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From the *Preacher's Magazine* thirty years ago.  
We have long since outgrown the "ten dollar a week"  
and "thirty dollar a week" level, but let us never  
outgrow the principles herein urged.

## The Menace of the Mercenary

By J. B. Chapman\*

OF COURSE A PREACHER'S FAMILY MUST EAT, and a preacher must pay his debts—rather he must have sufficient income and power of management to keep out of debt. But for all that, it just does not savor of proper perspective for the preacher who is asked to consider a new location to ask right away, "How much does that church pay?"

There are very few preachers who ever save any money. Most of them who live beyond the period of their active service are dependent upon some relief pittance which their denomination provides. And this is the case without much reference to the amount of salary received during the active years. In fact I think there are more preachers who are "poorly paid" during their active years who are able to take care of themselves at retirement than there are of those whose income was more or less ample. The demands upon a well-paid preacher are greater than upon one who must fight for his very existence, and the vast majority of preachers spend or give away all they get.

I mention this just to say that the salary proposition is not as important as it sounds. That is, the amount of the salary when read in figures is misleading. Often the well-paid are the most poorly paid, and an increase in the preacher's income usually means an increase in his expenditures and in the demands that are made upon him. I would like to see the preachers better paid for the simple reason that it makes them more efficient and enables them to do more good. But when it comes to just the question of remunerating a man for his services, this cannot be done in terms of money. And the attitude and vocabulary of the preacher should always confirm this judgment.

A little while ago a preacher had two calls. He took the one with the lower salary and justified his choice with the simple statement,

(Continued on page 47)

\*Former general superintendent, deceased

## Success—To Be Scorned or Sought?

**A**NOTHER "SECULAR" desire which has been tarred and feathered by some of us is the desire for success. Often, no doubt, this is an idol that needs to be toppled. But when God has helped us smash it as an idol, we can reshape it as a servant.

Really a healthy desire for success is simply a desire to accomplish what one has entered the ministry to accomplish. The opposite of success is failure; to despise success is to court failure. God calls no church to fail. He calls no preacher to fail. If God wants a man to preach, he wants him to preach *successfully*—to accomplish by preaching what preaching is designed to accomplish. If God has called a man to hold revivals, surely He would be pleased for the man to succeed in actually promoting revival. He may fail at times, but failure is not his goal; what is more, if he is worth the paper his commission is printed on, he won't be satisfied to fail.

Likewise, to succeed as a pastor is to succeed as a *shepherd*—to feed the flock, lead them and guard them, yes, manage them in such a way that they produce both wool and lambs.

Our danger is not our desire for success, but a carnal definition of success, carnal methods in achieving success, and carnal motives in wanting to succeed. The sanctified man is not rid of the desire, only its carnal perversions.

There is the success of big business. Its sole gauge is profits. It is statistically measurable. It can be graphed before the eyes of the board of directors. Its watchword is sales—sales—sales. The church's success too has this outer side—increased finances, property, and personnel. God wants us to reach people for Christ. Let us not forget it. But if we reach people we too will have more finances, more buildings, and bigger rolls. But the difference between the success of big business and that of the church is that secular success focuses in the profits, ours in the people. Our swollen coffers and fancier churches are signs not of success but of colossal failure if they do not represent more people, and not just more people, but better people—redeemed from the inside out by divine grace.

Therefore the methods for achieving success can't be borrowed from big business. Up to a point there is a parallel. The qualities for success may be the same partway: loyalty, drive, cooperativeness, imagination, adaptability, "know-how"—these qualities a pastor must have just as well as the president of Standard Oil. But the likeness abruptly ceases. The preacher must have one more: *spirituality*. This is what Barnabas was: "A good man, full of the Holy Ghost and faith . . ." For the preacher, success is *primarily* spiritual. There is a dimension to the preacher's job which the big business executive knows nothing about. The preacher's concerns do not find their locus in figures, money, bank accounts, property,

staff, and organization, but in sin, heartache, the devil, demons, angels, men, families, heaven, hell, God. Here is the *substance* of his job; the other is the shell. Here is where he will really succeed or really fail.

Our peril therefore is not in wanting to succeed, but in conforming our aims, concepts, and methods to the secular level. The junior executive works hard to succeed because he wants more pay and a good promotion. The young pastor wants to succeed because he wants a bigger church and more generous salary. But, oh, no!—something is wrong here! Let us back up and try again. The young pastor wants to succeed because he loves God and wants to please Him; and loves people and wants to bring them to Christ, and he loves the church and wants to extend its influence in the community of men.

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## Your Ministry Is as Virile as Your Vision

**I**F SATAN ATTACKS one vulnerable spot in a preacher's armor more than another it is his vision. A confused preacher is a defeated preacher. A preacher who has lost the vision is shorn of his strength, for he has lost his sense of direction. He is no longer sure of his objectives. As a consequence his enthusiasm and his drive flag. Lost leadership is the inevitable end.

What sort of vision must the preacher keep?

A vision of the lostness of men without Christ. This will foster holy passion for souls.

A vision of the spiritual nature of the Church. This will keep his perspectives clear, and enable him to evaluate methods and goals.

A vision of the saving power of Jesus Christ. This will inspire confident, joyous preaching of an adequate Gospel, which promises complete salvation from all sin for all men.

A vision of the power of the Holy Spirit to work in answer to prayer. This will encourage persistent faith and prayer, until revivals are kindled, needs are met, impossible problems solved.

A vision of the worldwide scope of the need and the task. This will prevent narrow, selfish localism, and inspire courageous leadership in a church program that is world-g geared.

A vision of the greatness and majesty and holiness of our Almighty and Eternal God. This will prevent smallness and earthbound pettiness, promote largeness of faith and hope, joyous expectancy, and magnanimity and nobility.

Both the preacher and his people perish when he loses the vision. Let us by all means keep the dust of time and things out of our eyes. Let us keep our eyes on Jesus, the Author and Finisher of our faith. Let us look not at the things which are seen, but the things which are not seen. Let us keep a clear and large and unwavering vision, until Jesus comes.

An example of clarity—the kind  
the preacher must have in the pulpit—  
but first in his soul

## The Work and Way of Entire Sanctification

By Harry E. Jessop\*

*This is the will of God, even your sanctification* (I Thess. 4:3).

"Your sanctification." "Your sanctification." There can be no doubt as to its possibility since it is here declared to be God's will for us. Yet the question necessarily will be: *What is this sanctification, and how and when is it to be obtained?*

It will be observed that in the verse before us it is joined with the thought of physical purity. The issues however are far wider than that, as further references in the epistle will show. They go down into the inner depths of the nature, and out to the farthest reaches of the life.

And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is he that calleth you, who also will do it (I Thess. 5:23-24).

Here, the *depth* of the experience is comprehended in that word "wholly," which might also be translated as entirely or completely. The *extent* of the experience is seen in the words "your whole spirit and soul and body." The *duration* of the experience is expressed in the phrase "unto the coming of our Lord Jesus Christ." The *assurance* concerning the experience is given in the declaration, "Faithful is he that calleth you, who also will do it."

\*Retired Nazarene elder

Yet, although it is so clearly stated, so many have sought it for so long, to no avail. They have separated themselves to the point of austerity in their yearning for the likeness to the character of Christ Jesus their Lord, yet they have never grasped the essential truth of that inward purification which alone can be the basis of a satisfactory experience within the soul.

The work of entire sanctification is something which God alone is able to perform, and which God does in His own appointed way. That way stands unchangeable and irrevocable through the years; therefore, to receive God's work, we must come God's way.

### The Divine Work: The Sanctification of the Believing Soul.

That work, if ever it is to be done, is essentially divine. It is the God of peace himself who must sanctify wholly. He that calleth you, also must do it.

There are five things concerning this work which need to be recognized and should be repeatedly stressed.

1. *It is a work inward in its nature.* Associated with it and preliminary to it is that outward human work of separation which the seeking soul must do for itself.

Abstain from all appearance of evil. And the very God of peace sanctify you wholly . . . (5:22-23).

The cleansing of the life, separating

us from the evil around us, is our part of the work, and God demands that we do it, and that we do it thoroughly (II Cor. 6:14-7:1). The cleansing of the heart is the work which only God can do. It is necessarily so, since it has to do with the mainspring of our life.

For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness: all these things come from within, and defile the man (Mark 7:21-23).

And God, which knoweth the hearts, . . . giving them the Holy Ghost . . . purifying their hearts by faith (Acts 15:8-9).

Blessed are the pure in heart, for they shall see God (Matt. 5:8).

This condition of inward cleanness when divinely wrought, becomes as real and definite and knowable as was the former condition of uncleanness before the cleansing miracle was wrought. It is knowable, enjoyable, satisfying, and sustaining.

2. *It is a work instantaneous in its order.*

Spiritual growth and development are consequent upon it. These are essential to a well-rounded experience. The purifying work itself is an instantaneous action, a deathblow, an execution, a work of destruction. The verbs used concerning it suggest instantaneous action. It is the Pentecostal blessing, received in Pentecostal fashion. It comes "suddenly . . . from heaven" (Acts 2:2; 8:14-17; 10:44; 19:6).

3. *It is a work incomparable in its value.*

Our Lord called it "the promise of the Father." Not a promise, but the promise, as though towering above all the rest. All God's promises are wonderful. They come to us unsought and undeserved, and every one is fraught with mercy and loaded with blessing.

According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue: whereby are given unto us exceeding great and precious

promises; that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust (II Pet. 1:3-4).

Yet among all the promises which are so exceeding great and precious, here stands the promise supreme, "The promise of the Father" (Acts 1:4). It is superlative in the fullest degree, being the key to the richest experience offered to God's redeemed people this side of heaven.

4. *It is a work indispensable in its operation.*

Though luxurious in its quality it is by no means a spiritual luxury to be possessed by the favored few. It is intended for all and is needed by all. Shall we call it the luxurious necessity—heaven's best meeting man's deepest need. This, the promise of Acts 1:4, with the demand of John 3:7, forms the twofold imperative of the redeemed life.

5. *It is a work important in its issue.*

It is not sufficient that we endorse it as a doctrine. It is so important that it must be worked into our lives, and that not by our own effort but by God himself. Only He can make it real within us, and then only as He gets control of us—the whole of us, our whole spirit, and soul, and body, altogether, and for all time.

### The Divine Way: The Method by Which the Work Is Accomplished.

The thought here is all important. So many have missed this blessing, and many more are missing it, not because of a rebellious attitude toward it but for lack of knowledge as to the way into it. They long for the joy of the experience and lament the lack so deeply manifest in their lives. They pray. They seek. They consecrate and reconsecrate. They have seasons of encouragement when by reason of some stimulated emotion they are lifted above their doubtings and persuade themselves temporarily at least that they have the experience which they have sought, only to find that the feelings change again and they are left in the same spiritual condition which they had known before.

Centuries ago, the man named Moses asked of God two very definite favors: "Now therefore, I pray thee, if I have found grace in thy sight, *shew me thy way*, that I may know thee . . . And he said, I beseech thee, *shew me thy glory*" (Exod. 33:13, 18).

The reason that so few know the enjoyment of any degree of *divine glory* would seem to be a lack of knowledge of the *divine way*. By what way does God work in bringing the seeking soul into a knowledge of His sanctifying power, which, in contrast to the poor weak life previously lived, is glory indeed?

Numerous statements are found in the Scriptures which, when taken separately, to some have been perplexing, but when brought together under the illumination of the Spirit of Truth are seen to combine in setting forth the way by which God works in making real to the believing soul the experience of entire sanctification.

It is declared in the Epistle of Jude to be the work of *God the Father*: "Them that are sanctified by God the Father" (Jude 1:1).

The writer to the Hebrews sees the sanctification of the people as being obtained by Jesus with *His blood*:

Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate (Heb. 13:12).

In His high priestly prayer for His own people our Lord, praying for their sanctification, pleads that it may be done through *God's Word*, which is truth.

Sanctify them through thy truth; thy word is truth (John 17:17).

In His contention with the Pharisees concerning some relative values, our Lord placed sanctification in relation to *the altar*.

Whether is greater, the gift, or the altar that sanctifieth the gift? (Matt. 23:19)

In his address to the church representatives at the Jerusalem Council, Peter indicated this sanctifying work to be wrought through the agency of *the Holy Ghost*.

And God, which knoweth the hearts,

. . . giving them the Holy Ghost . . . purifying their hearts by faith (Acts 15:8-9).

Paul also joins the company in his declaration concerning the commission which God gave him to be the messenger of truth to be received by *faith*.

That they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me (Acts 26:18).

At times therefore, the question has arisen (sometimes we fear for the sake of argument): When God sanctifies the soul, which of these is *the way*? How is the operation really wrought? Actually what is often made confusing by our argument is simple enough when taken as divinely revealed. There are not six ways of sanctification, yet the work of sanctification is one sixfold way, each part in its respective position.

*Authoritatively*, it is by the Father. He is the Source and Center not only of all things that exist, but also of the great redemption plan of which the work of sanctification is a part.

*Meritoriously*, it is by the blood, "the precious blood of Christ" which is declared to be *God's own blood* (I Pet. 1:19; Acts 20:28).

*Instrumentally*, it is by the Word, the written Word spoken directly into the heart.

Now ye are clean through the word which I have spoken unto you (John 15:3).

Christ also loved the church, and gave himself for it; That he might sanctify and cleanse it with the washing of water by the word (Eph. 5:25-26).

That Word is the laver in which the believing soul must bathe. Only as the Word is applied by the Holy Spirit who first inspired it is the nature cleansed and kept clean.

*Provisionally*, it is by the Altar. In that ancient economy whatever was laid upon the altar was regarded as holy the moment it touched it. It was regarded as holy because it had become wholly the Lord's. Our altar is Christ himself, and contact with Him brings virtue from Him, which of course could only be typified by the altar of old.

*Experientially*, it is by the Holy Spirit. He alone can do the sanctifying work since He has been commissioned by the Father and endorsed by the Son as the effective Agent by whose sacred energies redemption values are imparted to the soul.

*Conditionally*, it is by believing. There is no other way into the experience of God's sanctifying grace except by the final step of faith. God must be taken at His Word. There is no substitute for an appropriating faith, and there can be no denial when faith really appropriates.

Having reviewed the sixfold way by which our sanctification is accomplished, we may add that:

*Positively*, it is by definite heart knowledge. This, all these other things will combine to bring, producing an unmistakable inward witness to which will be added the witness of the Holy Spirit himself.

*This is the will of God, even your sanctification.*

Someone has aptly stated it thus:

The Father thought it;  
The Son brought it;  
The blood bought it;  
The Bible taught it;  
The Spirit wrought it;  
The devil fought it;  
Faith caught it;  
I'VE GOT IT.

An orderly file  
develops an orderly mind

## Memory or File?

By Gordon Chilvers\*

**WHAT AN ASSET** it would be if we had a perfect memory! We could then remember every word we had read that was worth remembering and could recall it at the instant we wanted to use the information.

Most of us have at some time sighed because we could not put our fingers on just what we wanted at the right moment. We were sure we could locate it instantly, until we wanted it most. Then to our horror we could not trace it, although we spent nearly an hour looking for it.

As we do not have this perfect memory, we aim for some device that will enable us to find the information we need promptly and easily. If a sentence

\*Pastor, Norwich, England.

or an idea in an article is worth remembering, it is worth keeping. What is worth keeping needs to be stored in such a way that it is readily available when we need it.

No, it will not do to rely on memory completely, for the best of memories will sometimes fail, usually when the item is crucial. We seek therefore to use the alternative—a workable filing system.

Almost every day the conscientious preacher will find some information that could be used to make a sermon more interesting or more informative—or both.

Reading a newspaper or magazine, we find a fact or an article we could profitably use in our preaching. If this magazine is our property we cut out what



we want to retain. Piling up magazines is seldom useful. They take up a lot of space after the first few years and unless we have indexed them, it is difficult to find what we want in them.

Also, we may hear a good story when we are listening to the radio. For this purpose we keep a note pad and pencil near the radio so that we can write down the story as soon as we have heard it.

Further, it is useful to carry a small pad around, as we sometimes hear a striking comment in the street or in a supermarket. Making a note on the spot is invaluable. For while "paper never forgets," we often do. If we hope to write down when we get home what we heard outside, we may find we have lost the valuable item.

On another occasion we are reading a book when we find a chapter or a passage which would suit a sermon. We then make a note of the subject and the book and the page where the passage is to be found.

Having this accumulating information available is invaluable. But for it to be available, a workable system is essential. Looking through hundreds or thousands of items to find the one needed wastes scarce time.

First we classify the material according to subject. The item could give information on a Jewish custom; a suggestion for holding the congregation's attention; a story showing a child making a vital decision; or a valued quotation on friendship.

Having decided the subject, we label the item clearly and rather fully. We shall need just sufficient detail to tell us whether it is the information we want when we are preparing the sermon without having to consult the book again to find out. For example, we find a story of a boy who persevered and won through in spite of the hardships of poverty and education. We label this: "Perseverance in hardship brings success." If we labeled it just "success," we might often turn to the item and find it was not appropriate.

Careful classification facilitates an ac-

curate return to the files after use.

Having classified the items we must store them away. The simplest system is to divide the items between subject and Bible passages. We could then put a related item under "F" for "faith." Another item could be put under Genesis 24. These items are then put away in folders. In turn these folders are stored in a large box or filing cabinet.

One problem that emerges early is that all cuttings are not the same size. The small ones easily get lost and it is better to paste them on larger sheets of paper or card.

Sometimes we have classifying difficulties. Shall we think of the item as subject or as a passage of the Bible? Is it, for example, to be filed under "F" for "faith" or under the biblical text classification of Hebrews 11? We can have the best of both worlds by using a cross-reference system. We can file under "faith" and under Hebrews 11 put "see faith." Or we can file under Hebrews 11 and under "faith" write "see Hebrews 11."

For those preachers whose items accumulate rapidly, an exact system must be used. The letter "C" for instance would have a score of items. We would need separate folders for Church, Christ, Christian, and Child, even if we put all the other items under "C" sundries.

When we have a large number of items, the Dewey decimal classification system is to be preferred. I have used this for several years and have found it has advantages over other suggested systems.

One superiority of this system over the others is that it works on subjects related theologically. For example, if we use a subject index, though closely connected as subjects, faith and redemption will be far apart. In the Dewey decimal system they will be next to each other.

The Dewey system is numbered 0-999 with 200-299 as the section on religion and therefore what we are likely to use most frequently. Indeed for preaching we need not concern ourselves with anything other than a "sundries" file for what is outside this category.

This system, which has been copyrighted, gives a detailed breakdown of all items connected with the Bible, preaching, church work, and religion generally. Books are published giving the details of the classification or a system which has an expansion of the Bible section. It comes ready-printed on heavy folders.

Using this system we take the item to be filed and looking in the index, we put on it the appropriate number. The item is then filed with the others in numerical order. When this system is first used, some time is spent in looking up the numbers. With practice, however, the time spent is gradually cut down, for so many of the classifications such as 234 for salvation and 241 for conduct are memorized without deliberate effort.

As there will be many items under 241 those placed under this number are also filed in alphabetical order. That is to say, we put an item on *humility* here, but we also put it in alphabetical order within the file numbered 241. Pictures, stories, outlines, or poems can all be filed in this way.

As an alternative to gluing small items on large paper, these small cuttings can be put on 3 by 5 cards. Cards can also be used for the necessary cross-references. These cards are stored away in a drawer of suitable size. We use the same order for these cards as we use in our main system, whether of subject or of Dewey decimal classification.

A cabinet is best for storing away these files, as they become most valuable after a few years. Yet a box could be used, especially if we find financial economy to be necessary.

When a system has been used for some time and there are hundreds of items filed, the user will have many joys. He will know the exact location of what he wants. Also, he will often be surprised at the amount of material he has accumulated for any one topic. Sometimes he will find far more than he needs by spending a few seconds at his file.

Whatever system we use, we adapt it to our special needs. The system is to serve us so if we find one particular section relatively more used than the others, we make special arrangements in using it—such as subdividing the section. Then the system will give us good service.

Shall we file everything we find? No, for a mass of mediocre items is useless. To be practical, a file must contain only what is likely to be used. This means that we must refuse to collect accounts of events that have only passing interest, and data that does not have lasting value. It is a good plan to keep an item for a week after we have selected it and look at it again. Then perhaps we decide that the waste paper basket is the best place for it.

However, we do try to keep our filing up to date, for an accumulation of items to file is a heartbreaking task.

When shall we start to file? Do we wait until we have, say a hundred items before we begin? No, begin today. If we start when we have only a few items to store, then we shall not get disheartened by facing a job that will take hours to complete. Personal experience prompts this warning.

Filing makes for efficiency. Efficiency is very satisfying, as we shall find.

**Resist the temptation to use unworthy means to reach worthy goals.—George Coulter.**

## Men of the Cloth—Let's Join the O.T.C. Club

By Norman R. Oke\*

The idea for the O.T.C. Club came from a layman—a genuinely concerned, alert, thoroughly dedicated Nazarene layman. He loves Nazarene preachers almost with a passion. He first persuaded me to join this club, and I have thanked him a thousand times.

But where did this layman get the idea, you ask? He got it while sitting in a pew in a Nazarene church service. Let's picture how it likely happened.

Setting: a beautiful Sunday morning, the sun streaming in through the windows of the sanctuary, with the organ prelude of gospel hymns bringing to this sanctified layman a fresh sense of God's presence. He sits there expectantly, yearning for the kind of service that will lift people toward heaven—an atmosphere in which he can hear the whispered voice of the Holy Spirit. He bows his head as he is seated in the pew and breathes a short prayer inviting the Lord to invade the service. The choir marches in, the well-filled sanctuary is on spiritual alert.

On cue, the minister walks in, kneels for a moment by his pulpit chair, then walks to the pulpit and opens in a brief but fervent prayer; he sits down. And then it happens! When he sits down he crosses his legs, and displays for the entire congregation to see, a pair of too-short hose, now wrinkled down to his ankles. And horrors! he also bares for all to see a pair of scrawny ankles and hairy calves. So obvious is this horrendous display that his well-shined shoes go unnoticed. Laymen squirm and wrinkle their eyebrows with definite disapproval. A minister has deeply, though perhaps innocently, marred the sacredness of the precious hour.

Come on fellows! Give those short, skimpy socks to Goodwill, or wear them out in the garden. But when you dress for the pulpit join the O.T.C. Club. Face it: your scrawny (or flabby) calves are no inspiration to a worshipping congregation in any service. Cover them up! God threatened to destroy Israel for worshipping the golden calf; let's not tempt God and people by displaying our hideous calves!

You can get over-the-calf socks at any good men's wear store. And it might help your recall vote next time. If so, it is money well spent. This much I do know: when you join the club your entire congregation will deeply appreciate it. How about it this very week?

\*Professor of Theology, Nazarene Bible College, Colorado Springs, Colorado.

Let us not despise ourselves  
by trying to be somebody else

## Let's Be Ourselves

By Wendell Wellman\*

WHEN YOU LISTEN to a minister speak, do you find yourself wondering, "Now who does he remind me of?" Finally it hits you. Then you spend the rest of the time wondering, "Does he *consciously* imitate Doctor X?"

I turned on my car radio one day and thought I was listening to Billy Graham. It was quite a shock when the announcer closed the broadcast by urging us to tune in the next day to hear the Rev. (and he named a local minister!). While I cannot say with certainty that the minister imitates Mr. Graham, I am sure most people who hear him *feel* that he does. And the imitation—if indeed it is that—far from adding to his effectiveness, serves rather to diminish it. For every minister is an *individual*. And his individuality is one of the real keys to his effectiveness. In just the degree that his individuality is diluted by imitation—conscious or unconscious—his effectiveness is lessened.

There are three areas in which a minister faces the temptation to be other than himself—in voice, in mannerisms, and in the content of his message.

I recall listening to a minister several years ago. My attention was soon focused on his voice quality and speech pattern. They reminded me so strongly of someone else I had heard, I lost all consciousness of what he was saying. It was like seeing a face

that reminds you of someone else. You're miserable until you decide who it is. I was like that on this occasion. Finally it came to me: he sounded just like a well-known district superintendent whom he admired greatly: The voice quality and inflection were there. Unmistakably!

In our pulpit prayers we are especially prone to imitation. It is not difficult to determine the average minister's denomination just by listening to him pray. And in our church it is often easy to identify the district to which we belong in the same way!

Ministers are widely criticized for using a "stained glass voice." The criticism is not without basis. Too often our pulpit voice bears little resemblance to our natural quality. We fall into what is popularly known as the "preacher's tone" all too easily. My homiletics professor gave us a simple test to apply to ourselves: "When you are in the middle of your sermon, pause, and in the same tone of voice ask the usher to close the window. If you sound ridiculous, you have the 'preacher's tone,'" he told us.

Just as there are no two faces exactly alike, there are no two voices exactly alike. Your most effective voice is your own natural voice. Most of us need some training to develop our voices to their maximum potential, but we must guard against imitation.

The same is true of gestures and mannerisms in the pulpit. I recall a

\*Pastor, First Church, Los Angeles, California.

# The Minister Guided and Directed by the Holy Spirit

By George L. Wolf\*

## Part One: In His Spiritual Life

A MAN CALLED BY GOD to represent Him in those sacred things pertaining to His kingdom is highly honored. When Charles Spurgeon informed his father of God's call upon him for the ministry, his father said, "Charles, if God has called you to the Christian ministry, then stoop not to be the king." During the last presidential campaign in our country, we read where Billy Graham was approached about being a candidate for president. His classic answer was, "I would not step down to become president."

Honesty causes us to confess times when we have wondered if we had known the tasks of administration, promotion, visitation, public relations, details of the modern pastoral office, counselling with people and coping with problems that seem impossible, arduous hours of planning and preparation, we would have become fearful of undertaking the task.

However, we are reminded that, "It is not by might, nor by power, but by my Spirit, saith the Lord." When God spoke to Moses from the burning bush, He revealed to him an assignment of tremendous and magnificent proportions. Moses was reluctant, for he felt inadequate. But God promised to him the leadership of His wonderful presence. So it is with every called and Spirit-anointed man of God. Who is sufficient for the

\*Pastor, First Church, Binghamton, New York.

July, 1967

minister who so admired one of the great leaders of our church that he had adopted many of his mannerisms. The longer he spoke the more you were conscious of the similarity. Again, concentration upon his message was impaired by consciousness of the obvious imitation.

Our gestures and mannerisms grow out of our personalities and emotional make-up. And here again each of us is an individual.

Billy Sunday's pulpit mannerisms were effective because they fitted him. It would be fatal for me to try them!

Some of us are like a gentle summer breeze. Others of us are more akin to a tornado. When the gentle breeze tries to imitate the tornado, or vice versa, the results border on the ludicrous.

As in the case of the voice, gestures and mannerisms are subject to training and refinement, but always they should be our own.

There is a third area in which it is even more important that we be ourselves—in the content of our message. Paul spoke of "my gospel." There is a real sense in which every minister must be able so to speak.

I was listening to the radio one Sunday afternoon. I listened to two church programs. On both broadcasts the minister read Dr. J. B. Chapman's sermon, "Cheap Religion." Neither changed a word. And neither gave any credit to Dr. Chapman! One of those two ministers later told me that he always used a certain well-known preacher's sermons each Sunday. His rationalization was, "His stuff is much better than anything I could think of, and I want my people to have the best."

Obviously, none of us is completely original. We all use the thoughts and ideas of others. And justifiably so.

What would be the point of reading if this were not the case? But to take the sermon of another man and deliver it verbatim from memory, or read it, is a vastly different matter.

Aside from the ethical question involved, such a practise is unwise. Imitation of another's sermon content becomes just as apparent to the listener as does imitation of his voice or mannerisms. For just as each of us has a distinctive voice and distinctive movements, we have thought processes and a speaking style all our own. Our people soon become aware of these, and they are quick to discern any departure from them. They may not be aware that there should be quotation marks around our sermon, but they will have the uncomfortable feeling that something is not as it should be.

Here again, our strength is in our individuality. We can no more preach another man's sermons effectively than David could effectively fight in Saul's armor. Saul's armor was much bigger, and probably more impressive looking than David's, but David knew he could fight best in his own. It is no different with us. There are many whose language and ideas look more impressive to me than my own, but I am more comfortable with my own. And I am confident my congregation is more comfortable than if I attempted to be someone else.

We borrow thoughts and ideas from many sources, but the organization, the vocabulary, and the style must be our own. Paul was not Apollos, and Apollos was not Paul. And the strength of each was in his individuality. The principal never changes.

This, then, is my plea—let's be ourselves! In voice. In gestures and mannerisms. In the content of our message. In individuality there is strength.

The Nazarene Preacher

work of the gospel ministry? One may give himself wholly to the preaching of the Word and devote himself wholeheartedly to the service of his fellowmen, but without the help of the Holy Spirit his work will bring him an unbearable burden of regrets. As God has called us into the ministry, He will direct us in that ministry!

We must be Spirit-filled and Spirit-led to do His work effectively. "For as many as are led by the Spirit of God, they are the sons of God" (Rom. 8:14). There will be times when just a faint inner breath of the Spirit will direct us in the right path. There will be times when what St. Paul calls in the Corinthian letter "spiritual discernment" will come to our rescue. There will be times of the consciousness of the Spirit's leadings, and such an empathy with Him that it will give a real bond of understanding both with God and our fellowmen. The secret here is expressed by St. Augustine concerning his own life when he said, "I do not know whether I have lost my will, and found the will of God, or whether my will has become so much like the will of God that I cannot tell which is my will and which is His will, but I know that I will to do the will of God."

Above all else the Christian minister must be guided by the Holy Spirit in his own personal and devotional life. It seems incredible that a man whose life is devoted to the kingdom of God should become lean in his own soul. A young lad was carrying

a bucket of water to his father in the field. He noticed that it became lighter as he walked along until, when he had almost reached his father, he looked closely and noticed the bucket was nearly empty. Behind him he saw a stream of water where it had leaked out along the way. Similarly, how entirely possible it is for us, as ministers, to lose our deep spiritual graces while we are attempting to carry the Water of Life to a thirsty world. Dean Emeritus Bertha Munro of Eastern Nazarene College once said, "The greatest tragedy of life is to lose God out of your life and not realize it."

Dr. Carradine, in one of his poems aptly stated our situation:

*I was working in the temple  
With the Saviour by my side,  
When the multitude assembled  
In its misery and pride;  
Glancing upward from my labor,  
I just caught His distant smile,  
"You have placed your work  
between us,  
Come and talk with Me awhile."*

As ministers we need to deepen the wells of our soul. The guidance of the Holy Spirit is so necessary here. The uppermost concern of every minister should be his own personal devotional life. Some years ago a native preacher on one of our mission fields, when taking an examination on the *Manual*, was asked the question, "What is the first duty of the general superintendent?" His answer was: "To look after his own soul." This is true of every minister of the gospel.

Dr. E. Stanley Jones, in speaking to a group of ministers in New England upon his return to America, said that he was surprised to find a "non-praying ministry." A comparatively short time ago a survey of five hundred theological students in two

of the leading seminaries of our country revealed that only 7 percent of them had a daily devotional life. A call to preach is a call to pray! Prayerlessness will inevitably result in a visionless, passionless, burdenless, powerless ministry. A certain district superintendent in consulting with one of his church boards was encountered with this: "We don't care if you send us a 'big preacher' or not, but we do want him to be big enough to touch heaven when he gets on his knees."

Bud Robinson said, "A man can lift a larger load on his knees than he can lift on his feet, carry it farther and hold it longer." John Wesley said that if he must choose between intellectual and spiritual preparation he would choose the spiritual. Martin Luther, a man of prayer, had as his motto, "He that has prayed well has studied well." No wonder historians record that "the Reformation was born in Luther's closet." Lincicome once stated that "a holy life does not always live in the closet; but it can't live without the closet."

Here is where we must follow the leadings of the Holy Spirit. In this area of our own devotional and spiritual life we cannot "go it alone." In Rom. 8:26-27 the Apostle Paul admonishes us to pray in the Spirit—"Likewise the Spirit also helpeth our infirmities; for we know not what we should pray for as we ought; but the Spirit itself maketh intercession for us with groanings which cannot be uttered. And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God." He reminds us, inspires us, and helps us to pray. Through His ministry we have confidence in prayer, knowing that we do not pray amiss.

Certainly in a group such as this it goes without saying that the pastor's own inner spiritual life is reflected in the spiritual life and character of his people. Praying preachers will result in praying parishioners. Early in my own ministry it came to me forcibly that I cannot lead my people where I have not been myself. Perhaps this quote from Carlyle's philosophy of history will better express this thought, "An institution is the lengthening shadow of an individual."

Let us remember the words of C. H. Spurgeon, "Of course, the preacher is above all others distinguished as a man of prayer. He prays as an ordinary Christian, else he were a hypocrite. He prays more than ordinary Christians, else he were disqualified for the office he has undertaken. All our libraries and studies are mere emptiness compared to our closets."

*To be continued*

When the head should  
lead the heart

## Pardon My Recommendation, Please

By Carlos H. Sparks\*

A BANKER friend who is a Sunday school teacher in another denomination of our city was reported to have said to his class, "If you don't want them to know the truth, don't give me as a reference!" Good advice for ministers as well. It is often supposed that even if we have to distort the truth somewhat, or shade it, to open the door of employment for a needy individual, the good done will somehow outweigh the trumped-up recommendation. But this is both poor thinking and poor ethics. Not that a minister should never give a recommendation—but when one is given it should be factual. Too often after a minister has "gone to bat" for one who has been down and out and

secured a place of employment, the employee quits without cause or does something which puts the minister in a compromising situation.

How can you help an applicant, or can you help him at all? What does a prospective employer regard as the basis for employment? Would the prospective job direct the individual toward more solid footing both economically and spiritually? Let us treat each question separately.

It must first be established that the subject is worthy of help. He may need medical help and spiritual help before you make any recommendation. You must know what happened on the last job—was it a routine layoff, or were there personal circumstances? Most personal causes,

\*Pastor, Cowan, Tennessee.

July, 1967

especially habitual drinking and dishonesty, will show up on other jobs too. If you are ever able to help, it is because you investigated. Know what you are saying, and know it is right and fair.

What is a prospective employer looking for in a recommendation? Last of all, flowers. He wants facts and only facts. It is said of a new journalist who covered the terrible Johnstown flood of several years ago that he was so overcome by the very nature of the devastation, he moved out of the realm of reason in the story he filed the first night. "Tonight," he wrote, "I stand with God on a lonely hill overlooking the desolate city of Johnstown . . ." At once the city editor wired back, "Ignore the flood, interview God, get pictures if possible." Could it be we sometimes offer more flood than fact—dealing in dream stuff instead of reality? The prospective boss does not want to know, "He needs the job very badly," or "He has been down and out and had a lot of sickness," or "Do me a favor and hire this man." What he does want to know if you know it, is: *Is he honest? Can he follow instructions? Is he a troublemaker or a peacemaker? Does he want to grow with our company? Will he apply himself and does past performance indicate he will make a good investment for the company?* Getting down to bare, hard, cold facts it is really, *Can our company make money with him, or is he going to cost us?*

All things being well, it is best sometime to pass up a recommendation to one place in favor of another. This is best explained by this illustration from a personal experience. When I had mastered the eighth grade and was ready to enter high school, my parents took me to town for my first new suit of clothes. Out

of ignorance due to seldom shopping in a large town, we went to a store which was far out of our financial means. We selected the suit, then asked the price. (I have since felt the same suit may have sold to half a dozen different people at half a dozen different prices.) It was beyond the egg-and-chicken money we had on hand. Dad balked. He was embarrassed. "Never mind," the kind clerk said, "why don't you just pay some down and pay a little each week and take it with you today?"

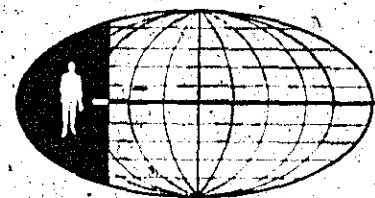
It ended in a potential sale. My dad gave the only reference he had—the landlady. We had a fine arrangement. Dad kept the property fences up, the weeds mowed, made general repairs, and managed the farm in lieu of rent.

The man came back, disgusted to have wasted time on such an unworthy group and said, "Buddy, your landlady said you hadn't paid any rent since you lived there." Dad was fit to be tied. Of all the ungrateful people—he had watched after that farm as though it were his own—how dare she say he had paid no rent!

Needless to say the landlady was prepared to "greet" him thirty minutes later with full explanation. She had deliberately allowed the inquirer from the ritzy store to believe my dad was a deadbeat in order to save him from unfair prices she knew we could not afford when her experience allowed her to know we could do far better another place. "Go there," she said, "and feel free to use me as a reference and forgive me for embarrassing you at the other store." Now I recall my father did business with that store for years and years. Sometimes a recommendation can be withheld to greater advantage. Particularly in such cases where the job is

(Continued on page 47)

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# The PASTOR'S SUPPLEMENT

Compiled by The General Stewardship Committee | Dean Wessels, Editor  
Marilyn Slemmer, Office Editor

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*To Us in July Is the*

# SPANISH RADIO OFFERING

*Help Your Church Share Generously*

*In This Missionary Offering for Radio*


AN N.W.M.S. PROJECT

GOAL \$50,000


NAZARENE RADIO LEAGUE

H. Dale Mitchell, Executive Director





**SUNDAY SCHOOL AVERAGE**

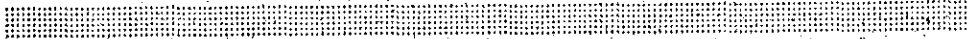


From 122 to 177  
in four months!

Exceeded Short-Range Goal of 250 in 5 Months

**WHERE? In the State of Washington.**

**HOW?? THROUGH A S.S. CLINIC**




From 210 to 250  
in five months!

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**HOW?? THROUGH A S.S. CLINIC**

For more information of Sunday school clinics and clinic training write to the Department of Church Schools, c/o Rev. A. C. McKenzie, Director of Sunday School Clinics, 6401 The Paseo, Kansas City, Missouri 64131.



## *The Rural and Small-Town Church*

THE GROWING edge of our population today is in the metropolitan areas, and here we must have the major thrust of our home missions enterprise. At the same time, we must not overlook the opportunities and challenge of the rural church.

There are problems in the rural ministry. The congregation often is discouraged by a static or dwindling population, with young people moving to the cities upon graduation from high school. There is a tendency to become ingrown, to suffer from a lack of vision, become stratified in a certain social class of the community, or to surrender to a "poverty complex." These problems must be met and conquered if the church is to go forward.

There are also opportunities in the rural ministry. The pastor can live close to his people in all the important happenings of their lives. He can build himself into the life of the community and help to break down the "social caste" of the churches. He can help to guide his people into Christian maturity. He can pray for revival and see the influence of the church reach far beyond the bounds of his own congregation.

## *Summer Opportunities*

Are your young people looking for a worthwhile project this summer? Challenge them to give a week's time to help a home mission church. Check with your district superintendent for the location of a home mission or small rural church that is in need of special assistance. Then train and instruct your young people in their assignment, working with the pastor of the church that is to be assisted.

During the day, the young people can conduct a vacation Bible school and paint and improve the appearance of the church building and property. They may conduct a community survey. Evenings they may have informal meetings with local young people, help to set up Caravans, assist in a summer revival, or participate in discussion groups for youth.

Let us harness the zeal and enthusiasm of our young people in projects that will deepen their own Christian life and give them an opportunity for service to others.

## Is Training Secondary?

Some churches are looking for something

More glamorous

To bring quick financial gain

To improve their community image

To skyrocket their attendance

Others are looking for an easy way to  
improve their staff

Perhaps . . . a pill

a free coupon

some trading stamps

Because:

They can't find the time

They can't find the people

And people won't stay on the job anyway

However,

## WE GAIN WHEN WE TRAIN

New text for:

Unit 310a, "Understanding Youth"

THE CHRISTIAN NURTURE OF YOUTH,

by Ada Brunk and Ethel Metzler,  
for use in classes or by home study

## YOUR COLLEGE STUDENTS ARE IMPORTANT!



As Christians we have an obligation to all men in all situations. We are particularly concerned with young adults who are identified as students, on both Nazarene and non-Nazarene campuses.

Each local church should be alert to the needs and problems of the students in and about the congregation. Just a few of the most common needs are:

- spiritual
- financial
  - future plans
  - "keeping in touch"
    - intellectual doubt and freedom
    - cultural adjustment and social acceptance
    - relationship to the church and its doctrine

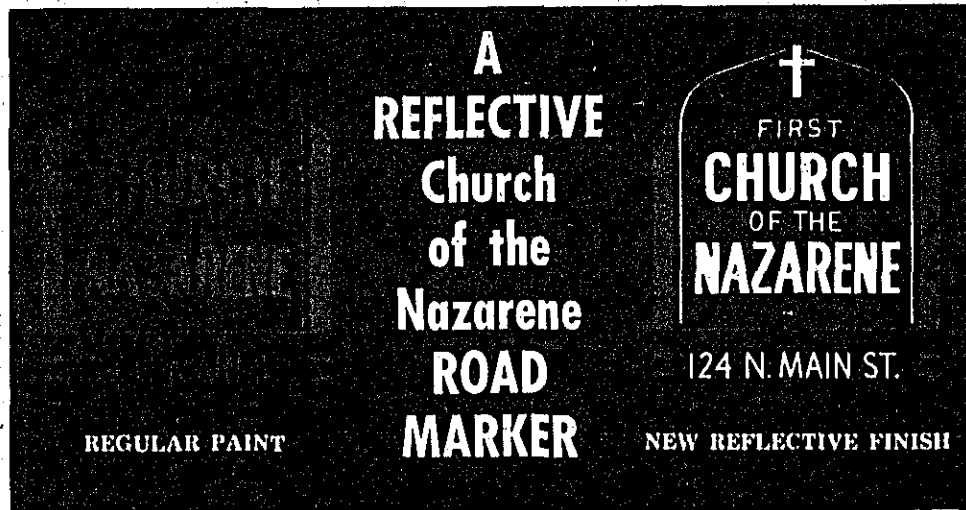
There are some things your group can do to minister effectively to these students.

1. Be sure they get a copy of the weekly newsheet or Sunday bulletin.
2. Send them information about former high school classmates who may be attending other colleges or universities.
3. Let them know what "the gang" at church is doing.
4. Plan, well ahead of the holiday vacations, for some fellowship and evangelistic activity, either solely for the students or with the entire group.
5. Check with the pastor about student participation in a local church service while summer vacation is on.
6. Ask your local education committee to use them in the summer vacation time for vacation substitutes within the various departments of the church.
7. Check with the district camp directors for possible staff openings for your students.
8. Plan a zone or district college-age retreat to include all students whether attending Nazarene or non-Nazarene colleges. Be sure to work through the district N.Y.A.F. director.
9. Try to find community concerns which would be attractive to the creative energies of students who are home for the summer.
10. A list of summer-job possibilities could be made and sent to each student before he comes home for vacation.

Above all, assure your students that you need them in your local church, and that you want them to help create an evangelistic atmosphere in and about the church. Let them know that they are needed for spiritual guidance within the teen group. Make them aware of your prayer and concern for them.

## Reach Those Who Travel by Night Too

One-third of all traffic moves after dark! Reach the people who travel at night too with a sign that does a normal day's work; then when darkness comes, reflects its message to passing motorists.



Heavy, 20-gauge steel is artistically die-cut and coated with metal primer and a blue background enamel. The message is silk-screened in golden-yellow and white, followed by a coat of clear varnish to the entire surface. The back side is coated with a special corrosion-resistant enamel. The lettering is painted with a "Codit" reflective material, produced by the Minnesota Mining and Manufacturing Company, which is 100 times brighter than white paint and as durable as the enamel itself.

Du Pont "Dulux" paint finishes are used exclusively, with each wet-paint application

individually baked in temperature- and humidity-controlled ovens. Die-cutting and holes are punched prior to paint applications, so that all edges are paint-sealed and smooth.

Although no imprint is necessary, this sign has a space for the name of your church above the word "Church," and address or other copy below the word "Nazarene." This too is "Codit," at no additional cost to you. Its reasonable price will permit you to place several along the highways, junctions, and streets of your city.

SIZE: 23" wide x 30" high. Maximum of 18 letters on imprint.

One Road Marker	\$7.50 each
Two Road Markers	\$6.50 each
Three Road Markers	\$6.00 each
Four Road Markers	\$5.50 each
Five or More Road Markers	\$4.95 each

NOTE: Quantity prices apply to identically lettered signs only.

Order by Number SI-385

Shipping charges extra from St. Louis, Missouri. Allow eight weeks for delivery.

Prices slightly higher outside the continental United States.

## Advertising with Signs Doesn't Cost—IT PAYS!

NAZARENE PUBLISHING HOUSE

Post Office Box 527, Kansas City, Missouri 64141

The Nazarene Preacher

## Top Ten Among Our Mission Fields

### Top Ten in Membership

Country	Full Members	Probationers	Total
Haiti	3,260	8,299	11,559
Mazambique	4,301	3,300	7,601
Southeast Mexico	3,155	2,917	6,072
Central Mexico	2,841	2,546	5,387
Japan	3,829	1,426	5,255
Korea	1,926	2,267	4,193
Peru	1,765	1,154	2,919
Guatemala	2,217	227	2,444
Western Latin-America	1,708	669	2,377
North Mexico	1,827	530	2,357

### Top Ten in New Members Received in 1966

Haiti	1,920
Central Mexico	601
Western Latin-American	569
Southeast Mexico	497
North Mexico	471
Mozambique	452
Korea	373
Peru	347
Rep. of So. Africa	308
Guatemala	294

### Top Ten in Sunday School Average Attendance

Country	Average Attendance	Enrollment
Republic of South Africa	7,953	9,213
Mozambique	6,750	8,212
Swaziland	6,153	7,994
Cape Verde Islands	5,691	6,242
Haiti	5,528	9,125
Korea	5,100	6,634
Peru	4,404	6,456
Guatemala	4,214	6,304
Southeast Mexico	3,287	4,677
Central Mexico	3,154	3,325

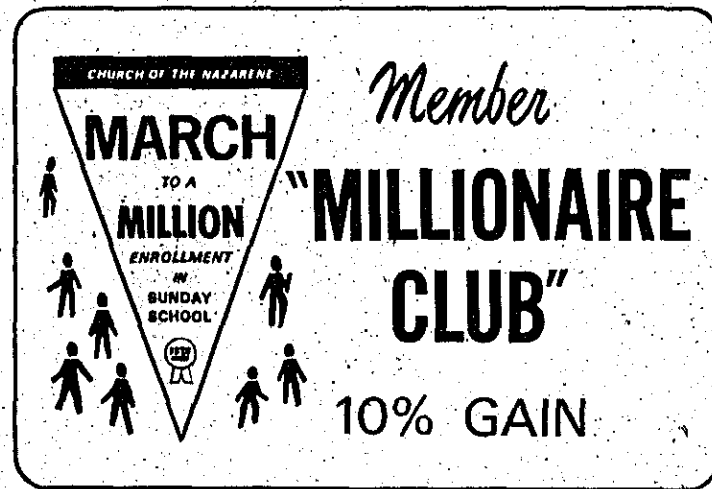
### Top Ten in Self-supporting Churches

Country	Fully Self-supp. Churches	Partially Self-supp. Churches	Total Organized Churches
Mozambique	78	120	168
Japan	38	17	55
Swaziland	33	33	75
Peru	31	0	31
Guatemala	17	49	35
Western Latin-American	13	41	48
Korea	12	28	40
Rep. of So. Africa	10	71	90
Barbados	6	8	31
Southeast Mexico	6	43	49

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

Country	Total Local Giving	Sent to K.C. for World Ev.	Percent
Western Latin-American	\$174,940	\$8,580	5%
Puerto Rico	70,883	7,535	10.6%
North American Indian	62,062	6,928	11%
Central Latin-America	52,121	4,449	8.6%
Peru	32,283	4,038	12.5%
Spanish East U.S.	41,171	3,455	8%
Cape Verde Islands	18,601	2,457	13%
Barbados	17,146	2,141	12%
Panama	10,536	1,702	16%
Guyana	8,512	1,161	13.6%

## LAST CHANCE TO BE A



JOIN THIS DISTINGUISHED GROUP BEFORE JUNE, 1968

## HOW ABOUT THE FOLLOW-UP for V.B.S.?

**H**AVE YOU sent in your report? Remember that every school which sends a report to the General V.B.S. Office will receive a Certificate of Award. Your district director, also, would like to hear about your school. With your vacation Bible school supplies, you received three report blanks. Keep one for your local record; send one to your district director; and send one to the V.B.S. Office, 6401 The Paseo, Kansas City, Missouri 64131.

Then, remember to contact every boy and girl who does not regularly attend your Sunday school. These children could be the deciding factor in the future of your church, if not in the entire world. So be sure to follow up to conserve the results of your work in vacation Bible school.

Most people remember to store materials, but sometimes they forget to take adequate care of the most precious materials of all—the lives of boys and girls reached through the vacation Bible school.

## Visitation Evangelism

A recent brochure put out by a political party might well be used as a folder on visitation evangelism. This political primer was to be presented to each member who would agree to give a working night a week to go out and knock on doors, seeking new members for the party. The following excerpt might be used as suggestions to those working on visitation evangelism.

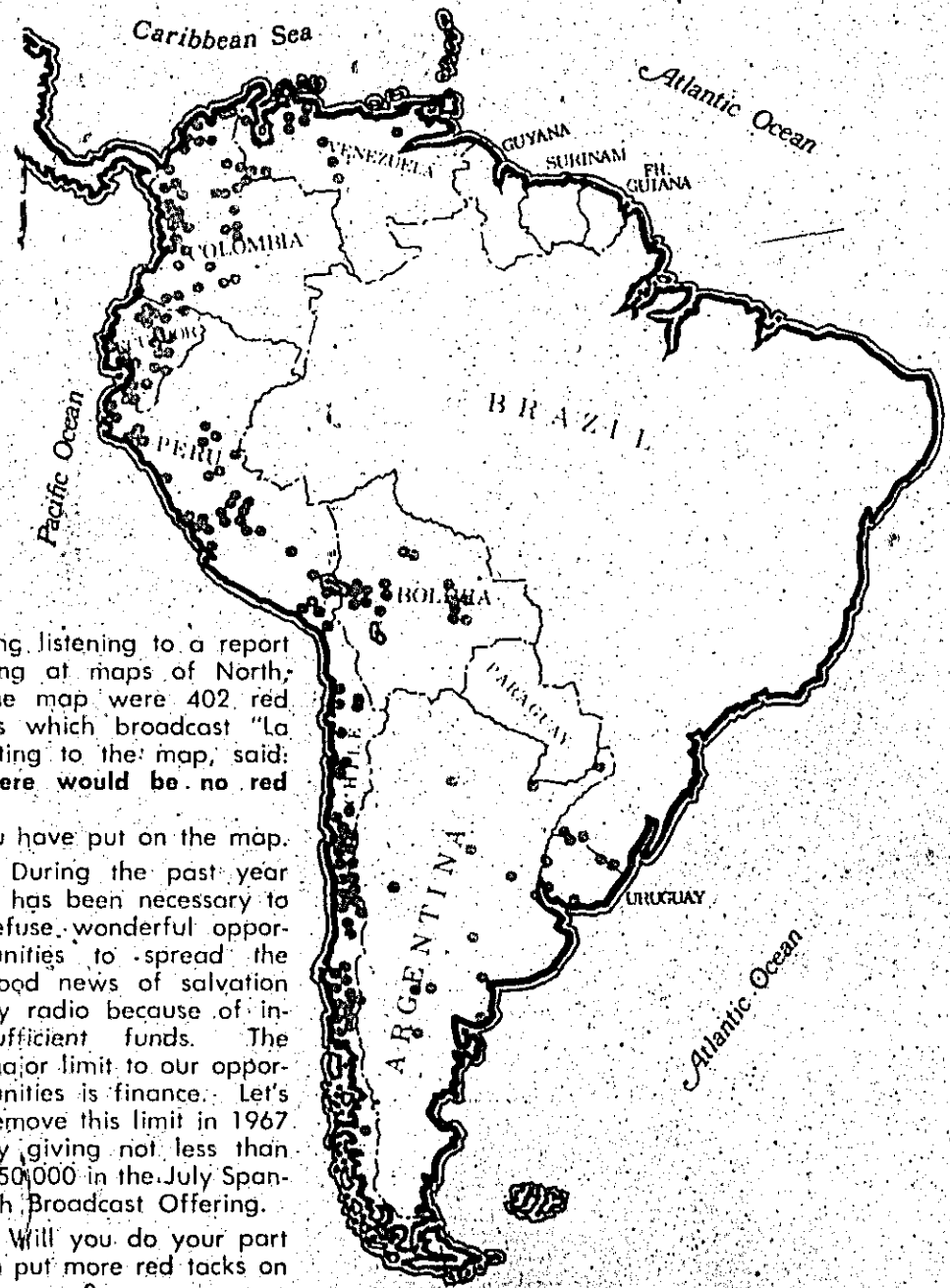
You have agreed to help on a door-to-door work night. This means that you, together with your partner, will be calling on new prospects for our party. This does not mean that you have to be an expert on party policy, but it does mean that we would appreciate your coming to work night, dressed as neatly as possible, with no offensive odors on your breath. If this is your first work night, you will be given an experienced canvasser to go with you. You will be approaching these people with the idea of getting them to join the party. Be sure to take your membership cards and booklets with you. When you get to the door, do not try to be subtle. Simply introduce yourself, state the party that you represent, and ask if you may come in for a few minutes to talk. Direct approach is best. It avoids awkwardness and saves time. If you will follow the instructions given you in training, you will have no trouble in making conversation once past the door. Decidedly, it is sometimes good strategy to begin by discussing the weather or some other topic in order to create a friendly, relaxed atmosphere. You may get outright refusal or cold shoulder as you go from door to door promoting the party. If this happens, apologize for the inconvenience and leave—avoid argument.

This brochure emphasizes the importance of creating the right kind of atmosphere so as to achieve the best results. In doing that, it concludes that the personality of the worker must determine the best approach. It also advises the worker not to call after nine o'clock in the evening, since people do not like to be bothered after this hour.

If political parties are organizing for house-to-house visitation, how much more should the Church do so! For the Church is concerned about something infinitely more valuable than the political welfare of the people—the eternal welfare of their souls.

**Pastor:** As you prepare your visitation program for the new church year, be sure it is a vital, aggressive, workable one.

**PASTOR!** Has your church recently looked at the salary paid our evangelists? More and more churches are recognizing that "I.C.L." (increased cost of living) affects the evangelist too. *U.S. News and World Report* has stated that a factory worker has had a \$300 raise in the past year while white-collar workers have received between \$400 and \$600. Whenever possible, let us update what we pay our evangelists.



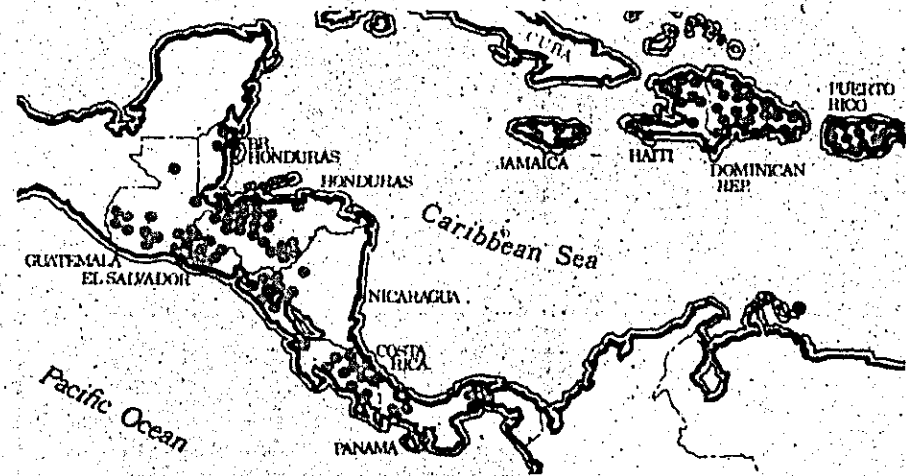
**WITHOUT YOU  
There Would Be  
NO RED TACKS**

We sat in General Council meeting listening to a report on the Spanish Broadcast and looking at maps of North, South, and Central America. On the map were 402 red tacks representing 402 radio stations which broadcast "La Hora Nazarena." The speaker, pointing to the map, said: "Without you, the N.W.M.S., there would be no red tacks."

Thank God for every red tack you have put on the map.

During the past year it has been necessary to refuse wonderful opportunities to spread the good news of salvation by radio because of insufficient funds. The major limit to our opportunities is finance. Let's remove this limit in 1967 by giving not less than \$50,000 in the July Spanish Broadcast Offering.

Will you do your part to put more red tacks on the map?







# PER CAPITA GIVING *in the* CHURCH OF THE NAZARENE

1966 Denominational Average—\$179.70

## ABILENE

CHURCH	PER CAPITA
Lubbock Monterey	\$424.12
Fort Worth Wedgewood	422.36
Hereford	421.74
Abilene Baker Heights	340.94
Breckenridge	297.13
Abernathy	288.85
Grassland	280.18
Stinnett	279.25
Shamrock	276.61
Hurst	268.18

## ALABAMA

Birmingham Acipco	\$378.30
Albertville	375.05
Fort Walton Beach	305.94
Montgomery Capitol City	285.53
Calvert	246.89
Birmingham Huffman	239.32
Anniston	236.21
Prichard	233.29
Huntsville Mastin Lake	224.00
Gardendale	221.73

## ALBANY

Ithaca	\$379.98
Oswego	366.58
Alfred	359.81
Schenectady	349.44
Owego	346.64
Rochester Immanuel	313.95
Rochester Calvary	301.06
North Syracuse	283.82
Lake Placid	247.90
Horseheads Grace	243.72

## AKRON

CHURCH	PER CAPITA
Streetsboro	\$875.00
Stow	402.62
Hubbard	353.70
Youngstown Boardman	329.77
Akron Cottage Grove	321.05
Cleveland Bethel	320.70
Macedonia	315.34
Bedford	279.48
Geneva	271.06
Cortland	270.53

## ALASKA

Kenai-Soldotna	\$641.00
Fairbanks First	499.31
Juneau	484.35
Anchorage Minn. Ave.	372.78
Fairbanks Totem Park	333.68
Seward	288.36
Sitka	232.88
Anchorage First	221.55
Nome	214.58
Whitehorse	163.10

## ARIZONA

Tucson Central	\$393.11
Yuma Grace	344.10
Phoenix Monte Vista	323.55
Sierra Vista	311.90
Willcox	304.00
Tucson Mountain View	302.74
Scottsdale	291.07
Yuma First	288.30
Phoenix Deer Valley	280.35
Somerton	277.88

## CANADA ATLANTIC

CHURCH	PER CAPITA
Stephenville	\$320.82
Humphrey	261.94
Middletown	250.28
Dartmouth	246.94
Moncton	192.54
Trenton	179.86
Saint John, N.B.	152.17
Summerside	136.94
O'Leary	134.42
Triuro	133.06

## CANADA CENTRAL

CHURCH	PER CAPITA
Barrie	\$415.94
Oakville	413.69
Windsor	369.13
Galt	356.50
Preston	326.87
Shelburne	303.64
Brantford	296.47
Huntington, Québec	260.00
Meaford	257.72
Toronto Kennedy Road	257.10

## CANADA PACIFIC

Burquitlam	\$247.72
Richmond	244.88
New Westminster	239.00
Esquimalt	214.05
Whalley	201.17
Victoria First	200.62
Penticton	193.48
Langley	191.77
Port Alberni	181.17
Vancouver First	167.11

## CANADA WEST

Yorkton	\$470.27
Lougheed	403.41
Fort Saskatchewan	403.11
Delburne	396.40
Dapp	372.65
Wapella	318.68
Mantario	315.05
Eckville	304.13
Brownvale	285.30
Moose Jaw	279.11

## CENTRAL CALIFORNIA

Sonora	\$391.76
Los Banos	336.12
Bakersfield First	326.94
Porterville	308.39
Delano	306.12
Coalinga	303.60
McFarland	298.72
Fresno Trinity	280.77
Modesto Trinity	273.16
Arvin	268.86

## CENTRAL OHIO

Berea	\$608.67
Medina	340.88
Orrville	333.33
Upper Sandusky	305.26
Caledonia	285.25
Proctorville	279.14
Columbus Shepherd	269.39
Avon	268.67
Cardington	243.56
Sandusky	239.12

## CHICAGO CENTRAL

Potomac	\$444.34
Chicago Oak Lawn	379.92
Lombard	378.22
Richton Park	345.87
Fox Lake	343.27
Chicago Mt. Greenwood	336.53
Gilman	330.53
Chicago Northside	320.39
St. Charles	315.35
Chicago Emerald Avenue	314.53

## COLORADO

Paonia	\$384.71
Pueblo Belmont	327.00
Boulder Martin Park	312.42
Burlington	299.26
Canon City Lincoln Park	290.66
Denver Westminster	279.24
Karval	277.00
Brighton	262.66
Denver Lakewood	253.72
Craig	253.56

**STEWARDSHIP**

**STEWARDSHIP**

**DALLAS**

**EAST TENNESSEE**

**HOUSTON**

**IDAHO-OREGON**

CHURCH	PER CAPITA	CHURCH	PER CAPITA
Greenville Southside	\$628.85	Pine Haven	\$405.44
Richardson	325.39	Estill Springs	364.69
Mt. Pleasant	254.70	Lebanon First	292.43
Dallas Buckner Blvd.	252.38	Rocky Creek	274.55
Dallas Casa View	242.84	Smyrna	257.06
Mineola	238.72	White Wing	251.65
Oakland	236.67	Sweetwater	251.61
Marshall Fairview	232.43	Chattanooga East Ridge	240.31
Dallas Central	224.32	Chattanooga Grace	230.62
Garland	222.02	Knoxville South	228.96

CHURCH	PER CAPITA	CHURCH	PER CAPITA
Palacios	\$476.00	McCall	\$703.65
Angleton	361.14	Burley	476.12
Houston Spring Branch	356.22	New Bridge	414.33
Nacogdoches	305.32	Mountain Home	330.53
Beaumont North	284.17	John Day	310.92
Crockett	251.68	Idaho Falls	274.56
Beaumont Westfield	251.41	Burns	272.58
Houston Broadway	246.21	Middleton	263.20
Rockdale	244.80	Pocatello	260.36
Bellaire	244.40	Marsing	256.00

**EASTERN KENTUCKY**

**EASTERN MICHIGAN**

**ILLINOIS**

**INDIANAPOLIS**

CHURCH	PER CAPITA	CHURCH	PER CAPITA
Highland Heights	\$298.58	Warren Woods	\$541.10
Beattyville	215.12	Mt. Morris	518.46
Winchester	205.16	Flint Westgate	448.58
Ashland First	196.65	Rochester	432.96
Covington Eastside	194.16	Quanicassee	398.25
Dayton	191.03	Pontiac First	369.84
Newport First	185.52	Berkley	366.30
Erlanger	170.21	Monroe	365.14
Covington First	169.73	Ann Arbor University	339.05
Middlesboro	161.66	Dearborn First	323.63

CHURCH	PER CAPITA	CHURCH	PER CAPITA
East St. Louis Maplewood	\$412.46	Greensburg	\$642.30
Casey	374.05	Mohawk	563.20
Rosewood Heights	360.94	Plainfield Trinity	551.30
Sesser	314.56	Greenfield Grace	521.35
Collinsville	312.96	Greenfield First	485.00
Mahomet	290.36	Spiceland	472.94
Salem Grace	286.12	Brownsburg	430.85
Chrisman	277.67	Shelbyville Immanuel	416.50
Champaign	273.91	Lawrence	411.29
Charleston	264.18	Camby	377.27

**FLORIDA**

**GEORGIA**

**IOWA**

**JOPLIN**

CHURCH	PER CAPITA	CHURCH	PER CAPITA
Miami St. John	\$451.75	Pine Mountain	\$326.00
Fort Lauderdale First	332.78	Donaldsonville	317.88
Orlando Lancaster Road	298.54	Decatur	305.62
Pompano Beach	280.65	Thomaston	273.93
Brandenton Southwood	280.39	Atlanta Brookhaven	269.72
Fort Lauderdale Manor	255.24	Fort Oglethorpe	257.85
Palmetto	249.48	East Point	253.66
Lake Worth Getsemani	245.77	Marietta	252.81
Jacksonville Normandy	238.72	Atlanta Riverside	244.82
Riviera Beach Faith	236.86	Griffin	226.60

CHURCH	PER CAPITA	CHURCH	PER CAPITA
Storm Lake	\$587.14	Deepwater	\$396.75
Mason City	533.90	Adrian	303.76
Monticello	463.27	Mountain Grove	300.51
Bloomfield	427.20	Clinton	282.56
Lake City	425.75	Butler	276.67
Red Oak	400.00	Joplin Calvary	261.55
Harlan	377.25	Buffalo	241.37
Council Bluffs Emmanuel	347.93	Eldorado Springs	211.81
Waterloo Broadway	342.87	Aurora	211.14
Algona	319.71	Springfield Scenic Drive	208.85

**GULF CENTRAL**

**HAWAII**

**KANSAS**

**KANSAS CITY**

CHURCH	PER CAPITA	CHURCH	PER CAPITA
Memphis Friendship	\$232.57	Kailua	\$402.89
San Antonio West End	223.25	Hilo	329.31
Nashville Community, Tenn.	128.86	Ewa Beach	248.04
Richmond Woodville, Va.	111.70	Honolulu First	235.66
Oklahoma City Providence	96.88	Honolulu Kaimuki	222.84
San Antonio Morning Glory	93.64	Kaneohe	207.09
Memphis New Prospect	85.00	Wahiawa	182.88
Meridian Fitkin Memorial, Miss.	78.60	Hanapepe	163.68
Prentiss J. E. Johnson Mem.	76.00	Kahului	103.97
Lawton Grace, Okla.	62.81	Aiea	21.49

CHURCH	PER CAPITA	CHURCH	PER CAPITA
Towanda	\$561.75	Overland Park	\$376.34
Bethel	387.18	Kansas City Linden	375.17
Manhattan	324.95	Kansas City Bethel Glen	338.22
Wakeeney	321.53	Kansas City Lee's Summit	328.52
Sublette	320.67	Liberty	321.00
Atwood	316.75	Sunflower	316.83
Kalvesta	305.19	Lawrence Holiday Hills	312.96
Clearwater	268.53	Kansas City First	295.64
Elkhart	262.85	Warrensburg	292.24
Oakley	261.29	Kansas City Shawnee	286.71

STEWARDSHIP

KENTUCKY

CHURCH	PER CAPITA
Campbellsville	\$968.46
Louisville Hikes Point	488.42
Hopkinsville	394.55
Paducah	378.67
Benton	355.06
Louisville Southside	265.82
Bowling Green Immanuel	235.22
Louisville Greenwood	224.14
Louisville Trinity	222.27
Glasgow Trinity	222.03

LOUISIANA

Baton Rouge Trinity	\$326.24
New Orleans Central	316.13
Lake Charles Cottage Park	300.92
Shreveport Queensborough	299.65
Pearl River	274.74
Bossier City First	269.46
Lake Charles Northside	263.50
DeRidder First	254.10
Pineville First	241.91
Ruston	237.73

MICHIGAN

Lansing Kendon Drive	\$1,026.80
Jackson Grace	469.72
Three Rivers	450.41
Big Rapids	425.36
Eaton Rapids	372.04
Saginaw Burk Mem.	365.00
LeRoy	348.25
Okemos	342.31
Lansing South	336.64
Grand Rapids Clyde Park	326.11

MISSISSIPPI

Moss Point	\$359.61
Jackson Van Winkle	320.00
Jackson Emmanuel	314.18
Greenwood	307.69
Jackson Grace	304.56
Jackson First	230.46
Vicksburg	226.93
Columbia	208.83
Canton	201.00
Picayune	196.95

LOS ANGELES

CHURCH	PER CAPITA
Ridgecrest	\$388.41
Camarrillo	341.83
Ojai	334.29
Arcadia	326.64
Pasadena Bethel	320.89
Santa Barbara Trinity	302.81
Panorama City	302.45
Walnut	296.44
Duarte	295.62
Tujunga	288.60

MAINE

Wells-Moody	\$298.07
East Machias	290.25
North Waldoboro	259.58
Portland	226.28
Mechanic Falls	211.91
Jackman	211.73
Livermore Falls	208.03
Union	206.03
South Portland	198.41
Bath	183.82

MINNESOTA

Fergus Falls	\$338.74
St. Paul Grace	311.53
Corvuso	295.09
St. Paul First	289.76
North St. Paul	270.77
Dawson	267.79
Merrifield	245.13
Redwood Falls	242.97
Rochester	237.19
Minneapolis First	223.88

MISSOURI

Valley Park	\$454.67
Brunswick	393.00
Redford	380.50
St. Louis Lemay	367.60
St. Louis Bellefontaine Neighbors	328.33
St. Charles	319.69
Vandalia	307.19
St. Louis Ferguson	292.47
Potosi	284.16
Mexico	280.26

NAZARENE INFORMATION SERVICE

Like Bread on the Water

WHEN WE WERE at Ohio State University putting out their alumni magazine, it became our pleasant task one year to address the American Alumni Council assembled at Harvard University, Cambridge, Massachusetts. This was the A.A.C. convention which conferred its "man of the year" honor on Dwight Eisenhower, then president of Columbia University.

My part on the program was to give an insight on how our Ohio State Magazine had won the Robert Sibley "magazine of the year" award in competition with the magazines of the 1,250 major colleges and universities in the United States and Canada.

Give Rapt Attention

The audience of some five hundred alumni leaders and guests responded graciously to our account of planning, writing, and producing the national magazine. But they showed most interest in the account of how we, at Ohio State, for three years (at that time) had published a monthly magazine on time, when it had not been done for more than twenty years previously—and most of their magazines were late virtually every month.

We had been asked to speak to this point, and at that place in our manuscript we had rapt attention.

It really was no secret. It seemed common sense. We had set up a production schedule. But the novel part to them, it seemed, was that we worked the schedule "backward"—we started with a consideration for the commercial plant and the printers who were going to carry the production load!

We had luncheon with the foreman of the printshop and asked him when he would like to have our copy delivered in order to get magazines to our office four or five days before the first of the month. He suggested a system of getting the copy in three batches, staggered over the month at regular intervals. He told us what his men could do on such an arrangement. We agreed to the plan.

Arrangement Works Out

We kept our end of the bargain and they kept theirs.

You might say it was the printers who helped to make us "look good."

In fact, when we started with a genuine concern for them and their production problems, there wasn't anything they wouldn't do for us in a pinch.

In our seven years and seventy issues as managing editor of the magazine at Ohio State University, the printers were like a team with us. They carried the big production work load. We never failed from month to month to let them know that we appreciated their efforts. They helped us and the magazine to win seventeen national awards in seven years in a large and competitive field of alumni publishing.

Deadlines for the Pastor

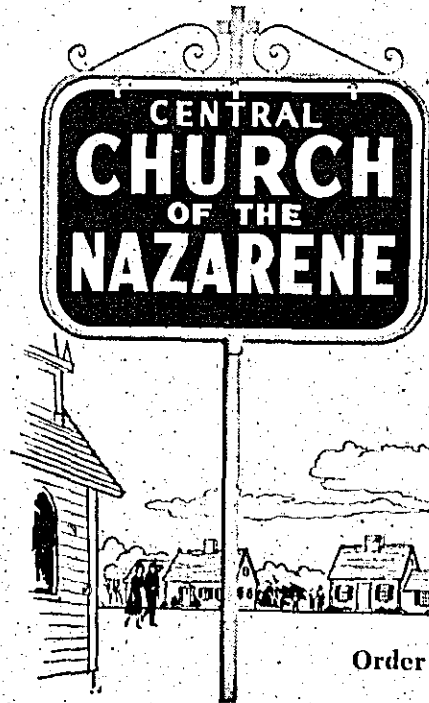
This page from the past has an application for pastors and their press relations. If their papers' church-news pages are important, they should observe the church-news deadlines. While a pastor may be able to start Sunday school late (occasionally), the newspaper presses must roll on time to meet bus, train, and plane schedules.

An hour after deadline with church news is apt to be too late. If it's an emergency, like a flat tire, and the news editor knows the pastor, he'll probably get the story in.

But if a pastor is a chronic latecomer, it's another matter.

After all, thinking of the "other fellow" first is the core of the Gospel. How much we all appreciate consideration and understanding of our problems! This is at the center of effective public relations. It's also bread on the water!

O. Joe Olson



*A Goodwill Ambassador!*

Church  
of the  
Nazarene

**MASTER  
SIGN**

*A Deluxe  
Sign  
at an  
Attractive  
Price*

Order by Number SI-395

This **MASTER SIGN** is designed for use either along the roadside or at the church site. Large, golden-yellow and white lettering on a blue background may be read at a glance from either direction. At no extra charge, your church name may be imprinted above "Church of the Nazarene," and your address or other copy in the space below. If this is not desired, the sign looks complete without imprint.

The sign itself is of 20-gauge steel. To prepare it for painting, it is electrically cleaned, then primed and painted. After the lettering is silk-screened, the sign is protected with a coat of clear varnish. This panel is

suspended in a welded steel frame. The frame, decorated with a scroll and cross and finished on white enamel, is ready for mounting on a 2" O.D. pipe.

Du Pont "Dulux" paint finishes are used exclusively, with each wet-paint application individually baked in temperature- and humidity-controlled ovens. Die-cutting and holes are punched prior to paint applications, so that all edges are paint-sealed and smooth.

**SIZE:** Hanging panel, 32" high and 48" long. Allover dimensions (including frame and cross), 46" high x 52½" wide. Maximum of 14 letters on imprint.

Produced locally, such a sign would cost \$75.00. However, through your Publishing House, it is available for

**ONLY \$45.00**

Shipping charges extra from St. Louis, Missouri. Allow eight weeks for delivery.  
Prices slightly higher outside the continental United States

*An Excellent Project to Suggest to an Adult  
Sunday School Class or Generous Layman*

NAZARENE PUBLISHING HOUSE

Post Office Box 527, Kansas City, Missouri 64141

The Nazarene Preacher

**DID YOU HEAR ABOUT  
THE MAN WHO JOINED  
THE N.R.P.\* ?**

\* Nazarene  
Retirement  
Program.  
(Tax-sheltered Annuity)

Because his church paid the premiums for him with tax-free dollars, enabling him to receive his guaranteed annuity benefits in larger sums, he lived happily ever after retirement!

Write: Dean Wessels  
Board of Pensions  
6401 The Paseo  
Kansas City, Missouri 64131

**CHANGE OF ADDRESS FORM**

**PASTOR—a Service for You**

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

Name \_\_\_\_\_ Date of Change \_\_\_\_\_

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

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

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

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

Former Address \_\_\_\_\_

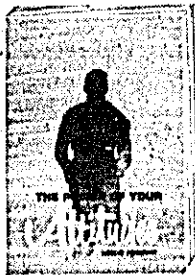
Former Church \_\_\_\_\_ District \_\_\_\_\_

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

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

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

## The Ministry of Books . . .



Here are five books from the forty-six printed by your Publishing House in 1967. For personal soul enrichment alone you will want to read them all.

However, once familiar with their content, why not extend the influence of these printed pages by recommending these titles to your members? This *ministry of books* can prove a valuable support to your ministry of preaching, teaching, and counseling.

### The Power of Your Attitudes . . . By Leslie Parrott

Thirty-five capsule-like messages illustrating how we can, with God's help, live more victoriously and effectively "under the pressures of the concrete city, the contradictions of Main Street, the demands of the job, and the pressure of schedule." 96 pages, paper. \$1.25



### Overcome Evil with Good . . . By A. J. Williamson

Heartwarming talks based on Romans 12 stress the Experience, Fellowship, Activity, and Ideal of the Christian life. Frequent use of personal illustrations get right down where Joe Blow and Susie Q. live, lifting them to new spiritual plateaus. 64 pages, paper. \$1.00



### Temptation . . . By Samuel Young

A reassuring discussion on a subject of interest to all Christians: temptation, what is it, where it comes from, how to overcome it. In the section related to sex, Dr. Young reflects his concern for those problems faced by young people today. 76 pages, paper. \$1.25

### On Tiptoe with Joy . . . By John T. Seamands

This refreshing book emphasizes the joy one may experience through the power of the Holy Spirit. With this as the overriding theme, the author proceeds to show the nature of the truly Spirit-filled life. 133 pages, cloth board. \$2.95



### Growth in Holiness . . . By James F. Ballew

Attention here is focused on the crisis experience of entire sanctification as being but the starting point of a holy life. Growth in relation to appetites, temperament, infirmities, temptation, suffering are a few of the practical aspects considered. 64 pages, paper. \$1.00

Prices slightly higher outside the continental United States

NAZARENE PUBLISHING HOUSE

Pasadena, California 91104 KANSAS CITY, MISSOURI 64141 Toronto 9, Ontario

The Nazarene Preacher

## Queen of the parsonage . . . . . MRS. B. EDGAR JOHNSON

### Starvation in the Midst of Plenty

MY YOUNG ADULT Sunday school class took a test one morning to evaluate their concepts and use of the Word of God. When I tabulated the results of their unsigned papers, I found that without exception every member believed in the divine inspiration of the Scriptures. Each believed that he had an immortal soul, that his choice in this life determined where his soul would spend eternity, that the Bible alone told how his soul could be lost or saved, gave the pattern of conduct for living, etc. But I was shocked to read the answers concerning their Bible-reading habits. More than half checked that they spent no more than two to five minutes a week reading the Word. Some checked "rarely," or "almost never." Only two had as many as fifty verses they could quote; many less than five; some said none.

The Word of God is creative. By His Word God created the world—the universe. He spoke "Let there be . . ." and there was! The Word of God is the basis for our faith, and has been since the Garden of Eden straight through the Bible, through history, until this day. Could it be that our dearth of knowledge of His Word accounts for the weak Christians we see today, for our lack of faith? Just what place does God's Word have in our lives?

Jesus demonstrated throughout His life how important the Scriptures are. By age twelve He knew them well enough to converse with the learned theologians of His day. His mind was steeped in the Scriptures. We have record of His quoting from nineteen Old Testament books. His authority was always the Scriptures. By them He resisted temptation. He made it clear that we have in the Scriptures all we need. He even told the rich man that if men wouldn't hear Moses and the prophets, they wouldn't listen to one returned from the dead. Jesus knew the Scriptures. Jesus believed the Scriptures. Jesus used the Scriptures.

We are saved by faith, purified by faith, walk by faith, live by faith. The Word says, "If ye have faith . . . nothing shall be impossible unto you." It also says, "Without faith it is impossible to please him." "Faith cometh . . . by the Word of God." Thus if we are not acquainted with the Word, we have little basis for our faith. We live below our privileges because of ignorance.

While attending a bridal shower at our parsonage a few years ago, my mother slipped on a stairway and broke her leg. About a week later one of our members, who carried the same auto

July, 1967

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insurance that we did, asked if we had the rider to our policy which provided medical and hospital coverage for any invited guest injured while at our home. We did not remember having this item of insurance benefit. But my husband usually adds the extra "riders," so we checked our policy and there it was! How thankful we were. But without the reminder we would not have cashed in on our benefit because we were unaware of it. How many blessings and privileges do we forfeit because we are not familiar with God's policy!

Not only must we know the Word, but we must believe it. And real belief is centered in the heart—not the head. The Scriptures are full of incidents of victory, deliverance, and mighty works which were possible because of believing hearts. But one of the sad records in the Bible is the account of Jesus' visit to his own country—"And he did not many mighty works there because of their unbelief."

Not only must we know and believe, but we must use the Word. Do we believe it enough to act upon it? Do we search for God's answer in the Scriptures?

A young Japanese girl gave her radiant testimony in our church. She had been miraculously saved in Japan through a contact, and thereafter was led in her Christian growth almost wholly through the Bible. She was expelled from her home and met crisis after crisis. Lacking the counsel of Christians, she searched and found specific answers for each crisis. The Bible was her only source of guidance. She would hold the Bible up and repeat over and over in her Oriental accent, "You can find the answer to everything in this Book!"

How often God has given me His word as confirmation—as a basis for faith. Many times I have had to use my concordance to find the exact reference, but because I was familiar with the Scriptures, God could use them. When I was sanctified He said, "Daughter, go in peace, thy faith hath made thee whole." Another time I called upon

the Lord in my distress and He delivered me and "set me in a large place" and I knew this was His word to me as clearly as if it had been written on the wall. I reveled in the "large place," but it was nearly three weeks before I found it in the Bible because I had mistakenly quoted it as a "wide place." But it was His witness to me nevertheless.

God directed to our service one Sunday morning a young family who were staggering under an avalanche of trouble—complete loss of their home in an unfortunate venture, unemployment, sickness, and another baby on the way. But they did love God, and they began to learn to base their faith on His word. Over the next two or three years they learned to "live in the Word." Sometime later this young mother called me long distance to testify that they had come through another series of rough seas, but had been victorious in every incident because they had learned to depend upon God through His Word.

Do we know and believe and act upon His Word as our privilege? Have you ever been so desperate that you cried out with the distraught father in the Bible, "Lord, I believe; help thou my unbelief." Have there been times when you felt you needed the tangible support of your human senses to fortify your faith? Have you leaned so heavily upon some promise that you wrote it on a paper and scotch-taped it to the sink-board so it would be before your eyes, or to the headboard of your sickbed, or beneath your pillow?

Yes, I believe and teach that God delivers and means for us to live victoriously. Numbers of times I've tarried on my knees and said, "God, I'll never teach my class again if I can't find the deliverance I teach. I can't teach what I don't experience." He has always answered. We shall stand or fall as we rest upon God's Word.

"God is not a man, that he should lie, neither the son of man, that he should repent: hath he said, and shall he not do it? or hath he spoken and shall he not make it good?" (Num. 23:19)

The Nazarene Preacher

## BIBLICAL STUDIES

TOWARDS BETTER BIBLICAL SCHOLARSHIP

### Gleanings from the Greek New Testament

By Ralph Earle\*

Colossians 2:1-5

#### "Conflict" or "Struggle"?

The Greek word for "conflict" is *agona*, from the same root as in *agonizo* in the previous verse. We noted there that the term is primarily an athletic one, referring to engaging in an athletic contest.

It would seem that this connection should somehow be brought out in the English translation. With its "striving" (1:29) and "conflict" (2:1) KJV fails to do this. The RSV does maintain the relationship by using "striving" and "how greatly I strive for you." But in order to do this it changes the noun here into a verb.

The NASB misses the connection by using "striving" and "struggle." Beck has "struggling like an athlete" in 1:29 and "how much I'm struggling for you" in 2:1. The Twentieth Century New Testament (1900) does the best job—as it often does! It has "struggling" and "struggle."

#### "Comforted" or "Encouraged"?

The verb is *parakaleo* (v. 2); literally, "call to one's side." In usage it has three distinct connotations: (1) beseech, entreat; (2) admonish, exhort; (3) cheer, encourage, comfort.<sup>1</sup> Thayer says that here it means "to encourage, strength-

en."<sup>2</sup> Arndt and Gingrich prefer "comforted."<sup>3</sup> But the majority of recent translations use "cheered" (Weymouth, Goodspeed, Berkeley) or "encouraged" (20th Cent., Moffatt, Phillips, RSV, NASB). Lightfoot says it means "'comforted' in the older and wider meaning of the word . . . but not with its modern and restricted sense."<sup>4</sup>

#### "Knit" or "Bound"?

The verb is a compound, *symbibazo*. It means "to join together, put together."<sup>5</sup> So the passive here signifies "united" or "knit together." Weymouth, followed by Berkeley, has "welded together." But it would seem that the most accurate translation is "bound" (20th Cent., Beck).

A thoughtful reader might ask why Moffatt has: "May they learn the meaning of love!" It is because *symbibazo* in the Septuagint always has the sense of "instruct." So in this passage the Vulgate has *instructi*. This is the correct meaning in 1 Cor. 2:16 and Acts 19:33. But Lightfoot argues well that here it must be taken as "united," the connotation it clearly has elsewhere in Colossians and Ephesians.

#### "Full Assurance" or "Conviction"?

The Greek word is *plerophoria*, from *pleres*, "full," and *phoreo*, "bear." So the literal meaning is "fulness" or

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"abundance," which Thayer prefers here. Abbott-Smith and Arndt and Gingrich give "full assurance" as the first meaning. It may also denote "certainty" or "confidence." Moffatt uses "conviction" in this passage (cf. 20th Cent., Beck). Lightfoot feels that the word always means "full assurance" in the New Testament, though "fulness" might possibly fit most passages.<sup>9</sup> Arndt and Gingrich agree.

### "Acknowledgment" or "Knowledge"?

The word *epignosis* is translated "knowledge" in sixteen out of its twenty occurrences in the New Testament. Three times it is rendered "acknowledgment" and only here "acknowledgment." Abbott-Smith gives only three meanings: "acquaintance, discernment, recognition"; Thayer, "precise and correct knowledge." Since we have already discussed this word at length in connection with its use in 1:9 we shall simply note here that "knowledge" (RSV) or "true knowledge" (NASB) is probably preferable to "acknowledgment."

### "Hid" or "Hidden"?

The adjective *apocryphos* (only here; Mark 4:22; Luke 8:17) is the basis for the expression "apocryphal books." This was used not only for the non-canonical (more accurately, deutero-canonical) books of the Old Testament, but also for the secret writings of the Gnostics. Against their claims to esoteric knowledge, Paul asserts that all true knowledge is hidden—"stored up, hidden from view" (Weymouth)<sup>7</sup>—in Christ.

Since *apocryphos* is an adjective it would seem that "hidden" (NASB) is more accurate than "hid" (KJV; RSV).

### "Beguile" or "Mislead"?

The term *paralogizomai* (v. 4), occurs only here and in James 1:22. It first meant "to miscalculate," and then "to reason falsely" and so "mislead."<sup>8</sup> Thayer gives: "to deceive by false rea-

soning," and so, as here, "to deceive, delude."<sup>10</sup> For this passage Arndt and Gingrich give "deceive, delude." It would seem that "delude" (RSV, NASB) or "mislead" (Beck) is more exact than "beguile."

### "Enticing Words" or "Persuasive Argument"?

This is one word in Greek, the compound *pithanologia* (only here in NT). It comes from the adjective *pithanos*, "persuasive" or "plausible," and *logos*, "speech." So it means "persuasive speech." Arndt and Gingrich say that here it means "plausible (but false) arguments."<sup>10</sup> Probably the best translation is "persuasive argument" (NASB).

T. K. Abbott (ICC) makes the following observation on the two significant words of this verse: "*Pithanologia* expresses the subjective means of persuasion, the personal influence; *paralogizomai* the objective, the appearance of logic."<sup>11</sup>

### "Steadfastness" or Firmness"?

The Greek word *stereoma* (only here in NT) first meant "that which has been made firm," and finally "firmness, steadfastness."<sup>12</sup> The preference perhaps lies slightly with "firmness" (RSV).

Lightfoot feels that both "order" (*taxis*) and "steadfastness" are military terms. He suggests for the former "orderly array" and for the latter "solid front" or "close phalanx."<sup>13</sup> Apparently this is the basis for the popular translation "solid front" (20th Cent., Weymouth, Moffatt). For the two terms NEB has: "your orderly array and the firm front."

To all of this Abbott takes exception. He writes: "But neither word has this military sense of itself, but from the context, and here the context suggests nothing of the kind."<sup>14</sup> He concludes: "Here the idea of a well-ordered state lies much nearer than that of an army. The apostle rejoices in the orderly arrangement of the Colossian Church."<sup>15</sup>

Meyer agrees with this. He says: "Hence, if we would avoid arbitrariness,

we can only abide by the view that here *taxis* means the orderly state of the Christian church, which has hitherto not been disturbed by sectarian divisions or forsaken by the readers."<sup>16</sup> He adds: "To this outward condition Paul then subjoins the inner one, by which the former is conditioned: and the solid hold of your faith in Christ."<sup>17</sup>

It would be our feeling that the military metaphor might be used homiletically as an illustration of one kind of order and firmness. This could be done without insisting that this is the only,

or even primary, application of the words.

<sup>1</sup>Abbott-Smith, *Lexicon*, p. 340.

<sup>2</sup>*Lexicon*, p. 483.

<sup>3</sup>*Lexicon*, p. 623.

<sup>4</sup>*Colossians*, pp. 172-73.

<sup>5</sup>Thayer, *op. cit.*, p. 595.

<sup>6</sup>*Op. cit.*, p. 173.

<sup>7</sup>Thayer gives "stored up" for this passage.

<sup>8</sup>Abbott-Smith, *op. cit.*, p. 341.

<sup>9</sup>*Op. cit.*, p. 484.

<sup>10</sup>*Op. cit.*, p. 663.

<sup>11</sup>*Ephesians and Colossians*, p. 242.

<sup>12</sup>Thayer, *op. cit.*, p. 587.

<sup>13</sup>*Op. cit.*, p. 170.

<sup>14</sup>*Op. cit.*, p. 243.

<sup>15</sup>*Ibid.*

<sup>16</sup>*Philippians and Colossians*, p. 287.

<sup>17</sup>*Ibid.*

## The Major Ethical Passages of the Bible

### The Old Testament:

Exodus 20:1-17; 20:22-23:33; 34:1-28.  
 "The Covenant Code."  
 Leviticus 17:1-26:46. "The Holiness Code."  
 Deuteronomy 5:6-6:25.  
 Deuteronomy 12:1-26:19. "The Deuteronomic Code"  
 Deuteronomy 27:11-28:68.  
 Ethical Psalms: 15, 52, 53, 133.  
 Isaiah 58 and 59.  
 Ezekiel 18 and 33.  
 Hosea 4 through 14.  
 Amos 5:10-6:14.  
 Micah 6:6-8.  
 Habakkuk 2:6-20.  
 Malachi.

### The New Testament:

Matthew 5; 6; 7; 15:1-20; 18:1-35;  
 23:1-36.  
 Mark 2:23-28; 7:1-23; 9:33-50.

Luke 6:20-49; 10:25-37; 12:13-59; 16:1-18.  
 Acts 15:14-29.  
 Romans 12 through 15  
 I Corinthians 5 through 8; 10:1-11:1.  
 II Corinthians 6:14-7:1; 8:1-9:15.  
 Galatians 5:1-6:10.  
 Ephesians 4:1-6:20.  
 Philippians 4:8-9.  
 Colossians 3:1-4:1.  
 I Thessalonians 4:1-12; 5:12-24.  
 II Thessalonians 3:6-15.  
 I Timothy 3:1-14; 4:1-5; 5:1-16.  
 II Timothy 2:22-3:7.  
 Titus 2.  
 Philemon 8-20.  
 Hebrews 13:1-17 (ASV or RSV).  
 James 1:19-2:13; 3:1-5:12.  
 I Peter 2:11-3:17; 4:1-11.  
 II Peter 3:11-14.  
 I John 2:3-17; 3:1-24; 4:7-5:5; 5:18.  
 Jude 3-23.  
 Revelation 2-3; 20:11-15; 21:8, 27;  
 22:10-15.

Tabulated by Ross E. PRICE

### The Kingdom of Heaven Here and Now

By W. E. McCumber\*

SCRIPTURE LESSON: Matt. 4:12-17.

TEXT: "From that time Jesus began to preach, saying, 'Repent, for the kingdom of heaven is at hand'" (v. 17, RSV).

Kings and kingdoms are nearly extinct. Today we can easily think in terms of dictators and presidents, or republics and nations, but we are not accustomed to the king-kingdom concept. The New Testament, however, is replete with references to the kingdom of God, and its equivalent phrase, the kingdom of Heaven. Jesus Christ is there designated King. This King still lives. This Kingdom still comes. Therefore we must try to understand what it means, so that God's "good news" may come also to our needy hearts.

#### I. What is the kingdom of Heaven?

A popular modern translation of Scripture speaks of "the realm of God." But the New Testament emphasis is on the reign of God—not the area which is ruled, but the power of the ruler.

"Realm" makes us think of geographical boundaries, and the kingdom of Heaven has no frontiers. It extends throughout the earth. "Realm" also makes us think of temporal limits, for kings and kingdoms disappear as history runs its course. The kingdom of God is forever. The angel said to Mary, "Of his kingdom there shall be no end." He lives and reigns forever!

We should think of the kingdom of Heaven, then, not as a realm, but as a reign, as the sovereign, majestic ruling authority of God.

Now this reign of God was associated in Old Testament Scriptures with the deliverance of man. Man was captive to alien and wicked powers. God would,

through the Messiah-Savior, exert a greater power to set men free from their enemies.

In Jesus' day the Jews were looking for this reign of God. But they wanted deliverance from their political enemies. They wanted a king who would throw off the yoke of Rome and restore Israel to independence and prestige as a nation.

God purposed in Christ another kind of liberation. Christ came to deliver men from spiritual foes, from demonic and human forces of evil that make a person the hapless victim of sin, guilt, and despair. He came to deliver men from the blighting evils which threatened to utterly destroy men's bodies, minds, and spirits. Thus He could refer to His works of healing, teaching, and forgiveness as evidences of God's reign in the midst of His people. "If it is by the Spirit of God that I cast out demons, then the kingdom of God has come upon you!"

This strange King triumphed over His enemies in a strange way. Not with armies and by crushing military coups, but by suffering on the Cross and rising from the dead. He can free men from sin because He has borne their sin, exhausting God's judgment against sin in His own death for sinners.

This is the good news of the Kingdom. God reigns, and delivers men from sin, guilt, fear, and death!

#### II. When is the kingdom of Heaven "at hand"?

When Christ draws near! For He is the King, and He has the redeeming power which delivers men from the bondage of sin. "From that time"—the time when He began His public ministry . . . the time when He began His mighty works of healing and saving . . . the time when He set His

face towards the Cross—from that time Jesus declared, "The kingdom of heaven is at hand."

John had been the forerunner, the herald, who cried, "The King is coming!" Now the herald is silent in Herod's prison, and the King appears on the scene, offering the wealth of His gracious saving power to all who believe on Him. And when the King is present the Kingdom is at hand.

Again, when the gospel is preached the Kingdom is at hand. "Jesus began to preach . . . the kingdom of heaven is at hand." In the proclamation of the Kingdom, God draws near. The King himself is acting when His message is proclaimed. In the preached Word the encounter between God and men takes place today. Through the preached Word God releases His saving power today. Thus Paul could say, "I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to everyone that believeth."

Because the gospel is the Word of the King it demands response, it calls for decision. "Repent, for the kingdom of heaven is at hand." Though He is a King, Jesus Christ does not coerce us to follow Him. He calls us to decide. Because He is a King we cannot evade the choice concerning Him. He commands us to repent, to renounce our sin and pride and unbelief, to yield our hearts and lives to Him, to believe on Him as One who bears and forgives our sins, who invades and cleanses our lives, who claims and commands our loyal service.

He is here, by His Spirit and in His preached Word. The kingdom of God is at hand! The power by which your life can be freed from sin, guilt, and despair is at work here and now! Repent. Believe. Sincerely pray, "Thy kingdom come, thy will be done," in my heart, in my life! Give yourself to Him who gave himself for you.

### The Sin of Being Poor when You Can Be Rich

SCRIPTURE LESSON: Jas. 4:1-10 (RSV).

TEXT: "You do not have, because you do not ask" (v. 2).

God has a program of war on poverty. He has provided for the enrichment of human life through the prayer of faith. "Ask, and it will be given you," promised Jesus. "You do not have, because you do

not ask," charges James. It is a sin to be poor when you should be rich!

There are three areas of human need where James applies this asking and receiving relationship.

I. Health. The principle of enrichment-through-prayer has its physical application. "Is any among you sick? Let him call for the elders of the church, and let them pray over him, anointing him with oil in the name of the Lord; and the prayer of faith will save the sick man, and the Lord will raise him up" (5:14-15, RSV).

Reading the Gospels, studded as they are with miracles of healing wrought by the word and touch of Jesus, one man said, "I get the impression that here is a Man who hates disease!"

Without becoming fanatics on the subject of divine healing, we can face the challenge of God's will for man's health, and receive the strength we need for the work we do through prayer. It is a sin to be poor in health if God's healing is missed through failure to pray!

II. Wisdom. The principle of enrichment-through-prayer has also its mental application.

"If any of you lacks wisdom, let him ask God who gives to all men generously and without reproaching, and it will be given him. But let him ask in faith, with no doubting" (1:5-6, RSV).

All men need wisdom. James's "if" is not hypothetical! Even before he sinned and fell man needed more wisdom than he possessed, for "the woman was deceived and became a transgressor" (1 Tim. 2:14). With our knowledge and wisdom limited by sin, how much more do we need wisdom as a gift from God!

And God gives generously. We are not condemned to blunder through life, missing God's will and losing our way, if we pray in faith. Think of Gideon. He was a simple farmer, yet when it was needed, God gave him the wisdom of an experienced military strategist! When you confront problems beyond your store of wisdom, an adequate wisdom is available to you through prayer.

III. Grace. The principle of enrichment-through-prayer was, finally, its spiritual application.

In our context the Apostle writes, "He gives more grace; therefore it says, 'God opposes the proud, but gives grace to the humble.' Submit yourselves therefore to God. Resist the devil and he will flee from you. Draw near to God and he will

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draw near to you. Cleanse your hands, you sinners, and purify your hearts, you men of double mind" (4:6-8 RSV).

God gives "more grace" to those who "submit" and "draw near"—the language of prayer. Prayer is closing with God, yielding up our will to His will, and receiving in faith the provision of His grace to meet our greatest need—the need for victory over sin.

Grace is here promised to cleanse the hands and purify the hearts of those to whom this word of God comes. "Hands" speak of the outward acts of life, and here cleansing is by forgiveness. "Hearts" speak of the inward attitudes and intentions and desires, and cleansing is by sanctification. A rich experience of grace is pledged to our poor hearts and lives if we appropriate the grace of God through the prayer of faith!

"You do not have"—does that describe your condition? "Because you do not ask"—does that describe the reason? God grant to us this day a new boldness in prayer, that we may not perish as paupers in the midst of plenty! "Ask, and it will be given you . . . For every one who asks receives" (Matt. 7:7-8, RSV).

W. E. McCUMBER

## Keeping Pure

SCRIPTURE LESSON: I Tim. 5:21-25.

TEXT: "Keep thyself pure" (v. 22).

New Testament salvation is a paradox of divine sovereignty and human responsibility. The latter is enjoined in such commands and counsels as "save yourselves" (Acts 2:40), "cleanse ourselves" (II Cor. 7:1), and "keep yourselves" (Jude 21). Our text is another such command, thrusting grave responsibility upon the Christian for his character and conduct. The text implies that:

I. Heart purity is an actual experience. One cannot keep himself pure unless he has become pure. And no one is pure until his heart is pure, for "out of it are the issues of life."

Paul has earlier affirmed to Timothy, "The end of the commandment is charity out of a pure heart" (1:5). The purpose of God's revealed will is the cleansing of the heart from sin. To deny the possibility of that cleansing simply magnifies sin and minimizes the efficacy of Christ's blood.

Jesus Christ, who knew the heart of men better than any other, affirmed the possibility and actuality of a pure heart (Matt. 5:8).

II. Heart purity is an amissible experience.

It can be lost, otherwise the solemn injunction of the text is wasted breath and not inspired truth.

Jude's charge, "Keep yourselves in the love of God," must refer to the maintenance of that experience of "love out of a pure heart," for whatever love flows from the sanctified heart is nothing less than "the love of God which is shed abroad in our hearts by the Holy Ghost" (Rom. 5:5). In any broader sense even the unconverted are in the love of God, for "God so loved the world." Jude's meaning would be fairly put—Keep in yourselves the love of God! The inference is inescapable—the experience of heart purity and perfect love can be forfeited and lost.

III. Heart purity can be an abiding experience.

It need not be lost. Any believer can keep himself pure, can "keep himself unspotted from the world" (Jas. 1:27).

Paul issued to Timothy some pertinent advice about keeping pure. It can be summed up in a single statement: Refuse to be easily swayed and influenced by others. The caution was timely, for Timothy seems to have been a rather timid young man (I Tim. 4:12; II Tim. 1:6-8), and such persons are highly susceptible to others' opinions and judgments.

The person easily influenced will be prone to take strangers into their confidence too readily. Hence Paul's warning, "Lay hands suddenly on no man."

Also the easily influenced person is in peril of being drawn into sin by subtle pressure. Thus Paul admonishes; "Neither be partaker of other men's sins."

Keeping pure involves more than grace; it demands grit. It requires the development of personal and strong convictions, from which the Christian cannot be shaken by the arguments, pressure, and example of anyone. It means a resolute determination to "abhor that which is evil; cleave to that which is good" (Rom. 12:9).

The ermine was fabled as preferring death to defilement. With the Christian that would be fact, not fable. Then will we obey the apostolic injunction, "Keep thyself pure."

W. E. McCUMBER

The Nazarene Preacher

Another pair of complementary sermons

## I. God Obligated to Man

By Clifford F. Church\*

SCRIPTURE: Matt. 15:21-28.

TEXT: "Then Jesus answered and said unto her, O woman, great is thy faith: be it unto thee even as thou wilt. And her daughter was made whole from that very hour" (v. 28).

INTRODUCTION:

A. Idea that God is obligated may seem almost sacrilegious until we impose conditions.

1. Every employee after completing a week's work feels his employer is obligated to him.

2. Every sincere follower after God feels that after he has met the stipulated conditions, God is obligated to answer.

B. Story is an example of God going out of His way.

1. The Lord went out of His way to be redemptive.

2. Jesus must needs pass through Samaria. Other Jews took a more circuitous route to avoid contaminating themselves by going through Samaria.

3. Jesus stated his loyalty to a very real patriotism, that of Jewish people, but then was constrained to abrogate that loyalty in favor of helping the woman.

I. Man's Need Obligates the Almighty God.

A. Every parent constrained by need of his child.

1. Child does not need to ask for a pair of shoes. It is sufficient for the parent to see the toes sticking out.

2. Even a baby who cannot speak makes demands, although unconsciously, on the parent.

B. God Almighty was constrained to provide salvation for the man He created.

1. "Lamb slain before the foundation of the world." Creation of mortal man with a possibility of sin laid the necessity of providing salvation that would save him from his sin.

2. Every need, every lack in man's mortal and immortal life has the possibility for fulfillment in God.

II. The Promises of the Word Obligate God:

A. "Truth, Lord"

1. Jesus said, "Ye shall know the

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truth, and the truth shall make you free" (John 8:32).

2. The promise of God brings deliverance. No wonder people have erred at the point of bibliolatry when there is such a mysterious power to the written Word of God.

B. The Word obligates God.

1. A word beheaded John the Baptist. The king gave his word.

2. A word put three Hebrew children in the fiery furnace. According to the law of the Medes and Persians, this could not be changed.

3. A word more sure is the Word of God that places irrevocable obligation on the Almighty God.

a. God's commission to Joshua (Josh. 1:8-9). Conditions were clear.

b. II Chron. 7:14—Promises plainly, "Then will I hear . . . and will forgive . . . and will heal."

c. The Great Commission (Matt. 28:20). The Presence is promised—"Lo, I am with you always, even unto the end of the world."

III. Man's Supplication Obligated God

A. There are pleas that we cannot refuse.

1. A dying man needs blood. Yours is the right type. Can you refuse?

2. A cold day, wind blowing. A beggar asks for a cup of coffee. Your pocket is full of dimes. Can you refuse?

B. There are pleas so plaintive in the ears of the Almighty that His great heart of compassion cannot refuse.

1. To most of us who are normally human, we cannot bear a baby's cry. We must minister some attention.

2. A child may begin asking for something big but diminish his request until he wants only a penny for a lollipop. You cannot refuse.

3. Woman in the story approaches the Master. Saviour had other obligations: being busy, a Jew, etc. But the plea was so plaintive that the Master could not refuse some crumbs from the divine table. Crumbs from the divine table better than dainties from the world.

CONCLUSION:

A. "As thou wilt" represents God's concession to man.

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1. Woman argued her point with the Master.

2. In the OT, Jacob wrestled with an angel of God (Gen. 32:26), "I will not let thee go except thou bless me." God conceded His blessing.

B. God will be obligated to concede to us if we will meet His conditions.

1. "Jacob vowed a vow . . . and of all that thou shalt give me I will surely give the tenth unto thee" (Gen. 28:20-22). Each time we pay our tithe we give a challenge to God.

2. "Even me."

## II. Man's Debt to God

SCRIPTURE: Luke 7:39-47.

TEXT: "I am debtor" (Rom. 1:14).

INTRODUCTION:

A. Every man indebted to God.

1. In Him we live and move and have our being.

2. To admit God at all is to admit out debt to Him.

B. Ingratitude is one of the most undesirable traits in man.

1. Too easy to take for granted.

2. Ingratitude—dog saved from river turned and bit his rescuer.

I. Debt constrains us and sin is a debt.

A. Justification by faith—implies a debt.

1. Something had to be made right.

2. Man in prison is accounted as paying his debt to society.

3. Justification—remission of sin, absolution from guilt and punishment, act of free grace by which God pardons the sinner, and accepts him as righteous, on account of the atonement of Christ.

B. Jesus' death on Calvary was to cancel man's debt—the offering of the Lamb was made.

1. The ram took the place of Isaac on the altar of stones.

2. The Lamb, which was Jesus Christ, took our place on the Cross of Calvary.

II. We are all debtors in that we have all sinned (Rom. 3:23; I John 1:10).

A. We owe to God that which we can never pay for ourselves.

1. Some deeds of kindness in this world are almost impossible to repay, such as teaching of dedicated teachers.

2. Heritage of the church.

B. Forgive our debts.

1. Prayer becomes empty ritual unless we make a practical application to our lives.

2. Does not mean money, although

it could take that into account.

3. We tell God, "Don't take into account the debt that we really owe, but never will be able to repay."

III. Our debt to God compels us to serve Him.

A. Debts do compel us.

1. Although credit is without doubt too easy, there is some value to payments on debt. It keeps us working.

2. Men who properly evaluate their indebtedness to God are required to keep on working for Him.

3. Whoever thinks that he is too good for any job in the church does not know the extent of his debt to God.

B. Debt that cannot be repaid.

1. "But we are all as an unclean thing, and all our righteousnesses are as filthy rags" (Isa. 64:6). Best is worthless.

2. "So likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do (Luke 17:10).

3. HYMN:

*Were the whole realm of nature mine,*

*That were a present far too small;*

*Love so amazing, so divine;*

*Demands my soul, my life, my all.*

CONCLUSION:

A. Prayer "Forgive us our debts" is in a sense impossible of fulfillment.

1. We can never be completely forgiven of our debt, for when we have done everything that we can possibly do, we are still indebted to Him. Like a debt where you are not paying the interest.

2. We can only give Him the largest measure of love and service possible.

3. Our debt to God can be that which constrains us to give Him wholehearted and faithful service.

B. Though freed by law, we can voluntarily put our ear to the post of the door and have the awl pierce it so that in a real sense our blood becomes a part of the wood of the house.

1. Read of an artist who painted a picture. The hues of color were unique and impossible to imitate. Every attempt made to discover the color. Then one of the servants told of a self-inflicted wound and how he had tipped the brush with blood to get the desired effect.

2. A Negro mother said at the funeral of Lincoln to the young boy in her arms: "Take a long look, Honey; that man died for you."

CLIFFORD F. CHURCH

The Nazarene Preacher



## IDEAS THAT WORK

### Twelve Growing Laymen

I know twelve people who are growing spiritually by leaps and bounds. These people have attended eight nightly meetings and look with regret to the end. They are all Nazarene laymen.

Two short months ago these very same people were defeated Christians in a small church. Many of them are wives of husbands who had been "written off" as hellbound too long to reach. But today these people form a core of one of the most enthusiastic and optimistic churches in the denomination. The same woman who scoffed at the suggestion that we should go from the twenties to 250 some day, at a recent board meeting made her pastor set 100 as the Rally Day goal. He thought that 75 would seriously tax the dedication and working ability of the church. At the same board meeting the missionary president increased her vision 100 percent and doubled the goal she had set for the Thanksgiving offering. Sunday night a new man came to the altar on his own because, "I just knew I had to get right with God tonight."

It is amazing and inspiring to see these things happen. How did it happen in this twenty-four-year-old church? Can it happen elsewhere?

It really started over two years ago when my friend, Missionary Harry Rich of Haiti, left the book *With Christ in the School of Prayer*, by Andrew Murray, at our house in Atchison, Kansas, while on deputation work. I was roused to take a fresh hold on God and the prayer promises. I am different than I was before reading.

That fall I saw the book similarly transform a band of Christians at Atchison. In place of a revival to reach out we met for a devotional study of

this book to reach in. The changes in the people there were so marked that I knew I would use something like it in the next pastorate.

Here we are at Harrisburg. Lots of good people. Lots of potential. Yet a struggling church. I concluded that God had only slightly begun what He wants to do here. He led me to conduct an "October Prayer Emphasis Month." I preached on Sundays using the book as background source material. We held five weekday night meetings. They were so helpful that the people agreed to have Tuesday, Wednesday, and Thursday meetings the following week.

The people have begun to see and use prayer in effective ways. These same ones who had about concluded that prayer was mainly a duty are discovering that it is a blessed privilege. Rather than needing to be prodded to pray, they long to pray. And the answers are coming. The power of the handful in prayer is moving the crowd. Attitudes are changing everywhere. Lukewarm Christians are being revived. Coldhearted ones are becoming warm, friendly, and interested again. Hardhearted ones are melting as God answers prayer. New ones are coming and they sense the presence of God in the services.

The trick is not the preacher. It is not just the usual seasonal conscience-stricken "more prayer than ever before" approach. We are learning to pray in faith believing that our Father in heaven really wants to magnify His name on earth through answering prayer. I am convinced that many of us think that all we need to do is increase the quantity and volume of prayer to be more effective. We really need that Jesus "teach us to pray" more effectively.

Overwhelmingly, I am convinced that the price for revival is far greater than most of us are now prepared to pay. But I'm just as fully convinced that the price of not having a great sweeping revival is greater.

FRED G. WENGER  
Harrisburg, Pa.



# MY PROBLEM

**PROBLEM:** What can I do about the former pastor, whose new pastorate is only a short distance away, who encourages close contact with my members in advisory capacity about church problems? Should a former pastor keep this close contact?

**AN INDIANA PASTOR WRITES:**

It would be wonderful if this problem didn't exist, but we all know that it does sometimes. One does not solve it by making an issue of it. There is only one person with whom you should talk of this problem and that is your district superintendent. For a pastor to complain to his members, the former pastor, or any other pastor, only diminishes his stature in the eyes of these people. The new pastor must set his course to win the confidence of the people until he becomes their pastor. This is not done overnight. It is done through months of faithfulness in the pulpit, in the hospitals, in their homes, at their weddings and funerals, and on your knees. It is done with an exhibition of Christian grace and dignity under every circumstance, even when they call the former pastor back for some service that you feel should be your duty to perform. It takes heart holiness to display Christian grace in every circumstance. However, if you will do this you will, in time, find that you are more than their pastor in fact, but also in spirit.

**AN ARIZONA PASTOR ADVISES:**

The first step to my mind would be to notify the district superintendent of the situation and supply him with facts, not conjectures. Fortified with facts the superintendent can approach the former pastor by showing him how unethical is the practice that he is fol-

lowing. If the superintendent desires, the present pastor should be willing to accompany him for conference with the former pastor.

Friendships need not cease when a pastor leaves a pastorate but always the advisory capacity should end with the pastorate. The success of my successor is my success and his failure certainly reflects no credit upon me. Most of us have our time fully taken with the tasks and burdens of our present pastorate without assuming the load of our last pastorate. Let the pastoral work be done by the man who is now living in the parsonage!

**A WEST VIRGINIA PASTOR WRITES:**

First of all, I would be very careful that the devil did not make me overly suspicious in this situation. I would be very slow to believe the pastor was encouraging close contact for the purpose of advising the people. I would do my utmost to establish a good friendship with him. If this situation really exists, this would give me an opportunity to discuss it with him on friendly terms and in a Christian spirit.

If I were positive that my predecessor was being pragmatic and was encouraging close contact for the purpose of meddling and advising my people, I would not hesitate one minute to follow the Bible rule in dealing with him, as with any other person. I would go immediately to him, hoping to find out he was not giving as much free advice as the people were making me believe.

**A PASTOR FROM ALBERTA WRITES:**

I assume the former pastor is not doing this maliciously, but I agree this is poor policy and certainly a test of your present grace. Should you tell him off? How much does it go against you? It is also a test of leadership—can you hold your people without threatening them?

This is how I won in a similar situation. I kept much in prayer and made sure I felt and manifested the best spirit. I sought to earn the complete confidence of my members until I was

The Nazarene Preacher

included in everything. At the same time I made sure to speak well of this former pastor and even used him once in a while—after all, we all have friends in our former churches. In a short while they wanted so much of their present pastor that the former brother had to find new friends. Incidentally, that former pastor and I are still buddies.

**PROBLEM:** With constantly increasing demands in ever widening areas, how can I find more time for reading?

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

## Hymn of the month

### Holiness unto the Lord

(Praise and Worship hymnal, No. 121)

The author and composer, Mrs. C. H. Morris, was an old-fashioned Methodist—a housewife who wrote and sang her songs as she went about her daily work. She lost her sight in middle life and spent the last fifteen years in total blindness, but it has been said that her best hymns were written during this time. She was converted at the age of ten, and was known as a deeply devoted Christian all her life. She has given us more than one thousand gospel songs of the joyful, singable type. Some of her best known are: "Let Jesus Come into Your Heart," "The Fight Is On," "I Know God's Promise Is True," and "Sweeter as the Years Go By."

When her sight began to fail, her son built her a blackboard twenty-eight feet long on which appeared the lines of the staff. On this she could write her melodies for a time. After she became totally blind her daughter put them on paper as she dictated them.

July, 1867

# BULLETIN EXCHANGE

## Overheard

I'm sorry I can't help you  
In vacation Bible school—  
And perhaps I might yet do it  
If the weather turns off cool.

I'm sorry I can't work this year.  
Why, my heart is deeply fired!  
It's so important—that I know,  
But I can't—I'm just too tired.

Vacation Bible school?  
I'd like to lend a hand—  
But you'd better not depend on me;  
I have a trip all planned.

Teach a class in Bible school?  
Why, I guess I could—but wait!  
You say it starts at 9 o'clock?  
Then I'm sorry! I'd be late!

I cannot help but wonder,  
Should our Lord return today,  
What excuses we would give to Him—  
And what we'd hear Him say.

If we told Him, "I can't go with you;  
The weather isn't right!  
I'm tired! I'm sleepy! I've a trip!  
Come back tomorrow night!"

C. W. ELLWANGER

Kansas City First Church

**UPPER CRUST:** A few crumbs held together with a little dough.

**JUST THINKING:** When a Christian begins to make big money, God either gains a fortune or loses a man.

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## Parable of the Vacationist

Now it came to pass, as summer drew nigh, that Mr. Christian lifted his eyes up to the hills and said "Lo, the hot days cometh and even now are at hand. Let us go into the heights, where the cool breezes refresh us and glorious scenes await us."

"Thou speakest wisely," quoth Mrs. Christian. "Yet three, yea, four things we must do ere we go."

"Three things I can think of, but not four," responded Mr. Christian. "We must arrange for the flowers to be watered, chickens to be fed, and the mail to be forwarded, but the fourth eludes my mind."

"The fourth is like unto the first three, yet more important than all," said Mrs. Christian. "Thou shalt pay thy tithe and offerings unto the Lord that the good name of the church may be preserved, and that it may be well with thee, and verily I say unto thee that thou hast more money now than thou wilt have when thou returnest."

And it came to pass that Mr. Christian gave his tithe and offerings for the Sundays he would be away, and the pastor rejoiced greatly saying, "Of a truth, are these people of those who care for the Lord's work," and it was so. (Copied from "The Fountain Square Christian")

R. GOUTHEY JONES  
Hobart, Indiana

## Gratitude

It is generally true that all that is required to make men unmindful of what they owe to God for any blessing, is, that they should receive that blessing often and regularly.

—Whately

He who receives a benefit should never forget it; he who bestows one should never remember it.

—Charron

## I Forgot

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

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

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

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

—Selected

Some people have never discovered the difference, but there's a big difference between free speech and cheap talk!

## Which Kind of Freedom?

When God made the oyster, he guaranteed him absolute economic and social security. He built the oyster a house, his shell, to shelter and protect him from his enemies. When hungry, the oyster simply opens his shell and food rushes in for him. He has freedom from want.

But when God made the eagle, he declared: "The blue sky is your limit—build your own house!"

So the eagle built on the highest mountain. Storms threatened him every day. In search of food, he flies through miles of rain and snow and wind.

The eagle, not the oyster, is the emblem of America.

S. E. DURBIN  
Norwood, Ohio

The Nazarene Preacher

## Wisdom

The fellow who thinks he knows it all is especially annoying to those of us who do.

Most people know how to say nothing—few know when.

When you feel dog-tired at night, it may be because you growled all day long.

No man ever sank under the burden of the day. It is when tomorrow's burden is added to the burden today that the weight is more than a man can bear.

CRAWFORD VANDERPOOL  
Phoenix, Arizona

## The Menace of . . .

(Continued from page 1)

"I am going to the place where there seems to me to be the greater opportunity for doing good." In the course of years he may be rewarded in terms of salary also, for the status of churches in this regard changes often. But whether he is or not, his attitude and vocabulary were right.

In his "Price of a Soul" William Jennings Bryan claimed that a man must always choose between earning and not collecting or collecting and not earning. If a man earns he will not have time to collect, and if he collects he will not have time to earn. At any rate, while money is a necessity, and rightly used is a blessing, yet it must always stand as a menace. Not so much a menace as to its ability to purchase, but a menace because of its power to modify attitude. Not always does it modify by its power to "buy off"; it may also menace by its ability to cause one to rebel. The ideal is to disregard it, and choose the task God seems to choose without regard to either the honor or the honorarium involved.

Money is but a poor basis upon which to compute the value of a preacher, and to speak of one as a "ten dollar a week

July, 1967

man" or a "thirty dollar a week man" is a practical insult. If a preacher is God's man he is worth more than money can indicate, and if he is not he is dear if he works for nothing. In fact some of the most expensive preachers I have ever known did not draw any money salary at all. And we can never build a church on the basis of mercenary considerations either in the preachers or the laymen. The right man is cheap at the best price the church can possibly pay, and the right place is preferable no matter how low the money support. And may it be said of us, as was said to another, "He died poor in money, but rich in honor." Only with us may it be poor in money but rich in souls for the Master.

## Pardon My . . .

(Continued from page 16).

more of a detriment than an asset to the applicant or his family or where the job would consistently keep him away from worship services thereby stunting his spiritual growth while complimenting social and economic progress.

In sum total, there is a rule—Be fair, be firm, be friendly. And by this attitude let it be known that if they don't want the truth known, they should not use you as a reference.

You will become an asset to the people you serve because of the confidence you build by such standards among the people of commerce. One plant superintendent told me not long ago, "If you have any more like him, send them along—I will consider every applicant you send me." Needless to say we have not sent many, but as of now 100 percent of our references to that plant have been hired, one into a supervisory capacity.

It is only fair to add that sometimes it pays to honestly say, "I don't believe my speaking for you would help." If it won't, why go through the motions?



# HERE AND THERE

## AMONG BOOKS



### John Wesley: His Puritan Heritage

By Robert C. Monk (Nashville: Abingdon Press, 1966. 286 pp., incl. Bibliography and Index. Cloth, \$5.50.)

This book will join the growing list of outstanding studies in the life and work of the founder of Methodism. With thorough scholarship, the author explores what to this reviewer is a new field of investigation, and in doing so adds substantially to one's understanding of both Wesley the man and Wesley the theologian and churchman.

The study discloses the large dependence, both conscious and unconscious, of Wesley on the devotional and evangelistic writings of the Puritans. In his monumental work *A Christian Library*, consisting of fifty volumes edited for the instruction of Methodist laymen, Wesley drew heavily on Puritan sources, especially the more moderate divines, such as Richard Baxter and John Owen. Extracts or abridgments of the works of no less than thirty-two Puritan writers were included, over against twenty-eight from the Church of England. Also in the *Library* biographies were included of only eight Anglican clergymen, while the lives of twenty-five Puritans were incorporated.

The general impression from the data herein gathered is that the influence of Puritanism on Wesley, and through him on early Methodism, was substantially greater than that of the mystics or continental Pietists. The latter two groups undoubtedly gave him a good evangelical start in his years of groping, and helped him to a personal grasp of saving faith. But in his mature leadership he found his deepest affinities with the Puritans. Apparently he did not become thoroughly aware of Puritan literature until after his own Aldersgate experience; but when he did, he thereafter began feeding it to his followers, both class members and preachers.

The points of sympathy, even if not absolute agreement, were many. Chiefly can be cited the intense concern of the Puritans for a personal experience of saving grace, an insistence on inner and outer holiness, the necessity of perseverance in

obedience for final salvation, a disciplined life, and a practical social concern. Even Wesley's interpretation of Christian perfection had Puritan antecedents. Naturally these emphases were not shared equally by all Puritans; and those who tended toward hyper-Calvinism and antinomianism Wesley shunned. But the fidelity to personal and practical holiness found in the mainstream of Puritanism was much stronger than many in our day are aware.

What Wesley found most appealing was the skill with which the Puritans were able to write helpfully for the ordinary Christian who was struggling to be a saint in a rough environment. Since this was his aim also—especially in projecting the *Christian Library*—he drew heavily on the rich materials ready at hand.

This doctoral dissertation for Princeton University is not all equally commendable. Style may at times be too involved and heavy for optimum clarity. Common misapprehensions of both Arminianism and Wesley's perfectionism seem to be evident here and there. But on balance this is a very fruitful study, not just from the standpoint of adding to the scholar's storehouse of Wesleyana, but in the correctives and guidance found for our day, both for Methodism and for related groups.

This reviewer was particularly grateful for the author's much-needed correction of a contemporary popular notion, viz., that Wesley "insisted upon no doctrinal standards and therefore allowed Methodism to be weak" (p. 216, footnote; cf also pp. 214-26, incl. footnotes). This, says Monk, "is a gross misinterpretation."

One of the most timely contributions is an exposition of the strong cord of discipline, both personal, domestic, and ecclesiastical, running throughout Puritanism and early Methodism. This was not the harsh, legalistic Pharisaism so often caricatured. It was rather fashioned by a strong sense of integrity and a keen awareness of living under the eye of God; and it was tempered by warmth of loving concern. This too is an area of study which modern pastors could undertake with profit.

R. S. T.

The Nazarene Preacher



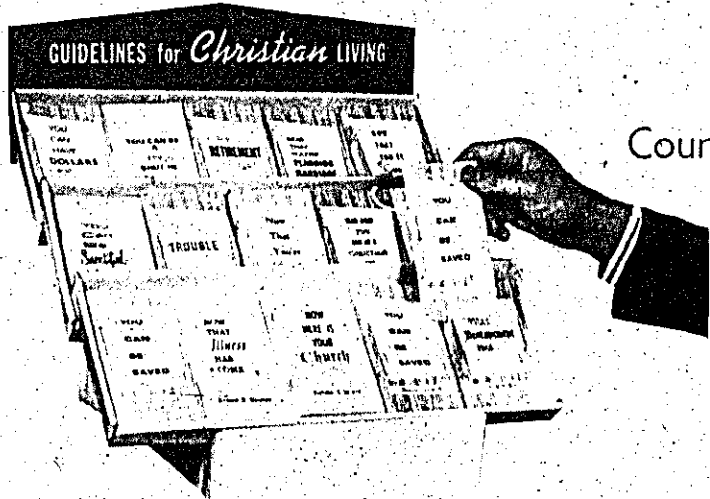
## AMONG OURSELVES

Having seen no angels, I never was quite sure what Stephen looked like when his face was "as it had been the face of an angel" (Acts 6:15). But I think I know now. Recently I participated in the commencement exercises of our Nazarene junior college in Japan. It was a long and impressive service, but with one unmistakable emotional peak. After a fine young man representing the first year class had made a farewell speech, a young lady came forward to respond for the graduating class. She observed the usual formalities with exquisite grace, bowing low to the trustees, then to the faculty, then to those on the platform, especially Missionary Harrison Davis, who, as president, stood behind the pulpit. Methodically the girl withdrew from its long envelope the customary long, multi-folded length of fine paper on which her speech was painstakingly hand-printed in black ink. Addressing herself to President Davis, she calmly began reading, unfolding the paper as she proceeded, until it almost reached the floor. As she continued, something began to happen. A catch developed in her voice, and she fought for control of her feelings. But the catch soon gave way to ringing, vibrant tones. Then suddenly I knew what Stephen looked like. Her face began to glow with ineffable radiance. I glanced out over the audience and saw that most, including the students, were profoundly moved, many shedding unabashed tears. I looked up at tall, reserved, dignified Harrison Davis, missionary par excellence. The tears were streaming down his face. The missionary next to me whispered: "This is the most beautiful testimony I have ever heard in Japan. She is saying that when she came to this school two years ago she didn't know that Christ existed. This proves that what we are trying to do here is worthwhile." Thus spoke Field Superintendent Bart McKay, whose prodigious labors are responsible, as much as those of any other one person, for the school's very existence. No wonder Satan battles all the way and contests every inch of progress. Have you prayed for missions recently? For Japan?

Until next month

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# NAZARENE PREACHER

AUGUST 1967

**RIGHTLY DIVIDING THE WORD OF TRUTH**  
*General Superintendent Williamson*

**OUR "IMAGE" CONSCIOUSNESS—HEALTHY CONCERN  
OR UNHEALTHY COMPLEX?**  
*The Editor*

**SHOES OF GRACE**  
*Louis A. Bouck*

**CONTEMPORARY WORSHIP**  
*John W. May*

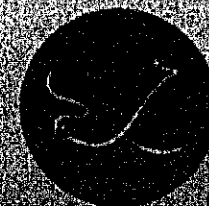
**LOSING THE CROSS IN WORD-WOODS**  
*Edwin Raymond Anderson*

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*Maynard James*

**IT TAKES TWO TO MAKE A MARRIAGE!**  
*R. Lofton Hudson*

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# NAZARENE PREACHER

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## Rightly Dividing the Word of Truth

II Tim. 2:15

By General Superintendent Williamson

ONE WHO PREACHES or teaches the Bible has solemn obligations rightly to divide it. His first responsibility is to God who has revealed himself to man in the Word. In the second place faithfulness to the Word itself is required because honest effort in correct interpretation is a testimony to confidence in divine inspiration. Superficial or deceitful handling is a discount on the validity of the message and the character of the one who handles it. Furthermore, for the sake of those who give heed, one who imparts the Word of Life ought to feel duty bound to know the true content of the text he seeks to unfold. Inferences and parallels may be drawn, but intentional misuse is unpardonable.

Rightly dividing the word of truth demands diligent search for the meaning intended by the author and the Spirit who inspired him. Knowledge of Hebrew and Greek, the original languages, is a desirable aid to accurate interpretation, but dependable insight can be acquired by use of commentaries, word studies, and dictionaries. It is acknowledged that the Bible was written in ancient and oriental language and context, but the thoughtful interpreter can and will make it speak in relevant terms today.

Those who depart from the Bible as the principal source of spiritual guidance and moral standards, or who dilute or discount its meaning, are defaulting duty and robbing their hearers. They have turned from truth to fables. Those who hear them are victims of a famine of hearing the words of the Lord. Their shepherds have led them to barren wastes instead of green pastures and fresh water. The blood of those for whom such shepherds are responsible will be required at their hands. Final accountability is to the Shepherd and Bishop of their souls.

The figure of speech employed in "rightly dividing" is probably derived from the customs of the household current at the time of writing by Paul. The master took care that his storehouses and cupboards were well supplied with a variety of food. It was the responsibility of the chief steward to prepare and to serve all the family and servants the appropriate food conducive to health and pleasing to the palate.

In His storehouse—the Bible—God has provided variety and abundance of spiritual food. Properly prepared and served, it is as milk for the babes in Christ, strong meat for adults who bear the burden and heat of the day, and manna from heaven for the pilgrims

(Continued on page 44)



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

## Our "Image" Consciousness— Healthy Concern or Unhealthy Complex?

A word very much in vogue these days is "image." It apparently indicates something everyone has (like a shadow), and most people seem highly concerned about it. One preacher refuses to accept a certain special assignment because he doesn't want "to create that kind of an image." A pastor's wife writes, "I fear any admission of a problem might harm my husband's image." Another asks a general superintendent's wife what her husband's image is among the leaders. We read of a famous evangelist who has endeavored in the last few years to "change his image."

A pastor is anxious also about the image of his church in the community. College presidents constantly struggle to achieve a favorable image of their school. Even a district has an image, and certainly this is no less true of the denomination. According to O. Joe Olson a feature story in the Miami Herald during the Laymen's Conference was captioned, "The New Image of the Nazarenes."

Up to a point, a concern for one's image, whether it be personal or corporate, can be a healthy thing. A godly person should be anxious that he represent, not just himself, but Christ and His Church in a manner that is a credit rather than a discredit. He knows that in the popular mind the image associated with him will become associated with the cause he represents; and the image associated with his church will be transferred to Christ. As Christians we are properly jealous for our God-ordained usefulness, and above all for our Lord's holy name.

Some preachers are not as concerned about their image as they should be. Robert Calvin Guy tells of a missionary who operated an electric generating plant. Using the excess power, he froze ice for his own use, then began selling ice to offset the cost of running the generator. When a stranger asked a national what the American's business was, he replied, "Oh, he is in the ice business here, and does some preaching on the side." What the missionary considered an incidental and inconsequential activity made a disproportionate impression on the community, with the result that his image was radically distorted.

Which should remind us that our image is often shaped, not by what we consider are the true facts, but by those peculiarities which most deeply impress others. Some very good men have been hurt by an image unfair to them, but which they had difficulty in shaking off. It was fashioned by their oddities rather than their virtues; and thus we have "that cranky preacher," or "Oh, you mean the big eater?" or "Do I remember Rev. X? Wasn't he the great hunter?" or "Brother B is quite a ladies' man, isn't he?"

Therefore it is both good sense and good religion for a man to "walk circumspectly," and be on guard against any excess or irregularity or impropriety which will stamp him unfavorably in the minds of the people.

But sometimes one is tempted to wonder if at least some of the current

image obsession is as commendable as it ought to be. Some of it smacks more of sickness than health. It betrays signs of professional vanity and personal ambition; rather than godly concern for the good name of Christ.

Perhaps it is time we stopped to take inventory. That is, a special kind of inventory. We have been busy chalking up our public opinion score long enough; it is time we turn our study inward. Just exactly what sort of an image do we want to project? Are we sure about that, and are we honest about it? This needs to be asked of ourselves as preachers, and of ourselves as a Church. Do we have the vaguest notion of what the image of a holiness church should be in the Twentieth Century? Do we have a biblically-fashioned ideal for Christian workers—including ourselves? And do we want the image out there to correspond with this ideal? Or do we want an image that is touched up a bit, so as to be perhaps more saleable or more prestigious in the eyes of our contemporary assessors?

There is value in sometimes seeing ourselves as others see us. And surely it is our duty to correct completely false notions in the public mind, when we can do so honorably and without too much fussiness. As a holiness church we are not snake handlers, for instance, or holy rollers. But it is sheer folly to spend our lives trying to touch up our portrait to make it universally pleasing. Remember that caricatures are always based on distinctives—if a man has a big nose the caricature will exaggerate it. A man with no distinctives in feature or character or accomplishment will never be noticed. His image will be a blank. The surest way to denominational oblivion is to succeed so well in aping everyone else that we are no longer an interesting subject. If all that can now be said about us is that we are a politely accepted, middle-class crowd no longer thought odd, with a growing emphasis on education and nice churches, a highly efficient promotional savvy geared to conservatism in theology and politics, then we are well on our way toward colorless nonentity.

In the early days of old First Church on Sixth and Wall, Los Angeles, the Nazarenes really had an image that was sharp and bold, so much so that sight-seeing buses included it among the "sights." People were curious about this happy, separated crowd of believers who were so different (and at times a bit noisy). The image may not have been altogether accurate or favorable; but it was better than a blank. And some went back to attend the services and became blessed themselves—including this writer's aunt. We have worked overtime trying to rid ourselves of that primitive, rough image. But perhaps First Church in those days had more glory and accomplished more for God than we are today even with our new, bright and shining image. An improved image does not necessarily indicate a real improvement. It could mean decay instead.

The truth is, a godly and aggressive preacher, or a spiritual, fervent, and evangelistic Church will produce more than one popular image. For our image is only partially self-created. It is also the shadow of those who view us. Their prejudices, their spiritual sensitivity or dullness, their inner comprehension of what we stand for—or lack of it—will have quite a share in shaping our image.

Paul, Luther, Wesley, and Bresee were all men of multiple images. With his Methodists, Wesley's image was good; with most of the official clergy of

the day it was very poor. But fortunately he didn't spend his life in image chiseling. In fact no man who has counted much for God has been prone to calculate how this or that decision would affect his image, as long as he could be sure it was right. He has been more concerned about being than seeming, more anxious to serve than impress; and he has been so busy doing the will of God that neither evil report nor good report succeeded, in the long run, in determining the final success of his life or the net balance of his influence.

## Shoes of Grace

By Louis A. Bouck\*

**I** COMMAND that the earth be covered with leather!"

The king, so the story goes, had bruised his foot in stepping on a stone. Shoes had not yet been invented.

Shaken by the impossible command, the king's servants did not know what to do. Then one wiser than the rest brought strips of leather for his majesty to wear on his feet. After that, wherever the king went the earth was covered with leather, for him.

It is really no use trying to make our way easy by covering the earth with smooth, bruise-banishing leather. The hard stones of pain and difficulty remain. We can, however, put on sturdy gospel shoes, and meet the problems undismayed.

Is it always true, as the old adage says, that "God tempers the wind to the shorn lamb"? Does not the Lord usually let the wind blow, and fortify the lamb with grace?

The grace that preserves blameless even amidst life's many temptations

is entire sanctification (I Thess. 5: 23).

A sanctified father saw his only daughter, a young teen-ager, die of leukemia after long and severe suffering. He told us, "I wanted to snatch her out of that hospital bed and run away. I wanted to leave the sickness behind."

He could not do that. He could and did appropriate grace to keep victory in spite of the anguish that tore his heart in seeing his child suffer, the bereavement at her passing, and the question that would rise, "Why did God let it happen?"

Crying, like the old king, for an easy way is not only useless; it is ruinous.

A lady excused her irregular church attendance by complaining, "It is discouraging, so few come!"

It is an inescapable fact that the excitement of a big meeting cannot take the place of receiving the word of life held forth by the local church, even though that church be small and struggling.

A young couple refused to let a serious lack in their church hinder them. They found God in a meeting where some of the workers did not

live as high as they professed. "We knew what they were," the girl told me, "but we knew that we needed God, and that this was our time." They did not wait for the earth to be covered with leather, but did business with God in spite of hypocrites over whom many might have stumbled.

Small crowds, less than sensational services—even hypocrites—can be overcome if we have the shoes of iron and brass which God offers. They are not shoes for strolling, but for service; not just for walking, but for working and for witnessing. It is an important fruit of Pentecost to make us witnesses unto the Lord.

What if our best efforts fail to produce outstanding results?

Remember, there is no leather-covered road to revival. Brilliance cannot take the place of rugged, plodding persistence.

A discouraged preacher said, "I'm quitting. Christian work does not do any good."

John Wesley might have said that sometimes. Great preacher that he was, he confesses in his diary, "How much did the people in today's meeting get out of the truth which I preached? As much as the benches on which they sat!"

Wesley did not limp to the sidelines to nurse bruised, sore feet. Sturdily shod, he marched on, keeping everlastingly at his calling of evangelism. By and by the tide began to turn. England was saved from revolution. More, the modern holiness movement had begun.

As a boy I was amazed at the overflow crowd that came to hear Bud Robinson. People sat in the windows and lined up outside the doors. The secret? Persistence. Uncle Bud had turned in the slippers of ease for gospel shoes. "I worked this country," as he put it, "like a farmer works a field."

Do you see problems jutting everywhere? Thankfulness for shoes of grace will help you to face them. A wail for a smooth leather surface only magnifies the difficulties. Granted that this is not an ideal world, will wishful thinking make it so?

Two men who had fallen out attended a church which I pastored. Both professed religion—even after a fight on a public street corner in which one knocked the other down! In an ideal world such a thing could never have happened; but in the world of reality the situation had to be faced as it was: I am glad to report that a revival brought a reconciliation.

Shutting our eyes to problems, or withdrawing from reality, does not change the ugly facts. We cannot cover the earth with leather.

Recently I was jolted by a news item—a "new religion" had been launched in New York. The meeting was attended by two thousand young people. The "religion" was based on the use of the hallucinatory drug, LSD!

The wickedness of the world may tempt us to retire to enjoy our religion behind a stained-glass curtain of noninvolvement. The only possible result of such withdrawal is stagnation and death. It is only as we go to preach the gospel to all the world that Jesus has promised to be with us.

Thank God we have the message which meets the need of this or any age: the blood of Jesus Christ cleanses from all sin!

Of course the devil puts stones, pitfalls, and stumbling blocks in the path of every messenger of the Cross. This is not, and never can be a leather-covered earth. Nevertheless we can work, walk, and witness, and expect victory, for the Lord has provided us with strong gospel shoes.

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The Rev. Mr. Jones reflects on

## Contemporary Worship

By John W. May\*

Contemporary or controversial? The Rev. Mr. John Wesley Jones had made no attempt at alliteration. The words just seemed to have come to him as he sat at his desk. He was thinking of his recent exposure to contemporary worship via TV. Is this a trend in modern church programming and ritual? he asked himself. His musings took him back to his own Sunday services. He could make no comparison with their evangelistic appeal and the way-out service he had witnessed. Of course the minister had spoken in terms that could be understood by that particular audience but were there any changed lives as a result of the message? J. W. J. shook his head in bewilderment. It was both contemporary and controversial, he guessed.

"I'll take the old-fashioned way," he firmly said to the empty room. Memories of the Sunday services warmed his heart. The music was worshipful in the morning, and there was heartening gospel singing in the evening. The people and the music seemed to fit, he mused. In fact they put their hearts in it as well as their voices. There was something electric in the air when he stepped to the pulpit in the morning service for the pastoral prayer. Why, it was easy to pray, thought the preacher, and the atmosphere carried over into the message. It was one of those times when he felt "God's thumb in his back" as he delivered the message on his heart.

Could this be construed as contemporary worship? Contemporary preaching? Did I speak the language of the people? he wondered. How does one answer a question like that? By Sister Brown's timid "Amen," perhaps. Or Brother Smith's rousing, "Praise the Lord!" Or the uncomfortable leafing through the hymnal by George Jarrett as a certain point in the sermon.

And the evening service! When the altar call had been given, several had found their way to the altar to do business with the Lord. A youngster with tender heart and tear-filled eyes prayed in his own way. A father, with workworn hands gripped together, prayed through a problem. A teen-ager gave heart and life to Christ. An employed lady felt a need for a physical touch from the Lord and asked the pastor to anoint her.

If being contemporary means getting through to people, ministering to the present needs of people, really helping people, then my ministry is contemporary, thought the Rev. Mr. Jones, and this is contemporary worship. As long as there is the open altar, men and women come to the house to worship, ten-agers come (even if they sit on the back seats) and take part, the evangelical ministry is contemporary. As long as there are transformed hearts and lives, as long as young people may kneel at the altar and settle with God life's work and service, fundamental evangelism still has the answer. For Christ in the heart and life is the answer to the contemporary needs of man.

A smile creased the face of J. W. My ministry may not be so controversial as to make the headlines, he chuckled, but it swings all right—in the right direction!

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Making deep truths both  
simple and clear requires  
the most exacting artistry

## Losing the Cross in Word-Woods

By Edwin Raymond Anderson\*

HE STOOD, riveted to the spot for a long moment, looking at that crumpled bit of paper he had scooped up from the porch step. A line of strange writing, beyond deciphering.

Panic suddenly gripped him. Perhaps it was a secret code hiding criminal information! The authorities certainly should be informed. The officer at the police station agreed heartily. "It does seem to be some kind of code. Best thing would be to send it down to the FBI. I'll give you a ring later as to how things turn out."

"Later" was forty-eight hours. The officer at the police station was a study in mixed exasperation and embarrassment. "Do you know what the note said? 'Leave two milk only. No cream!'"

An old story, and always good for a chuckle. But when the circumstances are transferred from the realm of time-and-earth to that of the spiritualities involving issues of eternal consequence, it becomes heightened with tragedy.

Many a pulpiteer is clear on the doctrines concerning Calvary, but unfortunately that clarity becomes clouded in the delivery thereof. It is a pity when the Cross is lost in the woods of wordy profundities, and the

crystal message of "so great salvation" is beclouded by the swirling fogs of grammatical gymnastics. No sinner will ever feel impelled to track through a wilderness of vocabulary to reach "home" to the haven of rest; he seeks for the plain path, the open highway. Though at first there may be rebellion, the working of the convicting power of the Holy Spirit will later cause him to be thankful that he did not have to bring a dictionary to the place of repentance.

It is actually a mark of spiritual declension when the proclaimer of the Word feels that simplicity is beneath his endeavors. He betrays a tragic lack of "holy heart burn" when he seeks that presentation of the message which calls prior attention to his own abilities; there is not the wholehearted desire for the magnification of His name; His glory, nor is there a genuine concern for the spiritual needs of his hearers. Spiritual problems simply cannot be grasped with the tongs of grammar or oratory.

He who seeks, under the leadership of the Holy Spirit, to master the simplicities in the presentation of the truths of the Word, has truly elevated himself in the sight of the Holy One, who, after all, renders the final verdict, long after the applause has died away. He may not rate on the scale of scholarship, but far better, the

\*Hartford, Connecticut.

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"well done, thou good and faithful servant" shall be his eternal merit.

"For if the trumpet give an uncertain sound, who shall prepare himself to the battle?" (I Cor. 14:8) is a Pauline query which ought to strike home to every preacher of the Word who otherwise recognizes the correctness of his doctrinal position. We cannot escape the full implications of the "uncertain sound" by shoveling this over to the liberal element. Vocal complications in the giving forth of the Word is a painful form of uncertainty. Lofty speech makes for muffled sound. Facts on file in the head must be Spirit-kindled into acts on fire in the heart! A genuine "burning within" will mold us into a broken voice "crying in the wilderness"; compassion thrusts showy vocabulary

aside, for "a word fitly spoken is like apples of gold in pictures of silver" (Prov. 25:11) when the "fitly" is measured by sweet words, kindly words, heart-ploughed words, striking home, because of their clarity, with the trip-hammer of conviction.

The paramount question which should exercise our hearts in the study in preparation, and in the pulpit in delivery is simply this: Whom, after all, deep down, after all has been said, am I seeking to please? Of course the answer is evident as a theological proposition, but leaving this aside and getting down to basic bedrock—!

If this makes you feel uncomfortable, thanks be unto God! Sooner or later your hearers will say "Thank God!" as well.

A knotty problem which every pastor must help his youth face

## Is the Christian Monk or Mixer?

By J. V. Wilbanks\*

**T**HE WOMAN at the dry cleaning establishment, engrossed in telephone conversation, scarcely noticed when I walked in. From the trend of her conversation I assumed that she was speaking with a teen-age daughter: "Well, honey, just explain to them that you have your convictions, and they may have theirs." This was her concluding remark be-

fore hanging up. Turning to me, a complete stranger, she sighed and said, "That was my sixteen-year-old daughter. She always comes to me with her problems just like she did when a very small girl. I suppose that she will always be my baby—guess I ought to be happy about that, though."

I readily agreed that she was indeed a fortunate mother to have so confiding a daughter, and then took

\*Colorado Springs, Colorado.

the liberty to inquire what the daughter's problem was. She explained that it concerned a dance at her daughter's high school. It seems that a prescribed number of student signatures must accompany a certain petition before the dance could be held. The daughter, being a conscientious Christian (not a Nazarene, however) with scruples against dancing had refused to sign the petition, bringing upon herself the censure of irate students. "So I just told her," continued the mother, "to let them have their own convictions, and you yours." The daughter had responded, "But Mother, they have no convictions!"

The incident points up only one instance among many in which the young Christian, especially, is called upon to bear his cross. It also emphasizes a problem that has "bugged" the godly's conscience and exercised the minds of theologians for millenniums on end. That problem is to find the happy medium between being a monk on the one hand and a happy mixer on the other.

To say that one must follow his own convictions on the matter does not altogether "crack the code." The enigma entails a little more than that since convictions (or at least *supposed* convictions) are sometimes ill-founded. Besides, if we take such a naive attitude we may as well strike out all church rules and disciplines.

The question goes clear back to the antediluvian days when "the sons of God [godly men] married the daughters of [ungodly] men" (Gen. 6:1-3 ff.). This illicit mixture of religions (not of races) was no small transgression of God's will and purpose for His people.

The distinction deepens when we come to Moses and the children of Israel. Here the delineation of separation between the holy and unholy

becomes more acute. Certain foods were acceptable, others to be rejected. Certain clothing was to be worn. An ass and an ox could not plow together. And certainly no Hebrew was to marry outside the race.

But this standard of separation went further yet. Within the chosen race itself there developed the distinction between the sons of Belial and the righteous. And, not only so, but there seems to have been a divine command, either express or implied, that the holy must not consort too commonly with the unholy and wicked. This sentiment is graphically portrayed by the Psalmist when he prayed:

*I have not sat with vain persons,  
neither will I go in with dissemblers.  
I have hated the congregation of  
evil doers; and will not sit with the  
wicked (Ps. 26:4-5).*

This definitely was *not* the Pharisaical attitude later demonstrated in Jesus' day. And though Jesus did consort freely with publicans and sinners, He did not do so to commend their sins, nor to strengthen them in their iniquity. Rather, His message always was to repent. And sinners did not long commune or eat with Jesus Christ before they did just that.

There is a separation from the world distinctly taught in the New Testament, as well as the Old. Christ himself stated it often, and in strong terms:

*The world cannot hate you; but me it hateth, because I testify of it, that the works thereof are evil (John 7:7; see also John 15:18-19).*

John the apostle is just as emphatic:

*Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him (I John 2:15; see also 3:13).*

St. Peter is unequivocal in his de-

nunciation of the world's evil, and our separation:

*Wherein they [the unbelievers] think it strange that you run not with them to the same excess of riot, speaking evil of you (I Pet. 4:4).*

Paul "lays down the law," and qualifies those who are to be called the children of God:

*Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? (II Cor. 6:14 ff.)*

Perhaps it was scripture like the above that persuaded John Wesley to counsel his followers to have as little fellowship as possible with the unconverted.

So what? Are we going to be all monk and no mixer? Hardly so, for both Bible and later Christian writers temper ascetic separation with social affluence and compatibility. Jesus turned water into wine for the convenience of guests at the convivial wedding feast. St. Paul allowed Christians to accept invitations to dine with unbelievers according to the vogue of the day (I Cor. 10:27). Wesley preached that his followers must do all the good they could, both to the bodies and souls of men.

We find ourselves, then, as sanctified Christians, a very integral part of this world. We eat the same food, drink the same water, wear the same clothing, and dwell in the same kind of houses as unbelievers. Here, however, the similarity ceases. We may appear the same—and are much the same—in a physical sense, but inwardly there is a vast difference. We have totally different attitudes springing from basically different philosophies. Our ideals and aspirations take an entirely different turn. In fact, there is something in each which is basically contrary, and runs cross-grained to the other's nature.

The sacred sage well expressed it when he said:

*An unjust man is an abomination to the just; and he that is upright in the way is abomination to the wicked (Prov. 29:27).*

And yet it is not God's will to remove us from this world or its environment. We are very much needed here. So much so that Jesus prayed that God the Father would keep us right down here in the middle of it:

*I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil (John 17:15).*

Where, then, does a separation from the world begin? We must eat with, think with, and transact business with an ungodly world. In fact, we are very dependent—vitaly dependent—on the world for our sustenance.

A few religious faiths, in time past and present, have attempted to bypass the world in secluding themselves. But, by and large, the effort has proved impractical and unsuccessful. More and more, such groups are beginning to see the difference between the physical dimensions of a world society and its moral evil. An instance of this can be found among the Amish of Pennsylvania who are giving up much of their extreme conservatism (especially in the area of agriculture) and adopting more modern methods.

St. Paul clearly draws the distinction in Ephesians 5:11:

*And have no fellowship with the unfruitful works of darkness, but rather reprove them.*

This is where the Christian must draw the line. True enough, the exact position of that line, at times, is not so apparent as the thirty-eighth parallel, but it's always there, and we can find it by the help of the Holy Spirit.

## The Minister Guided and Directed by the Holy Spirit

By George L. Wolf\*

### Part Two—Guidance in Preaching

**W**E MUST HAVE the Holy Spirit to guide us in studying, preparing, and delivering messages. We need to know what to preach and when and how.

George Browne Thomas wrote in the preface of his book entitled *What Shall I Preach?* "If more than forty years' experience in preaching has taught me anything, it is this: God speaks to the preacher when he shuts himself in with only God and His Word, searching and praying that God himself shall answer the burning question, 'What shall I preach?'" Of course this involves time. The preacher should never be too busy to study. No man can preach the Word without time spent at his desk with his books and with the Book of books.

It is amazing how the Holy Spirit can open one's mind to the truth. "He will guide you into all truth," Jesus promised. Albert F. Harper comments, "This is not a promise of omniscience, but is the assurance that if we ask the Holy Spirit we shall be given all the truth of which we have need." We certainly can and will have the Spirit's guidance here if we genuinely and sincerely seek His help. Adam Clarke wrote, "One who is filled with the Holy Spirit may acquire more knowledge in any given branch of learning in one month than

he, or another of like calibre and equal application, can acquire in twelve months without the Holy Spirit." The Spirit does work in our understanding, taking the things of God and revealing them to us. William Greathouse wrote, "Without the Spirit's shining, the Bible is like a sundial on a cloudy day—it tells us nothing."

However all of this should lead us to deep intellectual and spiritual humility. It should give to us an inner sense of the utter futility of our own wisdom and a vision of our constant dependence upon Him. God save us from becoming too confident of our own ability and never feel it is beneath us to lay aside our own good judgment and wait on the Holy Spirit for guidance. It is not a reflection on our ability to say, "While I was praying the Spirit showed me this truth."

We cannot proclaim the deep things of God unless they are revealed to us by the Spirit of God. He will give us wisdom beyond our own resources. He will also prompt us into regular and consistent study habits. Every God-called man has his own study habits and system of sermon preparation. Men's methods are as diverse as their personalities. The assembling and organizing of materials must be one's own unique method.

Naturally we have an interest in knowing what men like Nels Ferre,

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Emil Brunner, Karl Barth and Paul Tillich have said. But when we prepare our sermons for our people, we must remember they want to know what God has to say. J. Glenn Gould used to caution his classes about too liberal use even of commentaries lest they replace study of the Bible under the direction of the Holy Spirit. He said he is inclined to sympathize with the old lady who fervently thanked God for the Bible because "it throws so much light on the commentaries." Richard Taylor advises that we ought to read largely after those writers who honor the Holy Spirit. Too much reading of books of modern religious thought has a tendency to modify our thinking and our ideas. But read we must. John Wesley wrote to one of his preachers: "Your talent in preaching does not increase. It is just the same as it was seven years ago. It is lively but not deep; there is little variety, no compass of thought. Reading alone can supply this with daily meditation and prayer."

Not only do we need the Holy Spirit to help and guide us in our study in preparation, but we also need Him in our pulpit as we deliver the message to our people. It is not enough to know the truth; we must give it to others in a careful, accurate, and anointed way. G. B. Williamson terms preaching as "the mediation of the truth of God to men through human personality." This being true we must have the anointing of the Spirit. This is what J. B. Chapman

meant when he said that he felt as though God had put His thumb in his back. We need this anointing to make the message effective rather than the minister's gifts apparent.

The following appeared in the vestry of a church in Scotland: "No man can bear witness to Christ and to himself at the same time. No man can give the impression that he is clever and that Christ is mighty to save." In fact, it is the supernatural touch of the Spirit upon the body, mind, and spirit of the preacher that makes preaching different from any other form of public speaking. It is the Holy Spirit that puts the thrill into standing in our pulpit Sunday after Sunday to preach the eternal Word of God. John Watson said, "The chief end of preaching is, after all, inspiration, and the man who has been set on fire is the vindication of the pulpit. The chief disaster of preaching is detachment and indifference."

As a spokesman of God, an ambassador for Christ, we have a message to deliver from another world. As we open our mouth we need to feel the Spirit like a fire descending upon us. As He burns in the preacher, the sermon becomes animated, forceful, and powerful. Men will listen to the preacher upon whom this unction rests. To have members of a congregation say how a sermon was just what they needed and how much it helped them is a great reward, far surpassing monetary or material gifts.

(To be concluded)

There is an experience beyond conversion that makes a difference; and there is enough evidence in the Bible for such an experience to make a seeker out of any honest Christian.—Samuel Young

## BIBLICAL STUDIES

TOWARDS BETTER BIBLICAL SCHOLARSHIP

### The Coming Day of the Lord

By Maynard James\*

**T**HE DAY OF THE LORD will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat" (II Pet. 3:10).

The discovery and use of nuclear energy has invested history with an entirely new element. For the first time since man came to this planet he now has the power to blow up the world—to burn it to a cinder. What President Truman said to the world in August, 1945 has drawn more attention than ever to Peter's prophecy regarding the dissolution of this earth. Mr. Truman said that with the introduction of the atomic bomb, scientists had harnessed "the basic power of the universe." Thinking men can no longer sneer at Peter's prediction. It's relevance to our own day presents a terrifying dilemma to statesmen and scientists alike.

"The day of the Lord" is a magnificent phrase which occurs frequently in the Scriptures. It is comprehensive, revolutionary, and yet full of divine compensation. Its paradox is significant for it speaks of glory and gloom, of delight and despair. It echoes with songs of praise and sobs of pain. It is a day that is both "great" and "terrible" (Joel 2: 31).

To better understand its meaning we need to contrast it with what might be termed the "day of Satan." This day of Satan has lasted 6,000 years, beginning at the Fall in Eden. It will end at the second coming of Jesus Christ. In

reality this satanic day has been a long night of terror and anguish. It is about to pass away forever.

Unfallen man was God's masterpiece, made in the moral and intellectual image of his Creator. As such he was king upon earth and was given rulership over its vast domain. God's decree was specific: "Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over . . . every living thing that moveth upon the earth" (Gen. 1:28).

But Adam's authority was conditioned upon obedience to his Creator. He was on probation. Hence his disobedience to God meant a loss of moral likeness to Jehovah and a forfeiting of his dominion over the earth. Satan thus usurped the kingdom God had given to Adam. Ever since, fallen man has been led captive by the devil at his will (II Tim. 2:26). In the wilderness of temptation Satan showed Jesus in vision "all the kingdoms of the world in a moment of time" and then boasted: "All this power will I give thee, and the glory of them; for that is delivered unto me; and to whomsoever I will I give it" (Luke 4:6).

Even after Pentecost the apostle John wrote: "The whole world is in the power of the evil one" (I John 5:19, RSV).

Satan's long "day" has brought disaster to man, to the animal creation, and to the soil itself. Sin, death, disease, sorrow, and alienation from God have been the lot of men since Eden. Floods, famines, pestilences, and earthquakes have rent the earth, and in the animal world we still see "nature red in tooth

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and claw." St. Paul sums it up in an eloquent statement in his epistle to the Romans: "The whole creation groaneth and travaileth in pain together until now" (8:22).

But a glorious day of deliverance is coming. It was first foretold in the Garden of Eden when God gave the promise of redemption. It was made in the presence of Satan and the guilty man and woman whom he had overthrown. God said: "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head" (Gen. 3:15).

In the fulness of time the promised Seed appeared. He was the "second man—the Lord from heaven." By His atoning death and resurrection and ascension into heaven our Lord Jesus has procured the final overthrow of Satan and all his works. The ascended Redeemer is now awaiting the time when He will reap the full fruits of His passion. He is in Heaven "until the times of restitution of all things" (Acts 3:21). Soon He will come to inaugurate the great "day of the Lord." That long-awaited day will witness the translation and reward of the saints, the final overthrow of Satan, and just judgments upon the implacably wicked, the purification of this earth by fire, and the ushering in of Christ's eternal kingdom.

Then indeed will the fervent prayers of millions of saints be fully answered. For the Kingdom will come, and will not tarry. Then shall the will of God be done in earth even as it is now done in heaven. The original purposes for man and this earth will then be fulfilled. The triumph of the Lamb will be complete.

In his second epistle, chapter three, Peter tells us at least four vital things about the coming "day of the Lord."

*First: Christians should know about it.*

"Ye therefore, beloved, seeing ye know these things" (v. 17). The apostles were careful to instruct the early Christians in the vital theme of our Lord's return. Paul had this word for the Thessalonian saints: "For yourselves

know perfectly that the day of the Lord so cometh as a thief in the night" (I Thess. 5:2).

The deplorable ignorance today regarding the coming day of the Lord is a challenge and warning to Christian leaders to rightly instruct their flocks about those "things which must shortly come to pass" (Rev. 1:1).

*Second: Christians are to eagerly await the day of the Lord.*

"Looking for . . . the coming of the day of the God" (v. 12). "Wherefore, beloved, seeing that ye look for such things" (v. 14). The acid test of our spirituality is our attitude toward Christ's second coming. We are not commanded to long for death, for death is an enemy. But a crown of righteousness will be given to all those who "love his appearing" (II Tim. 4:8). To the real lover of Christ the day of the Lord will bring the heavenly Bridegroom and the Marriage Supper of the Lamb.

*Third: Christians are to hasten the day of the Lord.*

"Who expect and hasten the advent of the Day of God" (v. 12, Moffatt). "While you await and hasten the coming of the Day of God" (20th Century NT). "Waiting for and hastening the coming of the day of God" (RSV).

What tremendous powers God has delegated to believing saints! Christ told His disciples that they could influence the timing of the fulfilment of certain prophecies. E.g., after announcing the coming destruction of Jerusalem, Jesus said: "Pray ye that your flight be not in the winter" (Mark 13:18).

Christians now living can hasten the Day of the Lord by:

1. Their earnest, believing prayers.

2. Word evangelization. "This gospel . . . shall be preached . . . unto all nations; and then shall the end come" (Matt. 24:14; Mark 13:10).

World evangelization is the result of Christians being truly filled with the Holy Spirit. Then only do they receive

power to witness "unto the uttermost part of the earth" (Acts 1:8).

3. An intense longing for the Bridegroom to appear.

*Fourth: Christians are to prepare themselves for the day of God.*

Jesus and the apostles gave warning that subtle perils would beset the Church on the eve of the Second Advent. Said Christ: "Watch ye therefore: for ye know not when the master of the house cometh . . . lest coming suddenly he find you sleeping. Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and

so that day come upon you unawares" (Mark 13:35-36; Luke 21:34).

In like manner Peter exhorted: "Ye therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness" (II Pet. 3:17). The old apostle, who himself had once been ensnared by Satan, now appeals to his readers: "Seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless" (v. 14).

"In peace"—free from guilt.

"Without spot"—cleansed from depravity.

"Blameless"—filled with divine love.

## Gleanings from the Greek New Testament

By Ralph Earle\*

Col. 2:6-13

"Walk" or "Live"?

The verb is *peripateo*, which literally means "walk around." It may be translated "go about," as in Mark 12:38. More often it has the general meaning "walk."

But in the New Testament it frequently is used in the figurative sense. This is especially true of Paul's Epistles, where it has this metaphorical meaning thirty-two times. The same usage is found in three Johannine letters ten times. It occurs four times in the Epistle to the Colossians. Used thus it means

"to regulate one's life, to conduct one's self."<sup>1</sup>

The majority of recent translations prefer "live." While the NASB follows the ASV in retaining "walk," Goodspeed has: "So just as you once accepted the Christ, Jesus, as your Lord, you must live in vital union with him." Since *peripateo* is in the continuous present tense here, a better rendering is: "You must continue living in vital union with him" (Charles B. Williams).

"Rooted and Built Up"

Paul here (v. 7) portrays the Christian as being rooted in Christ and built upon Christ as the foundation. In Ephes-

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

sians 3:17 he speaks of being "rooted and grounded in love." These are the only two passages in the New Testament where the Greek verb for "root" occurs. (The noun is found sixteen times.)

In this verse "rooted" is a perfect passive participle, whereas "built up" is a present passive participle. The NASB seeks to carry this distinction over into English by saying: "having been firmly rooted and now being built up in him." Charles B. Williams has: "with your roots deeply planted in Him, being continuously built up in Him."

### "Spoil" or "Capture"?

The verb is *sylogogeo* (v. 8), found only here in the New Testament. It comes from *syle*, "booty," and *ago*, "carry." So it literally means "to carry off as spoil, lead captive."<sup>2</sup> Arndt and Gingrich say that it is used "figuratively of carrying someone away from the truth into the slavery of error."<sup>3</sup> So "capture" is the correct meaning here, and some form of this verb is found in most modern versions. In the KJV here the verb "spoil" is used in its earliest meaning; "to strip or despoil," or to strip (persons) of goods or possessions by violence or force; to plunder, rob, despoil."<sup>4</sup> The Oxford English Dictionary gives several examples of this usage at about 1611, when the KJV was translated. But this is not what the term connotes today.

### "Philosophy"

This comes directly from the Greek *philosophia* (only here in NT). Literally it means "love of wisdom." Of its usage here, Thayer writes: "Once in the N.T. of the theology, or rather theosophy, of certain Jewish-Christian ascetics, which busied itself with refined and speculative inquiries into the nature and classes of angels, into the ritual of the Mosaic law and the regulations of Jewish tradition respecting practical life."<sup>5</sup>

The term "philosophy," taken in itself, carries no bad connotation. It is said to have come as the result of the hu-

mility of Pythagoras, who called himself "a lover of [divine] wisdom." Lightfoot observes: "In such a sense the term would entirely accord with the spirit and teaching of St. Paul; for it bore testimony to the insufficiency of the human intellect and the need of a revelation. But in his age it had come to be associated generally with the idea of subtle dialectics and profitless speculation; while in this particular instance it was combined with a mystic cosmogony and angelology which contributed a fresh element of danger."<sup>6</sup> Phillips translates the word here "intellectualism."

### "Vain" or "Empty"?

The literal meaning of *kenos* is "empty." That fits best here. Deceit is always an empty thing. Only what is true is solid. Goodness is positive; evil is negative.

### "Rudiments" or "Elements"?

The Greek word *stoicheia* occurs only seven times in the New Testament. Here and in verse 20 it is translated "rudiments." In Hebrews 5:12 it is "principles." But four times it is rendered "elements" (Gal. 4:3, 9; II Pet. 3:10, 12). That is the preferable translation here (cf. Beck). Some recent versions (RSV, NEB) have "elemental spirits." Probably a more acceptable translation would be "elementary principles" (NASB).

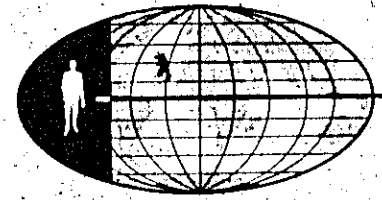
The primary meaning of *stoicheia* was "the letters of the alphabet." So it came to mean "rudimentary instruction." Many early church fathers interpreted this expression as referring to the heavenly bodies. But this seems a mistake. The application to "elemental spirits" also seems questionable.

### "Godhead" or "Deity"?

The Greek word (v. 9) is *theotes* (only here in NT). It comes from *theos*, "God." The preferable translation is

(Continued on page 44)

The Nazarene Preacher



# The PASTOR'S SUPPLEMENT

Compiled by The General Stewardship Committee | Dean Wessels, Secretary  
Marlyn Slemmer, Office Editor

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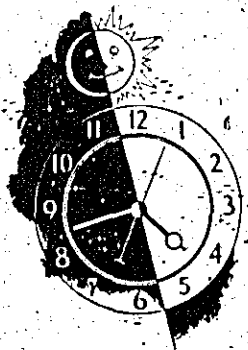
"SHOWERS OF BLESSING"  
"LA HORA NAZARENA"

NAZARENE  
RADIO LEAGUE

H. Dale Mitchell, Executive Director

August, 1967

(353) 17



## TIME TO MAKE PLANS FOR YOUR FALL PROGRAM

- Have a Teachers' and Officers' Installation Service. (Use the Teacher's Covenant and the Congregation's Pledge—U-5601.)
- Distribute *Called to Be Teachers* brochures. Ask the teachers to sign "My Pledge"—(U-5604).
- Use "The Christian Service Survey" card to recruit new workers (R-42).



*A Timely Reminder*

that  
**"THRUST TO A MILLION"**  
 is our  
**October step**  
 in the  
**"March to a Million"**  
 September 10-17



Join in the Denomination-wide Workers' Meetings—to establish "stage goals" and allow departments and classes to set their goals to equal the goal of the total Sunday school—including Cradle Roll and Home Department.

## OVERSEAS HOME MISSIONS

More than 50 percent of the Department of Home Missions' annual budget of over \$800,000 is allocated to what are termed "overseas" home mission fields. These include such areas as Samoa, New Zealand, Australia, Bermuda, West Germany, and other central and northern European countries, and the European work in Central and South Africa.

During his recent visit General Superintendent Dr. Hardy C. Powers organized New Zealand into a full-fledged district and conducted the first district assembly. Rev. H. S. Palmquist is the capable district superintendent.

On Sunday, January 15, 1967, District Superintendent Rev. Jerald D. Johnson organized the Church of the Nazarene in Haarlem, Holland, our first church in the Netherlands.

Of tremendous help to our overseas fields are the respective Bible colleges: Australia Nazarene Bible College in Sydney with Rev. E. E. Young, principal; European Nazarene Bible College near Schaffhausen, Switzerland, with Rev. John Nielson, principal; and South African Nazarene Bible College in Johannesburg, with Rev. Floyd Perkins, principal.

The 1966 statistics reflect the numerical strength of these overseas areas:

Districts or areas	9
Number of organized churches	91
Membership	3,105
Sunday school enrollment	8,617
Sunday school average attendance	4,467
Vacation Bible school enrollment	2,281
Nazarene World Missionary Society membership	2,661
Nazarene Young People's Society membership	2,060
Total raised for all purposes	\$ 533,936
Total property valuation	\$3,456,145

The budget for this home missionary thrust is supplied through the General Budget. In turn, the churches in these areas assume budgets for missionary giving and help to carry on our program of world evangelism.

## REVIVAL EVALUATION RECORD

Pastor! Do you evaluate the success of revival meetings in your church? Below is a form suggested by Clayton Bailey, for many years an outstanding evangelist and now pastor of Minneapolis Russell Avenue Church. He indicates that such a record has enabled him to discover the best time for and best approach in revival meetings for his church. Possibly more of us could benefit from the use of such an evaluation record.

Date \_\_\_\_\_

Evangelist \_\_\_\_\_ Musician \_\_\_\_\_

STATISTICS	Mon.	Tue.	Wed.	Thu.	Fri.	Sat.	Sun. a.m.	Sun. p.m.	Totals	Avg.
Attendance: Members										
Visiting Nazarenes										
Other Visitors										
Seekers										
Offering										

### FINANCIAL SUMMARY:

Expenses:	Offerings:
Total Paid Evangelist _____	Amount Pledged _____
Entertainment Cost _____	Amount Received _____
Advertising Cost _____	Misc. Offerings _____
Other Expenses _____	Other Giving _____
Total Expenses _____	Total Received _____

### WEATHER CONDITIONS:

Mon.		Fri.	
Tue.		Sat.	
Wed.		S.—a.m.	
Thu.		S.—p.m.	

### \*MESSAGES:

	Subject	Text	Singer	Song(s)
Mon.				
Tue.				
Wed.				

### MUSIC:

\*This chart should be extended to provide for each service.

### METHODS OF ADVERTISING:\*\*

OTHER PERTINENT FACTORS (Preparation, condition of church spiritually, etc.):\*\*

\*\*Sufficient space should be left on the actual form for each of these areas.

## On Using Telescopic Sights

AMONG THE SEMINARY graduates, class of '67, one felt led of the Lord to accept a call to organize and build a new Nazarene church in a major city in the West where there already are ten to twelve Nazarene churches.

This young man had applied himself to the course offerings at the Seminary. In addition, possessing some musical ability, he had been active in the work of the church every weekend, helping to win several persons to a faith in Christ during his seminary years.

### Planning for Future

Determined to use all facilities to help make a success of his calling, he came to the N.I.S. office with some questions. Out of the discussion came some ideas that might benefit other Nazarene pastors.

Going into an area where the Nazarene church is known and respected, we suggested that a natural starting point might be to go to the Nazarene pastor with the best press relations in the city to ask him for some "inside" directions. One person is often the key figure in the communications media, and a Nazarene pastor on the scene for six to ten years can give a newcomer some valuable sightings.

### To Study His Subdivision

We suggested that he study the newspapers when he got on location.

"Find out which newspapers the families read that you are going to invite to your services."

We suggested he might find that one or two weekly area shopping newspapers might be popular in addition to the single large daily newspaper.

It was recommended that he use the area paper with both a story and an advertisement announcing opening services.

We told him to type out a story, double-spaced, on one side of the paper, giving the facts. Tell what the church hopes to do, give a summary of the number of Nazarene churches in the metropolitan area, including approximate membership total and the Nazarene

Sunday school enrollment total.

It was suggested that a display ad in the smaller paper might be within reach of his budget when the same ad in the daily paper would cost too much for a small church group.

The experience of many pastors has been that a shopping news can help to give a new church a good send-off, particularly if the weekly paper has a good standing and readership.

For any pastor seeking to establish press relations and public relations in a community, an excellent habit to cultivate is that of making a carbon copy of all newspaper articles submitted, and also of all advertisements.

### Visit the Daily Also

By comparing the carbon copy with the article published, a pastor can better understand what the editor desires.

In this young pastor's situation, we suggested that he take the longer story for the shopping news and do a fresh second story for the daily newspaper.

This story should be more concise. The item should be held to one page of double-spaced copy, 250 to 300 words.

The shorter article should be taken by the pastor to the religion editor of the metropolitan daily newspaper that devotes the most space to church news.

Usually this is the afternoon paper, and the best time to see the religion editor for a few minutes is on Tuesday or Wednesday morning, between 9:30 and 11:30, or possibly give the editor a call and ask what time might be most convenient to him.

Nearly every big city religion writer will consider it a "news" story that a young man, just out of seminary, has accepted a home mission challenge to start a new church from scratch.

Anyone going into a new community, large or small, should become well acquainted with the newspaper(s) and what they consider church news. When a pastor knows this answer, he can walk into the newspaper with his own news story with confidence.

O. JOE OLSON



## QUALITY COLLEGES?

Can you sell that to Nazarenes?

### WHAT HAVE EARLY LEADERS SAID?

I have already said that the first thing is the Word of God. That will be taught all through the institution. We believe in the old classics. How rich a man is to be able to lay hold on the foundations of knowledge in the old languages.

We are not in such a hurry that we can't take time to make manhood. Some colleges are discarding philosophy. But philosophy—what men have dared to think and dared to hope in all ages—percolated with the divine glory will help everybody. All the branches of knowledge, God helping us, we purpose to teach to men and women, that they may be at their best advantage for God.

Dr. P. F. BRESEE  
in his last public address, September 2, 1915

We must make our schools strong in scholarship and adequate in equipment and must turn out educated people who are not only spiritually right, but intellectually correct and scholastically strong. Here, as everywhere in our work, the emphasis is on **QUALITY**. The uninformed may criticize us for following the standards of secular education in the matter of scholarship. But it is only thus that we can at all fulfill our mission.

Some may chafe at the wait that is necessitated by thorough preparation, but let it be remembered that it is a scholar's task, as well as an evangelist's commission, that falls to the lot of the missionary in a foreign land. If one cannot master mathematics, science, and Latin in a school that is taught by teachers who speak his own language, he does not bid well to master a difficult foreign language and meet the obtuse errors of heathen priests and philosophers.

J. B. CHAPMAN  
Report to General Board of Education, February 18, 1920

### What About Recent Developments?

- Education is now a \$50 billion per year activity in the U.S.A., second only to national defense in budget allotted. **QUALITY** has required greatly expanded budgets.
  - **QUALITY** and excellence have been reemphasized in public schools in the ten years since Sputnik.
- Students with Nazarene background attending non-Nazarene institutions cite **QUALITY** of program and equipment as a factor in their choice. (There is often evidence that they are ill-informed about Nazarene colleges.)
  - Leadership roles—ministerial or lay—require an increasing amount and **QUALITY** of preparation.

### Can **QUALITY** Education Be Sold to Nazarenes?

Yes, it has been sold. It would be difficult to sell any other kind to aspiring students or their parents. Accrediting bodies, graduate schools, and leaders of other denominations know Nazarene institutions to be **QUALITY** colleges. Nazarenes appreciate the effort to do well whatever we attempt.

Should We Be Saying More  
About **Quality** Today?

## WILLS EMPHASIS GUIDE FOR PASTORS

The Office of Wills, Annuities, and Special Gifts exists to serve each pastor and his congregation in the matter of the stewardship of accumulated possessions. These suggestions are offered to help each pastor to have a more effective bequest program in the local church.

1. *Have your own will made.* Give evidence of your concern for your loved ones and of your example of stewardship over your possessions in relation to God's work.

2. *Inform yourself about the work of wills.* There is much misinformation about wills. Consider: Who needs a will? When should a will be drawn? What happens if there is no will?

3. *Adopt a proper philosophy and attitude about wills.* Consider its relevance to every family, young or old, rich or poor.

4. *Discuss the wills emphasis with your church board.*

A. A "Wills Emphasis Committee" of three or more could be named to plan and promote the whole wills effort in the local church.

B. A "Wills Advisory Group" consisting of some persons with special knowledge could be named to make available the technical and religious counsel necessary for the proper making of wills in which the church is remembered.

5. *Present the wills emphasis publicly.* Through sermon, pulpit announcement, bulletin items, or newsletters.

6. *Distribute printed matter about wills.* Secure free literature and distribute to your congregation.

7. *Show films about making a will.* Available at no cost on reservation basis.

8. *Slate service with wills representative.* As schedule permits, the executive field secretary is available for services in local churches.

9. *Submit names of interested persons.* Our office is available to counsel or correspond with those needing or seeking guidance in these matters.

Office of Wills, Annuities, and Special Gifts  
6401 The Paseo Kansas City, Missouri 64131

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A superintendent writes: *Strive for Five records encourage five areas of stewardship: increase our offerings, visitation, and attendance. We like them!*

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## Personal Witnessing Brings Rich Dividends

By Robert McCroskey, *Philippines*

Nazarene Missionary Rev. Denny Owens, and Rev. Hann Browne, broadcaster from Radio Station DZAS, a Christian radio station in Manila, Philippines, stopped under a large mango tree to rest, after driving for several hours. As they relaxed and talked, they glanced up at a house in front of them and saw on the windowsill of the humble, nepa-palm house what appeared to be a Bible. A young woman leaned on the sill, looking out.

"Young lady, is that a Bible lying there beside you?" one of the men asked.

"Yes, Sir," she replied. "It is my Bible."

"Are you a Christian?"

"Yes, I am a Christian." She came down the ladder-stair steps to the side of the house and approached the men in the car.

"Do you own a radio?" Hann Browne inquired.

"Oh, yes," she said.

"Do you listen to DZAS?"

"Yes, indeed. That is where I go to church. You see, we have no Protestant church here, so I listen to the Word of God over DZAS."

"Do you ever listen to the man Hann Browne?" Mr. Browne pursued.

"Yes, always," she said smiling.

"I am Hann Browne," he said, and smiled at her surprise.

The missionaries talked further to the young lady, and then Denny Owens asked if he could start a Sunday school there at her home.

Her grandparents owned the house, and they were Catholics, but Eva, the young woman, felt sure they would not object. She assured the missionaries that if they would only come with the gospel she would be there to attend the services, and she would try to get the village people to come too.

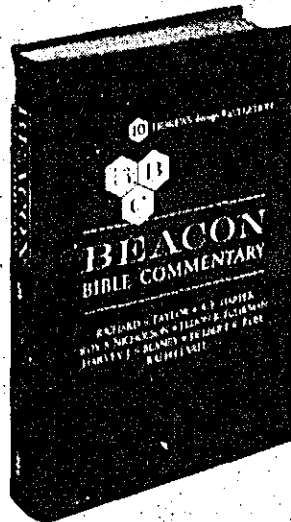
This was the way our new preaching point in Mencada was started. There are about one hundred present every Sunday now, though there is still no church building as yet.

Recently Eva brought her eighty-three-year-old grandfather to our church in Paniqui, about ten miles away. That morning we preached, and the pastor put the message into the dialect the old man could understand. We stood to pray and sang "I Can Hear My Saviour Calling."

Eva leaned over to her grandfather and asked him if he would like to accept Jesus Christ as his Saviour. Down the aisle of our little church this young lady and her tottering old grandfather came. He bowed his stiffened knees at the altar, confessed his sins, and by faith found the pearl of great price through the risen Saviour. Praise God!

Many people in the Philippines do not have a Bible to read nor a church to attend; but when our good Nazarenes in the homeland support the General Budget and give and pray for missions, we see God's Word put into the hands of the hungry multitudes; we see churches erected; we see workers sent to preach the Word to hungry hearts. Most of all, we see seekers finding the Saviour and a new life in Him.

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**SAMUEL YOUNG** *General Superintendent Church of the Nazarene*

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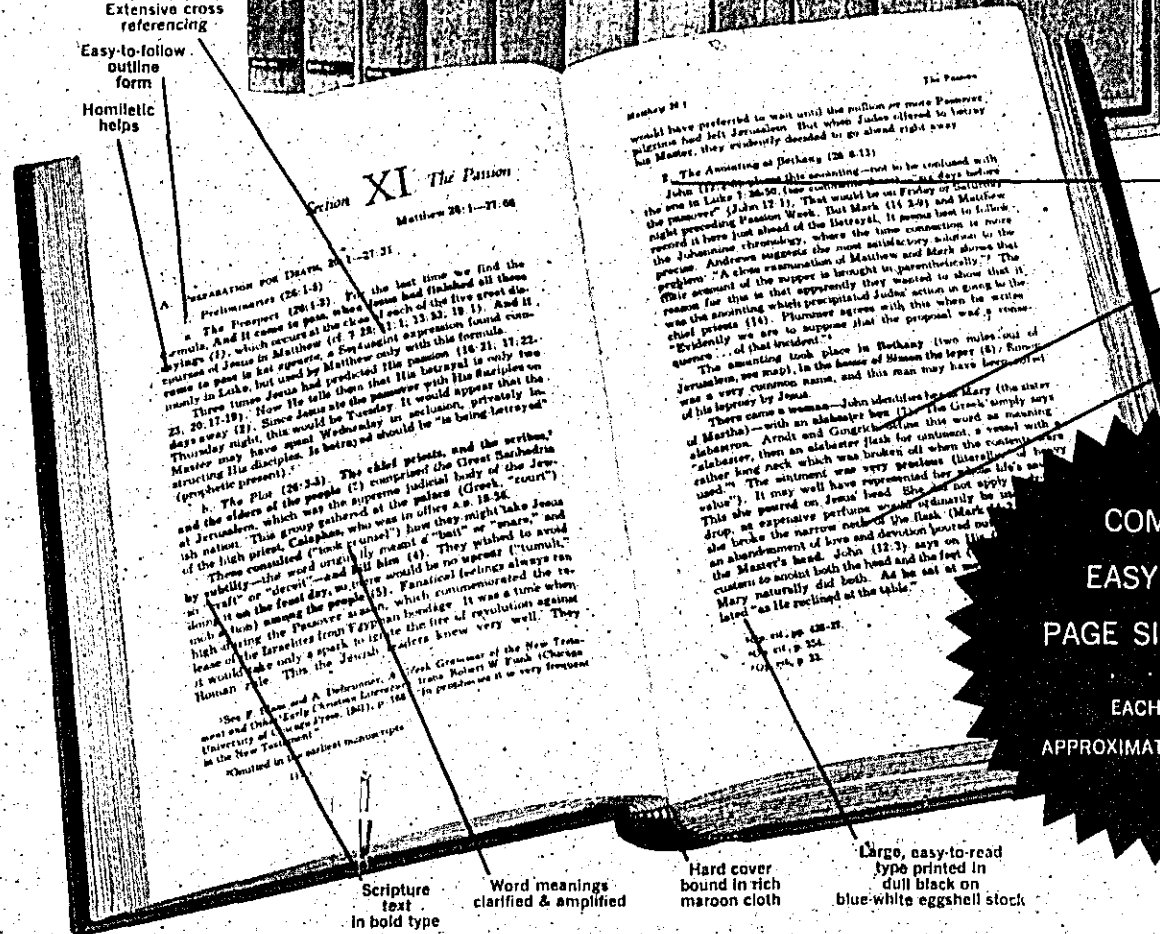
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Home Study Program

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are to succeed.

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There is a fee of fifty cents for each First Series (a) unit (including the *Search the Scriptures* volumes) and one dollar for each Second Series (b) unit. There is no other cost except the price of the text. This may be ordered directly from the Nazarene Publishing House, Box 527, Kansas City, Missouri 64141, or our Christian Service Training office will order for you at your request.

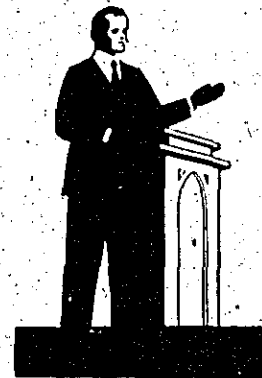
Provision has been made for the cost of Home Study to be charged to the church or Sunday school account if requested.

**Can the Home Study Plan be operated if the church does not have a "Prepare to Share Library"?**

Yes, however, having the books available encourages participation.

For further information on the Home Study Plan write to the General C.S.T. Office, 6401 The Paseo, Kansas City, Missouri 64131.

**FASTING\***



Fasting is not a popular practice these days. In fact, many have forgotten about this spiritual exercise. It IS easier to fast than pray. Yet as we look at the spiritual and moral "lostness" of the world today, we need to look into

our Guidebook, the Bible, to see what it has to say on this neglected practice.

- Did Jesus teach fasting as a spiritual exercise?
  - a. Jesus taught fasting by example: In Matthew 4:2 we read: "And when he had fasted forty days and forty nights."
  - b. Jesus expected His followers to fast: Matthew 6:16—"When ye fast," not if you fast. Mark 2:20—"When the bridegroom shall be taken away from them, . . . then shall they fast." This has an element of divine command.
- Did the New Testament Church practice fasting?
  - a. Acts 13:2-3—"As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed, and laid their hands on them, they sent them away." God's call to special service and ordination are fasting-related.
  - b. Acts 10:30—Cornelius, the Gentile convert, fasted and prayed and received a revelation from God: "And Cornelius said, Four days ago I was fasting until this hour; and at the ninth hour I prayed in my house, and, behold, a man stood before me in bright clothing."
  - c. Acts 14:23—Paul and Barnabas used this spiritual exercise to encourage and strengthen new Christians: "And when they had ordained them elders in every church, and had prayed with fasting, they commended them

to the Lord, on whom they believed." d. If Corinthians 11:27—Paul practiced fasting frequently: "In fastings often."

- Have godly people fasted? Dr. Morrison, in his booklet *The Ministry of Fasting*, said: "Every great leader who moved his age mightily for God was a faster": Francis of Assisi, Savonarola, Martin Luther, Calvin, Knox, John Wesley, Jonathan Edwards, Charles G. Finney.
- Could lack of fasting (and prayer) be one cause of the ineffectiveness of the Church today? Dr. Morrison said: "The difficulty of winning men to God these days is often discussed. The comparative scarcity of believers uniting with us after each revival meeting is the theme of many ministerial and Christian workers' conventions. We humbly ask, Would not the situation be somewhat improved if we all obeyed the evident teaching of Scriptures on fasting? If we all followed the implied command of Jesus frequently to fast till His return? Would we not receive greater degrees of His blessing if we would sincerely wait before God with unappeased appetites at stated times each week, and thus enable Him to do what otherwise He is unable to accomplish?" John Wesley said, "The man that never fasts is no more in the way to heaven than the man who never prays."
- Is fasting a vital exercise of your spiritual life?
- Would God release His mighty power on us, His Church, and this community if we gave this spiritual exercise its rightful place with prayer and faith? Dr. Morrison said: "God has a way for His people to work, but it is a way of sacrifice; a way of devotion, a way of heroism. When we choose our own indolent, easy, comfortable way, then we prevent Him from accomplishing what otherwise He could bring to pass. But when we choose His way, then He can work at His maximum. Who, then, is willing to DO GOD'S WORK IN GOD'S WAY?"

\*While this is not exactly a sermon outline, it is hoped that it will stimulate your thinking enough to prepare a message on fasting. The booklet *The Ministry of Fasting*, by J. G. Morrison, is available free on request. Address your request to:

N.W.M.S. Office, 6401 The Paseo  
Kansas City, Missouri 64131



# PER CAPITA GIVING *in the* CHURCH OF THE NAZARENE

(Continued from July issue)

## NEBRASKA

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Albion	\$389.83
Kimball	365.87
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Curtis	296.18
Valentine	284.93
Superior	281.13
Lincoln North	268.65
Lincoln Trinity	265.11
Fairbury	245.00
Gothenburg	241.65

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Quincy, Mass., Wollaston	\$329.80
Duxbury, Mass.	320.10
Cambridge, Mass.	311.13
Easton, Mass.	296.20
Newport, R.I.	256.35
Wareham, Mass.	253.38
Wallingsford, Conn.	240.91
Nashua, N.H.	240.72
Beverly, Mass.	235.40
Framingham, Mass.	228.43

## NEW YORK

Yorktown	\$623.80
Brentwood	383.82
Paterson	350.03
Flushing	331.18
Danbury	328.68
Poughkeepsie	319.98
Freeport	303.92
Springfield Gardens	302.11
East Rockaway	297.60
Norwalk	251.04

## NEVADA-UTAH

CHURCH	PER CAPITA
Hawthorne, Nevada	\$443.00
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Las Vegas, Nev., Chas. Hgts.	266.12
East Ely, Nevada	263.63
Reno, Nevada, First	262.70
Ogden, Utah	255.55
Las Vegas, Nevada, First	216.56
Carson City, Nevada	205.42
Sun Valley, Nevada	198.68

## NEW MEXICO

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Raton	342.05
Tularosa	340.38
Van Horn, Texas	315.33
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Albuquerque, Los Altos	283.18
Melrose	263.20
Carlsbad First	258.13
Capitan	251.28
Tucumcari	245.80

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Paragould	\$342.81
Sunnyside	338.30
Fort Smith Trinity	281.47
Heber Springs	279.88
Jonesboro Edgewood	218.39
Rogers' Chapel	209.14
Knobel	208.38
Goshen	198.95
Newport Mitchell Memorial	196.15
Fort Smith Southside	183.30

## NORTH CAROLINA

CHURCH	PER CAPITA
Albemarle	\$1,086.00
Fayetteville	352.27
Cherryville	329.21
Henderson	299.40
Jacksonville	287.18
Kingston	266.68
Burlington West	254.08
Charlotte-Thomasboro	233.57
Pineville	211.63
Greensboro-Northside	208.63

## NORTH DAKOTA

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Minot First	\$395.89
Regent	345.42
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Williston	284.32
Fargo	278.20
New Rockford	275.19
Tuttle	267.80
Kenmare	251.11
Bismarck	249.71
Jamestown	238.10

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Tulsa University	\$267.75
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Tulsa Valley View	251.43
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Tulsa First	215.72
Nowata	205.78
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Dewey	194.52
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## NORTHEASTERN INDIANA

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Lagrange	374.67
Cowan	353.21
Lynn	348.60
Ft. Wayne West Main	330.00
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Palouse	293.53
Bingen	291.55
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Troy	268.23

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Griffith	336.25
East Chicago	329.26
Kokomo Bon Air	313.90

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Tonkawa	\$405.56
Buffalo	365.63
Geary	345.85
Enid Cleveland Road	344.97
Boise City	344.00
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Watonga	262.86
Jet	261.18



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Plainview	358.80
Moline Community	347.74
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Havana	323.61

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Marysville	365.91
Fayette	325.17
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Coldwater	242.29
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Meadville	266.37
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Cheyenne First	255.67
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Benton	206.84
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CHURCH	PER CAPITA
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Columbia Emmanuel	330.63
Beaufort	276.26
Spartanburg Sharon	253.55
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Charleston Hanahan	208.58
Charleston Garden Road	202.26
Camden First	185.28
Greenville	179.12
Orangeburg Memorial	171.89

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Yankton	229.75
Viborg	207.42
Rapid City	201.93
Mitchell	197.88
Carthage	178.12
Plano	174.62
Sioux Falls	167.62
Huron	166.78

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CHURCH	PER CAPITA
Atoka	\$230.27
Harrah	220.88
Midwest City Chapman Mem.	219.16
Coalgate	213.27
Sallisaw	212.52
Hugo	206.11
Panama	205.13
Boswell	202.00
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CHURCH	PER CAPITA
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Downey	448.43
San Pedro	409.50
Anza	388.25
Stanton	371.87
Norco	356.73
Anaheim West	309.37
San Diego Chinese	309.33
Apple Valley	297.77
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CHURCH	PER CAPITA
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Cloverdale	429.35
Grandview	389.00
Milltown	365.61
Georgetown	357.43
Campbellsburg	346.50
Evansville	324.92
Freetown	317.40
Washington	307.94
Indian Springs	300.00

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CHURCH	PER CAPITA
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Cordell	330.75
Lindsay	323.45
Snyder	311.50
Ardmore	302.66
Carnegie	302.40
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Oklahoma City Penn Ave.	272.55
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Washington First	307.13
Gettysburg	300.89
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Baltimore Brooklyn	255.35

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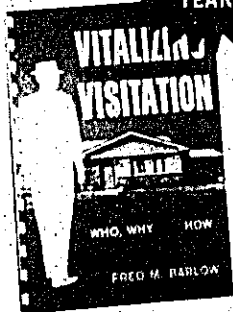


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# Queen of the parsonage.....

MRS. B. EDGAR JOHNSON

## It Takes Two to Make a Marriage!

By R. Lofton Hudson\*

EVERY WOMAN wants a sound and fruitful marriage. As a minister's wife you will also become an example and will be in a position to teach others.

There are five factors which should be present in every home, but are especially necessary for the enrichment of the Christian home:

**TENDERNESS** is very important. There must be friendliness, yes, but the deeper expressions of affection are vital. A gentle touch is meaningful. Jesus often "touched" those around him. He took the babies in His arms. This "skin-to-skin" relationship is very basic, but necessary. Kissing and other signs of affection are both right and good within the family circle. Children must have it. We all need it.

**ACCEPTANCE** is vital in the building of a strong partnership. Not only an intellectual acceptance, but an emotional acceptance is necessary. When we see another, faults and all, we can choose to like him as a person, or dislike the traits. It's like a record—you may buy it for one side, but you get what's on the other side too.

Ego-smashing is out of place in the Christian home. The marriage partners must be careful to preserve the self-respect of each one. Children must be accepted for what they are—and the age they are, whether five, ten, or fif-

teen. "Maturity" should not become a club held over the head of the adult or the child members of the family.

Respect must be maintained for each person's ability to "draw from himself the answers." Encourage, assist, guide, but most of all, accept. **EMPATHY** is the ability to put yourself in another's shoes. We listen to others, but do we "hear"? Careful attention to the words and manifested attitudes of another will help us to experience with him and thus better understand.

Do not sympathize, empathize; have compassion.

Your husband, as a pastor, will sometimes be lonely. It will be hard to find any with whom you can be "close." Help your husband: don't take up his battles; don't overreact to problems; don't pick his pockets emotionally. Respect his need for privacy, but always be in a position to share anything that he wishes.

Communication is an important part of empathy. The sexes are not so different as has been taught; there are many areas of common ground, and understanding is possible. It comes best when we imagine the other's position.

**SELF-RESPONSIBILITY** cannot be overemphasized. Marriage is not for children, but for adults. One cannot solve problems by marriage. One cannot "find" happiness by marrying. Others cannot "make" you happy. You determine your own emotional state. In fact,

\*Founder and director of Midwest Christian Counseling Center, Kansas City, Mo.

general happiness of temperament before marriage is one of the best assets for success in marriage.

Be responsible for your own emotions. Burdens are to be shared, but also to be carried.

Marriage is not two people leaning against one another. It is physically impossible "for two people to sit on each other's laps."

LOVE has been defined as that "strange bewilderment." Romantic love may be this, but it must become much more.

There is no place in marriage for obsessional love—rather a self-giving love, devoting itself to the other's happiness. The best adjustment is made

when each wishes for the other to reach maximum happiness.

An open, outgoing relationship without "frost" or indifference is important. Neutrality is a vicious kind of hate. There may be many expressions which point to a negative attitude—digs, door-slammings, pouting, etc. I Corinthians 13, especially as expressed in a modern translation, should be emphasized in every Christian home.

Two people must work together to build a strong marriage, for there will be the "two" before and after the children. Love involves freedom, respect, appreciation, and gratitude.

The beautiful truth is that giving of oneself does not subtract, but adds a new dimension to life. You cannot "get" love; you may receive it.

### Moulders of Destiny

I took a piece of potter's clay,  
And idly fashioned it one day,  
And as my fingers pressed it still,  
It moved and yielded at my will.  
I came again when days were past,  
The bit of clay was hard at last.  
The form I gave it still it bore,  
But I could change that form no more.

I took a piece of living clay,  
And gently formed it day by day,  
A young child's soft and yielding heart,  
And molded with my power and art.  
I came again when days were gone;  
It was a man I looked upon.  
He still that early impress bore,  
And I could change it never more.

—Author unknown

## SERMONIC STUDIES

TOWARDS BETTER PREACHING

### The Voice That Raised the Dead

By W. E. McCumber\*

SCRIPTURE: John 11:14, 34-45

TEXT: Verse 43

Earlier in His ministry Jesus had affirmed, "The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live" (5:25). Now at the tomb of Lazarus He demonstrates that divine authority over physical death, which fittingly symbolizes His power also over spiritual death. His is the voice that wakes the dead, that gives life to the coffined soul, that shall give life to the entombed body.

Of Caruso it was said, "He sang with the voice of a god." Of Jesus at the tomb of Lazarus we must say, "He speaks with the voice of the God!"

I. The voice that wakes the dead is a voice of compassion.

The shortest verse in the Bible reads, "Jesus wept" (v. 35). He was deeply moved by the weight of grief that rested so heavily on the hearts of His friends. Here, as Godet expressed it, "The very Gospel in which the deity of Jesus is most clearly asserted is also that which makes us best acquainted with the profoundly human side of His life."

"The gods," said Gladstone, "take care to keep themselves beyond all touch of grief or care." Not our God! The gods of ancient paganism may "ordain man to suffer, while themselves are free from care" (Homer), but the Christian's God mingled His sacred tears with those of sorrow-smitten friends. What love is in the voice that wakes the dead!

\*Pastor, First Church, Atlanta, Georgia.

August, 1967

II. The voice that wakes the dead is a voice of prayer.

"When he thus had spoken, he cried with a loud voice . . ." He had spoken to the Father in prayer (vv. 41-42). So perfect was His communion with the Father that He had no personal need for spoken words. But He speaks aloud in prayer for the people's sake, that they might realize His oneness with the Father, that they might honor Him as the Son of God, obedient to the will of the Father who sent Him to earth on His redemptive mission.

"Thou hearest me always." What man of us would dare say that! How often do we "ask amiss." How often would affirmative replies to our shortsighted and selfish requests be our undoing—our very destruction. Thank God for the prayers He has not answered!

But we must continue "instant in prayer." If the Son of God would do nothing without consulting the will of the Father, can we expect to count at all for the Kingdom if our lives and service are not undergirded and reinforced by prayer?

III. The voice that wakes the dead is the voice of God.

In this miracle, Jesus affirmed, you will see, "the glory of God" (v. 4). The invisible God was seen in Christ, for He was God!

John opens the Gospel by asserting the deity of Jesus Christ. "The Word was God . . . the Word was made flesh." He draws it to a close with the doubting disciple confessing, "My Lord and my God." Between the holy parenthesis of deity affirmed and deity worshipped, John places seven miracles which are "signs" of the Godhead of Jesus (20:31). The raising of Lazarus is the seventh—the climactic sign!

Jesus knew that Lazarus was dead without being told (v. 14)—supernatural knowledge! He was in perfect communion with God (v. 42)—supernatural power! He commanded the dead to life again (v. 43)—supernatural holiness! These holy factors, when totalled up, yield the sum of divine glory (v. 40)!

The voice that wakes the dead is the voice of God. All other leaders of religion and heroes of faith are in their graves awaiting His call. He is alive forevermore—the Son of God!

"They that hear shall live!"

Bereft hearts, whose loved ones have been buried from your sight, they shall hear His voice and live again. Rejoice!

Coffined soul, dead in your sins, He speaks the word of salvation and life. Trust the love that wept with grieving friends. Trust the power that summoned forth the dead! He calls you into newness of life. "Come forth!"

## No Distinction!

SCRIPTURE: Rom. 3:9-26, RSV

TEXT: For there is no distinction; since all have sinned and fall short of the glory of God, they are justified by his grace as a gift (vv. 22-24).

Paul had argued the fact of universal condemnation. Jew and Gentile—"all men"—are under sin's power. This he does to show that all hope of salvation must come from God. Man is disqualified, closed within a vicious circle of sin—guilt—death. But God has broken the circle, redeeming helpless man through the blood of Christ.

A key statement in this passage is found in v. 22: "There is no distinction." God is impartial.

I. "There is no distinction" in God's classification of men.

He ignores Jew-Gentile distinctions of race, culture, and politics and flatly says, "All have sinned." "Jews and Greeks are under the power of sin." "Every mouth" that would claim the right to God's favor is "stopped" by the witness of broken law (v. 19).

1. "All have sinned" in action.

"They have gone wrong; no one does good" (v. 12).

2. "All have sinned" in speech. "They use their tongues to deceive (v. 13).

"Their mouth is full of curses and bitterness" (v. 14).

3. "All have sinned" in thought.

"There is no fear of God" (v. 18). In every way men have sinned, incurring the wrath of God.

II. "There is no distinction" in God's justification of men.

"Since all have sinned . . . they are justified by his grace as a gift" (v. 24).

To be justified is to be declared righteous, to be acquitted, forgiven, and accepted with God. Since men cannot undo the past, this must come by the grace—the undeserved, unmerited favor—of God. By His grace we are justified.

1. "As a gift." Salvation is freely given by God. No human merit is involved, for God justifies sinners.

2. At a cost. Free to us, it is costly to God—"through the redemption which is in Christ Jesus" (v. 24). Redemption is the deliverance of a captive or slave by the payment of a ransom price. That price, borne by a loving God, is "his blood" (v. 25). God does not forgive without atonement, for He justifies sinners, but not sin.

3. "By faith." Faith is the hand that receives the gift. There is no merit or power in our faith. "Nothing in my hand I bring." The empty beggar's hand merely accepts the Benefactor's gift.

God smashes human pride, declaring all to be sinners. But He prevents human despair, offering His gracious pardon freely to undeserving men. This He can do without compromising His righteousness, for He has borne the cost himself. Thus, "He himself is righteous" even as "He justifies him who has faith in Jesus" (v. 26).

W. E. McCUMBER

## The Bible's Topic Sentence

SCRIPTURE: Genesis Chapter 1.

TEXT: Verse 1

The opening sentence of Scripture is introductory. It indicates the nature of all

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that follows. It tells us what the Bible will be about. To understand it is to be prepared for understanding the totality of written revelation. To misunderstand it is to make possible every sort of error in our theological thinking. The introductory statement concerns God, history, and the universe.

### I. God

God's existence is assumed and not argued. The Bible nowhere sets forth logical arguments to justify belief in the Supreme Being. The Bible is confessional, and not philosophical.

Having affirmed His existence, Scripture does not attempt to define or explain His "nature." God is immediately named as the subject of a verb! "God created." God is revealed in what He does, by His actions. If we raise the question, What is God like? the answer of Scripture is, Behold His works! He is the living, acting God.

"In the beginning God . . ." He is the first truth of human life. "In the beginning God created the heaven and the earth." He is the first truth of science. Before everything, creating everything, explaining everything—God. The only way we can understand ourselves and our world is by a knowledge of God. Without knowing Him, the scientist, historian, philosopher are blind in the crucial area of their task, and lead the blind into a ditch of irrationality.

### II. History

"In the beginning . . ." The beginning implies an ending. At both is God—Creator in the beginning, Judge at the ending. Between the point of beginning and the point of ending flows the passage of time—history, if you please. "In the beginning God . . ." "God" interprets history. We cannot make sense out of this time process unless we see that history is more than a record of human events: it is His-story, the annals of a divine purpose outworked.

God is concerned in history. Scripture does not oppose history to eternity, as though God was in eternity but not in time, as though we could find God only by escaping time, as though we could serve God only by ignoring time. God is in the midst of every day's happenings!

God's concern for history is climaxed with the Incarnation. "In the fulness of time God sent forth His Son." God, in the beginning as Creator, at the ending as

Judge, is in the midst of time as Redeemer! And so Scripture introduces us to history as the theater of God's activity. It did not begin with two cavemen clubbing each other. It will not end with nuclear oblivion. God is at work in history fulfilling His wise and gracious purposes!

### III. The Universe

"God created the heaven and the earth." Out of nothing He spoke into existence everything. God is the adequate explanation for the origin of our universe. Any other answer merely postpones the question. Only "God created" can stand with the phrase "in the beginning." "God" interprets the universe. Apart from Him it is senseless.

The value of the world is shown by its relation to God. God is concerned with earth—not just with heaven, with physical life—not just with spiritual life, with bodies—not just with souls. "The earth is the Lord's." When the Son of God appeared in the fulness of time He taught men to pray. And in that "model prayer" we are permitted—even commanded—to pray for bread before we ask for forgiveness, for salvation!

God is not only in heaven, He is upon the earth! He is involved and concerned with earthly life and physical needs—with farms and stores and hospitals, with relief programs and labor unions and banks! He cares that men have food, raiment, and shelter! When He came into time and visited earth in the Son of love, Jesus Christ, the sick were healed, the hungry were fed, the naked were clothed, and the poor received the gospel. God is the first and greatest humanitarian!

Sin has marred our history. Sin has drenched our earth with blood. And the God who was at the beginning and will be at the ending is in the midst of time, at the true center of history, hung on a cross, bearing our sins, reconciling the world unto himself in Jesus Christ. This is the central truth of Scripture. This is the supreme disclosure of God. Here our fellowship with God is restored. Here the passage of time and the events of history make sense. Here the universe is vindicated. In the light of the Cross we are given faith and understanding that readily accepts the majestic opening words of Scripture. "In the beginning God created the heaven and the earth."

W. E. McCUMBER



## Some Sermon Starters

By William A. Tolbert\*

### The Vine and the Branches

SCRIPTURE: John 15:1-11

INTRODUCTION: Of all the analogies in the New Testament, this is one of the most forceful. In it Jesus shows (1) The relationship which exists between himself as the Vine and the believer as the branch; (2) The responsibilities which the branch has to the vine, or the believer has to Christ.

#### I. The Relationship of the Branch to the Vine

- A. *Personal*—"I am the vine, ye are the branches..." (5).
- B. *Vital*—"As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me" (4).
- C. *Conditional*—"Every branch in me that beareth not fruit he taketh away; and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit" (2).
- D. *Congenital*—This relationship is the result of the New Birth (John 3:16).
- E. *Congeneric*—We are partakers of the same divine nature (II Pet. 1:4).

#### II. The Responsibilities Which the Branch Has to the Vine

- A. *To abide in the vine*—"Abide in me, and I in you" (4).
- B. *To be obedient*—"If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love" (10).
- C. *To be fruitful*—"He that abideth in me, and I in him, the same bringeth forth much fruit" (5); "Every branch in me that beareth not fruit he taketh away" (2); "Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples" (8).

### A Vessel unto Honor

SCRIPTURE: II Tim. 2:20-21

SUBJECT: Purged from... prepared unto

\*Pastor, Battle Creek, Michigan.

I. *Separation*—"If a man therefore purge himself from these." See also II Cor. 6:14-18; 7:1.

II. *Sanctification*—"He shall be a vessel unto honour, sanctified..."

III. *Spiritual Preparation*—"Meet for the master's use, and prepared unto every good work."

### Temptation

SCRIPTURE: Matt. 4:1-11

I. *Divinely Permitted*—"Then was Jesus led up of the spirit into the wilderness to be tempted..."

II. *Diabolically Perpetrated*—"of the devil."

III. *Divinely Proportioned*—"There hath no temptation taken you but such as is common to man; but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it" (I Cor. 10:13).

### Reasons for Sanctification

SCRIPTURE: John 17:1-26

INTRODUCTION: Some have found four petitions in connection with Christ's High Priestly Prayer. However I find but one supreme petition and four supporting reasons for that petition. The petition is found in John 17:17—"Sanctify them..."

The four reasons for this petition are:

I. *Unity*—"That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us."

II. *Security*—"I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil."

III. *Purity*—"They are not of the world, even as I am not of the world."

IV. *Futurity*—"Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me; for thou lovedst me before the foundation of the world."

### When Healing Was Nearly Missed

SCRIPTURE: II Kings 5:1-14

TEXT: II Kings 5:11

INTRODUCTION: In the story of Naaman we have illustrated the three reasons that keep sinners from coming to be saved.

I. *Pride*—"He will surely come out to me, and stand."

A. Naaman wanted to be treated like a great man who happened to be a leper. The prophet treated him like a leper who happened to be a great man (A. Maclaren).

B. *God is no respecter of persons.* The gospel brings all to the same level.

II. *Prejudice*—"Behold, I thought."

A. Too many have a preconceived idea of how God will deal with them.

B. Too many want to come to God in their own fashion.

C. *God's way is by simple faith and obedience.*

III. *Perversity*—"But Naaman was wroth, and went away."

A. *Pride and prejudice usually result in perversity.*

B. Because the claims of the gospel are simple and humbling, men go away in anger and perversity.

CONCLUSION: Fortunately for Naaman there was a very wise servant to deal with him. "If the prophet had bid thee do some great thing, wouldest thou not have done it?" These wise words brought the proud Naaman to his senses and also to healing.

### The Secret of Growth

SCRIPTURE: I Pet. 2:1-9

Three things are necessary to show forth the praise of God:

I. *An Experience of Grace*—"If so be ye have tasted that the Lord is gracious."

A. No experience can be more personal than that of tasting.

B. To taste is to test.

II. *Expulsion of Uncleanness from the Life*—"Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings."

A. A taste for Christ causes a distaste for ungodliness.

B. *Having "tasted that the Lord is gracious,"* we must put away all uncleanness from our lives.

III. *Expression of Purified Desires*—"As newborn babes, desire the sincere milk of the word, that ye may grow thereby."

A. *Expulsion of the unclean is not sufficient,* there must be the expression of purified desires.

B. What a man longs for is an indication of his life—"desire the sincere milk of the word."

C. The spirit always pursues the pathway of desires.

### The Happiness of Holiness

TEXT: "Great peace have they which love thy law; and nothing shall offend them" (Ps. 119:165).

INTRODUCTION: Happiness is not objective, but subjective. It is the result of right moral and spiritual desires. "Battling impulses" are the chief cause of unrest and conflict in the Christian's heart. When doing the will of God is not duty nor drudgery, but delight, happiness is the result. The text tells us of:

I. *A Singular People*—"They which love thy law." Needless to say, these are extraordinary people and not ordinary people. Actually they are a very select few.

II. *A Significant Possession*—"Great peace have they." Internal warfare has ceased (Rom. 8:5-7; see also Rom. 7:14-24).

III. *A Sufficient Preservation*—"And nothing shall offend them." The marginal reading is: "And they shall have no stumbling blocks."

A. No longer is the law of God looked upon as a long list of prohibitives.

B. When the holiness of God is loved and sought with all the heart, its requirements will no longer be a stumbling block.

C. We may not understand all; we will, however, practise all we understand.

## Joy and Soul Winning

SCRIPTURE: Ps. 51:1-13

TEXT: "Restore unto me the joy of thy salvation" (Ps. 51:12a).

INTRODUCTION: Holiness is necessary for the joy of salvation and the joy of salvation is necessary for soul winning.

### I. David's Petitions—(7-12)

II. *David's Promise*—"Then will I teach transgressors thy way" (13). More lose the joy of salvation through silence than by open sin (no witnessing, no testifying). The joy of salvation will loose the silent lips. The joy of salvation will give zeal in service.

III. *David's Persuasion*—"... and sinners shall be converted unto thee" (13). None would deny that joy is contagious. All would agree that gloom is repulsive. Especially is this true of salvation. Sinners are attracted by joyful Christians.



## IDEAS THAT WORK

### CHILDREN'S MESSAGE

I have used as a regular part of our morning worship service for the past six years a children's message. It helps tie the children into the service, it helps with discipline, and I find the adults listen so closely that, in effect, they have two messages.

I use a variety of types in these messages. I lean mostly on stories. I retell Bible stories in everyday junior language from a child's point of view. I use exciting stories about boys and girls, and sometimes continue these from Sunday to Sunday if they are too lengthy.

Another method is the object lesson. At present I am using these for the next six weeks.

I also take advantage of this time for

explanation. If I am taking in members, I explain just what it means. I do this for baptism, for communion, and for various holidays.

Sometimes I skip it as a part of the order of service and incorporate the story or object lesson into my message. When I come to this part I step off the platform and talk to the boys and girls. I try to make this very dramatic, and everyone listens closely.

This plan helps with discipline because I tell the boys and girls that we have a special place in the service for them, and in return they will listen and behave during the morning message. If they misbehave I remind them of our "bargain." When they get too "carried away" I just skip their message the next week and this helps for several weeks to come.

This requires extra preparation, but I have found it profitable both for the children and the adults. You don't have to be original. Many books are available. I have just picked one up from the Nazarene Publishing House, *Object Talks with Paper and Scissors*, by Francis Clark Brown, that I think will be interesting.

Whenever I miss a Sunday I think the adults are more disappointed than the children. I always feel that it gives me a dual opportunity in every service to drive home spiritual truth.

W. J. YOUNG, Jr.  
Dexter, Missouri\*

### Dedication of a Guest Register

In memory of \_\_\_\_\_, their husband and father, Mrs. \_\_\_\_\_ and her family have given this beautiful guest register to the church. We accept this lovely gift and wish now to dedicate it to the work of the Lord.

Since we are reminded in the Word of God to:

"Love ye therefore the stranger: for ye were strangers..."

and also,

"The Lord preserveth the strangers..."

\*Pastor recently appointed as general director of Junior Fellowship.

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and again,

"Be not forgetful to entertain strangers: for thereby some have entertained angels unawares."

and that Jesus said:

"I was a stranger and ye took me in..."

"Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me,"

we want always to extend to those visiting in our services a warm welcome. This register greatly assists in helping our church to welcome those who are strangers in our midst, though, we trust, strangers only once.

Therefore we dedicate this guest register to the welcoming and registering of our guests who visit our services.

We dedicate this guest register to the proper and businesslike function of the follow-up and secretarial work of the church.

We dedicate this guest register in the name of the Father, Son, and Holy Spirit. Amen.

STANLEY McELRATH  
Tempe, Arizona

### Hymn of the month

#### Truehearted, Wholehearted

(Praise and Worship hymnal, No. 264)

The author, Frances Ridley Havergal, was the daughter of a minister in the Church of England. Even as a child she was a fine musician. At age fourteen she experienced a wonderful spiritual awakening which sharpened her gift of writing and greatly increased her usefulness as a singer of sacred music. She received a fine education and could speak several languages fluently, but her greatest accomplishment was the ability to talk to people about their souls. She was a great soul winner in her short life. She died at forty-two, but in those years she accomplished much for the Master. In addition to our hymn of the month, Miss Havergal is remembered for "I Gave My Life for

Thee," and that best-loved of consecration hymns, "Take My Life and Let It Be."

The melody was composed by the American composer George C. Stebbins, who wrote the tunes for many of Fanny J. Crosby's songs, and those of other noted writers. For a time he was associated with Dwight L. Moody and Ira D. Sankey. He was born in 1846 in New York and died in 1945 just before his one-hundredth birthday.

## MY PROBLEM

**PROBLEM:** I fear that a sizable percentage of the tithes of my people is being siphoned off by independent organizations. What can I do about it?

A MINISTER FROM MISSOURI BELIEVES:

Perhaps the denomination-wide emphasis on stewardship last February has already helped to solve this problem. Certainly we had some excellent materials furnished us for teaching and preaching.

If the problem still exists, I would first examine the situation from the standpoint of the "offenders." Perhaps they need to be taught the significance and importance of "storehouse" tithing; possibly they lack a genuine interest in the local church; surely they are not happily involved in the church program; maybe they have a waning Christian experience. Try to discover why they would rather invest God's money elsewhere. Then in the light of this, I would sincerely examine myself, my ministry, and the program of the church, honestly asking the Holy Spirit to pinpoint those areas where the pastor or the church were failing to meet these needs. The Word says, "Where your treasure is, there will your heart be also," but it works both ways—for where your heart

is, there will your treasure be. If one is motivated by a warm, personal relationship with Christ, finds a satisfying outlet for Christian service in his church, and enjoys a real bond of fellowship with the church family, he will most likely support it with his whole tithe.

**A MISSIONARY WRITES:**

1. Encourage the people to "pay their board where they eat"—but let the pastor take heed that he feed them well.
2. Prove that their tithe is needed locally.
3. Allow individuals to obey the voice of the Lord with their finances.
4. Let the people feel personally responsible for a particular need.
5. Give the people the sense of feeling needed, by keeping the challenge of the church fresh and varied.
6. Show what has been accomplished by past payment of tithes.
7. Avoid giving the impression that you as pastor need it to meet your own expenses.

**A MINISTER FROM NEW YORK SAYS:**

I suggest that in preaching, and in news letters, the need for God's people to storehouse tithe into the local church be emphasized, along with the needs of the local storehouse treasury. It might be expressed something like this:

"While admitting that certain independent organizations and radio programs have a place in the work of God, it must be emphasized that support should never be given from the tithe money of the people called Nazarenes. The tithe is 'holy unto the Lord' and is for the purpose of providing 'meat' (that is, making provision) for the needs of the local church and its district and general obligations. Our gifts for independent organizations should be from our offerings and never from our tithes."

**PROBLEM:** How can I successfully manage a day off—one that is of benefit to me? It is difficult for me to get away, and even when I do I can't relax. I would like to know how others solved this problem.

*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**

**THINGS YOU NEVER REGRET**

- Showing kindness to an aged person.
- Destroying a letter written in anger.
- Offering the apology that saves a friendship.
- Stopping a scandal that would wreck a reputation.
- Helping a boy find his way.
- Taking time to show consideration to your mother.
- Accepting the judgment of God on any question.

More accidents are caused by "pickled" drivers than traffic "jams."

A pessimist is a person who builds dungeons in the air.

What America really needs is more young people who will carry to their jobs the same enthusiasm for getting ahead that they display in traffic!

Central Church  
Seattle, Washington  
MARK F. SMITH

**IT ISN'T THE CHURCH IT'S YOU!**

If you want to work in the kind of a church Like the kind of a church you like, You needn't slip your clothes in a grip And start on a long, long hike.

You'll only find what you left behind, For there's nothing that's really new. It's a knock at yourself when you knock your church; It isn't the church, it's YOU!

Indio, California  
DON REDMOND

The Nazarene Preacher

**DO YOU REALLY BELIEVE IN GOD?**

Today it is popular and even good for business to believe in God. We say, "We believe," but do we act like it?

**ASK THE SCIENTIST:** "Do you believe in God?" "Why sure," he replies, and immediately returns to his microscope and test tubes.

**ASK THE POLITICIAN:** "Do you believe in God?" "Sure," he says, and then for favor returns favor.

**ASK THE STUDENT:** "Sure," he says, and then steals an examination paper and cheats on a test.

**ASK THE CORPORATION PRESIDENT:** "Sure," he says, and then fixes prices to steal from the public and to fill his company's pockets.

**ASK THE BUSINESSMAN:** "Sure," he says, and then pads his expense account.

**ASK JOHN Q. CITIZEN:** "Sure," he says, and then spends Sunday visiting his friends, mowing his yard, or skiing on the nearest lake.

*So you believe in God? That's fine. So do all the devils in hell, and shudder in terror (James 2:17, Phillips). If you believe in the existence of God, and then live as if there is no God, allowing God to play no part in your life, you are a practical atheist. To you, for all practical purposes, God does not exist.*

Springdale, Ark.  
RALPH E. SIMPSON

**THE SEVEN MODERN SINS**

- Politics without principle
- Pleasure without conscience
- Wealth without work
- Knowledge without character
- Industry without morality
- Science without humanity
- Worship without sacrifice

Snohomish, Wash.  
J. K. FRENCH

**THE SHIP**

(To you who have recently lost loved ones)

*I am standing upon the seashore. A ship at my side spreads her sails in the morning breeze and starts for the blue lagoon.*

*She is an object of beauty and strength, and I stand and watch her until she is only a ribbon of white where the sea and sky come to mingle with each other. Then someone at my side says, "There! She's gone!"*

*Gone where? From my sight—that is all. And just at the moment when someone at my side says, "There! She's gone!" there are other voices to take up the glad shout, "There! She comes!"*

Snohomish, Wash.  
J. K. FRENCH

**WHAT DOES A PREACHER DO?**

He teaches, though he must solicit his own classes. He heals, though without pills or knife. He is sometimes a lawyer, often a social worker, something of an editor, a bit of a philosopher and entertainer, a lecturer, a salesman, a handy decorative piece at public functions. People come to see him and he goes to see people continually and he rejoices with exceeding joy when in the midst of this an opportunity arises to be of genuine personal, spiritual help. He visits the sick, marries people, buries the dead, labors to console the sorrowing and to admonish the sinning. He plans programs, appoints committees, spends considerable time in keeping people out of each other's hair, and more time trying to scramble out himself.

Oh, yes, and between times he prepares sermons and preaches them on Sunday to those who don't have any other engagement for the Sabbath Day. Then on Monday he smiles when some jovial chap roars, "What a job—one hour of work a week!"

Whittier, Calif.  
CHARLES W. OGDEN

## Rightly Dividing . . .

(Continued from page 1)

who near the end of their journey.

For faithfulness in discharge of grave responsibility there is the exhilarating joy of sharing the wonderful word of life with eager and grateful hearers. All the seed sown does not fall on responsive ears and bear fruit in transformed lives, but that which does provides an exultant harvest.

Those who expound the Word know the joy of communicating the good tidings to the meek, the brokenhearted, the captives, and the oppressed. "How beautiful are the feet of them that bring good tidings!"

They share the thrill of dispelling darkness with light and of breaking the chains of slavery with the truth that makes men free.

They know the victory of wielding the Sword of the Spirit to awaken the conscience with deep conviction for sin that leads to repentance unto life.

They glory in witnessing to an uttermost salvation present and eternal.

They are comforted in the assurance that the Word of God will not return void, but will accomplish that which He pleases and prosper in the thing whereunto He sent it. Those who sow and those who reap shall gather fruit unto eternal life and receive their wages and rejoice together.

## Gleanings

(Continued from page 16)

"deity" (RSV, NASB). That is a simpler and more commonly used term today than "Godhead." It means the essence of the divine nature.

## "Complete" or "Filled"?

The Greek form here is *pepleromenoi* (v. 10). Since it is based on the same

root as *pleroma* ("fulness") in the previous verse, it would seem wise to show the connection. The RSV expresses it well: "and you have come to fulness of life in him." There is also much to be said for Phillips' paraphrase, "Your own completeness is only realized in him," which is similar to KJV.

## "Principality" or "Rule"?

The Greek word is *arche*. Most frequently in the New Testament it means "beginning." But in a number of passages in Paul's Epistles it has the sense of "dominion" or "rule." It always signifies "primacy," whether in time or in rank.<sup>7</sup>

## "Power" or "Authority"?

The word is *exousia*, which properly means "authority"—in distinction from *dynamis*, "power." The correct combination here is "rule and authority" (RSV, NASB).

## "Of the Operation" or "In the Working"?

It is obvious that the expression "through the faith of the operation of God" (v. 12) is meaningless. The word for "operation" is *energeia*, from *ergon*, "work." It means "working." The meaningful translation is: "through faith in the working of God" (RSV, NASB).

## "Sins" or "Trespases"?

The word is *paraptoma* (v. 13)—literally, "a falling beside." The proper Greek word for "sin" is *hamartia*. The preferable translation here is "trespases" (RSV).

<sup>7</sup>Thayer, *Lexicon*, p. 504.

<sup>8</sup>Abbott-Smith, *Lexicon*, p. 422.

<sup>9</sup>Lexicon, p. 784.

<sup>10</sup>Oxford English Dictionary, X, 650.

<sup>11</sup>Op. cit., p. 655.

<sup>12</sup>Colossians, p. 179.

<sup>13</sup>Kittel, *Theological Dictionary*, I, 479.

## What Makes the Difference?

By H. B. Garvin\*

THIS IS A QUESTION that seems so often to puzzle some as they observe men and women at work in all walks of life. This is true whether it be in the Church or the great busy world all about us where people apply themselves to the tasks of life. Why do some succeed where others fail? Can we find an answer to this challenging question?

I have just recently been reviewing the biography of Caleb of the Old Testament in association with Joshua, and I found myself asking this question.

Through the years I have seen some who would undertake a task, coming to the job as a favorite son with the highest of recommendations, and sometimes loaded with diplomas and degrees. Thus they started under the pleasing eyes of friends and well-wishers. I have seen some of these favorite sons fail to go into orbit with their tasks. This is hard on the man who fails, as well as on the ones who expected so much of him. But I have seen just an ordinary man, whose qualities were more or less unknown, come along and take up the same task under rather unfavorable circumstances. I have seen that man groan and pray, and wait on God for wisdom to face his task, work at it most day and night, and finally get organized with a late start, then go forth with great success and victory in the same job where the other man failed. What makes the difference, I ask?

Perhaps no one answer can be found that would satisfy all of us. But I would like to make a few observations stim-

ulated by the Bible story of this man Caleb:

I believe that Caleb was a man who was obedient to the voice of God from his youth. And without a doubt his was a steadfast and constant and faithful obedience. His assignment to any task would prove to be a steady pull, and not just a spasmodic effort. This element of genuine dependability made Caleb a capable man to be assigned to any difficult task. Such an attitude toward an assigned task will carry over from youth into manhood, and even into old age. Did it not carry over in the life of Caleb? How else can you explain why a man eighty-five years old would refuse to retire to a rocking chair, but declare himself fit and ready for war?

Furthermore, I believe that Caleb was a man of faith, vision, and courage in all of his assignments. His faith in God gave him a firm foundation to start with; his keen vision helped him to see the task in its true perspective; and his courage, born of faith, gave him the urge and purpose to try himself in the work to be done. This makes a man both courageous and fearless. What a challenge this is to all of us! Think of a man at the age of eighty-five planning and declaring himself fit and ready to take on giants! Can we not see that this attitude is the explanation of the unusual behavior of this strange man, Caleb, who was pioneering for God?

I believe that if the Church of the living God is to be a sin-conquering army, we must major on having power with God, and making use of that God-given power fearlessly. We should not

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August, 1967

be looking for an easy job, but we should be ready to tackle the most difficult task we find in God's assignment. When we lose the spirit of pioneering, I am afraid that we will, in a measure, lose much of the romance of our religious life. The rugged pioneers of the past laid strong foundations for us in the work of the Church, and we will need to retain that spirit in our work for God.

*They hewed the logs and split the rail,  
For other men they blazed a trail;  
These men were made of rugged stuff  
And seemed to live on half enough.*

*They fought their battles hard and long,  
And laid foundations firm and strong;  
Their spirit should forever live,  
And to us all new courage give.*

*God's servants, too, have blazed a trail,  
Through sacrifice they did prevail;  
They faced their storms and scorned defeat  
To preach God's word in church or street.*

*Those holy men who went abroad  
Hewed out a Kingdom for the Lord;  
Evangels strong in soul and heart,  
Performed a missionary's part.*

*On these foundations we now stand  
And build God's kingdom through the land.  
So we must ever faithful be  
To build for all eternity.*

*But RUGGEDNESS is still our need,  
And for it I would ever plead;  
For NEW FRONTIERS now wait for all  
Who'll dare for God and on Him call.*

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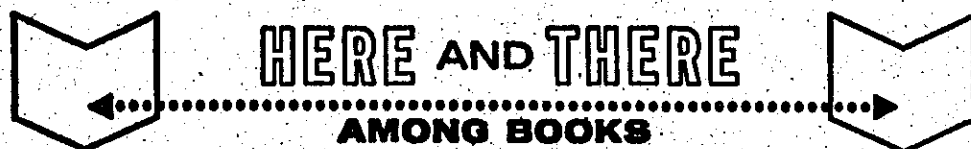
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### The Stewardship of Myself

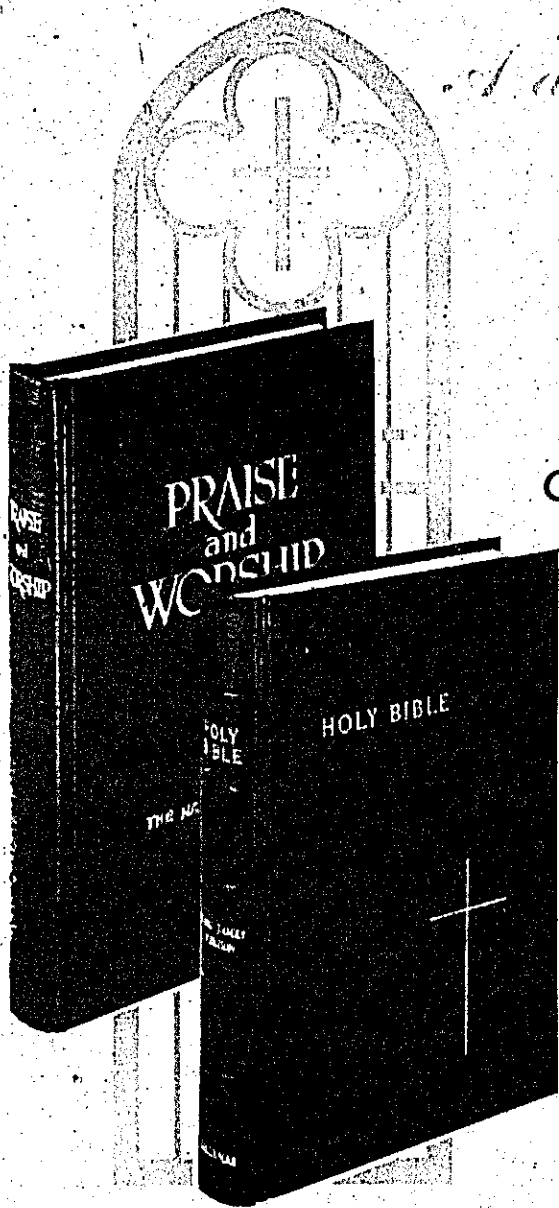
How do I rate the degree of progress I have made in the past few months in the following phases of Christian living?	Quite satisfactory growth	No particular growth	Less than satisfactory growth	Positive disappointment in myself
1. Engaging in regular family worship.				
2. Finding joy in witnessing for Christ.				
3. Desiring to know more of the Word.				
4. Acquiring a more intense concern in the spiritual progress of others.				
5. Increasing in the sense of wonder and awe toward God.				
6. Recognizing personal problems which hinder spiritual progress.				
7. Understanding more clearly the will of God for me.				
8. Seeing the advantage of practicing the presence of God.				
9. Expressing praise to God.				
10. Responding spontaneously to the Holy Spirit.				
11. Manifesting tolerance toward others.				
12. Appreciating the values included in a life of holiness.				
13. Depending upon God for essential needs.				
14. Doing all things for the glory of God.				
15. Trusting in the wisdom of God.				
16. Anticipating God's operation in daily life.				
17. Growing in disposition to be kind in personal relations.				
18. Following a regular program of devotional reading.				
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## AMONG OURSELVES

Theodore Cuyler in his book *How to Be a Pastor* has a chapter on "Arrows Shot at a Venture." When such an arrow finds its regal mark, its success cannot be ascribed to the skill of the bowman, but the Christian refuses to chalk it up to mere chance; it must be put down to the sovereign and mysterious providence of God. Of this much we are sure—great events often turn on seemingly trifling details, and eternal consequences often spring from apparently chance encounters. Shortly before our leaving Kansas City for a year in Japan one of these minor happenings occurred. There was in a public place a very brief meeting of Mrs. Taylor and a young Japanese woman, who upon learning that Mrs. Taylor was about to leave for Japan quickly wrote on a little slip of paper the name of her father in Tokyo and requested that we phone him. Mrs. Taylor promised. The call found a busy English interpreter for the police department in the world's largest city eager to meet us. After many delays and hindrances, a day was set, and the meeting took place. We found a fifty-two-year-old man, well-educated and impeccably mannered, who had reared five children in an atheistic home, and who himself hadn't been inside a church for twenty years. But we also found an intensely hungry man whose rationalistic armor was rusty and dented, with wide cracks for the arrows of conviction. The Lord shot him through. For three Sundays now he has been in church. In our home he sought the Lord with great sobs of repentance. He says in anguish, "I have been a great sinner." His father was a Buddhist priest, and the panthism of Buddhism has been a shield behind which he has dodged for years, as have been the other philosophies and ideologies with which he has tried to identify himself. His shield is shattered, and he is discovering that there is no place to hide but in the Rock of Ages. He is seeking refuge there. Will you pray for him? In Kansas City a brief, almost momentary, entirely casual meeting of two strangers. Out of it a soul, perhaps a whole family. "Let God be God"—the God of circumstances. He is able to manipulate them in two continents in order to surround one soul with intersecting lines of influence heavenward.

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