's, and the tailor's. Poverty is hard, but debt is horrible; a man might as well have a smoky house and a scolding wife, which are said to be the two worst evils of our life."

He evidently could practice what he preached in this matter, as Wayland ob-

serves that he was a very good handler of money. An article was written about Charlie and his finances in the *Spectator*, a Conservative Unionist newspaper. "He had the faculty, often so painfully absent from the clergy, whether Established or Nonconformist, of managing large pecuniary affairs. Thousands might be given him, and it was certain not only that he would steal none—a trait now practically universal in English teachers of religion, who are trusted on that point as no priesthood ever has been in the world—but that he would spend the money wisely, would waste none on fads and would have as clear a result for his cash as if he had been a shopkeeper buying stock."

Soul Winning

Charlie also thought Christians ought to be about their Father's business, which was to win people to Christ. He said that this was indeed the primary mission of the Church. "We are rowing like lifeboat men upon a stormy sea, and we are hurrying to yonder wreck, where men are perishing. If we may not draw that old wreck to shore, we will at least, by the power of God, rescue the perishing, save life, and bear the redeemed to the shores of salvation. Our mission, like our Lord's, is to gather out the chosen of God from among men, that they may live to the glory of God. Every saved man should be, under God, a savior, and the church is not in a right state until she has reached that conception of herself. The elect church is saved that she may save some; cleansed, that she may cleanse; blessed, that she may bless. All the world is the field, and all the members of the church should work therein for the great Husbandman."

The Bible

Spurgeon insisted that the Bible was an eternal Book and its precepts applicable to every age. He felt the Bible was always a fresh Book. "I heard a gentleman say yesterday, that he could walk any number of miles when the scenery was good; but he added, 'When it is flat

and uninteresting, how one tires!' What scenery surrounds the Christian, and what fresh discoveries he makes at every step! The Bible is always a new book. If you want a novel, read your Bible; it is always new; there is not a stale page in the Word of God; it is just as fresh as though the ink were not yet dry, but had flowed today from the pen of inspiration. There have been poets whose saying startled all England when first their verses were thrown broadcast over the land, but nobody reads their writings now; yet the pages that were written by David and by Paul are glowing with the radiant glory which was upon them when long ago the Holy Spirit spake to them."

Charlie would defend the Scriptures against all comers and was not afraid to argue with anyone who sought to ridicule against God's Word. One day John Ruskin, the noted poet, was talking to Charlie about a passage of Scripture found in I Cor. 15:36. He said, "Mr. Spurgeon, Paul was no gentleman!"

"Oh," said the pastor, "why so?"

"Well," said Ruskin, "he calls the man who differs with him a fool. He says, 'Thou fool, that which thou sowest is not quickened except it die.' Now as a matter of fact, Paul was the fool, for he was ignorant of the process of the reproduction of the grain. That which is sown does not die; if it did it would abide alone."

"Excuse me, Mr. Ruskin," said Spurgeon. "It is you who are ignorant, and not Paul, for you don't know what the true definition of death is; let me tell you. Death is the resolution of any compound body into its original elements. A grain of wheat is compound; when it is put into the ground it is actually resolved by the chemical action of the soil into its original elements, and that is its death, and out of the central germ of life is then produced the blade, the ear; and if it did not so die it would abide alone. The apostle is right after all."

Mr. Ruskin had to own himself defeated.

He was sometimes stirred by certain articles that appeared in various newspapers. In one paper called the *Christian*

World, a controversy had raged for several months in its columns, asserting and advocating a curious system of future punishment ending in annihilation of the wicked completely. "The editor prohibited in his column the publication of any letters on the opposite side of the question excepting only what Mr. Spurgeon might write. Mr. Spurgeon wrote to the editor that his conduct was not quite frank, and declining on his part to help the agitation, telling him that the words of our Lord, 'These shall go away into everlasting punishment' (Matt. 25:46), finally settled the point, and he held that the publication of views which opposed this declaration, and the views themselves, were equally dangerous."

Charlie made it clear from the pulpit what his views on the subject of the doctrine of annihilation were. "I do not wonder that ingenious persons have invented theories which aim at mitigating the terrors of the world to come to the impenitent. It is natural they should do so, for the facts are so alarming as they are truthfully given us in God's Word, that if we desire to preach comfortable doctrine, and such as will quiet the consciences of idle professors, we must dilute the awful truth. The revelation of God concerning the doom of the wicked is so overwhelming as to make it penal. I was about to say damnable, to be indifferent and careless in the works of evangelizing the world."

"I do not wonder that this error in doctrine springs just now when abounding callousness of heart needs an excuse for itself. What better pillow for an idle head than the doctrine that the finally impenitent become extinct? The logical reasoning of the sinner is, 'Let us eat and drink, for tomorrow we die,' and the professing Christian is not slow to feel an ease of heart from pressing responsibilities when he accepts so consolatory an opinion. Forbear this sleeping draught, I pray you! for in very deed the sharp stimulant of the truth itself is abundantly needful; even when thus bestirred to duty we are sluggish enough, and need not that these sweet but sleep producing theories should operate on us."

Principles of Effective Leadership

1. *Recognize the need.*—Discover in the individual, community, or situation what is to be remedied. An important part of your mission in life as a follower of the Lord is to right what is wrong, not merely to sit in judgment.
2. *Develop a love for people.*—Love of your fellowman, based on love of God, can stimulate you to serve the leaderless millions in our own land and over the world.
3. *Start from where you are.*—Have realistic goals and a realistic appraisal of your present surroundings. Whatever your work or responsibilities, you have some ability as a leader right now.
4. *Get your ideas across.*—Remember your importance as a connecting link between God and others. You may be the transmitter of divine truth to many a person who would never hear it except for you.
5. *Practice what you preach.*—Too many people are "telling" how without "showing" how. People today are waiting to be shown and not told. "Be imitators of me, as I am of Christ" (I Cor. 11:1, RSV).
6. *Set your goals.*—But be realistic. Set a high standard, but not one that will defeat you before you begin.
7. *Watch your motivation.*—Too often self-interest quietly takes over while the rights of others are sidetracked or forgotten.
8. *Stick to principles.*—Do not let the good squeeze out the best. "For no other foundation can anyone lay than that which is laid, which is Jesus Christ" (I Cor. 3:11, RSV).
9. *Take the initiative.*—God is waiting for a man who will get his good ideas out of the planning stage and into concrete application. "And I sought for a man among them, that should make up the hedge, and stand in the gap before me for the land, that I should not destroy it: but I found none" (Ezek. 22:30).

International Christian Leadership
Washington, D.C.

AMONG OURSELVES

General Superintendent Benner has said: "There is money for whatever ought to be done." Interpreted, this means that if God wants us to do a job, He will help us find the funds . . . But we must see our duty and move toward it . . . How does this relate to the N.W.M.S. July offering (p. 17)? . . . Let's talk about babies again—but this time baby churches . . . They tell me (I don't remember) that if an infant doesn't cry right away the doctor will hold him up by the heels and administer the first spanking . . . I understand this is to make it cry so it will breathe well, thus getting the machinery started off right . . . This may explain why "even the newest baby church should pay a token budget to every vital interest" (p. 19) . . . And now for some DEFINITIONS:

Cynic: One who congratulates the fifty-two districts with no increase (p. 23) for their success in having "arrived."

Pessimist: One who groans that the early pioneer spirit is as dead as a dodo.

Optimist: One who declares cheerfully that the goal of 100 new churches this year will be reached "easily"! (See Jan. issue, p. 18.)

Realist: One who affirms that it is possible but only by "blood, sweat, toil, and tears."

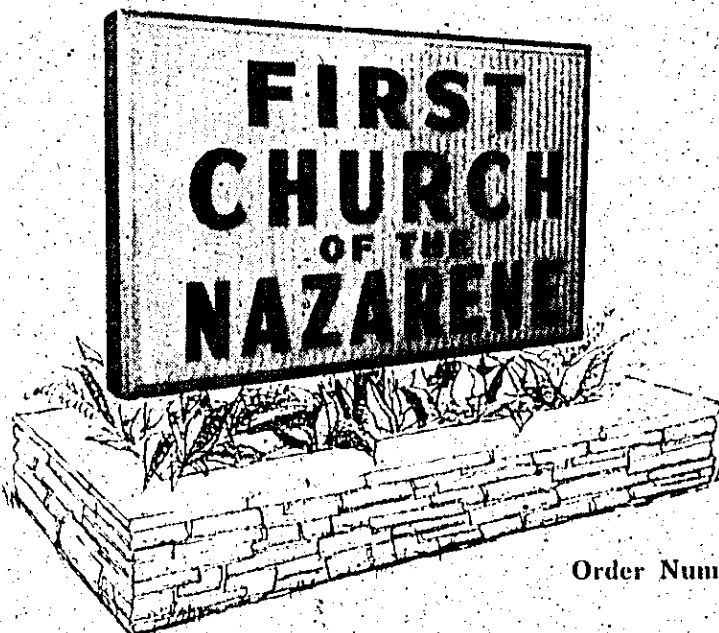
Observer: One who perceives that the responsibility must be shared by every district and every strong church.

Believer: One who is confident that even now plans are being perfected for going "into the next towns" (Mark 1:38).

Nazarene: One who is vitally concerned, and will cooperate with the home missionary thrust on his district and in his area.

Until next month

BT



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Keeping the Standards of Redemption

By General Superintendent Lewis

THERE ARE gospel and doctrinal standards as well as standards of attire and ethics. These standards are all vital to the initiation and continued application of redemption to the individual.

There seems to be a continuing tendency to modify these all-important standards to accommodate the human race in its drift away from God and salvation. Such accommodation is a tragedy; for God does not allow His commands or salvation offering to man to be distorted.

The preacher is the guardian of these standards. He is the representative of God to guide the human race to salvation. There is no escape from this responsibility.

In these days we often hear of "decisions" for Christ. A decision is no doubt necessary as an act of the human approach to God, but it alone does not bring regeneration.

"Accepting Christ," "believing on Him," etc., are all a part of the great step of the soul into grace, but they are only a part of the human side of salvation.

The preacher in the Church of the Nazarene cannot and must not be detoured when he is proclaiming the way of salvation. The essential act of repentance *must not be neglected*. Yea, indeed it must be the dominant word and theme of regeneration as the person does his part to get to the *acceptance of Christ* level.

Let us take a quick look at our *Manual*, page 28. It states:

VIII. REPENTANCE

"We believe that repentance, which is a sincere and thorough change of the mind in regard to sin, involving a sense of personal guilt and a voluntary turning away from sin, is demanded of all who have by act or purpose become sinners against God. The Spirit of God gives to all who will repent the gracious help of penitence of heart and hope of mercy, that they may believe unto pardon and spiritual life."

There now, isn't that clear! It is also scriptural. By the way, there is a lot of interesting reading right along there in the *Manual*. How about reading it all again? Then let's preach it, brethren!

Let's preach it!

Culture Shock in June

IN JUNE several thousand college students will trek back to Nazarene churches from Nazarene colleges. In many cases the emotional adjustment will be as painful as when they first found themselves in the unfamiliar surroundings of college. Before they left in the fall they felt completely comfortable in the little home church, with its simple furnishings and honest but plain people. Now they feel ill at ease, strangely misfitting, and they don't know how to "take hold" again. In their perplexity they are apt to seem cool, disinterested, or possibly excessively talkative and critical. They either sit in the back and look on as strangers, or else try to reform everything the first week.

The older people welcome them, then when they sense the subtle changes, begin to be resentful, misinterpreting Mary or John's attitudes as being conceit. The next step, naturally, is to blame the college, that was supposed to send them back better Christians and better workers in the local church. Instead, here they sit around as if they were too good to do a thing—unless they can run it, and make everything over.

But herein lies a gigantic pitfall of misunderstanding on all sides. The real problem may not be the college's failure, but its success. Mary and Johnny went to college to be *educated*. But if the job has been well done, Mary and John will not—cannot—return the same. They should be more deeply spiritual, surely; and more intelligently devoted to Christ and the church. But more "intelligent" devotion includes elevated standards and tastes. After all, they have studied English, so they are more sensitive to poor grammar. They have studied history, so are more universal in outlook. They have studied psychology, so have a better idea of why Aunt Sue acts as she does. They have studied music, therefore hurt inside when the choir is off key.

For many months they have sat under the best preachers, both in chapel and in college church. They have listened to well-trained choirs. They have watched Spirit-filled but *trained* soloists, conductors, pianists, and organists. They have admired the worshipful, clean, church-like sanctuaries, even the fresh flowers in proper places. Now they suddenly find themselves back home, and defects they never saw before fairly scream at them. If it is a small church (and over 50 percent of our churches are), and if the church is like altogether too many small churches, the sensitive student, whose spiritual growth has included *cultural* enrichment, sees the old, cheap picture still hanging crooked, possibly even the same faded bouquet of artificial flowers that he farewelled in the fall, in the same-old glass jar; he hears the discordant banging of the pianist on the ancient, out-of-tune piano. It should be no surprise if he finds worship almost impossible, and himself very unhappy. He is simply suffering from "culture shock."

How can the pastor and the saints best bring the awakened young collegian "out of it"? What attitude should the pastor take?

If ever these young people need a lot of love and understanding, it is now. And if ever the pastor needs a large fund of common sense, and good religion to boot—that too is now. If he is wise he will not drive the wedge deeper by getting on the defensive, and lashing out against backslidden students and worldly colleges. He will remember, rather, at least three things: First, the college isn't finished with its *educating* task yet. Secondly, the student is simply not mature enough to be expected to know how to adjust himself without a bit of adolescence bulging here and there. Since he is not ready yet to provide the understanding, older heads are going to have to provide it. Third, right now the restless youth needs a gentle shepherd. Let the pastor be that shepherd.

If he tries—if he even goes halfway—he will very probably find a grateful student. The youngster may be half-hurt, half-mad, half-lonely, half-glad, but he will respond to understanding attention. The pastor should soon invite him to his home, chat with him as an equal, man to man, find out (without suspicious probing) his thoughts. Express confidence in him, commend him in his acquisition of learning. Arrange activities which will involve him. Use him in the public services. Capitalize on his new skills. Let not the pastor be held back by his own educational limitations; what the young person needs now is not a Ph.D. but a spiritual father. And when the boy isn't looking, straighten that picture and throw out the old flowers . . . On Sundays preach with love and confidence. The boy or girl will come to see that the college may have more outward cultural advantages but has no corner on the qualities of character which are most important. And while not valuing culture less, he will value depth of simple piety more.

As the pastor reacts, so will the whole church. And soon a puzzled collegian will be reassimilated, then ready for another year of college, and in the long run, possibly saved to Christ and the church.

Personality Changes Resulting from Entire Sanctification

THE QUESTION sometimes arises: What personality changes should be immediately apparent following the crisis of entire sanctification?

In rare cases none at all. A few persons, either by natural disposition or culture, have attained a stability, poise, and graciousness so exemplary that *no marked change of manner is effected*. As justified Christians they may also exhibit a high degree of zeal in the Lord's work. In these cases the inner work of grace will not be outwardly proven by startlingly noticeable changes, though it will be most clearly known to the person himself.

Generally, however, an unsanctified Christian's personality is adversely affected by the carnal mind within. Since the telltale outcroppings in the personality are numerous and variable, the details of transformation which may be expected when entire sanctification occurs are also variable. But certain changes are so common as to be almost predictable.

Before attempting to specify such changes however, let us review the inward work. There is a deep peace, and a sense of purified and enlarged love. These twin blessings flow from a new freedom and a new awareness. The awareness is of the Spirit's presence. The freedom is as big a relief as when the load of guilt was lifted, except that this time it is freedom not from bondage to sinful practices and a sinful past, but from bondage to a sinful self. The soul is "out from under" the heaviness of a hungry heart, the tension of a divided mind, the battering of envy, covetousness, hostility, malice, and feverish ambition—that restless, gnawing, ego-nursing self, which is so abnormally prestige- and position-conscious.

This inner change will naturally tend to produce a more relaxed manner outwardly. With the invisible "shoulder chip" gone, a more carefree disposition can reasonably be expected. The inner humility will result in different reactions than the previous stiff, tense, face-saving pride, that always had its defenses up. The increase of love in the heart will naturally tend toward a more obvious interest in others, felt more naturally and hence expressed more convincingly. By and large, therefore, in most cases the immediate personality changes will result in marked improvement in interpersonal relations.

One of our overseas superintendents told General Superintendent George Coulter: "When a national gets sanctified, I have observed (1) a new consistency in conduct, (2) a new self-forgetfulness, and (3) a new zeal in service." This is a remarkable testimony to observable personality changes rooted in profound character changes.

However we should be very slow in describing a stereotype which can be used as a criterion. Though divine love will permeate the whole personality, and the new wholeness will induce wholesomeness, and the Holy Spirit will impart radiance which will in itself become a new dimension of attractiveness, there will remain many individual traits of personality unchanged. If the Holy Spirit can use them He will assimilate them into the whole new man, and cause them to become conductors of color and charm. If they are "in the way" He will gradually modify them.

Timid, reserved people may not at once become instantly friendly and outgoing in strange situations. Quick people will not necessarily become slow, or slow people quick. Cultural deficiencies may for a while leave a residue of objectionable faults, such as unconscious rudeness, opinionativeness, impulsiveness, even thoughtlessness. Later, the onset of physical or mental illness may bring surprising deterioration in the personality, with complete recovery concomitant with recovery from the illness. This is not always true, for at times sweetness and Christlikeness of manner is preserved intact through the most severe illness. Such difference in cases we cannot fully explain. Nevertheless, other things being equal, when there is consistent spiritual progress there can be expected to be corresponding improvement in general Christlikeness of personality, even down to old age.

But in the overall view, the personality improvements accruing gradually over fifty years of consistent growth will in most cases weigh more, even if they are less noticeable, than the sudden changes manifest immediately after the second definite work of grace. And this is really as it should be. One may be wholly sanctified now—yes, right now. But it takes time to develop the saintliness of balanced and strong maturity.

We are weak and useless if we
do not keep the dust of time
out of our eyes

Are We Living for Time or Eternity?

By Arthur Hedley*

The things which are seen are temporal; but the things which are not seen are eternal (II Cor. 4:18).

TO THE MODERN MAN the only things that are real are those he can see, hear, taste, and handle. He either denies the existence of the unseen things, which Paul declares are eternal, or he treats them with scepticism and dismisses them from his mind. There are many who regard the human species as a creature of time and sense, a species of higher ape, with no destiny beyond the bounds of his mortality. That other world of which the New Testament speaks so much, the world which lies beyond history and yet is a present reality, is regarded as a myth or as something to which man may turn his attention when life draws to its close. A well-known statesman, on reaching "three score years and ten," declared the time had come for him to give time and thought to the preparation of his soul to meet his Creator in the next world.

Seeing that modern man gives little thought to an afterlife it is not sur-

prising that, in spite of all the failures of his predecessors, he still seeks to make this earth a paradise. Being a creature of time and sense, with this world only for his domain during his brief existence, the most he can do is make life as tolerable as possible while he remains here, and then pass out as though he never had been. The materialist, especially the communist, looks hopefully to science to usher in a Golden Age for humanity. Man will then enjoy heaven on earth, and will die satisfied with no desire for any other heaven. He believes that all the apparent mysteries of the universe and human nature will gradually fade away as science extends the scope of its researches.

Meanwhile science is developing the techniques which, soon or late, will give man all he could ever hope for. Ultimately the world will be one vast state in which all men will be brothers, and in which poverty, starvation, oppression will be no more. Science will enable man to have long hours of leisure to pursue his hobbies, cultivate his mind, and it promises to double his present allotted span on earth. We are told that "the atom will perform all our work for us in two hours a day. The few automatic manless factories of today must be-

come the rule." According to the Marxists, "Human society is to be made a matter of scientific planning, and in the end life on this earth will be perfect and complete."

Many of the secular optimists are less hopeful today; they are disillusioned men and no longer know what to make of things. Some have now accepted the Christian revelation and faith as the *only* hope for civilization. Mr. H. G. Wells, who fascinated his readers with visions of the new world science would usher in, died despairing of humanity. Man was hopeless, the world was doomed. Prof. C. E. Joad, who wrote so glowingly of the glories of the future when education had done its perfect work, frankly confessed in his closing years that two world wars with the promise of something far worse had shown that his faith in education, in the ethical evolution of man, was misplaced. He came to see that sin was *inherent* in man's nature; that sin made the establishment of Utopia impossible, and that unless men turned to God the future was too awful to contemplate.

The whole trend of human history gives little ground for believing in man's achievement of his own perfection, individual or corporate. The mastery which science gives us over natural phenomena is *morally neutral*; it may be used for good or ill. Science is a blessing or curse according to the way men use it. Scientific medicine saves many lives; the latest bomb will destroy a large city with its teeming population, in a moment of time. Civilizations seem to carry the seeds of corruption within themselves, and history is a dismal record of nations that fell, empires that crashed, and cultures that have vanished in dust and ruins. The idea of human history as a continuous pro-

gress in time moving to perfection is far from the truth. Mr. Bertrand Russell, believing that death ends all, takes a very stoical attitude to life. Seeing that all that man is, all that he has done, is doomed to perish, he says, "Only on the firm foundation of *unyielding despair* can the soul's habitation be safely built."

Confronted by such a picture of ultimate futility, the average materialist finds that he can best preserve his sanity by closing his mind to the implications of his belief. He dreams of a brave new world but all the time he has to suppress a feeling of defeat, of an ever worsening situation. The man whose horizon is bounded by death naturally seeks to make the best of his brief existence, and likes to believe he is helping the world to grow better and better, though in his heart of hearts he knows that he is not even growing better *himself*. All the while he is conscious that he must meet Death, his "last enemy," and that he himself must inevitably be the loser. We may fail to keep many appointments in life, but we *must* keep our appointment with death, since "it is appointed unto men once to die, but after this the judgment" (Heb. 9:27).

Man has a longing for immortality and finds it hard to believe that death means oblivion, for God "hath set eternity" (Eccl. 3:11, RV, marginal rendering) in his heart. But if he rejects the revelation of God in Christ then death finds him in unrelieved misery, for he has nothing to look for, to hope for, as this mortal scene fades from his eyes. Without a vision of the eternal to inspire him, man becomes rebellious, bitter, cynical, unbalanced.

Christ widens our horizon, for it is no longer bounded by death. It

stretches far, far away to the New Jerusalem, which is not of man's making, the city of celestial light and joy (Rev. 21:1-5). Our Lord spoke of His Father's spacious abiding places where there is room for all (John 14:1-2). The believer's horizon is *heaven* where Christ is. In that celestial realm all that hurts or annoys will be no more, for there sin, sorrow, and suffering are banished forever.

After the resurrection of Christ and His ascension into heaven the eternal world became intensely *real* and *vivid* to the disciples. We have only to read the Acts of the Apostles, the Epistles, and the Book of Revelation to see how they were inspired to toil and suffer because Christ was so near to them, and heaven with all its glories and joys was so real. They were still creatures of time, but they were also heirs of *another* world, and this gave life a new horizon, a new purpose, a purpose which completely transformed life. The believer was now an heir of eternal life, and looked forward to an "inheritance incorruptible, and undefiled, and that fadeth not away" (I Peter 1:4).

The man whose vision does not reach beyond this life becomes obsessed with time. He is seized with what Emil Brunner calls "the panic of the closed door." There is so much he wants to do, to possess, to enjoy, that he can hardly stand still and rest awhile. He who lives for Christ, for eternity, is saved from this obsession. The Christian lives still in the world of time, he still needs an accurate watch, but he is less subject to the panic which overtakes the man who sees death as the closed door to life forever. And yet, because the unbeliever is not absolutely sure that death ends all, he is fearful lest he may find himself an immortal being,

having to give an account of himself before One he has despised on earth. The believer knows he is to live forever, that *already* he is in possession of eternal life, a life death cannot touch; and that death, however it may come, cannot "separate us from the love of God, which is in Christ Jesus our Lord" (Romans 8:38-39).

The more we live in the light of the eternal the more serene we shall be in spirit, and the more usefully we shall spend our days. When our horizon extends beyond this present world we shall keep our sanity in a mad world that seems intent on destroying itself. Since God is our eternal Home and we are one with Him forever, we remain undisturbed in a world full of fear, perplexity, panic, uncertainty.

Being children of the Eternal does not make us indifferent to the sorrows and sufferings of our fellows. The names of Lord Shaftesbury, Wilberforce, Clarkson, Elizabeth Fry, Lloyd Garrison, Florence Nightingale, remind the world forcibly of its indebtedness to these noble Christian benefactors who were inspired by the love of Christ. The believer who knows he is to live forever, through the grace of God, can have a great influence over his fellows and be a mighty power for good when he is moved by the love of Christ, and is transparently sincere in all his ways. A new light is cast on the meaning of our temporal existence when we know we are children of eternity more than of time. Our one concern now is not the brevity of our earthly life, but that we may so live out our days that we shall have no great cause for shame when we stand in the presence of Christ our Redeemer, who through His atoning blood opened for us the gate into life eternal.

"... the greatest irrelevance of which any minister can be guilty is the irrelevance of a message that pleases but cannot save"

The New Testament Concept of the Ministry

By W. E. McCumber*

SO LONG as the church endures to serve the needs of a broken world, the ministry and its message will be a vital and relevant subject of discussion. There will be preachers and preaching until the end of the world. The danger is ever present, however, that the right kind of preachers and preaching will not always characterize the pulpits of our local churches.

In a passage of Scripture not directly concerned with preachers and preaching, Simon Peter says something that indirectly but forcefully bears upon the subject. Addressing the council at Jerusalem he said, "Brethren, you know that in the early days God made choice among you, that by my mouth the Gentiles should hear the word of the gospel and believe" (Acts 15: 7, RSV). This introductory remark was followed by words directly bearing upon the issue before the council. But these introductory words themselves contain two important implications concerning the man and the message in the New Testament concept of the ministry.

The first is this:

I. *The preacher is a man called by God unto his office.*

"God made choice," said Peter, "that by my mouth the Gentiles should hear the word." The New Testament preacher is a man called by Another to his office. He does not assume it at his own initiative nor

of his own volition. He discharges the serious responsibility of preaching, not because aptitude tests and personal preferences have convinced him that he is suited to this work, but simply and solely because the summons of God has left him no alternative.

"God made choice" is qualitatively different from "I decided," or even from "the Church suggested." The individual will acquiesce in his call, the Church will discern and ratify his call, but God reserves unto himself the prerogative of calling.

Preaching, biblically understood, is the act of God. "The gospel," declared Paul, "is the power of God for salvation" (Rom. 1: 16, RSV). This power does not reside in a printed word or in a preaching man, as though it was somehow separable from God, as though it somehow became a force independently existing, capable of being manipulated by man. "The power" is not severable from God. "The gospel is the power of God" precisely because God himself is acting in the proclamation of the gospel to bring men to faith. As in the visible word of the sacrament "God is not less active than the minister," so in the verbal sacrament of the Word, the "mouth" may be Peter's or Paul's or yours, but "the word" and "the power" are God's. He speaks and acts in true preaching. Certainly, if the proclamation of the gospel is essentially the work of God, the divine Workman will not dele-

gate to another the choice of His instruments!

Feverish programs of recruitment, aimed at selling the ministry as a career to the elite of our youth, smell strongly of unbelief. They are symptomatic of an unhealthy anxiety for the future of the pulpit and the security of the church. Urging men to undertake the work of the ministry at their own opting is a way of saying that God is unwilling or unable to supply tools to His own hands by the direct appeal and command of His Spirit to those whom He would choose as preachers. There are no biblical instances of indirectly mediated calls to preach, either through parents, congregations, or school administrators. We would expect none in Scripture, for there God is everywhere presented as Sovereign, the living, acting, speaking God who is fully able to recruit His own ministers and enlist His own help. "You did not choose me," said Christ to those first New Testament preachers, "but I chose you and appointed you" (John 15: 16).

If we will faithfully preach the gospel, God will raise up in the church a host of young people converted to Christ, cleansed by Christ, claimed for Christ, and committed to Christ. From such a regenerated "labor pool" God will be able to recruit, at His own option, an adequate number of preachers. How He calls each of them we cannot predetermine. That He calls them we firmly believe.

The direct divine calling of the preacher will solve another problem that seems to vex the church. Concern is divided between getting young men into the ministry and keeping them at the task. The church is frequently embarrassed by the number of "dropouts" who turn to other vocations. A man unsupported by a

divine call to the ministry is not likely to survive the burdens, responsibilities, loneliness, and hostility that the ministry inevitably encounters. When the heat is on the temptation to vacate the pulpit and peddle merchandise will become irresistible to many. But the man committed to Christ, who is armed with the inner certitude that God has called him to preach, will not be intimidated by men, demons, or living standards. Those who can say, "God made choice of us," can also stand in the face of every force that threatens to muzzle them, saying, "We must obey God rather than men" (Acts 5: 29, RSV).

The second aspect of New Testament ministry suggested by this scripture is almost a corollary to the first:

II. *The preacher is a man supplied by God with his message.*

"God made choice," the apostle said, "that by my mouth the Gentiles should hear the word of the gospel." The phrase, "God made choice," governs the message as surely as the man. As no man has a right to preempt the election of God by intruding upon the ministry at his own volition, so no minister has the privilege of offering a message of his own devising in lieu of the given word of God. Men who are called to preach at all are called to preach the gospel or nothing at all.

Recent studies in the area of preaching have wisely emphasized the New Testament concept of the preacher as *keryx*, a herald, and the preaching as *kerygma*, a herald's proclamation of his Lord's message. To alter or exchange the gospel of Christ is no more permissible to a New Testament preacher than the revision or substitution of a monarch's edict would be to his lowly herald. God not only chooses the man, saying "Go . . . speak to the people," He also

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conveys the message, adding, "the words of this Life" (Acts 5:20, RSV).

"It pleased God," wrote Paul, "through the folly of what we preach to save those who believe" (I Cor. 1:21, RSV). But he has already defined the content of this "folly": "Christ sent me . . . to preach the gospel; . . . we preach Christ crucified" (vv. 17-23). Here this "folly," this "gospel," this "word of the Cross" is set in deliberate contrast to "the wisdom of the world." To substitute the wisdom of the world, even its latest theological wisdom, for the folly of the atoning and redeeming Cross is to deny and prostitute the New Testament concept of preaching.

The preacher is called to deliver the message God has given, not the message that men expect or desire. The apostles bore that message knowing full well that certain segments of a sophisticated age would brand it "nonsense." Their responsibility was simply to proclaim their Lord's news, not to edit, revise, or reinterpret that gospel to render it palatable to worldly-wise men. They were content to let it stand as "folly," not to make it appear as "wisdom" in the eyes of pagan philosophers and alleged philosophers. Even so, men called by that same God are furnished today with that same message. They are not required to season the gospel to the palate of "modern man" by processes of demythologizing, dehistoricizing, and desupernaturalizing. They may safely trust God to make that given message both "the power of God" and "the wisdom of God" to those who are being saved.

This is not a denial of our responsibility to set forth the gospel in language and thought forms intelligible to our generation in our location. As in Jerusalem, A.D. 33, so in America, A.D. 1966, every man should hear

the gospel in his "own tongue" (Acts 2:6-8). But it must be the gospel that he hears. Neither am I pleading for the rejection out of hand of whatever help philosophy, psychology, theology, and history may afford us in communicating the gospel understandably. But it must be the gospel that we communicate. We can and must translate the ancient good news into modern speech. But we have no license to convert the gospel of the blood-stained Cross and empty Tomb into a philosophy, psychology, or theology. We proclaim what God has done—His saving actions in Christ Jesus—and not what men have concluded.

"The word of the gospel" which God chose to address to the Gentiles by the mouth of Peter is the only word any minister is commissioned to proclaim. Any "other gospel" is already under the apostolic interdiction (Gal. 1:6-9). A substitute message may enable one to appear more erudite, eloquent, and abreast of the times in the eyes of sinful contemporaries, but that pseudo-gospel will be as powerless to save as it is palatable to pride. *And the greatest irrelevance of which any minister can be guilty is the irrelevance of a message that pleases but cannot save.*

"Preach the word" is the minister's mandate (II Tim. 4:2). And in the New Testament concept of preaching, God both calls the preacher and creates the message. *The acts of God in Christ, with the meaning assigned by God to His own acts, constitute the gospel.* To preach that gospel is high privilege for any man, but no man can assume that privilege at his own caprice, only at the divine summons. With such a ministry, bearing such a message, the church will survive and persist amid all changes and conflicts, as the instrument of God's peace for a guilty world.

His tongue may be in his cheek about the "allowance"—but not about the books!

Ever Plug for a "Book Allowance"?

By Dallas D. Mucci*

AN EDITORIAL in the February 12, 1965, *Christianity Today*, ends, "Protestant ministers frequently complain that they do not have time for adequate reading and study. Whatever the causes—and they are many, both in the congregation and in the minister—it still remains cruelly true that he who does not have time to read does not have time to preach."

No denomination is spared this "out of college or seminary ending of study and reading." A former district superintendent of mine became so concerned he sent out a letter to all pastors, "Please buy older cars and get some good books to read."

The superintendent realized one of the sad facts of the modern minister—he is not a student. He claimed that the pastor's studies had few books of any worth. From a survey he concluded, "Many of you pastors don't read much at all. Buy and read this next church year."

A friend of mine confessed privately, "I don't believe Rev. _____, pastor of _____ Church, reads a book a week. Do you? Where does he get the time?"

The *Christianity Today* editorial states, "There are about 270,000 Protestant ministers in the United States. If the writer of a good religious book

can appeal to 10 percent of them, he is overjoyed and may even suffer euphoria." If the Nazarene Publishing House has a sale of 7,000 on a specific theological practice or apologetics book it is a rare success. There are almost that many clergymen in the denomination. We are not purchasing enough books or reading enough.

Getting back to this district superintendent's idea of books instead of late model cars, a "book allowance" from the church might be granted instead of the car allowance. Any member of a church is informed by pastors that a car is needed, but the most "aware" members usually do not realize their pastor has need of good books. Why not start a "book allowance"—if your church can afford it and you are willing to settle for an older car.

However, the new books are not enough. The pastor of the twentieth century must be a man who reads . . . reads and reads. Begin with the Bible. Too much of our preaching is traditional; in fact, the Protestant minister is preaching more tradition today than Scripture. Soak up the Bible. Read it . . . know it.

Many Roman Catholic prelates admit that the priests do not study the Scripture. If a Protestant pastor does not study the Scripture, he just does

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not have anything to say on Sunday. If God's Word is to be preached we must start with the revealed Word.

"If a preacher is to do lasting work, work that abides for eternity, expository preaching is his method," insists Faris D. Whitesell. Then Dr. Whitesell, in *Power in Expository Preaching*, calls for a full and complete study of the Scripture and allied helps, such as commentaries.

Our reading and study can transcend the "getting the Sunday sermon ready." Ineffective, irrelevant preaching is based upon this frantic search for the shorthand approach to a sermon. Most of our reading should be other than that spent in actual preparation of the sermon. The richness of any message will be gleaned from weeks and months of reading that was not for the specific task of "that sermon."

The Protestant clergyman is characterized by Hollywood as the public relations man for God with nothing but an empty kindness and a "glad hand." This unglamorous portrayal is resented by all, but is a direct result of the lack of reading and study. Everyone—lawyer, counselor, psychiatrist—is consulted before the pastor on matters of personal spiritual significance. The people say, "He is nice, but doesn't know what to do."

Reading will keep the pastor abreast of life. A good smattering of four to six representative contemporary novels gives quite an insight into life situations. Any current book that claims to discover what is hap-

pening in the world is a most readable item for any pastor. The Word of God must be applied to the life situation and this can only be accomplished when the preacher knows that situation. Current news and analysis magazines will become a part of regular reading as well.

Theological problems are a part of life. Study some of the epic struggles of the past; one or two. Put yourself into a position to apply the Word of God on the theological problems that affect your area of service today. Read!

Guard the morning study hours and read "that" book or two or three each week. Remember that Sunday you must let men know your message has the authority of God behind it and "life in front of it." There is no other way to deliver a relevant message.

Yes, the Holy Spirit can do much with little. But our little bit should be as Paul's instruction to Timothy, "Concentrate until my arrival on your reading and on your preaching and teaching. Do not neglect the gift that was given to you in the proclaiming of God's Word . . . Give your whole attention, all your energies, to these things, so that your progress is plain for all to see" (I Timothy 4:13-15, Phillips).*

Does your church board need to start a "Book Allowance"?

*From *The New Testament in Modern English*, © J. B. Phillips, 1958. Used by permission of The Macmillan Company.

"We claim that if Christ were not the priest taking away the sin of the world, He could not be a prophet who revealed God."

—Masahisa Uemura, famous Japanese Christian leader. Quoted in "Decision," June, 1965.

A statement of the purpose, policies, and procedures adopted by

The District Board of Church Extension

of the Pittsburgh District, under the leadership
of District Superintendent Robert I. Goslaw

THIS STATEMENT is given for the purpose of giving guidance and assistance to all local churches who are contemplating the purchase of land, buildings, or the construction of buildings. This is to inform the churches of the purpose, policies, and procedures by which the District Board of Church Extension shall function.

I. The Purpose of This Board

1. This board is given the responsibility to advise the local church in the purchasing of land, buildings, or the construction of buildings along wise and sound lines.

2. Your district superintendent is available for counsel with the pastor and/or the church board or building committee. His years of experience in this field can be of immeasurable value to the local church. Consult with him in the formative stages and throughout the project.

3. The churches are asked to follow the *Manual* procedures and the following instructions as hereby set forth by this board. We seek to avoid the high risk of unsound building adventures. The board is able to give perspective, information, and counsel that will benefit the local church and pastor.

4. The duties of this board are enumerated in the *1964 Manual*, section 119, page 75, and section 232, page 125.

II. Approval Is Necessary

1. The written approval of the District Superintendent is necessary for the purchase of real estate, the selling of church property, the mortgaging of church property, the exchanging of church property, or otherwise disposing of church real estate. See *1964 Manual*, section 118, page 75. Consult with him in the beginning.

2. The District Board of Church Extension must consider all propositions for the purchase of real estate, or the erection of a church building or parsonage, and to advise them concerning the propositions submitted. See the *1964 Manual*, section 119, page 75 and section 232, number 4, page 125.

3. The District Board of Church Extension must approve or disapprove, in conjunction with the district superintendent, propositions submitted by the local churches relative to the incurring of indebtedness in the purchase of real estate or the erection of buildings. See *1964 Manual*, section 119, page 75, and section 232, number 5, page 125.

III. Steps in the Selling of Church or Parsonage Property

1. The pastor should consult with the district superintendent on the proposed plan to sell the property and the use of the money received from the sale of the same.

2. The church board should consider the proposition by taking into account all the related facts. When they come to agreement on a proposal they shall recommend it to the church membership for their vote. The membership shall vote at a duly called special church meeting. See 1964 Manual, section 66, page 58.

3. The pastor shall submit all the facts on the proposition to the district superintendent. The district superintendent must give his written approval for the sale. See 1964 Manual, section 118, page 75.

4. The trustees are authorized, by the vote of the congregation and the approval of the district superintendent, to sell the property, deliver the deed to the purchaser, and dispose the money received from the sale as voted by the membership.

IV. Steps in Buying Land or Church Building or Parsonage

1. The pastor should consult with the district superintendent in the formative stages. The superintendent will be interested in knowing the need for the purchase, the location, the size, the terrain, the condition, the price, and the ability of the church to undertake the financial obligations.

2. The church board should elect a building committee or act in this capacity.

3. The building committee shall consider the needs of the church, securing the necessary facts to determine what is required to best serve the purpose of the church. They should seek out suitable sites and buildings which can be purchased.

4. The building committee should recommend to the church board a certain site or building for their consideration and approval. The recommendation should include a feasible financial plan.

5. The church board should consider the recommendation and approve or dis-

approve the purchase and financing plan.

6. The approved proposition is submitted to the District Board of Church Extension for their advice and approval where indebtedness is incurred. This board shall give their written approval or recommendations. The district superintendent shall give his written approval of the proposition.

7. The pastor, after consultation with the church board, shall duly call a special church meeting for the purpose of having the membership vote on the specific proposition. A majority vote of members present is necessary. See 1964 Manual, section 66, page 58.

8. After the church board, the District Board of Church Extension, the district superintendent, and the membership at a special church meeting have approved the proposition, the trustees are authorized to sign contracts, mortgages, and necessary legal instruments to execute the purchase.

V. Steps to Construct a Church or Parsonage Building

1. A church building committee shall be elected by the church board or the board itself shall act in this capacity.

2. The pastor and the building committee shall consult freely with the district superintendent during the formative stages of the program. The experience and knowledge of the superintendent can be valuable to the local church in all stages of the building program.

3. The building committee shall consider the church building needs and agree on proposals to meet these needs, securing literature and suggestions from the Division of Church Extension of the general church in Kansas City, Missouri. Complete studies should be made on the communities served by the church and projections on anticipated population and membership growth.

4. The building committee recommends an overall plan to the church board for their consideration and approval.

5. The church board votes to engage an architect or qualified man to prepare preliminary plans, not final working drawings, in consultation with the building committee and the district superintendent.

6. The church board approves the preliminary plans.

7. The building committee determines the method of constructing the building, such as: (1) contracting out the building to a general contractor after securing bids, (2) the church serving as the contractor and securing bids for subcontracts as needed, or (3) do-it-yourself.

8. The building committee shall secure sound estimates of the total cost of the building and furnishings and submit to the church board a sound plan for financing the project.

9. The church board submits the proposition to the District Board of Extension for their counsel, advice, and approval.

10. The church board votes to approve the building plans, as approved, and the plan for financing the project.

11. The church board authorizes the final plans or working drawings to be prepared and approved by the necessary state and local authorities.

12. The building committee shall secure bids and/or estimates on the building and have these approved by the church board.

13. The building committee shall make arrangements with a bank or lender to finance the building and furnishings.

14. The written approval of the district superintendent shall be secured.

15. Contracts can then be signed and obligations incurred to complete the project.

VI. Data to Be Submitted to This Board

1. The long-range plan for the development of the church facilities.

2. The present proposition under consideration.

A. Give all data concerning the purchase of land, such as location, size, terrain, zoning, and any other related information.

B. Give all data concerning the purchase of buildings, such as location, zoning, size, type of construction, state of repair, repair or remodeling costs, price, and adaptability to church use.

C. Give all data in the construction of a building, such as site, compliance with zoning and building codes, plot plan, design of building, floor plan, method of construction, total cost of the project including land, building, and furnishings.

D. Give a complete financial report of the local church and her past record in meeting her obligations, such as local expenses, pastor's care, payment of all church budgets, and the ability to take on the additional mortgage payment.

E. State the total indebtedness you are seeking approval for and give evidence that the church can raise the necessary money to make the mortgage payments.

F. Give evidence of the desire of the congregation for this project and their willingness to make it a success.

G. State the concern of the pastor for this project and his willingness and faith to bring it to a successful completion.

VII. Key Points This Board Considers

1. The local church must show the need for the land and/or building.

2. The church must evidence increasing morale and dedication to an expansion program.

3. The proposed plan must be adequate, feasible, and in the best interests of the local church.

4. The church must be in a sound financial position as evidenced by increased giving, paying all local bills, providing an adequate pastor's salary, and paying all budgets.

5. The complete financing of the proposed project shall be submitted to this board:

A. Present assets including cash on hand, value of church and parsonage property, net income from sale of property, pledges, and any other assets.

B. Present liabilities including any mortgages on church and/or parsonage property showing balance due, monthly payments, and name of lender.

C. Present total cost of proposition, including land, buildings, landscaping, and furnishings.

D. Present total indebtedness to be incurred.

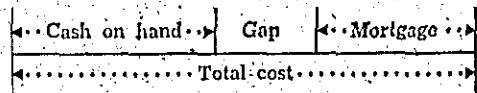
E. Show how you will finance this indebtedness—mortgage or other source, total amount to be financed, interest rate, number of years to pay off, name and address of lender.

F. Show a mortgage commitment from a bank or lender.

G. Show the ability of the church to carry the indebtedness and the plan adopted by the church board to secure the additional monthly payments.

H. Demonstrate that sufficient money is available to complete the project.

(Illustrative chart)
"CLOSE THE GAP!"



Ways to close the gap:

1. Raise more money before starting.
2. Raise more cash during construction.
3. Increase the mortgage, yet under the maximum debt limit. (See "Guidelines that Determine Debt Limit")
4. Reduce the cost by economizing in design, layout, materials, method of construction, or reduce the size.
5. A little of each.

"We simply cannot as Christians live in an ivory tower of isolation and pious meditation that does not come to grips with the problems of our day and generation. It is a great disservice to the cause of Christ to link up theological conservatism with a denial of basic human rights. It gives a powerful argument to the Communists."

—Edward G. Wyman

VIII. Guidelines That Determine Debt Limit

The following "guidelines" are used by lending institutions and District Boards of Church Extension. They help to determine the maximum debt limit a church can prudently carry. It is essential that each church keep the debt as low as possible.

1. The morale and dedication of the congregation to accomplish the project.
2. The attitude and ability of the local church to meet her local, district, and general church obligations.
3. Confidence in the ability of the pastor to lead the church in a successful completion of the project.

4. The total indebtedness should not exceed 50 percent to 70 percent of the appraised value of the land, buildings, and furnishings. A qualified appraiser should determine the value of the completed project.

5. The total indebtedness should not exceed from 2.0 to 2.75 times the total raised for all purposes in one year. In cases where there has been an unusual rise in the income for one year, the board may average the income over the last three years.

EDITORS NOTE: For application form recommended for submitting the expansion proposal to the District Board of Church Extension write Department of Home Missions and Church Extension, Church of the Nazarene, 6401 The Paseo, Kansas City, Missouri, 64131.



The PASTOR'S SUPPLEMENT

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

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Department of EDUCATION

YOU ARE RESPONSIBLE

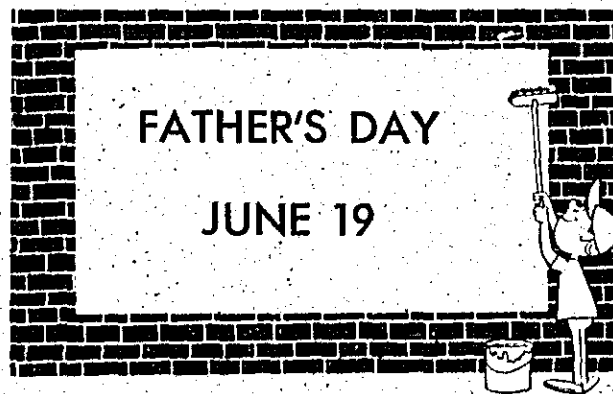
We are told that 7 out of 10 of our young people are lost to the church by the end of high school years. What can we do about it?

TO SAVE OUR YOUNG PEOPLE TO THE CHURCH

Pastor, You Can:

1. See that names and addresses of high school seniors and juniors are sent to your Nazarene College Director of admissions;
2. If your young people are attending another college or university, write the local pastor to give names and campus addresses;
3. Follow every student with letters, personal visits, church news, literature, and prayers.

We have a rightful claim on every high school graduate who attended our Sunday school. Let's not give up a single young person without a full-scale battle.



This is the day each year
for every pastor to give a boost for
THE GENERAL CHURCH LOAN FUND

Why?

Because this is the fund from which church building loans of nearly \$6.5 million have been made to over 600 Nazarene churches.

Why?

Because the loan fund has been built principally by savings deposits (now nearly \$1.7 million) from individuals and churches.

Why?

Because \$200,000 in approved applications are now waiting for available funds. New deposits are needed to take care of them.

Why?

Because as we work together we help churches that otherwise could not build, at the same time receiving interest on our savings.

Literature for your use on Father's Day (or some other Sunday if more convenient) has been sent to all pastors in the United States and Canada. If you have not received it, or need additional copies, please write immediately to the Division of Church Extension, Department of Home Missions, 6401 The Paseo, Kansas City, Missouri 64131, U.S.A.

Tar Heels Forge On

ON THE NORTH CAROLINA district, comprising some fifty growing churches, the district superintendent, Dr. Lloyd B. Byron, has underway one of the best district relations programs in the Nazarene denomination.

A principal factor in each city and community with Nazarene churches has been the pastors working with and through the local newspapers. The pastors are gaining in confidence and know-how. For the last several years, the district director of information and public relations has been Rev. Loren E. Schaffer, pastor of the Nazarene church at Pineville. He is an expert in public relations who works steadily at the job for his local church and for the district.

A Growing Understanding

The efforts of the local pastors are showing gains in the Tar Heel state. A better degree of understanding and a wider acceptance of the Church of the Nazarene and its program is evident in the principle cities and in the state as a whole.

"Pastors keep telling us they are breaking through regularly in local newspapers with Nazarene news," Schaffer says. "As we move over the district, we see many newspaper stories that indicate support for our program."

At the district preachers' conference, Schaffer had discussion and work sessions as usual with the pastors. He distributed some notes taken at a church news clinic held in Charlotte, N.C., where the panelists were church public relations men and church news editors.

One panelist said: "The King's business requires haste, dignity and vast coverage, and the public media, chiefly the newspapers, are willing to help us spread the truth."

Another asked: "Where are the churches? The greatest story ever told is not being told. The Word is not in the press. Commerce, crime, and government get in, but the Word does not get in. It is the duty of the church to put its story in the proper place in the mirror the press holds up before the community."

A church editor said that she would like to be regarded as an "associate member" of each local church and to receive its newsletters and bulletins. "My advice to church news writers is that they think in terms of local news. Also, keep in mind my deadline and get copy to me preferably two or three days before deadline."

Schaffer also included his usual list of suggestions on the preparation of news stories for the newspapers. Some of them follow:

- Write on one side of the paper only.
- Use a typewriter if at all possible and double-space.
- Use paper 8½ x 11 inches.
- Put the name of your church, your name, address and phone number at the top of the first page. Number each page.

Never submit a carbon copy to a newspaper. The carbon copy is the pastor's personal copy.

Study Lead Sentence

Give the story capsule in the first sentence, if possible, or at least in the first paragraph. (One news service had a rule of telling it all in 17 words or less!)

Answers to the five (5) W's should appear in the lead sentence or the first paragraph. These are: Who, What, When, Where, and Why or How.

At the end of the story write "end" or "-#-"

Be specific, do not generalize. Avoid adjectives. Do not use contractions or slang. If you quote the Bible be sure that you check the reference in your Bible and that you give the proper book, chapter, and verse.



Trumpets should
sound double forte
for this NEW book



"LIFE IN THE SPIRIT"

by Richard S. Taylor

It has readability with many pertinent quotations and a style that is pleasing and always to the point.

A pastor could use this as a basis for an excellent series of Sunday morning sermons on holiness.



Unit 115b Bible Holiness
Text: "Life in the Spirit"

Frank McConnell is presently minister of visitation at Bethany First Church. For many years he was an outstanding pastor and evangelist. He now conducts some unique "personal work revivals." The following list comprises some of his "workable methods" for Sunday school and church growth. Pastors, assimilate and emulate as much as you can. Rev. McConnell says, "Where a pastor works these the church has a good increase."

WORKABLE METHODS

(By Frank McConnell, Bethany, Oklahoma)

1. **A NEW PASTORATE:** In a city of 10,000 or less, a pastor should have a brochure of his church printed giving the beliefs of our denomination, the picture of the church building, and a picture of the pastor. Then the pastor should knock at every door in the city. Have a book—write down the names and addresses of every prospect.
2. **REVIVALS:** On the revival advertising should be the picture of the pastor and for courtesy sake the picture of the evangelist. The pastor should organize his church and put this advertising in every door in the city. Those who pass out the revival advertising should get as many names of prospects as possible and the evangelist and pastor should call on all of these during revival.
3. **SPECIAL ISSUE OF THE "HERALD OF HOLINESS":** Enclose a brochure of your church in this Special Issue and put it in every home in your city. Get as many prospects' names as possible. Have your church call on these prospects.
4. **HAVE A 10-WEEKS FALL DRIVE:** Organize for calling one night a week for the ten weeks. Make it just ten weeks.
5. **HAVE A SPRING DRIVE:** 10 weeks. Give your people assignments for calling on prospects. Four names and addresses can be placed on a 4 x 5 card.
6. **COUNT CALLS PUBLICLY:** Do this every Sunday morning.
7. **HAVE FOUR CLASS COMMITTEES:** Absentees; Sick; Visitors; Prospects.
8. **FOR PERSONAL EVANGELISM:** Have a C.S.T. course using the new book from the Department of Evangelism: "Meet My Saviour."
9. **USE RALLIES AND CONTESTS:** Never run contests over ten Sundays.
10. **WRITE LETTERS OF APPRECIATION:** Never send printed cards.
11. **TEACH THE CHURCH TO BE FRIENDLY:** Just a committee isn't enough.
12. **GET PROSPECTS:** New babies, new people in the community. (Get these from the City Water Department.)
13. **COMMUNITY SURVEYS:** This is good at least once a year.
14. **MAKE HOSPITAL CALLS:** Pray with each patient you visit. Pray for all in the room. Make the prayer short and distinct.
15. **PRAY IN HOMES:** Do not stay long. When you stand to leave, say, "I'll pray before I go." Then start right out praying. "Thank God for this family. Bless these children. Help them to mind their parents and Christ. Help them never to go into sin."

MOVING NAZARENES: A service of the Department of Evangelism—Write us for further information, 6401 The Paseo, Kansas City, Missouri 64131.

Nazarene Evangelistic Ambassadors Will Soon Be Leaving



Nazarene World Missionary Society

INTERNATIONAL CENTER / CHURCH OF THE NAZARENE

6401 THE PABLO • KANSAS CITY, MISSOURI 64131

MISS MARY L. SCOTT, Executive Secretary

June, 1966

Dear Pastor,

It is a privilege to express my personal appreciation as well as that of the General Council for your valuable support of the N.W.M.S. and the Prayer and Fasting program. We are grateful for what has already been accomplished in enlisting 186,963 people to fast one meal a week (or deny themselves some food) and pray 15 minutes for missions. We also are glad for the \$927,375.81 raised through the Prayer and Fasting League.

However, we have only scratched the surface of the potential of this powerful tool God has given us. You can help us dig deeper by:

1. Preaching a sermon on FASTING and prayer some Sunday in June
2. At the close of your message urging every member of your church who has not yet joined Prayer and Fasting to do so and pass out enlistment cards (furnished free from the N.W.M.S. Office in Kansas City).
3. Challenging your members with the financial potential of the Prayer and Fasting League, using your local statistics. Simply multiply the number of church members by 13, N.W.M.S. members by 13, and Prayer and Fasting members by 13, to show how much could be raised by each one "sacrificing" 25¢ worth of food each week and faithfully putting the 25¢ in their Prayer and Fasting envelope. Here's how it would work:

100 Church Members -----	\$1,300
80 N.W.M.S. Members -----	\$1,040
70 Prayer and Fasting Members -	\$ 910
4. Setting a goal worthy of your efforts and commensurate with the urgent needs around the world.

Ordinarily we do not write you pastors direct, but 1966 is an exception. Mrs. Coolaw, General Council Member in charge of Prayer and Fasting will contact you further regarding this all-out push in '66.

Sincerely yours,

Mary L. Scott

MARY L. SCOTT
Executive Secretary

Two new teams of Nazarene Evangelistic Ambassadors will be leaving July 11 for mission fields in Latin America. The team coordinators will be Dr. Honorato Reza and Rev. Paul Orjala. Members of the teams are young men from our seven English colleges in the States and Canada, the Seminary, and the Spanish-American Seminary in Texas. The teams will have two days of concentrated briefing in Colorado, spend two days at International Youth Institute there, and then leave from Denver, for their assignments. They will visit ten Latin American countries between July 12 and August 28. A unique part of their assignments will be singing in five different languages as they visit the various countries.

Evangelists who will join the groups for one or more assignments each are Ponder Gilliland, Paul Martin, Dr. E. S. Phillips, and Sergio Franco.

Team members are required to complete reading assignments of ten or more prescribed books on the areas to be visited, before they leave.

Crusades will be held in large tents, open air arenas, large central churches, football stadiums, a large city auditorium, and other areas capable of holding more than a thousand people. The local Nazarene churches in each field will underwrite the cost of the campaign in their area.

Members of the Teams are:

Team I

Coordinator: Dr. H. T. Reza
David Walker, B.N.C.
Merritt Neilson, E.N.C.
Daniel Berg, N.N.C.
Paul Zoroya, O.N.C.
John Wells, P.C.
Paul Johnson, T.N.C.
John Fraser, C.N.C.
Ron Wilson, N.T.S.

Team II

Coordinator: Rev. Paul Orjala
Brad Moore, B.N.C.
William Gough, E.N.C.
Michael Litsey, N.N.C.
Terry Read, O.N.C.
Forrest Stone, P.C.
Keith Vennum, T.N.C.
Joe Dimas, S.A.S.
Wille Dishon, N.T.S.

Team I will visit British Honduras, Argentina, Chile, Peru, and Southeast Mexico. The languages they will use in singing will be Spanish and English.

Team II will visit Barbados, Brazil, Uruguay, Bolivia, and Haiti. They will sing in English, Spanish, Portuguese, Aymara, Creole, and French.

Pray for these men as they undertake this assignment. These are not pleasure trips. The Ambassadors will be assigned door-to-door visitation work for the missions; they will be holding services, giving private interviews when requested, and witnessing in every way possible for Christ. In a very vital sense these young men will be representing God and the Church of the Nazarene, and their own government before thousands of people who have never before had this contact. The impression these young men make will open or close many doors to the gospel and to our church. They need your prayers as they go.

HOW SHALL THEY HEAR THE GOSPEL?

300,000,000 ENGLISH-SPEAKING PEOPLE
162,000,000 SPANISH-SPEAKING PEOPLE
90,000,000 PORTUGUESE-SPEAKING PEOPLE
100,000,000 JAPANESE-SPEAKING PEOPLE
173,000,000 RUSSIAN-SPEAKING PEOPLE
658,000,000 CHINESE-SPEAKING PEOPLE
100,000,000 GERMAN-SPEAKING PEOPLE



NEARLY 1/2 OF THE WORLD'S PEOPLE ARE
OUT OF REACH OF PERSONAL MISSIONARY CONTACT

WE MUST REACH THEM BY RADIO

"SHOWERS OF BLESSING" in English "LA HORA NAZARENA" in Spanish

A PORTUGUESE BROADCAST THIS YEAR DEPENDS ON OUR GIVING IN THE

MISSIONARY RADIO OFFERING

In JULY

HELP REACH THESE VAST MILLIONS

NAZARENE RADIO LEAGUE

—One of the World's Largest Gospel Broadcasting Services—

H. Dale Mitchell, Executive Director

International Center

Kansas City, Missouri 64131

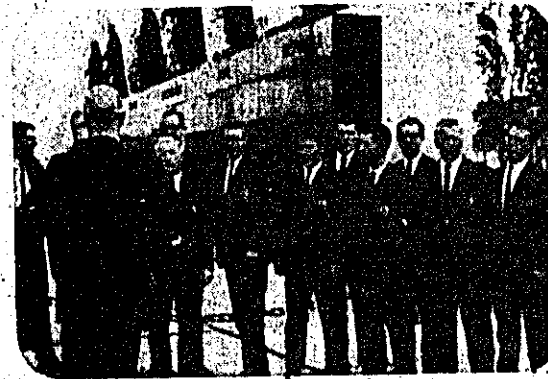


1966
NAZARENE
EVANGELISTIC
AMBASSADORS

Church-wide Ambassador Sunday

OFFERING—MAY 15

Every Church Uniting
in This
N.Y.P.S. Evangelistic Effort



Youth
↑
to
↓
Youth



June, 1868

taking the
WORD
to:

British Honduras

Argentina

Chile

Peru

Southeast Mexico

Barbados

Brazil

Uruguay

Bolivia

Haiti

FOR THE NEW ASSEMBLY YEAR

A PROGRAM



The Honor School Program

ANNUAL PROJECTS 1964-68

- 1 HONOR TEACHERS
Fifty per cent of teachers be honor teachers
- 2 ENROLLMENT
Increase in total enrollment
- 3 ATTENDANCE
Increase in average attendance
- 4 WORKERS' MEETINGS
Hold at least one each quarter
- 5 VISITATION
Maintain a weekly visitation program

... "Be an Honor School"

and
A GOAL



CHURCH OF THE NAZARENE

MARCH
TO A
MILLION
ENROLLMENT
IN
SUNDAY
SCHOOL

Member
"MILLIONAIRE CLUB"

10% GAIN

SUMMER CAMP TIME IS a time of



SOUL SAVING
CHARACTER BUILDING
CHRISTIAN GUIDANCE
NEW CHRISTIAN FRIENDS
WHOLESOME FUN

PASTOR

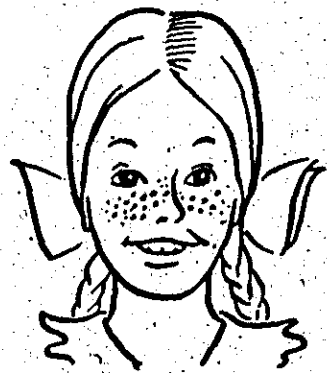
Urge Sunday school pupils to attend camps.
Urge laymen to give time as counselors.
Offer your time as a camp counselor or helper.
Provide finances and transportation for pupils.



**JOIN
The V.B.S. Pioneers!**

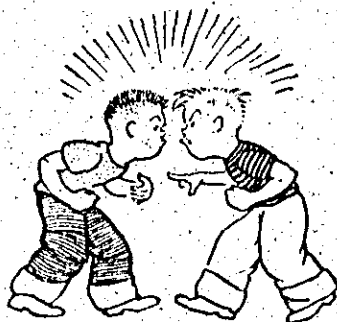
Every vacation Bible school which sends an offering to help a home mission church conduct a first vacation Bible school becomes a member of the Vacation Bible School Pioneers. Each vacation Bible school is encouraged to take at least one offering for this purpose. The V.B.S. Pioneer offering is an approved Home Missions special. The church may count it on 10 percent giving.

Send your offering to Dr. John Stockton, General Treasurer, Church of the Nazarene, 6401 The Paseo, Kansas City, Missouri 64131. Be sure to make it, "Vacation Bible School Pioneers."



Freckle-faced Children . . .

TODAY'S CHILDREN ARE TOMORROW'S CHURCH



Fighting Children . . .



Angelic Children . . .

We love them all. They are OUR children and a very important part of our church family. We will honor them on Children's Day, June 12. This provides a wonderful opportunity to give recognition for the contribution they make to the church. This is a good time to impress upon them that they, too, are stewards and that God needs the service they can give.

The Children's Committee, a subcommittee of the General Stewardship Committee, recommends the following stewardship books for children: *Belongs to Me, Sharing God's Gifts* (junior age) and *I Can Help God* (primary age). These may be ordered from the Nazarene Publishing House.

THOUGHTS ON STEWARDSHIP AND OFFERING ENVELOPES AND SUCH

The true goal of denominational stewardship is changed people, not bigger budgets. It is possible to reach goals without changing lives. The pastor who strives only to meet "this year's budget" is taking a dead-end road. The pastor who prayerfully and consistently leads his people into the path of total commitment which includes the grace of firstfruit, generous, proportionate giving is scriptural in his approach to stewardship.

The following are quotations gleaned from the weekly offering envelopes of years past. By the way, have you thought of sharing the message on the current offering envelope with your congregation? These messages may be used effectively as "quotes" in your weekly church paper or Sunday bulletins. They are good "thought provokers" to be used in prayer meetings or Sunday services. They'll help to keep your people stewardship conscious. Here they are. Help yourself!

Whatsoever thou spendest more . . . I will repay thee. (Luke 10:35). The good Samaritan went beyond what was expected of him. It was the "one touch more" that brought complete restoration to the man in need. Are we willing to invest our time, talents, our material possession—"a little bit more" that God's work may go forward? That is why our tithes and offerings are needed. It is love that dictates "the more." And God is the Paymaster.
—S. T. LUDWIG

.....

The quality of our stewardship is determined by the measure of our concern for the advancement of Christ's kingdom. Deep interest will make giving a joy. But it will do more: it will impel us to follow our gifts with our prayers. Genuine concern means continued involvement in the work that our dollars are doing.
—J. FRED PARKER

.....

Passionate attachment to things can be as deadly a narcotic as the vilest lust. It is not what we have that counts, but what has us. Caught in a train wreck, a Christian engineer confessed to a lifelong attachment to secondary things as he cried out, "I have lived all my life for second things."
—EDWARD LAWLOR

.....

There are times when the Holy Spirit prompts us to launch out in our giving beyond our known capacities. If our giving is always sensible, always calculating, and always within our known ability to give, some of God's choicest spiritual blessings will pass us by unnoticed and unclaimed.
—NORMAN O. MILLER

STEWARDSHIP

Rust-proof treasures! That's exactly what He offers . . . to any man who will hold lightly this world's goods and invest heavily in the Other World's values. Let my gain be out of the reach of rust, moth, or thief, and let my heart follow it Home. —PAUL SKILES

You are not asked to make a contribution to the Church. Your gift should be to God (I Corinthians 10:31). In this scriptural context of giving, the offering placed in His hands becomes a sacred sacrament, and will not lose its reward. —T. W. WILLINGHAM

The disposition to give is implanted by God in the hearts of His children. The determination to cultivate and express this attitude by giving tithes and offerings yields blessed results in life and influence.—GEORGE COULTEN

Tithing is a delight to the one who loves God. The one who tithes as an act of worship finds a deeper fellowship with God. The spiritual results of tithing commend it as a divine institution, not just a superior financial system profitable to the Church. —MARY L. SCOTT

The overflow brings joy in Christian living. Going the second mile, filling the measure, pressing it down, letting it run over—this is the joyous way. Paying the tithe to the last penny makes a man feel right, but it is the overflow gift of love that makes him "go rejoicing."—HELEN TEMPLE

There is a joy in giving that comes when we crash the "giving barrier" as an airplane breaks through the "sound barrier." When we pass the point of narrow self-interest in stewardship, there is a release to greater and greater spiritual results. —W. T. PURKISER

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.

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



Queen of the parsonage MRS. B. EDGAR JOHNSON

Loyalty to the Kingdom

This morning I had occasion to visit the library of one of the oldest high schools in Kansas City. It is an impressive building—five stories of massive stone structure, situated on a hill like a giant fortress. The steps from the street to the main entrance were so challenging I counted all 114 of them. The aura of dignity that seems to cling to such old institutions of learning, like the ivy that clings to their walls, always impresses me.

In the great entry hall I was attracted to a large motto, "REMEMBER WHO YOU ARE," set in conspicuous red and black tiles in the floor, together with a mosaic of the school emblem. Most interesting! Even as I pondered these words on my way down the hall, I found the explanation beautifully framed in a recessed exhibit case in the wall. I stopped and copied it:

REMEMBER WHO YOU ARE

Wherever You Go
 You Represent
 Whether You Want to or Not
 Yourself
 Your Family
 Your Clan
 Your Religion
 Your Neighborhood
 Your City
 Your Country
 and
 PASEO HIGH SCHOOL

Apparently some of the students had forgotten who they were, for the great plate-glass windows had been cracked by

twelve shots. As I left by another entrance, an employee of the school board was repairing four other glass doors broken by vandals.

All morning these words of the school motto churned in my mind. As is perfectly natural for the Christian, I began to relate and translate them into the spiritual realm, adding to the list that which we represent. Interpreted for the pastor's wife, we could add that you represent, whether you want to or not, your church—both local and general—your parsonage, your husband's ministry, and—first, last, and always—your Christ.

This involves tremendous responsibility. I read the story of one of our ambassadors who resigned his post and gave as explanation to his friends, "The responsibility was too confining—everywhere I went, everything I did was representative. If I stopped at a drinking fountain, people watched to see 'America' take a drink. I couldn't stand it!" As His ambassador, have you ever felt thus frustrated by the knowledge you were being always watched? You can't run away, as he did, but you can accept the fact as a challenge and rejoice in the opportunity rather than fret.

REMEMBER WHO YOU ARE. You represent, whether you want to or not, your church, which has entrusted you with its message and its ministry. Your example of loyalty to its doctrines and its standards will cultivate and nurture respect and positive attitudes on the part

of your members. You will be discreet in voicing any questions or criticisms, though there may be many obvious opportunities (Your members may supply enough of these for you to work on—and I mean in a remedial manner.)

Your loyalty to church leaders is also on public display. If you need help here, read the life of David. I never cease to wonder at his loyalty to his superior, King Saul, even though the king was out to destroy him. When you remember who you are, you will never be guilty, even unwittingly, of casting a stone that might shatter one of the doors or windows through which others may view or enter our Zion.

You represent, whether you want to or not, the ideal Christian home. This is the logical place for our people to look for the example. Almost frightening, isn't it? Who of us—being women—are not interested in those intimate glimpses into the home life of public figures—the president playing with his dogs, Billy Graham hiking with his children—and there is no doubt but these things influence us and our evaluations. Some popular magazines and gossip columns literally exist by capitalizing on this interest that the public maintains in the private life of its idols. You are the "first lady" in your church.

For twenty-one years I attended the annual Pastors' Wives' Retreat on our district and received training and counsel from wise and experienced district superintendents' and veteran pastors' wives. On one occasion Mrs. Ruby Wise, in one of her rich talks, reminded us that our members had every right to look to the parsonage home and family as the "ideal." She went on to say that if by some sad chance there was a domestic problem or unfortunate incompatibility, before God and our calling we owed it to our people to reserve this in secrecy and still present to our people, as their right, an ideal of Christian home relationship. By no means were personality disharmonies to be aired, or even intimated, by word or look or attitude. Ponder this deeply in your heart of hearts.

You represent, whether you want to or not, the closest tie to the man your members must look to as leader, counselor, teacher, shepherd, messenger of God to their souls. You are exposed to his faults, his human weaknesses, his failures. Tell them to God and intercede for him, but do nothing to tarnish his image in the parish and thus reduce God's opportunity to minister through him.

You represent, whether you want to or not, the reservoir of heaven to your flock. You represent the wells of grace, of faith, of peace, of comfort, that are available to the child of God. Have you observed that association, however brief, with some folk leaves you feeling enriched in a way you can't explain? You come away with a sense of well-being—"God's in His heaven, and all's right with the world." But on the contrary, others call forth an opposite response—leaving you with a "bad taste" in your soul, an unexplainable sense of defeat, and an uneasiness even in your own contribution to the conversation. "Out of the abundance of the heart the mouth speaketh," and out of our reservoir we supply. Some seem to have a natural capacity for the things of God, but some have to "dig" a reservoir and allow God to fill it.

One of my pastors, Dr. Melza Brown, once said that the old-time saints greeted each other with "How is your faith?" But we have declined to the almost universal greeting "How are you feeling?" We must learn to express our faith, not our feelings. In some cases you, more than your husband, will be the agent of God to a soul. In our ministry there have always been a certain few who, by reason of disposition, personality, or the nature of their problems, turned to me for help. I always think of these in the words of John 17: 11, "those whom thou hast given me." I can take them no further into the Kingdom than I myself have gone.

"Father, help us to remember who we are and what we represent, and may our allegiance be motivated by the compulsive loyalty of love, not the confining restraint of duty."

BIBLICAL STUDIES

TOWARDS BETTER BIBLICAL SCHOLARSHIP

Gleanings from the Greek New Testament

By Ralph Earle*

Phil. 2:14-16

Murmuring

THE GREEK word *gongysmos* sounds like the buzzing of bees. It is what is called an onomatopoeic term: the sound suggests the sense. Robertson comments: "It is the secret grumblings that buzz away till they are heard."¹ In the Septuagint it is used for the murmuring of the children of Israel in the wilderness. The phrase in this passage may be translated "without complaining." We are to do our assigned work cheerfully, not grumblingly (cf. RSV—"without grumbling"). Whispering tongues sometimes sound like buzzing bees, about ready to sting!

Disputing

This is the word *dialogismos*, from which comes "dialogue." It means "a thought, reasoning, inward questioning."² But it sometimes, as here, signifies "doubt, dispute, argument."³ Whereas *gongysmos* occurs only four times in the New Testament (John 7:12; Acts 6:1; Phil. 2:14; I Pet. 4:9), *dialogismos* is found fourteen times. It is a favorite term in Luke's Gospel (six times).

Lightfoot gives an interesting comparison of these two terms. He says: "As *gongysmos* is the moral, so *dialogismos* is the intellectual rebellion against God."⁴ The latter word may be rendered "arguing" (Phillips) "wrangling" (NEB).

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Harmless

This adjective, *akeraios*, means "unmixed, pure," and so "guileless, simple."⁵ It occurs in only two other places in the New Testament (Matt. 10:16; Rom. 16:19). Trench says that the rendering "harmless" is based on a misunderstanding of the derivation of the word. The correct translation is "simple" or "sincere," the fundamental idea being that of "the absence of foreign admixture."⁶

Concerning these adjectives in verse 15, Lightfoot writes: "Of the two words here used, the former (*amemptoi*) relates to the judgment of others, while the latter (*akeraioi*) describes the intrinsic character."⁷ In essential agreement is the observation of Ellicott. He says the desire for the Philippians was "that they might both outwardly evince (*amemptoi*) and be inwardly characterized by (*akeraioi*) rectitude and holiness, and so become examples to an evil world around them."¹¹

Blameless

The adjective *amemptos* (v. 15) means "free from fault,"⁸ or "deserving no censure."⁹ It is found commonly in epitaphs on tombs of this period. Trench points out that the precise sense of the word is "unblamed."⁷

Faultless

"Without rebuke" is one word in Greek, the adjective *amomos*. In the

Septuagint it is used for sacrificial animals, indicating "without blemish." That is the correct translation here (cf. RSV). The adjective is appropriately applied to Christ, who offered himself "without spot" to God (Heb. 9:14). As Christians we should seek to be both "unblamed" (*amemptos*) and "blameless" (*amomos*). Goodspeed translates the latter "faultless."

Crooked

The Greek word is *skolios*. Literally it means "curved, bent, winding" (Luke 3:5), metaphorically "crooked, perverse, unjust"¹² (Acts 2:40; Phil. 2:15; I Pet. 2:18), or "unscrupulous, dishonest."¹³ It might be translated "warped" (Philips, NEB).

Perverse

This is the perfect passive participle of *diastrepho*, which means "distort, twist, pervert." So it signifies being in a perverted state—"perverse, corrupt, wicked."¹⁴ Arndt and Gingrich say it means "perverted in the moral sense, depraved."¹⁵ Lightfoot renders it "distorted."¹⁶

Nation or Generation?

The Greek word is *genea*. It means "race, stock, family," but in the New Testament always "generation."¹⁷ That is the translation here in most modern versions. Arndt and Gingrich note that the term means "literally, those descended from a common ancestor," but "basically, the sum total of those born at the same time; expanded to include all those living at a given time, generation, contemporaries."¹⁸

Jesus denounced His contemporaries as "a wicked and adulterous generation" (Matt. 16:4), as a "faithless and perverse generation" (Matt. 17:17). The passage in Philipians is an echo of this. And how sadly true are these words as applied to our generation!

¹²Word Pictures, III, 72.
¹³Abbott-Smith, Lexicon, p. 109.
¹⁴Arndt and Gingrich, Lexicon, p. 185.
¹⁵Philipians, p. 117.
¹⁶Abbott-Smith, op. cit., p. 24.
¹⁷Thayer, Lexicon, p. 31.
¹⁸Synonyms, p. 380.
¹⁹Abbott-Smith, op. cit., p. 17.
²⁰Op. cit., p. 206.
²¹Op. cit., p. 117.
²²Epistles of Saint Paul, p. 66.
²³Abbott-Smith, op. cit., p. 409.
²⁴Arndt and Gingrich, op. cit., p. 763.
²⁵Thayer, op. cit., p. 142.
²⁶Op. cit., p. 188.
²⁷Op. cit., p. 117.
²⁸Abbott-Smith, op. cit., p. 89.
²⁹Op. cit., p. 153.

A MORNING RESOLVE

"I will this day try to live a simple, sincere, and serene life; repelling promptly every thought of discontent, anxiety, discouragement, impurity, and self-seeking; cultivating cheerfulness, magnanimity, charity, and the habit of holy silence; exercising economy in expenditure, carefulness in conversation, diligence in appointed service, fidelity to every trust, and a childlike trust in God."

—VINCENT

A Portrait of Sin

(Genesis 3)*

By John A. Knight**

One cannot long pass through the corridors of Holy Writ without being gripped by a profound picture of sin. As early as the third chapter of the Bible (Genesis 3) there is found on the walls of the sacred pages a graphic portrayal of sin, which is as relevant today as when first painted.

Under the picture is an inscription warning the viewer that sin always begins in dialogue. The fatal mistake of Eve was that she "answered the serpent," who had spoken to her (v. 2). To enter into personal conversation with the enemy of the soul is to lay oneself open to the persistent encroachments of the evil one. The counsel of James gives the wise alternative: "Resist the devil and he will flee from you" (Jas. 4:7).

With such a warning in mind regarding the insidiousness of sin, one may now more profoundly view this biblical picture which in dark tones sketches the nature of sin. Immediately it is seen that sin is the independent assertion of one's own sovereignty. It is the desire to be "like God" (v. 5), who is absolute, independent, and eternal. Sin is the attempt to make one's own contingency and finitude invulnerable in himself apart from God. After one becomes aware of his freedom ("You must not," 2:17), sin is the autonomous exercise of it, with no reference whatever to God, the Source of all freedom. Sin is the making of non-spiritual decisions without regard for the will of God. It is the rebellious turning of one's temporality, which is the possibility for eternal life, into mortality, or spiritual death (v. 3).

*The biblical references are from The Book of Genesis (translated by members of the Catholic Biblical Association of America; Patterson, New Jersey: St. Anthony Guild Press, 1948).

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And there is always more than one individual involved in any act of sin. Eve "also gave some to her husband and he ate" (v. 6). Sin is corporate in nature. There is no isolated sin. Though all sin is against God (Psalms 51), it inevitably affects one's fellows. It is insistence on doing as one desires regardless of who gets hurt. The nature of sin is to share itself. Sin is the infectious assumption that one's own guilt will be lessened by sharing it with others. Ezekiel endeavored to correct such a false view by declaring: "The soul that sinneth it shall die" (Ezek. 18:4, 20).

But sin is also the breaking of fellowship. The first man and woman cut themselves off from one another—they "sewed fig-leaves together and made themselves coverings" (v. 7). Sin is the inability to lay one's self bare to those about him. It cuts off the possibility of perfect openness with others, thereby destroying fellowship. Disrupted fellowship with man is a concomitant of a broken relationship with God. The artist of Genesis paints it thus: "the man and his wife hid themselves from the Lord" (v. 8). Man's sinfulness is expressed in his denial of guilt, and in his feeble attempts to protect or cover himself from others and God by his foolish justifications and rationalizations.

The biblical portrait pictures sin as bringing inevitable results. Sin takes purpose from life. Sinful man endures an "existence" of meaninglessness. Thus to Adam God spoke: "In toil shall you eat of it [the cursed ground] all the days of your life" (v. 17). The curse is not that man now must work, for God's purpose even before the Fall was that man "till" and "keep" the ground (2:15). The curse rests in the fact that work in a fallen state becomes drudgery rather than a joy for God's glory. One lives either to "glorify God and enjoy Him forever," or he endures threescore years and ten without a sense of vocation and meaning. Sin makes man empty.

As though that were not enough, the sinner is banished from the presence of God (vv. 23-24). To live in sin is to live outside of God. To be bound to self

is to be free from God—but freedom from God's death. Sin may bring a new autonomy, but with it also comes an unbearable alienation and estrangement. To make the situation tolerable man attaches himself more firmly to the finite and temporal. But this idolatry becomes ever increasing slavery. The more one seeks meaning in himself and the things of time and sense, the more he sees the "flaming sword" of the angel standing between himself and spiritual life (v. 24).

But the brush of the biblical artist makes one final sweep. His portrayal is like that of a Rembrandt portrait—a bright light shining out of a dark background. For in the midst of this black picture of sin, there emerges a ray of hope and light. The promise is given of a Sinless One, who shall break sin's hold on man: the "seed" of the woman

(Eve), shall "crush" the head of sin (3:15). To the Christian believer this great promise is fulfilled in Jesus Christ, who was conceived of the Holy Spirit and born of the Virgin Mary, that He might "save his people from their sins" (Matt. 1:21). Through faith one accepts Christ's Lordship and sovereignty. Absolute dependence upon Him becomes genuine freedom (John 8:36). Fulfillment of the true self is found in a self-sacrifice that gives one's self to others. God's law is once more seen as gracious and not as grievous (I John 5:3). Fear is removed (contrast v. 11), and fellowship is restored. Meaning for life has now come through Him who is the "Way, the Truth, and the Life" (John 14:6), enabling one to become a "way" to salvation for others, "truth" and good works for fellowmen, "life" and love to Adam's sinful race.

You Tell on Yourself

You tell on yourself by the friends you seek,

By the very manner in which you speak,
By the way you employ your leisure time,
By the use you make of dollar and dime.

You tell what you are by the things you wear,

By the spirit in which your burdens bear,
By the kinds of things at which you laugh,
By the records you play on the phonograph.

You tell what you are by the way you walk,
By the things of which you delight to talk,
By the manner in which you bear defeat,
By so simple a thing as how you eat.

By the books you choose from the well-filled shelf,
In these ways and more, you tell on yourself.

So there's really no particle of sense
In an effort to keep up false pretence.

—From "The Lighted Pathway" Magazine

SERMONIC STUDIES

TOWARDS BETTER PREACHING

The Man Jesus

By W. E. McCumber*

SCRIPTURE LESSON: Mark 4:35-41

TEXT: *What manner of man is this?*
(v. 41)

"What manner of man is this?" The world has never ceased to raise this question. Millions of sermons have been preached, and thousands of books have been written, in an effort to answer this question. Jesus has condemned the world to the task of explaining him!

No one has the whole answer. But let us seek what answer we can find in the story we have shared.

I. "What manner of man is this?"
One answer is, *A tired Person!*

He is indeed a weary man who can sleep while a boat is tossed and lashed by a pounding storm! Jesus had been teaching and healing all day. Throngs had jostled about Him and clamored for help, making relaxation impossible. To get away and rest He must escape to uninhabited regions. Even then people crowded into small boats, determined to stay in His exciting presence.

This was not unusual in our Lord's experience. He stayed so constantly busy, and so completely drained himself in helping others, that He was accustomed to utter weariness. Tired men are never a minority. But men worn-out from serving God and doing good are about as scarce as snowflakes in the Everglades.

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June, 1968

Jonah slept in the hold of a ship while a storm was raging, and had to be shaken rudely awake. But Jonah, like most of us, was weary from dodging responsibility and running from God. Jesus was exhausted from serving human need and doing the will of God.

So while tiredness is a common experience, it came to Jesus in an uncommon way. And this speaks volumes concerning His manhood. It not only reminds us that he was a man, truly and fully human, but it tells us what kind of man He was—a man perfectly devoted to His Father's will, a man profoundly sympathetic with His brother's troubles!

II. "What manner of man is this?"
Another answer is, *A triumphant Person!*

Panic-stricken disciples shook Him awake, exclaiming, "Don't You care that we're about to perish?" Jesus stood erect and spoke to the frenzied elements, "Peace, be still." The screaming wind was immediately hushed, and the roaring waves sank instantly to rest like a child spent from play. "And . . . there was a great calm."

The words of Jesus to the storm, translated quite literally, would be, "Be muzzled, and stay muzzled." Shut up and lie down, He commanded, as a master would speak to a barking puppy! And this man was Lord of nature. His voice was instantly obeyed, much to the amazement of the disciples.

To the disciples He spoke rebuke, also. "Why are ye so fearful? how is it that ye have no faith?" The terror that gripped their hearts and shredded their peace of mind when death was imminent was an inward storm, equal in ferocity

to the outward gale that lashed the lake to foam.

We can understand their fear. We can sympathize with their impatience, as they cried, "Master, don't You care?" For we have been defeated men, storm-cowed men, despairing and unbelieving men. But not Jesus. He not only triumphed over the storm at sea, but was Conqueror, too, of the paralyzing fear of death that gripped the disciples and made them helpless in the face of grave danger. For His faith in God's wisdom and goodness was just as unshaken and constant as was the devotion to God's will that left Him spent and sleep-starved.

Over the forces of nature, over the fears of men, He proved himself a triumphant man. Why has no other man exhausted himself with such perfect unselfishness as did Jesus? Why has no other man asserted himself with such absolute authority as did Jesus?

III. "What manner of man is this?" Our final answer must be, *A theanthropic Person!*

Theanthropic is a theological term. It combines the Greek word for "God," *theos*, with the Greek word for "man," *anthropos*. And only when the concepts of God and man are conjoined can we speak adequately of Jesus.

Man He was and is! So completely human that He could sleep through a storm from sheer exhaustion. But God He was and is! So truly God that as Creator He commands the creation, and wind and waves obey Him.

Jesus Christ is the God-man. Not a god who became man in such a way that he was no longer divine. Not a man who became God in such a way that he was no longer human. In His one person Jesus Christ has united two whole and perfect natures, Godhead and manhood, Deity and humanity.

This is the testimony of Scripture. "The Word was made flesh." The Word that existed from eternity with God, and as God; that Word became flesh and dwelt on earth. The birth of Jesus was the incarnation of God!

Thus He was called Immanuel, "God with us"! How fully God is with us in Christ is shown in this story. With us in the darkness, giving the light of His teaching and truth to enlighten our minds! With us in weariness, sharing the common frailties of hunger, thirst, and pain to which flesh is heir! With us in the storms that threaten life and terrify our hearts, bringing the example of His faith and His faith-creating word to our dilemmas and perils!

But the Incarnation not only means "God with us"; it means God for us! God assumed human nature because He loved man, He wanted to save man, He wanted to bring man into fellowship with himself. In spite of sin and guilt and condemnation, in spite of rebellion and hell-deserving, God does not leave us to die in the storm of judgment. He is with us because He is for us!

There was another storm. Winds of brutal passion and waves of Satanic hatred broke upon Jesus at Calvary. But this storm was not rebuked and hushed. He let the full fury of this hurricane beat upon Him until evil—our evil—had spent itself. For this God became man. For this the Word became flesh. For this the God of heaven walked with men on earth. For this God was for us—to bear our sins, to endure His own judgment against sin, that we might be forgiven and renewed and saved!

Jesus at Calvary—God with us in the worst storm that ever swept across the sea of history! This is the gospel. This is our hope. This is the death of fear and the birth of faith. This is our only salvation and eternal life.

Man that He might suffer for sin! God that He might suffer enough! Hallelujah, what a Saviour! ". . . the wind and the sea obey him." Let us obey Him too. When He calls, "Follow me"! When He calls, "Believe on me"! Let us obey Him. This Man who was tired for us, this Man who was triumphant for us, this Man who was theanthropic, God with us, God for us—let us obey Him!

Trust and Be Saved!

SCRIPTURE LESSON: Prov. 3:1-10

TEXT: Verse 5: *Trust in the Lord with all thine heart; and lean not unto thine own understanding.*

Over twenty years ago I preached my first sermon, and this was my text. My preaching has reached its majority, but I haven't outgrown this scripture. Preaching methods have changed; theological progress has been made. But I still firmly believe that preaching should be rooted in scripture and energized by the Holy Spirit.

Taking up this text again, and praying God to make it meaningful, I want to apply it to the most vital of all matters, salvation.

I. Trust is the condition of salvation.

"What must I do to be saved?" cried the stricken jailer. "Believe on the Lord Jesus Christ," was the apostolic answer (Acts 16:30-31). This is the whole tenor of Scripture. Men are not saved from sin by leaning on their own understanding, but by trusting in the Lord (Rom. 5:1; Eph. 2:8; John 3:16).

The Jewish answer would have been "work." Be good. Keep the law. Earn God's favor. But man cannot work his way to God. Sin has corrupted his life. We are not saved by what we do for God, but by what God does for us!

The Greek answer would have been "think." Come to right ideas about God. Adopt the most rational philosophy of life. But man cannot reason his way to God. His mind is blinded by sin. "For . . . the world by wisdom knew not God" (I Cor. 1:21).

Solomon hints at this truth in verse 7. Escape from evil comes, not from human wisdom, but by "fear" of the Lord—i.e., by reverential trust in God.

God cannot be reached by understanding. He reaches us in Jesus Christ, who died for our sins and rose for our justification. We are saved by trusting in the Lord (Rom. 10:9).

June, 1968

II. Trust is the action of the heart.

To the Hebrews the heart was the very core of personality, the center from which all life sprang. Cf. Prov. 4:23.

Jesus echoes this truth, declaring that evil proceeds "out of the heart" (Mark 7:21-23). Thus, also, Paul declares, "For with the heart man believeth unto righteousness" (Rom. 10:10).

Faith is more than an intellectual assent, more than emotional response, more than volitional act. It is the whole man leaning on God, relying in Christ, instead of leaning on the frail reed of human wisdom and merit.

In Acts 8 true and false faith are illustrated. Simon Magus "believed," but not with his heart, and he fell into deeper and grievous sin (vv. 13-24).

In contrast, the Ethiopian eunuch "believed" with his heart, hearing the same message—"Jesus"—from the same preacher—Philip. And the eunuch "went on his way rejoicing" in Christ as his Saviour.

This is the message I have steadfastly proclaimed over twenty years. I proclaim it to you now. You can escape sin. You can have fellowship with God—not because you are wise, not because you are good, but because "Christ died, the just for the unjust, that he might bring us to God."

What shall I do to be saved? "Trust in the Lord with all thine heart, and lean not to thine own understanding."

W. E. McCUMBER

Heaven Is Home

SCRIPTURE LESSON: II Cor. 5:1-9

TEXT: Verse 8: *We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord.*

"Present" is rendered "at home" in the RV. The text echoes our Lord's concept of heaven in John 14:1-3. Rightly do the Scots speak of a Christian's death as "home-going."

I. Home means rest after service.

When men have toiled through the day, they go home at night to rest from their labors.

Our text is set in a context which begins, "... seeing we have this ministry ..." and ends, "We then, as workers together ..." (4:1; 6:1). The true Christian life is one of service, of work. And while we may never weary of the work, we do grow weary in the work.

At death the Christian goes to rest!

II. Home means refuge after storms.

Home has always been a place to which men turn for refuge and refreshment after being buffeted by the storms of life.

Our text is thrust down into a description of the storms weathered by the dauntless apostles of Christ: "Troubled ... perplexed ... persecuted ... cast down ... delivered unto death" (4:8-11).

So severe are the storms that Paul expects them to destroy "the outward man," the "earthly house," the body.

But heaven will be refuge after storms, a calm harbor never swept by the winds of adversity that lash the believer in this world.

III. Home means reunion after separation.

Home is where the scattered family meets to enjoy the interrupted fellowship of the family circle.

In heaven the family circle, so often intersected and broken by death, will be closed forever!

Read through the context, and see how repeatedly the plural pronouns appear. Paul is thinking, not simply as an individual Christian, but as a member of the family of Christ, who shall all be gathered home someday.

And note especially 4:14—"He shall raise up us also by [RV, with] Jesus, and shall present us with you." Eternal reunion after sad separation!

Heaven is home! Rest, refuge, reunion! And the gate to that home hinges

on the cross of Jesus Christ, as 5:19-21 emphasizes. Believe on Him and He will lead you home.

W. E. McCUMBER

MY PROBLEM

PROBLEM: How can I be sure that the church and departmental calendar will be clear of irrelevant events during revival time?

A MICHIGAN PASTOR WRITES: ..

I write this on the eve of our winter revival, so I feel that I can give it a fresh approach. I faced a similar problem, as well as trying to keep all departmental activities free from conflicting interests.

I now employ the use of a church calendar program which is included in a quarterly packet from a firm that produces calendar and letter forms for the pastor to simply fill in. On the next to last Sunday of the month I meet with my department chairmen to set up our calendars. This immediately irons out any conflicts and clears the calendar for important events such as revivals, which each department can assist in promoting. It is also an excellent means to keep in close touch with these chairmen.

On the last Sunday of the month the calendar is printed as a bulletin insert for all to have for the next month. The fact that our people appreciate it is seen by their calendar displays at home and their fine comments. The method is a simple and inexpensive one that assists the busy pastor in alerting his people to the importance of their church at work.

EDITOR'S NOTE: Of course every pastor is acquainted with the wall-type church calendar sent to each church as a service of the Nazarene Publishing House. Some alert pastors are using this very effec-

tively as a master "clearinghouse" instrument. The material described in the letter above has some supplemental advantages, inasmuch as a copy can be given each month to the various heads of departments.

It is surely obvious that members ought to be trained to gear into a centrally planned and responsible program. Only by such cooperation can a disruptive hodgepodge of conflicting and overlapping activities be avoided. When the organization of a church breaks down to the extent that departmental activities are scheduled on revival dates, unrelated directly to the promotion of the revival, it is high time for a drastic overhaul, both in attitudes and in organizational procedures.

PROBLEM: At the annual meeting should the number of votes that each individual receives be publicly announced by the chairman of the meeting?

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

"The Church's One Foundation"

(Praise and Worship hymnal, No. 441)

Rev. Samuel J. Stone, curate of the church in Windsor, England, felt that his people recited the Apostles' Creed too thoughtlessly, so set forth its teachings in music in the hope that it would become more meaningful. The hymn exceeded all his hopes and was so well received by all evangelical denominations that it has been adopted as the "Church" song of the world. It was chosen as the processional at the cathedral services at Canterbury, Westminster, and St. Paul's when the Lambeth conference of bishops met in 1888. The effect was said to be "almost appalling," so stirred were the emotions.

Music was written by Samuel S. Wesley, great London organist and grandson of Charles Wesley.



"Search the Sermon" Contest

Usually once each year I will preach a series of biographical messages. I prepare questions based on the messages and mimeograph them to be handed out to all present of junior and junior high age.

The boys and girls answer the questions as the message is preached. This encourages several things: greater attendance among this age-group, closer interest in the message, less talking and horseplay, and a greater absorption of Bible truths.

The annual "Search the Sermon" contest has always been received with enthusiasm, and often I have some older teen-agers and adults who ask for copies of the questionnaires.

A reward is given to the junior and junior high who have the highest score at the end of the sermon series. Last year it was an early morning ride on the range and cookout at a nearby dude ranch. Following is an example of the questionnaire:

"A Man Worth Considering"

Text: Job 1:8 Date

Questions:

1. How many children did Job have?
2. What indication is there that Job was a good parent?
3. Job was tested through three avenues (persons or groups of persons). Name them.
4. Why did Satan think Job was so devout?
5. How did Job's children die?
6. What was Job's reaction to the loss of his herds, flocks, and family? What did he do?
7. Why didn't Satan take the life of Job's wife?
8. What did Job's friends do the first seven days they "comforted" him?
9. Name at least one thing Job's friends accused him of.

10. What was God's attitude toward Job's friends?
11. What did God do for Job because of his faithfulness?
12. What were the two foundation stones of Job's life?

Sign your name here _____

Hand to usher as you leave.
Do not consult your Bible.

ROGER M. WILLIAMS
Peoria, Arizona

BULLETIN EXCHANGE

FISHERS OF MEN

I watched an old man trout-fishing once, pulling them out one after another busily. "You manage it cleverly, old friend," I said. "I have passed a good many below who do not seem to be doing anything." The old man lifted himself up and stuck his rod into the ground.

"Well you see, sir, there are three rules for trout-fishing—first, keep yourself out of sight; second, use the right kind of bait; third, have patience."

Good for catching men too, I thought as I went my way.—MARK PEARSE.

HE THAT IS DOWN

He that is down need fear no fall;
He that is low, no pride;
He that is humble ever shall
Have God to be his Guide.

—John Bunyan

LORD, KEEP ME ALIVE AS LONG AS I LIVE

When a person, after an active life, sits down in retirement with folded hands, life loses its significance. He begins to live in the past, and his life is cut short.

This is also true in the spiritual. To the Christian, interest is in proportion to involvement. Where there is no involvement, there is no interest. Where there is no interest, there is soon no life.

—Uplander, Upland, Calif.
Bill Burch, pastor

A brash young man jumped off the top of the Empire State Building. As he passed the twentieth story he said, "Huh, this isn't bad; nothing's happened yet."

"Christianity is rebirth, not rethinking."

From Rev. Bedwell's sermons: "Some people come to church only when hatched, matched, and dispatched."

From Nazarene News
Rochester, Minn.
Jim Christy, pastor

Bishop Evin Berggrav, primate of the Norwegian Lutheran church, who was under Nazi guard, is reported to have gotten peculiar treatment from his captors. His eleven-man guard was changed constantly to avoid his strong spiritual influence.

Nazarene Messenger
Indio, Calif.
Don Redmond, pastor

Some Sentence Sermons

An ounce of cooperation is worth a pound of complaints.

The talebearer is helpless without an audience.

If money talks, then some collection plates only whisper.

It is always dangerous to substitute prejudices for reasoning.

It calls for rare judgment to read-between the lines with any accuracy.

The Nazarene Preacher

TEACHER: "Robert, who were the Pharisees?"

ROBERT: "The Pharisees were people who fasted in public and in secret devoured widows' houses."

One at a Time

Julia Ward Howe, author of "The Battle Hymn of the Republic," once wrote to an eminent senator of the United States in behalf of a man who was suffering great injustice. He replied: "I am so much taken up with plans for the benefit of the race that I have no time for individuals."

She pasted this into her album with this comment: "When last heard from, our Maker had not reached this altitude."

That person who has no interest in individuals, and who never tries to rescue even one lost soul, has a spirit different from that of the Master, whose personal words and work make up the bulk of His life record.

"He who waits until he can save many souls will never save one."

Nazarene Messenger
Indio, Calif.
Don Redmond, pastor

Christian education is "home-made."

—DR. HOWARD HENDRICKS



HERE AND THERE AMONG BOOKS



The Bible for Today's World

By W. A. Criswell (Grand Rapids, Michigan: Zondervan Publishing House, 1965. 128 pp., cloth, \$2.50.)

W. A. Criswell, the well-known pastor of First Baptist Church of Dallas, Texas, has brought together in this volume ten sermons on the Word of God; the Holy Bible. A hard-hitting literalist with regard to the inspiration of the Scriptures, the author develops a strong and interesting case for his position. Criswell is adequately apprised of the problem areas, and so he systematically deals with each one—from the delicate issue of infallibility to the matter of the preservation of the Word through the centuries. He knows the arguments of the liberals as well as many of the sound responses of the conservatives.

The reviewer has two negative reactions. First, since these homilies were given "extemporaneously without notes" and later transcribed from tape recordings, they lack the finesse of grammar and logic which ordinarily is evident in a studied composition. Second, Criswell's verbal plenary view of inspiration

leaves several questions unanswered for one who subscribes to "a dynamic view of inspiration." Nevertheless, the average pastor will discover in this brief study some germinal ideas for some much-needed messages on the Bible.

WILLARD H. TAYLOR

The Mysterious Numbers of the Hebrew Kings

By Edwin R. Thiele (Grand Rapids: William B. Eerdmans Publishing Co., Revised edition, 1965. 232 pp., cloth, \$6.00.)

One of the most difficult problems in Old Testament study has been that of harmonizing the chronological data for the kings of Israel and Judah as found in the books of Samuel, Kings, and Chronicles. Many scholars have thrown up their hands in despair and concluded that the case was hopeless.

Archaeology only added to the complexities of the problem. For today we know the exact dates of the main events that took place in the Assyrian and Babylonian empires. Fitting these in with the biblical data proved to be an extra burden. It became common to talk of unresolvable conflicts and contradictions.

A great debt is owed by all students of the Bible to Dr. Thiele. He has done more than any other single individual in our day to bring order out of chaos in this particular field. By long and patient research the author has discovered a key with which to unlock the door.

With regard to harmonizing the apparently conflicting data on the reigns of the kings of Judah and Israel, Dr. Thiele found that this scheme worked: "Judah began with the accession-year system, both for its own kings and its synchronisms with Israel. At a time of alliance and intermarriage with Israel, the system of Israel was adopted by Judah and was employed through four reigns, after which Judah returned to its original system of reckoning. Regnal years in Judah began with [the month] Tishri. In Israel the nonaccession-year system was employed for the length of reign in Israel and the synchronisms with Judah. When Judah shifted back to the accession-year system, Israel also adopted that method. Regnal years in Israel began with [the month] Nisan. In both Judah and Israel a number of coregencies occurred, and in Israel there were two instances of rival reigns" (p. xy). The author claims that by using this system one can construct a harmony of the data in Kings and also relate this satisfactorily to the contemporary world.

That he has done his job well is evidenced by the testimony of William A. Irwin, noted Old Testament scholar at Chicago University. Dr. Irwin writes the Introduction to the book, in which he says of the author: "For the astonishing fact is that he demonstrates conclusively the precise and dependable accuracy of Hebrew chronology of the times of the kingdoms" (p. xx).

Ten chapters cover thoroughly the problems involved and state the conclusion. Included are a considerable number of charts and diagrams. In addition there are eight appendices, containing further important lists. The volume ends with a full bibliography and helpful index.

Dr. Thiele is a thorough-going conservative and also a fully competent scholar, with a Ph.D. from the University of Chicago. He has made a major contribution to Old Testament studies. It is commonly said that his book will be a standard reference work in biblical circles for many years to come. The volume is not intended for pastime reading. But anyone seriously concerned about the problems of Old Testament chronology, specifically as re-

lated to the kingdom period of Israel's history, will find this book indispensable.

RALPH EARLE

Our Holy Faith

By T. M. Anderson (Kansas City: Beacon Hill Press, 1965. Printed for Asbury College. 347 pp., cloth, \$3.95)

Here is a compilation of doctrinal writings that should be given wide circulation among all Evangelicals of the Wesleyan persuasion. Dr. T. M. Anderson is perhaps the most widely known holiness evangelist of his day and is himself a master of expository evangelism. This book was the outcome of an assignment to prepare a text for basic college courses in Christian Theology. From the writers of the past one hundred years, Dr. Anderson has selected choice chapters and assembled them around basic doctrinal themes.

The first section is the Doctrine of God, made up of three chapters, one each on the Existence, Holiness, and Government of God. Section two has three chapters on Christ, His Divinity, His Virgin Birth, and His Saviorhood. Section four is concerned with the Doctrine of Redemption in which five chapters treat of the Nature of Sin; Human Depravity, The Principle of Sin; Redemption, and Salvation in the Old Testament. Section five comprises five chapters on the respective themes related to the Concept of Holiness: Holiness as the Central Idea of Christianity, that idea defined, the Desirability of Holiness, The Law of Purity, and the Atonement as Related to the Nature of Man. Section six comprises a third of the book and is made up of twelve chapters: The New Birth and Entire Sanctification, Distinctions Between Justification and Sanctification, The Crucifixion of the Carnal Nature, Errors About Deliverance from Sin, The Perfection of the Sanctified, Present Cleansing, A God-possessed Soul, The Supreme Motive, Purity and Maturity, Conviction for Holiness, The Attainment of Holiness, and Holiness Phraseology. This is followed by an appendix which includes excerpts from Wesley on Christian Perfection and selected doctrinal statements on sanctification by various denominations.

Authors of the various chapters are Dr. Anderson himself, Thomas Cook, D. Shelby Corlett, D. S. Doggett, R. S. Foster, H. A. Hanke, Z. T. Johnson (who also writes the Foreword), J. P. Neuman, Roy S. Nicholson, Jessie T. Peck, W. T. Purkiser, Thomas

N. Ralston, Daniel Steele, Richard S. Taylor, and T. C. Upham. The bibliography is brief and covers only the works quoted.

The book does not propose to deal with all areas of theology. It does not treat of the various phases of Ecclesiology or Eschatology. Nor does it treat of Anthropology, Revelation, Inspiration, or Canonicity. Its concentration is upon the Concept of Holiness and the Experience of Entire Sanctification. These comprise at least one half of the book.

The chapter dealing with the Virgin Birth of Christ was disappointing, not because of what it said, but because of what it left unsaid by way of scriptural exegesis and proofs of the miracle. The chapter on Salvation in the Old Testament should have been followed by one on the same theme for the New Testament.

The book is best suited to the indoctrination of High School Seniors or College Freshmen. It will therefore be found helpful to the ordinary layman. It would adapt itself to courses in college for non-religion majors. It is not as complete in its scope and scriptural content as the work by E. P. Ellyson, *Doctrinal Studies* (which for some unknown reason the publisher allows to remain out of print), but it is of a similar calibre. Any preacher would profit from reading it and none could say it is too heavy. And since many will not be able to purchase and read the original works herein quoted, it would seem wise to purchase this compilation and peruse it carefully. Pastor, you too will find it helpful in your preaching, for it would be suitable as a guide for a year's pulpit program of sermons. It should also be recommended reading for your laymen, especially any who need clarification of their thinking about sin and salvation, sanctification and holiness.

ROSS E. PRICE

None of These Diseases

By S. I. McMillen, M.D. (Westwood, New Jersey: Fleming H. Revell Co., 145 pp. Paper, 60c)

For many years now the relationship of destructive emotions to physical disease has been recognized, but only in recent years have some highly trained Christian medics and psychologists arisen to insist that the primary cause of illness is not only emotional but spiritual. One such authority is Dr. S. I. McMillen, whose dual aim is to show the miraculous anticipation of modern medicine to be found in the Penta-

teuch, and to show people the Christian way to physical, mental, and spiritual health. In doing the first he discloses some amazing but little known health facts, such as why the eighth day—and no other—is the safest day for the circumcision of an infant. In accomplishing the second aim the author points out the path, first, of sound mental hygiene, but further, the path of heart purity or self-crucifixion, in which the chief cause of illness, the carnal mind, is put to death. This book should be scattered by the dozen by every pastor. It is well documented as well as being cleverly written by an obviously competent physician and devout Christian.

The book is also available in cloth binding.

R. S. T.

You Can't Lose for Winning

By Jess C. Moody (Grand Rapids: Zondervan Publishing House, 1965. 152 pp., cloth, \$2.95)

This is an enormously interesting and intensely practical book on various aspects of the ministry. Not a title or page is tame. But its humor is more than matched by spiritual depth. The introduction is by Billy Graham. Of the book Professor James McGraw comments: "I like it. It helped me. I believe most preachers would like it, and that it would help them." And incidentally its vivid description of obstreperous and carnal Christians should prompt profound thanksgiving that God has a better state of grace available to all.

R. S. T.

Nothing to Win but the World

By Clay Cooper (Grand Rapids: Zondervan Publishing House, 1965. 152 pp., cloth, \$2.95)

"The closer we get to Christ," wrote Mrs. J. C. Mason, "the more intensely missionary we become." This truth is the premise of this book of hard-hitting missionary messages. Our snug and smug comfortableness is searched and scored to the bone. For missionary-minded preachers it is full of up-to-the-minute facts, illustrations and general ammunition for all sorts of missions promotion uses. For the non-missionary-minded preacher, this is just the book to avoid if he is seriously determined to remain aloof and indifferent to the supreme mission of the Church.

R. S. T.

The "Think Muscle" in a "Think Shop"

By Ross Price*

PASTORS NEED BRAINS, and they need to use them strenuously and often. Most of us are as intellectually lazy as we dare to be. But the good Lord gave us this knot on the end of the backbone for other purposes than the "food gate" and the "sight light." There is nothing incompatible between scholarship and saintliness. I cite for example the seraphic John Fletcher, saint and scholar of early Methodism. (Incidentally, few of us have bothered to read his splendid writings.)

Every one of us needs frequently to get into his "think shop"—Halford Luccock called it "the minister's workshop,"—and give his "think muscle" a real workout. Try a bit of intellectual weight lifting, grappling with such problems as "substance," "existence and essence," "free will," "causation" (or "necessary connection" as some call it), "personal identity," "miracle," "the problem of evil," and like open questions that have engaged thinkers for centuries.

A pastor who does not know his Bible is an abomination. One biblical book mastered each year with the aid of the world's best "helps" should be the minimum personal assignment for each of us. It would upgrade the level of our pulpit ministry markedly.

One article of faith mastered each month for the course of one year would produce soundness of doctrine for the exponent of God.

Then there are such questions of great interest to youth as: "What am I?" "Whence am I?" "Who am I?" "Why am I here?" "Who are these about me?" "Whither am I bound?" "How am I going to get through?" "Where am I now?" To say nothing of youth's problems: "How to resist temptation," "How to keep saved in an unsaved crowd," "On what basis shall I choose a lifework and a life partner?" etc.

My plea is that when God asks you, "What art thou?" you may reply, "I am a substance which thinks!" a Cartesian, but also a Christian, response.

*Professor of theology, Pasadena College.



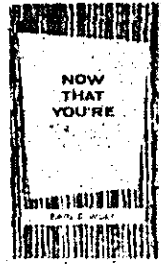
AMONG OURSELVES

Under the caption "Don't judge by size" a writer says that "the wonderful things in nature are the smallest" . . . The flea leaps 200 times its length . . . (To jump proportionately, man would have to hop 1,200 feet) . . . The housefly takes 440 steps to travel three inches, and does it in a half second—corresponding to a man running 20 miles in a minute . . . Churches shouldn't be judged by size either . . . Some small churches are mighty and some big ones feeble . . . And it is the small traits that count most in character . . . The difference between mediocrity and greatness is in the little things . . . The little extras of devotion—discipline—sacrifice—thoughtfulness . . . A minister's wife recently told me that for years they gathered as a family on Wednesday evenings, before prayer meeting, to fast and pray for missions . . . Together they read the *Other Sheep*, studied the prayer requests, and presented them before the Lord . . . A simple family custom—but just one of the little "extras" in that family which augmented its spiritual impact in the community . . . Speaking of some small life-long scruples he had observed, C. W. Ruth once said to me: "But this is why God blesses me so" . . . Self-indulgent preachers, whose lives are like untied shoestrings, aren't blessed . . . And they are not a blessing . . . And it is in little things that a preacher reveals his bigness of soul . . . A Texas home missions pastor, Martin Arnie (as told by his district superintendent, Raymond Hurn) won a family to the Lord . . . But because they lived several miles from his church, and he feared they might become careless in going such a distance, he advised them to join the Nazarene church near them—and turned their name over to that pastor . . . This should be sent to Ripley . . . Thank God for men who don't have to be VIP's to be big . . . We are still in the day of miracles—of grace.

Until next month

BT

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