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**It's Still a Good Old Word**

By **General Superintendent Coulter**

The word is "DUTY."

In recent days it seems to have fallen into disrepute. Even in religious circles some have tried to avoid using it. Many consider it dull and distasteful. But it's still a good old word!

Public appeals to service are generally couched in different terms than a simple challenge to duty. People are supposed to respond more readily to an appeal if there is "inspiration" or "reward" involved instead of "duty." But it's still a good old word.

There's something stable and steadfast about the word "duty," and those who shape their lives and activities about it develop some of the same qualities of stability and steadfastness.

No one will deny that there are "joy" and "reward" in Christian service. But fortunate is the person who follows the dictates of duty even when other motivation seems to be lacking.

Nowhere is a strong sense of duty needed more than in the Christian ministry. Many a layman sees the preacher only when he is performing the more inspiring activities of his ministry. But anyone who has preached for any appreciable length of time knows that much of his work is unexciting and some of it is downright monotonous.

The successful preacher is usually the one who has learned to be faithful because of the inward imperative of duty whether the task is exciting or not. Years ago I heard Dr. J. B. Chapman talk about his early training on the farm. He described the dull and monotonous task of cultivating the fields day after day. The results and the rewards did not come immediately but faithful work eventually produced its own reward.

There are many tasks in life which I have had to do because of the demand of duty. I can't say that I have always felt like bouncing out of bed at the first sound of the alarm. But duty imposes demands and directs one's actions even if delay would cater to one's personal whims.

(Continued on page 3)

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

## Don't Be Scared

### By the Bogy of "Communication"

IF ONE READS WIDELY he becomes depressed with the almost perpetual groaning these days about the failure of the Church to communicate to the modern man. One writer, for instance, despairs of ever translating the Christian truths of a personal God, sin, grace, salvation, and eternity into language meaningful for this generation, because it lacks the concepts necessary for the assimilation of such terms. This, of course, is a gross exaggeration of the real facts of the case; and generally such wailing comes from armchair theorists who themselves have been reading the wrong men.

It is said, for instance, that modern man has no sense of sin. How can this be reconciled with the almost universal agreement among psychologists and psychiatrists that the number one problem in all forms of neurosis and mental illness is guilt? What is a guilt-anxiety if not a sense of sin? Admitting that in some cases the sense of guilt is unjustified and therefore might be called a guilt-complex, yet psychologists are coming more and more to see that in many cases there is a solid basis for the sense of guilt, and the patient cannot be truly cured until the guilt is relieved on a proper moral basis. The Christian preacher should see in this prevalence of guilt the operation of the Holy Spirit, who was sent to convict the world of sin, and is doing exactly that in this confused and materialistic age.

It would be impossible to imagine a greater gulf between the terminology of the gospel and the conceptualism of the populace than that which existed in the days of the Apostolic Church. Paul did not minister to a world conditioned (even in part) by generations of Sunday school training, church buildings everywhere, and religious songs impregnated with Christian ideas. Yet Paul communicated. So did Stephen and Peter and others—too well in fact. The world so thoroughly understood them that it killed them.

Of course the plain preaching of the gospel will not make sense to everybody, but we were warned of this in advance and it should occasion us no surprise. This has been true in every generation and will always be true, for the simple reason that "the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him" (I Cor. 2:14).

Without any doubt there are arts of communication which every preacher needs to learn. The importance of those arts should not be minimized. But it would appear that some who are overanxious are laboring under the delusion that if a preacher can just use the right words, and be clever enough he can make the gospel acceptable to modern man. They are thus confusing things that differ. They think they are worried about communication, whereas the real problem is not communication at all but acceptability. But the gospel is not going to be made acceptable by the language or the methods of the preacher, for its unacceptability does not consist primarily in poor presentation, but in the sinfulness of man's heart, which is unwilling to accept the gospel on its own terms. As Mark Twain is sometimes quoted: "It's not

the passages from the Bible I don't understand that worry me, but the passages I do." The modern man has all too often turned away from the Christian religion, not because he doesn't understand it, but because he does.

These dour clerical prophets of pessimism also ignore a simple fact—that successful and effective communication must have in it the element of the supernatural. The effectiveness of the sermon or the testimony does not depend so much upon the wisdom of the speaker as on the direct activity of the Holy Spirit in the heart and mind of the listener. Paul rarely reached the masses, but wherever he preached, the seed found lodgment in a few ready and prepared hearts. In Athens he failed to persuade the majority, who, when they heard of the resurrection, laughed in scorn, but a few were spiritually receptive and believed. In Philippi he preached by the riverside and there was one woman convert "whose heart the Lord opened." And it is still true that God has ordained to save men by the "foolishness of preaching." This applies not only to the apparent folly of the message, but of preaching as a method. Both message and method have always been an offense to the pseudo-intellectual. But since both have been divinely prescribed, we may expect divine power to sanction our obedience, in spite of the sneer of skeptics. And this has been the case. Whenever God-called men have prayed mightily, then gone forth to preach in the power of the Spirit, God has seen to it that they have "communicated," and that some have turned and believed. It will always be so.

### It's Still a Good Old World

(Continued from page 1)

So there are tasks in the ministry which may require the strong, commanding voice of duty to perform. For instance, there is the task of pastoral visitation. Not many preachers have an overpowering love for this activity. Most of us will allow other responsibilities to take precedence over this important task. Sometimes it is the strong voice of duty that drives a man out to visit and to minister in a planned program of pastoral visitation.

The same is true of sermonizing. There are those who find it comparatively easy to secrete themselves in their study with their books. But for many, overburdened by the demands of people and programs, it requires the discipline of duty to seek out the truths of the Scriptures and shape them into an instructive and inspiring sermon structure.

The voice of duty needs to be heard in the pastor's heart when it comes to budget responsibilities. Quite often it requires courage and skill to face a reluctant church board with their fair share of district and general obligations. The man who feels his "duty" to God, to his denomination, and to his parishioners to give responsible leadership in financial matters will always be in demand.

The promotion of all denominational programs requires a strong sense of duty on the part of the preacher. Many preachers have a tendency to specialize in the program for which they have particular interest. Many local churches become "islands" of self-centered interests because the pastor has failed to give them the broader view of denominational objectives.

It's still a good old word! Let's keep it in our vocabulary! Let's live by it. Preachers who live by the imperatives of duty do not go astray.

## Preaching with a Passion

By Joseph Gray\*

### III. You Get What You Preach for

I THINK IT WAS Uncle Bud Robinson who said: "Aim at nothing and you will hit it every time. Aim at something, even if you hit it only half the time."

More years ago than I care to count, I was pastor of our second church in Spokane, Washington, the Bethel Church. It was then in its beginning days. The building, which we owned jointly with the mortgagee, was a miracle of divine providence for us.

The church had been organized in a rented church by the first pastor. He had done a good work there with that home mission church until the time of his death. Soon after the second pastor came to succeed him, the denomination who owned the building informed the church they wanted it for other purposes. So there was nothing for our pastor to do but to find a new location. It was the depression days of the thirties and many members of the church were unemployed and on relief. It took faith to buy a church under those circumstances, but the incumbent pastor did just that. He walked the streets of Spokane, asking for the Holy Spirit's guidance in finding a place to worship. The Lord led him to a church which was about to disband, and we were able to purchase a lovely church and a nine-room parsonage for considerably less than ten

thousand dollars. The area governing group of the other denomination agreed to accept graduated annual payments for the property, beginning with \$300 and moving up through a graduated scale to \$1,000 for the last two payments. This would pay it off in ten years. If each payment was made on time, there would be no interest charged, but as soon as any payment became delinquent, interest would become due on all the rest of the principal.

The pastor and the congregation were able to raise the money for the closing costs and the move into the property, but they could not raise the \$300 down payment. With the approval of the district advisory board they borrowed the money on a year's note.

Now it was a year later and I was the pastor. The church had not been able to raise any money on the down payment. So we not only had to raise the current \$300 to avoid paying interest on all the principal, but we had to meet the demand note of \$300 for the initial payment. Six hundred dollars seemed like a million dollars in those depression days.

Like many another pastor, I turned to my district superintendent to help me out of the tight corner. Dr. D. I. Vanderpool was then the district superintendent of the Northwest District. He came to the rescue in his usual kindly and efficient way.

We planned for a Tuesday-to-Sunday revival effort. The plan was to evangelize until Sunday, raise what we could from the Bethel congregation on Sunday morning, then have a Sunday afternoon rally to enlist the aid of Spokane First Church, and then evangelize again on Sunday evening.

My wife and I had prepared a poster of the facade of the church with a white elephant blocking the entrance, together with the necessary envelopes and pledge cards. In discussing the pattern of the Sunday morning service Brother Vanderpool stated that he intended to raise the money *after* he preached. Somewhat skeptically, I asked him if he was going to preach an evangelistic message, give an invitation, and then raise the money. His answer was revealing. It ran like this, although I make no attempt to quote his exact words:

No, Brother Gray, I am not going to try to preach an evangelistic or holiness message on Sunday morning. I shall do that through the week and on Sunday evening. But on Sunday morning and Sunday afternoon I expect to preach inspirational messages with the avowed purpose of raising the money. I shall have in mind that the money must be raised, for this is a critical time for Bethel Church. You see, I discovered quite a while ago that you get what you preach for. The most important thing right now is to raise this money. If we succeed, Bethel Church will be open for many years ahead for the preaching of evangelistic messages; but if we fail, the doors may close very soon. So as I said, I am going to forego the evangelistic messages and preach for money in these two services, remembering that you get what you preach for.

Dr. Vanderpool did just that. Under the inspiration of his message and

the plans we had laid, the local congregation raised nearly \$500 in the morning service. That was a stupendous undertaking for that church in that day. Then in the afternoon our good friends at First Church, under the generous stimulus and leadership of their pastor, Dr. H. C. Benner, rallied to our aid, and together we raised the balance of the \$600. Dr. Vanderpool got what he preached for, and the doors of Bethel Church stayed open.

I might add parenthetically that, under the splendid leadership of future pastors, Bethel paid off the balance of the loan in less than eight years instead of the specified ten, and the church has gone on to make great forward strides since that time. I think the church learned a lesson of faith that Sunday it has never forgotten.

I know I never forgot that lesson myself. Many times since, I have remembered Dr. Vanderpool's words and stopped to ask myself, What are you preaching for? Do you expect to get it?

Too often we invalidate our ministry because we have no specific goal in sight. I think every preacher ought to ask before every sermon he preaches, What is my goal today? Not, What is the subject of my sermon? but, What am I preaching for? Do I expect to see souls saved? Do I expect men and women to be sanctified? Do I expect the cause of missions to be advanced? Do I expect Christians to be built up in the faith? Do I expect puzzled souls to receive divine guidance? Do I expect sorrowing hearts to be comforted? What am I preaching for? Do I expect to get it? This is the real touchstone of our preaching.

Some years ago I had a young friend I was trying to reach. He expressed interest in a navy chaplain

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who was holding a revival in a large church of another denomination, so we arranged to attend. It was a stormy, snowy night but the body of the church was filled and half the balcony seats were taken. The preacher, however, threw his opportunity out of the window with his opening sentences. He said something like this: Well, this is Monday night and it is stormy, so only the church people are here. I am going to preach to them and forget about sinners. But the strange thing was that his sermon kept pulling him into evangelistic channels, yet he had thrown away his opportunity in the opening sentence or two. His invitation was a halfhearted and apologetic affair. My young friend for whom I was praying left the service untouched. The preacher got what he preached for—nothing.

Here is the other side of the picture. A couple of years ago I had occasion to slip into the study of my pastor, Dr. G. A. Gough, just before Sunday school. As I started to leave he said words to this effect: Don't rush away. I have been strongly burdened all last night and this morning that I should preach a strong evangelistic message. I know this is Sunday morning; our people will not be expecting it; we will be on the air—but I feel I must do it. Pray for me that God will have His way.

So I prayed briefly with him, and all through Sunday school and church I carried a burden of prayer for him. He preached a strong evangelistic message and at the close of the service, even before we were off the air, people began coming to the altar. Over fifty people came to the altar that morning. He got what he preached for!

Many times in my revivals I have included one healing service in my

campaign. In that service I have prayed definitely for the healing of the body. Then on other nights of the campaign I have asked people not to come forward for bodily healing while I was making an invitation for the souls of men. I did not want to be diverted from the main purpose of the revival and that particular service. Many times we have had prayer for healing after the main altar service was over, but we tried to keep the main purpose of the service uppermost during the invitation:

I have found I can preach for better results on holiness when I do not "scatter-gun" my preaching and try to preach on justification and sanctification at the same time and give a double-barreled invitation. Occasionally I preach a teaching sermon in which I cover both works of grace. But if I am going all out to get seekers on holiness, I usually preach on some phase of holiness alone and more especially on the challenge of full surrender.

Of course there is the occasional service when God sweeps in and all ordinary rules are transcended. A couple of years ago we had a missionary service in Wichita First Church in which the following things happened in swift, yet unhurried, succession after a message on missions by the missionary. First, we took an offering for missions. Then we had an altar full of seekers for holiness and salvation. Then we had a healing service. Then we had a number of young people volunteer for Christian service. That was an exceptional service in which the power of the Holy Spirit transcended all rules. This can happen anytime anywhere if our hearts are open to His leadings.

But in general it is still true: You get what you preach for. What are you going to preach for next Sunday?

A layman speaks  
his mind

## The Relation of Pulpit and Pew

By Athel McCombs\*

**T**HE BUSINESS of pulpit and pew is the converging and uniting of the best powers and energies of men for the temporal and eternal good of humanity; for no organization under heaven can benefit a community as can a lively church; and no power, either on earth or in heaven, can supersede the power of consecrated ministry and sanctified laity united for the work of Christ.

### The Basis of Respect

The clergy, to use the term in its broadest sense, has always held a position of high esteem. Early in the formation of the Hebrew nation God designated a certain tribe to be the priests or the ministers in the religious rites and services. These Levites enjoyed certain privileges and respects because of their calling. Later in sacred history, God ordained some men as prophets or preachers, who received and interpreted the word of God. These men were influential, and even before kings their words were, "Thus saith the Lord." Some were hated, yet retained a high degree of respect because they were the voice of God to mankind.

In the New Testament we read of the love of the early churches for St. Paul. If it had been possible, they would have given their own eyes so that St. Paul could have enjoyed better vision. Early in the Roman church, Peter was venerated and canonized. As history continued, the clergy retained its exalted position among the civilized cultures. Trevelyan, the English historian, speaks of the clergy as the second estate, outranked only by the nobility in the exercising of political power and prestige. Eventually, the clergy became so powerful that even ruling dynasties sought indulgences, and hesitated to make decisions without first consulting the pontifical representatives.

It was against such procedure that Luther cried out during the Reformation of the sixteenth century. As a result, marked changes were effected during this period, not only in the attitude toward the ministry but also in its forms of organization. The caste system of the three estates was weakened, and for the first time the laity began to be an integral part of the church.

However the clergy retained its place of special honor. Many factors contributed to this. Here in America, among the early settlers, formal edu-

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cation was limited and illiteracy was common, communication was difficult, travel was slow and arduous, and frontier life was rugged. The preacher's ability to read commanded the respect of the illiterate frontiersman; his tender words of sympathy won the appreciation of a bereaved mother; his contact with the world beyond the horizon made him the hero of the young folk. His words smote deeply into the heart of the sinner who rarely heard a sermon; his messages brought cheer to the hearts discouraged by crop failures and loneliness; and his expounding of the Scriptures was the nearest to "book-larnin'" that these pioneers had ever approached. For all of these things, they paid to the preacher their highest respects and courtesies.

However, a new day has come. Literacy is now the rule. A preacher cannot command respect merely on his ability to stumble through the twenty-third psalm. Young people talk in a matter-of-fact manner about the theories of relativity and nuclear fission. The world is a small place and people speak as freely of Tokyo, Casablanca, or Berlin today as my grandfather did of Chicago or St. Louis. With this increase in education, the facility of travel, and the development of electronic communication have come new demands upon the clergy.

To the office of the clergy have been attached many titles by the various denominations such as minister, priest, rector, but the most expressive, poetic, popular, and comprehensive of all is that of pastor. The need today is for good pastors. If I am looking merely for eloquence of speech, I'll stay home and listen to the radio. But the intimate relationship of the shepherd and his flock is unusual and worthwhile.

The term "pastor" can be traced

to the Old Testament usage where Jehovah or Yahweh is called the Shepherd of His people; and where these who are called shepherds are appointed to serve His people in His name. In the New Testament, our Saviour calls himself the Good Shepherd and He commissions Peter to feed the sheep. Here is the closest relationship between pulpit and pew. It is not a relationship that places a pastor on a pedestal as an object of veneration or worship.

A shepherd never expects special courtesies, indulgences, or favors from his flock—only their confidence and trust. Can any such self-seeking spirit be found in the Great Shepherd's words, "And whosoever of you will be the chiefest, shall be servant of all" (Mark 10:44)? Or what were the sought courtesies when He wrapped the towel about himself and washed His disciples' feet? In *The Making of a Minister*, Charles Reynolds Brown says:

You are to be ministers. The very title of your calling is the highest honor you will ever receive. If you are indeed "a minister," one who goes forth habitually and confessedly "not to be ministered to, but to minister" and give his life for the recovery and renewal of many, you need ask for no higher privilege, no more exalted position, or for no higher title.

It should be a high hour in the life of a minister when he stands in his pulpit and looks out upon the congregation and realizes that this is "his church." He is being honored by their confidence in calling him as their pastor. His relationship to them is to shepherd, to lead, and to serve. The laity will be quick to fall into line with the shepherd who wants to care for the flock, but our sympathy is short for the pastor who aspires to be the pet lambkin.

It would not be extravagant to say that if the Christian pastors of our churches would once more revive their own ideal of a true pastorship—or, better to express it, would take afresh the keynote of pastoral consecration directly from the example and precept of Christ, that great Shepherd of the sheep—the result would be a great enlargement of their ministerial usefulness.

### The Loss of Respect

Why do the flock lose respect for their pastor? It happens occasionally and should be a matter of concern. Having been a member of the church for over thirty years, I am going to discuss some of the complaints of members. This is at the risk of alienating some of my ministerial friends, and of revealing the feelings and hidden thoughts of the laity.

There was a time when commentaries and biblical expositions were like secret writings to the average layman, but that day is past. I heard a sheep say some time ago that he could preach as well as his pastor. This remark I took with a grain of salt until I heard the pastor preach a few times, and then I was inclined to agree with the sheep. It takes more than *Handfuls on Purpose*, *Biblical Illustrator*, or Munsey's sermons to properly feed the sheep. The sheep depend upon the shepherd to find fresh grazing lands that have not been trampled on by every itinerant preacher and exhorter. I hear a pastor saying, "But wait, my brother; it takes work to get new sermons every Sunday." But that's your job, my shepherd friend; that is your job. I quote again from the former dean of Yale's Divinity School:

If you are called to the ministry, and accept this high calling, it is your business then to make your-

selves adequate to the demands of this high calling. You will be scoundrels and rascals every one of you, if you do not set yourselves by hard, serious, and manly study, and by a fine, high, spiritual discipline to make yourselves competent. You must learn to think, to speak, and to live.

The laity feel that if more time were spent by pastors in preaching, praying, and pastoring there would be less time and less need for paper-hanging, painting, and puttering. Sometimes a sheep does refuse to eat what is set before him, but an improvement in the quality of the provender will generally solve this problem. Remember, a feeder is more respected than the shearer.

Sometimes the sheep feel that they are neglected, and often they are right. The shepherd's first duty is to his flock; otherwise he is merely a hireling. The pastor's first duty is to the church that pays his salary. Ordinary business ethics would demand that much. The pastor who spends an inordinate amount of time and strength in cultivating pleasant relations to the loss and detriment of the life and work of his church is (to be quite frank) a thief and a robber.

The sheep sometimes complain that the shepherd is more of a driver than a leader. The story comes out of the East that a passer-by saw a man driving a flock of sheep down a road and commented that it was a rather unusual situation, since most shepherds lead their flock. The driver laughed and said, "Well, you see I am not a shepherd; I am a butcher." The flock does not want a butcher, but a shepherd. Pastor, may we count on your being to us what the title suggests? This is the best way to realize the maximum potential of the entire flock, and assure a healthy increase in this spiritually barren day.



Some do's and don'ts by a veteran  
of eight building projects

## When You Build Your Own Church

By John D. Adams\*

**T**HE CHAIRMAN of the church board stands to his feet and says, "I make a motion that we appoint a building committee and proceed with our new construction." The motion is seconded and unanimously accepted, followed by a chorus of amens. This "motion" has begun a new day for your church. The three basic areas of church construction are management, material, and money. We want to share some of our experience with you.

### Management

1. Determine who is going to be the boss: a hired contractor, a lead carpenter, a skilled layman in the church, or the pastor. Then let him be the boss. This person should be appointed by the church board with the building committee's recommendation. And incidentally, trustees usually make good building committee members; don't put more on the committee than you can steer, Pastor, usually six or less.

2. Never do anything without consulting your building committee. Have one meeting before construction begins, where all major details are approved by church board and building committee. Small matters can be cleared through weekly or monthly building committee meetings. Do not be afraid to call special meetings—it can keep the burden of responsibility where it belongs, on the shoulders of your laymen.

3. Do not do it all yourself. If you build it, they will let you pay for it!

\*Pastor, Stuttgart, Arkansas.

Never work alone. Working only with others will give you physical safety and also give your men a feeling of responsibility.

4. Do not set unrealistic schedules. This builds up the people and then if you can't produce they lose confidence in your judgment. Just say you are pleased with the progress. Our last two churches took ten months to complete with donated labor.

5. Work along with your men, even though you are not very skilled. If they want to work at night, plan your day so you can rest a little in the late afternoon. If you want to make a suggestion, phrase it so it sounds like their idea, "What do you think?"

6. Do not criticize donated labor; it could drive them away from your church. Better, if necessary, to go somewhere and pray for a while. In your calling ask new prospects what they can do and what trade they have. It will tie them into the church. In one project we got two electricians, a plasterer, and a painter all converted. These families combined a total of twenty-three people.

7. Do not let your donated labor loaf; they will think you do not need them. They appreciate iced tea in the summer and hot coffee in the winter, just like you do. Do not drive your men, either.

8. Go around other building projects, especially those similar to your own. Do not be afraid to ask questions. Do not assume buildings are alike in most parts of the country; they are not.

9. If someone volunteers, pin him down to when he will be available.

10. Do not promise anybody you will buy his product or use his service. Say you will keep him in mind. Someone could come along who will do the job cheaper or better, and if you are already committed, you are placed in an unpleasant situation.

11. During a building program do not believe everything material salesmen tell you; find out for yourself.

12. Do not set your mind on having a certain thing.

13. Do not forget your own family. Eat at least one meal a day with the whole family.

14. Provide for future expansion; do not destroy the usefulness of your building site with a misplaced unit. Make sure you have an adequate plot plan before you start.

15. Follow the advice of experienced workmen. Sometimes a sunburned dozer operator knows more than a man behind a desk. In this regard, sometimes elevations and floor levels are given in relative dimensions. Make sure your floor is higher than the lowest part of the street in front of your property. This is a frequent mistake. Your excavation man can help you.

16. Do not build on a lot just because it is cheap or because it has been given to the church by a benevolent member. Accept property only on the condition that the church has a right to sell or convey (trade) at its discretion. The Department of Church Extension can give you the facts essential to a good church building site.

17. Try not to change anything after construction begins. Church building is a compromise at best. It is better to keep peace in the family than insist on some style or color. Also if you give in on the little things, the people will go along on the big things.

18. A midweek bulletin will keep your people informed. You can recognize all of those who help from week to week, even if they only drive one nail.

19. Take a day off. If you don't you might get too tired and say something

that would hurt your influence and rob your soul of the victory and optimism you need to love and lead your people.

### Material

1. Try to schedule delivery of material so it will not lie around in the weather. An exception to this would be when you can get a good buy on an immediate purchase. Usually the merchant will provide a plastic cover without cost. A helpful merchant will inform his customer of any impending price increases, so you can purchase before the increase. I would caution you not to purchase something because it is cheap or a factory closeout. It is never a bargain if you cannot use all of it.

2. If you have material delivered, make sure it will not have to be moved several times before it is used. Even the best gets broken up with handling. From the truck to its place in the building is the best practice.

3. Make sure all contracts and agreements state size, dimension, grade, or amount in linear or square feet, and are signed by an agent of the company before you sign. Sometimes a salesman will get a customer's signature on a contract and then try to get some company to fill it. You do not want to do business with this type of arrangement.

4. You do not need the finest material. Construction No. 2 grade on fir and/or utility grade on yellow pine will do. Most salesmen have a "builder's grade" which is cheaper and just as usable.

5. Count all material delivered and check to see that you got the grade you specified in your order. Sometimes salesmen will tell you your lumber was stamped by mistake with a lower grade than you ordered. Do not fall for this; just let him take it all back to his yard. He won't try this again. Make sure you have an understanding with your salesman that you can return anything you do not want. Get this before you buy!

6. Make sure your furnace is larger than you need. Usually your first winter

is the worst anyone has seen in years. It takes the bloom off a building if the people complain about it.

7. Make sure your roof shingles are 235 pound. Church roofs are usually rather steep and people do not appreciate getting up on them any more than necessary.

8. Do not waste any of God's material. Save all lumber 16" long or longer. Pick up and stack all the cut drop-offs. In the winter the men may want to build fires with the "scraps" which are left lying around (they call "scraps" anything from four feet up). All the nails dropped in a day will mount up when collected.

9. Money can be saved by rummaging in house-wrecking yards and seldom-visited corners of lumber companies. We saved 50 percent on steel I beams in our last project. Aluminum and glass doors, fluorescent lights, door-frames, furnaces, and windows can be purchased at a saving.

10. Avoid extremes in the shape and size of your building. Some unique designs have some unusual prices too! A building over forty feet wide sends the cost up and the structural strength down. This is more true where wooden roof arches are used and less critical where reinforced concrete is used.

11. Do not be afraid of "factory seconds" if you have a right to sort through them. Factory seconds in paneling can usually be placed so any irregularities do not show and thus prove a good buy.

### Money

1. Keep accurate accounts of all money received and spent. Keep records of all paid-labor man-hours and the cost and amount of material. When a laborer or contractor furnishes the materials, make your check payable to the man and his supplier! Do not allow friendliness to take you off your guard at this point. You could be forced to pay for the material again if your contractor does not.

2. Usually contractors outside the

church give the best prices. There are exceptions to this of course.

3. You will be besieged with salesmen. Believe only half of what they tell you. Sometimes they give low estimates and then after you sign for their product the "factory" has just notified them of a price increase. If you can get their product somewhere else cheaper, just cancel or send their goods back. You made your deal on the original price. Do not fall for "special church prices" or discounts. Some big companies will give a church a real 10 percent discount below their contractor price.

4. Get all estimates in writing and signed by the company, so competition will know you are telling the truth. With these estimates you can get your salesman to compete against each other. We saved \$1,000 on wooden arches by this method.

5. Ask questions of inspectors, contractors, salesmen, and laborers; you may learn a better, quicker, or cheaper way of doing something. I learned an easier way to shovel dirt from watching a colored man, and believe me it has come in handy.

6. Consult the yellow pages of the telephone book and shop by phone; it will save time. The classified section of the newspaper is a gold mine of bargains and information. Look under "Building Materials," "Services," and "Miscellaneous for Sale." When you talk to someone over the phone you will have to know grade, square footage, or dimensions needed. Do not buy over the phone!

7. When a price is given, get a breakdown. Example: A man may say he will furnish the labor and material to brick your building for \$3,000. Find out how much the bricks are per thousand and how much labor per brick. His bricks might be high and his labor cheap. You could get the bricks somewhere yourself and let your man lay them up.

8. Insure the building (from the ground-breaking up) against accidents, theft, and windstorm. Accident insur-

ance will not cover donated labor; make this clear to those who come to work but do not scare anyone off.

9. Do your own mathematics on each bill or estimate. Mistakes will generally be in the realm of honest mistakes but it could save you money.

10. Get an estimate of your total costs from a reputable lumber company. To be on the safe side add 25 percent to this estimate. Low estimates are notorious in the industry as a come-on.

11. If someone says he wants to buy a certain thing for the church, get the money right then. Strike while his ardor is hot; it sometimes cools off.

12. Be faithful. Spend the loan proceeds on the building, not for operating expenses, no matter how urgent. If you get in a bind, raise the money from the pulpit after the regular offering.

13. Keep a catalog (such as Sears or Ward) handy to compare prices, though you can assume their prices will be a little high. The catalog will also give you an idea of what is available and its exact size.

14. Architects sometimes suggest a rendering of the proposed church (colored drawing). This costs up to \$200 each and is not necessary unless you can really use it as in a building-fund drive.

15. You will have to pace your money, so building and money finish together. It takes one-third of your money to put the roof on and two-thirds to complete the building. It is a wise idea to have at least \$1,000 for unexpected expenses. To finish grading and landscaping will take at least this much.

16. If you want something donated by a merchant, ask for it. Do not beat around the bush and do not beg either. Remember you are a representative of the Most High God.

17. There are three types of financing—conventional, building and loan, and church bonds. A conventional loan is through a local bank; the interest is low and length of mortgage is from ten to fifteen years. A building and loan as-

sociation will have a higher rate of interest and you can get terms up to thirty years. Church bonds are used by Baptists, who usually have a rapid growth after they complete their buildings. If you think your church can keep up with the escalator-type payments, this might be your choice. Bonds are used when local financial institutions refuse to help. The Department of Church Extension has assisted many churches in their loan problems.

18. A lending institution will want a statement of financial condition. You will have to prove that Nazarenes give more than nominal Christians. Most bankers think it will take a larger membership to pay for the size loan you ask for. They judge others by their own liberality.

19. You can shop for a loan just like anything else. Interest rates do vary. Just ¼ of 1 percent can amount to several thousand dollars over twenty or thirty years. Terms vary too; a smaller group can handle a larger amount if it is extended over a long term, but it costs more in interest.

20. The bank will want to know what your church is willing to put up along with the bank's involvement. You should not expect someone else to finance your total proposition. Do not feel discouraged if a bank turns you down; keep looking. Do not be surprised if you are given only three to five days to accept a proposed loan; the bank needs to keep its money moving. You may have to wait a few weeks for a large sum. January, February, and March are the best months for getting a nonconforming (nonresidential) loan.

This article is written out of experiences from eight building projects. You might think I am suspicious, but experience is the best teacher. My prayer is that this article will be of assistance to you.

EDITOR'S NOTE. This article will be even more helpful if synchronized with the article by Robert I. Goslaw, "District Board of Church Extension," in the June issue.

## The Richness of Prayer and Fasting

By Clarence E. Neiderhiser\*

SEVERAL WEEKS AGO, in the general letter to all pastors, from our general Prayer and Fasting secretary, Mrs. Robert I. Goslaw, wife of our good superintendent of the Pittsburgh District, we were urged to boost Prayer and Fasting. She also suggested that it might be well to plan a special service and bring a definite message on "The Benefits of Prayer and Fasting."

Having read and reread her letter, the suggestion appealed to me. I asked myself, Why not? I began to review my ministry in the light of this important subject. I had always boosted prayer and fasting, using various scriptures, and had called my people to seasons of prayer and fasting for special needs of the church, revivals, etc. I had personally used this spiritual exercise, reaping rich personal benefits, but to preach a definite message on the subject, I had to confess that I had not.

After turning this over in my thinking for a couple of weeks, the urge became stronger, and the impression so great that I set forth on the preparation of such a message. After much prayer, fasting, meditation, and checking of reference Bibles, I outlined scriptures and incidents, beginning in the Old Testament through the New Testament. References from church history were sought out, and concluded with several from the booklet *The Ministry of Fasting*, by J. G. Morrison.

With my own soul bathed and warmed by the anointing of the Holy Spirit, He stood by one Sunday morning, and used this message in a special, unique way, as perhaps no other message in my entire ministry! Many testified to

receiving new light on the subject relative to the importance, the need, and possibilities through prayer and fasting. A number of our local Nazarenes immediately joined the Prayer and Fasting League.

I then urged our people to take a special time that afternoon to pray and prove the promises of God relative to this important matter. As a result, when we came together that evening for the evangelistic hour, the Spirit of God honored us with a special visitation in the song service. A young man left the choir, came to the altar, and sought Christ in forgiveness, followed by others, until over twenty-five were bowing at the altar. We had been blessed previously with good altar services, but this was something different, and the spirit of revival continues!

The prophet Joel states that, in the time of great need, God himself exhorted His people to seek help from Him, and offered the suggestion, "Turn ye even to me with all your heart, and with FASTING, and with weeping, and with mourning; and rend your HEART, and not your garments . . . for he is gracious and merciful, slow to anger, and of great kindness" (Joel 2:12-13).

Jesus suggested that the time would come when we would need to pray and fast, for, said He, "the days will come, when the bridegroom shall be taken from them, and then shall they fast" (Matt. 9:15).

One needs not be reminded that ours is a needy world today, and I am more and more convinced that this matter of prayer and fasting is of tremendous importance in the solution of many of our problems. Brethren, let us preach it, practice it, and lead our people into this wonderful spiritual exercise.

\*Pastor, New Brighton, Pennsylvania.

## BIBLICAL STUDIES

TOWARDS BETTER BIBLICAL SCHOLARSHIP

## The Cost and Compensation of Discipleship

By Harry E. Jessop\*

Luke 14:25-35; Phil. 3:3-14, 20-21

HERE IS A DECLARATION made by our Lord to the multitudes which followed Him, which is startling indeed. With three decisive cannots He limits the possibility of discipleship, thus eliminating all who are unwilling to meet the conditions He lays down:

*If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple (v. 26).*

*And whosoever doth not bear his cross, and come after me, cannot be my disciple (v. 27).*

*. . . whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple (v. 33).*

Stunned though we may be as we read it—and that perhaps is what our Lord intended that we should be when He said it—according to this thrice declared word of Jesus, there are some people who cannot become one with Him in Christian discipleship.

Then by way of contrast here, we have placed the apostle's threefold declaration concerning the price which he so willingly paid for the enjoyment of the experience which he sought and found.

*But what things were gain to me, those I counted loss for Christ. Yea doubtless, and I count all things but loss for*

*the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ (Phil. 3:7-8).*

Here is consecration as Paul would state it, in all its phases and at its fullest cost, with its most gratifying results. He had surveyed and evaluated all that to him would constitute life's choicest assets. Then he had compared them with the possession of and fellowship with the risen Christ, and like Moses of an earlier day he had made his choice if needs be to suffer affliction with the people of God, rather than to enjoy the pleasures of sin for a season (Heb. 11:24-27).

The two background scriptures which we have placed side by side very clearly indicate the cost and compensation of making Christ the absolute Lord of heart, life, and all that we possess. In them we see what following Him really involves and what it has to offer.

The first of these two passages—the words of the Lord Jesus himself—was addressed to an irresponsible crowd, interested in the general excitement which His teaching and miracles created, but showing little interest in the truth itself and no intention of becoming one with Him. It is the old-time distinction between crowds superficially interested and souls with deeply inwrought convictions which have been dearly bought.

The second passage—the testimony of a

\*Dr. Harry E. Jessop, formerly president and professor of theology of Chicago Evangelistic Institute, is a Nazarene elder now retired in Largo, Florida. He is the author of numerous books, including *Foundations of Doctrine*. This biblical study will be followed by another next month on Christian perfection.



man who had yielded all, cut the shorelines, and gone all the way—is a declaration of spiritual discovery. He had found what every other fully yielded heart so readily finds, that two empty hands have no difficulty in grasping a full Christ.

Here then is the call to robust discipleship, an experience which cowards and weaklings are not likely to understand, but known only to the stalwarts of grace. The question is, Just how far are you prepared to go?

#### THE CONSECRATION DEMANDED

We have used that word *demand* with thoughtful deliberation. Our first impression was to use the word *urged*, but it was soon apparent that, strong as it was, the word was not strong enough. The Master's attitude here is not that of "Please do," but "Do it or else." He leaves no alternative if spiritual relationship is to be enjoyed. For those who would enjoy real spiritual fellowship, complete consecration is not only a *may*; it is a *must*.

There is contrast here with the easy emphasis of our day; that cheap only *believism* which without due consideration starts out on what may seem to be an easy something-for-nothing way, which ultimately turns out to be a disappointing experience, an embarrassing "dead end" costing nothing but leading nowhere.

The emphasis here is far from that. It is a way of faith, calling for a life of faithfulness. Such a life, surely, none desiring to be wholly the Lord's will desire to evade.

Here then, without any apology for its rigorous nature, the Master lays down His program, saying in effect: "This is the way that I am going. Who is willing to go My way?" The sweep of His demands is amazing and the characteristics threefold:

#### 1. CHRIST MUST BE GIVEN SUPREME PLACE IN OUR AFFECTIONS.

*If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple (v. 26).*

That word "hate" startles us, as indeed it should, since it has always been regarded as being utterly foreign to the Christian vocabulary. To the thoughtful Bible student passages like the following will immediately come to mind:

*He that . . . hateth his brother, is in darkness (I John 2:9). Whosoever hateth his brother is a murderer (I John*

*3:15). If a man say, I love God, and hateth his brother, he is a liar (I John 4:20).*

Our first reaction will naturally be the suggestion that our Lord has been misquoted, but when the context is carefully read, such a possibility has to be ruled out. The next suggestion which is likely to be made is the thought that He could not have meant what He said, and consequently the entire passage is likely to be dismissed as an enigma impossible for the ordinary person to solve.

It must readily be admitted that our Lord's expression here does not convey the thought of hatred as embodied in the other verses we have quoted, but it does mean something, and that meaning is meant to be understood, to be recognized, and to be obeyed.

The thought in the Master's word here is not that of detestation but rather of subordination, as with unmistakable emphasis He is saying: In all your relationships and in all your affairs, I must be regarded as having first place.

a. *Human relationships must definitely recede.*

Father, mother, wife, children, brothers, sisters, while all still loved and honored as their human relationships demand, are to be recognized as subordinated to Him in all things, to be made secondary to Him, and to be kept in that secondary place.

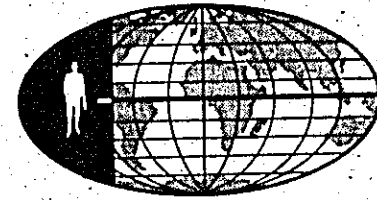
These human relationships are subtle, and can be far more dangerous than many suspect. Many a life has been maneuvered by Satanic subtlety into disobedience to the known will of God through some human relationship which has been interposed. Our Lord himself met the same thing in principle and found it necessary to make His own position known (Mark 3:21, 33-35). To meet this test has never been easy, and when facing it, though all possible kindness is exercised, it may well be misunderstood.

b. *Self-love also must die.*

"Yea, and his own life also!" Many are willing to give up many things in the quest for the holy life, but all too often that subtle love of the inner self is one of the last things with which men want God to deal. Not only must indwelling sin be dealt with, but the sheltering breast in which it has so deeply nestled must be so fully cleansed that no selfish claims shall be tolerated there. The attitude is to be, "Not I, but Christ."

(Continued on page 33)

The Nazarene Preacher



# The PASTOR'S SUPPLEMENT

Compiled by The General Stewardship Committee | Dean Wessels, Secretary

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Department of HOME MISSIONS

## Outreach Among American Negroes

Last year there were 54 Nazarene churches with predominantly Negro membership. Twenty-three of these were on the Gulf Central District, with a membership of 501 and average Sunday school attendance of 919. There were 788 members of 21 churches on other districts and an average Sunday school attendance of 1,256.

New churches have been organized within the last few months at Dover, Del., on the Washington Dist. and at East St. Louis on the Illinois Dist. The latter congregation is worshipping in the church building formerly occupied by the Alorton Church. The district and local congregation worked together to let their building continue as a Nazarene church.

One great need for many of our churches on the Gulf Central District is for adequate church buildings. Within the past year a church and parsonage has been purchased in Lawton, Oklahoma; a Sunday school addition (also used for day nursery) has been built at the Gorman Memorial Church in Orlando, Florida; and new church buildings have been erected for congregations at Taft,

Florida, and Winnsboro, Louisiana. The Taft congregation had been renting an unpainted shack for \$25.00 a month and the Winnsboro church had been meeting in a home. An attractive chapel has been built at both of these places by a Nazarene contractor of Orlando, Florida, for \$5,500.00 or less. All of these new buildings have been helped by the Gulf Central Church Builders' Club offerings.

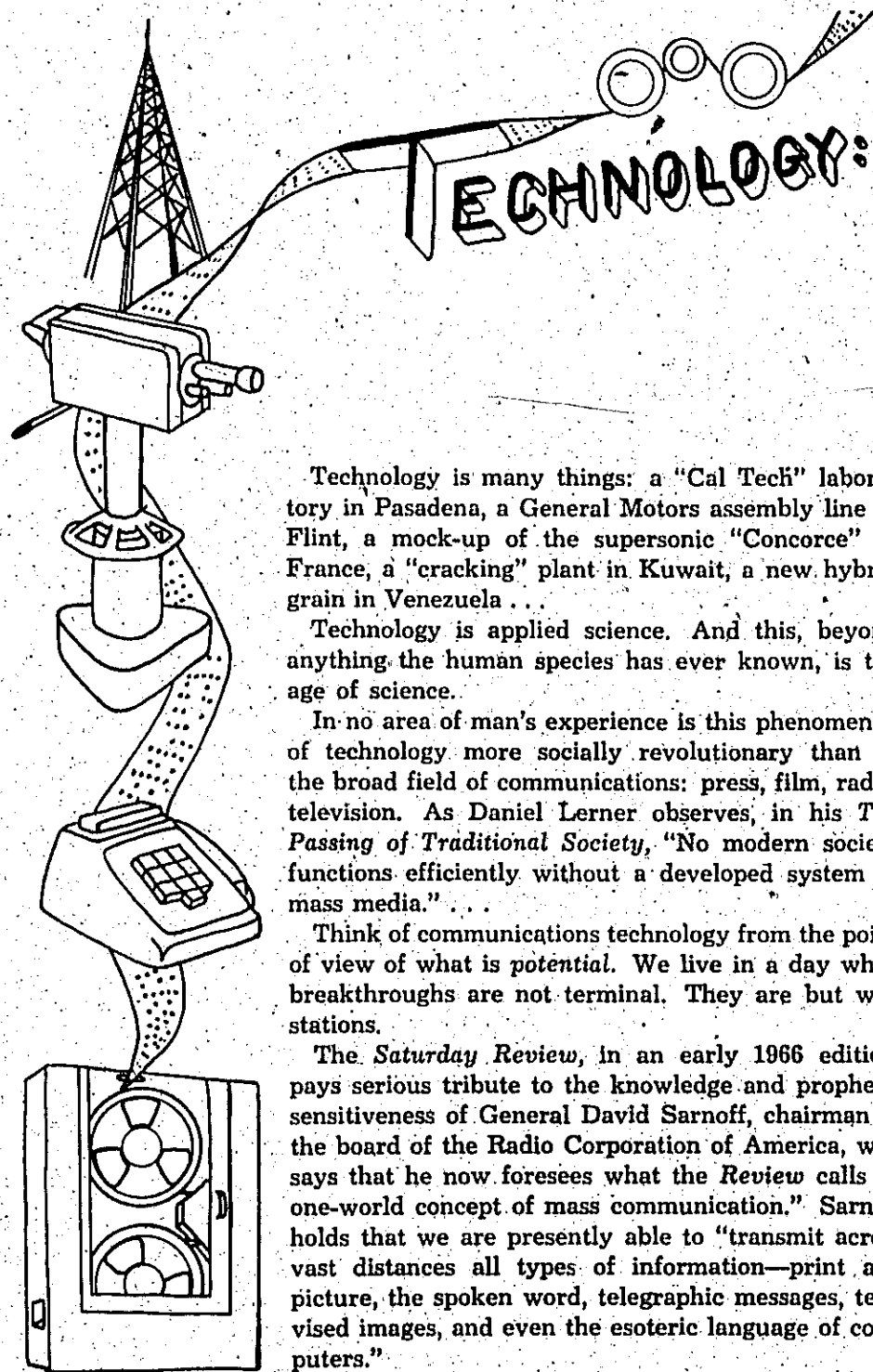
In a splendid forward move, the Florida District received into its membership five churches of the Gulf Central District with their pastors. This is in line with the original intent that the Gulf Central District should not be a permanent grouping of churches but a home mission organization for starting new churches and nurturing them while they are small.

There were five graduates from Nazarene Bible Institute this year. Some of these are ministers and are now filling pastorates.

In this day of racial unrest and uncertainty, the Church of the Nazarene has a vital mission in holiness evangelism among the Negroes of the United States.

September, 1966

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# TECHNOLOGY:

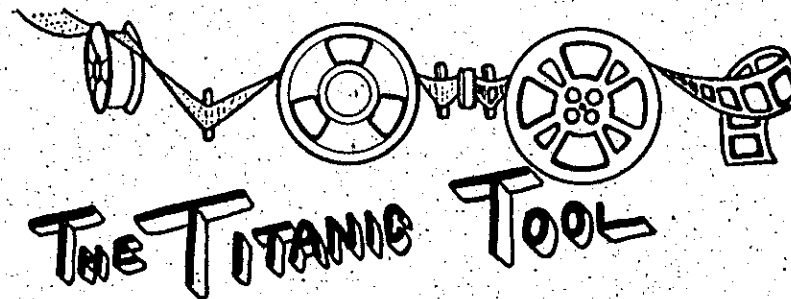
Technology is many things: a "Cal Tech" laboratory in Pasadena, a General Motors assembly line in Flint, a mock-up of the supersonic "Concorde" in France, a "cracking" plant in Kuwait, a new hybrid grain in Venezuela . . .

Technology is applied science. And this, beyond anything the human species has ever known, is the age of science.

In no area of man's experience is this phenomenon of technology more socially revolutionary than in the broad field of communications: press, film, radio, television. As Daniel Lerner observes, in his *The Passing of Traditional Society*, "No modern society functions efficiently without a developed system of mass media." . . .

Think of communications technology from the point of view of what is *potential*. We live in a day when breakthroughs are not terminal. They are but way stations.

The *Saturday Review*, in an early 1966 edition, pays serious tribute to the knowledge and prophetic sensitiveness of General David Sarnoff, chairman of the board of the Radio Corporation of America, who says that he now foresees what the *Review* calls "a one-world concept of mass communication." Sarnoff holds that we are presently able to "transmit across vast distances all types of information—print and picture, the spoken word, telegraphic messages, televised images, and even the esoteric language of computers."



# THE TITANIC TOOL

By Paul S. Rees\*

"We are then," say the editors of the *Review*, "on the threshold of radical change in the ways we communicate everywhere on the planet." They feel that General Sarnoff's suggestion amounts to a call for the "unification of all present communications media—television, radio, newspapers, magazines, and books—into a single integrated electronic medium that would serve a global audience with instantaneous sight and sound."

The mind boggles, the tongue stammers, at possibilities so unprecedented as these.

To carry the matter forward into an area that must always be of concern to the Christian, think of communications technology from the point of view of the *theological*.

One possible biblical implication of the picture and prophecy offered by General Sarnoff is that here we see the stage being set for a future consummate gesture of human pride in the reign of Antichrist. "An earlier generation," Bishop Lesslie Newbigin has discerningly noted, "was inclined to dismiss the New Testament figure of Antichrist with a disdainful smile.

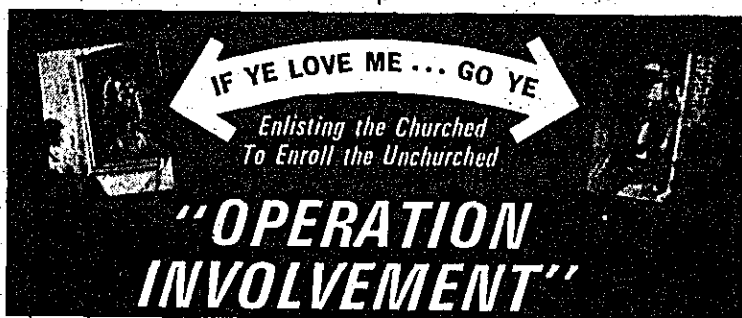
To our generation he is an uncomfortably familiar figure, delineated—for instance—in Big Brother of George Orwell's novel, *1984*."

There is a second implication: Only as technology in communications is informed, gentled, and heightened by the Spirit and purpose of Jesus Christ will it be kept from contributing to the further depersonalizing and secularizing of twentieth-century man. At this point Christians must not shirk their responsibility.

A third implication would appear to be urgent: In every lawful way let Christians, in effective concert, take hold of the mass media and work through them to declare God's good news in Jesus in order hopefully to build up in faith and fervor all of the people of God, and thus make known among "all the nations" the new life Christ gives in a "kingdom" which is "righteousness, peace, and joy in the Holy Ghost."

Technology is a tool. Let's not surrender it to the wrong hands.

\*From *World Vision Magazine*, March, 1966. Used by permission.



## SURVEY IN SEPTEMBER

Another step in the "March to a Million"

### Let's Ask Ourselves Why

The following is a true incident sent to the vacation Bible school director's office. Let us use this to evaluate our own vacation Bible school work. Let us ask ourselves: (1) Are we winning boys and girls to the Lord? (2) Are we winning them to the church? (3) Are we helping them to become useful, contributing Christians channeling their energies through our church?

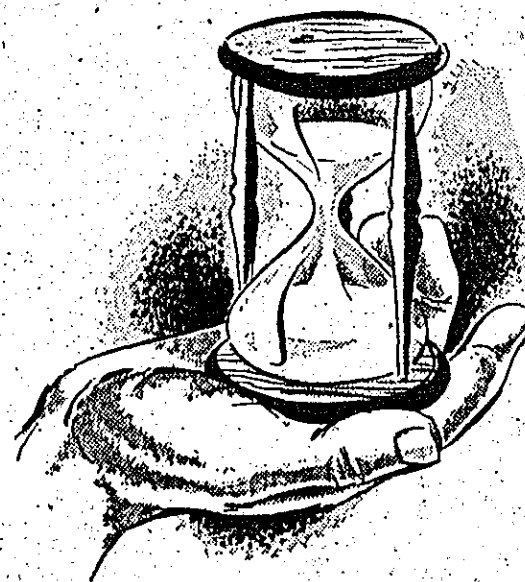
"Larry, a little boy from another denomination, was attending our Nazarene Bible school. During the lesson Larry got under conviction. The alert teacher, watching for the moving of the Spirit, stopped the lesson and gave Larry a chance to pray about his sins. I heard the shouts of victory in the Junior Department when Larry touched Heaven.

"Several years passed by. The other day I turned on my radio to hear a gospel program and whom should I hear preaching but Larry!

"We failed to win Larry to our church, but a soul had been won to God. Vacation Bible school pays off."\*

Let us start now to plan for a 1967 vacation Bible school to meet the needs of boys and girls and to challenge them for the work of the Kingdom through our church.

\*Lillian Williams, V.B.S. director, East Tennessee District.



The  
Hour  
Has Come  
for

## CARAVAN SUNDAY

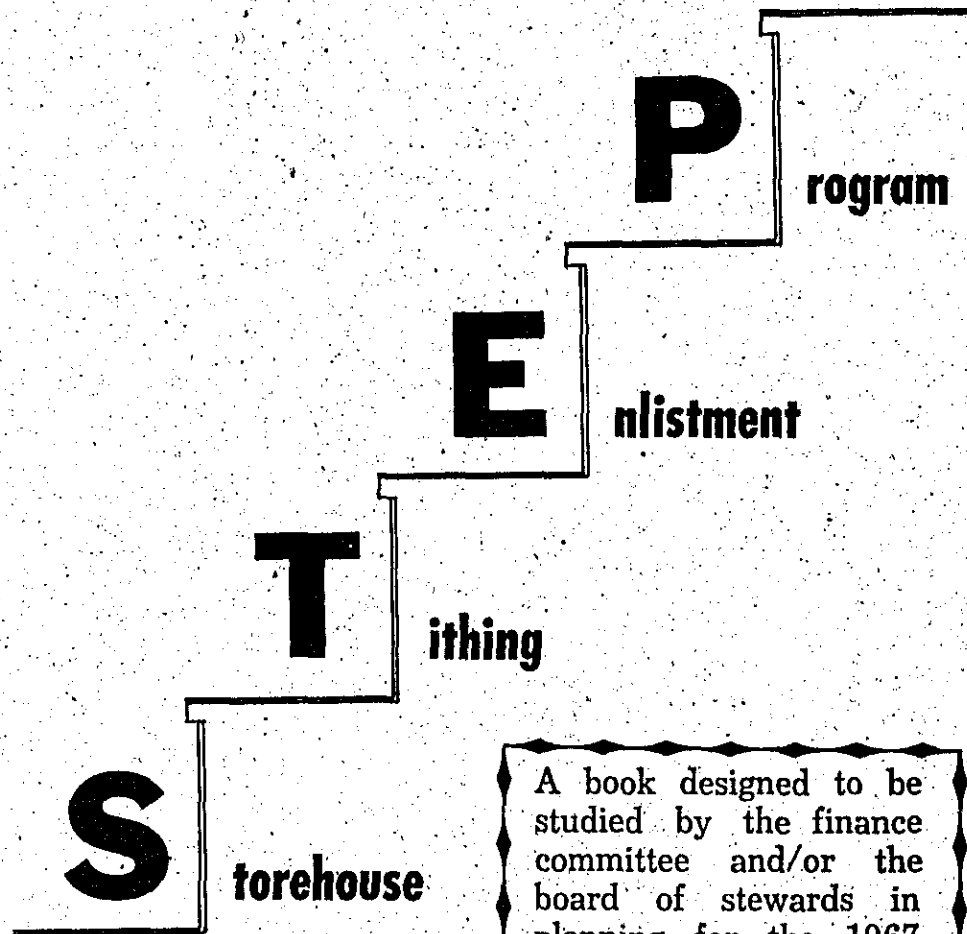
October 9, 1966

**GOAL:** All Caravan families attending Sunday school and church

**MOTTO:** "Honor all Caravaners and Guides"

For further suggestions on ways to promote and plan for CARAVAN SUNDAY write:

The Caravan Office  
6401 The Paseo  
Kansas City, Mo. 64131



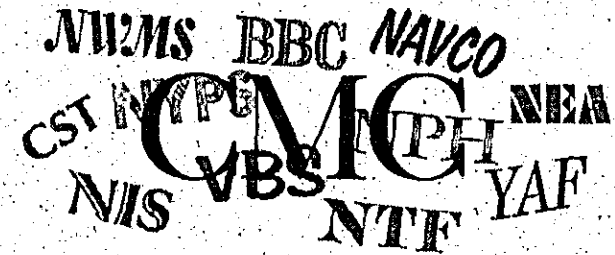
By Fletcher Spruce

A book designed to be studied by the finance committee and/or the board of stewards in planning for the 1967 Stewardship Emphasis. Gives practical guidance in developing a tithing church.

Unit 515.1a, "How to Develop a Tithing Church"

October–November, 1966

## A New Bite in the Alphabet Soup!



Have You Heard of the

## CAMPUS MINISTRIES COMMITTEE?

This study committee representing the Nazarene Young People's Society and the Department of Education was raised by the action of the General Board in January, 1965. It is charged with the responsibility to recommend to the church ways through which we can minister to young people in public universities and colleges.

Since 1960 the church has sponsored the BRESEE FELLOWSHIP, an organization for university young people which is sponsored through the local churches. Several active chapters are now functioning.

BUT as a church we want to be as effective as possible in this, the "greatest mission field in America."

YOU CAN JOIN THE STUDY by providing information on the number of Nazarenes attending a non-Nazarene college from your church, achievements of your Bresee Fellowship, your successful programs and experiments. We welcome your suggestions and statements of your concern.

MEANTIME, WE MUST make the program already inaugurated known and give it every opportunity to produce. Write for information on Bresee Fellowship and plan to make an impact on the campus in your community this fall. Christ IS the answer for young people. Let's get the message through.

Address communications to the  
DEPARTMENT OF EDUCATION  
6401 The Paseo, Kansas City, Missouri 64131

(Unlike the other august organizations whose initials have entered the official Nazarene dictionary as part of the language, C.M.C. "came to pass." As soon as our recommendations have been presented to the General Board, we solemnly promise to commit hara-kiri.)



## SEPTEMBER IS ALABASTER OFFERING MONTH

### THE PAST RECORD

- \$5,400,000 have been received in Alabaster offerings since 1949.
- Alabaster offerings have provided funds for 1,152 buildings and sites around the world.
 

● Churches	483
● Schools	100
● Hospitals	24
● Missionary Homes	134
● Nat'l Workers' Homes	205
● Land	131
● Casa Robles	11
● Miscellaneous Bldgs.	64

### THE PRESENT CHALLENGE

- 190 buildings requested in 1966 were put on the "waiting list."
- \$1,100,000 is needed to provide for these buildings alone.
- Additional requests will be submitted in January, 1967.
- Will urgent building needs on our mission fields be met?
- IT'S IN YOUR HANDS!

## Alabaster—One Way to Say, "Thank You, Lord"

*There came unto him a woman having an alabaster box of very precious ointment, and poured it on his head, as he sat at meat. . . . Wheresoever this gospel shall be preached in the whole world, there shall also this, that this woman hath done; be told for a memorial of her. (Matthew 26:7, 13).*

Alabaster giving is a gift of love. It began as a love gift when the woman of Bethany first broke her alabaster box of precious ointment and poured it on Jesus' head.

All Alabaster money is placed in a separate account to be used for its designated purpose alone—90 percent for buildings on world mission fields and 10 percent for buildings on home-overseas districts.

Alabaster giving is not tithing; it is not the sacrificial giving up of a meal; it is not "mite box" giving; it is not "dues." Alabaster giving is the overflow of hearts filled with gratitude to God for the wonderful Gift of His Son. Because of our love for Him, we take what we could have spent on ourselves and pour it out for our Master—a memorial of love.

Alabaster giving, someone has said, is perfume money. As the woman in the Bible broke her alabaster box of precious ointment and the fragrance filled the house, so we also take our "perfume money" and pour it out for Jesus. It isn't money that we would spend on necessary food or clothing or shelter. Alabaster money is that which we would spend on something that we would like to have for ourselves, but because of our love for Christ we give it to Him.

Sometimes Alabaster money represents new hats, new dresses, new suits; sometimes a trip, a later model car than we really need, or a bigger home. Sometimes it is the methodical saving of all half-dollars, or quarters, or dimes that the donor receives during the year.

Alabaster money has come from the sale of milk and cream from one dedicated cow out of a purebred herd—set aside as a love gift to God for His goodness.

Alabaster giving has been a second tithe, given in gratitude for God-given prosperity. It has been quarters and half-dollars dropped into the box each time God has es-

pecially blessed or has answered prayer. It has been the only nickel of a small child who wanted to give something extra to Jesus. It has been "fairy money" for a child's lost tooth. It has been the substantial check of a grateful businessman who realized that he owed his success to God. It has been the sacrificial gift of a pensioner who went without necessities because he wanted to give an "over and above" gift of love to Christ.

Always, whether great or small, Alabaster giving is a gift of love. Freely we have received—freely we give. A memorial of love to Christ, who loved us so much that He gave himself for us!

These love gifts have been transformed into over 1,000 buildings on every mission field of the Church of the Nazarene; churches, schools, missionary homes, pastors' homes, hospital buildings, dispensaries, and Bible schools have blessed our fields and magnified the love of Christ that constrains His people to give.

We give because we love Christ—that is the secret of Alabaster giving.

Through Alabaster giving the Department of World Missions was able to allocate \$604,500. More than a million dollars for needed buildings could not be supplied. These needs do not represent extravagant requests. The dollars are needed for new churches, pastors' homes, missionary homes, additional buildings at Bible colleges, new clinics, new day schools at newly opened preaching points in isolated areas, and land for churches in new areas.

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**PASTOR,** make sure your church has a part in reaching spiritually needy loved ones around the world:

**1st WEEK: INFORMATION** on the plan. PASTOR, you will soon receive promotional materials for your bulletin board on this October emphasis. If you have not received the materials by September 10, write to the Department of Evangelism and they will be sent to you immediately.



**PASTOR,** send your list of loved ones to the:

**DEPARTMENT OF EVANGELISM**  
6401 The Paseo, Kansas City, Mo. 64131

**2nd WEEK: INAUGURATION** of the plan. You will be supplied with sample materials to collect the names of needy loved ones from those in your church. The names should be sent to the Department of Evangelism. Announce the program in your pulpit, house to house, and by mail.

**3rd WEEK: INTERCESSION** for the plan. Publicly read the proclamation of the Board of General Superintendents. Join with the people at the heart of your church who will be praying for twenty-four hours a day in the chapel of our International Headquarters during the entire week.

**4th WEEK: INGATHERING** of loved ones. Nazarene pastors and laymen will be out calling and inviting. Results of the contacts will be routed, through the Department of Evangelism and on to the sender.

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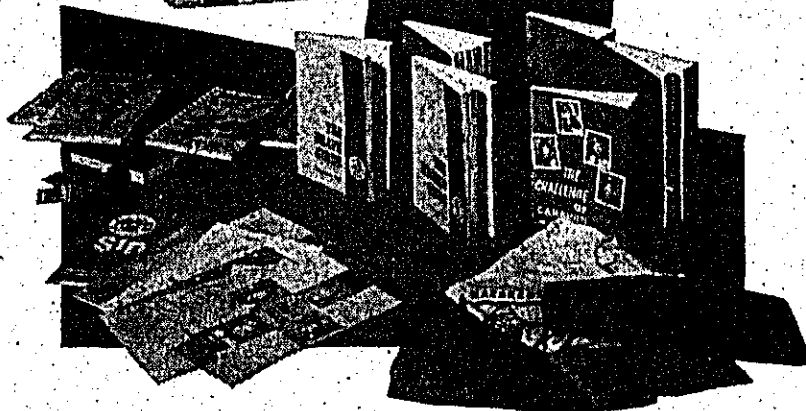
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The Nazarene Preacher

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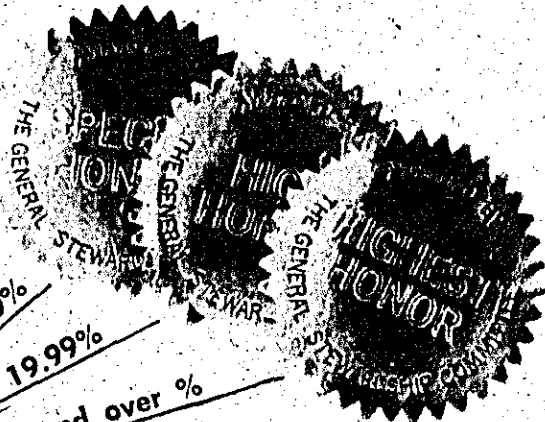
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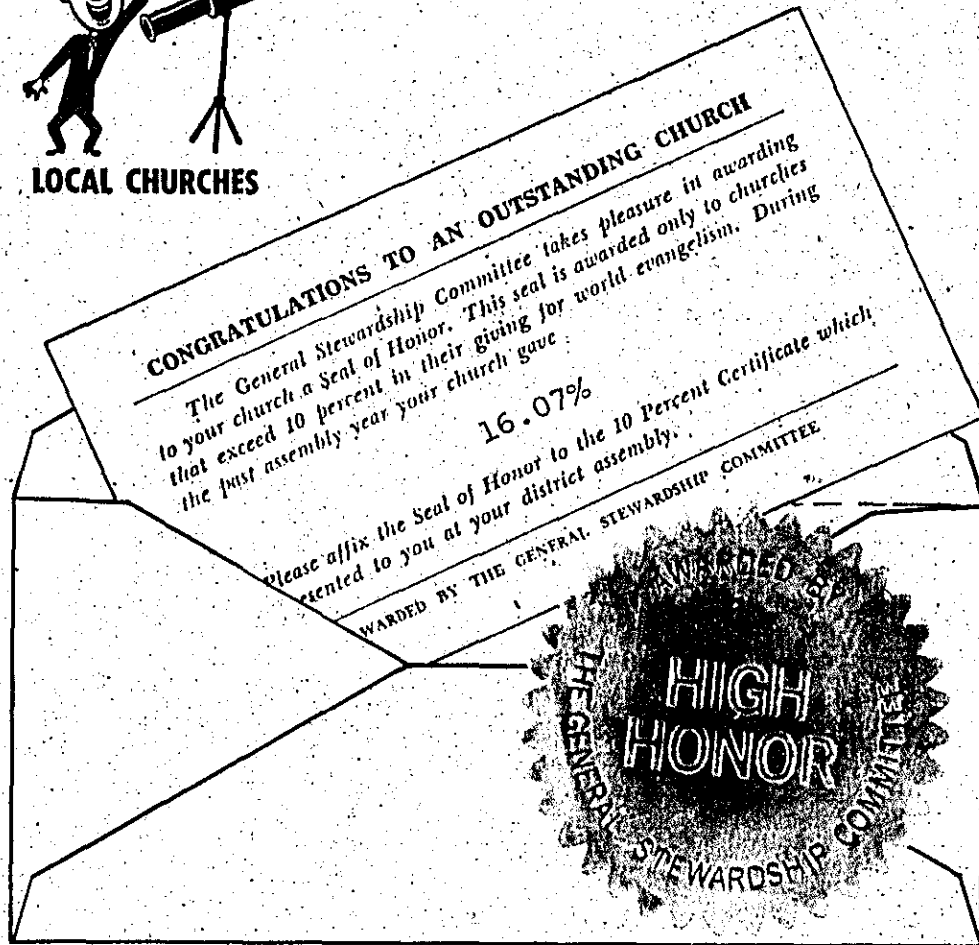
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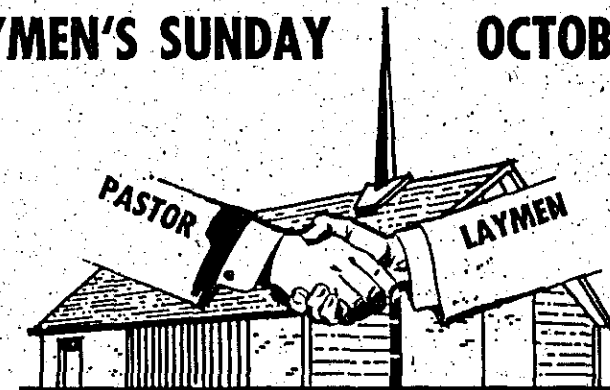


LOCAL CHURCHES



**LAYMEN'S SUNDAY**

**OCTOBER 16**



**It Takes Both for Growth**

**WHY NOT . . .**

- ① ... elect or pay tribute to an outstanding layman or lay couple of the year?
- ② ... or plan a laymen's retreat over Saturday? (It would prove spiritually and physically reviving.)
- ③ ... or plan a laymen's dinner?
- ④ ... or emphasize the laymen's importance in the total church program with a special dedication or Communion service?
- ⑤ ... or plan ahead for testimonies from "lay evangelists"—those who have been successful in witnessing and soul-winning at work or in social contacts?
- ⑥ ... or let laymen share the pulpit in one or both services? (Christ makes no distinction between pastors and laymen when He commands, "Go ye . . .")

# NOW Is the Time to Make Plans for a Fall Rally Day

Careful planning is a prerequisite to success. Allow three months for preparation. Approval should be secured from the church school board or education committee and a committee appointed to develop the plans.

## 1 SELECT A COMMITTEE

Enlist the aid of those who are dedicated, will take time to help, have an interest, and are capable of inspiring cooperation. A person other than the superintendent may serve as chairman if he works in close harmony with the pastor and superintendent.

Assign each committeeman specific responsibilities. Set a completion schedule for each assignment.

Welcome suggestions from every source. Seek the guidance and ideas of teachers and officers.

## 2 SET A GOAL

Set goals that stretch the faith. Make them clear, fair, and realistic. Select a total attendance goal; then ask departments and classes to set their goals. These should equal the total goal. Seek for spiritual results as well as numerical growth.

## 3 SHAPE THE PLANS

Select a theme that is short and interesting. It should have spiritual significance and challenge the imagination.

Organize prayer groups. Urge earnest prayer for definite spiritual results to be experienced on rally day.

Arrange any rules necessary and put them in print. Establish how points are secured, who keeps the record, and when the tally is made. Determine the awards.

Give a thorough briefing to all involved at a worker's conference or a rally day kickoff dinner.

Determine the budget allotted and get the most possible out of the allocation.

Develop a prospect list for each class. Organize each class for the rally day effort.

Follow this procedure for planning: (1) Set Goals, (2) Organize the work, (3) Make a time schedule, (4) Assign the jobs, and (5) Follow through.

## 4 SUSTAIN THE INTEREST

Keep spiritual objectives prominent. Prepare colorful announcements and advertising. Stimulate suspense and anticipation.

Make committee meetings short and important. Show awards and prizes.

Inform all of weekly progress.

Strengthen weak spots and keep checking.

Keep the work load divided.

Show appreciation for work done.

## The Church and Press

THE MAIN ADDRESS at the last national convention of the Religious Newswriters association in Boston was something like being in church. The nation's top 100 religion writers heard some things they were hoping to hear—and some things that came as a surprise.

The speaker, a national figure, spiritual leader of a church segment of 1,800,000 persons, spoke on the challenge to the religious news writers in our day.

### A Vast Opportunity

He said that religious news writers to an increasing degree will be writing for readers who know more about religion and who will wish "to be informed in some depth concerning the role of religion in modern life.

"Whatever else can be said, we know that religion today is news in a way in which it has never been before. This is a challenge for the churches and a challenge for the news media.

"Church news in the past for the most part has been confined in American newspapers to the church page and this is most often a rather dreary presentation of minor happenings."

### To Relate the Gospel

"But the church now meets the world, not just in the sanctuary and in the pulpit, but everywhere there is a human problem which affects the believer as a man. This relevance must be brought home to the public as a whole, and this concern must be visible in the news when it is published."

The church leader declared that to do all the things that are required in our day, a reporter-writer must him-

self know a good deal about the religion he describes, "and he must have available to him those who can interpret the denomination's efforts in each concrete situation."

While no one should expect the reporter to be a theologian, the speaker declared that the writer must be informed about the scholarly achievements in that field; he should be aware of the place of worship in religion; and he should know the language of the clergy and something of their life and ways.

He declared: "The religious news reporter should be given the same chance to be an expert in his field that the science, medicine and education reporters are in their areas of endeavor."

Then there was this bombshell:

"This usually means that the man or woman should be selected early for the work, have an interest in it, and develop a competence by training and experience.

"It is not too much to suppose that the time is coming when we will expect the religious news reporter to have attended, for some time at least, a school of theology or divinity or religion; that he is, in simple terms, an expert at home in his work."

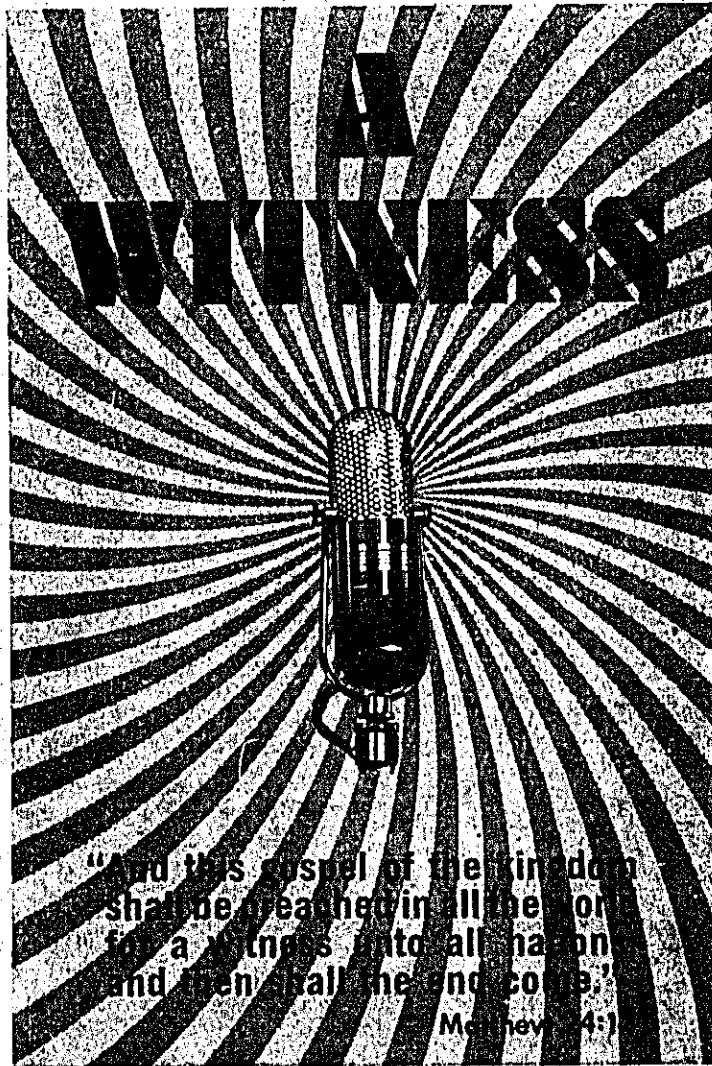
### Closing Is a Salute

He closed as follows:

"I salute all of you who have borne the burdens of the day when the religious news was relegated to the back pages, the last news to get in and the first to be dropped out. That day is gone for good. Let us shed no tears for its passing. Let us press forward together so that the voice of God can be heard as never before among the children of men!"

O. JOE OLSEN

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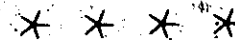
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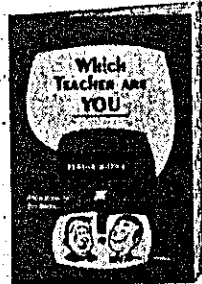
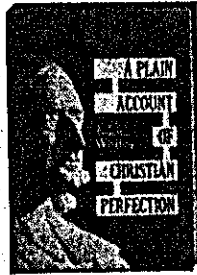
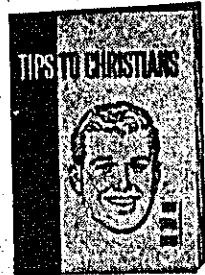
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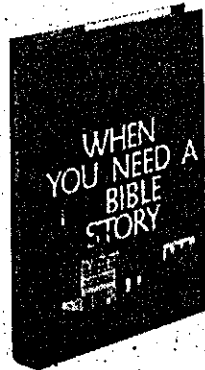




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The Nazarene Preacher

## The Cost and Compensation of Discipleship

(Continued from page 16)

### 2. THE CROSS MUST NOW BECOME THE RULING FACTOR IN OUR LIVES.

*And whosoever doth not bear his cross, and come after me, cannot be my disciple (v. 27).*

Just how deeply the spiritual significance of these words would be understood by His hearers we cannot know. This we do know, they would have no difficulty whatsoever in comprehending their forcefulness. They were all too familiar with the tragic processions which they suggested. Condemned men carrying their crosses on their way to the place of execution were to them an ordinary sight. Possibly some such company was just then within their view. That, our Lord was saying, is the way that one day I must tread, and that literal cross will have an even deeper suggestiveness. Every would-be disciple of mine must accept the cross principle and abandon himself to it. He must set himself to live the crucified life.

### 3. OUR CONSECRATION MUST INCLUDE ALL THAT WE HAVE.

*So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple (v. 33).*

That word "forsaketh," like the other word "hate," may require some elucidation. There can be no question that the word used is both strong and expressive, and lends itself to numerous translations. Among them are to be found the following: *renounceth, say adieu to, detach himself from, surrender claim to, give up, say good-bye to, bid farewell, part with, take leave of.*

All this, surely, is strong and demanding and is much easier to sing about than to do. Our numerous hymns of consecration are beautiful and full of spiritual appeal. Who among us has not sung them again and again, as with raised hand and tearful eye we have declared our all to be upon the altar and have called for the consuming fire. The sentiment of the meeting is thrilling, but its product, if we are really sincere in our committal, may be fraught with something akin to the proverbial blood, sweat, and tears.

Here then is something which calls for more than song, sometimes expressing itself in agony, but never without sustaining grace and corresponding blessing. True consecration in its fullest outworking is a

pathway of death to everything but God, always by the way of the Cross.

Let it be understood, however, that this "forsaking of all" is not intended to mean a "squandering of all." It is not necessarily a "parting with all," in the sense of indiscriminately giving it away. It is rather a transfer of ownership, of both person and possessions, now to live no longer as master but as servant, not as owner but as tenant and steward, in all things subject to divine direction as one who must give strict account. Dying to self-made plans and to personal ambitions, the supreme concern is to be the glory of God (Prov. 3:4-5; Rom. 12:1-2).

### THE COMMITMENT SEEN

The second Scripture portion with which we commenced our study has made it abundantly clear that this consecrated life is really meant to be lived. Lest it should be argued that such an experience is meant only as an ideal toward which we may approximate, but which we may never expect to attain, God has seen to it that we should have on record the story of this man who not only faced the demands, but took them seriously and went through triumphantly. Listen to him as he tells his own story:

*But what things were gain to me, those I counted loss for Christ (Phil. 3:7).*

That is not poetic sentiment. It is hard fact. There were things in this man's life which were of vital importance to him, as the earlier verses of the chapter will show. His background was not that of the reprobate but of the aristocrat and the scholar. As to morality, religious principles had dominated his life. The moment came however when a comparative evaluation had to be made. Which was the more important to him, the gains of his background and his own human efforts, or the reproach he would suffer for Christ?

"I counted." It was no blind rush into something uncertain or unknown. I weighed the matter thoroughly. I made a survey of all that I had prized the most. Then without regard to their earthly values, I wrote off as total loss all that would in any way become competitive with the wealth of blessing I had discovered in Christ.

"I counted" back there at the start, and I am counting still. "Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord." The first count was in the past and is now a memory, but what was started then has

September, 1966

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been continued through the years. I am still counting, for that old-time consecration holds today.

"I counted" . . . and still "I count," but that is not all. The test of true consecration is the attitude maintained when the counting begins to take effect. The loss that I counted soon began to be realized in actual experience as the Lord commenced to collect on my consecration, so that now it is not only counted but actually suffered. For Christ's sake I have suffered the loss of all things, and they are to me as the merest refuse, since my chief concern is my relationship to Christ. Concerning all this I have no complaints; my one desire is to know Him better. I am reaching out after more of himself. I am fully satisfied with Christ.

It is interesting also to take account as to the climax to which all this counting led. Writing from the prison house, with the callous executioner not far away, he pens his farewell word:

*For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them that love his appearing (II Tim. 4:6-8).*

Here is a divinely displayed sample of a life wholly dedicated to Christ and His cause, manifesting the cost and compensation of yieldedness to Him.

#### THE COUNSEL GIVEN

Going back to our Lord's teaching in the earlier passage as it concerns this wholly yielded life, it will be noted how very differently He handles the approach from much that we hear today. There is an entire absence of persuasion, and certainly no attempt to glamorize the experience with the thought of "living on the mountain underneath a cloudless sky." Whoever answers the call to discipleship as interpreted by our Lord himself will walk with eyes wide open into a life of disciplined spirituality which has its personal cost.

#### 1. HERE IS A CALL TO THOUGHTFUL CONSIDERATION.

Two situations are suggested by way of illustration: the man who is intending to build and the king who contemplates going to battle. Both of these men have their respective dangers and their distinctive dif-

ficulties. Their most serious mistake however would not be their hesitancy to commit themselves but rather their hasty commitment without careful thought.

The builder is seen as finding it necessary to estimate the cost of his venture, not only in its beginnings but as the work proceeds, lest it should be that, having started to build, he finds he is unable to finish. We are reminded here of a present-day situation of this very kind. During a Canadian tour we were taken by a friend to an attractive hillside where the foundations and some walls of what had evidently been intended to become a luxurious home lay overgrown with grasses and weeds. "This place is known," said my friend, "as the Englishman's Folly." He came over with confidence and cash and started to build, but it began to cost a lot more than he had anticipated—in both cash and confidence—and one day he disappeared, leaving behind him this monument to a thoughtless beginning.

The embattled king is seen as weighing the facts as he sees them and calmly making his decision accordingly, refusing to rush headlong into something which when the conflict thickens may take him by surprise. Therefore, says the Lord to His would-be follower: "First, sit down and count the cost."

There is something very deliberate here. It should ever be remembered that only the human side is here being stressed, and that with it is promised abundance of grace so that we may reign in life through our relationship with Christ Jesus, yet without the conflict is there in which we are called to stand, and to withstand (Rom. 5:20-21; Eph. 6:10-20). God's abounding grace is always at hand for the faithful soul, but never as a substitute for our backbone. The life of consecration will be costly to the end. It was meant to be so. It is only the way of the Cross that leads home.

#### 2. HERE IS A COMMAND TO DEFINITE DECISION.

This sitting down and counting calls for thoughtful consideration up to a point, but only for so long. The moment comes when God demands a decided issue—either for or against. He is patient and long-suffering toward the honest, struggling soul, but will not tolerate the stubborn and insincere, whoever they may be.

It should be remembered that we owe it to the Lord to give Him our best, acknowledging with the veteran missionary, C. T. Studd: "If Jesus Christ is God, and died for me, nothing is too much for me to do for Him."

## Gleanings from the Greek New Testament

By Ralph Earle\*

Phil. 3:1-11

### "Grievous" or "Irksome"?

PAUL SAYS that to repeat what he has already written is not "grievous" (v. 1). The Greek word is *okneros*. Its basic meaning is "shrinking, hesitating, timid." It is translated "slothful" in Matt. 25:26 and Rom. 12:11. Here it means "troublesome" or "irksome" (ASV, RSV).

### "Safe" or "Safeguard"?

"Safe" is the literal meaning of *asphales*, which inherently means "not in danger of being tripped up," and so "certain, secure, safe."<sup>3</sup> The thought of the passage is better indicated, however, by rendering the phrase "your safety" (Charles B. Williams) or "a safeguard for you" (NEB, NASB).

### "Dog"

The Greek word is not *kynarion*, which means "little dog" or "pet dog" and might be rendered "doggie" (Matt. 15:26-27; Mark 7:27-28). Rather it is *kyon*, a term used for the scavenger dogs and which Phillips here translates "curs." This was the term of reproach and contempt which the Jews commonly used for the Gentiles. But Paul here turns the tables and applies it to the Judaizers themselves. They were the ones who were actually barking and biting.

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

### "Concision" or "Mutilation"?

The Greek word is *katatome* (pronounced *katatomay'*). It is found only here in the New Testament. In the Septuagint the corresponding verb is used for mutilations of the body practiced in heathen religions but forbidden to the Israelites (Lev. 21:5). What Paul is saying here is that the Jews have lost the sacredness of circumcision as a sign of God's covenant with Abraham (Gen. 17:10). What they are actually doing is just mutilating the body, as the heathen did. So the apostle refers to them as "the mutilation faction" (Berkeley).

### "Circumcision"

The Greek word *peritome* (*peritomay'*) literally means "a cutting around." That exactly represents the physical operation. The English word "circumcision" comes from the Latin and means the same thing. Paul is emphasizing here that the true circumcision is that of the heart, not the body.

### "Rejoice" or "Glory"?

It might be assumed that "rejoice" in verse 3 is the same as rejoice in verse 1. But such is not the case. In the first verse it is *chaïro*, which most versions render as "rejoice." But here it is *kauchaomai*, which means "boast" or "glory." Most modern translations correctly render it "glory."

### "Trust" or "Confidence"?

The word "confidence" occurs in the last part of verse 3 and the first part of verse 4. In the latter part of verse 4, "hath whereof he might trust" is the same verb in the Greek as "have confidence" in the two previous cases. It would seem more consistent to translate it the same way, "have confidence," in all three places, as is done in the ASV (1901) and most translations since. Just because a new translation was made in the twentieth century does not mean that it is wicked!

### "Stock" or "Nation"?

The Greek word is *genos* (v. 5). Used rather widely in the New Testament, it is translated ten different ways in the KJV.

It comes from the verb meaning "become," the root stem of which is *gen*. So it signifies "family . . . offspring . . . race, nation"<sup>4</sup> Arndt and Gingrich give the following meanings: "1. descendants of a common ancestor . . . 2. family relatives . . . 3. nation, people."<sup>5</sup> The best translation here is "people" (RSV) or "nation" (NASB).

### "Excellency" or "Surpassing Value"?

The Greek word (v. 8) is *hyperechon*. It is a participial form of the verb *hyperecho*, which means "to rise above, overtop," and so metaphorically "to be superior, excel, surpass." Here it means "the surpassing worth."<sup>6</sup> Arndt and Gingrich suggest "the surpassing greatness."<sup>7</sup> The best translation is probably "the surpassing worth" (RSV) or "the surpassing value" (NASB).

### Gnosis

This is the Greek word translated "knowledge" (v. 8). It literally means "a seeking to know, inquiry, investigation," but in the New Testament is used especially for "the knowledge of spiritual truth."<sup>8</sup> Arndt and Gingrich would translate the phrase here "personal acquaintance with Christ Jesus."<sup>9</sup>

Since the Gnostics claimed a special, superior *gnosis* which others did not possess, it may well be that Paul is here countering their ideas. He asserts that the supreme *gnosis* is "the knowledge of Christ Jesus."

### "Dung" or "Refuse"?

The Greek term is *skybala*, found only here in the NT. Abbott-Smith gives its meaning as "refuse, especially dung."<sup>10</sup> Arndt and Gingrich give "refuse, rubbish, leavings, dirt, dung."<sup>11</sup> The choice seems to lie between "refuse" (ASV, RSV, Moffatt) and "rubbish" (Goodspeed, NASB). "Garbage" (NEB) seems a little far out. Paul is using the strongest term he could get hold of to show how little he valued everything else in life in comparison with possessing Christ.

<sup>4</sup>Abbott-Smith, *Lexicon*, p. 314.

<sup>5</sup>Arndt and Gingrich, *Lexicon*, p. 565.

<sup>6</sup>Abbott-Smith, *op. cit.*, p. 66.

<sup>7</sup>*Ibid.*, p. 91.

<sup>8</sup>*Op. cit.*, p. 155.

<sup>9</sup>Abbott-Smith, *op. cit.*, p. 458.

<sup>10</sup>*Op. cit.*, p. 848.

<sup>11</sup>Abbott-Smith, *op. cit.*, p. 94.

<sup>12</sup>*Op. cit.*, p. 163.

<sup>13</sup>*Op. cit.*, p. 410.

<sup>14</sup>*Op. cit.*, p. 765.

He who waits until the time is ripe often waits until it is rotten.  
If we do not give a certain sound as the trumpet of the Lord  
we will become known as second-hand windbags.

—Charles Spurgeon

# Queen of the parsonage.....

MRS. B. EDGAR JOHNSON

## Enrolled for "Higher Education"

SEPTEMBER—BACK TO SCHOOL! For some this may mean you have just left your heart in the kindergarten room where you "abandoned" a somewhat bewildered youngster to his first school experience. For others, like myself, the first fledgling has just left the home nest to attend college hundreds of miles distant, and there is a painful emptiness in the home and in the heart. Even to those whose children have been "long gone," September spells "back to school" as everywhere one sees freshly scrubbed children trudging along with bright lunch pails and new notebooks.

Here in the seminary, where I type today, young ministerial students, carrying new briefcases, are busily engaged in registration. (I was greatly amused to overhear two new students, apparently former classmates in one of our colleges, greet each other warmly, and one inquire eagerly, "Whose basement are you staying in?")

Perhaps you can recall your first matriculation at one of our colleges or other institution of learning. A counselor was assigned to advise you in making your schedule. You discovered that it wasn't quite the same as going along a cafeteria line and selecting just the "goodies" that most appealed to you. There were those "required" courses that must be taken along with the electives. Then that all-important question that seemed so significant in deter-

mining your courses—"What is your major?"

The human mind is a marvelous thing—capable of such enormous expansion. The healthy mind should never be done with learning. Even when academic education is over, there should always be the reaching out for new experiences, inquiring, investigating, reading, listening.

The soul must be educated too. The soul, fashioned in God's image, is capable of expanding dimensions and spiritual development even as the mind. The healthy soul has an insatiable thirst for learning—"As the hart panteth after the water brooks, so panteth my soul after thee, O God." Someone has put it this way:

*The world stands out on either side  
No wider than the heart is wide;  
Above the world is stretched the sky,  
No higher than the soul is high.*

*The heart can push the sea and land  
Farther away on either hand;  
The soul can split the sky in two,  
And let the face of God shine through.*

Spiritual development starts on the kindergarten level and may come up through many primary grades. Much early instruction comes from parents, teachers, pastors, and godly friends. But there is a "higher education" for the

soul. You may have been denied academic degrees, yet you may have all the advantages of the heavenly universities.

"Go on to perfection," we are admonished. "Higher education" is possible really only after we have the indwelling Holy Spirit, resulting in a cleansed heart, purified from the carnal self and empowered for His service. But this wonderful experience is not a diploma! It really means you have just passed your college entrance exams and are accepted for God's university for the soul.

We hear much about the tragedy of the school dropout these days, but spiritual dropouts are sadder yet. Too many have stopped right where they should be starting—mistaking heart purity for maturity. The soul remains unlearned, the spiritual mind atrophies, and the Kingdom suffers.

God has assigned the Holy Spirit to be our Counselor—"He will guide you into all truth." He knows our aptitudes, our temperaments; our spiritual I.Q.'s, and will direct accordingly—"Thou art acquainted with all my ways."

Again that significant question, "What is your major?" As "freshmen" we may not be able to define this perfectly, but our surrender is as complete as our light and we can say, "For me to live is Christ." As new days shed new light, we learn new areas of surrender until we gladly abandon all right to ourselves and declare boldly, "It is no longer I but Christ." "He must increase, but I must decrease."

There is so much we wish to learn—and quickly. How fortunate to have an Advisor who knows that we can't register for the course in "Advanced Intercession" that Sister Saint is taking when we haven't even had "Introduction to Love" yet! We look with anticipation at the senior curriculum. "All freshmen are required to take this," our Counselor suggests, as He points out some basic study.

"Now choose an elective," He invites, and we choose a course in "Beginning

Patience." But we recoil somewhat when we note the name of the instructor—Tribulation. "Tribulation worketh (teacheth) patience," He assures us.

Another semester we desire to develop sympathy and we are assigned to the finest teacher—Sorrow. "Teach me to pray," we beg, and we begin on a long series of courses on how to "clear the channel," pray in His will, ask in His name, believe with our hearts, and wait with patience.

We soon discover that all our learning is beamed toward complete Christlikeness—the ultimate in Christian perfection. As we seek to advance in love, an enemy to our love is assigned as "laboratory" work. "For if ye love them which love you, what thank have ye? For sinners also love those that love them." Homework is heavy, research long; nights of prayer are needful. But once you have experienced divine love enlarging in your soul, there is no quelling the quest for more—and more.

All lessons come easier after our course in "Practicing the Presence."

The Apostle Paul was a great student. He alludes to some of his courses occasionally—"I have learned, in whatsoever state I am, therewith to be content." He also learned "how to be abased and . . . how to abound"; he was "instructed both to be full . . . and to suffer need." (He didn't take these courses under Gamaliel either!)

What new thing have you learned under the tutelage of the Holy Spirit this summer? What degree are you working toward right now? Or are you a "dropout"? Is your soul stagnant, your fountain of blessing dried up, your influence ebbing?

It's September—back-to-school month! Register today! Are you suffering poor health, some nagging trial, bitter disappointment, a broken heart? Relinquish your struggle, get quiet before God, accept it as His will, and react in love. Ask the Holy Spirit to teach you what you need to learn in this experience, and when you have learned it, to deliver you.

# SERMONIC STUDIES

TOWARDS BETTER PREACHING

## The Blessedness of the Pure in Heart

By W. E. McCumber\*

SCRIPTURE LESSON: Matthew 5:1-16, RSV

TEXT: "Blessed are the pure in heart, for they shall see God" (v. 8).

The opening words of this discourse identify the addressee—"His disciples came to him . . . he . . . taught them . . ." (5:1-2); Purity of heart will be found only by men already related to Jesus Christ. Discipleship is the sphere within which holiness is possible.

The closing words of the discourse extol the authority of the Speaker—"he taught them as one who had authority, and not as their scribes" (7:29). The scribes were the doctrine-makers among the Jews. Purity of heart is not a doctrine devised by the church's theologians. The authority of Christ makes holiness mandatory.

To the disciples, then, to those under His authority, Jesus sets forth the glorious possibility of a pure heart. If we follow Him, He leads to holiness. If we repudiate holiness, we have rejected His lordship. If you are His disciple, He speaks to you in the text!

I. The blessedness of a pure heart is the blessedness of a present fact. "Blessed are the pure in heart."

That men may here and now have this blessing is clearly shown by the context. Certainly men are now "poor in spirit," "meek," "merciful," "peacemakers," and "persecuted." They are now "salt of the earth" and "light of the world." We may be sure, by every logic and axiom of interpretation, that Jesus speaks, not of a post-resurrection experience, but of a present spiritual condition, when He says, "Blessed are the pure in heart."

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But what does heart purity mean? The Greek word (*katharoi*) has the meaning of clean, and this in the sense of having been cleansed, for by nature men are not pure in heart. "Out of the heart of man, come evil thoughts, fornication, theft, murder, adultery, coveting, wickedness, deceit, licentiousness, an evil eye, slander, pride, foolishness" (Mark 7:21-22). That is our Lord's description of fallen man's natural heart condition. A clean heart must refer to the blessed result of a cleansing from inward evil. It is a state of grace, not of nature.

But it is a state, not merely a status; a condition, not merely a position. The heart is not simply reckoned clean. It is actually made clean! The verb form of this same Greek word is used in 8:3 to describe the cleansing of a leper (*katharisthēi, ekatharisthe*) by the command of the Lord. He was not only pronounced clean; he was made clean. The pollution of the blood and the corruption of the flesh were instantly healed. This is Mathew's own illustrative commentary on the meaning of purify and pure!

To place the text again in context, purity of heart means not only abstinence from murder, but the absence of selfish, causeless anger (vv. 21-22); not only abstinence from adultery, but absence of carnal lust (vv. 27-30); not only abstinence from revenge, but the absence of malice, and the practice of charity (vv. 38-41); not only abstinence from hating, but the practice of love even to one's enemies (vv. 43-48).

Heart purity is inward cleansing and its resultant cleanness by the grace of God! This, Jesus says, can be our actual, personal, present-tense experience. Blessed fact indeed!

II. The blessedness of a pure heart is the blessedness of a future hope. "They shall see God."

"See" cannot have physical connotations here, for God is Spirit and, therefore, "no man hath seen God at any time." The word is a Hebraism (Adam Clarke) that carries the sense of enjoy, as in John 3:3, "Except



a man be born again, he cannot see the kingdom of God." To see the Kingdom is to be fitted for life within the Kingdom. To see God is to be fitted for and to find pleasure in His immediate presence.

True, we shall see Christ. We shall actually gaze upon His risen, glorified form and face, and the vision will transform us into His perfect likeness—"We shall be like him, for we shall see him as he is" (I John 3:2). In this sense we shall see God. But still the central meaning is to enjoy Him. For many beheld Christ in His flesh and were miserable and wretched before His gaze. For they were evil, wrongly related to Him, and utterly alien in spirit to Him. To see Him in the full, happy sense of the term demands moral correspondence to Him.

Thus purity of heart is requisite to seeing God. It is "holiness, without which no man shall see the Lord" (Heb. 12:14). Heaven would be hell to the man with an impure heart. He would be more at ease in company with the devil than with the Lord. Heaven is not merely a place; it is a state, a state of perfect enjoyment because the heart of man is harmonized with the nature of God!

Of course, in man purity is relative, derived, finite; and in God it is absolute, original, and infinite. But qualitatively it is the same, as the drop partakes of the ocean, as the beam partakes of the sun, as the atom partakes of the universe. Qualitatively it is the same, for it is God indwelling the heart by His Spirit that is our only purity! The promise is, we shall be with Him who now is in us. Blessed hope indeed!

The disciple would be as his Lord. The child wishes to be like his parent. Therefore the cry of the true Christian, in the face of the radiant possibility and promise of this text, is, "Create in me a clean heart, O God." And the reply of our God, graven in His Word, is "I will; be thou clean."

### The Witness of the Church

SCRIPTURE LESSON: Acts 1:1-12, RSV  
TEXT: Verses 8-11

The Church of Jesus Christ is a witnessing community. Its purpose in the world lies beyond itself. It is called to witness unto Christ, to make Him known to all who know Him not. The text sets this mission before the disciples of Christ, and

answers three vital questions about that mission.

I. The text answers the question, *How?*—the question of *power*.

The Church confronts the world—the world that has crucified Christ, the world that has defied God—and is challenged to witness to this world.

The hostility of the world is augmented by the frailty of the Church. Ordinary men are these—fishermen and tax collectors, e.g.—and they showed their weakness in their recent flight from the Cross—"They all forsook him, and fled."

How can such a Church witness to such a world? The answer is the Holy Spirit. "You shall receive power when the Holy Spirit has come upon you" (v. 8).

This "power" is received but not possessed. For this power is not separable from the Spirit. The power is the Spirit in His indwelling. Witnessing does not call for great personalities, but for ordinary men filled with the Spirit, who is "power."

This power is inseparable, also, from the Saviour's purpose. Power is used or forfeited. The Spirit possesses and uses the church willing to witness. He abandons the church willing to keep a discreet silence. If we do not address ourselves to God's work, we have neither need for, nor promise of, God's power. But if we face willingly the challenge to witness, asking, *How?*—God's answer is the Holy Spirit.

II. The text answers the question, *How far?*—the question of *perimeters*.

"They asked him, Lord, will you at this time restore the kingdom to Israel?" (v. 6) They were patriotic Jews with a nationalistic concern. Lord, what are Your plans now for Israel? But His reply swept their vision and faith and loyalty beyond this narrow boundary. He met their question about one nation with an answer about the world. "You shall be my witnesses . . . to the end of the earth" (v. 8). His heart embraced the world.

The purpose for Israel is caught up in a larger question—the purpose of God for the world. The world must hear of Christ. The Church must penetrate every geographical, political, social, and racial boundary. The Resurrection was a cosmic event. The gospel is a global message. God's love is universal.

How far? To all the earth! Until then we cannot cease from giving and going. We cannot be a southern church, or an Ameri-

can church, or a Caucasian church. We must be international, interracial, intercultural, or we shall lose step with Jesus Christ, lose the power of the Holy Spirit. If we raise the question, *How far do we go as witnesses?* the text answers with the dimensions of Calvary love—"to the end of the earth."

III. The text answers the question, *How long?*—the question of *persistence*.

"He was lifted up, and a cloud took him out of their sight. And while they were gazing into heaven as he went," God's messengers said to them, "This Jesus, who was taken up from you into heaven, will come in the same way as you saw him go into heaven" (vv. 9-11). How long does the Church live under the bonds of its commission to witness? Until Christ returns!

He "will come in the same way as you saw him go." Every attempt to spiritualize the promise shatters on these words. He shall come again visibly, personally, corporeally. The Second Advent does not occur at Pentecost, at the sinner's conversion, or at the believer's death. Christ comes in each of these events, but these do not fulfill the promise of His return at the end of the age.

Until He comes, the Church has no release from its witnessing mission to all the earth. Until He comes, we must not ask for an easier and cheaper way. Let it be our joy to pour our time, money, prayer, and our very selves into this glorious task of making Jesus known.

"They returned to Jerusalem." Our Jerusalem is here and now where we live in the world. The power is given here. The task begins here. Nothing happens beyond until something happens here. Let us tarry and pray, believe and obey, receive and go! It all starts here and now.

W. E. McCUMBER

### Christ and Human Need

SCRIPTURE LESSON: John 6:1-14, 47-51, 66-69  
TEXT: Verses 11-12

This whole incident is a "sign" of the deity of Jesus. He is Lord of nature, who annually multiplies grain and fish in the fields and streams of earth. He is Lord of grace, nourishing human souls upon His atoning sacrifice, giving them eternal life.

This miracle places Christ in relation to human need, for human need is never more

quickly or urgently shown than by want of bread.

I. Jesus is sensitive to human need; His is a heart of love.

The disciples wanted to send this crowd away (Luke 9:12). Their purse was inadequate for all, so they would save it for themselves. That is human, that is logical. But Christ, with compassion for the hungry, said, "Give ye them to eat" (Luke 9:13).

This is a revelation of the divine attitude. God is not an aloof, indifferent spectator of our world's suffering. He loves, loves to the point of Calvary's self-giving (3:16).

But Christ is more sensitive to human need than are humans in need. He knows that "man shall not live by bread alone." He interprets the physical miracle as a symbol of His sacrificial interest in supplying the soul's need, "the bread of life" (vv. 47-51).

He understands your need of deliverance from spiritual hunger and death. He wills to be your Saviour!

II. Jesus is adequate for human need; His are hands of power.

He multiplied the bread and fish until all "were filled." And there were baskets of fragments remaining!

Between "not sufficient" and "filled" is the statement, "Jesus took the loaves." Christ is the link between hunger and satisfaction!

And the "broken bread" of His body, offered for our sins at the Cross, is adequate to save and satisfy, nourishing to the full every longing of the soul for God's life, peace, and forgiveness. "I am the living bread which came down from heaven; if any man eat of this bread, he shall live for ever."

When Christ wrought the miracle of multiplied loaves and fishes, the crowd called Him "that prophet." They meant the One of whom Moses spake in Deut. 18:15-19; the word of that Prophet, if rejected, would spell the death and doom of souls.

And many of the crowd who accepted Christ's bread rejected His word (v. 66)! When He challenged the disciples, Peter said, "Lord, to whom shall we go? thou hast the words of eternal life. And we believe . . . that thou art that Christ, the Son of the living God" (vv. 67-69).

That is the issue before us—come to Him, believe His words, and live, or turn from Him in unbelief and die!

W. E. McCUMBER



## Sermon Skeletons

Be Prepared  
Matt. 25:1-13

- I. Professions Confuse
- II. Preparation Counts
- III. Procrastination Costs

The Devil's Playhouse

Jas. 1:8 and 4:8

- I. The Condition of Double-mindedness (Jas. 1:8)
- II. The Case of Double-mindedness (Prov. 23:7)
- III. The Cure for Double-mindedness (Jas. 4:8)

(adapted from Paul Rees)

Formula for Victory

Rom. 12:12

- I. Radiance of Perspective
- II. Patience Under Pressure
- III. Continuance in Prayer

MERV CHAPLIN  
Indianola, Iowa

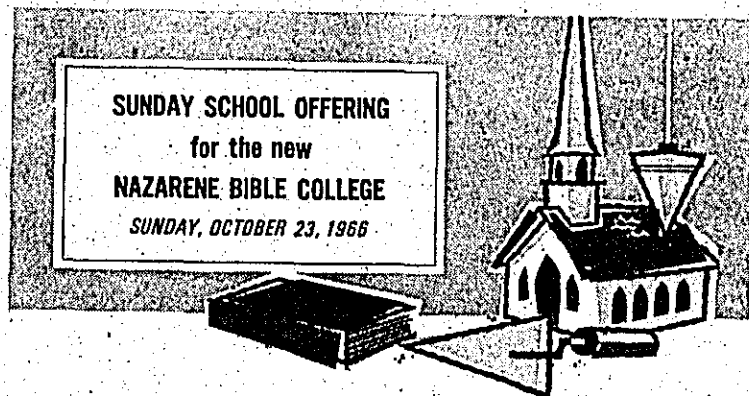
## Hymn of the month

### Am I a Soldier of the Cross?

(Praise and Worship hymnal, No. 408)

This hymn of Christian activity and courage was written by Isaac Watts, one of the earliest writers of hymns as we know them today. Born in Southampton, England, in 1674, he early felt that the custom of chanting psalms in the church services belonged to ancient Hebrew times and did not express the ideas of a New Testament church. He was encouraged by his father, a deacon in the Congregational church, to write his first hymn. Although he was recognized as a scholar, minister, and writer of many books, he is best known for his many hymns still in use in all denominations.

The hymn tune, "Arlington," was taken from the minuet in the Overture to Dr. Arne's *Artaxerxes*, an opera. Thomas Augustus Arne, 1710-78, was an English composer who went against the plans of his father that he become a lawyer, to give all his time to the study of music.



## IDEAS THAT WORK

### A Revival Letter That Brought Results

DEAR EDITOR:

The enclosed letter is one my wife sent out during a recent revival campaign. We noticed a genuine concern of our congregation develop as a result . . .

"Dear Member and Friend of the Dunbar Nazarene Church:

"When I was a little girl, my brother and I visited our grandparents for the summer. We had such a good time running the fields, wading the creek, and riding the horses. On Saturday we always went to town to sell butter, milk, and eggs. There were always candy and goodies to bring home with us. We enjoyed sitting on the porch in the evenings and listening to Grandpa's tales.

"But then, HARVEST came. The neighbors came to help. The relatives came to help. Even the children helped. Grandma helped. It seemed everyone around the countryside was in the fields helping rake, shock, and stack the hay. The produce was gathered and put in the cellar. No one loafed. My brother and I worked like mad. How tired we were when it was all finished, but we were happy with the thought that the crop was saved!

"Jesus said in St. John 4:35, 'Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest.'

"Revival time is on at the Dunbar Church of the Nazarene. We are trying to save the crop. We need every available hand. Let everything else slide this week and come help us with the HARVEST. It will be a costly crop if we fail. It may be your loved one would be saved if you were more concerned to

help in the harvest. We cannot afford to lose the crop.

"I heard our pastor say the other night in prayer, 'O God, what would it be like, just once, to have a church full of people ready and waiting for revival and expecting it?' We don't know. But we can find out, if every member and friend of our church would do nothing else this week but have a REVIVAL.

"Let's try it! What do you say? Thrust in the sickle, and reap: for the time is come for thee to reap; for the harvest of the earth is ripe."

"MRS. JOHN J. HANCOCK"  
Dunbar, West Virginia

### More About Telephone Answering Service

I just read the article by Joseph Arken of Bayside, New York, concerning the automatic telephone answering service. Having had one in my office now for three years, I agree with all he says. However I would suggest to our preachers that they can buy their own units and own them much cheaper than they can rent the telephone company's. The phone company's are \$25.00 for installation and \$17.50 a month. The one I have cost me \$300.00 and I have used it about four years and have spent about \$25.00 on it in that time. It is called "Ansafone," and it is a very good precision Japanese import that does a magnificent job. I have had one in use for four years now, I think it is marvelous, and my people appreciate the fact that they can always reach me. I also have a mobile telephone in my car, so I probably am more gadget-minded than a lot of the fellows. If anyone would like further information on the subject, I would be very happy to supply it.

KEN BRYANT  
Puyallup, Washington

# MY PROBLEM

**PROBLEM:** The spirit of the "Smallest Church in Forty-eight States" seems to possess us here. We usually run in the fifties or sixties in church school, and if we have fifty everyone is satisfied, feeling that the Lord is leading. Concern expressed in preaching causes them to "clam up." How can I break this complacency?

## AN ARKANSAS PASTOR ADVISES:

Forget it, Brother! Forget it! Refuse to "express" any concern. There are many more interesting matters to consider, which in the long run will be more profitable, if not solving your problem entirely. Places and people differ in dimension and stature. Declare the promises until they seem more important than the number who are actually hearing them.

Make much of salvation. Challenge with life-and-death devotion and decisions until "concern manifested" reflects "that the Lord is leading," and no doubt about it. If you usually run in the fifties and sixties be supremely happy, for, as I heard an interesting layman once remark: "Fifty or sixty people are about all one preacher can look after and do a good job." I cherish the thoroughness of his insight and the implication carried.

On the more practical side—God extends a call to preach. Obedience, and the wisdom God credited along with the call, will soon incorporate the ingredients for success. When the people "clam up," saturate the atmosphere with some "providential" freshening agent with which the Holy Bible is well stocked. God can enter occasions of every sort and give the situation a "new look." "How can I break this complacency?" Don't try. Serve God in season, and let the complacency break itself.

## A TENNESSEE PASTOR TESTIFIES:

Paul Martin, one of our full-time evangelists, at a camp meeting said that when he was a small boy his father, a Nazarene pastor, fasted for two weeks in desperation for a revival. Brother Martin said that revival came to his father's church.

Recently I came under a deep burden for revival in the church here. God kept reminding me of the fact that fasting worked for Paul Martin's father. The Lord kept probing me with the challenge, "Why don't you try it?" I accepted the Lord's challenge and fasted and prayed for two weeks. During this time I drank juices very moderately. While fasting I bombarded heaven with intercessory prayer for Jesus to send revival. Praise the Lord! God sent a Holy Ghost revival! God gave thirty-six seekers, and I have thirteen names as prospective members for the church. There are some adults now qualified to head up our Caravans, Cradle Roll, and other dreadfully inactive departments which were desperately in need of vital activity. Fasting and prayer can dispel complacency or any other bad spirit in any church (Mark 9:27). Be sure to break the fast slowly and properly, and fast to bring glory to Jesus.

*Not many answers were submitted for this puzzler—and the two above seem to be exactly opposite in viewpoint. Or are they? Can they be harmonized? We'd like to hear from a few more pastors about this one. But write also about the new problem.—Editor.*

**PROBLEM:** How can a worship service be adjusted to meet the needs of juniors who are present?

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

# BULLETIN EXCHANGE

## One at a Time

Julia Ward Howe, author of "The Battle Hymns of the Republic," once wrote to an eminent senator of the United States in behalf of a man who was suffering great injustice. He replied: "I am so much taken up with plans for the benefit of the race that I have no time for individuals." She pasted this into her album with this comment: "When last heard from, our Maker had not reached this altitude."

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

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

Nazarene Messenger  
Indio, Calif.  
Don Redmond, pastor

## I WONDER WHY

My daddy thinks it's nice for me to go to Sunday school,

To hear the helpful lessons and to learn the golden rule.

And if some Sunday morning something else I'd like to do,

My dad looks very stern and says, "I'm surprised at you."

So I dress up very neatly and I travel off alone,

While Daddy hunts up his paper and decides to stay at home.

Now I've wondered and wondered—yes, time and time again,

Why Sunday school's so good for boys and not for grown-up men.

Hobart, Indiana  
R. GOUTHY JONES, pastor

## On Reputations

"There goes the champion lightweight of our town."

"He doesn't look like a fighter."

"He isn't. He's our butcher."

From our bulletin board:

"Triumph is a simple word: TRY with a little UMPH added."

also

"The angle so often overlooked is the TRY-angle."

"The religion that makes a man look sick certainly won't cure the world."

—Beloit Beacon  
Robert E. Clark, pastor  
Beloit, Wisconsin

## A Little Tip

When Baby cries or laughs and sings  
Or makes much noise with baby things

At home, we marvel at his wit  
And urge him to continue it.  
But when Baby cries or makes a noise

And rattles keys and adult toys  
In church, where weak and weary folks have come

To spend an hour of heavenly power,  
Baby dear, though sweet he be,  
Would be so welcome in our nursery!

## FRIENDSHIP

If I knew you and you knew me,  
If both of us could clearly see,  
And with an inner sight divine,  
The meaning of your heart and mine,  
I'm sure that we would differ less  
And clasp our hands in friendliness.  
Our thoughts would pleasantly agree  
If I knew you and you knew me.

—Waterman  
College Church News  
Wollaston, Mass.  
Milton Poole, pastor



# HERE AND THERE



## AMONG BOOKS

### Two Worlds—Christianity and Communism

By James D. Bales (Cincinnati: Standard Publishing Company, 1965. 128 pp., paper, \$1.25.)

This volume develops a comparison of the Christian and Communistic positions on morality, religion, the future, the present, and the doctrine of man. Communism is seen as a false religion. The author gives some practical guidance for actions.

BENNETT DUDNEY

### Books on Church Growth

*Church Growth and Christian Mission*, edited by Donald A. McGavran (New York: Harper and Row, 1965. 252 pp., cloth, \$5.00.)

Every pastor and missionary ought to buy this book for reading and rereading. The churches we have started on mission fields have much to teach us about church growth, in this day when our homeland growth is slowing down. Most of the factors for church growth discussed here are equally applicable at home, as well as abroad: theological and spiritual foundations, keys to growth in social structure and methods of approach, and the importance of the leadership type for growth. Dr. Eugene A. Nida's essays alone are worth the price.

*New Patterns of Church Growth in Brazil*, by William R. Read (Grand Rapids: Eerdmans Publishing Company, 1965. 240 pp., paper, \$2.45.)

Brazil today has the fastest growing Protestant community in the world. This is quite largely due to the Assemblies of God, who in fifty years in Brazil grew from zero to 950,000 members at present. Other churches in Brazil, which have not grown this fast, contrast sharply with the Pentecostals in methods and emphasis. Read this book to find out what causes and what hinders church growth in Brazil and apply it to your area. It might transform your ministry.

*Wildfire: Church Growth in Korea*, by Roy E. Shearer (Grand Rapids: Eerdmans Publishing Company, 1966. 242 pp., paper, \$2.95.)

For the first time, a clear picture is presented of what happened in Korea among the Presbyterian churches to produce their fabulous growth and strength. Carefully

documented evidence points to some exciting insights which are basic to successful evangelism and church planting. One of the reasons for the rapid growth of our own Korean district is that they have followed a similar pattern.

These two books on church growth in Brazil and Korea are only part of an excellent series of church growth studies coming from the Institute of Church Growth of Fuller Theological Seminary under the direction of Dr. McGavran. Watch for future publications of significance in this area.

PAUL ORJALA

### Man in Conflict

By Paul F. Barkman (Grand Rapids: Zondervan Publishing House, 1965. 189 pp., cloth, \$3.95.)

This is an attempt to interpret the Epistle of James by means of psychoanalysis. That is, it seeks to correlate the findings of psychoanalysis with the teachings of James, under the general theme of double-mindedness and its cure. The author is a practicing clinical psychologist. At times he warps James slightly to make him "fit."

The book is quite original. Actually it would be very useful to the preacher with some slight acquaintance with psychology, since it would give a better understanding (from the psychologist's standpoint) of what holiness theologians would call manifestations of carnality. The discriminating reader might sense an exaggerated confidence in psychoanalysis as a particular method of treatment.

The author believes in prayer, miracles, the Holy Spirit, and does well in describing the inner conflicts of a double-minded person, and also in describing the true "wisdom" which God can give in answer to prayer, the wisdom of single-mindedness, or integration. He warns against integration that is not thoroughly Christian and biblical. But his concept of original sin, and occasional slight subtle innuendoes which seem to be directed against holiness churches, leave questions. When it is boiled down, the purifying of the heart of the believer from double-mindedness is from a state he has gotten himself into following conversion, rather than from an inherited evil tendency.

R.S.T.

### The Church in the Community

By Arthur E. Graf (Grand Rapids: William B. Eerdmans, 1965. 205 pp. Cloth, \$3.95.)

The subtitle of this superior book is "An Effective Evangelism Program for the Christian Congregation." The author states frankly: "This book is written for men who are looking for a method" (p. 27). Such men will find methods here, abundant and detailed. But as the author also observes: "They will be of little help to the lazy man who is simply looking for an easy way out. There is no easy way to conquer the world for Christ."

But while not easy, the practical instruction given in these thirteen chapters is of sufficient clarity and soundness to make it possible for any determined pastor to become a soul winner in his own community, and train and organize his people to assist him in effective, year-round outreach. There is enough theory for sound biblical foundations, but the book's chief value lies in its application of theory.

In the mind of this reviewer the greatest contribution is made in the chapters instructing the pastor himself in calling on the unsaved. No pastor can read this and ever again complain that he does not know how. The underlying principle insisted

upon throughout the entire treatise is that all calling, whether by the pastor or by his lay workers, should aim at a specific purpose, and for the achievement of this purpose there should be as careful and detailed preparation as for the preaching of a sermon. The author does not lose sight of unnecessary flexibility and immediate guidance of the Spirit, but the accent is on the Spirit's guidance in preparation, the kind that means work, but gets results.

The Conclusion alone will keep many from leaving their divine calling for more lucrative secular openings. There is also an appendix of sample forms and letters, and a bibliography. The author is Lutheran, and so are the orientation and terminology at many points. But he is an unusually radical and courageous evangelist in his practical approach and in his philosophy of the pastoral task. His treatment of planned revival campaigns, while good as far as it goes, ignores the full-time evangelist and of course makes no place for an "altar service." In fact, the Nazarene preacher will find possibly 15 percent of the book unusable. But the usable 85 percent is more in quantity and better in quality than the 100 percent of most books in this field.

R. S. T.

### What Is It?

It costs nothing, but creates much.  
It enriches those who receive without  
impoverishing those who give.  
It happens in a flash and the memory of  
it lasts forever.  
None are so rich they can get along without it,  
and none so poor but are richer for its benefits.  
It creates happiness in the home, fosters good-  
will in a business, and is the countersign of friends.  
It is rest to the weary, daylight to the discouraged,  
sunshine to the sad, and nature's best antidote  
for trouble.  
Yet it cannot be bought, begged, borrowed, or  
stolen, for it is something that is no earthly  
good to anybody till it is given away!  
What is it? It's a smile!

—Selected

## Pastor's Prayer for Revival

Our program is so human! Our organization is so cold! Our efforts are so inadequate! Our results are so meager! We are so tired of the ordinary and so hungry for the extraordinary!

Begin this revival in the unworthy heart of the pastor. He is so busy saying prayers because his office demands it—now help him to pray with groanings which cannot be uttered because his soul demands it. Take these groans and fashion a prayer. May his soul seek revival for himself and his flock.

Continue this revival in the hearts of our official family. Let them strike fire in the secret place today. Some have become too occupied to be passionate. Forgive them for this, O Lord. Give them anguish of spirit and agony of soul for revival in their hearts and in their church.

Spread this revival to our consecrated laymen who have paid bills without getting blessed—who have worked without recognition—who have sobbed for Shekinah in the sanctuary. Refire those fringe saints who have missed the high calling of their consecration. Fan this flame through our unsaved Sunday school scholars and unawakened neighbors. Let restitutions be made, and feuds settled, and sinful habits broken, and shouts be heard, and the church grow. Revive our church, O God. Amen.

BILL BURCH  
Upland, Calif.

### Self-study Guide—No. 2

How do I rate myself  
in the following prayer habits and attitudes?

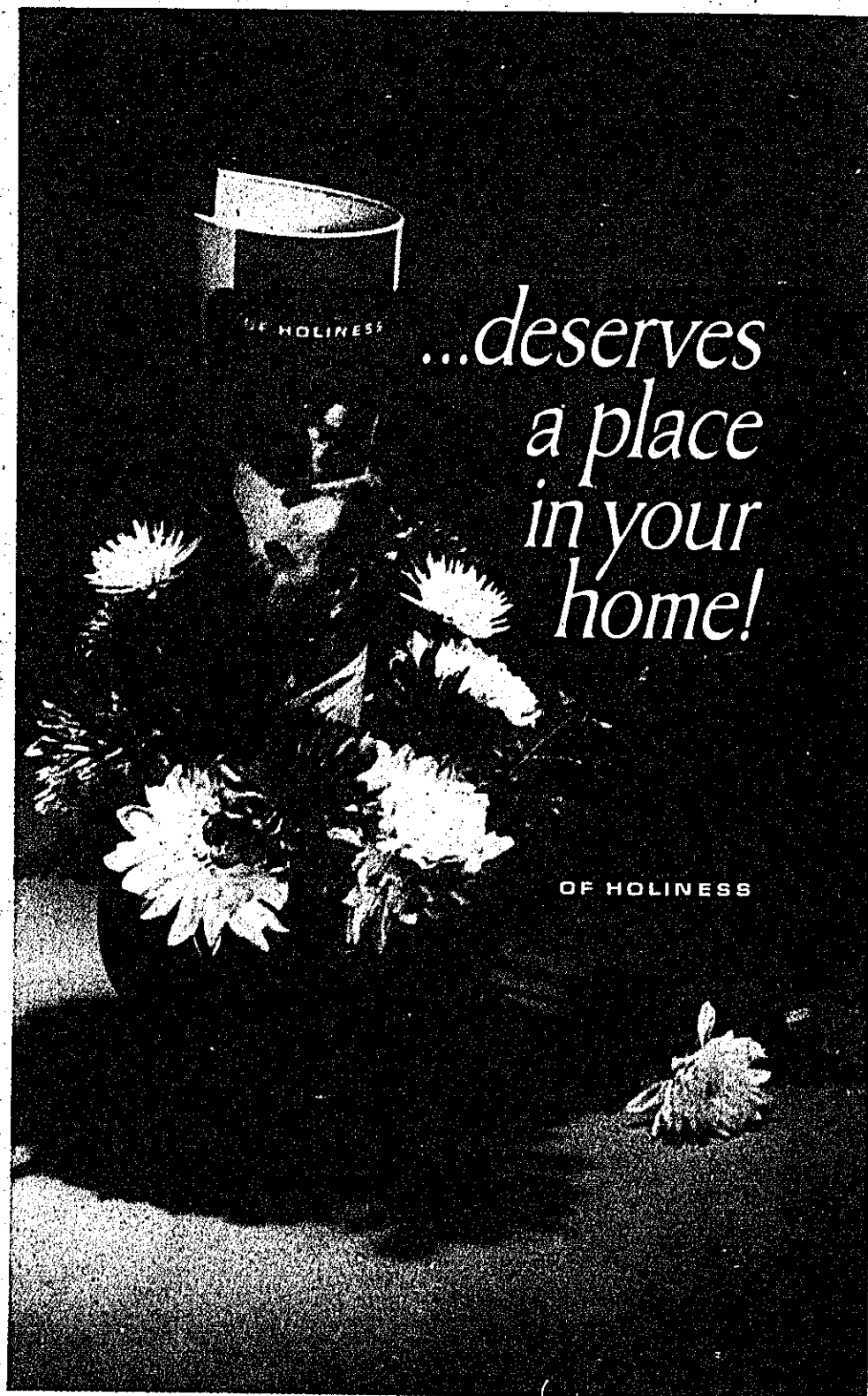
	Excellent	Fair	Poor
a. Listening to God			
b. Talking to God			
c. Thanking God			
d. Feeling assurance and confidence			
e. Calmness, sense of inner peace			
f. Hopefulness			
g. Trust—dependence upon God			
h. Persistence in prayer			
i. Praying through			

"You get what you preach for," said that indomitable veteran pulpiteer General Superintendent Emeritus Vanderpool, as reported in Dr. Gray's article (p. 4) . . . But you have to preach for it, as Vanderpool did—the fiery and earnest delivery of a carefully prepared sermon soaked in prayer . . . Saturday night hash served with the grease of synthetic unction will get hash results—i.e., nothing definite . . . Recently I noted a full-page ad placed by one of the world's largest insurance companies making an open bid for young men interested in a career with them . . . Several paragraphs were spent pumping up the rewards and advantages . . . Prestige . . . Promotion . . . Security . . . Retirement affluence . . . Then came the catch: "And what will you have to give for these rewards?" . . . The answer was in the next line—just one line—very simple and clear-cut . . . "Time. Effort. Self-discipline. Determination." . . . A perfect formula for success in the ministry . . . Only ignorance could imagine that God's work can be honorably done with any less . . . Time—all there is (no time left to sell insurance on the side) . . . Effort—all we have in us . . . Self-discipline—of appetites, moods, impulses, feelings . . . Determination—to quit ourselves like men . . . Brethren, let us give to the ministry our full measure of devotion, for Jesus' sake.

Until next month

BT

OCTOBER 1966



...deserves  
a place  
in your  
home!

OF HOLINESS

**THE MINISTER, A SALESMAN**

*General Superintendent Lewis*

**THE SNARE OF SYNTHETIC MOTIVATION**

*The Editor*

**PREACHING TO GET PEOPLE SANCTIFIED**

*Joseph Gray*

**HOW MUCH PSYCHOLOGY SHOULD A PASTOR KNOW?**

*C. Eugene Mallory*

**"NOW LISTEN, BRIDGET . . ."**

*Dwayne W. Hildie*

**EARLY DAYS IN OUR CHURCH**

*Emma Irick*

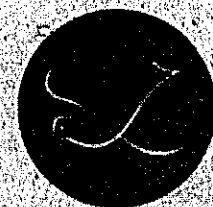
**A "HIPPOCRATIC OATH" FOR THE CLERGY?**

*Fletcher Galloway*

**CHRISTIAN PERFECTION AS SEEN IN PERSONAL  
OPERATION**

*Harry E. Jessop*

Published by the Christian Holiness Association





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Church of the Nazarene

OCTOBER, 1966

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## The Minister, a Salesman

By General Superintendent Lewis

**T**HE MINISTER is first of all a preacher. He must be a student, a leader of men, an administrator, and he must carry out other assignments that come to him. However, in this complex but interesting task of the ministry, there is the never-ceasing role of salesman.

It is not the leading role, certainly. It is not selling commodities of which I speak, but the "selling" of the church.

The pastor has the leadership of his church in his hands. The response which his church gives to the challenge of the local, district, and general program depends largely on the pastor.

The concepts and attitudes of his church members are vital to the church's success in carrying out the organizational work. The people must believe, see, and know that the church is worth their time, interest, and stewardship. Such knowledge does not come automatically with salvation.

Take for example a family who, prior to their conversion in one of our churches, have never attended church. Here they enter into a new life. It is a life with new ideals, new ethics, new responsibilities, and new friends. Before, it was the world—now it is no longer the world. It is a new institution that has come into their lives—the Church.

Here the "selling" job begins. The Church is too large, too vast, and too complex for them to "know" it—unless pastor and people deliberately, intentionally, and intelligently bring its big, wonderful meaning to them.

In the early days of Christian living when they are still cognizant of the loss of their old-world life, they need to be ushered quickly into the awareness of the better way of the Church.

The Church of the Nazarene offers—even urges—lay involvement in its work. This is a part of our belief that all together have a part in reaching the lost. To secure this involvement of the laity in work and stewardship, the minister must convince by leadership, optimism, enthusiasm, instruction, preaching, prayer, and participation. This is "selling" on the highest level. In its success there is great reward—the reward of a growing, evangelizing church.

We have a worthy product. We enjoy a blessed fellowship. We offer a tremendous challenge. We face a needy world. Our church is splendid, our gospel redemptive, and our stewardship is dignified by spiritual objectives.

May we give our best as ministers to our God, our calling, our church, and through these, to our people.

## The Snare of Synthetic Motivation

**W**E ARE LIVING in the day of synthetic substitutes. Synthetic wool, for instance, has taken a big bite out of the wool industry; much to the discomfiture of wool growers around the world. Undoubtedly some substitutes are as good as the real product, in some cases better. But there is an area where the synthetic substitute is always inferior, and that is in the realm of motivation.

If people are to do the things in religious work that they ought to do, they must be motivated. This of course is obvious. Consequently leaders in the church, at every level, spend a lot of their time and energy trying to figure out ways and means of generating sufficient motivation to produce enough impetus to get the job done. What we have sometimes failed to do is to ask ourselves honestly whether we want to resort more and more to synthetic motivations which we can manufacture ourselves or find ways and means of developing a truly spiritual motivation which can be imparted only by the Holy Spirit.

When the spiritual temperature is high, motivation is high. When people really love God, are filled with the Holy Spirit and the joy of the Lord, they will feel as did David, who testified that by the help of the Lord he could run through a troop and leap over a wall. But if the spiritual temperature is lacking, even to a small degree, the deficiency of genuine motivation will have to be supplemented by various primers in the form of hypodermic shots and artificial schemes or the work will languish. The tragedy is that the more these synthetic substitutes are used in getting the Lord's work done, the lower the spiritual temperature will fall, and the more substitutes will be required. I think the theory of some is that the shot-in-the-arm gimmick will start the "juices" of the soul flowing so that the proper motivation will gain strength and momentum, and finally take over. But it does not really operate that way. Rather than lining our people up for shots in the arm, it would be better to line them up for shots directly into the soul, administered by the Great Physician himself.

We tell our people to go out to the world with their witness, when often we need to tell them to go in first—into the Word, the prayer closet, the prayer meeting. It is there, and there alone, that spiritual motivations are born. It is there that an experience with Christ is obtained and maintained, that is worth talking about.

Too long we have stood by silently while anything remotely resembling "pietism" has been slurred and belittled, until many men would almost rather be called "Commies" than pietists. But let us not forget our history. For many of the great revival movements, including the Wesleyan, as well as the major thrust of the modern missionary movement, can be traced to German and Moravian Pietism.

The essence of pietism is the systematic cultivation of the spiritual life by means of Bible study and prayer, both privately and in small groups. This will re-sharpen spiritual motivations better than all the contests ever devised. More than once in church history this kind of simple withdrawal has rescued the church from the dry rot of both formalism and ecclesiasticism. "Otherworldly"? Yes, absolutely; but out of this otherworldliness have come many of the great social reform movements and religious awakenings.

Some denominations are seeing this and seeking to revitalize spiritual life by fostering "cell" groups. Ted Martin recently expressed the opinion (in substance) that we may have sowed the seeds of retrogression in abandoning the cottage prayer meeting. If so, let us not go farther down that path by weakening the midweek and other prayer services; and this we do when we adversely compare them with visitation in importance. The laymen who are now witnessing the most effectively are already the best pray-ers. If we want more to be soul winners, we must begin by teaching more to pray.

Our problem is motivation. Let us therefore reemphasize those means of grace which generate motivation. If we can get people on their knees first, they will wobble less when they get on their feet; and their feet can more readily be directed into the ways of Christian service, without the necessity of dangling a biscuit in front of them.

To crowd out the prayer meeting in order to make room for more activities, even visitation, is to kill the goose that lays the golden egg. No one is trying to do that, but let us be on guard against any expediences that could lead in that direction. Let us rather go in the other direction, if we would escape the snare of synthetic motivation.

## My Notes Were Bigger than My Bible

**T**HIS MORNING as I sat in the minister's chair I looked down at the book of sermon notes. This was not my regular notebook, nor was the New Testament the Bible I usually use. The notes sticking out from the cover were larger than the Testament lying on top.

This gave me a peculiar feeling. My notes are larger than my Bible. Could this be not only physically true, but could it be true in a very real sense? Having heard many and varied explanations of what we mean by Bible preaching, I had the opportunity some time ago to interview Dr. Faris Whitsell, professor of preaching at Northern Baptist Seminary, on my radio program. I asked him the question, "What is Bible preaching?" His answer in essence was this. Anytime a minister lets other sources of information, inspiration, or illustration take precedence over or become equal to the Bible as a source of authority, he is not a Bible preacher. In other words, all sources of information, inspiration, and illustration must become subservient to and bow to the authority of the Book. In the light of this we ask, "Are we Bible preachers?"

DRELL H. GOFF, Ashland, Ohio

## Preaching with a Passion

By Joseph Gray\*

### IV. Preaching to Get People Sanctified

SINCE we are a holiness church and put holiness at the heart of Christian experience, it is vitally important that we know how to get people sanctified. Yet much of our holiness preaching does not reach that goal. However, it can be done, and it must be done. This article is not intended to deal with techniques of helping seekers in the altar service, but purely with the task of preaching to get people sanctified.

About the time this series of articles was in the planning stage, my pastor, Dr. G. A. Gough, of Wichita First Church, was on a trip around the world. Three of our outstanding men from Kansas City were called in to supply the pulpit on three successive Sundays. The first one was Dr. Richard S. Taylor, the editor of this magazine, and a member of the Seminary staff. The second one was Dr. Willard Taylor, a brilliant expositor, and another of the Seminary professors. The third one was Dr. James D. McGraw, one of my favorite preachers, and also a member of the Seminary staff.

Here are three men with decidedly different personalities and widely varying backgrounds. All of them are skilled teachers, and might be expected to bring to the pulpit a teaching ministry rather than an evangelistic ministry. But the very remarkable thing was that each of the three preached on some phase of

holiness in both the morning and the evening services; and each of the three had definite seekers for holiness in either one or both of the services. I think it is safe to say that if you sum up the results of these six services there were more definite seekers for holiness than in the average full-scale revival with a holiness emphasis.

I am not going to try to analyze these particular services and tell you why I think they succeeded where some others have failed, but I am going to suggest a few reasons why I think some holiness preaching fails to get people sanctified; and some other holiness preaching reaches that goal.

First of all then, there is a real difference between teaching and preaching. Some preachers fail to recognize this distinction. Teaching aims to stimulate the mind, and evoke trains of thought in the minds of the listeners. It is not necessarily pressing for an immediate verdict although it has a long-range goal in view. Preaching is expounding a truth with a view to persuasion. It teaches, but it teaches with a definite and immediate goal in mind, and that goal is to produce action upon the part of the listener. The mind is challenged in order that the conscience and emotions might be stirred, and the will moved into action. Too much holiness preaching is merely teaching, and not preaching in the fullest sense.

\*Nazarene elder, Wichita, Kansas.

Now there is a place for teaching within the orbit of our pastoral and evangelistic ministry. The pastor will use it frequently when he feels the truth needs to be explained and emphasized even though men and women are not ready to make a decision. The evangelist may use it in the day services of his revival, where the emphasis is on exposition and explanation rather than on persuasion. But sometimes the pastor or evangelist using a teaching message will sense that the message is taking on evangelistic timbre, and feel that he needs to press for a decision, even though he did not originally plan it that way. I can remember several day teaching services in my evangelistic ministry when God came on the scene and people were sanctified. And I can remember an occasional prayer service which took a definite evangelistic trend, and souls were either saved or sanctified in a service which was not planned with that end in view.

The wide-awake minister will be alert for these exceptional occasions, but in general he will make a vital distinction between his teaching ministry and his evangelistic ministry.

Years ago I read in some book on preaching, whose title and author elude me at this time, a pungent and striking illustration. It ran like this: The knife-thrower in a circus seeks to outline the human figure with his knives without piercing the skin. That is his business. Gentlemen, as preachers of the gospel, our business is not to draw the outline of the human figure with knives, but to pierce the heart with the sword of the Spirit.

I believe another reason some holiness preaching does not get results is because some men are too apologetic in their preaching of holiness. In

their anxiety not to drive anybody away from their church, their preaching sounds something like this: Now this is what our church believes. Others teach and preach something else. You can either take it or leave it—it does not make too much difference anyway. But if you want to join our church you must give mental assent to the doctrine of holiness.

This kind of preaching will never fill our altars with men and women who are desperate and definite seekers after holiness. This is a far cry from the note which ought to characterize all our preaching, "Holiness or hell." Is it not what the writer to Hebrews said—"Holiness, without which no man shall see the Lord" (Heb. 12:14)? If you believe that holiness is something that you can take or leave alone—that people should not be pressed to a vital commitment to it—you do not belong in the pulpit of a holiness church.

A third reason some holiness preaching does not get people sanctified is because some preachers are too fuzzy in their own theology and thinking. If you are not personally clear about your own experience, if your own thinking is so fuzzy you do not believe this as a dynamic truth, then you need to take time out and shut yourself up somewhere till your own mind and heart are clear. Read some of the great holiness classics again. Wait before God until you know your own personal experience is as clear as it can possibly be. Then your preaching will take on a new note, and people will get sanctified under your ministry.

Guard your reading. I have read some books recently which professed to be expositions of holiness but did not ring a clear bell. They were so interested in making profound psychological and metaphysical distinc-

tions that they failed to present the doctrine of holiness fairly and clearly. This was not the note sounded by Wesley and the other intellectual giants of the holiness movement. This is not the note that will get people sanctified. Fuzzy thinking will produce fuzzy preaching; fuzzy preaching will produce fuzzy seeking; fuzzy seeking will produce a fuzzy experience. Such an experience will not stand up to the pressures of everyday life.

I do not want to end on a negative note, so permit me to suggest two or three things that will make our preaching effective in getting men and women sanctified.

First of all, it must be personal. Nathan went to David with a parable about his sin. It is perfectly clear to us now that it had a personal application to David and his sin. But David waxed indignant about the rich man and his despoilation of the poor man, yet he did not recognize that the parable applied to him until Nathan said pointedly and clearly, "Thou art the man."

We need that note in our holiness preaching. It is not enough to say in a general way that men and women need to get sanctified. We need to draw the picture of the carnal heart, and then we need to say: "You are the one who has carnality in your heart. God has provided a remedy for you. What are you going to do about it?"

Second, it must arouse the conscience and emotions, and move the will into action. I believe with all my heart that believers need to be willing to get sanctified if they are

to receive the experience. Therefore I do not make heavy pulls after preaching a holiness message. Yet time must be given to allow the conscience and will to move into action. We need to make the invitation to holiness urgent and pressing, and we need to give people enough time to move into action as the Holy Spirit leads. Usually there is no need of a great emotional pull, and yet the message must come home personally to the heart of each needy individual.

Third, we must be so clear in our own personal experience of holiness that the radiant beauty of it shines out in our lives and makes men and women hungry for the kind of experience that we have.

Back in the days when apprentices "lived in" at their employers' homes and ate at their tables, a merchant advertised for new apprentices. He was a chubby, well-fed looking individual. He outlined the benefits of working for him, including the board and room that he provided. One boy knew that some merchants set a bounteous table for themselves and a skimpy table for their apprentices. Timidly he raised his hand and asked, "Sir, do you eat at the same table as your apprentices?" The rotund merchant assured him that he did, and the boy signed the articles of apprenticeship without any further hesitation.

As you preach holiness, may there be such a radiance of holiness about you, such a sense of soundness and well-being, that people will rush to get into the experience of holiness. May they say, "If you eat at this table, I want to eat there also."

**A weakness of too many of us is that we want others to be better than we are willing to be ourselves!**

—Selected

The Nazarene Preacher

"A little knowledge is a dangerous thing"—yet we can't all be experts. Here is some sane guidance.

## How Much Psychology Should a Pastor Know?

By C. Eugene Mallory\*

WHAT KNOWLEDGE and skill in psychology does the minister need as a pastor in a holiness church? Psychology enjoys a great current popularity. Pastoral counseling is rapidly becoming a highly specialized discipline and churches are establishing their own clinics. In the face of this trend the Nazarene pastor must arrive at some decision as to just what priority counseling will play in his ministry.

In one sense, the problem is solved for the pastor because of the stress of his duties. He must be a theologian, an administrator, a preacher, and a counselor. Each discipline must find a balanced position in the total functioning of the pastor. Some men are needed who become specialists for educational and apologetic purposes, but this cannot be the approach of the local pastor.

The minister needs general knowledge and skill which give him a foundation in all of these roles he will fulfill in the pastorate. Just so, he needs a general grasp of counseling and psychology which will provide him with the following basic foundation:

1. The pastor needs adequate training to enable him to use psychological terms correctly in his ser-

mons. The vocabulary of psychology is rapidly filtering into the speech and thinking of American society. The problems and issues of concern to parishioners are often psychological in nature or content.

Unfortunately, the same term is sometimes used with very different meanings. This happens because the literature of psychology is written from many theoretical points of view. Also, the psychologist or psychiatrist writing for the minister will at times attempt to use the vocabulary of theology and the translation may be distorted or inaccurate. In fact much of the psychological literature is couched in terms which sound compatible with fundamental Christian doctrine. This language often sounds like that found in the typical Church of the Nazarene.

However, using a quotation from a writer in the field of psychology because it has familiar-sounding words may be very confusing if not inaccurate. An example of a psychiatrist often quoted incorrectly in sermons is Carl Jung. He has much to contribute to our understanding of human behavior, but a careful study of his writing reveals that when he uses terms like "God" or "religious experience" he means something altogether different from what spontaneously springs to the mind of a Nazarene minister. The pastor must be able to evaluate the ideas in their context and determine if they are

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psychologically and doctrinally consistent.

The need for sophistication with psychological language is not altogether negative. Some ideas expressed in terms which are very different may be conveying some of the distinctions needed to help clarify some of our true propositions. Every minister faces the problems of stating the gospel in current thought and language to maximize communication with the modern world. If psychological vocabulary can improve understanding, it is a worthwhile tool.

2. The holiness preacher needs enough understanding of psychology not to make inadequate psychological interpretations of religious experience. For instance, it has been preached and written that conversion takes place in the "conscious mind," while sanctification takes place in the "unconscious mind." This theorizing is probably partially true but much too simplified. Psychology now recognizes that the unconscious mind is not a structural component of personality at all—it is not a "thing" or a "mind"—it is a way in which persons function at times. Perhaps the best interpretation of these religious experiences is that both involve the entire personality.

On the other hand, while the minister should not participate in premature theorizing, he should know enough about the psychological theory of Christian experience so he need not be intimidated by attacks based on the "genetic fallacy." This means that the origin of an idea or event is confused with its import. Sometimes it is called the error of "psychologism"—when a psychological description of the origin of an experience is misused to explain

away the experience as meaningless. The present value and reality of religious experience should not be "psychologized" away.

3. The pastor also needs a general education in psychology to provide him with an understanding of interpersonal relationships. Trite though it may be to say it, the pastor works with people, and people behave in consistent ways. An understanding of human behavior is a valuable tool.

Each minister needs some insight into his own personality. What are his typical patterns of behavior? What are the things which bother him about other people? Knowing himself can be useful in organizing his work to prevent personal emotional problems which would eventually make his ministry less effective. Self-knowledge can help the minister in rearing his family—and for the pastor this demands all the insight he can achieve—and it can add depth to his marriage.

An understanding of group processes is essential for the pastor. People in groups follow relatively typical reactions. An understanding of the basic processes operating in his "flock" is necessary for leading them and for setting forth the goals and programs which the pastor envisages for them.

Pastoral counseling, in all churches as well as in the Nazarene pastorate, is a matter of course, not a matter of choice. However, in the Nazarene church it is often done in informal situations. It is seldom that the member makes an appointment. To be helpful the pastor needs a sensitive awareness of the interpersonal relationship existing in these brief contacts. This is a skill and an art which can be developed. Obviously, such an interpersonal sensitivity will be a basic ingredient in the pastor's

effectiveness as a counselor in formal situations as well. It will also help him be aware of the needs of his people in his preaching.

4. The pastor enters the lives of his people in special circumstances. At these times he needs a general grounding in psychology to understand the emotional reactions which occur.

For instance, he must have some concept of the possible reactions to death. His ministry to the bereaved can be more healing if he understands the necessity for catharsis. He can offer a great service if he knows that frequently the emotional reaction in bereavement is one of psychological guilt—guilt for things undone, guilt for things said, or possibly even self-blame for the death, even though it could not have been helped.

There has been very little study by psychologists or psychiatrists regarding these special circumstances. These events are not the particular concern of these specialists. As a suggestion, possibly the best approach in trying to be of assistance is a sensitive interpersonal awareness coupled with a clear understanding of personality.

5. The pastor, who functions in the role of a "general practitioner," must have a sufficient grasp of psychology to enable him to know when to refer a person to a specialist for professional help. It is not his function to attempt to diagnose people. However, study in abnormal psychology and personality theory would help the minister to know when a problem is beyond normal limits. But even more importantly, it would enable him to recognize those problems which he should not attempt to handle in terms of his own limitations in counseling.

Attitudes are sometimes expressed by ministers and laymen which seem to imply that such referrals are different from referring a person to a medical doctor. It seems to some people that such a referral indicates a lack of faith in God's healing ability. The best attitude for the pastor is to approach emotional and mental problems in the same manner as he does physical problems: We pray and do what is humanly possible with the aid of doctors.

The pastor should make contacts in his community to find what referral sources are available to him. The layman when he comes in his time of trouble will be woefully uninformed. The pastor should make a point of meeting psychiatrists and psychologists. Perhaps he can find a Christian man; however, if one isn't available, he should learn to know others. Ministers at times feel the non-Christian doctor will destroy the faith of the person they refer. This is possible. However, these things might be said: First, don't take too naive an attitude. This is not always the therapist's fault. There are often other very subtle or unknown reasons for loss of faith which is not the direct effect of the therapy. This brings to full force the awful, calculated "risks" which the pastor takes each day. In decisions like these the minister trusts that God can reach his mind. Second, don't generalize from one experience or report of another's experience, to all professional people. These people are individuals and they are very different. Learn to know them as individuals.

In summary, it is hoped that this survey has underlined the attitude that psychology is a tool which the pastor can use in his work without being a specialist. A tool used correctly is an asset.



Only Pentecost will put the substance of soul winning in us; thereafter training is needed to bring it out.

## "Now Listen, Bridget . . ."

By Dwayne W. Hildie\*

**P**AY ATTENTION to what I say, Bridget, for I'm going to tell you what a pheasant smells like, and when you have learned that, I want to show you how to stand on point . . ." Silly? Of course it is, for in the first place I haven't the slightest idea what a pheasant smells like to a dog, and even if I knew it, I fear I would not be able to convey this to Bridget, for she happens to be our English bulldog with nothing in her breeding or nature which would give her the least reason to care what a pheasant smells like. It is barely possible that she could be trained to retrieve an object she could see, but a bulldog just has no "nose" for birds; and lacking that vital capacity, there just wouldn't be any way in which I could possibly convey to her what a pheasant, quail, or partridge smells like, nor how she should respond to that scent in similar terms to that which would inspire an English pointer to freeze on point, or an English or Irish setter to freeze into a statue of graceful immobility until the arrival of the man with the gun.

At various times in my ministry I have made surges at mobilizing the forces of the church to commit themselves to a program of personal evangelism, fortifying this with training and instruction in an effort to impart

"soul-winning sense." But success was always short-lived, and I have concluded that I was "trying to teach bird sense to a bulldog." There is no program to substitute for what the power of God will effect in a man's life.

Here my "dog talk" must end, for while there are human limitations to what I can do in the way of training a dog of domestic nature to be a hunter, there is an agency which can transform men into effective vehicles for accomplishing God's everlasting purposes. As we read the early chapters of the Book of Acts, we see this principle at work. Pentecost was not a training school—it was a dynamic, motivating force which impelled men to successfully accomplish objectives for which they had previously shown neither aptitude nor inclination.

What I am really trying to say is that there is no organization, course of study, or university degree which can fit any person to be a successful soul winner, *per se*. This was, and still is, the power of Pentecost.

A few weeks ago a sixteen-year-old girl was brought to the church by some of her friends during a revival service. When the altar call was given, she was one of two who responded to the invitation. The other person was an older woman with many spiritual problems. There

at the altar something happened within the heart of that shy teenager until, brimful of enthusiasm and joy of the Holy Spirit, she "flitted" to the other end of the altar and began to pray for and even counsel this woman who was old enough to be her grandmother. It would have been sheerest folly to attempt by either organization or training to motivate that girl to say and do what she did under the inspiration of the Holy Spirit that night. We have all seen things of this kind in our churches, taking place among people of various ages and social strata.

I think that we must concede that the motivation behind the actions of the man or the congregation is more important than the statistical achievements of success. We are all too prone to put premiums on the statistics and overlook the motive. On one long-to-be-remembered occasion I fell heir to a half-grown Irish setter bird dog whose forebears had for many generations been bred to the hunting of birds. This dog had been city-raised, and there was nothing in its field of previous experience as an apartment dweller to fit it for the experience of meeting a bird—any kind of bird. I brought it into the house to introduce it to the family, and in nervous excitement the dog ran from room to room until it came to where the youngsters had a pet "budgie bird" in a cage. Here the dog "froze" to a perfect point. No, this was not a game bird, and the sight of a hunting dog standing rigidly on point in a living room was sufficiently ludicrous as to cause the family to chuckle. But the fact remained that, while the dog was not reaching his ultimate objective, he was reflecting the fact that "he had it in him," and given a little more maturity and experience, he would make a success of that to which he

had been born. Our statistics may not always reflect all the thrilling glory of the Early Church, but if the power of the Holy Spirit is really within us, surely, SURELY we should at times respond to the stimulus of a lost world passing our doors and make some kind of valiant effort to avert the certainty of disaster for at least a few of these folk!

I am convinced that all other evidences of the indwelling Holy Spirit are invalid unless the power for witness is present to a greater or lesser extent. All will not have the natural abilities which are possessed by some, but surely if the promise of personal Pentecost is meaningful at all, there must be at least the strong desire for soul winning which has characterized the Church of all ages. Without this passion for soul winning our organizational efforts become sad caricatures of the real beauty of holiness, which is God at work through men to achieve redemption's goal.

It could be embarrassing, but I can think of nothing more hopeful for the state of our future church than for all of us who minister to examine ourselves, questioning the drives and motives with which we are inspired to do whatever task we are performing in the church. If in the harsh light of honest self-evaluation we scan our congregations to find not one soul whom we have won in personal effort within the past months, let us turn to Acts 1:8, read it, and ask God to build a new sermon first of all in our own hearts. Having preached this sermon, let us lay aside our robes of ministerial dignity, and forgetting our scholastic degrees, kneel humbly to be the first seeker at our own altar, to there tarry until we have the kind of power which will speak effectively to the problems of our society in this our day!

\*Pastor, Fairbanks, Alaska.

## Early Days in Our Church

By Emma Irick\*

As told to Joe Olson, Director of Nazarene Information Service

(First in a series of four)

I HAVE BEEN a wife, mother, and homemaker for a good many years, but the chief joy of my life has been to preach the gospel of full salvation and to have had a small part in the work of the Church of the Nazarene.

I say, "Praise God!" for the Church of the Nazarene—what it meant back there and even more what it means to us and to the world today!

One thing about the Church of the Nazarene that makes me know it is in the apostolic succession is that we always have been a body cemented together with love and a spirit of unity. God will always have a people who are true to Him and His holiness.

### Traveled in Groups

In the early days the evangelists used to travel in bands. You never saw one evangelist alone. And they didn't preach for just four or five days at a stretch, but they kept on until God came and they had a revival and they started a church. They had specialists in those days. One would sing, one was especially used of God to pray, some would fast, and some would shout. And they took along some to eat, and that's about all they did.

I was born on January 24, 1888, and converted at an old-fashioned mourners' bench in a church in the state of Kansas in October, 1902. Our family moved to Oklahoma soon after and it was there my father got sanctified.

I remember well the night Father went to the altar for heart holiness. I

knew he had good religion, because no one could pray around the family altar like he did and not have good religion. But that night he moved out to the altar and began to pray for heart holiness.

### Saw Father Pray Through

He put everything on the altar. I saw him raise rough, brawny hands toward heaven and heard him cry out, "Lord, it's Yours—everything—family, home, time, talents—everything!" He loved the church and that was the last thing he put on the altar. Then the fire fell and he began to praise the Lord!

I said to myself, If my father needs heart holiness, then I need it too. And in my heart I grew more and more hungry.

In February, 1905, Father brought in a revival party, guaranteeing to pay all their bills. It took a wagon and a hack to get all their things out to our house. We children had to move out of the bedrooms. The boys slept in the barn and I went to the smokehouse. (That's the closest I ever got to smoke!)

Then they started fasting and praying and preaching. The people came in and the Holy Ghost came on the meetings. Folks got saved and some sanctified. After seven weeks we had a nucleus of folks for a holiness church. We thought we were going to have a lot until it came time to join up. Then they began to back out, and on the big day we just had seven charter members—my father and mother and we five children. My father and the boys built our church.

\*Nazarene evangelist, Lufkin, Texas.

### Heard Call to Preach

I was sanctified in that meeting and called to preach not long afterward. The Lord helped me to teach, school and save money so that my brother Ray and I could study at Peniel College in Oklahoma. I was licensed to preach on November 16, 1907, and was ordained by Dr. Phineas F. Bresee at Peniel on September 11, 1911.

I remember how Dr. Bresee preached

at Peniel and how the Lord blessed. One of his favorite texts in Isaiah was: "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee." I remember in one chapel service he challenged the crowd to go all out for God in the new Church of the Nazarene, saying, "The Church of the Nazarene has nothing to offer you except a vaulted heaven filled with stars!"

The fire broke out all over and it's still burning! Glory!

Surely an ancient Greek physician could not devise an ethical standard for doctors higher than that practiced by the Christian minister

## A "Hippocratic Oath" for the Clergy?

By Fletcher Galloway\*

AN AGED PHYSICIAN sat in the sun, reflecting upon his eventful life and the great changes that had taken place during the fifty years of his practice. He no doubt would have been the last to admit it, but much of the medical progress that had taken place was due to his own efforts, for this was Hippocrates, the Father of Medicine. Born on the island of Cos in 460 B.C., he had devoted his entire life to a careful study of all known methods, drugs, instruments, and treatments which contributed to the relief of pain, the cure of disease, and the extension of the human life. He had collected and written the first rational system of medicine known to man. But now the old, white-haired man was nearing the end of his life. His mind turned to the young men who would come after

him. Ambitious enough, serious-minded enough, well-intended enough—but what about their ideals and principles? What about their ethics, character, and standards? This gave the old doctor pause. Yes, there was one thing more he must do before he died. Knowing the intimate relationship between physician and patient, he must write a code of ethics to which doctors would be expected to subscribe. Now for twenty-four centuries the code which he drew up, called the Hippocratic Oath, has been administered to the graduates of medical schools. There have been some variations, but in the main the original code drawn up by Hippocrates is still used. Here it is:

I do solemnly swear by that which I hold most sacred:

That I will be loyal to the profession of medicine, and just and generous to its members:

\*Pastor, Grand Rapids, Michigan.

That I will lead my life and practice my art in uprightness and in honor:

That into whatsoever house I shall enter, it shall be for the good of the sick to the utmost of my power; I will hold myself aloof from wrong, from corruption, and from temptation of others to vice:

That I will exercise my art solely for the cure of patients, and will give no drug, perform no operation for criminal purposes, even if solicited—far less suggest it:

That whatsoever I shall see or hear of the lives of men which is not fitting to be spoken, I will keep inviolably secret:

These things I do solemnly promise, and in proportion as I am faithful to this my oath, may happiness and good repute be mine—the opposite if I be forsworn.

If such a code is important for doctors, how much more is it important that ministers of the gospel of Christ hold high standards for themselves! I am suggesting a few principles which might be included in such a code:

As a minister of the gospel I am completely committed to Jesus Christ, without reservation, for time and eternity.

I accept my call as God's plan for my life, and with it I accept any personal restrictions and implications uncomplainingly.

I dedicate myself to a lifetime of study in order that I may understand as fully as I can, and present as clearly as I can, God's will and purpose for man.

I will preach the gospel—the divinely revealed road which leads from darkness to light, from fear and guilt to peace, and from the power of Satan unto God.

I will preach what I believe and what I have experienced. I will

preach holiness, and by God's grace I will always expect my life to be the central factor in my testimony.

I will never betray a trust or a sacred confidence.

I will always seek to guard and to create confidence in the ministry.

I will seek to stay close to the center of the gospel and never allow minor issues to dissipate my influence.

I will not allow a desire for comfort, or popularity, or financial gain, to color my ministry.

I will so live my life and practice my profession that all people of whatever age, race, or social standing will recognize that they have found a friend.

I accept the responsibility to try to change men and thus to bring them into fellowship with God, rather than to have them change me and conform me to worldly standards.

I will respect all persons and will seek so to live that all persons will respect me.

I will not steal—money, sheep, or other men's good name.

I will apologize when it becomes evident that I have been wrong.

I will not allow the ministry to supersede my responsibility to my home and family, but will try to make my home a model for other homes.

As a part of my sacred calling, I will seek to keep myself physically fit, personally neat and clean, socially above reproach, mentally alert, and spiritually on fire.

I will never enter a pulpit to preach, or perform any ministerial service, without acknowledging my total dependence upon the Holy Spirit.

In the fear of God, I will guard against the four fatal maladies which sometimes beset and always destroy ministers of the gospel—jealousy, bitterness, fear, and love of ease.

By the grace of God, and through the power of the divine Spirit, I will endeavor to be a worthy ambassador of Jesus Christ.

## Christian Perfection As Seen in Personal Operation

By Harry E. Jessop\*

*Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; that ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. For if ye love them which love you, what reward have ye? do not even the publicans the same? . . . Be ye therefore perfect, even as your Father which is in heaven is perfect (Matt. 5:43-48).*

HERE is a passage which some find difficult to interpret. Most of the difficulty would seem to center in that concluding verse, and especially in that word *perfect*, which in the minds of many has been endowed with qualities beyond anything which would seem to have been in the Master's thought here when using it. Then, because the practical outworking according to their idea is manifestly impossible, they set themselves to explain away the passage, calling it an ideal, a standard for approximation rather than an experience for realization.

Let us begin by saying that, whatever may be the meaning of the word which the Master used here, it evidently represents something which His people are expected to be—not to aim at merely,

but actually to be. All God's "Be ye's" are actually "Become ye" and come to us in the twofold nature of a promise as well as a demand. "Be ye therefore perfect," reads the King James Version. "Ye shall therefore be perfect," is the Revised.

Like all divine pronouncements, as a command it is definite, and as a promise it is sure. Both are spiritual facts which concern the present life, having to do with a personal experience which is both recognizable and practical wherever it is found.

Our purpose here, however, is not to discuss the word *perfect* in its etymological aspect, but to consider it as it relates itself to the chapter in which we find it. It should be understood that the verse in which the word here occurs actually belongs to and is part of the chapter in which we find it. It is not something tacked on to it and hanging loose from it, but is vital, governing the whole.

There is another word in the verse which has often been skipped over, if not entirely overlooked, but when recognized becomes challenging indeed. Actually it becomes the governing word, not only of the verse, but of the entire chapter. It is the word *therefore*.

"Be ye *therefore* perfect." Once awakened to the *therefore*, we find ourselves asking the question, *Wherefore?* and for our answer we are thrown back upon the entire chapter, of which this last verse is seen to be the Master's application. Our present study is limited to the closing verses of the chapter.

\*Retired Nazarene elder, Largo, Florida.

## The Perfect Life in Its Outstanding Manifestations

Looking at the chapter as a whole, it will be seen that the character of Christian experience is first portrayed (vv. 1-16); then the content of Christian teaching is indicated (vv. 17-47); then the command to and promise of this perfect life forming the application (v. 48). The Christian content is set forth in contrast between the outward regulations of the Mosaic law and the inward requirements of the teaching of Christ.

The emotional urges of our inner nature must be pure (vv. 21-30). The intimate relationships of our lives must be regarded as sacred (vv. 31-32). Our speech must be simple and truthful (vv. 33-37). Our attitudes toward others must be magnanimous (vv. 38-42).

All this leads to the final expression of the holy life as indicated in the verses which conclude the chapter and which are the basis of our present meditation.

1. *It is seen to be a life of manifested love, extending even to those who are our enemies.*

**Enemies:** One of the most loathsome words in human vocabulary, suggesting deceit, duplicity, intrigue, underhanded dealing, slander, revenge.

**Your enemies:** That comes closer home. It is not difficult to generalize about them, but we find that it requires much more grace when we have to contend with them as being ours in particular. Few people miss some measure of this experience, especially if determined to maintain a close walk with God. Our Lord warned us of the possibility—Matt. 5:10-11; John 15:18-21; see also Ps. 55:2-4.

**Love your enemies:** That is Christlike indeed. Not tolerate them. Not treat them with indifference. Not get along with them as best you can. *Love them*—in spite of their meanness and with all their badness. You cannot love their meanness and you must not condone

their badness, but they need what only you as a divinely used channel can give—a manifestation of God toward them in outpoured divine love.

It is not surprising that to some this command—and it is a command, not a recommendation merely—should come with some degree of perplexity. "How can human nature do it?" they protest. The answer is not far to seek. Human nature cannot do it, not even human nature at its best, but the divine nature can, and that divine nature the believing soul now professes to possess (II Pet. 1:3-8; II Cor. 5:17).

2. *It is declared to be a life expressive of multiplied blessing, extending even to those who curse and hate us.*

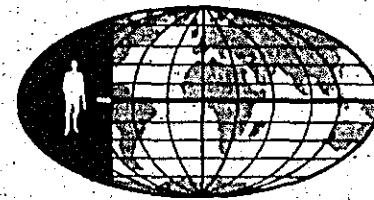
"Bless them that curse you; do good to them that hate you."

**Bless:** Here is the Greek word *eulogeo*, meaning "to bless, to thank, to speak well of, to invoke a benediction upon." A good English word is *eulogize*. The American equivalent would be "to boost." Not all however will be content to leave the thought just there, their sensitive natures seeming to sense traces of insincerity. "How can we boost such people?" they frankly inquire. "To speak good of a bad man is obvious falsehood." The reply here would be: Everything depends on what in the bad man we seek to boost. Certainly we could not boost his badness, but that need not prevent us from observing a kindly silence concerning our hurts at his hands, while we speak kindly of whatever may be commendable, and seek to become a channel of blessing to that person so as ultimately to lead him to God.

Two men sat eating their noon meal in a restaurant. "Isn't this meat tough?" observed one of them grouchy. "Yes, it is rather difficult," observed the other, "but isn't this delicious gravy?" There are few tough situations which do not have at least some *gravy*.

(Continued on page 44)

The Nazarene Preacher



# The PASTOR'S SUPPLEMENT

Compiled by The General Stewardship Committee | Dean Wessels, Secretary

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October, 1966

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Entire Membership

Training that storehouse  
tithing is scriptural and  
challenges each Nazarene  
to be a tither

Both texts by

Fletcher Spruce

## A Day for Brevity

OUR DESIRE is to share with you some pointed and brief sayings that might speak a message. These have been culled from various sources. Some are as sharp as the proverbial sword.

One or two might be worth dropping into that small space in your weekly newsletter or church bulletin, so tear-sheet this page and drop it into your work folder. We have attributed as many of the sayings as possible to the correct source. Kindly follow through on this if you use them. Your readers will prefer this and it is the best ethical tradition. If no source is given, the usual signature is Anon.

Here are the bolts and jolts:

Prayer is a shield to the soul, a sacrifice to God, and a scourge to Satan.—Bunyan.  
When we all play safe we create a world of utmost insecurity.—Dag Hammarskjöld.  
Don't worry about what people think of you, because they seldom do.—Anon.  
It isn't dying for one's faith that is hard, but the living up to it that's difficult.—Thackeray.

It is better to deserve without receiving, than to receive without deserving.—Anon.  
The sum of all is—Yes! My doubt is great! But my faith is still greater.—Robert Browning.

One of today's great labor-saving devices is "tomorrow."—Anon.  
God give me work until my life shall end, and life until my work is done.—Anon.  
The Bible is essentially a book about our human situation in a bewildering and perplexing universe.—Anon.

Those who possess spiritual gifts must not be possessed by those gifts.—Anon.  
The man who believes in nothing bigger than himself lives in a midget world.—Anon.

As soon as a person resigns himself to fate, his resignation is promptly accepted.—Anon.

He who stops becoming better, stops being good.—Anon.

Have a heart that never hardens, a temper that never tires, a touch that never hurts.—Dickens.

Gossip is something negative that is developed and then enlarged.—Anon.

There's really no sense in advertising your troubles. There's no market for them!—Anon.

### The Cross Is Central

The world is not done with the cross, but it is done without it.—Western Recorder.

A thick skin is a gift from God.—Adenauer.  
If you want the world to grow better, improve yourself daily in Christ.—Anon.

Giving a penny for some people's thoughts is another example of inflation.—Anon.

Intelligence is like a river—the deeper it is, the less noise it makes.—Anon.

I cannot conceive how a man can look up into heaven and say there is no God.—Lincoln.

Some people think they are big shots because they are always exploding.—Anon.

Preaching moves men, but prayer moves God.—Anon.

Selected by N.I.S.

### The Human Dynamic

If you want to get across an idea, wrap it up in a person filled with the Holy Spirit.—Anon.

To the discontented man no chair is easy.—Franklin.

All glory comes from daring to begin.—Anon.

The liar's punishment is not in the least that he is not believed, but that he cannot believe anyone else.—Anon.

Circumstances are neutral; all depends on what we do with them.—Anon.

There must be a lot of good in some folks—because so little has come out!—Anon.

Loose thinking is just as fatal as loose living.—Anon.



HAPPINESS

*Flint, Mich. 48505*  
 Dear Bro. Wessels—  
 I was so delighted  
 with the lovely birthday gift, I want  
 to thank you, and Ministerial  
 Benevolence. I love the Lord and try  
 to live, so I may deserve in part  
 what the Church is doing for me.

*Kezar Falls, Maine.*  
 Dear Brother Wessels:  
 Thank you again from the depths of our hearts,  
 for all you are doing for our comfort and conven-  
 ience. We are not in the best of health these days,  
 and you may be assured that your assistance in  
 supporting our needs is greatly appreciated. May  
 God abundantly repay you.

IS:

MAKING  
 OTHERS  
 HAPPIER

*Santa Monica, California 90403*  
 Dear Bro. Wessels,—  
 The kindness from you +  
 our church means a great deal  
 to me — in these days of illness  
 + loneliness + God is with me.

*Pompano Beach  
 Fla.*  
 Dear Sir:  
 God bless you in  
 your ministry to the old  
 saints and pioneers, and  
 again I say thank you.

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# The Church School Builder

by  
 A. C. McKenzie

EVERY SUNDAY school worker—teachers and officers—knows about this vital magazine. It should be in the hands of every Nazarene Sunday school teacher and officer. Almost every Nazarene Sunday school gives this magazine to their staff members every month. The isolated few who do not are surely among the most backward.

However, there is something that "bugs" me every so often. This is the haunting feeling that the *Church School Builder* is not read very regularly.

As I look through its pages literally bulging with ideas and suggestions for Sunday school improvement and promotion, it is hard to correlate this rich source of help with the dearth of advance and progress being made by so many schools.

We kid and joke a lot about not opening our promotional mail that streams across our desks. The sad fact is that much of this mail really is never opened. Likewise, it would be revealing to know just how much of the material in our *Church School Builder* goes unread and unnoticed month after month.

We have reached this conclusion because every major denominational Sunday school drive gets oodles of space and attention in the *Builder*, but pastor after pastor, and superintendent after superintendent comes along and says, "I never heard a thing about that!" Or, "No one ever told me anything about this!"

For several years now, one Sunday school has had monthly reports for its teachers to fill out. One question on this report is "did you read most of the *Church School Builder* this month?" Then each month a key article is reported on in the Sunday school workers' meeting. Why not try this? It just might do some good.

—Reprinted from the *Philadelphian*

# THANKSGIVING OFFERING, 1966

## WHERE IN THE WORLD IT WILL GO . . .

- . . . to help build home and foreign mission churches.
  - . . . to establish schools on foreign mission fields.
  - . . . to train national pastors in Bible schools.
  - . . . to aid needy churches and districts.
  - . . . to supply missionaries' equipment.
  - . . . to educate missionaries' children.
  - . . . to print the gospel in Africa.
  - . . . to broadcast the gospel over 955 stations around the world.
  - . . . to provide new missionaries' transportation to their fields.
  - . . . to pay missionaries' and national workers' salaries.
  - . . . to assure funds for general church emergency demands.
  - . . . to support four hospitals and forty-nine dispensaries in thirteen countries.
- \* . . . To speed the gospel to every land and every man!



**\$1,850,000**  
for **WORLD EVANGELISM**

October 16, 1966

## List for Laymen's Sunday

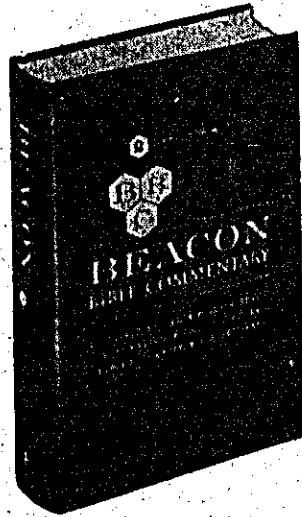
1. Read articles in *Nazarene Preacher*, *Herald of Holiness*, and other sources concerning the role of the lay member and the significance of laymen's Sunday.
2. Decide on the general type of program you will have.
3. Select the speakers and those who will be
  - a. reading scripture
  - b. praying
  - c. giving the benediction
  - d. other \_\_\_\_\_
4. Select the person to be in charge.
5. Contact the persons who are being asked to participate.
6. Prepare for last-minute changes by having names of alternates in mind.
7. Make plans for publicity: \_\_\_\_\_ posters, \_\_\_\_\_ church bulletin, \_\_\_\_\_ church news, \_\_\_\_\_ newspapers.
8. Give your speakers and participants copies of the program outline.
9. Follow through on publicity.
10. Report to your district leader and/or General Stewardship Committee on special features of your program and on suggestions for the future.

### How to Recognize the Perfect Layman

- sometimes a leader, always a follower.
- never a boaster, always a booster.
- never faultless, but always faithful.
- often able, always willing.
- never demanding, always dependable.

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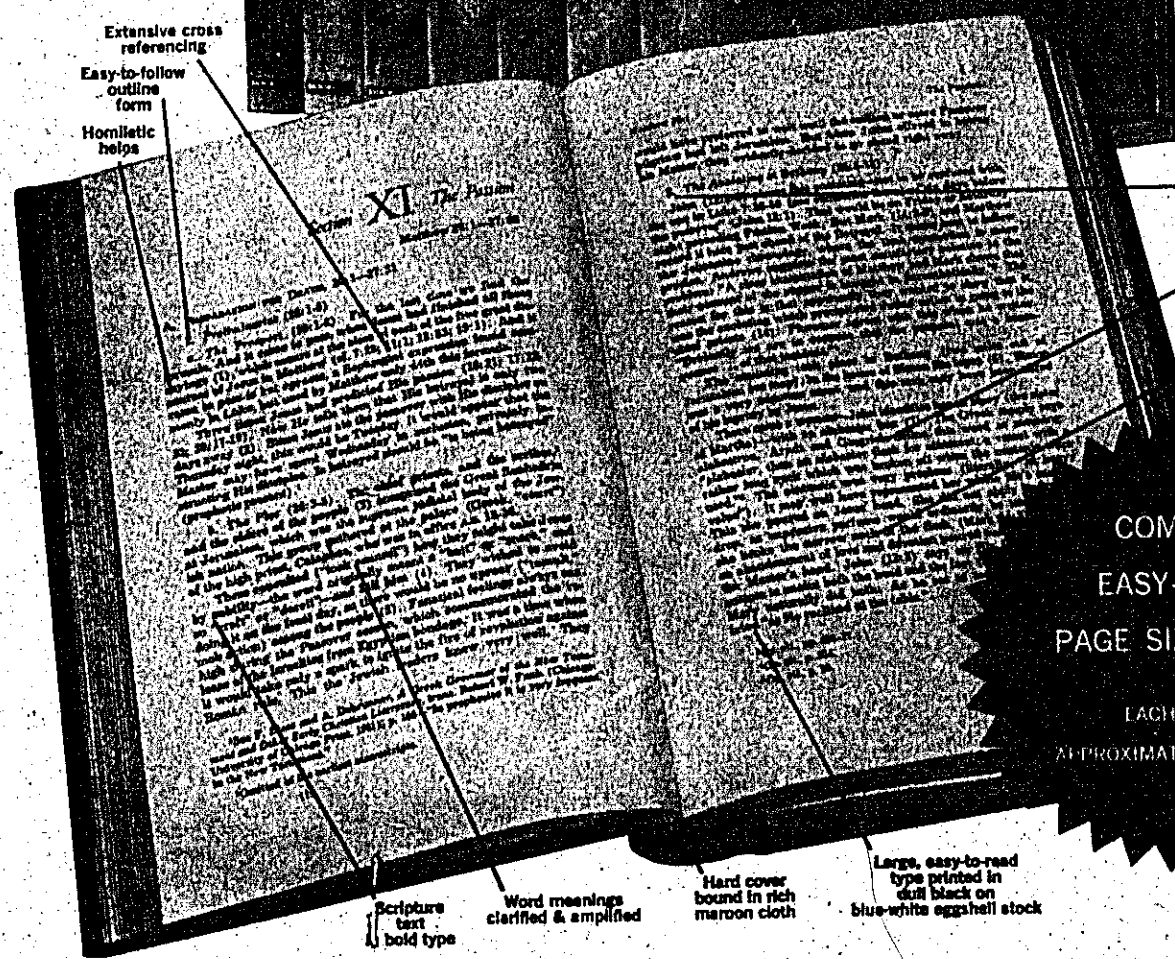
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NAZARENE PUBLISHING HOUSE POST OFFICE BOX 527, KANSAS CITY, MISSOURI 64141

The Nazarene Preacher

October, 1966

# A Prayer Proclamation

The ancient reminder from God, "Not by might, nor by power, but by my spirit," is appropriate and relevant today. If the people called Nazarenes are to achieve their divine destiny, it will be not by clever plans or catchy slogans. It will be "In the Power of the Spirit."

OCTOBER, 1966

has been designated the MONTH OF LOVED ONES' EVANGELISM, directed especially toward winning to Christ the unsaved of our own Nazarene families.

To make this effort most effective, the Board of General Superintendents proclaims the week of **OCTOBER 16-22 AS A WEEK OF INTERCESSION.**

During that week, in the Prayer Chapel of the International Headquarters, a continuous twenty-four-hour-a-day prayer service will be in progress, supported by Headquarters and Publishing House personnel, and by Nazarenes of the Kansas City area churches.

It is our hope that in EVERY CHURCH OF THE NAZARENE some organized prayer program will be projected by our pastors during this Week of Intercession. We urge the fullest cooperation of our people in the interest of their loved ones, and of spiritual revival everywhere.

"In the Power of the Spirit" let us fast and pray! "In the Power of the Spirit" let us endeavor to bring the unsaved of our families to Christ, to the end that these LOVED ONES be not finally LOST ONES!

Your Board of General Superintendents



Hardy C. Powers  
G. B. Williamson  
Samuel Young

Hugh C. Benner  
V. H. Lewis  
George Coulter

FAST

PRAY

INTERCEDE

The Nazarene Preacher

# An Idea for a Missionary Message

A Suggested Outline

By Dr. E. S. Phillips, Executive Secretary,

Department of World Missions

Scripture: II Kings 7

Text: II Kings 7:9

"Then they said one to another, We do not well: this day is a day of good tidings, and we hold our peace: if we tarry till the morning light, some mischief will come upon us: now therefore come, that we may go and tell the king's household."

Introduction: This whole chapter contains an illustration of the best arguments for the need of missions.

It describes:

- I. The destitution of nations.  
The whole world, like the people of Samaria, lies in a state of Satanic siege and spiritual poverty.
- II. The availability of resources.  
The lepers had discovered silver, gold, food, and raiment. An ample supply for all the impoverished people.
- III. The urgency of our mission.  
The lepers reasoned, "If we wait until morning, or tomorrow, some mischief will come upon us."  
This is in harmony with the statement of Jesus in John 4:35: "Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest."

Conclusion:

What were the results of their obedience? The good tidings were told to the king's household (all the peoples of the world are intended to be a part of the household of God—it is our job to reconcile them to Him), and their needs were supplied as miracles from heaven.

This is a new feature which we plan to offer three or four times a year as an aid to pastors in preparing sermons on missions. Next issue we will provide some illustrations from our mission fields, that can be used in your missionary messages.

# The CHALLENGE of This Vital Hour

A CLIMAX TO THIS YEAR OF GREAT  
EMPHASIS ON EVANGELISM

**DR. EDWARD LAWLOR**  
Executive Secretary  
Department of Evangelism  
on  
"SHOWERS OF BLESSING"  
October and November

### A SOUL-WINNING OPPORTUNITY

—Inform your people to inform their  
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Let Radio Do a Job for You

Yours for World Evangelism,

*H. Dale Mitchell*

NAZARENE RADIO LEAGUE

# SUNDAY SCHOOL OFFERING for the new NAZARENE BIBLE COLLEGE

SUNDAY, OCTOBER 23, 1966

### WE HAVE

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- A Faculty (in the Making)
- Applications from Prospective Students

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- Classrooms
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- |  |        |
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| Young Person in the Youth Department will give | .25    |
| Child in the Sunday school will give           | .10    |
| Preschool child in the Sunday school will give | .05    |

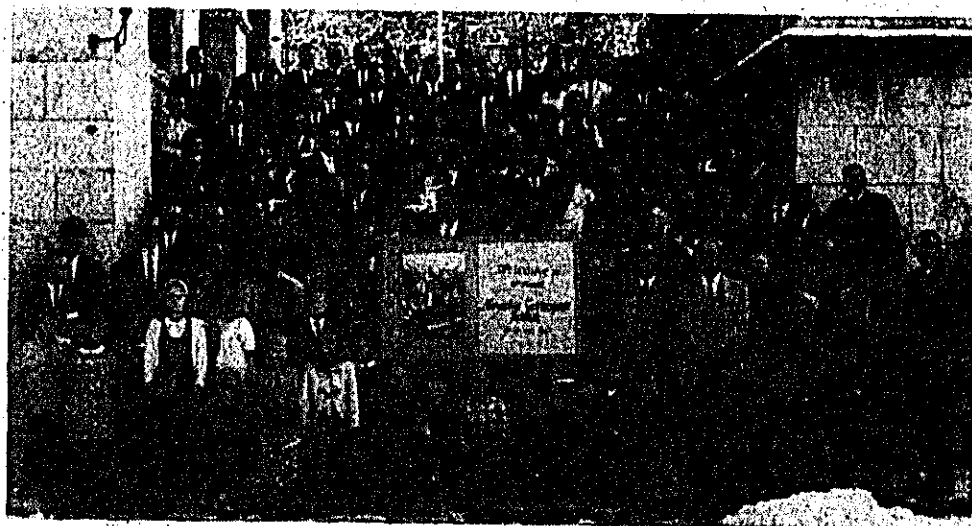
IT WILL HELP US REACH OUR GOAL AND BUILD  
AND OPEN IN SEPTEMBER 1967 .....



# 9th ANNUAL SERVICEMEN'S RETREAT

14-18 NOVEMBER 1966

General Walker Hotel  
Berchtesgaden, Germany



**SPEAKER:** Dr. George Coulter, General Superintendent

**COORDINATOR:** Chaplain (Lt. Col.) Herbert J. Van Vorce

**DIRECTOR:** Paul Skiles, Nazarene Servicemen's Commission

- Write your servicemen—urge them to attend.
- Offer to help them with their expenses.
- Pray that God will bless this effort to keep our servicemen related to the church.
- Feature your servicemen in a special service. Your people can be challenged to help send your servicemen to the retreat.

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With the recent tightening of credit, more churches are unable to borrow money locally for new building projects. They are turning to Church Extension loans, and the demand for our funds is growing faster than our deposits. *You can help us!*



Encourage your people to deposit their savings (for retirement, future projects, children's education) in the General Church Loan Fund. And set them an example by putting your own savings in this fund.



Does your church have a building fund? Deposit it in the General Church Loan Fund and help build another church while earning interest for your future building.

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## Plan for Growth

Church growth is not accidental! There are many ingredients necessary, including toil, prayer, and sacrifice. In too many instances, we fail to grow because we make no plans for growth. The Growing Church Achievement Program is a tool pastors may use in helping a church to plan for growth. It is now open to all churches on all districts, with an emphasis on home missionary assistance for churches over fifty members.

Write the Department for full in-

formation if you do not have a folder on the plan. Self-study schedules are also available upon request. Larger churches may want to contact the district superintendent for suggestions on helping to start a new church.

Discuss plans with your church board and get everyone enthusiastic about genuine advance for your church this year. No worthy plan is of value unless used! Let us not be satisfied with less than our best for God.

# SIR, WE WOULD SEE JESUS

JOHN 12:21

"Sir, we would see Jesus," said the Greek seekers. Isn't that the cry, even though unspoken, of thousands today? The thoughtful worshipper wants reality. And Christ is Reality. In the sermon, in the choir numbers, in the special singing, in the Sunday school lesson, in the youth program, in the prayer meeting, even in our social gatherings,

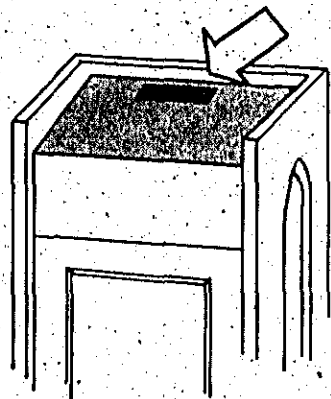
## "WE WOULD SEE JESUS"

If we're careful "that in all things" He has "the preeminence," our own people, and visitors as well, will see Jesus—and seeing Him, will be content with nothing less than His satisfying fullness.

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*John 12:21*



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The Nazarene Preacher

# Queen of the parsonage.....

MRS. B. EDGAR JOHNSON

## Portraits in Focus

Would you please sign my autograph book?" I timidly asked the lady evangelist who was holding services in our church. I was a young teen-ager and autograph books were in vogue. Gladly she consented, and finding a vacant page among those glibly scribbled quips—"Yours til the pillow slips and the door steps"—she penned the words from Matt. 6:33, *But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.*

Because her ministry and life had meant a great deal to me, I promptly memorized these words, together with the reference, and they became part of the Word hidden in my heart. Through the years they were to become the controlling principle in my life.

There is a law of life which decrees that something or someone will be first in our lives. One may have a myriad of interests, many pressing obligations, and for a time may be unable to discern which has first place. A person may pursue careers in several fields, may feign allegiance to more than one master. But eventually these will be sifted down and he will be forced to choose one master, one controlling desire, one undeterred direction—or live without real purpose.

Life must have a focal point; it must have perspective. My husband tells of a picture he drew in second grade—a picture of a railroad track. He drew the rails from the bottom of the page to the top, crossing them with the railway ties, but he made the tracks the same distance apart at the top of the page as at the bottom. The teacher told him he had no perspective. He

tried another picture and this time she told him he had a double perspective: He remembered the criticism, but it was to be years before he really understood the lesson. Too many lives have no perspective, and many more have a double perspective. *No man can serve two masters.*

The importance of focus was impressed upon me some years ago on the occasion of my little daughter's second birthday. I dressed her up for a picture and placed her on a bench in our backyard a few feet in front of a white picket fence laced with strands of ivy, thinking it would make a pretty background. I was experimenting with our new camera which had a range-finder for perfect focus, a light regulator, and all sorts of devices lacking on our old box camera. I snapped the picture.

I could scarcely wait to see it, but when the print was returned to me I was extremely disappointed—my little daughter was not in sharp focus, but rather fuzzy. However the picket fence and ivy were beautiful—so sharp you could almost see the veins in the leaves. But it was my daughter I wanted to portray and so the picture was spoiled. Somehow my focus had not been true.

How earnestly we desire to portray Christ to the world—that they may see Him! But so often when our picture is developed we find that the Christ is not in sharp focus. It is the pickets and ivy trim of our lives that stand out in sharp relief. So disappointing!

We can focus perfectly on only one object. Many other things come within our range of vision and, you might say, under our supervision, but only one can have our perfect focus at a given time.

Even as I concentrate on this page, I am conscious that within my visual range I can see the postman passing by my window, a curtain moving in the breeze, the dog lying on the carpet.

Perhaps you recall from your American literature studies Hawthorne's story of "The Great Stone Face." The story takes its name from a granite mountain which bore the image of the noble face of a man. This great stone face became a symbol to the villagers and they believed that the man who resembled this face would someday appear and be their leader. A young lad of the village named Ernest, brought up under this tradition, gazed wonderingly and hopefully at this granite face all the days of his youth. Each morning he turned his eyes to these significant features; at eventide he would sit outside his door and meditate thoughtfully, aspiring to the day when the great one would come who embodied this image. According to the story several men appeared on the scene at different times whom the people thought might be this leader, but each failed. Years passed and Ernest grew to manhood. Suddenly the villagers were startled to realize that

the unsuspecting lad had become the living image of the great stone face. He had looked at it so long that he had grown to look like it.

We tend to become like that upon which we fix our attention. *I shall be satisfied, when I awake, with thy likeness.*

This matter of "seeking first" is a daily "focusing." Since our focus can be so easily shifted, almost without realizing, we need to check it often—not just in the major decisions and crises of our lives, but in every small decision. For we really become the total of all our interests and choices—great and small.

At the beginning of my senior year in college I found that our dorm mother had placed a little card in the corner of each mirror which bore these words: "Every morning lean thine arms awhile upon the windowsill of heaven and gaze upon thy Lord. Then with this vision in thy heart, turn strong to meet the day."

Father, help me to focus always upon Thee, and then all these other things will fall into their proper range of vision.

I spoke a hasty word, a bitter word,  
To one whose gentle soul is sensitive.  
Until I saw her eyes, her silent lips,  
I never knew the pain one word can give.

I spoke a loving word, a tender word,  
To one who fancied life is hard to live.  
Until I saw her face revived by hope,  
I never knew the joy one word can give!

—Edna M. Deiss

## BIBLICAL STUDIES

TOWARDS BETTER BIBLICAL SCHOLARSHIP

### Gleanings from the Greek New Testament

By Ralph Earle\*

Phil. 3:12-16

#### "Attained" or "Obtained"?

The Greek word (v. 12) is *elabon*, the second aorist of *labano*. This verb occurs 263 times in the New Testament and is translated some twenty different ways in the KJV. Only here is it rendered "attain." In all but 24 instances it is translated either "receive" (133 times) or "take" (106 times):

By way of definition Abbott-Smith gives: "1. to take, lay hold of . . . 2. to receive." For this passage Thayer suggests "to get possession of, obtain, a thing." Arndt and Gingrich take a somewhat different slant: "make one's own, apprehend or comprehend mentally or spiritually (class.) of the mystical apprehension of Christ . . . I have made (him) my own." That is, Paul has not fully comprehended Christ.

It seems clear that "obtain" (RSV, NASB) is preferable to "attain." Weymouth has: "already gained this knowledge." Goodspeed reads: "Not that I have secured it yet." Phillips gives a good paraphrase: "I do not consider myself to have 'arrived' spiritually."

#### "Perfect" or "Mature"?

The verb (v. 12) is *teleoo*. It comes from the adjective *teleios* (v. 15). This, in turn, is derived from the noun *telos*,

"end." So the adjective means "having reached its end, mature, complete, perfect." For v. 15, Abbott-Smith gives "fullgrown, mature." In this chapter Thayer thinks the verb means "to bring one's character to perfection."

Arndt and Gingrich think that *teleios* is used here as "a technical term of the mystery religions, which refers to one initiated into the mystic rites . . . the initiate," and that the verb carries the same connotation. Many scholars, however, object to this interpretation. It does not seem justifiable to make that connection.

With regard to the adjective, Lightfoot writes: "The *teleioi* are 'grown men' as opposed to children. . . . They are therefore those who have passed out of the rudimentary discipline of ordinances (Gal. iv. 3, 4), who have put away childish things (I Cor. xiii. 10-12)."

On the basis of the same Greek root in verses 12 and 15 it would seem that KJV and NASB were more consistent in using "perfect" in both places. But since Paul denies perfection in verse 12 and seems to claim it in verse 15, it may well be that one is justified in using "perfect" in verse 12 and "mature" in verse 15 (RSV, NEB). A. T. Robertson comments on verse 15: "Here the term *teleioi* means relative perfection, not the absolute perfection so pointedly denied in verse 12." The context suggests that

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in verse 12 Paul is denying resurrection perfection. We may say that in verse 15 he claims what John Wesley called Christian perfection.

### "Follow After" or "Press On"?

The verb is *dioko*, translated "press" in verse 14. Properly it means "pursue." But here it is used with no object. So Abbott-Smith suggests: "follow on, drive, or speed on." Thayer gives for this passage: "to press on; figuratively, of one who in a race runs swiftly to reach the goal."<sup>1</sup> Arndt and Gingrich have: "hasten, run, press on."<sup>2</sup> It would seem that the best translation here is "press on" (RSV, NEB, NASB), which makes it consistent with the translation of the same verb in verse 14.

### "Apprehend" or "Lay Hold of"?

The word is *katalambano*, a compound of the simple verb translated "attain" in this same verse. Thus there is a word play in Greek which does not come out in English.

The verb *katalambano* means "to lay hold of, seize, appropriate."<sup>3</sup> Of its use in this passage Thayer writes: "in a good sense, of Christ by his holy power and influence laying hold of the human mind and will, in order to prompt and govern it."<sup>4</sup>

It would appear that the best translation is "lay hold on that for which also I was laid hold on by Christ Jesus" (ASV) or "lay hold of that for which also I was laid hold of by Christ Jesus" (NASB). The latter is preferable.

### "Reaching Forth" or "Stretching Forward"?

The verb (only here in NT) is *epekteinō* (v. 13). It is a double compound of *teino*, "stretch" or "strain," with *ek*, "out" and *eip*, "upon." So it means "stretch forward." Here it is in the middle voice, and so means "stretching myself forward to." A. T. Robertson says that it is the "metaphor of a

runner leaning forward as he runs."<sup>5</sup> Bengel comments: "The eye goes before (outstrips) and draws on the hand, the hand goes before (outstrips) and draws on the foot."<sup>6</sup> The best translation is probably "stretching forward" (Weymouth, ASV).

### "Mark" or "Goal"?

*Skopos* (v. 14) means "a mark on which to fix the eye."<sup>7</sup> It is found only here in the New Testament. Since the figure Paul is using is that of a runner in a race, the correct translation here is "goal," as in most modern versions.

### "Prize" or "Reward"?

The Greek word is *brabeion*. It comes from *brabeus*, "umpire," and so properly means a prize won in a race or in the games. Phillips translates it "reward." But the entire context favors "prize." Ignatius wrote in his letter to Polycarp (ii): "Be temperate as God's athlete. The prize is incorruption and eternal life."

### "Attained" or "Reached"?

The verb *phthano* (v. 16) originally meant "come before." But in later Greek it simply meant "come" or "arrive." Weymouth gives an excellent translation of this verse: "But whatever be the point that we have already reached, let us persevere in the same course."

<sup>1</sup>Lexicon, p. 263.

<sup>2</sup>Lexicon, p. 370.

<sup>3</sup>Lexicon, p. 466.

<sup>4</sup>Abbott-Smith, op. cit., p. 442.

<sup>5</sup>Op. cit., p. 618.

<sup>6</sup>Op. cit., p. 817.

<sup>7</sup>Philippians, p. 153.

<sup>8</sup>Word Pictures, IV, 455.

<sup>9</sup>Op. cit., p. 119.

<sup>10</sup>Op. cit., p. 153.

<sup>11</sup>Op. cit., p. 200.

<sup>12</sup>Abbott-Smith, op. cit., p. 235.

<sup>13</sup>Op. cit., p. 332.

<sup>14</sup>Op. cit., IV, 455.

<sup>15</sup>Gnomon, IV, 147.

<sup>16</sup>Abbott-Smith, op. cit., p. 410.

# SERMONIC STUDIES

TOWARDS BETTER PREACHING

## Our Protestant Heritage

By W. E. McCumber\*

SCRIPTURE READING: Eph. 1:22-2:10

In most of my preaching the text creates the occasion. This text was chosen to fit the occasion—Reformation Day. And it was chosen because these few verses include so much of the truth by which the Reformers lived and died in their opposition to a false church and its false gospel. Let us look at these truths, and reaffirm our heritage of faith as Protestants, in this day when union with Rome is a much-talked-about matter.

I. *Jesus Christ is the only Head of the Church (1:22-23).*

The Church is His body, and He is "the head over all things for the church." The Church is not to be ruled by popes and councils claiming to be infallible, but by its one Head, Jesus Christ. Popes and councils have erred and do err. Infallibility belongs only to Christ as He rules the Church by the Holy Spirit through the written Word of God. While this Word is true and trustworthy, the only Rule of faith and life, theologians and creed-makers must always ask whether they have rightly understood the Scriptures. Man's decisions and conclusions can never pose as final words, but stand under the judgment of Scripture, by which Christ rules His Church. This is also true of our Manual!

II. *Natural man is radically evil and totally depraved (2:1-3).*

He is dead in sins, allied to a fallen world, walking as the very devil, living

by unreasoning passions of body and mind, and exposed to the wrath of God! That such a man could reason his way to God, with grace added only at the point where reason stopped, was preposterous, since human reason also is depraved and distorted by sin! Only a sovereign, divine renewal could free man to think God's thoughts after Him. It was equally absurd that such a man, even when forgiven and renewed, could create a treasury of merit which compensated for his and others' misdeeds. Man's only hope, now and ever, was the sheer mercy of a gracious God. This is also true of Nazarenes!

III. *Salvation is by grace through faith alone (2:4-9).*

Man's whole salvation, from start to finish, is grounded upon God's love, mercy, and "kindness toward us in Christ Jesus"—who died for our sins and rose again for our justification. Man cannot be saved by doing good works, but only by the free gift of divine grace. Even when he repents and believes man is without merit, for no merit can attach to the obedience we owe to God. Our faith receives salvation but never deserves it. The biblical doctrine of salvation—"by grace . . . through faith . . . not your own doing . . . the gift of God . . . not of works" (RSV)—emphatically opposes the whole Roman system of masses, penances, and indulgences! Grace alone saves. This is true also of us!

Until Rome disclaims the infallibility of the pope, subjects tradition to Holy Scripture, abolishes the sacrifice of the mass, and renounces the superstitions of penance and purgatory, there can never be a return to Rome or an alliance with Rome by any true son of the Reformation, by any real Protestant! Our

\*Pastor, First Church, Atlanta, Georgia.

allegiance must be given only to Christ, as He rules the Church by Holy Scripture. Anything presented to us as an article of faith or a rule of life which cannot be harmonized with Scripture we may and must reject. And repudiating all pretensions to merit, we shall live daily by the forgiveness of God and the cleansing of Christ's blood! Only thus shall we be worthy of our heritage and assured of our future as Protestant Christians.

### Getting to Heaven

SCRIPTURE LESSON: I Thess. 3:11-13; 4:13-18

TEXT: 3:12-13; 4:16-17

Scientists are rapidly working out the details for putting men on the moon. But our chief problem continues to be getting to heaven. Evil men can reach the moon, but only the redeemed will reach heaven. In 4:16-17 we learn that—

I. *There are two ways to get to heaven.*

One is to die and go there. When the Sunday school teacher asked, "What kind of people go to heaven?" a little fellow answered, "Dead ones!" That's true, for Paul said, "Away from the body and at home with the Lord" (II Cor. 5:8, RSV), and the Lord's home is heaven.

The other way is to go without dying, to be "translated."

Both ways are mentioned in our text. When Jesus comes the dead will be raised, and the living will be changed, and together they will be caught up to meet the Lord and be always with Him. As Paul says elsewhere, "We shall not all sleep, but we shall all be changed . . . the trumpet will sound, and the dead will be raised imperishable, and we shall be changed" (I Cor. 15:51-52, RSV).

Moses is an illustration of the man who dies and goes to heaven. He died and was buried by God in a lonely mountain grave. But we know he went to heaven for he appeared centuries later on the Mount of Transfiguration and conversed there with Jesus about the cross.

Elijah is an illustration of those who go to heaven without dying. He ascended to heaven in a whirlwind, and he too spoke with Christ on the Mount.

At the coming of Jesus the Christian dead will be raised, the Christians living will be changed, and they will be with Christ in holy fellowship forever!

But everyone who dies will not go to heaven! And everyone living when Jesus comes will not be taken to heaven! That is why we have joined these texts together. For in 3:12-13 we learn that—

II. *There is one way to get ready for heaven!*

That way is termed by the apostle "abounding love" and "blameless holiness."

What he means by abounding love is a Christlike attitude towards all men in the Church and in the world. God puts His love into our hearts when we are converted (Rom. 5:1, 5). And He takes out the sin and selfishness which hinders that love when we are sanctified. In this way He causes love to abound.

When Jesus died, He prayed for His merciless tormentors, "Father, forgive them; for they know not what they do." Even the agony of the Cross could not quench His forgiving love. He can so cleanse us from sin that we love like that!

What Paul means by blameless holiness is understood from the concept of abounding love. It is a state of separation and devotion to God where love governs our motives and purposes. Our actions may be faulty, but our intentions are pure.

To be established by this experience and practice of holy love prepares us for the coming of Jesus Christ, for getting to heaven either by death or by translation.

**Conclusion:** Are you ready? Has your heart been cleansed from all sin? Have you the forgiving love of God in your heart toward all men? Are your actions prompted by active good will? Could you hail in peace and with joy the coming of Jesus? Could you face death knowing all is well with your soul? God can supply you with grace and victory which gives affirmative answers to these questions!

W. E. McCUMBER

The Nazarene Preacher

### The Ministry of the Risen Christ

SCRIPTURE: Luke 24:36-53 (RSV)

TEXT: vv. 36, 45, 49

The ministry of the risen Christ to the Church determines His ministry through the Church. Through the Church, He acts in the proclamation of the gospel (vv. 47-48). To prepare the Church for and sustain the church in this ministry, Christ performs the ministry to the Church outlined in the text. This is:

I. *A ministry of encouragement*

"Jesus himself stood among them" (v. 36).

A. *Encouragement by His presence*

The appearances and disappearings of the risen Christ convey the truth that He is never really absent from His Church. The encouraging *Presence* is linked with encouraging *peace* (Margin).

B. *Encouragement in daily living*

He ate bread and fish among them—He shared a common meal. Cf. John 21:9-13; Rev. 3:20. He is Lord for all life, all days.

II. *A ministry of enlightenment*

"Then he opened their minds to understand the scriptures" (v. 45).

A. *He speaks the word—revelation.*

"These are my words . . . everything written about me" (v. 44). The Bible is the Spoken Word, which reveals the Incarnate Word, reduced to writing.

B. *He opens the mind—illumination.*

"To understand the scriptures" requires more than human erudition; it requires divine illumination. This does not mean a perfect knowledge of all mystery in the Bible. It does guarantee the Church's grasp of the essential truths.

1. *The sufferings and resurrection of Christ* (v. 46).

2. *Man's repentance and God's forgiveness* (v. 47a)
3. *The global aspect of the gospel* (v. 47b)

III. *A ministry of empowerment*

"Until you are clothed with power from on high" (v. 49).

A. *"The promise of the Father"*

Summary phrase for all the new covenant promises relating to the Holy Spirit, by whom sin would be purged and law made inward. E.g. Ezek. 36:25-27.

B. *The power of the Spirit*

The genitive is subjective. He is the Power, not some force separable from Him. When He is present, resident, and president in the Church, power for service is supplied. The power is from "on high," not from within; divine, not human; supernatural, not natural; controlling us, not controlled by us!

The ministry of the risen Christ qualifies the Church for its mission of witness. Christ is alive and present, and this is what He is present for, to encourage, enlighten, and empower the people who own Him as Lord, and know Him as Saviour.

W. E. McCUMBER

### The Many Faces of Sin

A few years ago two psychiatrists collaborated in writing a book on an actual case history called *The Three Faces of Eve*. The three faces referred to three personalities, distinct and different, embodied in one individual. A most unusual case!

Not so with sin! Sin has many faces:

1. *Sin often appears as something INTERESTING.*

Appearing to meet a real, if temporary, need; it offers a release from strain. A way is opened to a slight deviation from the path of right, "but the end thereof are the ways of death."



2. Another face of sin is that of the **INCIDENTAL**.

It consists of making sin appear relatively unimportant. Sin, which includes lack of respect for God and His laws relating to human behavior—morality, the sacredness of marriage, honesty—are the subjects of humor, as are drunkenness, vulgarity, etc.; "but the wages of sin is death."

3. Evil also wears the face of **INNOCENCE**.

Sin tries to conceal itself among those things that are thought of as admirable; **LOVE**—many do not know the difference between lust or sexual attraction and love; **BEAUTY** has been used to camouflage sin when it is found in the cocktail parlor, the whiskey glass, the gambling casino, and the cigarette.



**IDEAS  
THAT WORK**

**Teaching Children to Listen**

To "train up a child in the way he should go" is a responsibility of the pastor as well as the parent. I have felt a special need to include the children in my morning worship service and have found a way on two occasions that has worked very well and with results.

Twice in the last year I have preached a regular sermon, but one that included the children in a special way. I announced ahead of time that I would have a treat for all boys and girls who filled out some words in the morning bulletin.

The first Sunday, I preached on the four keys of successful Christian living. I had mimeographed four keys in the bulletin and made them large enough for the words to be printed in. The four words were *Faith, Prayer, Devotions, and Witnessing*. I stood at the

**RESPECTABILITY** appears under the guise of innocence. "If you can't make a thing right, make it respectable."

4. Sin frequently wears the face of **IRRESPONSIBILITY**.

It justifies itself by saying such things as:

- "My parents were too strict."
- "I didn't get the breaks."
- "I married the wrong person."
- "I have an inferiority complex."
- "My parents and teachers have never understood me."

We need to remember that through the power of Jesus Christ we can be what God would have us to be.

ROBERT E. HARDING  
Minneapolis, Minnesota

door and glanced at each paper and then gave the child a roll of candy which had cost me three cents wholesale. The children were well pleased. I had announced that parents could fill them in for little folks, and they had. I was liberal with my praise.

Yesterday I preached on the four kinds of soil and the four heart conditions in Jesus' parable of the sower. As a climax I asked them to circle the kind of heart they wanted to have and asked the others to mentally do the same. The service was well attended and the only disturbance was a flurry of pencils when I clearly said, "The first kind of heart was a *hard heart*." I gave out fifty-seven treats and had a host of listeners who really knew what I preached about.

RAY J. HAWKINS  
Grand Junction, Colorado

*Readers will remember that the problem posed in the September issue concerned juniors in the morning worship service. Perhaps this idea will stimulate additional response. There is yet time to write on the September problem (to be discussed in Feb.) if you write promptly. This is an important subject. Let us hear from you.*  
—Editor.

The Nazarene Preacher

# MY PROBLEM

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

A NEW ENGLAND PASTOR WRITES:

Maybe he cannot but he certainly can try! Be certain the change is necessary or best for the good of the Kingdom and not just because of some personal feeling of the pastor.

If there is a real need for a change in an officer appointed by the church board, there will be more who see it than just the pastor. Be prayerful about this and bide your time until the organizational meeting of the church board. Then be ready to give guidance and leadership. Suggest that this year all officers elected by the church board be elected by ballot after nominations have been presented. Suggest that those elected will feel better if two strong potential names are nominated for each office. You may let the whole board offer nominations. If you feel it is wise, nominate and vote on one office at a time. If a board member has spoken to you of the problem prior to organizational meeting, you might have prepared him to think of someone who would fill this office well. No doubt he will come through with a nomination. When the election has occurred, be gracious no matter how it turns out. There are risks as well as strengths in the democratic method.

A RETIRED PENNSYLVANIA ELDER COUNSELS:

There are perhaps times when there are valid reasons for making certain changes or doing certain things for the spiritual welfare of the church; but if this or any other problem is settled

satisfactorily, it will almost solely depend on the pastor himself. Our attitude, fidelity, and sincerity must be transparent; no intrigue or self-interests can be involved.

I once heard Dr. R. T. Williams, general superintendent, say in a preachers' meeting: "Two things make a successful pastor: a good kind spirit and a pure motive." All can see and understand that and will forgive other mistakes. These problems will bring out of us the true spirit of holiness or the lack of it. To have a desire not to hurt God's saints is Christlike. Why not pray? God can settle hard problems. Why not ask Him?

A MISSOURI PASTOR SAYS:

As a pastor, I am also facing this problem. Our church treasurer is reaching the age when she needs to be replaced. To compound our problem some other members of the church board realize the situation exists. One man in particular wants the job, but he is not as capable as the present church treasurer.

I hope to guide the change in this fashion: I will counsel with the present church treasurer to allow her name to stand another year for reelection. (If the present church treasurer or anyone else questions the wisdom of the present treasurer being reelected, I will advise that we should not change treasurers during a building program—which we are in.) Then, trusting that the present treasurer is reelected, I, with approval of the board, will appoint a capable assistant treasurer for the coming assembly year, and trust the Lord that the assistant will be elected by the church come next election.

**PROBLEM:** Should Sunday school buses return their passengers after Sunday school or after church?

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

## BULLETIN EXCHANGE

### TWIN PROBLEMS

It's almost as hard to quit snoking as it is to stop talking about quitting.

### ON THE TRACK

Science is resourceful. It could not pry open a day-coach window, so it air-conditioned the train.

### TO EACH HIS OWN

Headline: Mexico is using TV to wipe out illiteracy. This is an interesting switch, since so much TV is being used in the United States to produce it.

First Church of the Nazarene  
Norwood, Cincinnati, Ohio  
S. E. DURBIN, pastor

### A CHRISTIAN IS:

- A MIND—through which Christ thinks.
- A HEART—through which Christ loves.
- A VOICE—through which Christ speaks.
- A HAND—through which Christ lifts.

Friends are like radios—some have volume and some have tone.

Knocking is a sure sign of either carbon or envy.

All the world lives in two tents: content or discontent.

You cannot sow wild oats and reap alfalfa.

Echoes from Hobart First,  
Hobart, Indiana  
R. GOUTHEY JONES, pastor

### SMILE

A little boy received a red wagon for his birthday. Sunday came and he was playing in the front yard with the wagon. When his father saw him, he shouted: "Don't you know it's Sunday? Get around in the backyard with that wagon!"

Puzzled, the boy slowly replied, "But, Daddy, isn't it Sunday in the backyard too?"

Uplander  
Upland, Calif.  
BILL BURCH, pastor

### The Guy in the Mirror

When you get what you want in your struggle for self, and the world makes you king for a day;  
Then go to the mirror and look at yourself, and see what that guy has to say.

For it isn't a man's father or mother or wife whose judgment upon him must pass.  
The feller whose verdict counts most in his life is the guy staring back from the glass.

He's the feller to please; never mind all the rest, for he's with you clear up to the end.  
And you've passed your most dangerous, difficult test if the guy in the glass is your friend.

You may be like Jack Horner and chisel a plum, and think you're a wonderful guy;  
But the man in the glass says you're only a bum if you can't look him straight in the eye.

You can fool the whole world down the pathway of years, and get pats on the back as you pass;  
But your final reward will be heartaches or tears if you've cheated the guy in the glass.

—Author unknown  
"Dateline," Sept., 1964

The Nazarene Preacher

### Do You Really "Belong" to the Church?

Someone told the story of a pastor who was asked this question, "Does John Doe belong to your church?"

Whereupon the pastor replied, "No, John Doe doesn't really belong, although his name is on the church roll."

The inquirer then asked, "Just what is the difference?"

"It's like this," the pastor explained. "John's TIME does not belong to the church, neither his AFFECTION, his ENERGY, his THOUGHT, nor very much of his MONEY. Since his visits to the church are so infrequent, he has no sense of belonging to the church family, and the church has never become a spiritual home to him. So it would be stretching a point to say that John Doe BELONGS to the church. Actually, there isn't an ounce of him that truly belongs to the church."

What sort of fellow is John Doe then? He is a sleeping watchman, a mute witness, a crippled messenger, a light with no flame, a stumbling block to unbelievers, a joy to the devil, and a source of sorrow to Christ.

Mt. Scott Church of the Nazarene  
Portland, Oregon  
PAUL R. NESMITH, pastor

### IF

If you are impatient, sit down quietly and talk with Job.

If you are just a little strongheaded, go and see Moses.

If you are getting weak-kneed, take a good look at Elijah.

If there is no song in your heart, listen to David.

If you are a policy man, read Daniel.

If you are getting sordid, spend a while with Isaiah.

If your faith is below par, read Paul.

If you are getting lazy, watch James.

If you are losing sight of the future, climb up the stairs of Revelation and get a glimpse of the promised land.

Submitted by R. E. MANER  
Nashville, Tenn.

### "LITTLE CHRISTIANS"

Ten little Christians standing in line;  
One didn't like the preacher, then there were nine.

Nine little Christians stayed up very late;  
One slept on Sunday, then there were eight.

Eight little Christians on the road to heaven;

One took the lower road, then there were seven.

Seven little Christians got in an awful fix;  
One didn't like the music, then there were six.

Six little Christians very much alive;  
But one lost her interest, then there were five.

Five little Christians wishing there were more;

But they quarreled with each other, then there were four.

Four little Christians cheerful as could be;  
One lost his temper, then there were three.

Three little Christians knew not what to do;

One joined the sporty crowd, then there were two.

Two little Christians (our rhyme is almost done)

Quarreled with each other, then there was one.

One lone Christian won his neighbor true,  
Brought him with him to church, then there were two.

Two earnest Christians each won one more.

That doubled their number, so then there were four.

Four sincere Christians worked very late,  
But each won another until there were eight.

Eight little Christians, but nothing rhymes with sixteen,

So we simply say that in seven more jingles there would be

1,024 Christians, which would be quite a churchful.

Submitted by CORBIE GRIMES  
Pastor, Plainview, Texas

## Hymn of the month

### How Firm a Foundation!

(Praise and Worship hymnal, No. 5)

The words of this song have been attributed to George Keith. It appeared first in a small collection of hymns published by Dr. Rippon, a Baptist minister in London in 1787. Its author was designated only by the initial K. Some thought it could have been written by Robert Keene, a leader in singing in Dr. Rippon's church, but most hymn editors prefer to give credit to George Keith. Little is known of either of these men however.

Regardless of the origin, this fine old hymn will live on. It was a favorite of Andrew Jackson, Robert E. Lee, Theodore Roosevelt, and Woodrow Wilson. It is a favorite among Christians of every walk of life, for it speaks to the individual, promising strength for the battles of life as they come. It is a strong hymn of faith.

The hymn tune "Foundation," also called "Bellevue" in some older publications, is thought to be the composition of Rev. Jesse Mercer, a well-known Baptist preacher in Georgia, for it appeared first in 1944 in *The Sacred Harp* under his name.

### Christian Perfection

#### As Seen in Personal Operation

(Continued from page 16)

3. It is shown to be a life of mediatory prayer, extending even to those who despitefully use us and persecute us.

Again the question arises, "How can this be done by ordinary humans like ourselves?" The answer is obvious: If we are ordinary humans it cannot be done, but sanctifying grace bestows a glorious overplus which none but the

sanctified know. Our Lord himself set for us the great example as He prayed for His murderers with His dying breath (Luke 23:34). Stephen, one of the first deacons in the Early Church, manifested the same spirit, and is described as with shining countenance praying for his persecutors as they stoned him to death (Acts 7:30).

All this our Lord demands of us, not only for the help which He designs that we should be to others, but for our own sakes, that our own souls may be kept sweet and our lives may be kept in line with His revealed will. We cannot pray for others, without sooner or later loving them and possibly leading them to Christ, no matter how much we may loathe their evil ways.

### The Two Great Arguments Here Presented as Our Lord Makes His Demand

His demand for the life on which He insists is a reasonable one. Every demand He makes upon His people is reasonable, and this no less than the rest. Hence it is supported by two great arguments, simple really in themselves, but unanswerable by those who profess to be His devoted people. One of these is by way of comparison; the other is in the nature of contrast. Consider them both.

1. *The perfect life is to be revealed through the believer by way of a gracious comparison (v. 45).*

Since it is natural for the child to emulate the parent especially beloved, as sons of God there can be nothing more natural than for us to take on ourselves the characteristics expressed by our Father. Watch your Father in His attitudes as He works, says Jesus. Note how without discrimination He manifests the beneficence of His loving heart. See how He scatters the sunshine, so that all men, whether good or bad, may enjoy the warmth and beauty of its rays. Watch Him as He distributes the raindrops. The just and the unjust benefit from the showers. Many of the

recipients have no thought of gratitude. Many are rebellious. Some even deny His existence. Yet on through the years He delights to bless them. He is good to all, blessing and continuing to bless, until in His infinite wisdom, upon some judgment becomes essential, and He is compelled to withhold His hand. You are to be as considerate in your relationship to others in your sphere as your Heavenly Father is in His. He is a poor son who does not seek to copy a good father.

2. *The perfect life is revealed through the believer by way of an unmistakable contrast (vv. 46-47).*

Around us are the ungodly, men and women whose chief concern is their own personal interest, whose favors are bestowed where most likely to be reciprocated, who are living to please themselves. These, says our Lord, are the people with whose lives the Christian experience will stand in marked contrast—that is, if that experience is being lived out as divinely ordained. Good for good, favor for favor, slight for slight, grudge for grudge, are no commendable expressions of a life professedly divinely

indwelt. Ours is the life of the divinely inwrought extra and therefore the divinely enabled plus. It is "more than others" experience. As participants in the Calvary redemption we profess more than others, and unless our profession is vain we possess more too. In view of our profession the worldling expects more in our lives and rightly so; but beyond this, God demands more, since by our profession we now represent Him. In our acts and attitudes we manifest our disposition, indicating what we are. Hence in this same Sermon on the Mount our Lord declared:

*Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. . . . Wherefore by their fruits ye shall know them (Matt. 7:16-20).*

Therefore we—in our respective spheres—are called, in the degree made possible by God's incoming and sustaining grace, to the life which is perfect in our degree as God is perfect in His.

## Self-study Guide—No. 3

The following qualities and abilities belong to the personality of a useful minister. How fully are these present in your life?

	Fully	Most of the time	Some	Rarely	Not at all
1. Appreciation for heritage from the past					
2. Art of meditation					
3. Self-initiative in study					
4. Growing sense of God-consciousness					
5. Love of people—friendliness					
6. Verbal facility—command of words					
7. Neatness and cleanliness					
8. Sense of fitness—what is proper					

## A Minister's Prayer

By C. Neil Strait

O God, Thou hast called me into Thy service and hast opened before me Thy way. Lead me into those areas of service that will make me a better servant of those Thou hast placed in my care.

Help me to be a capable steward of my time. Help me in the moments of study and preparation. Lead me in the hours of calling and counseling. Guide me in the times of despairing circumstances.

Reveal to me Thy will—and give me strength to accomplish it.

Show me the true needs of my people—and help me in the ministry to human hearts.

Keep me mindful of my obligations—and may I be faithful in all things.

Help me to broaden my concerns and to share Thy love with all men.

Help me to nourish life—through Thy Holy Spirit—when it has lost hope and meaning.

Strengthen me to use the power of the gospel where its healing impact is needed.

Make me ever conscious of my dependence upon Thee. Let no night be so dark nor no day so long but what I can feel Thy presence. This I ask in the name of Christ. Amen.

## Touch of the Master's Hand

Norman Cousins gives us an impressive story of his stay with Dr. Albert Schweitzer. During the after-dinner service in the jungle hospital at Lamberene, the great doctor announced the hymn to be sung, then walked over to an upright piano on the other side of the room, where he sat down to play. The piano must have been at least fifty years old. The keyboard was badly stained. Large double screws fastened the ivory to each note. One or more of the strings were missing on at least a dozen keys. Under equatorial conditions of extreme heat and moisture you do not even try to keep a piano in tune. But one of the world's great musicians, the greatest living interpreter of Bach's organ music, sat down to play this dilapidated old instrument. The amazing and wondrous thing, writes Norman Cousins, was that the piano seemed to lose its poverty in his hands. Its tinniness and clattering echoes seemed subdued. Its capacity to yield music was now being fully realized. Christ performs that miracle with a human personality.

Submitted by J. C. MITCHELL  
Liverpool, England



## HERE AND THERE AMONG BOOKS



### Dynamic Evangels

By Ross Price (Kansas City: Beacon Hill Press, 1966. 88 pp., cloth, \$1.50.)

On they have gone—into print: the lectures on evangelism given in 1962 at Nazarene Theological Seminary by Pasadena College's Ross Price. They cried out to be printed because the professor-evangelist let us in on files he had evidently collected for most of a lifetime. Savorola and St. Francis, Wycliffe and Wesley, Luther and Latimer, Steel and Studd, you name them—if they have a special place among the Lord's evangels, they are likely to turn up in an illustration in this book that sorts and sifts this kind of material in all its four chapters. Mentioned also are men who never get listed among the stand-out evangels.

These lectures also cried out to be printed because they contain authentic insights on evangelism from the author himself. One such insight is that expository preaching, and not simply the topical type, ought to be more widely used in evangelistic preaching. He muses, "Really it is nothing short of a marvel how much preaching some modern men are able to do with so little scripture" (p. 48). Then he asks, "With the entire Bible as a gold mine for exposition, why must the evangelist appear to use only the topical sermon as his model and forte . . . ?" (p. 52).

Another insight is that doctrinal preaching is important in evangelism. He says that ". . . in these times men rebel against doctrinal preaching and seek rather messengers who will make their ears tingle—ears that have turned from the truth to trifles" (p. 47). Yet Price calls for doctrinal preaching, in order that one's ministry might not be "sold short" (p. 47).

A whole cluster of insights has to do with the Christian's witnessing to individuals. While some authorities let a big section of the church membership "off the hook" by saying that only some forward, extrovertish souls are to witness directly, Price urges all Christians to do so and thinks that all should and can. He writes, "If a man has salvation, he must share it if he would keep it. To fail to witness means that we will soon have nothing to tell" (p. 42). And he adds, "A dumb Christian is soon no Christian at all" (p. 32). Price is even so extremely pragmatic as to quote with favor E. Stanley Jones, who defines a Christian as "one who makes others Christians" (p. 32). He uses a bit of logic to support his view that all are to witness: If one has the capacity to believe, he has the capacity to say that he believes. Our author says, "He who has found Christ can say so" (p. 43).

A not insignificant reason why these lectures cried out to be printed is because they are well-written. A thing said prosaically is not at all the same thing as a thing said well; it penetrates, changes the recipient's existence. Price, a much better writer than most, knows something of the sounds that words have; and he knows other things about writing, such as the importance of contrast and clarity. An example of his clear and vivid writing occurs where he says, "That lonely sufferer atop that center cross on that skull-shaped hill outside the city wall is God coming into our night of darkness to seek His long-lost creation—man" (p. 41). Another example of vivid writing is found where he says that man is "born with his back to God" (p. 36).

Another good book, born of a warm heart and a facile pen.

J. KENNETH GRIDER

### The Spirit of a Sound Mind

By John R. Cobb (Grand Rapids: Zondervan Publishing Co., 128 pp., cloth, \$2.95.)

Because of the prevalent emotional turmoil of these days a book like this may be a blessing to many people. It should give comfort in trouble and strengthen every worshiper's faith in God. The minister who wrote it obviously has the "pastor heart." Besides its insight into spiritual matters, the book is rewarding to those who wish to

add to their store of illustrations and quotations.

DELBERT R. GISH

### An Introduction to Christian Education

By Marvin J. Taylor (Nashville: Abingdon Press, 1966. 412 pp., cloth, \$6.50.)

This symposium updates the material in other standard works in this field, and therefore should be owned by ministers specializing in Christian education.

KENNETH RICE

## Out Where the Bands Stop Playing

By Milo L. Arnold\*

**T**HE PROOF of a soldier is not in how quickly he volunteers for duty when the patriotic rally is on. It is not in how well he can keep step with the music or how sharp he looks in uniform. All these are important, but the real test will come when he is alone in a foxhole, in a plane cockpit, in a lonely installation somewhere.

Out there the bands do not play, the banners do not wave, and there is no emotional support from the throbbing drums and fluttering flags. There the only resource is the personal integrity of the man.

Every minister of the gospel must learn this hard fact. The true proof of his ministry is out where the bands stop playing. There are few men who cannot make good in the ordination service when the general superintendent hands him a credential and the brethren lay hands upon him. True, it takes some courage to take that step but there are all kinds of help in such an hour. The proof of the man will be in the lonely hour when no other minister is near, when there are no booming songs, no banners waving, and no bands are playing.

There he will be alone with the drudgery, the dailyness, the dullness, and the discouragement of his labors. There are enemies, there are perils, there are frustrations, and the mettle of the man is tested to the limit. Out there where the bands do not play is where the good soldier of the Cross is separated from the weaklings. If he is a good soldier there, he has won his stripes.

There is a value in the polished buttons, the mirroring shoes, the erect shoulders and perfectly-timed step in a parade, but these are supported by the band and inspired by the flags. Take all the bands away and put the man alone with his troubles, faced by his enemies, far from loved ones and far from his fellow ministers, and see how he stands. If he can still stand bravely and keep a song out where the bands stop playing, he is a man.

\*Pastor, Richland, Washington.

## AMONG OURSELVES

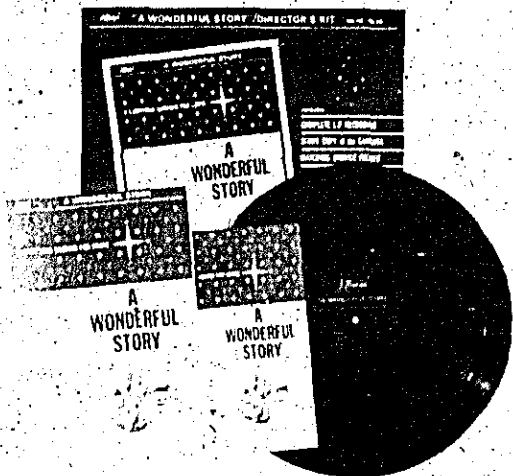
Just last Saturday a worried young realtor said to me glumly: "If you don't sell, you don't eat" . . . My morbid imagination began to picture a contraption in the church, a slot machine, in fact . . . For every soul won the pastor would be given a token, which he could put in the slot, and out would come his week's salary . . . For the other slot tokens would have to be obtained from the district treasurer, one for each month's budgets paid . . . Drop the token in and the parsonage utilities are all cared for . . . But the contraption has a mean twist . . . Eight weeks without a token and presto! —the pastor's furniture is out on the sidewalk . . . Will someone please wake me up? . . . I think I'm having a nightmare . . . But I'm wide-awake in my deep gratitude that the church is not that exacting with us . . . And has made it possible for us to devote ourselves to prayer and the ministry of the Word, and all of the intangibles of the ministry which are not always immediately measurable . . . But this liberty only adds to our responsibility . . . Confidentially, really nightmarish would be the state of affairs wherein the adoption of such a scheme would suddenly find some pastors working harder "for souls" than before . . . Perhaps the thought of unsaved loved ones—especially this month—will prove to be an incentive, even better than bread-and-butter tokens . . . Really, our professionalism is pretty bad if the plan for "Loved Ones Evangelism" Month doesn't stir us profoundly . . . The possibilities are incalculable—if pastors and churches will participate at the heart level . . . And this means at the prayer level, for without much prayer the other activities will be just the creaking of more machinery, machinery which turns many wheels and occupies many hands but does little work.

Until next month.

BT



with this **NEW** Christmas Cantata



An all-music cantata by **ROBERT** and **SHIRLEY BASHAM** with short scripture passages narrated against a choral background expressing praise and glory to God for giving His only Begotten Son.

Consists predominantly of four-part arrangements with simple solos for soprano, tenor, baritone, or alto. Presentation time, approximately thirty-five minutes. 50 pages.

MC-11 \$1.25

Four-page bulletin with the front matching cover of cantata. Other pages for church use. Appropriate to distribute a previous Sunday to create interest, and at performance. Shipped flat.

MC-11SF 100 for \$2.00

Ideal for acquainting the director, accompanists, and choir with the new cantata. A kit contains a copy of **A WONDERFUL STORY**, a service folder, and a 33 $\frac{1}{2}$  L.P. recording. Nonreturnable.

MC-11K \$3.00

### THE LIVING PROMISES

By Jane Fader

Two scenes, based on the Bible account as found in Luke 2, portraying Simeon's anticipation of the Messiah. The action leads up to that glorious moment when he meets Mary and Joseph with the Baby Jesus in the Temple.

Requires three men and four women. Presentation time, forty-five minutes. Performance rights granted with purchase of five copies.



MC-235

35c

### THUS SAITH THE LORD

By Rowena Peterson and Olive Hockey

A dignified and effective means of presenting the story of Christ's birth to your community. The dialogue, mostly from scripture, is interspersed with favorite hymns and carols.

Participants include an adult and children's choir, the narrator, fifteen men, and three or four women. Presentation time, sixty minutes.



MC-236

60c

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