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Choppers Should Mind the Chips

By J. B. Chapman*

A letter from a layman expresses reverence for the memory of a minister who "hewed to the line, let the chips fall where they would." But I chanced to know the preacher of whom he speaks, and do not think the description suited him. I have not answered the letter (an editor can scarcely be expected to do that always), but I am in a quandary. I think the layman intended to compliment the preacher, now dead, but I think the description belittles and slanders him.

Of course the expression is familiar to me—I once lived in the woods. I have stood by, as a child, when some careless chopper wielded the axe, and I know what it is, as an innocent bystander, to take a hapless chip on the chin or on the side of the head. Some choppers whom I knew cut just as much wood as these careless ones, but they always guided the chips so as to miss innocent observers, or they warned of the danger before they began.

But why continue the parable? We are speaking of preachers under the symbol of choppers. And so long as they themselves are not struck, many people commend the preacher who in legalistic fashion preaches the gospel (and his notions) as though it were an inflexible thing that has no regard for human limitations and human feelings. But these same commenders are very likely to complain when the chips hit them, claiming that the chopper directed the stray missile on purpose.

Today I read a letter from a mother of little children who is evidently overworked and under a great mental and physical strain. In her periods of depression she is tempted to believe she has committed the unpardonable sin. She frequently goes to the altar, but the help she gets there does not seem to abide. Shall I preach on the unpardonable sin to her, tell her that her state of mind is proof of carnality, that what she needs is to dig deep and pray through? That is what I tell people in general. But if a chip flies out and hits this little highly nervous mother, I am sorry. She needs rest of body and mind. She should stay away from "high pressure" meetings. She should take care of her health until her children are older and her strain of life is somewhat relieved. And it is cruel not to so advise her.

Confession of sin is a condition of forgiveness. But here is a man whose situation is such that a confession would break up his home. Shall I disregard the chips and hold him to the line? Well, I did not.

(Continued on page 37)

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

Bigotry or Loyalty?

IT IS IMPOSSIBLE to love Jesus Christ deeply and at the same time be neutral, passive, and good-natured about either doctrines or teachers who deny our Lord.

There are times when the detached objectivity of the scholar is unseemly indifference, and when academic tolerance is base betrayal.

One wonders what Paul's attitude would be toward certain modern theologians who may talk much about the *kerygma* and "proclaiming" the gospel, yet have emasculated that gospel by the extraction or dilution of everything Paul held to be basic and essential. Yet we needn't wonder, for we really know. His opposition and exposure would be vigorous and scathing. It is sure that he could not read certain books with purely intellectual interest or with dispassionate "objectivity." He would still exclaim: "But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed" (Gal. 1:8).

In fact, none of the apostles, who saw His miracles and heard His words, who watched Him die and then were eyewitnesses to His resurrection and ascension, could possibly handle some modern theories in a pleasant academic manner, trying to see what they could "learn" from these daring thinkers. John's verdict would be vigorously supported by all of them: "Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed" (II John; vv. 9-10).

Pure love for the Lord will make either tentativeness or tolerance impossible when the basic doctrines concerning the Lord are at stake. The fervently devout disciple is always jealous for his Saviour's honor, and resents swiftly and renounces unequivocally every subtle detraction from the full meaning and majesty of His historic person, whether the particular issue is the Virgin Birth or the Blood atonement or the Resurrection. Not only outright acceptance of the heterodox, but even tentativeness, instantly brands one as an unsafe leader or teacher.

The scholar's ideal is to approach all thought systems unemotionally. Any show of emotion or dogmatism in handling academic questions is downgraded as being unworthy of the scholar's calling. But when the questions concern the Lord Jesus Christ, one must decide whether he is to be a scholar first and a Christian second or a Christian first and a scholar second. Humble devoted discipleship demands emotional and positive reaction to some issues. After all, neutrality would not be expected if the person discussed were one's mother. Why then when it is one's Lord?

Some men love to debate religious issues just because they love to debate. They "contend for the faith" contentiously as a trial lawyer loves a good fight. But a vigorous stand of opposition to an emasculated gospel just might

not be prompted by bigotry, narrow-mindedness, or anti-intellectualism, but by simple loyalty to Jesus Christ, who died for our sins and rose again for our redemption.

Penetrating the Secular World

IF THE CHURCH is going to leaven society and influence the social structure in any appreciable measure, it must penetrate the secular life of the world around it. It is too often assumed, however, that this can best be done by some kind of political action; petitions, resolutions passed in assemblies, letters of protest or approval, or even in public demonstrations. It may at times be the duty of Christians to participate in these ways. The far more effective way, however, is to go into the world through the day-by-day witness of the laity who are already there. This is a penetration from within by Christian men and women who belong to the secular world vocationally. Unless the Church succeeds in reaching the world through these laymen, it will not influence the world very much by means of political agitation.

Every lay Christian must serve as the Lord's Trojan horse in the devil's city of Troy. A Christian in a key spot will influence the policies of a newspaper, and thus the world. A Christian in a key spot will influence the actions of the state legislature, and thus the world. And unless true Christians are there and unless the church members who are already there are true Christians, whatever else the Church does or says will be like a foreign voice shouting in through the window, and it will not accomplish very much.

Therefore the Church's effectiveness in going to the world will not be determined by how well she has written her recommendations or framed her resolutions, but by how well she has done her job of evangelism. If she has only made church members out of sinners, sending them back into the world will be like infiltrating the enemy with his own men, but in our uniform. But if we have truly evangelized, and have brought these people into a saving knowledge of Jesus Christ, which has changed them both within and without, and brought them into a life-and-death discipleship that they will not betray at any cost, then through them the Church will be going into the world in the way that really counts. This brings us right back to what some of us have been trying to say all the time: The best way for the Church to be relevant to this generation is to go about its business of getting men saved and sanctified and established in the faith. If in our excitement and preoccupation with something else we neglect this, or despise it as being outmoded, we will be the real betrayers of our day, for we will have exchanged a primary relevance for a secondary one.

Treat a man for what he is and that he will remain. Treat a man NOW as you by faith envision him to be and that he will become.
Gene Hudgens

"Everyone ought to declare what God has done for his soul," wrote Wesley

Christian Perfection in the Experience and Testimony of John Wesley

By Hugh H. Gorman*

MANY BOOKS have been printed concerning the preaching and teaching of Christian perfection by John Wesley. There is no doubt but that Wesley did clearly and strongly preach that, after the new birth, believers were to press on into the experience of entire sanctification. Many writers suggest that Wesley was like the Pharisees of old who "say and do not," admitting that Wesley did certainly teach this message, and that thousands of his followers testified that they had entered into the experience, but they maintain John Wesley never did claim it.

Wesley's "Second Blessing"

Anyone acquainted with the life and ministry of Wesley will know that his theology was experiential. That is not to say that he formed his theology from experience alone, for anything he taught, or to which he testified, had strong scriptural support. Wesley believed God! If there was any blessing in the Bible promised to man, then it was possible to attain that blessing when the conditions were met. There was more to the Christian life than the new birth, observed Wesley; there was the growing in grace, and the going on until one was made perfect in love; then still there was growth. Wesley experienced this blessing!

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When was John Wesley sanctified wholly? It is true that he does not give us the day nor the date when he entered into the Canaan of perfect love, and so there has been much speculation on the part of different preachers and writers. There are some clues in his writings which may help us. In his letter to Bell and Owen in 1762 he insisted that he had known and taught the experience for more than twenty years, which would place the date sometime before 1742, and at the most four years after his conversion. In 1771 he declared that he had known it for about thirty years, and this would place the date around 1741.

There are some who, like Curtis, Jessop, and Wood, believe that Wesley was sanctified wholly at Snowfield, December 24, 1744. In the journal we read concerning it:

In the evening, while I was reading prayers at Snowfield, I found such light and strength as I never remember to have had before. I saw every thought as well as action or word just as it was rising in my heart, and whether it was right before God, or tainted with pride or selfishness. I never knew before (I mean not as at this time) what it was to be still before God.

I waked the next morning by the grace of God in the same spirit; and about eight, being with two or three that believed in Jesus, I felt such an awe and tender sense of the presence

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of God as greatly confirmed me therein; so that God was before me all day long. I sought and found Him in every place; and could truly say when I lay down at night, now I have lived a day.

I am inclined to believe, like Bishop Marston, that Mr. Wesley received the blessing within a year of his Aldersgate Street experience. One possible date is New Year's Day, 1739, which Sydney Dimond believes could well be regarded as the birthday of the great revival movement which sent Wesley and the early Methodists forth to preach full salvation. On this day in Fetter Lane, London, the Wesleys, Whitefield, and sixty others were having a love feast.

About three in the morning, as we were continuing instant in prayer, the power of God came mightily upon us, insomuch that many cried out for exceeding joy, and many fell to the ground. As soon as we recovered a little from that awe and amazement at the presence of His majesty, we broke out with one voice, "We praise Thee, O God; we acknowledge Thee to be the Lord" (Wesley).

It is possible that in this meeting when God came in such a mighty way Wesley and many others in that room were made perfect in love. Whitefield when he refers to it says it was "a Pentecostal season indeed." A few days later the same people met again to pray and fast, and to plan their work for God, and they parted "with a full conviction that God was about to do great things among them."

Surely Whitefield's reference to Pentecost could have been more than a coincidence or passing comparison, for the conditions which prevailed in Fetter Lane were indeed similar to those in the Upper Room when "they were all with one accord in one place," and the Holy Ghost came to purify their hearts by faith.

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If Wesley was sanctified wholly at Fetter Lane, or during the first year of his conversion, what happened to him at Snowfield in 1744? The experience at Snowfield surely was a mighty outpouring of the Spirit of God, but was not necessarily the time when he was sanctified wholly. He was probably receiving one of the many anointings of the Spirit of God which he experienced during his lifetime.

Did Wesley Testify to the Experience?

Wesley believed in testifying to experiences which glorified God. At one time he advised that the greatest caution should be taken in testifying to the experience of holiness. When great blessing attended his ministry, and the teaching and experience became known and accepted, he constantly reminded his people to testify frankly to what God had done for them. In a letter to John King in 1787 he wrote:

It requires a great deal of watchfulness to retain the perfect love of God; and one great means of retaining it is, frankly to declare what God has given you, and earnestly to exhort all the believers you meet to follow after full salvation.

After reading a booklet written by a Nazarene college professor, Dr. Sangster is reputed to have said, "I see you follow the teaching of Wesley; we follow his example," as if to say that Wesley did not practice what he preached. I believe that it can be clearly shown from the life and writings of John Wesley that he did practice and testify to the message he proclaimed.

Regarding Wesley's experience of entire sanctification, Sangster writes, "He never claimed it himself. . . . indeed he disclaimed it." This, sad

to say, is the opinion of many; yet it is quite clear that the perfection which Wesley disclaims is resurrection perfection, which Paul also disclaims. Flew stands with Sangster in stating that Wesley never testified to the experience. Cell is not so sure, and does not commit himself, but says that it is possible that Wesley did testify in the class meetings to the experience which God had wrought in his heart.

For more than fifty years Wesley had made the preaching of entire sanctification as a second work of grace one of the leading passions of his life. If he did not enjoy the blessing, surely he must have been one of the biggest hypocrites of all time. But he certainly wasn't that! Chadwick affirms that Wesley testified to the experience of heart holiness:

Thousands whose integrity was beyond reproach have testified to its possession. They were in a glorious succession. John Wesley bore a similar testimony. (*The Call to Christian Perfection*, p. 83).

He testified not only by lip, but by his wonderful life, which was dedicated to God, and which was an example to all believers. This is important, for in the life of Wesley actions spoke louder than words.

No doubt some of the critics of the Wesleyan experience of heart holiness would be thrilled to read in the words of Wesley, "I am sanctified wholly; I am pure; I am holy." Some have testified like this with the emphasis on the capital "I" and lived to regret it. Surely Wesley's method of testifying was more humble and God-glorifying when he said, "We are saved from sin, we are made holy by faith."

Everyone ought to declare what God has done for his soul, and that with all simplicity; only care is to be taken to declare to several persons that part

of our experience which they are severally able to bear, and some parts of it to such alone as are upright and simple of heart (*Works*, VII, 352).

Let us look at some statements from the writings of Mr. Wesley where he definitely testifies to the experience of Christian perfection. Again we refer to his letter to Bell and Owen written in 1762:

You have over and over denied instantaneous sanctification to me, but I have known it and taught it (and so has my brother, as our writings show) above these twenty years.

In a letter written in 1771 we read:

Many years since, I saw that without holiness no man shall see the Lord. I began by following after it and inciting all with whom I had intercourse to do the same. Ten years after, God gave me a clearer view than I had before of the way to attain it, namely, by faith in the Son of God. And immediately I declared to all, We are saved from sin, we are made holy by faith. This I testified in private, in public, in print, and God confirmed it by a thousand witnesses. I have continued to declare this for about thirty years, and God has continued to confirm the word by His grace.

In a letter to Dr. Dodd, which was later published in the *Arminian Magazine* in 1782, Wesley declares positively that the perfection he writes about is his *own experience*:

In the sermon on Salvation by Faith, I say, "He that is born of God sinneth not," (a proposition explained at large in another sermon, and everywhere either explicitly or virtually connected with, "While he keepeth himself,") "by any sinful desire; any unholy desire he stifleth in the birth." "Nor doth he sin by infirmities . . ." Taking the words as they lie in connection thus, (and taken otherwise they are not my words but yours) I must still aver, they speak both my own experience, and that of many hundred children of God whom I per-

sonally know. And all this, with abundantly more than this, is contained in that single expression, "the loving God with all our heart, and serving Him with all our strength." Nor did I ever say or mean any more by perfection, than thus loving and serving God.

What more do we want? Surely this is the message that runs clear

through the whole Word of God, and as Wesley said, "This doctrine is the grand depositum which God has lodged with the people called Methodists; and for the sake of propagating this chiefly He appeared to have raised us up." This is God's message for today! Let us, like Wesley, go out to preach it, teach it, testify to it, and live it to the glory of God.

A Unique Revival Setting

By D. W. Hildie*

THE FOLLOWING anecdote is related in the autobiography of Peter Cartwright, when as a Methodist circuit rider in the year 1820 he was traveling his circuit on horse:

"Saturday night came on and found me in a strange region of country and in the hills, knobs and spurs of the Cumberland Mountains. I greatly desired to stop on the approaching Sabbath, and spend it with a Christian people; but I was now in a region of country where there was no Gospel minister for many miles around, and where, as I learned, many of the scattered population had never heard a Gospel sermon in all their lives, and where the inhabitants knew no Sabbath only to hunt and visit, drink and dance. Thus lonesome and pensive, late in the evening, I hailed at a tolerably decent house, and the landlord kept entertainment. I rode up and asked for quarters. The gentleman said I could stay, but he was afraid I would not enjoy myself very much as a traveler, inasmuch as they had a

party meeting there that night to have a little dance. I inquired how far it was to a decent house of entertainment on the road; he said seven miles. I told him if he would treat me civilly and feed my horse well, by his leave I would stay. He assured me I should be treated civilly. I dismounted and went in. The people collected, a large company. I saw there was not much drinking going on.

"I quietly took my seat in one corner of the house, and the dance commenced. I sat quietly musing, a total stranger, and greatly desired to preach to this people. Finally I concluded to spend the next day (Sabbath) there, and ask the privilege to preach to them. I had hardly settled this point in my mind when a beautiful, ruddy young lady walked very gracefully up to me, dropped a handsome curtsey, and pleasantly, with winning smiles, invited me out to take a dance with her. I can hardly describe my thoughts or feelings on that occasion. However, in a moment I resolved on a desperate experiment.

*Pastor, Fairbanks, Alaska.

I rose as gracefully as I could; I will not say with some emotion, but with many emotions. The young lady moved to my right side; I grasped her right hand with my right hand, while she leaned her left arm on mine. In this position we walked on the floor. The whole company seemed pleased at this act of politeness in a young lady, shown to a stranger. The colored man, who was the fiddler, began to put his fiddle in the best order. I then spoke to the fiddler to hold a moment, and added that for several years I had not undertaken any matter of importance without first asking the blessing of God upon it, and I desired now to ask the blessing of God upon this beautiful young lady and the whole company that had shown such an act of politeness to a total stranger.

"Here I grasped the young lady's hand tightly, and said, 'Let us all kneel down and pray,' and then instantly dropped on my knees and commenced to praying with all the power of soul and body that I could command. The young lady tried to get loose from me, but I held her tight. Presently she fell on her knees. Some of the company kneeled, some stood, some fled, some sat still, all looked curious. The fiddler ran off into the kitchen saying, 'Lord a marcy, what de matter? What is dat mean?'"

"While I prayed some wept and wept out loud, and some cried for mercy. I rose from my knees and commenced an exhortation, after which I sang a hymn. The young

lady who invited me on the floor lay prostrate, crying earnestly for mercy. I exhorted again, I sang and prayed nearly all night. About fifteen of that company professed religion, and our meeting lasted next day and next night, as many more were powerfully converted. I organized a society, took thirty-two into the Church, and sent them a preacher. My landlord was appointed leader, which post he held for many years. This was the commencement of a great and glorious revival of religion in that region of the country, and several of the young men converted at this Methodist preacher dance became useful ministers of Jesus Christ.

"I recall this strange scene of my life with astonishment to this day, and do not permit myself to reason on it much. In some conditions of society I should have failed; in others I should have been mobbed; in others I should be considered a lunatic. . . . The actions prompted by those sudden impressions to perform religious duty, often succeed beyond all human calculation and thereby inspire a confident belief in an immediate superintending agency of the Divine Spirit of God. In this agency of the Holy Spirit of God I have been a firm believer for more than fifty-four years, and I do firmly believe that if the ministers of the present day had more of the unction or baptismal fire of the Holy Ghost prompting their ministerial efforts, we should succeed much better than we do, and be more successful in winning souls to Christ than we are."

Let's work together. Remember the banana; every time it leaves the bunch it gets skinned!

"By the Spirit"—the skeptic
can be won

Prophets in a World of Skeptics

By Jirair S. Tashjian*

THE SPIRIT of the world has always attempted to smother the voice of prophecy. From the earliest beginnings of Hebrew prophecy to the present decade of the Christian era the world has always expressed a certain animosity and ill will to those who have spoken the word of the Lord.

Upon a careful analysis of the problem one may be brought to the realization that the gap today between the secular and the religious seems to be wider than ever. Take for an illustration the vast difference that exists between Christian institutions of learning and secular ones. Those of us who had the privilege of studying behind the "insulated" walls of a Christian college may be little aware of the kind of "free" thinking that floats around in a secular university.

Similarly, when one has had the privilege of growing up in the warm environment of an evangelical church, he may be somewhat surprised, if not shocked, to find out that the secular world does not even know what Christianity is all about. This state of affairs is quite a contrast to the Middle Ages, and even later centuries, when the Church was a dominant "factor" in the life of the people.

Skepticism is perhaps the word that

*Student, Nazarene Theological Seminary. This essay won first place in the 1964-65 N.T.S. essay contest.

describes in general the secular mind today. Skepticism is not to be understood in its derogatory connotations. From the Christian point of view, skepticism is of course undesirable. But from the secular frame of reference, it is a virtue.

According to Webster, skepticism is the method of suspended judgment, criticism, or doubt; as a point of view it is opposed to dogmatism, and appears as a reaction from it. Although skepticism is more negative than intellectualism and rationalism, all these isms are closely related. Of all the factors that have contributed to the growth of skepticism the development of science is perhaps the most important. It has been said that the man of the white robe has to a large extent replaced the man of the black robe.

This state of the secular mind, and specially its educated segment, poses a number of problems for the evangelical church. For one thing, it breaks down communication between church and secular society. The critical attitude of the secular man and the believing attitude of the Christian man constitute two contradictory approaches, two divergent methods, two conflicting starting points. Thus no common ground of understanding and communication seems to be feasible.

Moreover, the polarization of society into religious (believing) and

secular (doubting) tends to hamper the evangelical church to get an empathetic understanding of the secular frame of reference, and vice versa. That is, I as a Christian tend to observe the secular mind and viewpoint only as an outsider, an alien, a stranger, and a critic. On the other hand, the secular man and skeptic is not doing much better; he is not even attempting to understand me. He rules me out as being outrageous.

Furthermore, the cold rationalism of the intellectual skeptic may become quite critical of the evangelistic teachings and methods of the evangelical church. The church may be taken to task for the doctrines she teaches and the programs she institutes. The evangelistic aggressiveness of the church may be interpreted as a reflection of the industrially and economically competitive attitudes and behavior of the American society. The infinite divisions within the Christian Church become offensive to the secular world; therefore it sees in the ecumenical movement a worthy alternative.

Supposing that such a characterization of the secular mind is correct, and there is every reason to believe that it is, what is to be the attitude of the evangelical church? Three courses of action are open. The first is to ignore the secular world. To many minds this seems to be the only choice possible. The argument goes something like this: We will preach the Bible as it is; if the world accepts it, well and good; if not, so much the worse for the world. This kind of irresponsible approach to the problem does not produce too many results; it does not solve the problem. It does not even speak to the secular world; it is not brave enough to engage in the battle. Although this kind of preaching is supremely loyal to the written Word of God, it fails

to speak to the issues of the day, and the world fails to catch the significance of the Church's message.

The second course of action is to yield to the rational demands of secular thinking. The strength of this kind of preaching is that it attempts to translate the gospel into modern thought forms and therefore engages the interest of the secular man. It speaks to the issues of the day; it attempts to make the gospel relevant to the modern mind. But there is one drawback in this approach: it simply yields too much to the rationalistic categories of secular thinking. By attempting to put the gospel into rationalistic categories, it reduces it to a mere instrument for social reform, or a tool by means of which one may achieve mental health. The sharp edge, the cutting edge of the gospel is dulled. Its intensely spiritual and evangelistic aspect is toned down. The gospel is changed into something that it was never meant to be.

The third course of action is to win the world. Not to ignore it, not to yield to it, but to win it. This is the most difficult of the three.

The sincere, believing, committed Christian must never give up the attempt to offer an intelligent account of his faith and experience to the rigid demands of the skeptic. Having done so, the Christian must also realize that reason alone cannot account for and explain the Christian faith. It is not enough, therefore, to convince the secular man intellectually; his whole being must be changed—including his mind, his will, his life—and brought into conformity with the will of God in Christ Jesus.

It is not enough to change the philosophical view of a certain individual. It is not even enough to change his theological view. Some-

thing more drastic than that must be done to him. The problem of man is not simply ignorance. His problem may be more accurately described by that horrible word sin. Man's malady is not so much ignorance as it is rebellion. Of course the intellectual skeptic will raise all sorts of doubts and questionings, and some of these may be quite genuine. Yet at the deeper levels of his personality there lies a rebellious soul that must be subdued and brought under the atoning blood of the Lamb. Only thus can man be made into a new creature in Christ. And only thus can the world be won to Christ. This and nothing less than this must be the mission of the evangelical church.

Although the evangelical church must always be true to its distinctive mission, it must at times be willing to modify its methods and adapt them to the particular needs of the community in which it is located. For instance, if a Church of the Nazarene is located in a university town, that church is under obligation to develop some methods by which it is enabled to influence that university crowd for Christ. The Inter-Varsity Christian Fellowship is one such method. Another such method is to invite a Christian college professor to the church and have him deliver "lectures" on subjects that would arouse the interest of university students and attract their attention. Special meetings, discussion groups, revival series may be planned with the needs of the university community in mind. Such events would undoubtedly require much work, planning, advertising, and, above all, dedicated concern.

The laymen of the church should be encouraged to participate in a number of community and civic activities and programs. Only thus can the church keep in close contact

with the secular world and be an active part of it. There will be times when the church will be unable to influence the world except to the extent that she is willing to be a part of the secular scheme. Yet while doing so she will never forget that she is the bride of Christ in a very unique relationship.

There is today a tremendous need for the ministry of simple love and reconciliation to people who suffer from alienation and absence of meaning in life. Sin alienated man from God and man from man. It is the responsibility of the Christian to heal this alienation, to bring comfort to people who are terribly lonesome. We are obligated to identify ourselves with men and women who are so tragically engulfed in sin. We cannot for one moment escape this obligation because Christ identified himself with the whole race of fallen mankind. He who knew no sin became sin for us that through Him we might attain unto the righteousness of God. We cannot neglect the ministry of reconciliation and comfort and hope.

But to befriend the non-Christian, important as it may be, still lacks something vital. Something more profound than this needs to be done. Quite plainly, the non-Christian must be led to see the value of Christ's sacrifice on the Cross. The sinner must eventually acknowledge his malady and submit himself to the cleansing of the blood of Christ. Can anything less than this bring healing to the human dilemma? "Nothing but the blood of Jesus." It is the happy obligation of the Christian to witness to the world about the power of Christ. He must do this always in the spirit of Christ, in the spirit of love. The attitude of the Christian must always be that of goodwill and genuine Christlikeness.

The essence of Christianity is not

so much thinking as it is living, living by faith. If I am to be a follower of Christ, I have to take a leap of faith. Yet it would be inaccurate for you to tell me that this is blind faith. The mere fact that I have been reading, studying, exploring this many years is an indication perhaps that I am not willing to have a blind faith. I do not want a blind faith! And yet if I were to ask myself, "What was it that motivated within me the desire for intellectual training?" the answer will have to be that it all started back yonder several years ago when confronted with the gospel I entered by faith into fellowship with Christ, I received His grace by faith, and my sins were forgiven by faith. I will witness to the world about God's gift of faith and forgiveness. If it refuses to accept it on such premises, I have no tools by which I can force it. I must leave it in

the hands of the Holy Spirit and continue to pray, work, urge, plead, convince. If those who hear me want to receive what I received, they will have to respond to the urging of the Holy Spirit in their hearts. Having the witness of the Holy Spirit within the heart is a thousand times better than having intellectual certainty.

The Church today is called upon to render a truly prophetic service to a skeptic world. She must always play a double role: she is to be in the world but not of the world. In this she would be only following the precedent established by her Lord, who, God though He is, has humbled himself to take the form of man and to redeem man at the high cost of His own suffering. In the final analysis, if the Church of Jesus Christ is to be the redemptive agent in this world, she must be willing to suffer for the sake of the world.

Building for Adults in Christian Education

By Alpin P. Bowes*

WHAT SHOULD take place in an adult Sunday school class? While this may vary some, it should probably include *learning, discussion, group fellowship, and moments of informal worship.* These considerations should control the character of the rooms as we plan for adults in Christian education.

Group fellowship is best promoted on an informal basis. Seating should

be comfortable and flexible. The room should not be crowded. If there is to be learning, on the other hand, the seating should not be too comfortable, so that people will go to sleep!

Discussion requires classes small enough so the individual is not lost, and a room without distractions so all can be heard. This calls for real walls, well-built. While the class should be small enough for individual participation, fellowship can best be

developed in classes large enough so the visitor or shy person is not singled out and embarrassed. Moments of informal worship require a room that is quiet and free from distractions.

From this study, the ideal classroom for adults begins to take form. It may be a square, a circle, or a rectangle (if the width is not less than three-fourths of the length), with a ceiling height of eight or nine feet. Seating, easily moved and comfortable, should provide for an average attendance of fifteen to twenty, with a maximum of twenty-five to thirty. Colorful molded chairs that can be stacked are better than folding chairs. There should be from ten to fifteen square feet per person, with eight square feet as a minimum and for maximum attendance only. The class may sit in a circle if not too large, with the teacher seated and using his lap or a small table for his lesson materials. Some will want to use a reading stand. Maps, a blackboard, and a tack board should be part of the room equipment, but should not dominate the room or make it look like a schoolroom. A small desk near the door may be used for the secretary's records, extra quarterlies, etc. There may be a shelf or a small bookcase for some books the class is using or a class library geared to the age-group. Some classes may wish folding tables for small discussion sessions. Some will use a small piano, which will of course add to the space requirements. A shelf and plug-ins for a record player or projector enable the class to use these items of Sunday school equipment when needed.

The walls of the adult classroom should be warm and pleasant in color, and two colors may be used for interest. Avoid deep, strong colors. Wood paneling, with light finish, has

the cheapest upkeep cost. Artificial lighting should be ample for every corner.

There are several kinds of floor covering, including wood, vinyl tile, and carpeting. Wall-to-wall carpeting is the most economical in the long run and gives sound reduction and a homelike atmosphere.

If possible, classrooms for young parents should be somewhere near the nursery. The older adult groups should not have to climb stairs.

Finishing the classrooms should be a project of the whole church. If drapes or curtains are necessary, matching ones should be provided for all rooms, so the building will have a proper appearance from the outside. Class projects should be of small financial outlay, such as pictures for the room, or some songbooks or other items of special equipment.

The sanctuary, with its fixed pews and large space, is not an ideal classroom; yet many churches find it necessary to place one or even more classes in the sanctuary. When this is true, make the most of the situation. Have portable equipment handy, such as a reading stand, map stand, and a blackboard on an easel. Call this the sanctuary class, be more lenient on the age grouping, and adapt teaching procedures to the situation.

No Sunday school class should have the idea that it "owns" its classroom. Building costs are too high to have a room that is used only one hour a week. Every room should be available for other uses. Adult classrooms can be used for youth groups, committees, prayer groups, and others.

We must not become disheartened when we are not able to have ideal classrooms at all times. If there is in the heart of the teacher of adults a

*Office Manager, Department of Home Missions.

genuine desire to serve the members of his class and lead them into deeper truths of the Word and Christian experience, and if there is in his mind

a willingness to adapt, to be flexible, to use some imagination, God will help him to be an able servant of the Lord in his place of responsibility.

Preaching with a Passion

A welcome series of five very practical articles by Dr. Joseph Gray begins with this article, "Funerals and Feelings." The author is not a stranger to holiness circles, either as a writer or as a preacher. He is the author of "You Need a Family Altar," "The Double Cure," and other volumes, and is at present research editor of a Bible publisher in Wichita, Kansas. As an elder in the Church of the Nazarene, he holds his membership in the First Church, Wichita. These articles are the cream of many years of rich experience in the ministry.

I. Funerals and Feelings

WE WALKED down the corridor of the hospital together, the surgeon and I. He made an unconscious gesture as though he would shrug a weight from his shoulders. He had battled hard and long for the patient's life, and the resultant victory was sweet. I had backed him with prayer all through the operation, and now we sought to relax together.

We turned into the snack room for a welcome cup of coffee and moved over into the doctors' section, where I was a privileged guest. At the table I asked him if his operations ever became commonplace to him. He considered the matter quite carefully and then said:

"Of course I have reached the place through years of training and practice where many of my techniques and skills are almost automatic. My mind and fingers turn them out without too much conscious thought or tension. At the same time, my mind

races ahead to the next stage of the operation. This is a lifesaver for me. I could not perform as many operations as I do if I worked under the same tension as in my first few operations. Then I had to think out every little part of the operation a step at a time, and I could not jump ahead of myself in my mind, at least not very much. But if an operation ever becomes to me something to be hurried through without any feeling, I think it will be time to quit. The automatic take-over by my muscles, and the habit-patterns I have formed through the years, help me tremendously. But I am constantly on the border line where all my faculties must jump to attention at a moment's notice. Many times I leave the operating room as limp as a dishrag. I am glad that some of the strain has lessened in routine operations, but I never want to reach the place where an operation is just another chore to

be hurried through as quickly as possible."

Then he turned the tables and asked me a question: "Is there any part of a minister's duties that affect him like that?" I thought of the multitude of duties: the preparation of the sermon, the delivery of the sermon, the altar service, the home and hospital visitation, the counseling room. I remembered the stress and strain of some of these. But my heart and mind came up with a rather surprising answer.

"I think," I answered, "that the funeral comes the nearest to being like that of any part of a preacher's ministry. Like much of your routine, and much of my own routine, a man learns the routine of the funeral until it is no longer a burden to remember all the little details as it was when he started his ministry. I can chuckle now over a few of the minor mistakes I made. But at the same time, the funeral is one of the greatest challenges that a preacher faces. If I ever get to the place where I can take a funeral lightly and casually, I shall feel that I am in the wrong place and it is time to quit. I think the funeral, more than any other part of a man's ministry, ought to take hold of something deep inside of him, and grip at a man's vitals every time he faces up to it."

We sat there in companionable silence, and my mind drifted back across the years. I remembered some of the times my heart had been torn to pieces in the presence of death. I remembered coming home many times sick in body; the emotional tension had so activated my body that I needed a bath to clear off the perspiration, and then I needed a quiet place until my heart and nerves had returned to normal. I think that if ever a funeral had become commonplace to me in my pastoral years

I would have felt that I had reached the end of my usefulness.

Here was the baby of an Indian couple. They had nothing of this world's goods. They chose a graveside service. I did not find out until later that they were afraid to ask for the use of a church for fear they would be charged for it. It would have been easy to take this funeral too casually. But I put on the best clothes I had, and gave the service the best I had to offer. The careful ministry in their hour of sorrow brought the husband to Christ, and drew the wife closer to Him.

Here was another baby funeral. The man had built a church for us, but would not come near the church services for fear he would have to yield. Then one morning he stood on my doorstep with the tears running down his cheeks. His baby was stillborn, and his wife was in danger of her life. Would I hold a service over the baby, and then wait a little while to see if we should just inter a small casket or a little one and a larger one at the same time? I remembered hearing Dr. U. E. Harding tell of preaching just such a sermon seated with the family, rather than standing behind the lectern. I decided to do the same thing. It was an hour both of comfort and of challenge for the man. I am happy to write that the wife recovered, and they both made new vows to God.

Here was the funeral of a suicide, a prominent businessman. Only a few weeks before I had preached at another funeral where he was present, and a little later at still another one. He was hungry, but withdrawn, and I couldn't seem to break through to him. Now he lay before me in the third funeral. Every fiber of my being cried out to know if I had done my best for him. And then, of course I faced the duty of being courteous to

him and yet being faithful to the rest of the family.

I recalled another suicide. This young man had been in my Sunday school class just the week before, and then had listened to me preach. Now the sergeant of the R.C.M.P. stood on my doorstep making an official call. He told me that the young man had borrowed a shotgun from his prospective bride, and then blown his brains out. I left my place as host pastor to the District Preachers' Convention to go to the funeral chapel and hold the service. Practically the only real mourner was the sorrowing sweetheart. My heart was torn for her as I sought to comfort her with words that were all too inadequate. All through the rest of that Preachers' Convention, I was tormented with the question, Had I been so busy making plans for the convention that I had missed the signs of disturbance, and let this man slip through my fingers?

I recalled standing at the casket of a man who had told me not to pray for him anymore, that he had grieved the Holy Spirit away from his life. Now I stood there and wondered, If I had been a little more persistent, would he have made it in? A few weeks later I stood at his son's grave, another suicide, possibly an attempted murderer. A fancied grievance over the pitiful little inheritance his father had left had caused him to drink a cup of poisoned coffee that seemed to have been intended for his brother. Had I done all I could to avert that quarrel and win that boy for Christ?

Now I recalled a man who had died instantly in a car crash. He had been in service the Sunday evening before the crash. He had always been a little shaky about his Christian experience. We had talked and prayed

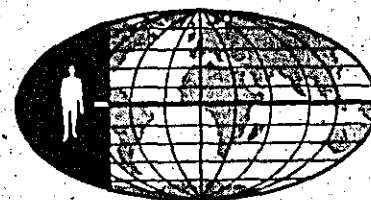
together a little that Sunday evening. Had I done my very best to be loyal to him and keep him close to Christ?

Here was a man, who had died of a heart attack on his way home from work in the middle of the night. He had been able to pull his car over to the side of the road and avert a crash. We had been casual friends, and had not been very close. His membership was in another denomination. But the family thought enough of me to ask me to take the major part of the funeral. Had I been faithful to him, and had he made it into the city of God as a result of my ministry?

Then I remembered some of the victorious funerals, those which were more like coronations. These had been easier to hold, but they still took a lot out of me. Always there was the challenge that there were unsaved people sitting there who might be influenced by this triumphant home-going. I recalled driving home from one of these triumphant funerals with the question in my mind, Had I done my best for those who were there? And once again, in spite of that quiet exultation, there had been that completely washed-out feeling, the draining of my emotions, as I thought of the challenge that funeral had been to me.

The doctor broke into my musings as he finished his coffee and rose to his feet with a smile. "I have more work to do," he said; "we won that one, but we can't win them all. I never lose one but what I ask myself if just a little more care, a little more skill, a little more knowledge, might have tipped the balance." Evidently he had been holding his own musing session also, "Many a time I have gone back to my office after such a bout and looked at the diploma on the wall and been tempted to tear it

(Continued on page 45)



The PASTOR'S SUPPLEMENT

Compiled by The General Stewardship Committee | Dean Weasels, Secretary

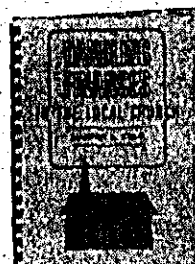
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455

TITHE ENVELOPE
Church of the Nazarene

Tithes and Offering for Local, District and General Interest of the Church.

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"Bring ye all the tithes into the storehouse." Mal. 3:10
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Form 66

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This little envelope bears a printed message that will bless you and your people. Take time to share it together. It will make stewardship a part of every worship service.

This little envelope will go a long, long way—with your help!
General Stewardship Committee

STEWARDSHIP

Notes and Quotes

A positive statement of a great negative truth: The love of the right use of money is the root of much good.

* * * * *

Only a giving church has the right to ask its member to give.

* * * * *

Easy Terms

A storekeeper placed in the window of his shop a crucifix. The sign beside it stated, "This beautiful crucifix on easy terms." A thoughtful Christian man stood long before the window, gazing at the display, his mind captured by the apparent incongruity expressed. The idea that even a symbol of the sacrifice of Golgotha was obtainable "on easy terms" seemed to rise up and cry out in vigorous protest. He took a pad of paper from his pocket and penned these lines:

Death is a path of pain and peril;
Roses grow on bushes thick with thorns;
A mother wears a crown of ancient travail;
Calvary's cross a suffering Christ adorns.

God does not make "easy terms." Of course it isn't easy to tithe. Who said it was—or should be? Does the Christian seek "bargain prices" for the way of the Cross? Perhaps someone bought that gilded cross on easy terms—"a dollar down and fifty cents a week." Is your concept of discipleship based on "easy terms"? Discipleship requires stewardship. And the steward's concern is not how little, but how much of life (and money is a part of life) can be given that the gospel be preached and the Kingdom achieved.

* * * * *

The test of Stewardship is not what our money is doing for us, but what our money is doing to us.

* * * * *

A businessman placed in the window of his store the sign, "OPEN UNDER NEW MANAGEMENT." To curious neighbors he explained, "I have accepted Jesus Christ as my Saviour."

* * * * *

There is no need to worry about the action of the hand if the heart is right with God.

* * * * *

No church is a spiritual success that is a financial failure.

* * * * *

A man who loves money, who is a miser, who does not use his money as God wants him to use it, is a sick man. (Peter Marshall)

* * * * *

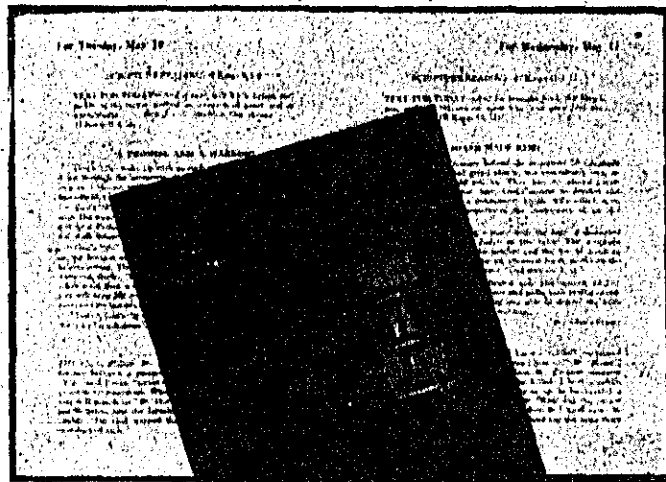
To speak in terms of "a selfish Christian" is a misnomer.



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OUT OF THE PAST

Doesn't it seem strange the way history repeats itself? From the desk of R. R. Hodges (archivist, Nazarene Headquarters) came a tract written by C. W. Ruth during the height of his fifty-seven-year ministry as a world-renowned holiness evangelist. Reading it, we could not help but smile and say, "It sounds like an article written by a Nazarene evangelist in the year 1966."

Read the following excerpts from a tract written from the heart of an old-fashioned holiness evangelist:

"ENTERTAINMENT OF THE EVANGELIST"

Rev. C. W. Ruth

(1805-1941)

"In order for an evangelist to do his most effective work, he needs to be entertained in a manner that will not dissipate his strength, and divert and distract him.

"First, he should be located conveniently to the church, secure a room at a good hotel if at all possible and practicable. The evangelist should not be expected to go from house to house for his meals. He is not a visitor who has need of being feasted and entertained but a laborer in the harvest field. In too much visiting there is danger of too great familiarity.

"Experience has taught the writer that he can do his very best work when his entertainment is such as to permit much privacy where he can read, pray, rest and meditate unobserved and unhindered; where he can lay out his books and letters and papers, retire at night and arise in the morning, and pass in and out unobserved. Just as a pastor's study is a necessity in order that he may prepare for his work, so a good, comfortable private room is a necessity for the evangelist.

"The writer has these objections to being entertained at the parsonage: 1. It is an imposition on both the pastor and the wife; 2. Frequently the parsonage is small and crowded. The writer could scarce tell the number of times he has had to sleep on a folding bed in the pastor's study. 3. The pastor and the evangelist are apt to wear each other out by keeping late hours, comparing notes, and talking. 4. If the evangelist preaches a little close someone is sure the pastor has informed the evangelist and instructed him how to preach. Let all the membership of the church share in the entertainment of the evangelist by contributing to a special fund for that purpose.

"Finally, meet the evangelist and be ready to take him to his room at once. Inquire occasionally concerning his needs, and comfort, and thus encourage him to give you his best."

PRAYING PREACHERS OBSERVE THE 50 HOLY WATCHNIGHTS

The 24th—Friday, July 1—6:00 p.m. to midnight, local time

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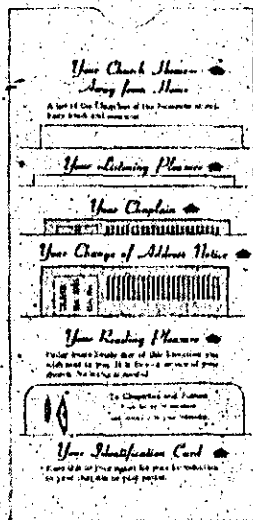
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General Superintendent

Urge your military people to attend this retreat. Any help you can give them in making the retreat available will be welcomed.



SERVICEMEN'S KIT

... is available without cost for churches to present to any young person entering military service.

MEMO: To All Pastors

The N.S.M.C. office would like your cooperation in immediate notice relative to any casualty affecting Nazarene military personnel.

Denominational interest should be expressed in these times of emergency. Those involved should be surrounded by prayer and concern.

PAUL SKILES, N.S.M.C. Chairman
6401 The Paseo
Kansas City, Missouri, 64131

MISSIONARIES Are a Costly Investment

SOMETIMES people wonder if the Church of the Nazarene is a little severe in its appraisal of missionary candidates. There are some applicants who are very honest in their profession of a call to missionary service, yet they are not placed under appointment. Why, sincere people ask, do we not give them a chance? Why not let them prove whether they can make it as missionaries or not?

Missionaries are a costly investment. It costs the church—and this means it costs YOU—\$10,000 in sacrificial money every time a missionary couple has to be brought home from the field. We invest \$7,800 in every new missionary couple who go to the field for one year. If they stay two years and then, for any reason, must come home to stay, the cost to the church may well be above \$10,000.

In addition, when a missionary fails to make the adjustment to missionary life, there is a spiritual cost on the field, for invariably his maladjustment creates problems for the other missionaries, and also for the nationals among whom he has served. It may take years of careful nurture and rebuilding by the older missionaries to overcome the damage that has been done.

Money given by faithful Nazarenes is a sacred trust. The Department of World Missions guards it carefully. Every possible effort is made to protect the church's investment. Even with the most careful screening we know that some will be sent out who will not be able to succeed in their missionary assignment. The Department of World Missions does its best to keep this number of costly "dropouts" down to the lowest possible figure.

In view of this sacred trust, the Department must use its best judgment in selecting its missionaries, and thus protect the interest of the individuals who have given their money for missions; and also protect the future welfare of our mission fields.

The Department of World Missions will spend \$250,000 in 1966 to send out new missionaries. It will pay more than \$110,000 to bring older missionaries home for furlough, and return furloughed missionaries to their fields when their furlough year is over.

In addition, the Department will spend at least \$632,000 to maintain on the mission fields those missionaries who were already there in 1966. This does not include the additional cost of maintaining Bible schools, day schools, hospitals, dispensaries, printing plants, churches, national workers' salaries and housing, special evangelism efforts, repairs and upkeep on mission field buildings, and the education of the missionaries' children.

Yes, missionaries are a costly investment. But successful missionaries yield immeasurably rich returns. Precious souls are being reaped from the four corners of the earth. The harvest fields are ripe. The laborers are few. We must guard our missionary investment—not only because it costs the church valuable dollars when a missionary does not succeed, but because it costs the Kingdom infinitely more in souls that may be lost.

When you hear of someone who is tempted to think the church is a little too strict in its selection of missionary applicants, remind them of the high cost of failure.

HAVE YOU AND YOUR CHURCH OVERLOOKED SOMEBODY?

Not long ago a retired minister, at the "tender" age of ninety-four, dared to suggest that he needed help. He frankly admitted that he did not believe he was much different from other old people. He said, "Our greatest lack is our being made to feel we no longer have a recognized part in the business and affairs of the world. We are passed by and ignored, even when sure we can yet 'do things.'"

Determined to do something about this "state of affairs," he took it upon himself to be the champion of the aged. He became an outright crusader. When he was in a new community he searched out the old and the neglected. He tells of one instance when he visited an old man of eighty-seven who was nearly blind and deaf. He shouted a verse of scripture into the old man's ear and prayed a short prayer. Then the old man, limping painfully, followed him to the door, waiting for just one more word from someone who understood and cared.

Perhaps we all need to be reminded of the Psalmist's prayer in Psalms 71:9—"Cast me not off in the time of old age; forsake me not when my strength faileth"; and also in Psalms 71:18—"Now also when I am old and greyheaded, O God, forsake me not; until I have shewed thy strength unto this generation, and thy power to every one that is to come."

Pastor, you can help to answer that prayer, for it is a universal one. Your days are crowded with many things, but if you want a time of real spiritual uplift, just take a few minutes off to visit with an elderly saint in your church or your community. You will receive an even greater blessing than you can give!

The accumulation of a few years and a few gray hairs does not decrease the human desire to communicate with others and to feel loved and needed. The following are a few suggestions which will help to bring sunlight to the hearts and homes of the elderly:

1. Make special occasions of holidays and birthdays by taking a little remembrance by the house. Include a note of appreciation. Let them know you care and that you have time for them.
2. Make arrangements for some young people in your church to offer to run errands or to show special thoughtfulness to those who are infirm or handicapped. Encourage the youth groups to remember the aged.
3. Be sure that if the elderly person is able to attend services he or she has transportation and is invited out for dinner or for a "snack" occasionally.
4. Check to see that every aged person in your congregation is receiving the *Herald of Holiness* and the *Other Sheep* and that he also receives all local church news. If he must miss Sunday services, be sure that he receives his Sunday school paper and any materials that are made available to your congregation for that Sunday. This helps him to know that he is a part of the "church family." Some churches even provide a recording of the Sunday morning message for shut-ins. Much of this work can be done through your Home Department, but be sure to keep in touch as pastor.
5. Remember to pray for the aged and infirm. This should be a regular part of your midweek prayer service. They need the assurance that you are remembering them in public and private prayer.
6. Provide opportunities for Christian service. Their devotion and years of experience will prove invaluable. Ask not only, "What can we do for the elderly?" but, "What can the elderly do for us?"

As you think and pray about the needs of the aged within your sphere of influence, you will be reminded that God loves His children no less in the evening of life—nor should we!

—Department of Ministerial Benevolence

Accent on Youth

LEADERS in public relations and journalism are directing their energies toward meeting the interests and needs of our rapidly changing and expanding readership.

Wes Gallagher, general manager of the Associated Press, the greatest news gathering enterprise in world history, views this primarily as a change to meet the demands of ever younger and better educated readers.

He points out that half the population of the United States has been born since 1930 and the median age of readers and viewers gradually is growing younger. He states:

"The youthful population puts a premium on quality and publishers, editors, writers, broadcasters and public relations leaders who use the public media must face up to this trend."

Gallagher pointed up his conclusion by declaring that the youthful population knows little about World War II—they were too young for firsthand knowledge,

and history books seldom keep up with the rush of human events.

"But they know a lot about astronauts, lasers, computers and a hundred other subjects that did not exist a generation ago.

"Writing for both the older and the younger generations, each with different background knowledge, presents unique challenges which reporters and editors must meet," he said. "We must combine youth and experience."

Turner Catledge, executive editor of the *New York Times*, feels the greatest challenge of the day is to meet the needs of the "knowledge explosion"—to satisfy the desire for information by the more advanced readers and those who earnestly desire to keep abreast of significant developments.

In the news field, he said: "Too many of us have grown smug and self-satisfied. We are reluctant to take on the new and venture from the old. We must get a move on!"

O. JOE OLSON

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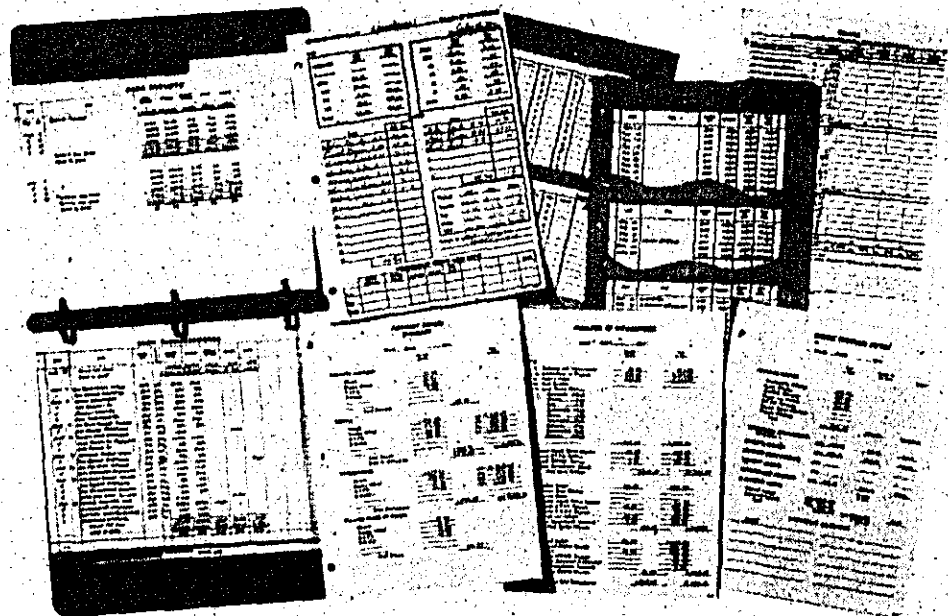
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The Nazarene Preacher

Queen of the parsonage.....

MRS. B. EDGAR JOHNSON

Forgotten Fringe Benefits

By Mary Tregenza*

I HAVE ALWAYS been a little embarrassed by the sentiment people express to the minister's wife. The implication seems to be that the demands made by members of the church are so excessive that she is monstrosly overworked, her husband is grossly underpaid, and the parsonage family is the poorest clad in the church.

There are at least a dozen reasons why such stereotypes need to be shattered. In the first place, they are not essentially true. In the second place, the opposite is more often the case. And in the third place, these false concepts could actually hinder young women from following their husbands into the ministry—into the blessedness of sharing the life of God's man among men, and the warmth of acceptance accorded the parsonage family.

Don't misunderstand me. There are problems. A minister's wife, like any other public figure, is naturally subjected to criticism. There are unusual demands. But most of them are little more than occupational hazards. (The doctor's wife has her problems, too.) The distresses that are peculiar to parsonage life should always be linked with an assurance that God is able to make all grace abound.

Here are some of the fringe benefits too often ignored. The minister's wife is immediately accepted in circles which others must reach by a long and tedious climb. The same title opens the door of the most impoverished homes of the

community as well, where the minister's wife may offer help without the hint of patronage. To her the sorrowing make bare their hearts and strangers their secrets. Hers is a sacred corner of ministry in the citadel of life—all because she married a minister.

But there is more. Much more. Think of the unearned love and affection, esteem, and goodwill that are heaped upon the pastor's wife—the dividend of earlier devoted ministerial care.

Hospitality shown to the minister's wife and her family is constant and generous. Her home is filled with gifts of love. And one problem she does have that gets little mention indeed is what to do with surplus in eggs, pies, and garden vegetables that now and then pile up in the parsonage pantry!

If her family is sick, everyone is concerned and numbers come forward to help. Hers is the most prayed-for family in the parish.

Overworked? This may be more her husband's fault than the congregation's. Think it over. Sad indeed if an erroneous idea of this nature would make needy members of the congregation feel guilty of taking her time.

Underpaid? Perhaps by some standards, and if eternal dividends are ignored. But even this prejudice melts when members of the congregation with half their pastor's income come with sacrificial gifts that are in every sense fragments of themselves.

What about the wardrobe? The average pastor's wife is among the best-dressed women in many local situations.

*Reprinted from Pulpit, November, 1965. Used by permission.

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And most congregations take pleasure in having her so.

In more recent years an idea has become epidemic that the pastor's wife is no less responsible to her husband's profession than is the doctor's wife. The parsonage lady may equate her duties with similar ones on a secular level and grieve over her lost earning potential. Is it possible that the American ministry is to be robbed of every possibility of sacrifice?

Invasions of privacy? If the need is urgent, such demands become a privilege—the opportunity of standing with a fellow believer in a crisis hour. If the intrusion appears trifling and unnecessary, it is possible that the pastor has not established a pattern of making himself available at regular hours in the church office.

Some time-consuming relationships sustained by the pastor's wife are in actual fact political crutches for her husband's popularity. And who is to blame for these but herself? It is the divine call that gives stature to a minister of the gospel. All human subsidies are vain.

While aware of the erroneous stereotypes of the minister's wife so long in vogue, one minister's wife had a conviction that some new and wholesome

insights were also beginning to appear. She circulated a modest questionnaire among nearly a hundred people and the results were cheering.

"I felt a considerable relief as I studied the results," she said. "These people are expecting of us only what we expect of them—genuineness; sincerity, friendship—set within a commitment to Christ. We are constrained, but we are constrained by Christ. We are in bondage—but to God, which is perfect freedom."

Let the newcomers take heart. Those who make up the ranks need not be paragons—just people! Encourage yourself with these charitable words written by Mary Applegarth:

"It is one of the major surprises of getting around the map to discover how many ministers have married the right women, chosen in extreme youth but whittled away by time and shock into very useful saints and ladies; with the drum of the Eternal regulating their footsteps, with the dream of harvest deep in their souls and the zeal of rescue foremost in their loneliness."

So you live in a glass house? Perhaps God intended it so. (Did He not set the Israelites before the eyes of the whole world?) Shine it until it sparkles with Christian excitement and experience!

Just Think

Of stepping on shore,
And finding it heaven;
Of taking hold of a hand,
And finding it God's hand;
Of breathing new air,
And finding it celestial air;
Of feeling invigorated,
And finding it immortality;
Of passing from storm and
tempest to an unbroken calm;
Of waking up—
And finding it Home!

—AUTHOR UNKNOWN

BIBLICAL STUDIES

TOWARDS BETTER BIBLICAL SCHOLARSHIP

The Fascinating Book of Daniel

By Maynard James*

THE BOOK OF DANIEL has a peculiar fascination for both saints and sinners. Somehow, they cannot leave it alone.

Our Lord referred to it in His Olivet discourse, as recorded in Matthew 24. He said that the setting up of "the abomination of desolation spoken of by Daniel the prophet" would be a sure sign of the coming great tribulation (vv. 15-21).

Josephus, the noted historian, tells us that when Alexander the Great advanced against Jerusalem, 332 B.C., he was met by the Jewish high priest and shown the Book of Daniel.¹ In it he saw the prophecy that a Grecian king was destined to destroy the Persian Empire.² Believing it referred to himself,

Alexander was delighted.

Instead of destroying Jerusalem, he spared the city and its inhabitants and granted the request of the Jews that they be allowed to enjoy the laws of their forefathers and pay no tribute on the seventh year.

Sir Isaac Newton, one of the greatest scientists of all time, was intensely interested in the Book of Daniel. He went so far as to say that to reject the prophecies of Daniel was to reject the Christian religion.

From earliest times the Church of God believed that this amazing book was written by Daniel during the cap-

tivity of Judah (603-533 B.C.). But in recent years it has been the fashion for many critical scholars to deride this age-long belief of the Church. They now freely assert that the book was not written by Daniel, but by a Maccabean Jew, or in the time of the Maccabees, some four centuries later.

Among the detractors of the traditional authorship and date of the Book of Daniel are Dr. S. R. Driver, Professor R. H. Charles, Canon J. W. Farrar, and Professor E. L. Curtis of New Haven. There is a sense in which these scholars have unwittingly followed the example of the pagan Porphyry, who in the third century contended that the Book of Daniel was a forgery, written during the time of the Maccabees, after Antiochus Epiphanes had appeared. But this fascinating book has survived all its critics and has proved to be an anvil upon which the detractors' hammers have been broken to pieces.

Apart from what Josephus tells us

of Daniel the prophet, and apart from the fact that the book is included in the Hebrew Canon and also in the Septuagint,³ it is enough for us that Jesus Christ himself set His seal upon the authenticity of this amazing book. Therefore, whosoever sets aside the Book of Daniel rejects the infallible testimony of the Son of God.

Certainly a promise of divine blessing is given to those who reverently study the Book of the Revelation.⁴ In like manner, great profit is bound to come

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to those Christians who diligently read the prophecies of Daniel. For Daniel is really an introduction to the Apocalypse. To understand the first we must study the second; and to grasp the full significance of Revelation we must know Daniel.

At least three things must be remembered about the Book of Daniel:

First: it contains not only prophecies of tremendous events which have now passed into history, but also it deals with the very days in which we live. In that respect it is right up to date.

Second: it gives to us, as no other Old Testament prophecy does, the key to symbolic chronology.

Third: Daniel was the only prophet who predicted the exact time of Christ's first advent. This is clearly shown in the "seventy weeks" prophecy in chapter 9.

To sit at the feet of the inspired seer of Judah is an entrancing experience. We look in wonder as he sweeps across the vistas of millenniums. We watch with him the rise and fall of mighty empires. Yes, and we sigh with him when pagan and evil ecclesiastical powers make war on the saints.

We are profoundly disturbed at the apparent triumph of Antichrist over the forces of righteousness. We long for a satisfactory explanation of it all.

But how great is our rejoicing as we behold the complete and final overthrow of Satan and his minions! The Stone "cut without hands" breaks in pieces all alien kingdoms.⁵ The awful sway of antichristian forces may be for a "time, and times, and the dividing of time",⁶ but the universal reign of the Messiah King shall be for ever and ever.

Satan may cast Shadrach, Meshach, and Abed-nego into the fiery furnace, but he cannot prevent One "like unto the Son of God" from joining and delivering these valiant men.

Wicked men may be allowed to imprison Daniel in a den of lions; they cannot frustrate the designs of Jehovah for His faithful servant. And so, beholding the end of those who put their trust in God, we say a glad "Amen" to

all that Nebuchadnezzar and Darius confess concerning the God of Israel.

The prophet Daniel leaves us, ready to "stand in his lot" in that glorious day. Already he is among those who are eternally "blessed."

Drinking of the same fountain, we long to join the "wise" who shall "shine as the brightness of the firmament" in the coming kingdom of Messiah. We resolve, by the grace of God, to be among those, who, because they "turn many to righteousness shall radiate" as the stars for ever and ever.

⁵Josephus' Antiq. XI, VIII 5.

⁶Daniel 8:5-7, 20-21.

⁷Greek version of the Old Testament.

⁸Revelation 1:3.

⁹Daniel 7:27.

¹⁰Daniel 7:25.

Gleanings from the Greek New Testament

By Ralph Earle*

Phil. 2:17-18

Offered or Poured?

The Greek word for "offered" (v. 17) is *spendomai*, which means "I am poured out or offered as a libation (in the shedding of my life-blood)."¹ It occurs only here and in II Tim. 4:6—"For I am now ready to be offered" (cf. NEB—"As for me; already my life is being poured out on the altar"). Paul wrote to the Philippians during his first Roman imprisonment, knowing it might end soon in death. He wrote his second letter to Timothy shortly before his second Roman imprisonment terminated in his execution. In the latter instance he knew that martyrdom for the faith was almost inevitable.

The correct translation here is: "But

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even if I am being poured out as a drink-offering upon the sacrifice and service of your faith" (NASB). It has sometimes been objected that the drink offerings (libations) of the Jews were poured around the altar, not "upon" the sacrifice. But the same Greek preposition as here, *epi*, is used in Leviticus 5:11 (LXX) for this. Lightfoot comments: "On the other hand, as St. Paul is writing to converted heathens, a reference to heathen sacrifice is more appropriate (comp. II Cor. ii.14); while owing to the great prominence of the libation in heathen rites the metaphor would be more expressive."²

Service or Offering?

Instead of "service" in this verse, Phillips, RSV, and NEB all have "offering." Is the change justified?

The Greek word is *leitourgia*, from which comes "liturgy." It occurs only six times in the New Testament. In Luke 1:23 it is used of Zechariah's priestly "ministration" in the Temple. In II Cor. 9:12, Paul employs it for the "service" which the Gentile Christians were rendering to their Jewish brethren in the form of a love offering. It is used similarly in Phil. 2:30. Finally, it occurs twice in Hebrews; for Christ's "ministry" (8:6), and for the "ministry" in the Tabernacle.

The word has a long history. In ancient Athens it was used for "the discharge of a public office at one's own expense."³ Then it came to be employed for referring to religious service, which is what it always means in the Septuagint and New Testament. Moulton and Milligan give instances in the papyri of the term as applied to the Egyptian priesthood.⁴ It would appear that "service" is the best translation here.

Nevertheless it is closely related to "sacrifice" (*thusia*). Lightfoot points up the connection of the whole clause in these words: "The Philippians are the priests; their faith (or their good works springing from their faith) is the sacrifice: St. Paul's life-blood the accompanying libation."⁵

Rejoicing Together

It has been said that the Philippian letter might be summed up in four words: "I rejoice; rejoice ye!" That is based on the last part of verse 17 with verse 18. Paul says, "I am rejoicing [*chairo*] and rejoicing together [*synchairo*] with all of you. In the same way do you rejoice [*chairete*] and rejoice together [*synchairete*] with me."

Paul is especially fond of compounds with *syn* (cf. synthetic), which means "with" or "together." The average Greek lexicon has some half a dozen pages listing words in the New Testament that begin with *syn* as a prefix. A large part of these are found only in Paul's Epistles. He had a great appreciation of "togetherness" in the Christian life.

¹Abbott-Smith, *Lexicon*, p. 413.

²Philippians, p. 119.

³Abbott-Smith, *op. cit.*, p. 266.

⁴VGT, p. 373.

⁵*Op. cit.*, p. 119.

Choppers . . .

(Continued from page 1)

I told him to confess his sins to God and obtain the divine forgiveness and then bide his time to make whatever confession God seemed to require of him. I believe that with a little time and patience he will be able to save his home as well as his own soul. So I regard the chips.

I preach that God will take care of those who trust in Him; that the words of the Lord are pleasant, and all His ways are peace. But a woman came a hundred miles to the convention to recite to me how her husband died of a broken heart because he was blamed for difficulties in the work of the Lord. The oldest son, who was inordinately fond of his father, languished, and in two years followed the father in death. The mother undertook to educate the two daughters, and continued their education in much sacrifice. The elder

daughter seemed to make a good start, but faltered and brought shame and disgrace to her mother. At the last, the younger daughter developed symptoms of a certain kind of insanity and turned against her mother. At the end the mother still professed faith in the grace and goodness of God, and she said she had felt impressed to come to see me in the confidence that I could encourage her. But I confessed my inability to speak a word in the presence of so many and such deep sorrows, and told her it was she who had brought the message of encouragement, and that I would now preach the enduring mercy of God and His power to keep those who trust in Him with better assurance than ever before. The woman burst into tears, and said, "I knew God would not fail me, and that you would speak the words of encouragement that I needed to hear." Here I was trying to explain that I could not do what she wanted and in the explanation I did what she required. I still hew to the line when I tell how God will care for and deliver His own, but I watch the chips and try to guide them so they will not wound such a one as this visitor was, should such be in the audience.

A certain man was a good giver to the support of the gospel when he had work and was able to work. But he lost his health, and now when the preacher or others say, "If you really obey God He will give you work and will give you money, so you can support the gospel," the poor man feels chagrined, and has been threatening to stay away from church in order that he might avoid these thrusts and not be in the way of others. Here is just a brother hurt by the chips of careless choppers—that is all.

And what shall I say more? Well, it reminds me of the two surgeons in a certain city. One was devoted to his profession. The other was devoted to the good of his patients. The first would perform a successful operation, even if he caused the patient's death in the act. The other would spare the patient at the expense of technical surgery. And, would you think it, the people came to

prefer the doctor who regarded his patients rather than the one who "hewed to the line, let the chips fall where they will"!

Our task is not to sustain a reputation or defend a cause. Our business is to save souls and build lives. We may spare the bruised reed and blow gently upon the smoking flax and still be following a good Example. We must not compromise the standard, but we must regard human good. The automobile driver may have the right of way, but still he is commended if he swerves to miss a car and save a life. This does not mean that he should habitually drive with one wheel in the ditch, but it does mean that he must not be a legalist and demand his right even if he kills someone by doing it. Paul knew that eating meat makes one neither better nor worse. But he proposed to quit meat if that were required to save souls. His own summary was, "Let your moderation [your pliability] be known unto all men." But why any pliability? The doctrines are unvarying, the ethics is constant, the goal is definite. Why should there be any flexibility? Why, because the standards were made for man, and not man for the standards, and there is a ceaseless call to be alert to save souls. I must indeed hew to the line. But still I can well regard the chips; for the best way to maintain the cause is to save souls, and the way to save souls is to save souls, not simply to work a system or follow down a certain groove.

At the close of the sermon a great man said to the eloquent preacher, "You love to preach, don't you?" The preacher admitted that he did love to preach. But the answer was not so easy, when the questioner said, "But do you really love the people to whom you preach?"

And that is just it. Conventional preachers are practically always wanting in love. What we need is a deeper love, a fuller passion for souls, a tenderer heart, and a more ready and more melting unction for the work to which God has called us.

SERMONIC STUDIES

TOWARDS BETTER PREACHING

The New Covenant

By W. E. McCumber*

SCRIPTURE LESSON: Ezekiel 36:16-32

TEXT: Verses 25-28

To a nation under judgment the prophet speaks a message of grace. Though scattered among the heathen, they will be regathered into their own country (vv. 19, 24). Purged from their paganism, God will again be their God, they will again be His people. To those who violated His covenant, a long-suffering and merciful God promises a new covenant.

The writer of Hebrews unhesitatingly applies the new covenant promises to the church (Heb. 10:14-22). This is not to deny a future fulfillment of them in Israel's life. But we today are the faithful recipients of this new covenant, sealed to us by the blood of Jesus Christ.

Our scripture for today is a classic passage setting forth this new covenant—God's solemn agreement of mercy. Let us share its rich provisions, asking God to create within us an appropriating faith!

I. The cause of this new covenant—grace!

God states the cause in *negative* terms; "not for your sakes" (vv. 22, 32). Nothing in sinful and guilty humanity could be the ground of God's merciful salvation. Man is morally bankrupt.

He states the cause in *positive* terms;

"for mine holy name's sake" (v. 22). He finds within himself the whole cause of man's rescue from sin, guilt, and death. Our only hope of escaping the hell which we create and deserve lies in the "name"—the revealed character—of God. This is most clearly seen in the naming of Jesus (Matt. 1:21, 23). In Him is God revealed as for us, not against us; acting to save us, not to damn us!

This, then, is the glorious truth that encloses the new covenant like a holy parenthesis, that man is saved by grace.

II. The method of this new covenant—renewal!

The new covenant promises forgiveness, but more than forgiveness. It promises a new relationship to God, but also a new character and behavior for man. It pledges a radical renewal of our total lives.

Viewed *outwardly*, this renewal is a cleansing "from all your idols" (v. 25). The believer will no longer allow anything or anyone to usurp the place of supremacy that belongs only to God.

Viewed *inwardly*, this renewal means "a new heart . . . and a new spirit" (v. 26): The heart that once was "stony"—hard, cold, unyielding—becomes "flesh"—warm, tender, responsive to God. Inward rebellion against God is displaced by a ready obedience to God.

Viewed *dynamically*, this renewal is achieved by the Holy Spirit—"I will put my spirit within you" (v. 27). It does

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not depend upon man's resolution and reformation. It is accomplished by the gracious, sovereign will of God. "I will give you an heart of flesh . . . I will put my spirit within you." God's mighty "I will" thunders forth twelve times in our brief scripture lesson.

"I will sprinkle clean water upon you" (v. 25) is the Old Testament equivalent to "He shall baptize you with the Holy Ghost" (Matt. 3:11). It points, therefore, beyond mere forgiveness to a Pentecostal, radical cleansing from all sin!

III. The effect of this new covenant—holiness!

The moral effect is expressed in the promise; "Ye shall keep my judgments, and do them" (v. 27). From a divine, inward compulsion ("I will put my spirit within you, and cause you to walk in my statutes") springs a life of outward obedience to the expressed will of God for our lives.

The economic effect is expressed in the promise, "I will call for the corn, and will increase it, and lay no famine upon you" (v. 29). The church and the person who live in obedience to God will know the supply of every material need. Nations resort to war to prop up a failing economy. If they turned to God they could know prosperity with peace.

The religious effect is expressed in the promise, "[You] shall loathe yourselves in your own sight for your iniquities" (v. 31). A holy heart will be a humble heart, marked by a constant penitence that regrets all the sin that ever marred one's life, and attributes all the glory of salvation to a gracious God—"My sinful self my only shame, my glory all the Cross."

I believe that our text will have a future national fulfillment to Israel. But it has also a present, personal application to the Church—to you and me. The Spirit has been given; this is His age. Therefore we may now claim the covenant blessings of complete renewal, of inward cleansing, of divinely enabled holy living! And while God accomplishes all this by sovereign grace, He does it in response to prayer (v. 37)! Seek ye the Lord!

The Church—Christ's Building

SCRIPTURE LESSON: Eph. 2:11-22 (RSV)

TEXT: "You . . . are built" (vv. 19-22)

Christ is a Builder, and the Church is His building (Matt. 16:18; I Cor. 3:9). He is no "jackleg carpenter," and His Church is no shanty! Every building reflects the quality, integrity, and capacity of its builder. If the Church, in your estimate, is a shack, you have not seen the Church that Christ builds; but only a false church erected by man. The man-built church is a horrible example of unskilled labor, but the Christ-built Church is "a dwelling place of God."

When Paul writes, "You . . . are built," he describes the Christians in their relationship to Christ and one another. Here he speaks of what they are built "upon" (v. 20), what they are built "into" (v. 22), and what they are built "for" (v. 22). Around these significant prepositions we will gather the substance of this text, considering the Church as the building of Christ.

I. "You . . . are built" upon a revelation (v. 20).

"Built upon the foundation of the apostles and prophets, Christ Jesus himself being the chief cornerstone."

"The apostles and prophets" were the first heralds of Christ, the first official proclaimers of the gospel. "The foundation of the apostles and prophets" is the Foundation which they laid, the One of whom they preached, to whom they witnessed (I Cor. 3:10-11), even Jesus Christ.

And everyone who hears that gospel, and believes on that Christ, becomes a living stone and is built upon the Foundation. He is in this way, and in no other, a member of the true Church which the Lord is building.

The foundation of the Church is the revelation God has made of himself in Jesus Christ, and in the Scriptures written by inspired apostles and prophets to tell us of Christ. Upon that foundation

is being erected a Church which neither death nor the devil can destroy.

II. "You . . . are built" into a fellowship (vv. 21-22a).

"In whom the whole structure is joined together . . . in whom you also are built into it."

Christ is "the chief cornerstone," that part of the structure which determines the quality, cohesion, and strength of all the rest. There the walls are connected and aligned. Therefore, in Him we are "joined together"—the Church is a fellowship.

The idea of fellowship is borne out in the three figures used by Paul in this one passage: a city—"fellow citizens" (v. 19); a family—"members of the household of God" (v. 19); a temple—"a holy temple in the Lord" (v. 21). Salvation is at once personal and social, uniting us to the Lord, and in Him, to one another. If we will not love one another as brothers, neither can we have God as Father (I John 5:1).

Christ forms this union by His cross (vv. 11-18). He takes men of diverse racial and social and religious backgrounds, and resolves their antagonisms toward one another by reconciling them all to God. He bonds them together with the vermilion cement of His blood to make them one whole structure! True union in the Church is Christ-made, not man-manipulated.

III. "You . . . are built" for an indwelling (v. 22b).

"You also are built into it for a dwelling place of God in the Spirit."

It was the presence of God in the Jewish Temple which made it truly a holy place, the house of God. When God withdrew His presence, it was a desolate pile of stone awaiting judgment, the house of men (Matt. 21:13; 23:38). Even so, the Church has value only as a people in whom the Spirit of God resides.

The Spirit alone gives life and power to the Church, making the building vital and functional, not merely ornamental. Indwelt by the Spirit, the Church becomes an instrument by which God con-

fronts the world with Christ, that men might repent, believe, and be themselves added to this glorious structure.

W. E. McCUMBER

Hearing—Opportunity and Responsibility

SCRIPTURE LESSON: Mark 4:1-9, 21-25

TEXT: Verses 21-25

"Let him hear." Hearing is opportunity. For "faith cometh by hearing, and hearing by the word of God." Through faith come our knowledge of God, our forgiveness of sins, our blessed fellowship with Jesus Christ in daily living!

"Take heed what ye hear." Hearing is responsibility. The Christ who is made all things to us through faith would be the Saviour and Lord of others. Hearing His word, we are laid under obligation to share it with others who have not heard.

I. The word of Christ is light shining upon darkness!

He had spoken in parables, and the disciples had begged him for an explanation. Jesus would have them understand that He changed His style of teaching, not to conceal but to reveal truth. He is bringing a lamp of parable into the dark room of ignorance of God. The lamp was not placed beneath the couch, but on a lampstand, spreading its light over all the room.

When Jesus proclaimed His message in plain, unadorned, straightforward prose, it was rejected by many because of hostility and because of density. Men were either unwilling or unable to receive His word. Mercifully He changed His method. Now He would tell them stories. Earthly and familiar things would be thrown alongside heavenly and strange things. Remembering the stories longer, they would meditate and mull over them, giving the Holy Spirit opportunity to shatter their density and reduce their hostility by illum-

inating them with the meaning of Christ's words. The parables were for light, not for darkness; for mercy, not for judgment.

His preachments and parables were precious treasures indeed. And it has ever been the custom of men to hide away their valuables. The hiding, however, is never intended to be permanent. That which is hidden is to be manifested; that which is secret is to come to light. A treasured canvas may be locked within a safety vault, but only to prevent it from being damaged or stolen, so that it may be displayed to multitudes in some gallery of public exhibition.

The disciples were not to regard themselves as possessors of truth intended only for the favored and initiate few. The gospel of Jesus Christ is not like the secrets of the Masonic order, which only Masons are to know! The gospel is for the whole world, and those with whom it was first hidden are to publish it abroad. What is spoken privately into their ears should be shouted from the housetops!

"He that hath ears to hear, let him hear." Let him hear, that light may shine upon his darkness, that he may be saved from ignorance and sin and death. And let him hear that he may speak! Let the Word be sown in his heart to produce an abundant harvest. Let the truth come with quickening power to his life, that he may proclaim it everywhere he goes, to men who live in darkness and in death. The widest possible dissemination of the gospel, the largest possible harvest of souls—this is the opportunity and responsibility involved in hearing the Word of the Lord! "Take heed what ye hear"—for that opportunity is priceless, that responsibility is awesome!

II. The word of Christ is light operating by law.

Positively, that law is this: "With what measure ye mete, it shall be measured to you: and unto you that hear shall more be given. For he that hath, to him shall be given."

The more we give, the more we shall have. The more we speak for Christ,

sharing His words with others, the more Christ will speak to us, imparting additional truth and giving fresh insights. The measure of our sharing will be the measure of our blessing. The measure of our shining will be the measure of our enlightenment. Do we want more from God? Let us do more for God with what we have already received.

Negatively, that law is this: "He that hath not, from him shall be taken even that which he hath." If we receive and do not give, we shall lose what we have received. If we hear and do not speak, we shall lose what we have heard. If we turn from the light we have, we walk in ever-deepening darkness!

I am thinking of a church that does not believe in foreign missions, that has no aggressive and compassionate program of world evangelism. That church is smaller now than it was a century ago. It becomes fewer in number and resources with each passing year. "He that hath not, from him shall be taken even that which he hath."

I am thinking of a preacher who allowed his mind to decay. He invaded the field of evangelism with twenty-one sermons over twenty-one years ago. They were fresh and vital and convincing—a word from the Lord. But he ceased to study and ceased to pray, and now he is sounding brass and tinkling cymbal. He can lead people no farther than he was over twenty years ago! Now his messages amuse, but they do not convict. In his desperation to prop up a sagging reputation for success, he resorts to cheap and offensive tricks to get people to an altar of prayer. He has lost what light and grace he once possessed. His messages are pallid echoes of a once vigorous message.

Let him hear! The words of Jesus come with urgency to our hearts today. For if we will not hear His words, we cannot be saved from sin and death and the abyss of hell.

"Take heed what ye hear"! For by that Word you live. And by that word you serve. And the measure of your living and your harvest is the measure

of your fidelity to the opportunity and responsibility of hearing and sharing the Word of the Lord.

W. E. McCUMBER



IDEAS THAT WORK

Vacationers Keeping the Home Tie

Every vacation time our people seemed to lose some contact with the home church. The church people in turn lost contact with the vacationers as well. So why not make a "church project" out of vacation? To do this we asked all our people to do these three things. There was surprising participation.

1. Send to the pastor a church bulletin from the church attended on Sunday. This was to be mailed on Sunday afternoon or Monday morning. (Help us have the largest bulletin collection possible by summer-end.)

2. Help us have the largest "vacation card in town." Every vacationer send the pastor a picture postcard. These cards in turn were placed on a large (in our case a 4 x 8 bulletin board) card in the foyer until the large card was completely covered. Identifications glued to the front corner of the card informed the people of the vacationer and vacation spot.

3. With the church bulletin mailed home, every vacationer would also mail his tithe for the week if this hadn't been cared for before he left.

These bulletins and cards became a source of much of the news for the mid-week bulletin mailed out to the church and an indirect reminder for others to do the same.

At the end of summer we had a great file of church bulletins and a most interesting picture postcard. And the finances kept up to summer needs.

B. EDGAR JOHNSON

July, 1966

Hymn of the month

"Saviour, like a Shepherd Lead Us"

(Praise and Worship Hymnal, No. 15)

The words of this tender song for young people were written by an English lady, Miss Dorothy Ann Thrupp, 1779-1847. She wrote many poems for children and young people. Most of her other hymns have been forgotten, but "Saviour, like a Shepherd Lead Us" continues to be sung and loved by thousands of young persons and older ones as well. As a prayer for Christ's leadership, it is often sung during a wedding ceremony.

The music was composed by William B. Bradbury, an American, well known as a composer of church music. He became prominent through his "Juvenile Musical Festivals" in the Baptist Tabernacle, New York City, in which thousands of children participated. Through these festivals Mr. Bradbury stirred the city to recognize the necessity for musical instruction in public schools.

MY PROBLEM

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

AN OHIO PASTOR WRITES:

Soul winning, being the greatest business in the world, also offers the most rewarding of benefits. These benefits are not in the area of the material, but rather in the realm of the spiritual. Although we would agree that one soul is worth the world, our tendency is to evaluate each revival with a follow-up generalization—past revivals have been unfruitful and so will the next.

There is little doubt that, with rising costs, the expenses of evangelism become a factor in our attitudes. These attitudes should be faced with understanding, but not without question.

If, indeed, the purpose of the Church is to reach the unsaved, then our attitudes must be trained to fit our purpose. The development of this new attitude, "Souls are worth additional cost," is not easy, but it is possible. In the attitude of evangelism, winning the lost is our goal. And although frugality is a virtue, soul winning, though costly, bears eternal dividends.

It is also possible that your group may consider two revivals a year an affront to the spiritual level of the church. In the sense that "revival" is "renewal" it may well be that two are unnecessary. However, an emphasis on "spiritual deepening" in one campaign and an emphasis on "outreach" in the second might offer the solution.

AN OKLAHOMA PASTOR SUGGESTS:

First, don't let this become a big issue. Show such a reasonable, cooperative attitude that your board feels you are willing to fully consider their point of view on things.

Secondly, preach evangelism and the fact that our church makes its primary advance through revivals. Point out the need to win the lost all about the church until this is upon the hearts of your people. Also, try to sell the idea of two revivals a year to one or two key board members.

Third, with the aid of the key board members try to schedule a weekend revival in addition to the regular revival the first year. Get the very best evangelist you can and go in for a mighty revival.

I believe that when you have genuine revivals, your board will soon see that each revival more than pays its own way.

AN UNIDENTIFIED PASTOR ANSWERS:

There are three possible approaches: First, perhaps your board is right at this particular time. There is no merit simply in "having meetings." They must

be planned, prepared, prayed for, and drawn to the specific task of evangelism. Unless we "work" our meetings through preparation and outreach, it will make little difference whether we have one, two, three, or none! Secondly, it is more probable that you are right—two meetings are needed. Tell them the real reason for spring and fall meetings. In the fall we boldly strike out into new areas as we prepare for a great season of building. The spring revival is necessary to reap those we "planted" in the fall through our outreach. Thirdly, board prayer meetings with complementary preaching (not "at" the board) to emphasize the role of the church in outreach, care, love, and evangelism will alter the basic thinking of those who fail to see the need for constant and consistent revival programs. Above all, take leadership without fear, but without stubbornness, that this is the first task of the church and "WE" must design our entire church program to lead to these climaxes of seeking. Lead them to an evangelistic concern by example.

(Pastor, please identify yourself. Sorry!—EDITOR.)

PROBLEM POSED: Should a pastor know who tithes and who doesn't? If he did, how could he preach on tithing without its seeming a personal thrust at some?

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



Push. If you can't push, pull. If you can't pull, please get out of the way.

The man who rows a boat generally doesn't have time to rock it.

Some men have a good aim in life, but never pull the trigger.

The Central News
St. Louis, Mo.

The Nazarene Preacher

Offerings

Three ministers, serving churches near railroad lines, were comparing their troubles:

"Our first Sunday morning hymn always is interrupted by the Burlington passenger train rumbling past, right outside the window," the first complained.

"That's nothing," chimed in the second. "Right in the middle of my sermon the Rock Island fast freight always drowns me out."

"Brother, I wish all I had were your troubles," added the third. "Every time my deacons take up the collection, I look down the aisle, and there comes the Nickel Plate!"

Sad but True

Sadly the pastor said, "Brethren, I feel we may as well drop the midweek prayer meeting." This caused a furor among the brethren, and they indignantly denied him his way in the matter.

"But, my brethren," said the minister, "what you don't seem to know is that we haven't had a prayer meeting for six months."

All Welcome

Diner in Restaurant: "Do you serve crabs here?"

Waiter: "Sure, we serve anyone. Sit down."

The fly that buzzes the loudest usually gets swatted first.

—Central News
St. Louis, Mo.

Want a Revival?

When all the sleeping folks wake up,
and all the lukewarm folks warm up,
and all the dishonest folks confess up,
and all the disgruntled folks sweeten up,
and all the discouraged folks cheer up,
and all the depressed folks look up,
and all the estranged folks make up,
and all the gossips shut up,
and all the members pray up,
and all the true soldiers stand up,
REVIVAL IS HERE!

July, 1966

Funerals and Feelings

(Continued from page 16)

up. But then I catch myself, and go back to the task of trying to save the next one that comes along."

"You know, Doctor," was my response, "preachers and doctors are a lot alike in some respects. Many a time I have wanted to quit the whole business after I have failed in some respect. And I think the funeral in some respects is very much like the last patient. One of our general superintendents used to say that only God and the devil knew how many times he had resigned from preaching after his Sunday night service. I remember that some years ago one of my members gave me a little wall motto, 'Ye know that your labour is not in vain in the Lord' (I Cor. 15: 58). Many a night I have come home from church discouraged and sat there by the fire after all the family had gone to bed, until the wall seemed illumined by a heavenly light and that motto became a rich promise and a pledge for the future."

"Alright, Preacher," said the doctor, "I guess I'll have to take that motto for my own, 'Ye know that your labour is not in vain in the Lord.' I guess that ought to be a good motto for a doctor as well as a preacher; what do you think?"

As I think about that conversation, I believe what I told the doctor—that the funeral is for the preacher one of the supreme challenges of his ministry. He never ought to get to the place where it is commonplace or casual for him. Every funeral ought to be saturated with prayer. He should never get so busy with the petty details before the funeral that he forgets he is the man of God, called to warn, to comfort, to exhort, and to witness. This is his supreme task as he stands in the shadow of death.

HERE AND THERE

AMONG BOOKS

How to Build Expository Sermons

By T. M. Anderson and J. Harold Greenlee
(Kansas City: Beacon Hill Press, 1965. 158 pp. Cloth, \$2.95.)

A veteran preacher, known for his expository pulpit work, has come through with what must be considered the cream of his philosophy of expository preaching in this brief, practical, down-to-earth, "how to do it" book. In the authors' own words, this book seeks to answer the basic questions, "What methods must be used in preparing an expository sermon?" "How are the text and theme discovered?" "How are the supporting points dug out?" and "How are the finishing touches put on the true biblical exposition?"

After laying as the foundation for expository preaching the testimony of the Son, the Spirit, and the Scriptures, the basic steps in preparing the sermon are discussed in chapter two. The formula is "attention to the Scripture," which means searching for words, paragraphs, or chapters which "reveal God to man through Jesus Christ" and entering into the thinking of the inspired writer; then comes "analysis of the Scripture," which means understanding the theme and its meanings; and finally, "application of the Scripture," by which the author means understanding how this truth meets the needs of the hearers.

So far, this might have turned out to be just another book on preaching. But it is in the succeeding chapters—in which concrete examples are given, step-by-step processes of bringing out truths are taken, and sermon after sermon begins to emerge for the reader—that the book becomes a work of great value for the minister who desires to be a better expository preacher. The examples given are typical of T. M. Anderson's method, which he does not suggest should be imitated by others but nevertheless present worthy models for emulation.

The part of the book that appeals to this reviewer as much as any other, or more, is the section in which Harold Greenlee examines some key words and their meanings.

He contributes four chapters to the book, in which he discusses origins of key doctrinal themes such as sin, repentance, reconciliation, sanctification, justification, holiness, and others. He gives word studies of the names of Jesus, the Comforter, disciples, apostles, angels, and others. His chapters on studies in the Gospel of John and studies in the Epistles contain many helpful and practical points for preachers to know.

A prayerful consideration of this book should help any preacher improve himself as a Bible expositor—and what preacher among us can afford to ignore the need for improvement here? Anderson and Greenlee in this book have made what may be one of the significant contributions in the current resurgence of interest in expository preaching.

JAMES MCGRAW

Mastering Life with the Master

By Wesley H. Hager (Grand Rapids: Wm. B. Eerdmans, 1964. 105 pp. Cloth, \$2.50.)

This is an inspiring book and at the same time one that is practical and down-to-earth. It is based on the twofold premise: "Jesus was a master of the art of living," and through Him we can master life.

Every chapter title begins with the word "conquering." The objects of this participle are: circumstances, discouragement, a sense of inferiority, time, loneliness, sorrow, our doubts, covetousness, frustration, troubles, poor health, and the constant crisis. It would seem that every reader could find some help in the practical suggestions given under each of these topics, and the pastor will find resource material for both preaching and counseling.

There are numbers of epigrammatic statements, "Self-pity is always the mark of a little soul" (p. 13); "The problem in mastering life is always the one of finding the right angle" (p. 16).

In his chapter on "Conquering Discouragement" the author gives half a dozen

The Nazarene Preacher

striking examples of people who faced deep discouragement and yet went on to remarkable success. He also points out the oft-repeated fact that discouragement is Satan's favorite weapon, the one he has found most effective.

In "Conquering Time" it is noted that some of the world's greatest men died in their twenties or early thirties. On the other hand, some undertook their most successful tasks in their seventies and eighties. The author makes the apt observation: "The quality of life at any age is always determined by the spirit within the soul, by the attitude toward life" (p. 40). He also says: "We conquer time by making the best of each day as it comes and by keeping on" (p. 43).

On "Loneliness" the author writes: "We conquer loneliness when we practice the presence of God and remember that we are never alone" (p. 50).

The chapter on "Sorrow" is filled with quotable poetry and helpful suggestions. In the discussion of "Covetousness" one could wish for some clear teaching on the cleansing of the heart in entire sanctification. But here, as always, there is sound advice for successful living. We do read: "John Wesley turned the thoughts of millions away from self to Christ until they forgot themselves and found life" (p. 73). But of course this is only part of the picture.

Many readers will feel that in this book there is more sound psychology than deep spirituality. But the author does give honor to God, and there are many helpful things that can be used.

RALPH EARLE

Encyclopedia of Psychological Problems

By Clyde Narramore (Grand Rapids: Zondervan Publishing House, 1966, 285 pp. Cloth, \$5.95.)

The author speaks as a Christian and as an authority on psychology. On page 84 he writes: "Real guilt is the convicting power of the Holy Spirit for the transgression of God's laws . . . Real guilt is the result of sin and can only be dealt with by true repentance and the forgiveness of God." The writing is clear, well-arranged, factual, and authoritative. It is a book for quick reference to a great many kinds of problems to which so many are subject, some of them with physical manifestations, but all with psychological aspects. Such things as sleep and speech disturbances, obesity,

inferiority, stealing, and jealousy are treated. It treats twenty-six such topics in helpful ways.

I find no significant weaknesses. Even to having an excellent glossary, index, and bibliography, it rates highly in my opinion. Many people, even those without any technical training, can gain much worthwhile information and insight into mental, emotional, and even spiritual problems.

DELBERT GISH

J. Hudson Taylor:

Founder of the China Inland Mission
By Dr. and Mrs. Howard Taylor (Chicago: Moody Press, 366 pp. Cloth, \$4.95.)

J. Hudson Taylor, as one of the early giants in the missionary field, should be studied by all with a missionary interest. He founded the first "faith" mission and his work became the prototype of all such missionary endeavor. The book is strong in spiritual emphasis on personal life and missions. Its weakness is that it is a little "scholarly" in presentation. The constant quoting of his and others' letters is a little tiring for rapid reading, yet immensely revealing. With regard to holiness it is basically Keswick in theology, but in a complementary way. This abridgement will replace the two-volume work and become the standard classic on J. Hudson Taylor and the China Inland Mission.

PAUL R. ORJALA

Is the Bible True?

By Allen Bowman (Westwood, New Jersey: Fleming H. Revell Company, 189 pp. Cloth, \$3.95.)

The author is a distinguished professor of history and political science at Marion College, Marion, Indiana, and has also taught at Huntington College, Indiana, and at Houghton, New York. He is true to his Wesleyan training and ministry. Dr. Bowman tackles the many questions and critical accusations of the Bible and answers them in nontechnical language, but with a scholar-sure knowledge of these troublesome issues. For a person who is distressed by questions about the Bible, this book has some real answers presented with understanding and patience. I believe many laymen would want to read the book, as well as ministers who may be studying the challenge to the authenticity of the Bible.

B. EDGAR JOHNSON

A Handbook of Contemporary Theology

By Bernard Ramm (Grand Rapids: Wm. B. Eerdmans Publishing Company, 1966. 141 pp. Paper, \$1.95.)

This book will be the quickest way to know what contemporary theologians mean in the use of new or recent terms. Along with *Baker's Dictionary of Theology*, by Harrison, a pastor should have all the reference he needs for understanding traditional or contemporary theology. Ramm has read and put Barth, Brunner, Niebuhr, Kierkegaard, Tillich in a place of quick reference for us. This is a useful and probably needed tool for every pastor and Christian teacher of theology.

CHARLES SHAYER

Too Busy Not to Pray

By Jo Carr and Imogene Sorley (Nashville: Abingdon Press, 1966, 112 pp. Cloth, \$2.50.)

When the Foreword said that the unconventional approach was used, I expected something that might be termed "way out." But it is not so. This book is simply fresh and different in its approach. It is not just another devotional book. It was written by two mothers who know something of the stresses and strains of being homemakers but who also manifest an honest and spirit-

ual depth that is admirable and would be helpful to the readers. It seems to me that a harried young mother could be helped greatly by using this book. This book could be a resource perhaps for pastors' wives' retreats, devotionals for any mothers' group, or young adult retreats.

EARL C. WOLF

Miracles

By Benjamin B. Warfield (Grand Rapids: Wm. B. Eerdmans Publishing Company, 1966, 327 pp. Paper, \$2.25.)

This is an excellent example of brilliant argument, with the marshalling of vast learning and comprehensive research. Its exposure of the nonmiraculous nature of the cures and wonders in Roman Catholicism, Christian Science, Irvingism, so-called faith healing, is masterful and convincing, but his theological premises are debatable. The chief premise is that the truly miraculous was an apostolic credential and confined to the apostolic age. Even though in error, however, its caliber is such as to constitute it an important study in this field. It is strongly Calvinistic and anti-Wesleyan. This is a reprint from a past writer. Valuable for the scholar and competent pastor, but not for general distribution by us.

R. S. T

Think on This: Jim Elliot, young missionary martyr, once wrote his parents, "Oh, that God would make us dangerous!" Young Elliot gave his life in an effort to take Christ to a tribe of killers, deep in Ecuador's rain forest. He lamented that "we are so utterly ordinary, so commonplace . . . we are harmless and therefore unharmed. We are spiritual pacifists, nonmilitants, conscientious objectors in this battle-to-death with principalities and powers in high places. We are 'side-liners'—coaching and criticizing the real wrestlers while content to sit by and leave the enemies of God unchallenged."

The timely suggestion on p. 20 that the pastor openly use his tithe envelope might be matched by tipping off the ushers to give everyone on the platform a chance to give . . . Many a greenback has been slipped quietly back into my pocket (when a visiting preacher) after the plates were stuck under everybody's nose but mine . . . Do I look that poor? . . . Or stingy? . . . The pastor says, "Let us worship the Lord with our tithes and offerings" . . . But apparently the people on the platform don't need to worship . . . Which reminds me of a letter received from an avid N.P. reader . . . "I wish someone would write something about finance committees, ushers, and treasurers counting and recording the offering during the time the pastor is earnestly plunging into his message, that, no doubt, each of them could profit by . . . Wouldn't it be better for them to sacrifice the visiting and part of their dinner time than the sermon?" . . . These are words of wisdom . . . If the offering is truly an act of worship, it should be brought back and placed reverently on the Communion table . . . This simple ceremony emphasizes that my presentation is to the Lord—not just to pay bills and run an organization . . . And maybe that should be the time for the offertory prayer . . . By the way, Dean, got any more of those envelopes that go "around the world without a stamp"? . . . I could use quite a supply—for my letters, I mean.

Until next month

BT

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"Approved unto God"

By General Superintendent Williamson

STUDY TO SHEW THYSELF approved unto God" (II Tim. 2:15). This is the first of three aims set before Timothy in the familiar text of which the quote above is a part. The preacher's most important relationship is to God, who has put him in the ministry. Paul is in substance saying to Timothy, Endeavor diligently to show thyself acceptable to God and worthy of the vocation whereunto you are called.

Every preacher is obliged to acquire all the learning he can assimilate for the glory of God and the salvation of men. He should possess all the knowledge he can keep consecrated to the more effective preaching of Jesus Christ. Knowledge mixed with faith in Christ tends to humility. It is conducive to a teachable spirit and a commensurate compassion for all in spiritual darkness. The world has had all too few saintly scholars. Let their number multiply.

A man approved of God is an embodiment of personal holiness and Christlikeness. He is "a pattern of good works." Preachers will do well to search their souls with this question asked by Halford Lucock, "Is there anything in us not easily explained without calling in divine resources?"

Paul called the attention of Timothy and all ministers of Christ to some specifics in holy living.

1. He exhorted the preacher to discipline his desires. "Flee also youthful lusts" (v. 22). It is the duty of all who seek to be approved of God to bridle physical desires. Failure will sooner or later lead to a costly forfeit. Excess in eating will undermine health, render the brain sluggish, and result in obesity and general ineffectiveness. Regular and proper times for meals with restraint are habits recommended by good judgment.

One must also bring his natural attraction for the opposite sex under control of an enlightened conscience as guided by God's commandments and God's Spirit within him. Evil thoughts and first steps toward acts of indiscretion are to be rejected promptly. The new liberties acceptable in many social circles today are not the criterion of preacher practice.

2. Paul also recommended chaste, elevated, refined conversation as essential for one approved of God. He condemned vulgar and suggestive speaking, saying, "Shun profane and vain babblings; for they will increase unto more ungodliness. And their word will eat as doth a canker" (vv. 16-17a). There is a snare, and sometimes sin, in

(Continued on page 38)

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

By the Way, What Became of Joe—?

HAVE YOU EVER played the game of "What Became of"? Almost always someone is sure to start it when a few old clerical cronies get together. Really, I suppose, no one ever thought of it as a game, for there is no particular fun in it. But it could be rigged into a game, for you could begin with A ("What became of Adam Appleseed?") and work through the alphabet, seeing who could supply the most names. But as I say, there would be no fun in it, because by the time the crowd got to W there would be a sad, sick feeling all around.

What did become of them?—these promising, even successful preachers we used to know. We can think of college chums, brilliant chaps; but they gave up the ministerial ghost even before they got started. Some were diverted before they switched their A.B. tassel—decided to teach, maybe. Others were diluted in graduate school, and somehow just quietly went down the drain.

But a lot of them became preachers, full-fledged, and did well for a while, like the Galatians. Then they also were "bewitched." If we could get them all together (would Madison Square Garden hold them?), we would paraphrase Paul and cry, "O foolish men, who hath bewitched you, that ye should not fulfill your calling?" Some would shamefacedly have to answer, "A woman." Maybe their wives, whose hearts were in the world rather than the work, and who, Eve-like, enticed their husbands into other paths. In a few cases it was some other woman who delivered this pulpit-Samson into the hands of the Philistines, where he has been grinding in anguish in the house of the enemy. He has not, and never will, recover his strength, so can never claim more for God in his death than in his life.

But really, should we say, *Who*? No person can bewitch a man from the ministry if he is inwardly whole and sound. It is not the *who* but the *what* that we should blame, and generally the *what* is in the man himself. It was not "the woman" (that was Adam's alibi) but feeble moral resources—a pattern of indulgence, lack of discipline, neglect of soul food.

In our little game the details would be as varied as the letters of the alphabet. Here is one man, for instance: He was unusually spiritual, gifted as a platform manager, loved as a pastor, really on his way. But somehow his rocket flubbed. Maybe he stayed too long. Somehow (there are always a lot of elusive "somehows" about these situations) a crisis developed—he didn't think the D.S. handled it fairly; his wife had just the right doctor here and didn't want to leave; the children liked the schools; et cetera. So there they sat, refusing to take another church; and there they still sit, but now in their own home—he in business, and with graying hair. Not really back-slidden, apparently; not anything sordid like a moral tangle—but just out of the ministry. That's tragedy enough, for anyone called of God to preach the gospel!

So here was a case of inability to adjust to change. Now if we add to unadaptability other basic faults, we wouldn't need the whole alphabet at all, for the multitude of local situations which provide the occasions for men leaving the ministry can pretty well be covered by a very few basic causes.

In fact, one letter of the alphabet will do the trick. *Lust*—for sex, for food, for praise, for prestige, for power; unsanctified ambition! *Love of money*—and the things money can buy. Mismanagement slays as many Samsons as do the Delilahs. *Laziness*—failure to work, to study, to improve, until the time comes when there is no place to go. The word of every D.S. becomes, "Sorry, I have no opening just now." *Littleness*—self-pity, unappreciativeness, puniness of soul, censoriousness, small vision. *Lovelessness*—no real liking for people or passion for souls—and certainly no deep love for God.

Undeniably some are out of the ministry today not for these reasons at all, but because of events over which they have no control and for which they cannot be blamed. But there are still far too many who will not be able to exonerate themselves so easily at the Great Judgment. Let's not provide material for a sad, droopy game like this. To avoid it, all we need to do is love God with our whole hearts, love people, give our strength and time to our calling with undivided attention, and refuse to be enticed by siren schemes for dabbling in business or other sidelines. And when I say, "Love people," I mean all kinds of them, but most of all our people, the ones we have right now.

Then we must cultivate largeness of soul and mature understanding; build rugged self-discipline into our character; keep everything "on the altar"—salaries, parsonages, children, moves; master the Bible by constant study, and expand our intellectual horizons by wide reading; and in general work hard for Jesus' sake. If we do these simple things, and just keep right on doing them, we'll be a respectably retired minister someday, not a derailed one. The gray hairs of a venerable old preacher with a long life of faithful service behind him are a crown of glory, which the sidetracked "has-been's" will never wear.

The game is about over, and we can finish it with a spree of fantasy. Let's stop asking, "What became of . . . ?" and say, going back over the alphabet quickly, "What would it be like if they were all still in the ministry?" Our imaginations can have a field day with this one. But we can be sure of one thing: a lot of district superintendents could sleep more soundly at night. There wouldn't be so much talk about the shortage of clergymen.

Maybe the Lord wouldn't mind if we added a bit of our own to that prayer to the "Lord of the harvest" to send forth laborers, and postscripted, "And, Lord, give them the grace and gumption to stay in the whitened harvest field after You put them there."

If you read history you will find that the Christians who did most for the present world were those who thought most of the next. It is since Christians have largely ceased to think of the other world that they have become so ineffective in this. Aim at heaven and you will get earth thrown in; aim at earth and you will get neither.

C. S. Lewis, in "Decision"

How to Have a Right to Grow

By Wilbur W. Brannon*

CHURCH ADVANCE cannot be isolated from the areas of spiritual devotion and the glow of a burning heart. There must be a prime cause and a perpetuating passion that move toward our directive purpose.

CAUSAL POWER

The causal power of the church is prayer. This is where the movement is begun. We have not given our direction a precise definition yet, but if we are to move in line with God's will—as churches—there must be a starting place. That place is on our knees. If the Church is to give birth to a forward movement, she cannot avoid the agony in the labor room of prayer. We cannot expect to evangelize by organizing without agonizing.

OUR PURPOSE

What is the purpose of the church? What is its prime objective? What is our goal? Only as we come to grips with this question will we be able to chart a course for any advancement in our churches.

Is our primary objective to develop big churches—or even bigger churches? Is it to erect status symbols in our communities? Is it to organize successful religious enterprises that boast of increased budgets, larger memberships, and magnificent facilities?

To be sure, these things cannot be separated from what we understand

to be our divine trust. We are to grow in size. We are to be examples, epistles to be "known and read of all men." We are to enlarge our boundaries and rebuild our walls. But do these things constitute our prime objective?

Evangelist Leighton Ford, writing for Dr. Ockenga's Park Street Church in Boston, says: "Our chief business is not to win souls but to glorify God. The end is not our work but God's glory. Whatever we do in word or deed, we are to do all to the glory of God. The question of motives in evangelism is all-important. Our concern must not be that our campaign should be a success, or that members be added to the churches. Our concern must be that, whether by success or by failure, God may be glorified."¹

What is a common approach among us? "Will you come to Sunday school next Sunday? We want a record attendance!" Find the root of that invitation! We may not like what we find. It may be selfishness. This does not kindle genuine spiritual interest. We cannot say that this type invitation does not have short-lived values. It even inspires enthusiasm for the immediate situation. But no church can prosper in the long run unless there are some more basic spiritual elements in its promotion.

This may sound like retreat rather than advance. But first consider what is the essential element of church growth.

OUR DRIVING PASSION

Growth suggests life, and life cannot be separated from love. Take away love and you are taking away life. The life of God is described in the Bible as love. Jesus could not have lived without love. Neither can the Christian live without love. In fact, the sinner's alienation from the love of God makes him dead while living. The marriage dies without love, and something of life itself is destroyed when a person is not loved.

When life is vibrant with love, growth is unmistakably apparent. It cannot be suppressed. Look at the young couple in love. What new adventure! What new dimensions of life! What development—both personally and together! It comes with the sharing of new joys and the acceptance of strange sorrows. Life grows only as it is sustained and held together by love.

Now look at the church. It may be expertly organized, beautifully adorned, securely financed, and numerically enlarged. But does this describe the real advance of the church? The deepest question is: "What about its love?" Is this question annoyingly trite to you? Is it disappointingly "old stuff"? If so, then it is to you this speaks the more specifically!

Come now to the heart of the matter. The perpetuating passion of the church is contained in our cardinal doctrine: "... love out of a pure heart." What is impelling us in our promotional work of the church? Love is the motivation. It is love that brings us to our knees, then sends us out to toil and sacrifice. It is love that burns as our controlling passion. It is love that directs us in our God-given task.

What precisely is this task? If love is the directive, let it speak!

*On behalf of advancing the Sunday school, love says:*²

1. I will make it a point to know about every absentee.
2. I will organize to follow them up every week.
3. I will visit every pupil with a desire for his salvation.
4. I will make every classroom a sanctuary, every teacher a witness, every chair an altar.

On behalf of advancing the church through service training, love says:

1. I will search the Scriptures for spiritual guidance and growth.
2. I will take training courses to help me in leadership development.
3. I will learn and practice the art of soul winning as a part of my daily life.

On behalf of our advance in stewardship, love says:

1. I will not only give, but I will plan for an educational program on stewardship. I will preach it from the pulpit, teach it in the classroom, practice it in my worship.
2. I will make my church services free in style, evangelistic in tone, retaining a proper dignity worthy of our divine Saviour.
3. I will take pride in keeping my church beautiful and functional.
4. I will always keep the challenge of our worldwide responsibility before the people.
5. I will keep a positive attitude toward the needs of the church, inspiring vision and faith that expedite all noble projects.
6. I will not look for easy paths and indulgent living, but by sacrifice and service increase the influence of the kingdom of God.

Love has a way of being very practical. In fact, it is love that saves the church from going into one financial crisis after another through

*Pastor, Hot Springs, Arkansas.

a series of urgent appeals for money to meet embarrassing deficits. It is love that studies the character and the needs of our communities. It is love that gets a visitation program going without which the church simply will not grow. It is love that not only accepts goals, but makes goals higher. For "love knows no limit to its endurance."² It believes all things, hopes all things, and endures all things. "Love is not without a purpose, and a purpose is the eternal condition of success." It is love that gives our churches a vital C.S.T. program and a healthy, growing Sunday school.

Yes, we are growing. We want to become big—and bigger! But that is not our objective. Growth is only the result, the by-product of something else. If our objective is to become bigger, then we will be inviting people to Sunday school to break a record. We will be winning people to make us bigger in order that they may work to help us become bigger still.

But if love, as a dynamic spirit of evangelism, is our object, then our purposes are purified from all selfishness, and progress is maintained on a firm footing. We love people, not for what they can do for us, but for what we can do for them.

A local congregation adopted a slogan that expresses this idea: "With a desire to share from a heart that cares." Our greatest need is to lose our institutional self-consciousness in the absorption of a God-consciousness. Only then can we become redemptively person-conscious.

W. Curry Mavis says: "Preachers, particularly the pulpiteers, are idea-minded or organization-minded. The scholarly teacher type is likely to be knowledge-minded. Many liturgically trained ministers become form-

minded. Every minister at times is tempted to be ambition-minded. When the going is hard, preachers may become problem-minded. None of these, however good some of them may be, are sufficiently valuable to take the place of person-mindedness in a shepherd of souls."³

Christian love, as it is expressed in the pastor's heart, gives him the ability to "feel-in" with the experiences of his people. It gives the people an assurance that we care enough about their problems to see them from their point of view. It will make our calling program challenging and it will make our preaching relevant.

Love is the reason for having revivals. Revivals will always be necessary to the growth of our churches. If the time ever comes when revivalism ceases in our church, then whatever sort of lay witnessing may be launched, it will become a type of ecclesiastical salesmanship designed to get joiners for the church. This weak substitute for spirituality will never reach the world for Christ.

Here again proper emphasis is laid at the motivational and directional levels from which the church's advance or retreat is determined. The church cannot communicate with the world on any other basis than love. This is the church evangelizing. Love will not survive unless it communicates. Neither can the church survive unless her love communicates in the service of an evangel. For love is the "calling" of the church and is the life-imparting fellowship (*koinonia*) of the church.

The Apostle Paul says, "Let your love be without dissimulation."⁴ Moffatt's translation is: "Let your love be a real thing." Joseph Parker, commenting on this verse, says: "Let there be no hypocrisy in love. The very word 'love' ought to be its own

protection. Love is one of the substantives that can dispense with epithets . . . Let love be without two-facedness; hypocrisy, double-dealing . . . This is to be the spirit of the Church; a great, honest, frank, radiant love: not necessarily a blindness to infirmity, to disability, but love triumphing over disability, infirmity, and drawback of every kind."⁵

When Jesus said that we must lose ourselves, He was designating a condition for discipleship. He was putting His finger on the content of our love. The individual will remain lost; i.e., he will never find himself as long as his love does not reach out beyond himself. An outreaching love is a re-

In no other area is II Tim. 2:15 more urgent.

Evaluating the Emphasis of Our Holiness Ministry

By Robert W. Helfrich*

A YOUNG MAN, halfheartedly aspiring after Communist ideology, listened intently to the fervent speech of a Communist leader in which the speaker convincingly described what Communism could do for the one who adhered to its doctrine. At one point during this speech the intent listener raised the question, "What does Communism have to offer the man who is dying?" In other words, is her ideology relevant to every need? I believe it was Richard Baxter who stated that we

lose from the grip of a grotesque self-consciousness. For the church to advance, she must lose her own identity in the redemptive work God has called her to perform. She must lose her self-consciousness in a great love-absorbing God-consciousness. This will lift us to the highest level of achievement our churches have ever known.

²The Park St. Spire, Feb., 1965, p. 16. Used by permission.

³I Cor. 13:7 (J. B. Phillips).

⁴W. Curry Mavis, *Advancing the Smaller Local Church*, (Winona Lake, Ind.: Light and Life Press, 1957), p. 131. Used by permission.

⁵Rom. 12:9.

⁶Joseph Parker, *Preaching Through the Bible* (Grand Rapids: Baker Book House, 1961), XXVI, 102. Used by permission.

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field of holiness, estimating that 75 percent of the people who profess to be sanctified do not possess the experience, leads to the question, Is it possible that there may be practices and attitudes which have grown up around our creedal statement which may leave something to be desired?

In such an evaluation as this we ought first to ask ourselves the question, Is our treatment of the message of holiness not endangered when we permit the term "sanctification" to mean *only* one thing—the second crisis experience which the Apostle Paul calls entire sanctification?

In most theological teachings and in the New Testament the term sanctification applies to the whole realm of spiritual transformation which is involved in the change from the dominating force of sin to the complete dominion of Christ in our lives. Within this miracle is the new birth with its concomitant experience of what is called in Wesleyan circles "initial sanctification"—or holiness begun. Included also is the growth in grace which leads one to an awareness of deeper need. It also includes the crisis in which this deeper need is faced in complete sincerity, the unyielded areas in the heart surrendered in a total consecration, and the defilement cleansed away by the purging fires of the Holy Spirit. But—what seems to be neglected or perhaps entirely forgotten in some preaching is the fact that in addition to all this there is included the *daily walk* of the sanctified Christian.

This walk is not faultless (as is so often implied), but can be blameless because of the cleansed motives in the heart. It can be a walk which is characterized by perfect love within the Christian's heart, and an increasingly sensitized outward life of growth in holiness. Could it be in

this area that our emphasis needs to be reevaluated so that the message of holiness does not become irrelevant to everyday living?

Our danger lies with the supposition that the work of the Holy Spirit is concerned only with the second crisis, whereas the entire divine undertaking in the enterprise of bringing men back to God and then leading them on to glorification is administered by the active work of the Holy Spirit. Also, ought we not take care that our people are not left with the impression that after two climactic experiences have been realized the highest pinnacle of religious experience has been reached. Spiritual defeats (referring to the human element) may ensue as a result of the recipient's limited knowledge as to what he was seeking, what prerequisites had to be met before receiving that which he was seeking, and just what this experience was to do for him after he did receive it. It is the latter which causes the most consternation in actual experience, so perhaps it is here that we need to give the most earnest heed as to the relevancy of our holiness ministry.

A point of concern in my own mind is that we often seem inclined to hurry our people into seeking for and professing of entire sanctification when they are obviously unready really to face this second crisis. Could it be that some of this stems from the fact that we think our presentation of the subject of second-blessing holiness constitutes "light" for those in our congregation? The truth of the matter is (as I heard a professor say during my college days) that nothing is "light" to any man until the Holy Spirit has impressed it upon his heart. This is a process which involves a time lapse in most people, and our impatience obviously finds this hard

to accept. I feel certain that a dispensational need of ten days waiting is not a prerequisite, but are there not still a number of psychological factors which can be encompassed only by allowing the Holy Spirit time to do His office work? It seems that so often our method is to hurry people to the altar for the seeking of an experience—only to feel defeated if they are not hurried through to a profession of an experience which they have obviously not received. The host of lukewarm people in today's churches will bear this out!

A perfection which is full and final is set beyond the grave. As R. N. Flew has stated in *The Idea of Perfection in Christian Theology*, "It is the establishment of a realm that can not be shaken, after the anguish and catastrophe of the present age." Could it be that there has been a tendency to equate sanctification with absolute perfection? If one desires to say that perfection lies in intention, then perhaps we are on the right road. But some preaching down through the years has given the impression that absolute perfection is the end product of a sanctified experience—thus creating confusion in the minds of sincere Christian people. One seeks

the experience and believes that God has given him a perfect heart, only to be confused and defeated later on because something crops up within his life which appears contrary to our teaching of the doctrine. Yet he is afraid to keep seeking an improved relationship because this would imply that he doubted the completeness of the work of the Holy Spirit in his initial experience of heart holiness, and, as he has heard, to doubt is to sin.

If our holiness ministry is to be relevant we must take time to re-evaluate our presentation of the message of full salvation. To do less than this is to do an injustice to our people, and what's even worse, an injustice to Holy Scripture. We must be careful that we don't come to the place where we are willing to accept fancy for fact, or where we "can't see the forest for the trees." And as R. S. Foster so well puts it in his book on *Christian Purity*, "May the infinite Spirit aid us to know the truth; and may he so deliver us from the blindness of unbelief, and so inspire us with resolute and heroic purpose, that we may follow the heaven-descended guide, until we come into the brightness of the perfect day."

The world has been so inoculated with a mild form of religion that it is proof against the real thing.

—E. Stanley Jones

Confessions of an honest
young pastor

How Not to Get the Cooperation of the Church Board

By Fred Cowan*

"... AND NEVER FORGET, especially when dealing with your church board, that God has His queer saints as well as His dear saints! [We all laughed.] The best way to achieve your objective is to get one of your board members 'sold' on the idea..."

As one of the students who took that course in pastoral theology, I had great respect for the tutors, but sometimes they would insist on the "old faithfuls." I ceremoniously laid to rest that part of the lecture in the graveyard of my memory and marked the spot: "R.I.P."

Shortly after accepting the call to the pastorate I went round the church inspecting the premises. I figured we had quite a lot of changes on the way until I presented my list to the board. I introduced my "speech" with words like these: "There are many things here that need to be changed! We need to get more people out to the midweek prayer meeting. In order to do that we will need to get some better seating accommodation in the church and the prayer room. To do this we will need an income something in the region of about 25 percent over our present income. [I had figured it all out beforehand, and I had all the answers ready for them.] The notice board that we have—why, if one large poster is put up, there is no room for anything else; it is far, far too small and it is not in the right place! We must have a piano for our children's work and for singing choruses. I've had a look in the kitchen, and really that old boiler has had its day. We should have

a new electric one. Oh, and one other thing—I think that you ought to have had a manse by now."

Now these were necessities that no sensible board member would object to, but I was amazed at their reaction. I figured that I had said what needed to be said, and had considered my approach as a well thought-out plan. That it was, but there was so much that I had not learned of the local situation! I had not considered the history of the church. I did not know that in days of yore they had a manse, but that the time came when they could no longer meet the financial commitments and so had to dispose of it. I was ignorant of the fact that one of the board members in that meeting had made and erected the notice board when no one else would take the trouble to do so. True, it was small, but did it merit the condemnation I had given it? I had not considered that the seating accommodation had served its purpose well for many years, and could do for the time being. I had not been told that the last time a piano had graced the sanctuary some of the young people had misused it immediately after a Sunday evening gospel service, with obvious results! You can imagine the feelings in my heart as I sat at home that night, a young pastor whose vision of a flourishing church had been smashed by a few old cronies in the board meeting. They had thrown the lot out—lock, stock, and barrel—and I wasn't too sure whether or not they were going to throw me out as well. My father, always abounding in quotations, came to my mind at that moment, and so did one of

his favorites: "If at first you don't succeed, try, try, try again." I wondered if it was worth it.

As I made my "supper" that night I reconstructed the scene and tried to see what had gone wrong. The things I had mentioned—were they not each one important? Indeed, when visiting, had not some of the board members agreed that these very things needed to be done? Had I been too enthusiastic? Had I not assessed the cost correctly? Had I presented too many things? Had I not spent enough time in prayer about the matter? Had my presentation been faulty? Just where had I gone off the rails?

Shortly after this I got married. (Not because of it!) Solomon once said, "Whoso findeth a wife findeth a good thing..." (Prov. 18:22), and how true those words have been in my case! Here was the one who would surely see my point of view and stand with me. I told her of our needs in the church (after she arrived) and she conceded that all were genuine and needed our attention. (Had I really convinced a woman?)

She was no sooner in the church than she found herself on the board. We went home after the first meeting she attended and I was waiting for her to pour oil on troubled waters. Again I had presented my "reform bill" somewhat readjusted, and again it had been rejected. "No, no, Dear," she insisted, "you can't do things that way! If only you could have heard yourself! You started by giving them the impression that nothing had been done until you came; then you said what you were going to do, and you left them thinking, 'This young fellow thinks he's going to turn this place upside down. You got their backs up at you and you will never get them to do anything by going on like that. I have served on a church board before as a member of the church—not as the minister's wife—and I know how they feel. The best way to get anything done is through the board members, not the pastor. Get some of them in as the leaders of the depart-

ments; get them to see the needs as you see them; then when they make the suggestion, you capitalize on it, and you will get it that way. I know a wee bit more about boards than you do with all your college training." Phew! All that again! I mused to myself, I seem to have heard those sentiments expressed somewhere before.

At once I set to work. I pointed out the tremendous need for workers in the departments. I stressed the joy and rewards of seeing a well-executed task done for the Lord and the church. I emphasized that I would readily help anyone who would try to do any of the tasks that needed to be done. As a result of this, one person accepted the office of president of the N.W.M.S. She has proved to be the key.

At our last board meeting we were approaching the close when I asked, "Does anyone have anything else that we should discuss here tonight? Is there any other business?"

"Yes, Pastor," replied the N.W.M.S. president, "I would like to say a word. Since I became president of the missionary society, I have been receiving from headquarters quite an amount of good publicity material, and from the missionaries, prayer letters. Now if there was a notice board that had a section especially for the N.W.M.S., I could post these materials, and then other people than those who belong to the society could see the news and might be attracted in. I mean, at the moment there is so much church work being announced that the notice board at present is full. I have nowhere to put up the literature that I get."

"Well, yes," I replied rather thoughtfully (in that tone of voice that betrays neither the joy of realizing one's ideal, nor the fact that this idea had been "planted"), "I must say that there are many people who are not yet in the N.W.M.S. and some others who do not hear very much about our missionary work. This seems to be a good way to get them interested. Do you think it would catch their attention?"

"Oh, yes, Pastor. I think we could

*Pastor, Sunderland, England.

do with a board for the missionary society."

"What is the feeling of this meeting to this proposal? Does it have a second order? . . ."

Today we have a great big notice board with a space reserved for each of the departments, and the former notice board has risen in status to become the "Church Notice Board."

Preaching with a Passion

By Joseph Gray*

II. The Details of the Funeral

IN OUR LAST ARTICLE we wrote of the funeral as one of the supreme challenges of a pastor's ministry. It seems almost like a descent from the sublime to the ridiculous to write of the smaller details of the funeral after writing of the passion it should engender.

But if we continue to use the analogy of the operating room we shall see that it is far from ridiculous. It is of supreme importance. Just as the doctor and his staff must see that every instrument is in place and is sterile, so the preacher ought to be thoroughly and completely ready for the task in hand. If he is, his ministry will take on new depth and feeling. So here are a few suggestions that may help you to be a better minister in this very important area:

The Emergency Kit

Do you remember the doctor's little black bag in the days when doctors made house calls? It contained the most necessary items of a doctor's equipment. The preacher needs something like that.

A man ought to take time when he is not under pressure to think through to a few basic messages that will stand him in good stead when preparation time is at a minimum. And he should keep these readily accessible at all times.

*Nazarene elder, Wichita, Kansas.

Quite early in my ministry I acquired a funeral manual, *The Ideal Funeral Manual*, which I value highly. The manual itself is replete with scripture selections, opening sentences, quotable poetry, committal services, and some good funeral sermon outlines. Bound in the back of the manual is a brief hymnal of funeral hymns. With it are four companion hymnals of the same size. The whole kit is in a snap case, so that it always stays together in one place.

I have one full service of my own selection, adaptable to various occasions, clipped into the front cover, and a committal service that meets the need of most occasions, clipped into the back cover. In addition to my regular funeral sermon notebook, I cut and prepared some double sheets that fit inside this manual. On these sheets I have typed my messages that I consider the most adaptable for emergencies. This is my emergency kit. When I am called to conduct a funeral in a hurry, without knowing too much of the details, this kit always goes with me.

In the years when I served in a community with five great tuberculosis sanitariums, when any hour of the day might bring the call for an emergency funeral, I found this kit invaluable. Several times in my active pastoral years I was called to funerals in neighboring communities on very short notice. It was at times like this that the kit became a lifesaver for me. Whatever

form your emergency kit takes, you ought to have one.

A fellow pastor received a call from a small neighboring community. A body had been shipped in for burial there. The undertaker had brought it from the county seat expecting to find a minister in residence there. But there was none. Would he drive the fifteen miles and conduct the funeral? Meanwhile the undertaker would find the keys to the church and air it out and get the family seated. In his haste, he forgot to tell the minister either the age or the sex of the deceased person. By the time the minister got there the family had been waiting around for an hour and a half, and he could not very well delay them longer. He had a kit like mine, and some music was hurriedly arranged from the accompanying hymnbooks. He had just time to glance at the obituary and his outline before he was summoned into action. His emergency kit paid off for all the work he had laid out on it, just for that one funeral.

If you have plenty of time for more detailed preparation, and the kit is not needed, so much the better. But for the times when the opportunity for preparation is at a minimum and you are called upon to make very hurried preparation, the freedom from the pure mechanics of the task will make you a much better funeral minister.

Know Your Local Customs

A man should be thoroughly familiar with local customs that may vary a little from traditional funeral routine in most parts of the country. And he should know about them ahead of time if at all possible.

For example, I know two widely separated parts of the country where the minister is expected to meet the family at the house and have prayer with them, and then go with them to the place where the funeral is to be held. In one of these sections, the casket is already in place at the church or funeral parlor; in the other section, the casket is at the house, and the minister and family ac-

company it to the place of service—usually a church. Failure to acquaint myself with this custom some years ago cost me a very anxious fifteen minutes at the church, and the family an equally anxious fifteen minutes at home. Fortunately, the error was discovered in time to rush me from the church to the home.

In one place where I served, the old custom still prevails of the congregation and the family sharing in the singing of the opening hymns as in a regular church service. Contrary to the usual custom elsewhere, the congregation and the family are quite scandalized if they are not allowed to participate in the singing. A man needs to know about this when he serves there.

In another community the funeral is considered incomplete if the preacher does not precede the casket from the sanctuary to the hearse, quoting scripture all the way. And he is expected to quote it, not read it. A preacher who does not do it is considered remiss in his duty.

In most parts of the country quietness and dispatch are used in getting the family into the car and on the way to the cemetery after the church service. Whatever consolation is offered to the family is given to them at the graveside after the interment. But I know one community where it is customary to extend sympathy to the family while they are sitting in the car before they leave the church for the cemetery. In another community the family leave the graveside immediately after the benediction and the casket is not lowered until after they leave. Condolences are extended an hour or so later at the home. In this case, words of sympathy at the graveside are considered highly improper.

In some communities, to omit music at the graveside is considered highly improper and discourteous. In other communities, music at the graveside is unwelcome and unwanted.

I have made no attempt to weigh the relative merit of these various customs. But a man ought to know these things

in time to keep from making blunders that will weigh against him in the future.

Know Your Local Morticians

A preacher ought to be reasonably well acquainted with all the local morticians. Shortly after a man moves to a new community he will find it advisable to visit the morticians when they are not busy with a funeral. It is a friendly gesture and will not be considered out of place if it is well handled. This is a very good time to check up on the little local idiosyncrasies mentioned above, before they come up in public to embarrass you.

It is also a good time to find out something about the layout of the local funeral parlors while no emergency exists. Acoustical properties, public-address systems, musical arrangements, family rooms and their location in relationship to the rostrum, can all be explored without embarrassment.

And in the quiet leisure of this hour you can find out a little about the background and the religion of the mortician. It also gives him a chance to size you up, and learn of any little details you like to have at your funerals. Such visits can be of real value in furnishing information and reaching a place of mutual understanding.

Writing the Obituary

I found that this was a service I could often render for which the family would be unusually grateful. Most families have definite ideas about the arrangements they want to make for the funeral. They usually know what music they want, who are to be the pallbearers, and what preachers they want to cooperate in the service. Naturally, they will appreciate a consultation with the minister about these things, and he may be asked to make some of the arrangements. However in most cases, unless they are all completely numbed by shock, some member of the family will take over and make the necessary contacts. But be sure it is understood who

will do it, and volunteer to assume the responsibility if nobody seems able to do it.

But I have found that many families do not have anybody capable of writing a warmhearted, friendly, yet dignified obituary. Yet they nearly always want something more than the few bare statistics in the undertaker's little folder. I have found that a willingness to help write the obituary, even though I am hard-pressed for time, is a service that many families highly appreciate. Most pastors are capable of doing a good job in this field because of their ability to organize their thoughts and put them on paper. Many times the gathering together of this information will give you an insight into some facet of the deceased's life that you did not know anything about.

It is also well to remember that a well-written obituary will find a welcome place in the newspaper, especially in the smaller community. The members of the family will clip it out and keep it, and it will be highly prized in the years to come. And your part in its preparation will not be forgotten. It will also help to cement your friendship with the editor of the paper.

The Sermon Itself

There is a growing tendency away from funeral sermons, especially by ministers of a liberal tendency. But I believe a brief, well-thought-out, well-worded sermon is a real comfort to the family and at the same time a challenge to the unsaved. A man does not have to do the work of an evangelist at such a time and present a gospel invitation, but he can still perform a real ministry of challenge at this time, and yet be kind and courteous to the family and respectful to the departed one.

Standing by the Casket

A place of real service is at the close of the indoor service when the family are saying good-bye to the loved one. If the minister will take an unobtrusive place close to the head of the casket, he will

be readily available. A steadying hand at an elbow; a word at just the right time; a gently restraining hand on a mourner if the deceased is fondled too much; a quiet suggestion that the viewing has been long enough; all these will help to ease the burden in a very difficult few minutes. The preacher ought not to leave all the responsibility for such ministrations in the hands of the mortician and his assistants.

After the Funeral

Last of all, there is the period after the funeral. It is often a period of intense loneliness. It is also a period of readjustment. It is also a time when decisions must be made, financial and otherwise, that may have been overlooked while the whole family were

together. Without taking the place of a lawyer, there are times when a friendly word of counsel as to what course to take is in order. The minister, out of his previous experience, can be a tower of strength at such a time.

In addition to the calls between the death and the funeral, the wise minister will make a call at the home within the twenty-four hours immediately after the funeral. Then he will make such subsequent calls as may seem advisable. It is time well spent.

Perhaps the hints in this article may not seem to be in line with the title of this series of articles—"Preaching with a Passion." But passion is not always a tempestuous storm. It may be a deeply flowing river with streams of influence that reach out in many directions.

Self-study Guide

The following are characteristics likely to promote success in cooperative activities. Grade yourself as to your ability in these areas:

	Excellent	Good	Average	Poor
a. Being a good listener				
b. Taking suggestions gracefully				
c. Benefiting by criticism				
d. Appreciating the other fellow				
e. Showing a friendly interest				
f. Respectful to the rights of others				
g. Planning one's work to fit with the team pattern				
h. Sincerity				
i. Integrity				
j. Trustworthiness				

When we do it all the time, do we tend to become mechanical and professional?

My Business Is Persons

By James H. Jackson*

MY BUSINESS is persons. Since I am a dean of students, these persons are generally young people. During the past few years the greatest satisfactions of my ministry have come through counseling sessions in the Dean's Office—sessions that have concluded with young persons gaining insight into a better life.

With the constant flow of problems, there is always a temptation to slip into a more or less professional attitude with the problems of these persons. With experience and training there is even a certain amount of self-satisfaction in doing a good job.

This week I was taught a new lesson in love and concern by a businessman who came into my office. I thank him for this quiet tutoring.

For several days I had been working through a particularly knotty problem with a student. A decision had been made which seemed fair and consistent. The rights of the student and the integrity of the institution had been carefully guarded. There didn't seem to be much more to be accomplished. The issue was about to be marked "closed." Justice had been done. We had done all we could. There was a limit to the concern which a counselor could carry.

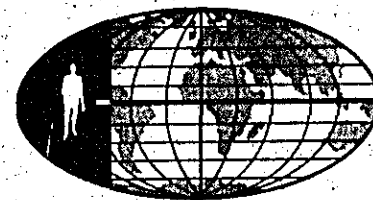
It was at this point I received a telephone call from the businessman. He was not just interested in the student with whom I was working, but was one

of the injured parties in the situation. He had not called to complain further, but he asked if we couldn't do something more to help the student.

My first thought was to indicate to him that we had carefully dealt with the matter and it was settled as far as we were concerned. Probably I was thinking of other problems which were waiting on the calendar and would be happy to have this one filed. While I was thinking my response, he went on to ask if we couldn't meet at once with the student and help him find a way to a better life. Of course we would try.

Later that day I watched as that businessman, who had been taken advantage of by a student, talked from his heart to this same student who was deeply troubled. A few hours before I had been willing to close the folder and forget it and perhaps even thought more effort would be wasted, but suddenly I was aware of the fact that an untrained businessman was demonstrating a concern that I had meant to carry! I was humbled by the experience as we began to listen to the student again and tried to help put together the pieces of a broken life.

The story does not have a happy ending, for the results of past events were to reach far beyond that counseling room. In spite of the lack of a satisfactory conclusion to the interview, I shall not soon forget the simple lesson in compassion that I was taught that day by a businessman who had a heart.



The PASTOR'S SUPPLEMENT

Compiled by The General Stewardship Committee | Dean Wessels, Secretary

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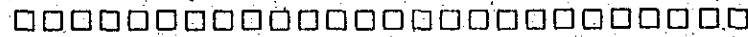
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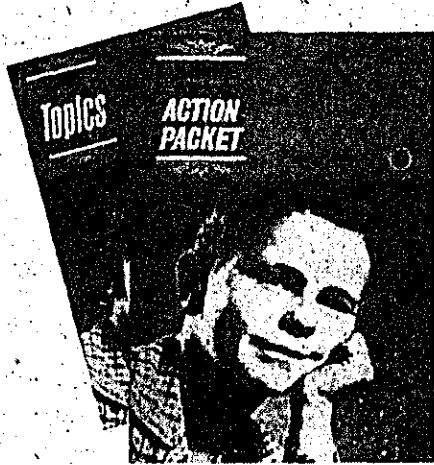
H. Dale Mitchell, Executive Director
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*Dean of Students, Pasadena College, Pasadena, California.

Program Periodicals



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JUNIOR TOPICS provides program helps for all regular Junior Fellowship meetings, including worship outlines, presentation ideas, stories, and plans for the activity time. Material is also provided for the monthly missionary study. A special supplement is included for workers with primary age-groups. Subscription rate for the quarterly is \$1.50 per year.

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ALDERSGATE TEEN TOPICS believes in balanced programming. These weekly program guides cover a vast spread of interests: Bible, doctrine, Church, personal Christian living, music and sacred art, missions, Christian citizenship, special days. The presentation techniques vary to suit the subject. \$1.50 per year.



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YOUNG ADULT TOPICS presents program materials in such areas as Bible study, doctrine, discussion themes, special day ideas, skits, and Christian Service Training guides. Local N.Y.A.F. leaders are given tips for leadership in "Guidelines for N.Y.A.F. Leaders." Regardless of size, each local young adult group can achieve better programming with this quarterly. Subscription price is \$1.50 per year.

Progress ???

The per capita giving is greater—the Sunday school attendance is up—more people are coming to church. All of these reports are great but the primary measure of progress in a local church is the number of members received by profession of faith during the year.

The members can give more, pray more, be "more" spiritual, but the church is dying unless new Christians are added to the fold. Gains by profession of faith are directly related to the personal soul-winning work being done in the local church.

Reports coming in indicate that God is using the study of *Meet My Saviour* to help both laymen and ministers to lead persons to a saving knowledge of Christ.

One pastor reports, "While in the midst of our study of *Meet My Saviour*, one of our rather timid ladies won a lady to the Lord while on visitation. Already the lady has been baptized and has joined the choir. The amazing thing is that the woman who did the soul winning is so reserved by nature that she seldom testifies in prayer meeting."

Although this was a denomination-wide study in February and March, I would like to encourage every church that has not offered the study to do so this fall.

BENNETT DUDNEY, director
Christian Service Training

A CHRISTIAN'S WILL



- 1 Reflects your faith, your concerns.
- 2 Continues your life and your influence.
- 3 Carries out your intentions just as if you were there.
- 4 Makes certain that a lifetime of Christian stewardship is not wiped out overnight.

IF YOU DO NOT MAKE A WILL



- 1 The state will do it for you (and the state has no way of giving to the church or charity from your estate).
- 2 Those near and dear to you may receive nothing or an unequal portion.
- 3 Your church, college, or missionary interest will receive nothing.
- 4 You forfeit the right to name a guardian for children of minor age.

Clip it
NOW!

J. T. Gassett, Executive Secretary
Wills, Annuities, and Special Gifts
Church of the Nazarene
6401 The Paseo
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Please send _____ copies of *Why You Should Make a Will*.

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Announcing

OCTOBER-1966

a month of

LOVED ONE'S EVANGELISM

PURPOSE: A four-week emphasis offering the services of the Department to make a **CONTACT BY REQUEST**, a **CONTACT BY MAIL**, a **CONTACT THROUGH PRAYER** of unchurched or unreached loved ones.

WATCH YOUR MAIL around September 1, 1966, for the large envelope marked "**LOVED ONE'S EVANGELISM**," which will contain important materials and detailed instructions for implementation of the weekly emphases:

First Week: **INFORMATION** on the plan

Second Week: **INAUGURATION** of the plan

Third Week: **INTERCESSION** for the plan

Fourth Week: **INVITATION** to the plan

GOAL: **FIFTY THOUSAND UNCHURCHED LOVED ONES CONTACTED**

* * * * *

"50 HOLY WATCHNIGHTS"—Will your church observe the next Holy Watchnight of prayer on Monday, August 1, from 6:00 p.m. to midnight, local time?

EMERGENCY OPEN DATE LISTING—Another service of the Department of Evangelism: Pastor, have you had to cancel, postpone, or change the date of a local revival meeting? Perhaps you need to use the emergency open date listing to secure an evangelist. It will be sent on request. Just write: Department of Evangelism, 6401 The Paseo, Kansas City, Missouri 64131.

THE BOOK THAT EVERY NAZARENE SHOULD READ



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The electrifying message as presented by

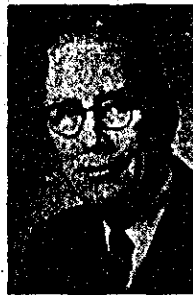
EVANGELIST C. WILLIAM FISHER

at the conference on Evangelism, January, 1966, in Kansas City

"It is revival we need. Every college, every church, every preaching point at home and abroad must witness the power and blessing of a Heaven-sent revival. May thousands read and be stirred by Dr. C. William Fisher's book."

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The Nazarene Preacher

The Power of Advertising

MUCH HAS BEEN written about the value and power of advertising. Proof of its worth is everywhere. Newspapers and magazines with large circulations bulge with display ads, many in color. New life insurance companies take full-page ads in the *Wall Street Journal* and get up such a head of steam that they attract to their sales staffs virtually anyone they desire.

Yes, the proofs that advertising pays—handsomely—are legion. The sad part is that the Church, as a whole, has not gotten the message.

"They Can't See It"

One prominent Nazarene district superintendent recently told me: "I just can't get some of my leading pastors to see the value of advertising!"

He was speaking especially of some of the larger cities where newspapers have such huge circulations that the advertising rate, always based on circulation, seems prohibitive even to large Nazarene church pastors.

This district superintendent reads the newspapers in his major cities. He reports that, while holiness churches rarely are represented, the church pages will carry ads of independent churches, faith healers, some of the small, active Pentecostal churches, Christian Science, and Jehovah's Witnesses!

The Times Breaks Over

However, the Nazarene leader has never lost hope in this area.

He noted that the *Times* of London, after 180 years of stodgy independence and money-making, had broken its tradition this year and now is carrying news on page 1, where it formerly published only ads.

Equally important, the *Times* has launched its own \$280,000 advertising campaign intended to establish and promote a new image of editorial vitality.

The *Times*, once known as the "Thunderer," was traditionally the newspaper of Britain's ruling class, the so-called "Establishment." It was satisfied to sit

back with its 250,000 circulation because this included all of the "important" people.

Now the *Times* is seeking to double its circulation to at least 500,000. (The *Kansas City Star's* circulation now is 375,000).

Sir William Haley, editor of the *Times*, declared: "I want to get rid of that forbidding image that some readers speak of. We want more readers and this is the way we plan to get them."

Holiness churches have been classified in many ways.

One of my friends, the late great Rev. C. E. Ryder, a pioneer Nazarene preacher in Nebraska when the going really was hardscrabble, used to laugh and say: "They call us lun-atics, fan-atics, at least somewhere in the attic!"

Turn the Other Cheek

To all the hard and slurring words, Nazarenes always have turned the other cheek, remembering we endeavor to walk in the footsteps of One whom they spat upon, buffeted, and then crucified.

But sometimes critics perform a valuable service if we have ears to hear and then do something about the criticism when it is valid.

Critics like to call holiness churches "obscure." The dictionary defines this as: Not readily seen, retired, remote, abstruse, vague, shadowy, misty, hazy, unknown, etc., etc.

Well, what are we doing about it?

Thomas Jefferson said that he read the newspaper more for its ads than anything else because he felt the ads were the truth!

Mark Twain said the spider always selects a merchant (or church) that doesn't advertise, "for then he can spin a web across the door and be undisturbed!"

Someone else has put it this way: "The church that doesn't advertise may know its business but no one else does!"

How are you going to win the world if the world doesn't know you exist?

Weekly advertising helps.

O. JOE OLSON

August, 1966

(358) 23



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*Enlisting the Churched
To Enroll the Unchurched*

"OPERATION INVOLVEMENT"

GOD

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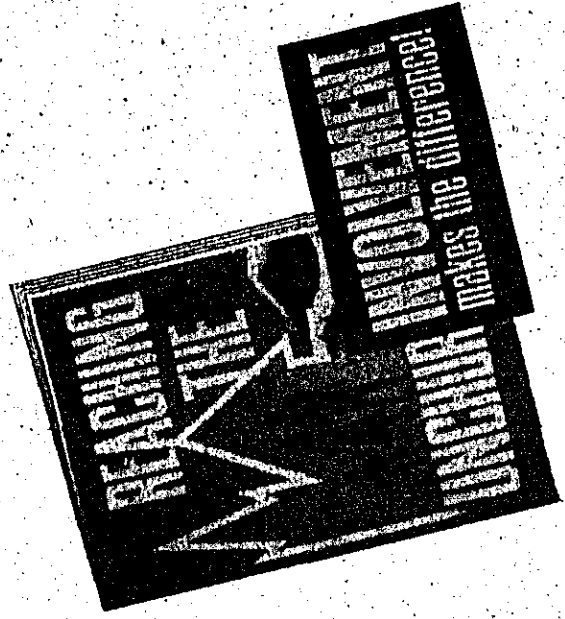
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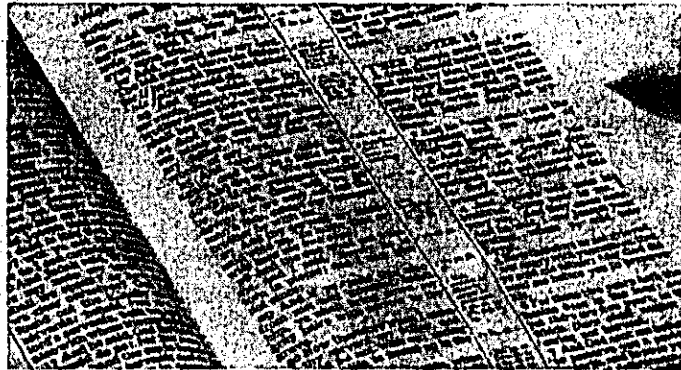
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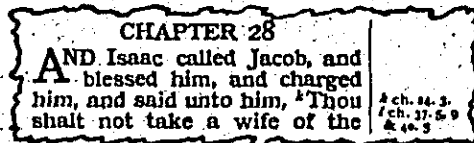


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26 (362)

The Nazarene Preacher

The Challenge of Home Missions

IN OUR THINKING we often equate the challenge of home missions with the district promotional emphasis or statements from general church leaders. The real challenge of home missions, however, lies in the people of the world. Because people are crowding together in cities more and more, it is in our cities that we will prove the success or failure of home missions—our cities with their high-rise apartments, inner-city areas, booming educational complexes, multiracial movement, suburban sprawl, town houses, and all of the other developments. The fundamental message of the gospel does not change, but it will take new techniques and methods, the most careful planning, bold leadership, and utter commitment to penetrate the barriers to the gospel that exist today. No matter how successful the church may be in its missionary endeavor, if we fail at home we cannot long maintain our work abroad.

During 1965 new churches were organized in the United States in one city of over 25,000 population and in six cities of 10,000 to 25,000 population (according to 1964 population estimates), as follows:

East Lansing, Michigan	31,700
Carlisle, Pennsylvania	16,400
Delray Beach, Florida	16,100
Bozeman, Montana	14,100

Henderson, North Carolina	13,700
Pinellas Park, Florida	13,000
Belvidere, Illinois	11,800

In the United States there is no Church of the Nazarene in 7 cities of 100,000 to 500,000 population, 56 cities of 50,000 to 100,000 population, 150 cities of 25,000 to 50,000 population, and 538 towns of 10,000 to 25,000 population.

Outside of the United States churches were organized last year in only 2 cities of more than 10,000 population in the 10 countries that represent our home base and overseas home mission areas (Canada, British Isles, Australia, New Zealand, Denmark, Sweden, West Germany, Republic of South Africa, Rhodesia, and Zambia). These cities were Kassel (population 192,500) and Stuttgart (population 602,900) in West Germany.

It is true that 50 new churches were organized in 1965 in cities where we already had a church or in communities with less than 10,000 population. These represent genuine home missions outreach. But let us not forget that home missions is the greatest challenge to the church today. We do so by supporting the home mission program on our district and by keeping a home missionary spirit on the people of our congregations.

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Your Opportunity

to hear one of the
outstanding preachers
of our day



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Church location _____ City _____ State _____

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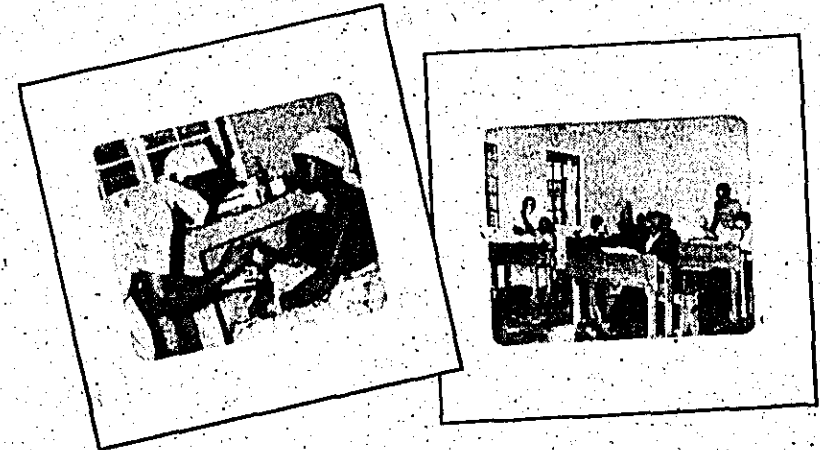
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State _____ Zip _____

Department of WORLD MISSIONS

New Slide Sets Available

Six new slide sets on Africa are available from the Department of World Missions, 6401 The Paseo, Kansas City, Mo. 64131.



1. The New and the Old Walk Together—Central Africa
2. Come with Us to Africa—General
3. Publish Glad Tidings—Nazarene Publishing House in Africa
4. Thousand-Mile Journey—Coloured and Indian District
5. King Sobhuza's Country—Swazi-Zulu District
6. Thy Light Is Come—Republic of South Africa

Slides are available with reading script, or tape-recorded script.

New Prices Effective June 15, 1966

Because of the increased cost of production, rental fees have had to be increased on all missionary slide sets from both World Missions and Home Missions. Rental fees, as of June 15, 1966, are as follows:

Slide sets with reading script \$3.00

Slide sets with tape-recorded script \$3.50

Order slides from the Department of World Missions

A complete list of slide sets available on our mission fields will be sent free upon request.

August, 1966

(365) 29

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In Preparation for the denomination-wide study of...

THOUGHTS ON STEWARDSHIP

Let our weekly contributions to the church bring a glow of satisfaction such as comes from regular deposits in a savings account—for that is what we are doing, building a spiritual savings account in God's bank. Let us take care that our giving is not a tax exacted from us but rather a joyful love gift to Christ. Let us give, "not grudgingly, or of necessity: for God loveth a cheerful giver" (II Corinthians 9:7).
—A. F. HARPER

The motivation for Christian stewardship is love toward both God and man and the desire to evangelize the world. Tithing, as a principle of stewardship, is both the duty and the privilege of every believer. It should be regarded, however, as the minimum basis of Christian giving and not necessarily as the full measure of one's devotion to Christ.
—DEAN WESSELS

Those who have been faithful in giving to God and His kingdom have found that the blessings that accrued to them are far above the value of worldly goods. Someone has said that asking for money in the church because of need is like begging, but to give because we love God brings untold blessings to the giver, who soon discovers that he cannot afford to be without the blessings which came because of faithful giving.
—JOHN STOCKTON

The presenting of your offering to the Lord is an act of worship and no one else can perform it for you. Let us worship in deed and in truth.
—ROY F. SMEE

The beauty of the dedicated life of stewardship is that in giving ourselves we include our possessions. For we are not our own, we are bought with a price.
—M. LUNN

CHANGE OF ADDRESS FORM

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

Name _____ Date of change _____

New Address _____

City _____ State _____ Zip _____

Name of Church _____ District _____

New position: Pastor _____, Evang. _____, Other _____

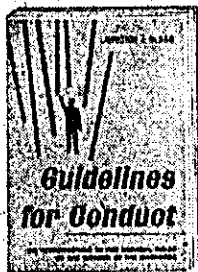
Former Address _____

Former Church _____ District _____

Check: HERALD OF HOLINESS _____ OTHER SHEEP _____

HAZARENE PREACHER _____ OTHER _____

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



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Your
Ministry!



NEW 1966 BOOKS
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to the members of your
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MRS. B. EDGAR JOHNSON

Beyond the Parsonage Door—You Represent God

By Mrs. Fred Pick*

AS THE PASTOR'S WIFE goes beyond the parsonage door she will be called upon to act as counselor and helper on many and varied occasions. In discussing these I would like to use the slogan, "Our lives are a showcase—Christ is on display."

There are several qualifications that I think are necessary if we are going to be God's representatives in dealing with our people.

The first one is a heart of kindness—a kindness that lights up the lives of those with whom we come in contact. Remember, you must win people to yourself before you can win them to God. Kind deeds may include such things as a handwritten note tucked into a sympathy or get-well card, a note of thanks for a lovely dinner enjoyed the day before, or perhaps just a warm hand-clasp and a "God bless you! I'm praying for you."

I love to make little gifts and raise flowers, especially roses, so that I may have on hand a little gift or a bouquet for those who are ill, shut-in, or discouraged, and also for the happy occasions such as weddings, showers, or birthdays. I always try to give something to those who enter my home, even though it is just a cup of coffee or tea. Through the beauty of kindness, we can show a sin-benighted world the loveliness of Jesus Christ. I want my life to be a showcase with Christ on display.

The second qualification is a concern for human souls. Treat a knock on the

door as an opportunity, not an interruption—welcome people with a smile that they will sense comes from the heart. I am not referring to those who come to gossip or find fault. During my twenty-one years as a pastor's wife that is something I have never encouraged, and have seldom been bothered.

When people come to you for help, be concerned about them. Remember, souls are more important than household tasks. We should keep our homes as neat and attractive as possible, but there are times when helping a needy soul is more important than the ironing. Put Christ on display!

The third qualification is spiritual discernment. We will have to have an understanding of human needs. Not everyone comes with the same problem. Neither can we give the same advice to each. Many are in trouble of their own making, and without being rude or harsh we must help them to see where they are wrong, and also tell them God has the answer for them. Lead them to God if possible.

Doctors tell us many of the emotional disturbances and illnesses of today are caused by a troubled conscience. We must show people the only way to get relief is to confess their sins and get right with God. There are some who will need doctors and lawyers to assist them with their tangled lives, but we will be surprised how many we can help; and when we do, they will bless us as long as we live.

Let me give you an illustration: About fifteen years ago a lady came to me with a family problem. A problem

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of this type usually has two sides and it is best not to become involved. Since I was not acquainted with her or her family, I was not in a position to pass judgment. So I spoke to her about her soul and told her God had the solution for her problem. After a brief prayer I sent her away with a portion of God's Word. That evening the telephone rang and this lady requested my husband to call at their home. After many hours of counseling, the family found God. The Lord did wonderful things for them. They became faithful, tithing Nazarenes. (The one daughter is a graduate of E.N.C. and is a schoolteacher.) This happened in September. The week before Christmas a delivery boy brought us an envelope with the following note enclosed:

REV. PICK: Go down to Prowant's Store and pick out a suit, hat, shirt, and shoes. NO SKIMPING!

MRS. PICK: Go down to Kuhn's Store and pick out a dress, hat, and shoes. NO SKIMPING!

Everything will be taken care of.

Mr. and Mrs. Santa Claus

Not until several years later, after the death of this dear lady, did we learn the identity of Mr. and Mrs. Santa Claus.

There will be others coming to us with problems not of their own making, who need encouragement, comfort, and prayer.

Let me give you another illustration: A few months ago we had as visitors in our Sunday morning service a Nazarene family from another state. They had been visiting in northern Pennsylvania and were much discouraged about a family situation. On their way home Sunday morning they took the wrong road and came over the mountain to Mifflinburg. As they approached the town they saw our church road sign and found they were in time for morning service. It seemed the Lord directed the service especially for these people—the choir sang "I Must Tell Jesus," and my husband's text was, "Come unto me, all ye that labour and are heavy laden . . ." After service we invited them to our

home for dinner. My husband spoke words of encouragement to them. After dinner we had prayer and they started on their journey. A few days later we received this note:

DEAR BROTHER AND SISTER PICK:

The spiritual food and physical food which we enjoyed Sunday at your church and home were a real blessing to our bodies and souls. We are still talking about God's guidance in leading us "over the mountains" to your church and home. You both were so kind and generous in sharing your home with us. We sensed the Spirit's presence in your lives, your church and home. This visit meant MUCH to us in more ways than we can express our feelings. Truly, the showers of blessings fell spiritually, as well as from the heavens as we traveled home.

Love and prayers,

Yes, Christ was on display!

Never make fun of any trouble told to you, and never repeat anything. Remember, these people come to you as God's representative, for guidance because they have confidence in you.

The last qualification I mention is friendliness and a willingness to help. If you can learn to put yourself into another's place and do the natural thing from a heart of kindness, your people will love and appreciate you. They will love you for helping them plan their weddings, receptions, showers, etc. But I always help in the background at functions such as these—I never preside. I have helped many of our young folks plan their weddings and receptions. I have baked wedding cakes and my husband has turned the ice-cream freezer to help some of our young people have a church wedding and reception they will long remember and cherish.

I remember so well one of our faithful young couples who were planning to be married. This young girl, of course, wanted a church wedding, but her unsaved parents refused to help her with the financial obligations. She came to me with the problem, and before she left my home, the plans were completed for her wedding and reception. I

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BIBLICAL STUDIES

TOWARDS BETTER BIBLICAL SCHOLARSHIP

The Variety of Daniel

By Maynard James*

Variety is a striking feature in the Book of Daniel. History, prophecy, and miracle are mingled with deep spiritual teaching. In addition, there is variety in its language, for it has come down to us as a bilingual document.

History

Chapter 1 records the invasion of Jerusalem by Nebuchadnezzar in 606 B.C. Jehoiakim, king of Judah, is brought under tribute and some of his people taken as captives to Babylon. Among these are Daniel and his three friends, Shadrach, Meshach, and Abed-nego.

Chapter 2 tells of Daniel's appointment as prime minister of Babylon and of the promotion of his friends to high offices of state.

Chapter 3 relates the drama of the heroic stand of Shadrach, Meshach, and Abed-nego against the king's decree to worship the image of gold. It is a page of imperishable glory in Judah's history.

The fourth chapter outlines amazing happenings in the career of the greatest Gentile monarch ever known. Nebuchadnezzar, a "king of kings," is struck with madness as a punishment for his arrogant pride. For seven years he lives among the asses of the field and eats the fodder of oxen. Then a humbled and repentant Nebuchadnezzar is restored to sanity and kingship. His "honour and brightness" are given back to him, so that he might "praise and extol . . . the King of heaven."

Chapters 5 and 6 tell of the death of idolatrous Belshazzar, the capture of

the city of Babylon by the Medo-Persian army, and the emergence of Darius and Cyrus as rulers of the Medo-Persian empire, which succeeded the Babylonish dynasty. Chapter 6 also relates the unsuccessful plot of jealous politicians to destroy President Daniel.

The identification of Belshazzar in secular history was for long an insoluble problem. Contemporary records did not seem to mention such a monarch. Then came the discovery of many ancient inscriptions which shed valuable light on Daniel's account. They showed that Belshazzar was the eldest son of Nabonidus, and that he, as co-regent, was king of Babylon at the time stated by Daniel in chapter 5. Many of these inscriptions are available to English readers (*Records of the Past*, and other works by Professor A. H. Sayce, LL.D.).

So the Hebrew prophet proved to be right after all! It is true that the identity of Darius the Mede remains a problem. Thus far we have no proof, apart from Daniel's record, of the existence of such a ruler in secular history. But that does not mean that Daniel made a mistake. The argument from silence is always a risky business. Just as the finding of the cylinder of Nabonidus cleared up the mystery of Belshazzar, so we firmly believe that in due course further discoveries will confirm the record of Daniel concerning Darius the Mede.

Prophecy

The prophecies of Daniel are immense in their outreach. They range over thousands of years, predicting not only the rise and fall of world empires, but

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also foretelling details of romance and court intrigue among kings then unborn. The rise and fall of Medo-Persia, with its far-flung battlements stretching from India to Ethiopia, are prophesied. The emergence and meteoric conquests of Alexander the Great are foretold. Vividly forecasted are the rise and fall of the Mohammedan power out of the ashes of Alexander's empire. Then comes the prophecy of the rise and fall of pagan and ecclesiastical Rome. The final scene has to do with the emergence of a Kingdom which will never fall. It is "given to the people of the saints of the most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him" (7:27).

Miracle

Three miracles are mentioned in Daniel. First is the preservation of the three Hebrew youths in the burning, fiery furnace. Next comes the supernatural handwriting on the palace wall during the impious feast of Belshazzar. Third is the miracle of Daniel's deliverance in the lions' den.

Spiritual Teaching

Some of Daniel's prophecies have baffled even the most eminent Bible scholars. But his devotional portions never fail to inspire and challenge the youngest Christians. They tell us of the triumph of grace in the darkest hours of apostasy. They unveil a God who is not only sovereign in power, but who also is compassionate and faithful. Side by side with the acknowledgment that "the most High ruleth in the kingdom of men, and giveth it to whomsoever he will" is the glorious affirmation that "to the Lord our God belong mercies and forgivenesses, though we have rebelled against him" (4:25; 9:9).

Language

The bilingual structure of the Book of Daniel is unique among Old Testament documents. From chapter 2, verse 4, to the end of chapter 8 it is written in

Aramaic. The rest of Daniel is written in Hebrew. Aramaic was the popular language of Babylon. It was, in fact, the Aramaic of the East (as distinguished from the Aramaic of the West) and was the language of diplomacy and commerce. It seems that when God, through Daniel, wanted to disclose certain truths and principles to the Babylonian monarchs, He caused them to be written in their own language. But those portions of the book which are written in Hebrew have a special significance for the people of Israel.

Thus the variety of Daniel extends to language and message. Some of the messages addressed to Israel are for consolation and hope in their captivity and distress. Other messages, for the great Gentile powers of the world, have their application too. They seek to convince the heathen nations of the omnipotence and omniscience of Jehovah. They also warn of the dire consequences of rebellion against His holy laws.

It is evident, then, that for versatility Daniel is unsurpassed among the prophets.

Gleanings from the Greek New Testament

By Ralph Earle

Phil. 2:19-30

"Comfort" or "Courage"?

The verb *eupsycho* (v. 19) is translated "be of good comfort." RSV and Phillips have "be cheered" (cf. NEB—"it will cheer me"). Abbott-Smith gives as its meaning, "to be of good courage."¹ Thayer has "to be of good courage, to be of a cheerful spirit";² Arndt and Gingrich, "be glad, have courage."³ Since the verb comes from the adjective *eupsychos*, "courageous," it would seem that the best translation is: "so that I also may be encouraged when I learn of your condition" (NASB).

"Likeminded"

Paul says of Timothy: "For I have no man likeminded" (v. 20). The adjective is *isopsychos*, from *isos*, "equal," and *psyche*, "soul," just as word above was from *eu*, "good," and *psyche* (lit., "good-souled"). Both terms occur only here in the NT.

For the adjective, Thayer gives "equal in soul." Arndt and Gingrich suggest "of like soul or mind." NASB translates it "of kindred spirit."

"Hope" or "Trust"?

One would assume that "I trust" in verses 19 and 24 is the same in the Greek. But such is not the case. In verse 19 it is *elpizo*, "I hope," from the noun *elpis*, "hope." In verse 24 it is *pepoitha*, the perfect tense of *peitho*, "have confidence." So it would mean, "I have a settled confidence." Paul seemed to have a firm conviction that he was going to be released from prison. This is one reason why we date the Epistle to the Philippians near the close of his first Roman imprisonment (probably in A.D. 61).

"Suppose" or "Think"?

The verb is *hegeomai* (v. 25). It means "think, consider, regard,"⁴ Phillips translates the phrase, "I have considered it desirable." RSV and NASB both use "thought." Weymouth has, "I deem it important." Thayer says that *hegeomai* denotes "a belief resting not on one's inner feeling or sentiment, but on the due consideration of external grounds, the weighing and comparing of facts . . . deliberate and careful judgment."⁵ So "thought" is better than "supposed."

Fellow Worker and Soldier

As has been noted before, Paul is particularly fond of words beginning with *syn*, the Greek preposition which means "with" or "together with." Two of these occur in verse 25.

The first is *synergon*, translated "companion in labour." This is the only place (out of thirteen times in NT)

where it is rendered this way. Four times it is correctly translated "fellow-labourer." The literal meaning is "fellow worker" (RSV)—*ergon* means "work."

The other word, *systratiotes*, is accurately rendered "fellow soldier." To Paul the Christian life was both work and warfare. Fortunately there were a few faithful souls who were engaged in both with him.

"Messenger"

Paul says that Epaphroditus was the "messenger" of the Philippians, conveying their love offering to him in prison—probably so that he could dwell "in his own hired house" (Acts 28:30)—"in his own rented apartment" (Phillips)—at Rome instead of in a miserable dungeon.

The word for "messenger" is *apostolos*. In seventy-eight out of the eighty-one times this significant word occurs in the NT it is rendered "apostle." In only one other place (II Cor. 8:23) is it translated "messenger." In John 13:16 it is rendered "he that is sent."

This noun comes from the verb *apostello*, which means "send on an errand or mission." The Philippian church had sent Epaphroditus as its "apostle" to Paul, to minister to his needs.

"Heavy" or "Distressed"?

Epaphroditus was longing for the Philippians and was "full of heaviness" because they had heard he was sick (v. 26). The word is *ademonon*, the present participle of *ademoneo*, "be troubled or distressed." In recent translations it is usually rendered "distressed" (Weymouth, RSV, NEB) or even "greatly distressed" (Goodspeed).

"Sent" or "Send"?

"I sent" (v. 28) is in the aorist indicative (*epempsa*), which normally signifies past time. But this is what is called the "epistolary aorist"—writing from the standpoint of the reader. When the Philippians received the letter, the messenger would have already been sent by Paul. But he had not yet gone

when the apostle wrote this statement. So the correct translation is, "I am sending him"—that is, with this letter. Epaphroditus was now to be Paul's "apostle," carrying his letter to the Philippian church.

"Carefully" or "Eagerly"?

Paul said that he was sending the bearer of the Epistle "the more carefully." This is all one word in the Greek, *spoudaioteros*, the comparative degree of the adverb *spoudaios*. It comes from *spoude*, which means "haste." So the adverb means "with haste or zeal, i.e. earnestly, zealously, diligently . . . hastily, speedily."⁶ Probably the best translation is "all the more eagerly" (NASB).

"Receive" or "Welcome"?

Though many versions have "receive" (v. 29), the compound verb *prosdechomai* is perhaps better represented by "welcome" (Phillips, NEB). *Pros* means "to." So the idea is "welcome to oneself."

"Reputation" or "Honor"?

"In reputation" is one word in Greek, *entimos*. It is from *time* (tee-may'), "honor," and so means "esteemed, highly honored."⁷ The best translation here is "hold in honour men like him" (Weymouth) or "hold men like him in high regard" (NASB).

⁶Lexicon, p. 191.

⁷Lexicon, p. 264.

⁸Lexicon, p. 330.

⁹Arndt and Gingrich, op. cit., p. 344.

¹⁰Op. cit., p. 276.

¹¹Abbott-Smith, op. cit., p. 415.

¹²Arndt and Gingrich, op. cit., p. 268.

"Approved unto God"

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too much speaking. "Let your speech be always with grace seasoned with salt" (Col. 4:6).

It is also harmful to argue and wrangle about marginal issues. Here is Paul's warning, "Strive not about words to no

profit, but to the subverting of the hearers" (v. 14). Many sincere people have been derailed by senseless stress on hairsplitting distinctions. Again the wise senior apostle urged, "Foolish and unlearned questions avoid, knowing that they do gender strifes" (v. 23). A Spirit-led man of God may be skilled in turning conversation to safe, helpful, and uplifting themes. "Hold fast the form of sound words" (1:13).

3. Paul also offers valuable counsel concerning the company the preacher is voluntarily to seek. In verses 20 and 21 he employs a figure of speech in which those who are of the household of faith are likened to vessels of gold, silver, wood, and earth; "some to honour, and some to dishonour." The minister of Christ cannot always pick his company. At times he must follow the example of his Savior in receiving sinners and eating with them. This must always be with a redemptive purpose. In appropriate contacts with men in the world of business and civic affairs let the preacher be present as a "man of God." He cannot be a recluse or a detached ascetic, but he must be sure that his worldward exposure does not compromise his sacred office.

In any house of God there is variety. There are problem vessels not to be avoided; the socially minded must have no partiality. The inner circle of advisors must know the impact of their leader's influence. Youth groups clamor for leadership and must receive their due portion of time. There are the golden vessels of greatest honor, the saints, prayer warriors, bearers of the spiritual burden of the church—which is never light. They are seldom seen or heard and they hold no offices, but the preacher who does not cherish and seek their company is not considerate of his duty to them, and is impoverished in his own soul by his neglect of them.

In summary, a man approved of God is disciplined in habits, chaste in conversation, and wise in his choice of companions. "As he which hath called you is holy, so be ye holy in all manner of conversation [living]" (I Pet. 1:15).

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SERMONIC STUDIES

TOWARDS BETTER PREACHING

The Savior's Dying Purpose

By W. E. McCumber*

SCRIPTURE LESSON: Heb. 13:9-16, RSV

TEXT: *So Jesus also suffered outside the gate in order to sanctify the people through his own blood. Therefore let us go forth to him outside the camp, bearing abuse for him (vv. 12-13).*

"Sanctify" has a dual significance: (1) To devote to God. (2) To purify from sin. Here we are assured that Jesus died to cleanse His people from inward sin and to devote them utterly to God. So the Cross thrusts upon us two questions: (1) Is your heart clean? (2) Is your life committed? Has the dying purpose of Jesus been fulfilled in your personal experience? Is it being expressed in your daily living?

I. The provision Christ made for holiness. "Jesus suffered . . . to sanctify . . ."

The place of His suffering is significant—"outside the gate." The bodies of Old Testament sacrifices were burned outside the camp, since they were regarded as bearing sin under wrath. Criminals were executed outside the camp, being regarded as under the curse of God. So Jesus suffered as One ostracized, as One whom His contemporaries regarded as "smitten of God," as a blaspheming criminal, as the very epitome of evil. Thus the two malefactors beside Him formed the parenthesis of the nation's abhorrence of Him.

In a way they could not perceive these Christ-slayers were right. He was made "sin for us, who knew no sin."

The price of our holiness is staggering—"through his own blood." He suffered unto death. He gave up His spotless life in atoning death. He spilled His blood to create a fountain for our cleansing. The sublimest merit must attach to this sacri-

fice, and the possibility of our being sanctified becomes indisputable when we find that promise written in blood! Moreover, the necessity of our being sanctified is emphatically spelled out. Jesus does not die for trivial options.

II. The condition we meet for holiness. "Let us go forth to him."

We go to him. Holiness is a divine work. We are not self-sanctified by discipline, ritual, or growth. We are sanctified by God, who alone has power to make real in us what Christ provided for us. Who quarrels with holiness impugns the power of God.

We go to Him outside the camp. Holiness has a separative effect. We must renounce both the pride and the cowardice that would keep us within the camp of popularity with the unholy and with the despisers of Jesus. We must be willing to be ostracized, ridiculed, shunned. Holiness has ever been an unpopular doctrine, experience, and practice. It severs one from Christ-rejecters in the world, and from world-annexers within the Church. It is a lonely route to a forsaken spot, but He is there to cleanse and claim, and that is all that matters!

We go to Him bearing abuse for him. Holiness is a fellowship of suffering. There is a holiness of the flesh, a proud, smug, self-righteous, contemptuous-of-others Phariseism, which brings its devotees into collision with men. But such are "buffeted" for their "faults." True holiness is participation in "his reproach." It suffers only because it is associated with Jesus Christ. It suffers, therefore, as He suffered, loving and forgiving and serving the very ones who heaped reproach upon Him!

This participation in the holiness of Christ not only means suffering and re-

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proach. It leads to eternal fellowship with the Lord! The highway of holiness stretches beyond the Cross to its terminal—"the city which is to come" (v. 14). Holiness leads to heaven! And there, who shall remember the "slings and arrows of outrageous fortune"? All the reproach and ridicule, all the cross-bearing, will be forgotten as "the small dust of the balance" when we shall enjoy "the far more exceeding and eternal weight of glory." Holiness is the way home for all God's pilgrims.

The Last Laugh

SCRIPTURE LESSON: Mark 5:22-24, 35-43

TEXT: *They laughed him to scorn. But . . .* (v. 40).

Was the little daughter of Jairus really dead? Of course she was. But Jesus, in the presence of bereaved parents, sought to mask some of the hideous reality of death, and to express some of the eternal hope of His followers, under the figure of sleep. From sleep there would be awakening. During sleep there is no conscious activity. Sleep is rest after burdens have been borne and troubles have been endured. And so the Master said, "She is asleep."

They laughed. The word in Scripture's mother tongue is descriptive of derision, of mockery. There was a strong element of mockery in their laughter. Ah, but "he who laughs last laughs best!" "They laughed him to scorn," the story reads. "But!" The story does not end on the note of jeering. Beyond their unbelieving laughter was the action of the incarnate God asserting His mastery over death.

I. "They laughed him to scorn. But they were ignorant of His power."

When death comes, the doctor pulls a sheet over the patient's face and says, "I can do no more." The scientist says, "With all our knowledge and skill, we cannot revive the dead." The undertaker says, "I can embalm the body and adorn the pallid features with cosmetics, but I can't give your dead back to you." The priest says, "I can pray for the solace of the bereaved; I cannot restore the deceased." Before the grim and apparently final fact of death the wisest and best of men are helpless! They know well the force of a writer's words, "The dead, when they are dead, look so dead!"

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But Jesus Christ had power beyond that given to other men. Every recorded encounter of Christ and death in the Gospels ended with the dead raised to life. Here it was the daughter of Jairus, who had just died. In Luke 9 it was the widow of Nain's son, who was about to be buried. In John 11 it was Lazarus who had been four days in the tomb. In these records there is an accumulating demonstration of the power of Jesus Christ over death! He is not helpless before the forces which baffle and mock the wisdom and strength of other men.

II. "They laughed him to scorn. But they were ignorant of His person."

That Christ had power beyond all others, that Christ could raise the dead, is a tremendous tribute to the uniqueness of His person. He is unlike all others, for He is "the Word" which "became flesh." He is the incarnate God, the eternal Son in human vestments, walking and working among men in historical manifestation of His deity, power, and compassion.

It is true that others are associated with biblical accounts of the dead being restored to life. One thinks of Elisha and the widow's son. Of Peter and Dorcas. Of Paul and Eutychus. But in every such instance there is this difference: The prophets and apostles could only raise the dead in the name, and by the power of Another, the name and power of God, to whom they prayed. But Jesus Christ restored the dead to life in His own name and by His own power. To the daughter of Jairus, He speaks, "Damsel, I say unto thee, arise."

When the king of Syria sent his leprous general, Naaman, to the king of Israel, he sent also a covering letter, saying, "Heal him." The frustrated, angry, and frightened king of Israel cried, "Am I God, to kill and to make alive, that this man doth send to me to heal a man of his leprosy?" The king knew what all of us know, that only God can restore the dead to life. Now it is a matter of sober, documented history that Jesus Christ raised the dead. The inescapable conclusion must be, Jesus Christ is God!

III. "They laughed him to scorn. But they were ignorant of His purpose."

Death is in the world because of sin. And Jesus Christ interrupted every funeral He encountered because the fact of death was a personal challenge to Him. For He, the Son of God, became incarnate, and was manifested in history, for the very purpose of saving us from sin and death.

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He came to bear the sins of men in atoning, reconciling sacrifice. "The Father sent the Son to be the Saviour of the world." And "Christ died for our sins, according to the scriptures." He came to demonstrate His triumph over sin and guilt by reversing the verdict of death. He "was raised again for our justification." "Because I live," He assured His followers, "ye shall live also." Indeed, "The hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth."

Here, in the presence of the parents of the girl and of His chosen disciples, the Lord exhibits His power to manifest His purpose. The miracles by which the dead were raised pointed beyond to His death and resurrection, and to our forgiveness, renewal, and finally our resurrection to be with Him in His eternal glory.

"They laughed him to scorn. But" He extended His love and power and victory to the family of Jairus despite their mockery. We serve Him in a world where He is still ridiculed and scorned, and where our confidence in His compassion and might to save from sin and from death are dismissed by skeptical people as so much wishful thinking. If He was not deterred from working by their scorn, neither must we be intimidated by the world's hollow laughter. For despite their sarcasm, ridicule, and disbelief, men still sin, bear the awful burden of guilt, and face the inexorable event of death. That means that finally, when the laughter dies in the skeptic's throat, only Christ is relevant to modern life, and He cannot be otherwise than relevant because He only can deal effectively and redemptively with sin and death!

Let us then, even in the teeth of laughter, continue to patiently and joyfully bear witness to Him, that He is the Son of God, that He cares for the brokenhearted sons of men, that He can forgive all our iniquities and invest our frail hearts with the hope of everlasting life!

W. E. McCUMBER

The Preacher's Holiness

SCRIPTURE LESSON: II Kings 4:1-10

TEXT: *This is an holy man of God* (v. 9).

The prophet of God should be marked by holiness of character and conduct. Who preaches, "Be ye holy," should make him-

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self the first target of his message. Here is a choice Old Testament example, not by his own testimony, but by that of others. Find here three marks of the preacher's holiness.

I. A conspicuous holiness. "I perceive that this is an holy man of God."

There is no disgrace worse than preachers with unholy lives who excuse their shame by pleading holiness as a "standing," a "position," and not as a state or condition. Elisha's whole life had a conspicuous, perceptible quality of holiness about it, as should every minister's.

II. A companionable holiness. "As oft as he passed by, he turned in thither to eat bread."

Elisha's holiness was not a pulpit robe. In daily converse, in the social relationships of life, in his conduct at the dinner table, he was a holy man. He was the same under all circumstances, among all peoples. Some are holy in professional relationships, but are unsociable and downright unfriendly outside the sanctuary. True holiness is genuinely interested in others.

III. A continuous holiness. "This is an holy man of God, which passeth by us continually."

The woman of Shunem was not expressing a first impression. This is her evaluation of a man's character and behavior after repeated contact and observation. "Intimacy breeds contempt," but only among contemptible persons. Holiness, if genuine, will pass the test of abiding scrutiny.

So Elisha impressed the man and wife in Shunem. So ought every minister among us impress his people, his neighbors, and his family. A holy man, holy among all people, holy at all times, holy in all situations, is the only man qualified to bear to others the message of holiness.

W. E. McCUMBER

Get Dressed—It's Time to Go

SCRIPTURE: II Kings 20:1-21

INTRODUCTION: Hezekiah's life. The Thompson Chain Reference Bible gives four times of crisis in his life:

1. The crisis of choice. He chose to forsake the idols of his father, Ahaz, and purge the nation of idolatry.
2. The crisis of invasion. He prayed unto the Lord and was delivered.

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3. The crisis of sickness. His life was lengthened in answer to prayer.

4. The crisis of prosperity. He manifested pride and displayed his treasures to the ungodly.

All have to face the crisis of sickness and the approach of death at some time. While we have opportunity we need to pay close attention to the following:

I. Set in Order Your Personal Religion

A. Examine your personal commitment to Christ.

B. Take inventory on your personal religious exercises.

II. Set in Order Your Family Religion

A. How about your family altar? Has it been torn down? Or was it ever erected?

B. How about religious instruction of the family in the home?

III. Set in Order Your Church Religion

A. How's your church attendance? You should make an effort to be in every service.

B. How do you rate on cooperation in efforts of the church?

CONCLUSION: If you find you are not dressed, better hurry.

WILLIAM C. SUMMERS
Rochester, N.Y.

Christian Perfection

SCRIPTURE: Matt. 5:43-48

TEXT: Matt. 5:48

INTRODUCTION:

- A. Not perfection of God
- B. Not perfection of Adam
- C. Not perfection of angels

I. Commands to Perfection

- A. Abram—Gen. 17:1
- B. Children of Israel—Deut. 18:9-14
- C. Disciples—Matt. 5:48

II. Area of Perfection

- A. Perfect and complete love of God—Matt. 22:37
- B. Of others—Matt. 5:48
- C. Pure and holy living—Eph. 5:1-5

ALLAN MILLER
Junction City, Oregon

Definite Suggestions for Soul Winners

By Joseph T. Larson*

I. WHAT HINDERS A CHRISTIAN FROM WINNING SOULS?

1. Too many cares of life (Luke 21:34).
2. Putting other things first, contrary to Matt. 6:33.
3. "Fear of man [that] bringeth a snare" (Solomon).
4. Backslidden, unspiritual condition, unconcern for souls.
5. Lack of faith—Satan would say, "You cannot win souls!" Do you believe Satan? Why not trust God to lead you?
6. Ignorance of methods as well as the Bible's use. "He that winneth souls is wise" (Prov. 11:30).

7. Thinking that being a church member without fruitfulness is enough. How about John 15:1-7?

II. WHO? WHERE? WHY? WHEN TO WIN SOULS?

1. All born-again Christians may win souls.
2. All who will obey God and prepare for soul winning.
3. All who are led by the Holy Spirit, obeying God.
4. Souls may be won in homes, church, Sunday school, in business offices, on the street, in buses, trains, and airplanes. "Take opportunity by the forelock, not by the tail."

5. There is a great need everywhere at home and abroad. Life is short; eternity is long, death is sure. Hell awaits the unsaved; heaven opens to His saints. Souls are lost without Christ, awaiting the judgment (Heb. 9:27; Luke 19:10; Rom. 3:9-20).

6. When to win souls? Now, and every opportunity. Watch for these opportunities in conversation, in service, and take real advantage of them on trains, buses, in social visits, and in business leisure time.

III. QUALIFICATIONS OF THE SOUL WINNER

1. He must be born again (John 3:3, 5; II Cor. 5:17).
2. Separated from the world and sinful things (I John 2:15-17; II Cor. 6:17-18).
3. "Spirit-filled" (Eph. 5:17-18; Acts 2; Rom. 8:14, 26-27).
4. Have a love for God, for souls, and for Christ's cause (Matt. 22:37-39; Eph. 5:2; John 15:8-10).
5. Have a compassion and concern for the lost. Christ had this compassion (Matt. 9:36-38).
6. A wisdom from God, grace and tact in dealing with souls.
7. A good knowledge of the Bible, how to use it in dealing with souls. Examples of scripture to use: (Rom. 3:23; Rom. 6:23; Isa. 53:6; Ezek. 36:26; Matt. 11:28; John 6:37; 5:24; 1:12; I John 5:10-13; Rom. 10:9-10; Matt. 10:32-33; I John 1:7-10; I Pet. 2:24; and others).
8. Win souls prayerfully; place yourself at God's disposal.
9. Become a good advertisement for Christ, your Lord and Master.

10. Allow sinners to open the conversation, then enter into it with a point of contact.

IV. WHAT A SOUL WINNER SHOULD KNOW

1. A soul winner should know God, Christ as Saviour, the Bible as a Guidebook.
2. A soul winner should know how to approach a soul in the proper way; but remember to use opportunity when presented.
3. A soul winner should know millions are lost now, and will continue to be lost unless we do something about winning them to Christ.
4. A soul winner should be willing to obey God when He speaks to him. This takes constant fellowship with Him.
5. A soul winner should know how to lead a soul to Christ, and to bring assurance by the Word, the Spirit, and power of God. He can and will direct you.
6. How to deal with particular cases: the despairing, the self-righteous, those in false religions, and the wicked who sense their need of salvation (John 10:9; 14:6; Luke 19:10; and others).

V. THE SOUL WINNER'S REWARD

1. God's reward will be sure (Heb. 6:10).
2. Fruitfulness will be blessed of God (John 15:1-7).
3. Souls will be saved from hell, and saved for heaven and for God's eternal purpose and glory (Jas. 5:9).
4. Prayers will be answered for souls—have a prayer list. See how God will answer your prayers, giving the joy of service and of answered prayer.

*Retired evangelist, Denver, Colorado.

5. Satan will be cheated and God's kingdom will be increased.
6. "And they that be wise shall shine . . . and they that turn many to righteousness as the stars for ever and ever" (Dan. 12:3).
7. God will be glorified forever in the souls won; and that will be glory for us as His servants too.

IN CONCLUSION: Have a prayer list of souls to be won. Pray daily for them; see God's ready answer. Wake up, pray up, stand up, and speak up! Visit your close neighbors. Expect persecution or rebuff, but take it for His name's sake. Study worthwhile passages of the Bible; memorize them, and be prepared for every occasion. Be God's man for each need (II Tim. 2:15; Eph. 5:16; 6:16-18).

The Parsonage Door

(Continued from page 34)

baked the wedding cake; my husband made ice cream. Other church members cooperated and baked cakes and made ice cream. The girls of her Sunday school class served as waitresses. She had a lovely wedding and reception and was so happy and grateful. As my husband was leaving the reception hall, the aunt of the bride, who had been critical of our church, met me at the door, and with tears in her eyes said, "I think it is wonderful the way you and your husband are helping the young people down there in your church." Christ was on display!

The founders of the holiness movement considered themselves "called apart" to win souls at a critical time. We as pastors' wives of a holiness denomination must decide whether we will accept the challenge for the day in which we live. Your life is a showcase. Is Christ on display?

MY PROBLEM

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

A TEXAS PASTOR ADVISES:

Sometimes we underestimate God's ability to use what we may be prone to classify as unusable material in this holy work of soul winning.

Every pastor in his quest for souls will make contacts with people of about every social, cultural, and economic level. It strikes me that by assigning workers to prospects of similar social, cultural, and economic levels, those seeming-liability would-be workers might be transformed into asset workers for God and souls. There must be a place of service for every God-touched person who wants to work in the vineyard.

AN OKLAHOMA PASTOR WRITES:

I'm not sure that this is any real problem. If these people are really well-meaning, I am sure that God will bless their efforts. To try to stop them would do more harm than good. Some suggestions, though, might be to send them to visit in their own type of homes; we do want to win "both the wise and the unwise."

Also a list of "do's and don'ts when visiting" in the bulletin would help them to become more effective. A study course on soul winning such as *Meet My Saviour*, with emphasis on appearance and speech, might prove helpful.

ANOTHER OKLAHOMA PASTOR SAYS:

Be thankful for someone who wants to visit. Sometimes it is hard to get "two or three" to really want to visit.

When Uncle Bud Robinson first asked for license to preach, he was told that

he should never preach, for if he did he would disgrace the church. He didn't disgrace the church—he won multitudes to the Lord.

I would encourage these folk to visit, but also find ways to suggest to them that they improve their appearance. Then send them to visit those prospects with similar backgrounds to their own. Surely all of your prospects aren't among the elite. If they are, you need to enlarge the ministry of your church.

AN ALABAMA PASTOR TESTIFIES:

Several years ago I moved into a new town. Being Nazarenes, we found the nearest church and attended. Naturally a newcomer will notice anything that stands out about the church or congregation.

My attention was attracted by a man whose appearance stood out in that congregation. His hair was not well combed. His teeth, the remaining ones, protruded. His clothes were well worn but clean.

After service he made it a point to shake hands with as many as would shake hands with him. As he greeted me and I introduced myself, he said several words to me before he went on to the next person. He had a very bad speech defect and I did not understand one word.

Upon inquiry I found his name was Harry ——. During the five years that I lived in that town I became well acquainted with Harry, but never was able to understand him when he spoke. I did discover, though, that beneath the worn clothes, the uncombed hair, and the missing teeth, Harry was beautiful—you see, he was a real Christian.

Harry didn't ask if it was alright to participate in visitation—he went. When there was a death in town, Harry knew about it. When the funeral was conducted, you could count on one mourner, for Harry was there. He made sure there was a flower if no one else thought to send one. During those years many people were influenced by Harry's life.

One day they found Harry's body, but Harry was not there—he had

moved to heaven and had not more use for the old body that he had worn out for his Lord. Someone was heard to remark, "I wonder if Harry will have any flowers." I don't need to tell you that his grave was not big enough to hold them all. Another was overheard to say, "If all Nazarenes were like Harry, I would try to become one." Harry is gone, but his influence lives on.

Now to answer the question: I would give the well-meaning person who wants to participate in the visitation program a list of names and a section of town; then I would get on my knees and thank God that someone was interested in His work. Who knows? Someone might be taking Harry's place.

PROBLEM: How do you feel about children being used to take up the regular church offering?

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



IDEAS THAT WORK

Choir Policies

Following is the choir policy presented by our music committee and adopted by our church board for all choir members:

Statement of Purpose:

Music in the church is a very important aspect of worship and evangelism. The following policies are to aid you in rendering the best possible service to the church and to God as you serve as a choir member.

Dependability and Promptness:

Believing the function of the choir to be extremely important, choir members are urged to make every effort possible to be present at all announced rehearsals and services where the choir participates. When absence is necessitated,

by a serious claim upon the member's time and presence, the choir director will be notified as far in advance as possible.

The choir member will present himself on time at each rehearsal and service. It is necessary, except in unusual circumstances, that each member come to the choir room at least five minutes prior to the beginning of a service in which the choir will participate, in order to adjust music and join in prayer.

Spiritual Life:

Our choir is one of Christian people singing for the glory of God. Each member must accept the responsibility to develop his spiritual life by personal prayer and meditation, by loyalty to the church and the choir, and by prayerful use of the talent he has for the glory of God.

Dress and Attire:

Since the purpose of the choir is to glorify God and aid in worship, members should endeavor to avoid any mode of dress or use of accessories that will unduly attract attention to themselves or to make them "stand out" in the choir group. The use of noticeable lipstick or rouge, or of jewelry, such as large broaches or earrings, will be carefully avoided while participating in choir activities. When choir robes are not in use, each member will dress in a modest and conservative manner, avoiding, in the interest of good taste, any sleeveless dresses or dresses lacking conventional covering.

Please detach here

I have prayerfully read the choir policies and willingly agree to abide by them.

To serve Christ as a choir member,

Signature

Ross R. Carms
Providence, R.I.

Hymn of the month

"The Solid Rock"

(No. 173. Praise and Worship Hymnal)

This is probably the best known and loved of some one hundred hymns given to us by Edward Mote, the son of a tavern keeper who became a Baptist minister. It is being used in every Christian nation. The author left this testimony just before his death in 1874, "The truths that I have preached I am now living upon; and they will do to die upon."

The melody was composed by the American composer, William B. Bradbury, who wrote the music for such other well-known hymns and gospel songs as "He Leadeth Me," "Sweet Hour of Prayer," and "Jesus Loves Me."

"The Solid Rock" appeared for the first time in Bradbury's *Devotional Hymn and Tune Book*, published in 1864—the only Baptist hymnbook to be published during the Civil War. The song soon became as popular in England as in America.



No man has ever become a failure without his own consent.

No horse is useful until he is harnessed and broken. No stream ever drives anything until it is confined. No Niagara ever is turned into light and power until it is tunneled. No life ever grows until it is focused, dedicated, disciplined.

Speaking without thinking is like shooting without taking aim.

The quickest way to acquire self-confidence is to do exactly what you are afraid to do.

Bruce Barton once said, "Sometimes when I consider that tremendous consequences come from little things—a word of encouragement, a pat on the back, an extra dime dropped at the newsstand—I am tempted to think there are NO little things."

It's not the hours you put into your work, but the work you put into your hours.

Every time you speak, your mind is on parade!

Status Quo—No Bibles, no prayer in our high schools, but plenty of Bibles and regular services at the state penitentiary.

Wanted: A recipe for interesting my Sunday school class without the bother of being interesting myself.

"Mother," said a small boy, "I want to be a preacher when I grow up."

"I'm so glad," said the proud mother, "and what makes you want to be a preacher?"

"Well," said the lad, "I guess I'll have to go to church all my life anyway, and I think it's a lot harder to sit still than to stand up and holler."

There are two priceless possessions for each one of us: TACT and a SENSE OF HUMOR. These will serve you when reason and logic fail.

—Clearview Newsletter
Snohomish, Washington
J. K. FRENCH, pastor

August, 1968

I Forgot

I forgot my Lord in the summertime,
Just the time I needed Him most;
I was not away, but each Lord's day
I failed to be at my post.

I forgot my church in summertime
As I lazily lay in bed,
And the faithful had my work to do,
As I was spiritually dead.

I forgot my tithe in the summertime,
When He needed it most of all.
My cash I spent; I was pleasure-bent,
Just "off duty" for God till fall!

If He should come in the summertime,
When from duty to God I'm free,
What would I do when my life is through
If, by chance, He should forget me!

—Selected

So I have heard . . .

The man who minds his own business usually has a good one.

The religion we live is the only religion we have, no matter how much we profess.

Remember This: Looking ahead is a good way to keep from falling behind!

As a man grows wiser he talks less and says more.

The duty of the many should not be the task of the few.
Brightening up the life of someone else will put a fresh shine on your own.

Too many people who talk about going to the dogs overestimate the distance.

Each one is building today the house he must live in tomorrow.

Hobart News
Hobart, Indiana
R. GOUTHEY JONES, pastor



HERE AND THERE

AMONG BOOKS



Convictions to Live by

By L. Nelson Bell (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1966. 185 pp., cloth, \$3.50.)

Dr. Bell was educated at Washington and Lee University and the Medical College of Virginia. He did his postgraduate work under a Rockefeller Foundation fellowship. For twenty-five years he was chief surgeon at the Tsingkiangpu General Hospital in China, and after being ousted by the Communists, practiced surgery in Asheville, North Carolina. He was one of the founders of *Christianity Today*, and is at present its executive editor.

It would be natural to assume that Dr. Bell's impressive list of medical honors would not necessarily qualify him as a writer. His depth in Christian experience, however, and his educational background, coupled with his personal encounter with men in their life situations, combine at his pen to express, as Emile Cailliet puts it, "... the realism of the scientist and the humility of the Christian."

When pastors read this book they will probably be underlining passages or making many notes. Sermonic ideas leap out. Phrases—well-worded and practical—say those scriptural and theological thoughts which for some take many words.

The book is a compilation of essays which appeared originally in *Christianity Today*, but it maintains an orderly form and reads like it was intended to be a single volume.

One particular selection is worth the price of the book (not to discount the many other valuable selections)—"A Physician Takes a Look at the Virgin Birth." He writes: "... because the implications of the virgin birth have an inextricable relationship to His [Christ's] person, it becomes a doctrine of greatest significance, for the person and work of our Lord can never be separated the one from the other."

While the "God is dead" people are trying to understand themselves, this clear note is a welcome evangel upon the ears of those who are seeking the true and living Lord.

There are some points relative to our concept of sanctification which many would want to see carried further. But a dis-

cerning reader will have little difficulty regarding any such passage.

In the main the book should add strength and depth to the pulpit ministry.

RICHARD H. NEIDERHISER

Plain Talk on Acts

By M. G. Gütze (Grand Rapids: Zondervan Publishing House, 1966. 221 pp., cloth, \$3.95.)

These very practical talks are written in clear, simple English. There is enough human interest to make the book interesting reading for the layman. Since its exegesis is weak, the pastor would want to use it in connection with the *Beacon Bible Commentary*.

RALPH EARLE

The Law Is Holy

By Harold J. Brokke. (Minneapolis: The Bethany Press, 1963. 175 pp., cloth, \$2.50.)

The subtitle is "An Exposition of Law in the Light of the Gospel." By law is meant basically the moral and religious commandments of God, summarized in the Ten Commandments. Without an emphatic affirmation of law, the author believes, there will be no basis for a sense of sin, and no discovery of the need of a Savior.

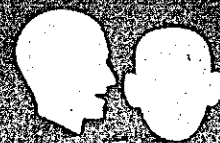
There are two pairs of words which too often are understood as antinomies: law and grace, and works and faith. True it is that we are initially saved by faith in God's grace in Christ, but not in such a way that law and works are thereafter dispensable. On the contrary, it is by faith and grace that we are enabled to keep the law and perform works of righteousness.

This author does not whittle down the radical demands of the law to accommodate our morally spineless and rebellious age; but he magnifies the grace of God which through regeneration and entire sanctification adjusts our nature to the full demands of the law.

These brief expositions and essays are interesting, pointed, down-to-earth. Every young person would profit by reading them—and older people too.

R. S. T.

The Nazarene Preacher



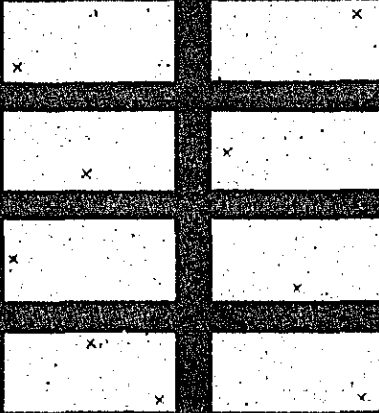
AMONG OURSELVES

August—the *brow-mopping month!* . . . When Dr. Bresee and Dr. Goodwin were sweating it out on a non-air-conditioned train one hot summer day, Dr. Goodwin (according to his own account) fidgeted and fussed while Dr. Bresee sat reading, seemingly unperturbed. . . . Finally, when his colleague had shifted from one end of the car to the other trying to find a cool spot, Bresee said, "Just sit right down in it, and you won't mind it so much" . . . Try it . . . It works with a lot of things . . . There is danger that August shall also be *time-marking month* . . . Nobody feels much like working . . . The summer slump, which we tried to prevent by numerous gimmicks in June and July, is now on us in spite of all our efforts . . . So we may as well take it easy . . . But we're men now—can't go back to the boyhood swimmin' hole . . . We can, however, give our souls a cool, refreshing dip at camp meeting . . . or institute . . . and be helping others too . . . And why not let August be *plan-making month?* . . . Fall is just around the corner . . . Let it not catch us with our "sights" down . . . We don't feel much like eating, anyway, so why not spend a day fasting and praying for the months ahead? . . . And all month ruminates on those sermons . . . For years Ralph Sockman spent his summer vacations soaking up the Bible and jotting down texts and titles as they came to him in his reading . . . And went home primed for the year . . . A *liberal* showing that much devotion to his calling? . . . Well, if that is just too much devotion for us fundamentalists we can at least be planning the denomination-wide survey in September (pp. 24-25).

Until next month.

BT

September—Church-wide Survey Month



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