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RICHARD S. TAYLOR
Editor

Contributing Editors

Hardy C. Powers
G. B. Williamson
Samuel Young
Hugh C. Benner
V. H. Lewis
George Coulter
General Superintendents
Church of the Nazarene

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"Desiring to Unite with the Church . . ."

By General Superintendent Coulter

It is the responsibility of the pastor to receive members into the local church.

This service should be made significant to the individual and also to the church. For the church it is a time to rejoice. For the individual it is a time to assume new responsibility.

In spite of the importance of receiving members some pastors and churches give little attention to the preparation of those eligible for membership. In some cases the service itself is poorly planned and conducted as though joining the church were of little significance. Some churches have lost their spirit of expectancy for membership growth.

Here are some thoughts which may help us in this matter of growth in church membership:

1. Most new members have to be invited.

In my experience I have found that someone must take the initiative to invite new people to join the church. I have seen churches demonstrate great zeal and concern in getting an individual to seek the Lord at an altar of prayer, but show little interest in pressing the claims of the church upon that person. We recognize the fact that personal Christian experience is of primary importance. But we are neglecting the fruits of our evangelism if we fail to incorporate our converts into the fellowship and work of the church.

Not everyone will take the initiative to request membership in the church. Usually the pastor must take this initiative. I once knew a pastor who kept a list of prospective members on his desk to keep himself constantly reminded to pray for them, to seek them out, and to encourage them toward church membership.

2. Most new members have to be prepared for membership.

Occasionally someone comes who has had former contacts with our church or who has had holiness training. But in most cases new members should receive instruction regarding the church, its doctrines and standards, and its worldwide responsibilities.

While it is a dramatic thing to receive those into membership who have been at the altar during the revival, it is not always wise. There may be doctrinal differences, marriage relationships, or secret-order memberships which could later prove embarrassing to all concerned.

A pastor's membership class is a necessity these days if we would encourage intelligent and thoughtful people to understand the mission and purpose of the church and if we would solicit their wholehearted support and participation in the program of the church.

3. Most new members must first be won at our own altars.

(Continued on page 37)

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

An Impossible Union and a Fatal Disjunction

Our Lord's ultimatum, "Ye cannot serve God and mammon" (Matt. 6:24), speaks with peculiar authority to the Wesleyan teacher, whether in the Sunday school, Bible college, college, or seminary of whatever denomination or group. A strong case could be made for the proposition that the classroom army will win or lose the war. This is true on both fronts: against theological drift in one direction and religious stagnation on the other.

Whether for good or ill, the future history of the holiness denominations will be written by the thinking of their educated members, and that thinking is largely determined in the classroom. This is true because the very nature of a college community assures that during a young person's most plastic years (apart from early childhood) the dominant influence in his life is not his pastor, or even his parents, but his classroom teacher. It may not be an exaggeration therefore to say that the teachers, especially at the college level, hold the "balance of power."

Whether the war is won or lost depends on how thoroughly this strategic division of the total Wesleyan fighting force sees the relevance of Christ's ultimatum to the teaching profession, and how thoroughly it is committed to serving God—not mammon.

One of the enticing features of the so-called "worldly theology" is the subtle, unarticulated, but implied promise of serving both God and mammon. Admittedly, the secular must be redeemed unto God, and must be the arena of battle. But this is not serving God and mammon; it is serving God by means of mammon. When the two are treated as coequal polarities of claim on our loyalties, we have an impossible tension which is inevitably resolved on one side or the other: "For either he will hate the one, and love the other; or else he will hold to the one, and despise the other." And what usually happens is that God is surrendered to mammon, the sacred is surrendered to the secular, holiness to a good time, the Church to the world, even theism to atheism, and in the end God is crowded out and mammon is all-in-all.

In the religious academic world some have tried to achieve a truce between God and mammon—without surrendering the autonomy of either—by assigning to reason and faith separate spheres of authority. Faith is to rule in matters religious and reason in matters scientific and philosophical. The result is a disjunction between theological truth and philosophico-scientific truth. Then it becomes consistent for a professor to be a devout believer on Sunday, but a virtual materialist in the classroom on Monday, where he espouses theories which are completely incompatible with his professed Christian presuppositions. An instance is the French philosopher, Pierre Teilhard de Chardin, who as a Christian believer accepted the revealed truth that the world was created by God, but as a philosopher-scientist taught that it probably was born by accident. Such impossible antinomies become professionally

respectable when sanctified by a dualistic concept of truth, and when one's religion and one's profession are compartmentalized.

Wesleyan schools must avoid this fatal disjunction. They must be equally on guard against any attempt to achieve an impossible union between the claims of God and mammon.

Faculties cannot serve God honestly within the framework of a church school and at the same time bow to the gods of unrestricted academic freedom and ideological liberalism.

They cannot serve the God of minorities and at the same time the mammon of majorities. Caleb and Joshua brought in the minority report—but they were on the right side, nevertheless. God's people have always been in the minority. Truth has always struggled against overbearing error. God has always identified himself with the "remnant." Even the doctrine of Christian holiness is a "minority report" in the total theological consensus.

It would appear therefore that no teacher will be happy in a holiness college who is not willing to be identified professionally with intellectual and religious minorities, and to bear the stigma which this identification sometimes brings, without trying to elude it by soft-pedaling the offending distinctives.

We may as well say that no teacher will be happy in such institutions who has not died to the idolatry of the consensus. And it would be tragic for the doctrinal integrity of Wesleyan colleges and seminaries to succumb to what Anthony Flew called "the death of a thousand qualifications."

No teacher belongs in such schools who is inordinately adept in sniffing the current theological breezes, that he might know the direction his thinking and teaching should take. The Bible does not say complimentary things about those who are overly impressed by "every wind of doctrine."

And the teacher is unintentionally dangerous in a holiness setting whose theology is cowed by his pedagogy. As a Christian he is a witness, a steward, an evangel—a soul winner at heart. Because he is a Christian, this is what he is in the classroom, as well as on Sundays. But his pedagogical straightjacket may throttle his freedom in fulfilling his role as a Christian. His textbooks in educational theory may have taught him that as a teacher he must be non-committal and entirely objective; that he is not to teach truth but thinking; that he is not to teach doctrine but expose students to ideas; that he must not intrude his beliefs but challenge the students to form their own.

But these are not mutually exclusive alternatives. We are to teach thinking, but truth too, as God has given to us by His Spirit to see the truth. We are to expose students to ideas—but we are also to teach them doctrine. We are to challenge our students to have beliefs of their own; but this does not mean encouraging them to invent divergent or novel beliefs—any more than we advise them to invent their own alphabet. Paul says, "Be ye followers of me, even as I also am of Christ" (I Cor. 11:1). So does every committed teacher whose supreme concern, professionally, is the spiritual welfare of his students. It will not do for Wesleyan teachers to identify themselves with Christian holiness in doctrine and ethical convictions on Sunday, then on Monday hide their light under the bushel of noncommittal. Holiness schools cannot afford the situation in which students are forever guessing what this or that teacher really believes.

its gifts and capacities, to the love and will of God."

The *Handbook of Doctrine* also emphasizes the fact that: "(1) it is not absolute perfection, (2) it is not Adamic perfection (sometimes called 'sinless perfection'), (3) it is not infallibility or freedom from mistakes and judgment, (4) it is not freedom from bodily or mental infirmities, (5) it is not freedom from temptation, (6) it is not a state of grace from which it is impossible to fall, (7) it is not a state where further advance is impossible."

You will observe that the foregoing quoted parts of our *Handbook of Doctrine* dealing with "entire sanctification" do not support several of the remarks you make in your article.

Your reference to "nervous wrecks" paints a rather drab picture. It is likely that a host of "nervous wrecks" flocked to the early-day Salvation Army meetings, as is frequently the case when a new revival movement gets under way. The founders and pioneers, in some of their writings, have referred to the "peculiarities," etc., of some of the folk who were temporarily affiliated with the movement. A host of "nervous wrecks" enter Salvation Army buildings daily throughout this nation, but their being "nervous wrecks" is not due to their "striving for . . . sanctification" in response to our holiness preaching. Far from it! Many born-again Christians have become "nervous wrecks" from a wide variety of causes but "true holiness," "a clean heart," "a right spirit," and the being "cleansed from all sin," or the being "filled with the Holy Spirit," insofar as I know, has never knocked anyone "off his rocker."

Your use of the word "obsession" in reference to the Salvation Army's emphasis on holiness could create the impression that our holiness ministry

has produced a "crop of fanatics." The description, or picture you have painted, is hardly correct. The Salvation Army (and it is not alone in this respect) has been—and will continue to be—disturbed by a few individuals who have become extremists with respect to holiness, the second coming of Christ, healing, unworldliness, visions, "whooping it up" in a meeting, etc. I chatted with a Salvationist a few months ago who developed a "sense of guilt" about going to a doctor instead of "trusting in Jesus for healing." He had been hearing too many radio sermons on "healing."

Your article creates the impression that the Salvation Army's doctrine of holiness is "twisted from the Biblical pattern" and has thus "become a nightmare." *Scriptural Freedom from Sin* answers this frightening criticism fully and completely. It would be hard to believe that Adam Clarke, the saintly John Fletcher, the Wesleys—whose revival practically saved our Western civilization—William and Catherine Booth, and our saintly Commissioner Brengle could be charged with having "twisted" any part of "the Biblical pattern."

The final comment in the specific paragraph in your article to which we are referring creates the impression that the Salvation Army is urging its people to strive for "absolute perfection." I have sat under the holiness ministry of the Salvation Army all my life (my parents were Salvationists), have heard thousands of holiness sermons, have testified to and preached holiness, have listened to multitudes of holiness testimonies, and read a carload of holiness literature (over 200 volumes of "holiness books" are on the shelves before me as well as more than 100 volumes on the Holy Spirit), but I have never become aware of any "absolute perfection" being advocated.

Some tips for the
pastor-evangelist team

Getting the Most out of That Coming Revival

By Grant Swank*

The Necessity of Revivals

Revivals and evangelism are absolutely necessary to the life of the church. Where these are missing, the church turns into a social club, existing merely to pamper and perfume the parishioners. However, when these are present, the church goes forward in sacrificial love to win the unsaved to Christ. It only stands to reason that when the reviving power is lost from any organization it becomes stagnant. This is true not only in the church, but in any group that is interested in maintaining itself. Why do business corporations have annual conferences? Why do civic groups hold conventions? Why do colleges and universities schedule alumni banquets and get-togethers? One of the reasons is to revive interest, to recapture that initial flame. It is a fact of history and science that things tend to run down if there is no energizing power to keep them running forward and upward. Then it is folly for the Christian Church, of all organizations, to neglect its re-energizing power. No amount of blasé sophistication will be able to finally cover over the lack of vitality. Consequently a church, in order to maintain itself as a true church, must be revived periodically. These means of reviving must be special, concentrated evangelistic and devotional efforts.

Why Not More Results?

One asks, Why is it that frequently when the church does move out in evangelistic fervor, outright, dramatic results

are not forthcoming? The reasons are several. One reason is that though men desire meaning to life and are anxious to find rest for their souls, yet at times they are halted in coming to final decisions because of the crafty workings of Satan himself. Satan's strategy, therefore, is one of the factors explaining why not all revival efforts yield breathtaking results. The majority of men are reaching out for answers to life, but at times when they realize the price they have to pay for those answers they back down, recant, and settle for inferior answers. Satan has tremendous power; consequently the church seeks to move forward in saving souls while Satan's power is going to and fro in an attempt to confound the church.

Another reason for some of the church's difficulty in saving souls is that too many churches are not really that much interested in saving souls. Maintaining the status quo seems more important. Courting the fancies of the world appears to take priority. And even among so-called evangelical churches, evangelistic efforts degenerate into mere foot-pedaling mechanics and treadmill methods. A church may go through all the motions of having a revival, and yet not have revival. The evangelist may be slated, and the publicity angle may be perfected; but unless the Christians in the church are anxious to see new persons come into the Kingdom, the efforts will be to no avail. The laymen must be sensitive to their responsibilities in preparing for a genuine revival. Such responsibilities include self-examination spiritually, prayers of intercession, and person-to-person invitations to the approaching services.

*Pastor, Broad Ripple Church, Indianapolis, Indiana.

But the failure may also rest upon the shoulders of the evangelist himself. Just as any other position in the church may be fulfilled to less than its maximum efficiency, so may the evangelist's position fall below par. The temptation to the evangelist includes viewing his position as a job rather than as a calling. This is always a danger. When this happens, then the evangelist loses the enthusiasm for winning souls; he finds himself merely going through the prescribed routine.

Laymen, on the whole, are not stupid. They may not have college degrees (that is, all of them may not), but they are not ignorant. And usually it does not take long for congregations to sense the loss of vitality in an evangelist's message. No matter how loud the speaker may speak, or how successful he may think he is in using the gimmicks of the calling, yet if the sermons are not genuine, the people will know it sooner or later.

If the evangelist is going to help a congregation realize revival, then his days must be spent in prayer, Bible reading, and study. Only then will he be able to handle adequately the burden which is placed upon him. Too many hours spent in sight-seeing, eating, chatting, and sleeping will result in counterfeit preaching and telltale professionalism.

An evangelist should constantly be reworking his sermons, sensing the needs of new congregations and adapting his sermons to those needs, and looking for fresh insights into biblical truth and new, up-to-date illustrations and concepts to express that truth.

When the church prepares and the evangelist prepares, then there will be revival.

Two Types of Revivals

There are, in the main, two types of revivals. One is the revival which re-powers the Christians. The other is the revival which reaches the unconverted. Some ministers, realizing these two needs, schedule a revival, for instance

in the fall months, which is planned with the Christians in mind. This revival would stress the sanctified life, a deeper walk with God, and reexamination of already Christian lives. The second revival approach then would be scheduled for the spring months with the non-Christians in mind. This revival would stress the need for conversion, the new birth in Christ. With a balanced program like this, the revival program would be set in proper perspective in order to benefit the most people.

Most churches plan their revivals with primarily the sinners in mind. However, very frequently the result is that the Christian laymen show up for every service, listen to sermons not meant for them, go home with little benefit, while the unsaved are not there either; thus no one is helped particularly. If a revival were geared toward reviving Christians, then the following revival would stand more of a chance of having the unconverted in the services because the revived Christians would be more likely to invite them in.

Christians need reviving. There need to be times when the altars are not only opened to the down-and-outer, but also open to the Christians, even the board members and charter members. There are times when these persons need a season of prayer around an altar. There are times when their occupations and the regular monotony of life dry up their spiritual springs; the altars therefore need to be made available to them in order that they may be refilled and know of the Spirit's presence in recurring experiences. The people can be educated to realize that the altar's function is not only as a place for sinners to bow, but also as a place where Christians in good standing may kneel in prayer with fellow Christians in order to be revived, refreshed, and refilled with the Holy Spirit.

Revivals are to be revivals. That is, they are not only for the sinners, but are also to revive the Christians—and more evangelistic efforts should have this in mind.

In regard to the matter of altar invitations, there are at least two things which may be said. There is the one approach which holds that no invitation needs to be given until perhaps after two, three, or four services have passed. This will no doubt cause some Christians to wonder if the evangelist is fulfilling his obligation as an evangelist. However, some groups need the preparation time of several services before an invitation would be suitable. Now some persons surmise this to be risky business in that perhaps a sinner would be present, want to go to the altar, and yet no invitation be made available. Consequently it is imperative that the evangelist believe that his approach is prompted by God. If he feels definitely that he is doing what God would have him to do, then really there is no risk involved. God must lead.

The other approach is that an invitation should be given at every service, beginning with the first and certainly concluding with the last. Even if the first service begins on a Sunday morning, this approach will necessitate an invitation being given in the initial service. This approach has its definite merits in that the people realize that this week is going to be a serious, self-examination week, beginning right at the first service. They will know from the beginning that the altar is always open, and that they may feel free to bow at that altar at every service. Furthermore, when Christians invite sinners to the service, they will know beforehand that at the conclusion of that service there will be the altar opportunity. These factors are important, and will help in determining which approach the evangelist uses during any one particular series of meetings.

The evangelist must realize that no formula will automatically work in every situation, but instead he must remain sensitive to local needs and the guidance of the Spirit. He must be adaptable. He must be close enough to God to discern the leadings of the Spirit. This is difficult for an evangelist to do when he has set himself into a pro-

fessionalized rut of following only one method.

Altar Services

An informal atmosphere should pervade the services. However, informality does not mean rambling, ill-planned services. Informality should not include chatter, small talk, and numerous how-do-you-do's from the pulpit. Informality is too often equated with noisiness, running in and out of the sanctuary during a service, shoddy service planning, sloppy preparation of music, faulty and jerky reading of the Scripture, and whispering and gum chewing on the part of the listeners. Informality should rather refer to the openness which a service gives to the congregation, allowing them to feel free to stand and testify, repeat a chorus of a hymn, to suggest the singing of a hymn not planned originally, and the like. Such informality is still orderly and does not do disrespect to the Spirit.

The altar services should be conducted according to the leadership of the Spirit. Fervent, earnest prayer—at times aloud, at other times proceeding quietly—will characterize the altar service. Christians will be helping the seekers in finding God's answers to the problems expressed. The ministers present will likewise pray or converse when helpful.

There should be no running in and out of the sanctuary on the part of those not involved in the altar work. There should be no chatter and general hubbub. All should be conducted reverently because the Spirit is at work transforming immortal souls. Cheap displays of unbridled emotionalism should not be evident. Hypertension and human manipulation should be anathema. Reciting scriptural promises and speaking sanely with the seekers will accomplish much more than backslapping, screaming, running on the platform, or such actions.

Revivals and Gimmicks

A word needs to be said in regard to gimmicks—that is, gimmicks and revivals. As far as every evangelist should

be concerned, the use of gimmicks should be out. By gimmick is meant the use of a device to manipulate the people in a way other than through the channels of the Holy Spirit. In this age when communicational media are educating the average layman to be sophisticated enough to detect the counterfeit from the genuine, the evangelist can hardly try to get by with the former. The key to revivals is not the latest gimmick, but sound biblical preaching free from all illegitimate human manipulation. Too frequently the evangelist may rely upon the way in which he can ring his cowbells, or paint gaudy, fluorescent pictures of heaven, or run across the platform, or any number of a dozen ways in which he may try to capture the people's attention and get them by "hook or crook" to an altar in order to chalk up numbers on his blackboard. This is the type of shenanigan work which prods writers to write such tawdry books as *Elmer Gantry*. Books of this sort do not come about through mere fiction. There are some facts somewhere in the background which support this deplorable fiction. And gimmicks are one of the reasons for creating the evangelistic image such as is revealed in *Elmer Gantry*.

Gimmicks undercut the workings of God, seek to substitute the movings of the Spirit with human manipulation, and bypass legitimate processes for manufactured ones. Gimmicks make a mockery of God and His gospel.

Revivals and the Clock

Something also should be said concerning the length of revival services and the program format. Usually revival services last anywhere between one hour and three hours. It seems that one hour is long enough. If the service is composed of the following: several gospel, evangelistic hymns (singing all the verses of every hymn), one special number (choir, solo, duet, trio, quartet), prayer, offering, testimonies, and a twenty-five-minute sermon, then the entire service would not have to be more than one hour long. The altar

service, of course, would extend beyond the hour limit, but the service proper—beginning with the opening hymn to the closing of the sermon—would not have to be more than sixty minutes. Such a time limit would have several advantages. The faithful laymen who attended every evening would come to know that their time was not going to be wasted, and that they would be home before too late. Such an hour schedule would also eliminate a lot of the needless verbiage and just plain chatter that goes on behind the pulpit. The announcements would be eliminated completely, or carved down to a minimum. Unnecessary ditties said before hymns and sandwiched in between the various parts of the service would be eliminated. Singing would remain lively; the prayers would be to the point and vital; and the sermon would be free (hopefully) from rambling and tangents. God can work in an hour, probably accomplishing more than what could be done in an hour and a half or two hours.

A revival lasting from Sunday to Sunday (including Saturday) would mean ten hours of worship for the persons who attended every service. These ten hours, if used to advantage, provide ample instruction and edification for worshippers. Better to have the listeners desiring more than becoming tired and bored with what they have had.

Now that all this has been said, it remains to be added that there are exceptions, naturally. There are times when a service will be more than an hour, when the Spirit desires for it to be so. At these times, no one would want to go by the clock. But such exceptions should be just that—exceptions. And they should originate in the plans of the Spirit.

Conclusion

Revivals are necessary to the ongoing spirit of the Christian Church. The Church must not forget this means of bringing the Spirit to the Church. The ministers of the gospel must prevail upon God until seasons of refreshing come from above to refresh and re-power the people of God.

The times call loudly
for mighty preaching

On Testing Our Sermons

By Wendell Wellman*

THE CRUCIAL HOURS for the pastor are 11:00 a.m. and 7:30 p.m. each Lord's Day. Of this I have become increasingly convinced. Calling is important. Counselling is important. Administration is important. But first and foremost, the pastor is a preacher! No degree of proficiency in these other areas can compensate for mediocrity in the pulpit.

I must admit that my thinking at this point has undergone change. There was a time when I felt that these other areas were of equal, if not greater, importance. I tended to regulate my time and energies in light of that feeling. Today I feel that preaching is my number one responsibility. As a consequence, I am applying more rigid tests to my own sermon preparation. Before I preach any message I ask myself the following questions:

1. Will this sermon meet a definite need? Will I be answering questions no one is asking? Will the sermon have more than mere entertainment value, if indeed it has that? Will it help someone who has been through deep waters? Will it help that businessman struggling against the pressures to lower his Christian standards to gain business advantage? Will it help parents wrestling with the problems of rearing a family in today's society? Will it point guilt-laden peo-

ple to Christ? Will it encourage believers to seek heart purity? Will it make Christians more aware of the challenge of a lost world? Obviously, no single sermon can meet all these needs. But it should meet some need. It should have a definite object, as well as a subject.

2. Will this sermon be interesting? The reason is obvious. I want people to listen. I have long since learned that people have a built-in device for tuning the preacher out. And the device never wears out! I try to project myself into the place of the listener. Would the sermon interest me? Would it keep me awake? Would it make me want to listen?

3. Will this sermon be clear? Are the ideas well thought out and clearly stated? Will the message be clear to all the congregation? To the young people and children? To the visitors? To the people who lack theological background?

4. Will this sermon be fresh? Will it be simply a repetition of someone else's material—with or without the proper acknowledgment—or will it be material that has gone through my own mental mill? Will it have on it the unmistakable stamp of my own personality and uniqueness? Is there anything creative in it? Are the illustrations current or outdated?

5. Will this sermon be informative? Will those who listen go away

*Pastor, First Church of the Nazarene, Los Angeles.

feeling "I have learned something today. I received new insight. I understand that scripture portion better than when I came." Today's congregations are better educated. They are under terrific pressures. Every conceivable form of entertainment vies with the Church for their time and attention. Add to this the problem of fighting traffic congestion in our overcrowded cities. It boils down to this: Most people will stay away unless they feel they will be rewarded for coming. It is easy for us to insist that they should come out of a sense of duty—and perhaps they should—but we have learned from experience that only a small minority will do so. For the majority, it takes more than a sense of duty to cause them to forfeit that extra sleep on Sunday morning and forsake the easy chair on Sunday night. If they do so it is because they feel they will hear something worth the effort required to get there. Too long, I fear, we have rationalized our poor attendance with pleas such as, "The people don't want straight preaching," "No one is interested in the gospel anymore," etc. Granted, this is more comforting than facing the unpleasant fact that our

poor preaching may be the real key. All our rationalizations will result in no improvement. But better preaching will effect a change. The restaurant that serves good food does not want for customers, once the word gets around. Similarly, the church where good spiritual food is the rule, rather than the exception, will not want for worshippers.

I took a long, hard look at my own preaching some time ago. I began to listen to tape recordings of my messages. I decided that improvement was imperative at many points. I have been working at it. I am far from satisfied, but I have been encouraged at the response of the people. Their reactions convince me that the convictions stated earlier are sound. Our people *want* and *appreciate* good preaching. They will come to hear us if they feel it is worth the effort. They do not want us to shirk the truth, or water it down. They simply want us to present it to them interestingly, clearly, with freshness and relevance, and with some new insights.

A big order indeed! But what a challenging one! Can we afford to give it less than our best?

An Impossible Union . . .

(Continued from page 4)

And during revival there should be no overwhelming preponderance of religion faculty members working with praying students at the altar, as if the Nazarene physicist could say, "That is your job, not ours."

On the contrary, if we are going to have a "worldly theology" at all, let it be the true one, not the false one, with its dissolution of the sacred into the secular. Let it be the insistence that the so-called secular subjects be offered as a living sacrifice to God; that the science teachers be as Spirit-filled as the Bible teachers; and that the determinative orientation and methods of every subject in the entire curriculum be thoroughly religious. This is nothing but the biblical doctrine of the stewardship of the whole of life. And this is good Wesleyanism as well.

Some elements of mental health
essential to the preacher

The Prepared Mind

By Delbert Gish*

IF ANYONE ASKS the question, "When can I say I am fully prepared for life?" the answer must be, "Never." The unexpected event has a way of surprising us just when we thought everything was under control. As best we can, therefore, we must prepare ourselves for both the pleasant and the unpleasant surprises of life.

It is a wonderful fact that there are so many kinds of preparation we can make to help us to work efficiently. One of the most obvious kinds is the gathering of information, and familiarizing ourselves with ideas which can conceivably be helpful to our future undertakings. "Study to shew thyself approved," Paul told Timothy. Maybe he meant, "Don't be ignorant when there is so much to know; don't let those who don't even profess Christ outdo you in their concern for truth." Paul himself was a student, as he relates, for he sat under some of the best instruction of his time, and was able to converse with rulers and the best educated persons of ancient Athens.

Another form of preparing the mind is to put both the past and the

future in proper perspective. It is easy to let the memory of a remarkable success lull us into a lessening of effort for future tasks; and it is even easier for some to let the memory of a bitter defeat deter them from trying again. It may have been with something like this in mind that Paul wrote to the Philippians about his principle of "forgetting those things which are behind" and pressing on toward the goal for the prize (Phil. 3:13-14). How much there is which we need to forget! For some of us, the years before we came to Christ were filled with many memories that have slowly receded into oblivion. It seems to me that we do best to follow God's example of forgetfulness, and never even speak of our former sins, nor allow Satan to harass us with them.

Very high in importance for the preparation of our minds is the achievement of balance. To be unbalanced is to be mentally incompetent. We need to see everything in its true perspective; few mental qualities will help the minister more in the long run, through the years, than this. Jesus helps all of us to a better balance in thoughts, attitudes, opinions, judgment, and evaluations than we would otherwise have. For example, devotion to Christ, fixing our attention upon Him, helps us to put

*Professor of philosophy of religion and Christian ethics, registrar, Nazarene Theological Seminary, Kansas City, Missouri. An abstract of a chapel address.

proper evaluations upon material possessions and spiritual goods. We learn not to pamper our bodies while neglecting the life of the spirit within. We learn from Him not to strain at gnats and swallow camels—that is, to be extreme on some small issue and neglect ideas or doctrines or misdeeds that would destroy us.

The balanced mind is one that is made up, but not so rigidly fixed that it cannot be changed. It clings tenaciously to truth and right as it sees these, but in peripheral areas can be receptive and pliable. It is well-disciplined, yet is free to examine unfamiliar ways of doing and seeing the tasks that must be undertaken. It is not so independent that its owner must boast that "no one is going to tell me what to do," nor so submissive that it will never stand on principle. Its discipline includes the ability and control to keep silent when it is fitting to do so, for "a fool uttereth all his mind; but a wise man keepeth it till afterwards" (Prov. 29: 11). We must learn, as Socrates put it, not to give everyone we meet a "bath of words." Our integrity, in large measure, depends upon this, for revealing our deepest thoughts too quickly and completely robs us of the necessary steam to perform them—we seem to say something, then fail to

carry it through. Paul literally begged the Thessalonians not to be quickly shaken in mind (II Thess. 2:2). To be like a wave of the sea, driven and tossed, or to have no depth of earth, is to lack the proper preparation.

There is a spiritual preparation of the mind which is primary. It is the highest wisdom to rest upon divine power, for "the Spirit . . . will guide you into all truth" (John 16:13). There is much mystery in the process by which this is done; but it is no secret that many preachers who have felt frustrated, defeated, hopeless, perhaps even resentful about the difficulty of their work, have found that first attention to spiritual preparation resulted in improvement in retention, in concentration, insight, and even in attitude toward their tasks.

Finally, such preparation of the mind is a continuing process. Again it must be said, we are never fully prepared. Paul wrote to the Romans (12:2) about the renewing of their minds, and exhorted the Ephesians to "be renewed in the spirit of your mind" (4:23). To the Corinthians (II Cor. 4:16) he said that the inward man must be renewed day by day. There is no substitute for the steady, purposeful, and diligent daily performance of that to which we are divinely directed.

THE PRICE OF SERVICE—

My wish for young ministers is that they will pay the price of a life of service. The price is consecration and concentration. A consecration that does not mean everything to us cannot mean much of anything to God.

—Samuel Young

The Minister Guided and Directed by the Holy Spirit

By George L. Wolf*

Part Three. Guidance in the Pastoral Ministry

WE NOW TURN OUR ATTENTION to the minister led by the Holy Spirit in his pastoral calling ministry. First a confession: Our hats are off to that fortunate minister who just loves to do pastoral calling. I am one of the unfortunates who must depend upon the Spirit's promptings to get us out there among our people. We are thankful, however, that the Spirit does not allow us to become lazy in this regard.

It is impossible to set up a rule of thumb in regard to a calling program for every minister. But that man of the cloth who is not open to, and obedient to, the prompting of the Spirit in this area of his ministry is destined to failure. The size of the congregation and the area of the parish determine pretty much the number of calls a minister can make effectively. My own goal toward which I have striven for many years has been an average of a hundred calls a month on a ten-month basis.

Furthermore we need the Spirit's guidance as to where to call, how often to go, how long to stay at any

one place, just what to say or not to say, and how to meet the needs and problems of the people. Personally I have not been able to so rigidly schedule my calling as to stay ten minutes and ten minutes only at every call.

We should always remember that the minister dare not be a respecter of persons in his calling. He must call on all social and economic classes, all racial, creedal, religious, and educational groups. Our calling should not deteriorate into a mere social function. This opens one for criticism of playing favorites and being at some homes more than others.

People are looking to the man of God to help them in their complex problems of life. Our pastoral-calling schedule should be elastic and varied, as we are guided by the Spirit. He enables us to keep alert to the needs of our people. It is our own conviction that this type of pastoral-calling ministry pays the greatest dividends.

General Superintendent Williamson, in his book *Overseers of the Flock*, states that the pastor's calling ministry should complement his preaching ministry. Phillips Brooks

*Pastor, First Church, Binghamton, New York.

said, "The preacher who is not a pastor grows remote; the pastor who is not a preacher grows petty."

Something needs to be said also concerning the minister being led of the Spirit in the area of public relations. Dr. R. T. Williams wrote in his book, *Pastor and People*, "The success or failure of any local church depends more upon the proper relationship between the pastor and the people than upon any other one thing except the personal salvation of the members of the church." This area of public relations is a vast one, including the community, business world, board of education, ministers and churches of other denominations, one's own denominational minister-brother, superiors, congregation, and especially one's church board. At the mention of just this area of our ministry we almost find ourselves shrinking from the immensity of the task. But right here again is where the leadership of the Holy Spirit comes in.

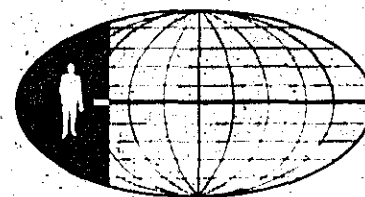
Diplomacy is an art which every Christian minister should seek to acquire by the help of the Holy Spirit. We would even recommend the Dale Carnegie course to ministers. If knowing how to get along with people is so necessary in the business world, how much more is it necessary for the ministry! The admonition of Scripture is to be "wise as serpents, and harmless as doves." It is just as important for the Christian minister to manifest the right spirit and attitude as it is to be right. A tactful pastor will get along well with people in general in all spheres of his work.

The pastor has no other group of people whose admonition and counsel and friendship can mean so much as that of the official members of his parish. Again quoting from Dr. Williamson, "An aggressive, cooperative board is a pastor's greatest source of

encouragement and his most effective aid to the furtherance of the work of the church." This being true, certainly it goes without saying that it is mandatory that a minister strive to be a master in public relations, thus enabling him to get along well with the diversity of personalities on his board. It is always good to remember that the members of our board can be and almost have to be the pastor's best friends. It is well worth the time and energy establishing rapport with our entire board. Certainly we should never look upon the members of our board as being selfish, uneducated, unintelligent, wrong, or carnal, just because they do not always agree with us.

It is well to pray with our board, to eat with them, to fellowship with them, as well as to conduct the business of the church with them. My practice for years has been to have the organizational meeting of the new board at the beginning of the fiscal year in conjunction with a dinner. Occasionally I have the board at the parsonage and serve refreshments. We count our board as wonderful Christian friends who love us and are praying for us and trying to help us and God's kingdom. Certainly we owe them no less in return. Things will not always go our way, but we need the Spirit's guidance to know just how to react to any and all eventualities.

Conclusion: A young man the night he was ordained wrote in his diary: "I promised God tonight that I would do anything if He would only give me a chance to serve Him." Through the years that young man filled diary after diary with the record of busy, happy days. On the last page of the last diary, in the trembling hand of an old man, he wrote, "Led by His Spirit all the way." May this be our humble prayer today!



The PASTOR'S SUPPLEMENT

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

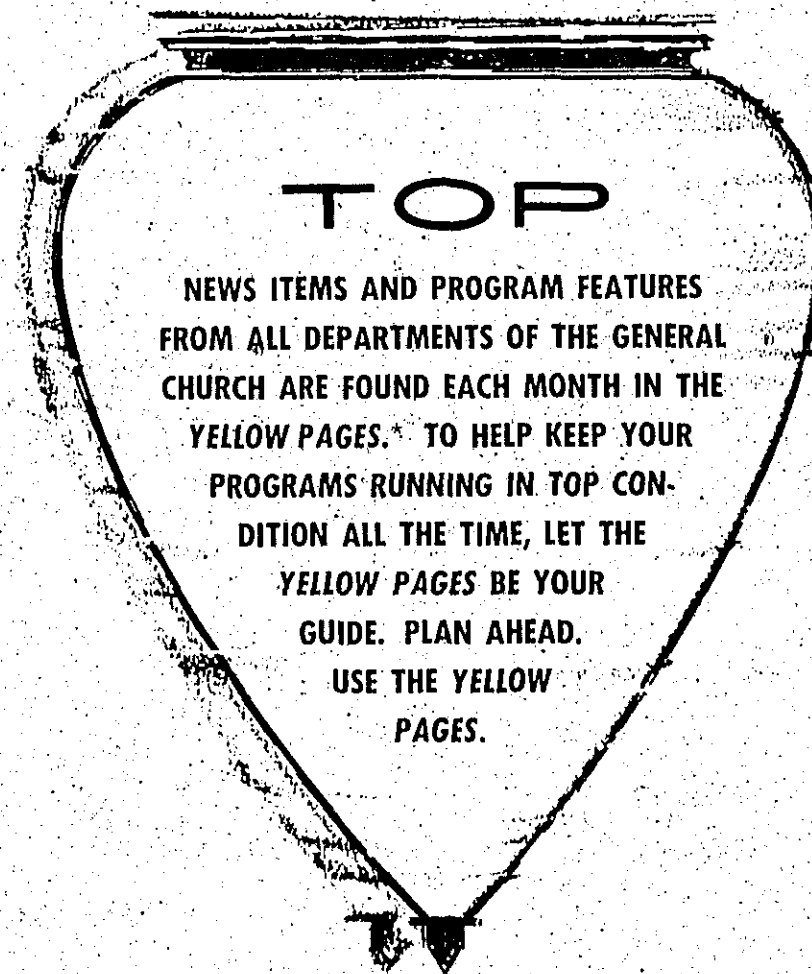
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*The Pastor's Supplement is designed for the minister as a means of keeping abreast with all information that might affect him and his special areas of service.

TIME and OPPORTUNITY are RUNNING OUT

*Pastor...
USE RADIO
and TELEVISION
and LITERATURE*

*We either get the Gospel to every creature
—or fail God*

NAZARENE
RADIO LEAGUE

H. Dale Mitchell, Executive Director

The Nazarene Preacher

Religion, the Great Moulder

IN-DEPTH REPORTING on religion in secular newspapers and magazines continues to increase. This emphasis, developing for three to five years and more, shows no signs of cresting.

Newspapers, generally, endeavor to report on subjects in which their readers are interested. The more reader interest, the more space and more prominent display for the article.

Religion First in Poll

A recent poll by the Minneapolis Star revealed there are more persons in the Twin Cities who consider religion their most important interest than all those combined who rate in first place sports, cooking, politics and government, and home decorating!

Elmo Roper, also in a recent survey, showed substantially similar results in the general interest of the public today.

George Cornell, top religion writer for the Associated Press, who was the key writer in putting Billy Graham's early crusades on the front pages, had this to say about the importance of news on religion:

"Religion is no petty factor in the running story of mankind. It is real. It is irrepressible. It has fired revolutions. It has shaped ideals. It has moulded nations and cultures."

Kenneth Woodward of *Newsweek* observed: "Theology makes more news than structural things, and theological questions are more exciting to readers than any other facet of religion."

Time Magazine View

A senior editor of *Time* magazine wrote: "We are beyond the day when the religious news can be limited solely to the exterior surface of a religious institution. Readers tend to respond rather favorably to stories about theology... and to the ferment in Roman Catholic theology."

Such opinions stimulate efforts of publishers to do a better job in covering religion on all fronts. Managing editors are confronted with the difficult question:

"Should the religion writer-editor on the newspaper be primarily a reporter (newsman) or primarily a theologian, or something of both?"

Lou Cassels, of the United Press International, believes that comprehension of theology and church life is essential to doing an acceptable job in this area. "The reporter who claims he can cover any story without doing the homework involved in mastering its background is as much a menace as a butcher who takes up brain surgery!"

Rates News Ability First

Lillian R. Block, head of Religious News Service, noted that religion goes far beyond the pulpit today and she stated: "We prefer to have someone who is a first-class newspaperman with a great knowledge and ability in religion."

Jo-ann Price Baehr, religion writer in New York, pointed to the increasing willingness of churches to "let the public in on intramural clashes, like Bishop Pike's heresy problems, birth control and Vietnam."

"Readers today are more theologically sophisticated," she declared. "Acquiring theological background is a common problem for religion writers, so that what they write may have authority."

To which the curator of the Nieman foundation at Harvard, Dwight E. Sargent, responded: "Extra-dimension coverage of religious news already has improved so much, that there is little reason the average newspaper reader should not be well informed on the subject."

NOTE TO PASTORS: The N.I.S. now mails one or two stories each year to every newspaper in every town and city in the U.S. and Canada where there are Nazarene churches. This newspaper list of 2,800 addresses recently was enlarged and revised, adding zip codes. Does your newspaper publish Nazarene items mailed from Kansas City? Will appreciate receiving tear sheets. Thank you.

O. JOE OLSON



When Visitors Attend Your Service

Present them with
one of these . . .

TO OUR GUESTS Leaflets

- DISTRIBUTE SEPARATELY
- INSERT IN BULLETINS

A brand-NEW inspirational welcome message that will:

- assure the stranger he is among friends
- familiarize visitors with our form of service
- inform guests about the Church of the Nazarene

No. S-900 100 for \$1.25; 1,000 for \$10.00

Prices slightly higher outside the continental United States

Lithographed on a high-quality vellum paper and trimmed to a 5½ x 8½" size.

NOTE: Sample of this flyer included in June Ministers' Book Club mailing.

USE THIS HANDY ORDER BLANK TO SECURE A SUPPLY FOR YOUR CHURCH

NAZARENE PUBLISHING HOUSE

POST OFFICE BOX 527, KANSAS CITY, MISSOURI 64141
Date _____, 1967

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CHECK or MONEY ORDER Enclosed \$ _____

20 (404)

CHARGE (30 days) TO:

☐ Church ☐ S.S. ☐ Personal
Kindly give location, name of church on ALL charges.

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The Nazarene Preacher

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IN SUPPLEMENTAL GROUP TERM LIFE INSURANCE
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Without Dependents Insurance	Total Annual Earnings* \$2,400 or More	
	Amount of Insurance	Annual Premium
Less than 35 years of age	\$5,000 \$4,000	\$15.00
35 but less than 45	5,000 4,000	25.00
45 but less than 55	3,750 3,000	35.00
55 but less than 65	2,500 2,000	50.00
65 years of age and over	1,250 1,000	75.00
Widows of deceased ministers	625 500	based on age
With Dependents Insurance		
Less than 35 years of age	\$5,000 \$4,000	\$20.00
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Widows of deceased ministers	625 500	based on age

*Amount of insurance and premiums reduced 50 percent for ministers earning less than \$2,400 annually.

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EFFECTIVE OCTOBER 1, 1967

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Spyn says...



Just one

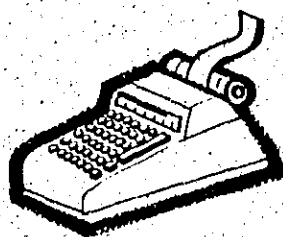


...a couple of



...and one

in every existing local society



up to

200,000 N.Y.P.S. members
by 1968

SEVENTEEN

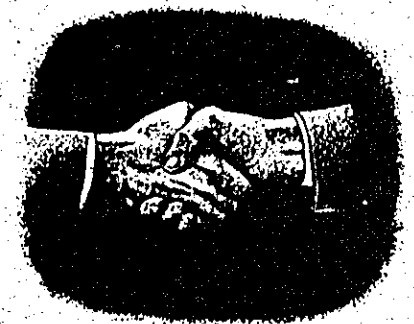
SHORT YEARS!

The first seventeen years in the life of the children of our homes and home churches—that's all we have. Our mobile society permits and encourages them to leave the hometown, if not the home state. After seventeen, they go and they do not come back!

WHAT CAN BE DONE ABOUT IT?

Absent from the home and absent from the home church—but they are still our own. We follow them with letters, literature, visits. Eventually we must prepare a bridge to get them identified with another congregation of Nazarenes. When they move, their membership may be a secondary question. That they maintain contact with the church is primary! FORWARD THE NAME AND COLLEGE ADDRESS TODAY.

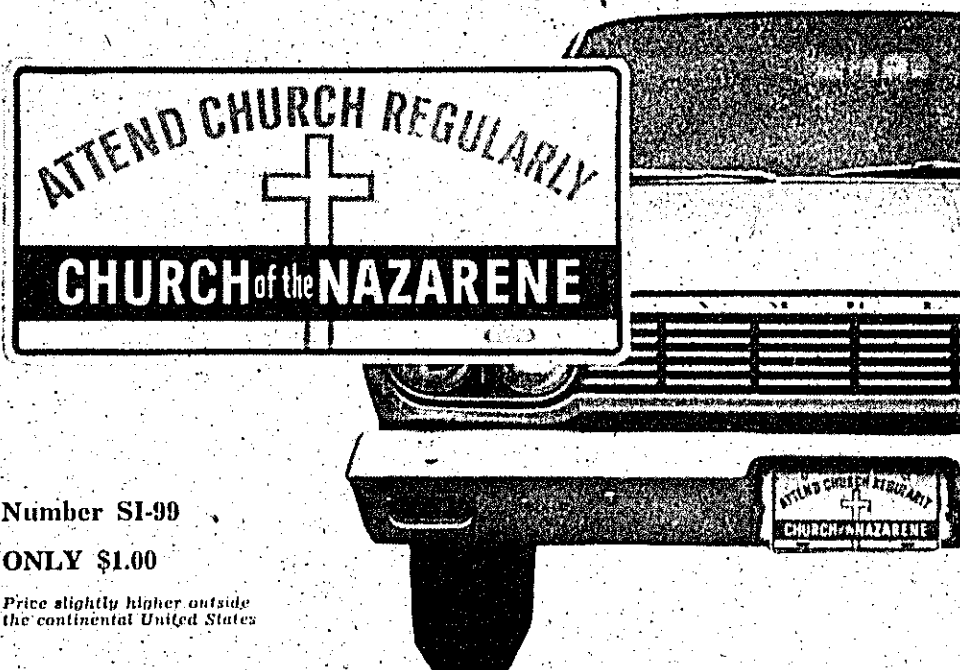
THE PASTOR
OF THE COLLEGE TOWN
wants to join hands with
THE PASTOR
OF THE HOMETOWN...



TO SAVE OUR YOUTH

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For states where only one license plate is required

ATTRACTIVE—Tastefully designed in red, blue, and white letters, cross, and border embossed to give a third dimension.

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MEANINGFUL—Its message—a constant invitation to "Attend Church Regularly"—is readable at a glance.

EASY TO MOUNT—Comes with four slots punched for mounting and envelope of bolts, washers, and nuts.

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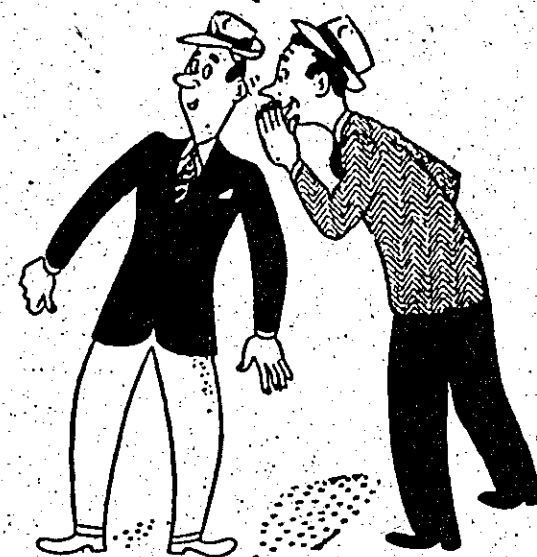
The Nazarene Preacher

Department of CHURCH SCHOOLS

Pssst, Sunday,
October 8, Is
CARAVAN SUNDAY!

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Aside to:

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A program to develop boys and girls mentally,
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FALL DRIVE TO ENROLL

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IN SUNDAY SCHOOL

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10% will make a "Millionaire"
(Just 1 new enrollee per class)

CLIMAX WITH A MILLIONAIRE RALLY DAY—October 29

(10% more than ever before)

See
CHURCH SCHOOL BUILDER
for September

Page 15—General Outline and Explanation

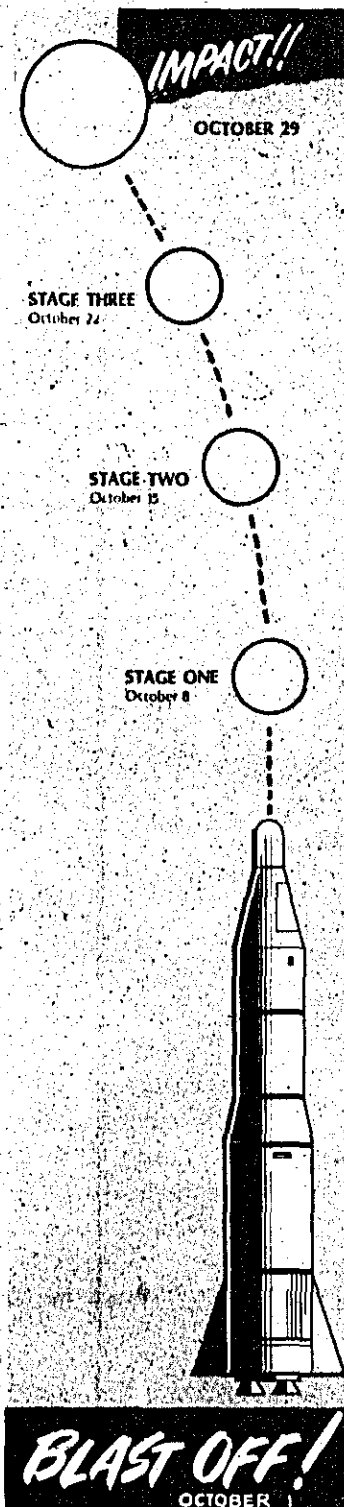
Page 16—Ideas for Local Workers' Meetings

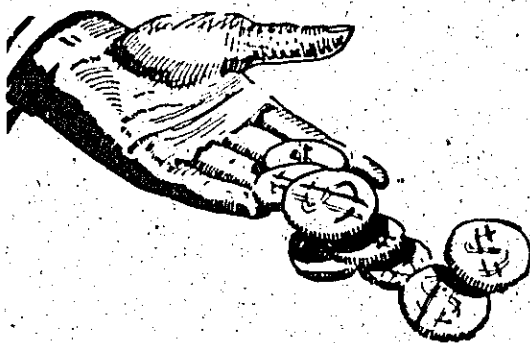
Page 17—Plans for:

"Payload Contact" Sunday—September 24

"Blast Off" Sunday—October 1

Page 18—Ideas for Class Meetings—October 1-7





**DESIGNATE
OCTOBER 15**

SUNDAY SCHOOL OFFERING
for the
BIBLE COLLEGE
in
Colorado Springs, Colorado

We plan to train many Sunday school workers at a Summer Training Institute on the campus of the Bible College. In this beautiful setting, families can enjoy their vacation and at the same time profit by attending classes that will make them more effective Sunday school teachers and officers. So your investment of the October 15 Sunday school offering for the Bible College will be an investment in the advancement of Sunday school work.

SEND OFFERING TO

**John Stockton
6401 The Paseo
Kansas City, Mo. 64131**

PASTOR!

The Department of Evangelism is always dependent upon our pastors for fresh, relevant material about evangelism in the local church. We are interested to know about the effect of mass and personal evangelism as experienced in the local church. We would like to urge any pastor to share vital experiences that would be suitable for publication from the Department. These might include a report about someone won through the "Loved Ones" emphasis that would be a blessing to others, a thrilling answer to prayer that resulted in a conversion, some methods or techniques that have been effective in this contemporary day, or some experimental methods that you have tried and proved successful.

Also, we are constantly striving as a Department to be a practical evangelism tool for you in the local church. If you can suggest any way in which we can serve you better, we would appreciate hearing from you. You can help us evangelize "In the Power of the Spirit" by sharing your evangelism with us. Write to the Department of Evangelism today.

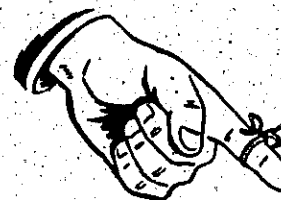
"Moving Nazarenes"

For the past three and one-half months our "MOVING NAZARENES" service reports as follows:

Total Number of Moving Nazarenes Sent to Pastors	312
Total Number of Reports Received from Pastors	127
Total Number as Yet Unreported	185

Pastor, would you check your files and **BE SURE** that all "Moving Nazarenes" reports have been sent in to our office? We are anxious to advise the pastors who have sent in these names of the disposition of the families about whom they are concerned.

P.S. HAVE YOU CHECKED YOUR MEMBERSHIP ROLL RECENTLY FOR NONRESIDENT MEMBERS?



A Pastor's Questionnaire was sent out several months ago. We would still be interested in receiving any of these yet out.

**1st Day
of
Each Month**

**50 Holy Watchnights
1964-68**

**6:00 p.m.
to
midnight
LOCAL TIME**

SIR, WE WOULD SEE JESUS

JOHN 12:21

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

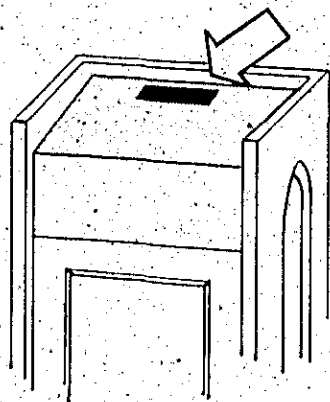
"WE WOULD SEE JESUS"

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

So pertinent are these truths, your Publishing House has prepared a plaque, size 2 x 6", of plastic in an attractive walnut-grain finish, and lettered in white, block print with the words,

SIR, WE WOULD SEE JESUS.

John 12:21



These plaques are designed to be placed on the pulpit by means of an adhesive which will not harm the surface to which it is attached. No one will see it but the person behind the sacred desk. It will be a constant reminder of the basic hungering of the human heart and the only remedy for the sin-sick soul.

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EVANGELIZING U.S. NEGROES

Home mission work among Negro peoples in the United States is encouraged and assisted by the Department of Home Missions. The Negro work in twelve southern states is supervised temporarily by a home missions district, the Gulf Central District.

Outside this area, all predominantly Negro churches are a part of the district in which they are located. With the mass movement of Negroes into cities of the North and West, both the opportunity and the urgent need for churches have opened up. We are responding to this need as rapidly as workers and money are available, and most of our new Negro churches in the last three years have been organized in the metropolitan centers of this country. Several have been started in buildings vacated as congregations have relocated due to neighborhood change.

Our greatest need is for trained and capable pastors. Some churches have temporary supply pastors. Some pastors serve two churches. Some new organizations are delayed until a pastor can be found. Most of our pastors are coming through Nazarene Training College (formerly Nazarene Bible Institute) in a suburb of Charleston, West Virginia. New facilities are needed at this school in order to provide better for their education. Other pastors come out of our present churches or have received their education from other colleges, or have come from other denominations.

Statistical information for the latest complete year (1966) is as follows:

	Gulf Central District	Other Districts
Number of churches	20	29
Membership	418	977
Sunday school average attendance	815	1,448
N.W.M.S. members	249	815
N.Y.P.S. members	347	497
Total giving	\$ 24,924	\$ 95,787
Property evaluation	\$792,100	\$877,500

AMERICAN CHINESE WORK

Four Chinese congregations in Los Angeles, San Francisco, and San Diego operate within the California districts, but receive budget help and general encouragement from the Department of Home Missions. Recently Los Angeles First Chinese Church raised over \$6,000 to pay off its mortgage and make more of its offerings available for other needs. San Francisco Chinese Church is in need of a new sanctuary. There are 143 members in these 4 churches.

SEPTEMBER IS ALABASTER MONTH



- Alabaster Dollars Sent: In 1966, \$604,962 Alabaster dollars were sent to forty-one of our mission fields for buildings or land.
- Alabaster Dollars Received: In 1966 total Alabaster offerings amounted to \$583,207. Because some allocations were outdated (not claimed within the two-year limit), the Department of World Missions was able to send out more than was received.
- Alabaster Allocations, 1967: \$708,000 plus \$55,000 for building in home overseas fields.
- Needed in September, 1967: The support of every pastor urging each member to give a generous and sacrificial offering.
- The Eighteen-Year Record: Financial help for an average of sixty-seven buildings a year or one a

week for eighteen years. Alabaster does not usually provide the total amount for a building. Sometimes just enough for the roof is given; other times it is the major portion of the costs, depending on the circumstances.

Churches	498
Schools	103
Hospitals and Dispensaries	24
Missionary Homes	145
National Workers' Homes	218
Land Purchases	138
Casa Robles	11
Miscellaneous Buildings or Projects	72
TOTAL	1,209

With the exception of World Mission specials designated for buildings, Alabaster is now providing all funds for new buildings on our mission fields.

- Will you and your congregation do your BEST in September?

The Church at Work in India

By Lenora Pease, India

It was a joy to see our preachers' wives come to their special meeting, some with babies on their hips, some with burdened hearts and sad faces, so hungry to hear from Heaven.

The theme for the meetings was "In the Power of the Spirit." We divided it into four areas, giving a whole day to each one. The first day it was "in your home." The second day we spoke of the power of the Spirit "in your work"; the third day, "in your children"; and the fourth day, "in your church." Each day had its own special message and the ladies received the truth well, as it was given.

We marveled at the direct and clear leadership of the Holy Spirit. A speaker would give a message, anointed of God and charged with the power from the Holy Spirit. Later another person would give her part, not knowing what had been said before, and would give almost the same message. In the evenings our fine district superintendent spoke, and repeatedly he followed the same message that had been given before. This was no accident. God knew that our women needed this message. Tears fell as we felt the leadership of the Holy Spirit.

You might have expected in this day of high prices and difficult situations here in India that our women would have grumbled about their hardships, but I did not hear one word of complaint. Praise God! They are getting their eyes on God and trusting Him.

Our Indian women showed a great deal of initiative this year and had good judgment in their leadership.

Whether in the all-night chain of prayer, the early morning prayer meeting, the Communion service, or listening to an object lesson or a message; whether learning to sew, eating together, having fun at a social gathering, or praying and testifying—the Holy Spirit was glorified. No one could doubt that. Burdens were lifted, problems were solved, breaches in friendship were mended, fellowship was sweet, faith was gripped for wayward children, new light was received. Praise God for great victory, as we moved in the power of His Spirit!

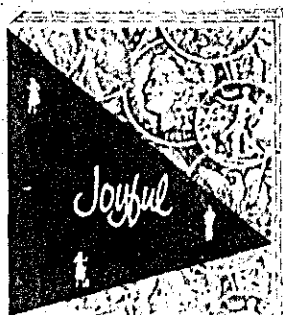
September, 1967

"Our offerings have *tripled* since . . ."

"Many of our people had heard the word *tithe* for years but never really understood its meaning until . . ."

"Our people were greatly impressed with the possibilities presented in . . ."

"Money, interest, and concern over the lost have increased since our study of . . ."



DON'T BE LEFT OUT

Share in the benefits and successes by offering
Unit 113.2a, "Stewardship of Money"
Text: "You Can Be a Joyful Tither"

Clip and send today.

C.S.T. REGISTRATION FORM

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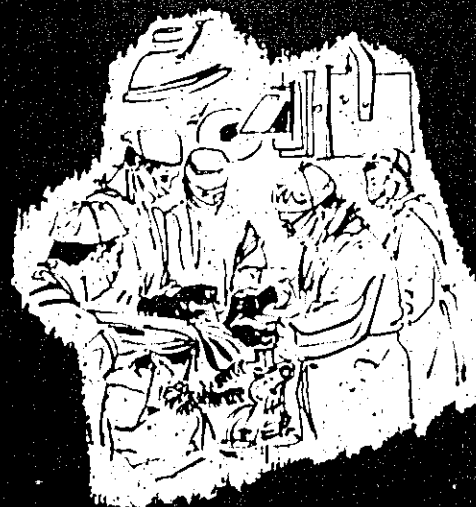
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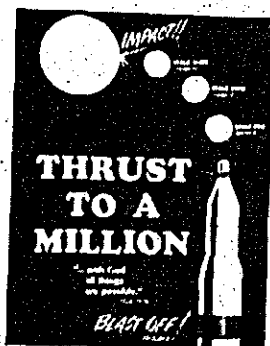
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The Nazarene Preacher

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

Where Your Treasure Is

By Jeanette MacMillan*

AS I KNELT IN PRAYER there were the teens of my Crusaders Sunday School Class in our former church; Richard, with his call to preach; Carol, with her desire to be a social worker; Dave, who wasn't certain what God wanted him to do; Karen, who had recently been saved; and Angie, who had just joined the church; and on and on...

I stopped praying suddenly and found myself telling God, "This has got to stop. I must begin praying for that blond girl in the choir here at our new church, that young boy who played the organ in Sunday school last week, and that tall boy who ushered last Sunday evening. Lord, why am I not burdened for these? Why is my heart broken over those who are no longer my responsibility?"

"For where your treasure is, there will your heart be also," came the answer.

My treasure! Now I knew. I had always thought my treasure referred to some nebulous gems I'd sent on to heaven, and that my heart was to be there. But my treasures were Richard, Carol, Dave, Karen, Angie, and dozens of others. With them I'd skated and tobogganed, counselled and prayed; for them I'd taught and visited, planned

parties, and driven miles. Together we'd settled such questions as: "Why I shouldn't go steady with a non-Christian?" Often we'd talked about: "Everyone else gets to do it; why can't I?" On our knees we'd prayed over: "How can I know God's will for my life?"

Through eight years I'd attended their band and choir concerts, seen their school plays and games, and gone to their graduations and weddings. I'd prayed with them at the altar, seen them baptized, and rejoiced as my husband took them into the membership of our former church. From Nancy, the one lone teen eight years ago, to the sixty who now packed three teen Sunday school classes, they were truly my treasures. That's why my heart was still there.

I turned my wandering thoughts to specific prayer: "Lord, help me to visit, phone, plan, and love; to give of my time, my talents, my home, myself, until I have treasure here in our new church."

Getting up from my place of prayer, I made twenty-three phone calls inviting teens over to our new parsonage for pizza after next Sunday evening's service. Now these teens were just names on Sunday school class records, but I had started to dig for treasure here. For the first time since the moving van had pulled away three weeks ago, I found my heart was here.

*Pastor's wife, Emerald Avenue Church, Chicago.

September, 1987

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The First "General Assembly"

A Study of Acts 15

By Robert I. Goslaw*

I. The Issue (vv. 1-5)

Paul and Barnabas had been preaching and teaching in the church at Antioch. "Certain men" came to the church in Antioch. They sought to impose the requirements of their past training on all men—must be circumcised to be saved—and thus caused confusion and dissension in the church.

This poses several penetrating questions such as:

1. Can the church succeed in her mission when she is confused about religious trivia or issues?

2. How does the church settle differences in ideas, convictions, or opinions among her leaders?

3. Is it God's plan to have the church bound by an outward ritual, the keeping of rules or laws—such as the laws of Moses, and/or standards of conformity set by a sectional group?

4. What enlightenment does the Word of God give on this and similar church problems?

II. The Method (vv. 6-12)

The issue of requiring all Gentile believers to be "circumcised" was sent to the general Church council at Jerusalem for discussion and decision.

Peter speaks in vv. 7-11.

Barnabas and Paul speak in v. 12.

How would you summarize their testimony before the council?

1. _____
2. _____
3. _____

Do you see any similarity in our General Assembly and the setting of church doctrines, ethical practices, and government?

III. The Decision (vv. 13-21, 28-29)

James, leader of the Church council, gave a summary of the testimony and issue. God did save and give the Holy Ghost in purifying power to those who had not been circumcised; therefore the keeping of this rite was not essential to receive the Holy Ghost.

What was the decision? (vv. 19-21, 28-29)

1. _____
2. _____
3. _____

What application do you see for us today? Review the General Rules of our Manual, pages 34-37, and Special Rules, pages 45-48, as the decisions of the General Assembly of the church.

IV. The Response (vv. 22-30)

The apostles, elders, and whole Church were pleased to send chosen men to deliver the written decision of the council in person and to exhort and teach the Church according to the Scriptures.

Did any divide or split over their own past training or personal ideas and refuse to unite for the scriptural work of the Church?

What was the response of the Antioch disciples? (vv. 30-31)

Is there a necessity for continual doctrinal teaching and preaching? (vv. 32-35)

V. The Contention (vv. 36-41)

This passage might make a holiness preacher a bit apologetic for Paul and Barnabas. These two Church leaders disagreed over using a man. One had an unpleasant past experience with him and the other was related to him; hence the elements for a contention.

Were they holiness preachers?

Did either show a carnal spirit?

Did this fracture their fellowship or cause division in the Antioch church or other places?

Did their actions damage or extend the kingdom of God?

Can you find any scriptures which reveals a later sequence to this incident or enlightens it? Where?

What can this incident teach us today?

VI. Conclusions

Please express any insights, ideas, fears, or questions that this chapter raises in your mind.

As a "yokefellow" in the service of the Lord and the Church of the Nazarene, I seek to see His work grow and develop through our improving ministry. Let us ever be seeking to serve Him better that our ministry will yield more eternal fruit.

This study was sent by District Superintendent Goslaw to all of his pastors, with full space for their answers, and an addressed envelope for the return of their "homework." It is easy to surmise that the exercise proved a stimulus and spiritual blessing for all who participated.—EDITOR.

Gleanings from the Greek New Testament

By Ralph Earle*

Col. 2:14-15

"Blotting Out" or "Canceled"?

The KJV gives the literal meaning. The verb *exaleipho* is used in the LXX in the sense of "to plaster, wash over," and so came to mean "to wipe off, wipe out."¹ This literal connotation is found in Rev. 7:17; 21:4. It has the idea of "erase" in Rev. 3:5. But here it is used in a metaphorical sense. Most of the recent versions follow *The Twentieth Century New Testament*, Moffatt, and Goodspeed in translating it "canceled."

"Handwriting" or "Bond"?

The Greek word is found only here in the New Testament. It is the adjective

cheirographon; literally, "handwritten." Here it is used as a substantive, meaning "a handwriting." Thayer notes that it meant "specifically, a note of hand, or writing in which one acknowledges that money has either been deposited with him or lent to him by another, to be returned at an appointed time . . . metaphorically applied in Col. ii. 14 . . . to the Mosaic law, which shows men to be chargeable with offences for which they must pay the penalty."²

Deissman points out the fact that the idea of cancelling a promissory note has been abundantly illustrated by the ancient Egyptian papyri discovered in modern times. He writes: "We have learnt from the new texts that it was generally customary to cancel a bond

*Superintendent, Pittsburgh District.

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

(or other document) by crossing it out with the Greek cross—letter Chi (X). In the splendid Florentine papyrus, of the year 85 A.D. . . . the governor of Egypt gives this order in the course of a trial:

'Let the handwriting be crossed out.' . . . We have moreover recovered the originals of a number of 'crossed-out' I. O. U.'s."³

The *Twentieth Century New Testament* (1900) has here "cancelled the bond." This rendering has been followed by many versions (e.g., RSV, NEB). NASB reads: "having cancelled out the certificate of debt."

"Ordinances" or "Decrees"?

The Greek word is *dogma*, which has been taken over into English. It meant a public decree. In the New Testament it is used for the decrees of Roman rulers (Luke 2:1; Acts 17:7), of the Jewish law (Eph. 2:15; Col. 2:14), and of the apostles (Acts 16:4).

Since Paul is here addressing Gentiles as well as Jews, Lightfoot suggests: "The *dogmata* [plural] therefore, though referring primarily to the Mosaic ordinances, will include all forms of positive decrees in which moral or social principles are embodied or religious duties; and the 'bond' is the moral assent of the conscience, which (as it were) signs and seals the obligation."⁴ Josephus uses *dogma* for the Mosaic law, and that is clearly its primary meaning here.

In the KJV, "decrees" is used in the three passages written by Luke, but "ordinances" here and in the parallel passage in Eph. 2:15. Inconsistently the NASB has "contained in ordinances" in Eph. 2:15 but "consisting of decrees" here. Either term will fit in these two Pauline passages.

"Contrary to" or "Stood Against"?

The Greek word (only here and in Heb. 10:27) is *hupenantios*, an adjective which literally means "set over against, opposite,"⁵ and so "opposed, contrary, hostile"⁶ (cf. NASB). Lightfoot translates the clause: "which was directly

opposed to us."⁷ Moulton and Milligan assert that this strong sense is illustrated by its use in a second-century papyrus from Oxyrhynchus.⁸ Charles B. Williams gives a good brief rendering of this passage: "cancelled the note that stood against us, with its requirements." But the full force of the Greek is best brought out in *The Twentieth Century New Testament*: "the bond standing against us, which was in direct hostility to us."

"Spoiled" or "Stripped"?

The strong double compound *apekdyo* (v. 15) means "to strip off clothes or arms."⁹ Here the form is the aorist middle participle, which literally would mean "having stripped off from himself." Lightfoot argues for that meaning here (cf. NEB). Others feel that the middle is used in this case for the active. This is perhaps the best conclusion, giving the translation "disarmed" (RSV, NASB) or "stripped" (C. B. Williams, Beck). This seems to fit in more naturally with the last two clauses of the verse.

"Shew" or "Display"?

Deigmatizo is a "very rare verb."¹⁰ Thayer speaks of it as "a word unknown to Greek writers."¹¹ But it has now been found in a Tebtunis papyrus from about 14 B.C. Lightfoot says that it means "'displayed,' as a victor displays his captives or trophies in a triumphal procession."¹² He also asserts: "Nowhere does the word convey the idea of 'making an example' (*paradeigmatizei*) but signifies simply 'to display, publish, proclaim.'"¹³

However, Arndt and Gingrich give as their definition "expose, make an example of" and suggest for this passage: "mock, expose."¹⁴ The last word is adopted by Phillips here, while the RSV has: "made a public example of them." A more neutral rendering, in line with Lightfoot's protest, would be "made a public display of them" (NASB).

In either case, the picture is made clear by the last clause of the verse.

This is brought out in the paraphrase: "He made a public spectacle of them and led them as captives in his triumphal procession" (NEB). It was the familiar scene of a conqueror returning to Rome and leading the captured kings and warriors in chains in his triumphal procession. This is what Christ did on the Cross.

³Abbott-Smith, *Lexicon*, p. 159.

⁴*Lexicon*, p. 668.

⁵*Light from the Ancient East*, pp. 333-34.

⁶*Epistle to the Colossians*, p. 187.

⁷Abbott-Smith, *op. cit.*, p. 437.

⁸Arndt and Gingrich, *Lexicon*, p. 846.

⁹*Op. cit.*, p. 188.

¹⁰VGT, p. 651.

¹¹Abbott-Smith, *op. cit.*, p. 46.

¹²Moulton and Milligan, VGT, p. 137.

¹³*Op. cit.*, p. 126.

¹⁴*Op. cit.*, p. 191.

¹⁵*Ibid.*

¹⁶*Op. cit.*, p. 171.

"Desiring to Unite with the Church . . ."

(Continued from page 1)

In the early days of our church, holiness people from many denominations united with us. Many times groups of people came our way. This is not happening today.

We must depend on the fruits of our own evangelism for our membership growth. It is not likely that many will join us from other groups. Our hope of growth rests in an aggressive outreach of visitation, personal and mass evangelism.

4. Most new members must be challenged by the program of the denomination.

While I dislike some of the connotations of the idea of "selling" people, there is a sense in which this must be done.

One pastor I knew had a unique method. He had a large loose-leaf book in which were listed all the organizations and activities of all the age-groups of his church. Accompanying each was a large picture of the group in action. As he visited the homes of prospective members he showed them the organizations and activities in which they and their family could participate.

New members need to be "sold" on the district of which they will be a part. They need to know the officers, the home missionary program, and all the wider relationships in which the local church cooperates.

Out beyond the district there is the zone college, with which new members should become familiar.

Naturally, they should know of the worldwide mission of the church, about her mission fields, her financial and spiritual obligations to a needy world.

Here is a job of "selling" in the highest and best sense. When it is done, people become enthusiastic in their support and cooperation. When we fail, we may add a statistic, but we have not produced a loyal member.

Before the pastor reads the ritual from the *Manual*, "Desiring to unite with the Church of the Nazarene . . .," there are many influences which have been in operation to bring a new member into the fellowship of the church.

What a thrilling day it can be for both pastor and congregation! May you enjoy that thrill—often!

Choose an author as you would a friend.—George Coulter.

Strength Through Waiting on God

By W. E. McCumber*

SCRIPTURE: Isa. 40:27-31 (RSV)

TEXT: *But they who wait for the Lord shall renew their strength, they shall mount up with wings like eagles, they shall run and not be weary, they shall walk and not faint (v. 31).*

Israel was pining away in captivity. Depletion of human resources had brought her to despair. When "even youths shall faint and be weary, and young men fall exhausted" (v. 30), when they utterly fail, what room is there for hope?

The prophet rebukes her discouragement and directs her to a source of hope of the renewal of strength. "But they who wait for the Lord shall renew their strength." Israel had forgotten that her God, in the plenitude of His wisdom and might, was adequate for every situation and need.

Are you ever like Israel was—faced with apparently hopeless problems and heavy burdens, at the end of your strength and wits, and wondering if even God cares about your plight? Then I bring you ancient news. You can be victor and not victim, overcomer and not overcome. The promise is also unto you—"They who wait for the Lord shall renew their strength."

I. The sufficiency of this strength: "They shall mount up . . . they shall run . . . they shall walk."

A. Here is adequate strength for escape: "They shall mount up with wings like eagles." God lets us escape some problems, soaring above the threats and storm of earth, where from the eagle's perspective the mountains become as molehills!

B. Here is adequate strength for endurance: "They shall run and not be

weary." Scripture likens the Christian life to a race, bristling with obstacles (Heb. 12:1-4), but promising a glorious prize (Phil. 3:13-14). We can have strength to run this race with discipline and patience, and so obtain the prize (1 Cor. 9:24).

C. Here is strength adequate for the everyday grind: "They shall walk and not faint." Most of life is less dramatic than soaring and running in emergencies. Most of it is plodding—slogging along through the deadening monotony of routine tasks. Perhaps this takes the greatest toll of spiritual casualties! Here we are promised all needed strength for dogged perseverance.

II. The source of this strength: "The Lord . . ."

A. He is the God of inexhaustible power: "He does not faint or grow weary" (v. 28). His ample might is shown here by (1) His eternity—"The Lord is the everlasting God"; (2) His creativity—"the Creator of the ends of the earth." The God who unchangeably exists and endlessly creates is surely a reservoir of inexhaustible power!

B. He is the God of communicable power: "He gives power to the faint" (v. 29). God channels His own power into the Christian's life, transcending the limited resources of human strength and wisdom (Acts 1:8). As Peter stood before the lame beggar, so God confronts every crippled, helpless soul, saying, "I have" . . . "I give" . . . "rise up."

III. The secret of this strength: "Wait upon the Lord . . ."

A. Waiting is passive. The Hebrew word suggests expectation, looking forward to

God's help. Dr. Dewitz says it describes those who "have their eyes focussed on the Lord." Waiting, then, involves an attitude of expectancy, obedience, and trust.

B. Waiting is also active. "No man can wait on God in a proper manner," said Albert Barnes, "who does not use the means which he has appointed for conveying to us his blessing." Waiting is not indolent passivity, but obedient activity. Waiting involves prayer, Bible study, churchgoing, and the sensible application of what means we already have to the needs we face. To such waiting the power of God is promised!

A strength adequate for every person, for every need, for every day—this is the tremendous pledge of the eternal God to our temporal lives. Here is the only true freedom, security, and peace we can have in this complex and changing world. But this is enough! In sickness and in health, for richer and for poorer, for better and for worse, this is enough! Let our response to this promise be, "Thou art the God of my salvation; for thee I wait all the day long" (Ps. 25:5, RSV).

Christ's Giving—Our Receiving

SCRIPTURE: Acts 1:1-5; 3:1-16 (RSV)

TEXT: *But Peter said, "I have no silver and gold, but I give you what I have; in the name of Jesus Christ of Nazareth, walk" (3:6).*

The "Acts of the Apostles" are really the acts of Jesus Christ by the Holy Spirit through the chosen apostles. The Gospels record what Christ "began to do and teach" until the Ascension (1:1-2). The Acts record what He continued to do and teach after the Ascension through Spirit-filled men. Therefore the lame beggar's healing was the act of Christ (3:12-16). Not just a preacher's hand raised him up (v. 7). Not just a preacher's voice said, "Walk" (v. 6). Peter speaks and acts "in the name of Jesus Christ"—i.e., as the duly authorized representative of the Lord. The rabbis said, "He who is sent is as the one who sends him." Jesus affirms the same idea: "He who hears you hears me" (Luke 10:16, RSV).

Let us think, then not of a lame beggar confronted by Simon Peter, but of this congregation confronted by Jesus Christ, who says to us, "I give you what I have."

I. The giving of Christ

What does He have to give you? The answer is found in the context and is threefold:

A. Health

Peter said, "Jesus has given the man this perfect health" (v. 16). Without making divine healing a hobby, and without endorsing the extravagant claims of many "faith-healers," we need to realize that Christ often wills to stand before the afflicted and diseased, saying, "I give you what I have—health." As the risen Son of God, He is beyond all weariness, illness, death. From His fullness of energy, therefore, He can supply our human need of strength.

B. Forgiveness

In 2:38, Peter urges the street crowd at Pentecost to repent and be baptized "in the name of Jesus Christ for the forgiveness of your sins." As in Mark 2:10, the physical healing demonstrated Christ's authority to forgive sins, so here Peter addresses the crowd who gathers about the healed beggar, saying, "Repent therefore, and turn again, that your sins may be blotted out" (v. 19). And he closes this message by insisting that God sends the risen Christ "to bless you in turning every one of you from your wickedness" (v. 26). Christ stands before guilt-laden, hell-bound persons here, saying, "I give you what I have—forgiveness!"

C. The Holy Spirit

Again, in his sermon at Pentecost, Peter said, "This Jesus God raised up . . . Being therefore exalted at the right hand of God, and having received from the Father the promise of the Holy Spirit, he has poured out this which you see and hear" (2:32-33). And to penitent and forgiven men he says, "You shall receive the gift of the Holy Spirit" (2:38). Jesus stands before all believers, knowing their need for cleansing and power, and says, "I give you what I have—the Holy Spirit!" By the testimony of Simon Peter this is a gift of inward cleansing (Acts 15:8-9). By the promise of Jesus this is a gift of power (Acts 1:8). "I give you what I have—the Holy Spirit in His sanctifying, energizing fullness!"

II. The receiving of men

How do we receive what Christ gives? How does His gracious provision become personal experience? Just as the beggar

*Pastor, First Church, Atlanta, Georgia.

received healing—"by faith in his name" (v. 16).

A. The attitude of faith

Faith involves expectation. The beggar "fixed his attention upon them, expecting to receive something" (v. 5). When Christ says, "Look unto me, and be ye saved," faith expects Him to keep His word of promise.

Faith also involves demonstration. When Peter said, "Walk," this beggar "stood and walked" (v. 8). To really believe is to act on God's Word—to act as a forgiven man, to act as a sanctified man—and not to wait and see how one feels.

B. The gratitude of faith

The healed beggar, "entered the temple with them . . . praising God" (v. 8). Faith expresses its gratitude by worship, by Christian fellowship, by continual thanksgiving to God for mercies received.

Jesus Christ stands now before you, by the presence of His Spirit, in the power of His gospel. He stretches out a saving hand to you. He speaks a saving word to you. Believe Him! Act upon His Word! You can leave this sanctuary with present victory over sin!

W. E. McCUMBER

The Whole Truth

SCRIPTURE: Mark 5:24-34 (RSV)

TEXT: The woman . . . fell down before him, and told him the whole truth (v. 33).

She "fell down before him, and told him the whole truth." Christ calls us to confession. Secret disciples are never strong disciples. If they keep their love for Him and trust in Him a secret, their discipleship will wither and die. For His glory, for their good, all who have touched Him should stand before Him, and stand forth in the crowd, to tell the whole truth of their encounter with Christ, of their deliverance by Christ.

I. The whole truth involves the confession of our helpless plight.

Here was a woman sick in body, distressed in mind, and contaminated according to the judgment of the law of her nation. For twelve years she had been

slowly, painfully bleeding to death. At the hands of many doctors she had endured painful and disappointing treatment, and she grew steadily worse. The fight to regain health had cost her all she could earn or borrow. Still the blood flowed, as life and hope ebbed slowly, excruciatingly away.

The Talmud records a number of "medical" prescriptions for such a case as hers. Reading them would be comical if you could dismiss from your minds the pathetic picture of the suffering, despairing victim. A sample therapy recommends placing the patient at a crossroads with a cup of wine in her hand, while someone slipped up behind her and scared her by shouting, "Arise from thy flux!" Another treatment: Dig seven ditches and burn vine cuttings in them. With a cup of wine in her hand, let the victim be led from ditch to ditch, sitting down over each while the doctor says, "Arise from thy flux!" Small wonder that this woman, after twelve years, was sick, broke, and discouraged!

This plague, slowly producing death, and rendering the victim "unclean" according to law, is a fitting symbol of man's sin and guilt, his virulent spiritual disease. And telling the whole truth involves the confession of a sinner's utter hopelessness to save himself or to be saved by others. "By grace are ye saved." Man has no righteousness whereby to merit the forgiveness and peace of God. His best friends may analyze, advise, and exhort him, but human wisdom is impotent for the cure of evil. "The world by wisdom knew not God." All our hope and help for deliverance from sin, uncleanness, and death is in the Lord Jesus Christ.

For this woman the whole truth began with a confession of her hopeless condition. This is also true of us. The whole truth is:

*I nothing have and nothing am;
My glory's in the bleeding Lamb!*

The whole truth is:

*Nothing in my hand I bring;
Simply to Thy cross I cling!*

Here is where the whole truth begins: "I know my transgressions, and my sin is ever before me. Purge me . . . fill me . . . cast me not away" (RSV).

II. The whole truth involves also the confession of His healing power.

Jesus knew that power had gone forth from Him. "Who touched me?" He challenged, knowing that disease could never be an immovable object in the face of that irresistible force.

Trembling and fearing the woman came and fell before Him. She told, simply and humbly, of touching the tassel of His robe and of being immediately healed of her loathsome disease.

The Christ who healed her then graciously adopted her. He who was called in prophecy "The everlasting Father" said, "Daughter, thy faith hath made thee whole; go in peace, and be whole of thy plague." This is the only time, so far as Scripture records, that He ever used the term "Daughter." And the woman He adopted was so insignificant that she isn't even named! Nobody became somebody by the grace of Him who loves everybody!

To tell the whole truth about Christ today demands the confession of His healing power. All miracles of healing are suspect with many in the churches. I heard a learned professor say, "The gospel miracles were wrought to attest the revelation of the new covenant. Since revelation is complete we are not to expect further miracles." The argument is unconvincing. A far stronger case may be presented for the possibility of continuing works of power and mercy. The love, the power, the sovereignty of Christ are undiminished. If Christ is really sovereign, truly free, who dares to say that He cannot or will not heal the sick today?

III. But more important still, telling the whole truth involves the confession of Christ's saving power.

If the woman's plague was a dramatic and horrible illustration of our sin, then her healing is a remarkable and glorious illustration of our salvation.

When Jesus said, "Your faith has made you well," He used the very same Greek word employed throughout the New Testament for the salvation from sin and death. The healing of the body is emblem and pledge of the healing of the spirit.

"Go in peace," said Jesus. One may have peace with God even when the body is ravaged by disease. But there is no peace, even for the strong and healthy, when the life is corrupted and condemned by sin. Christ very evidently both healed and saved this nameless woman. He is "the same yesterday, and to day, and for ever."

This woman was saved at great cost to Jesus Christ. "Power" went "forth from him." He became weak that she might become strong. That outgoing of power was a prelude to Calvary, where He took our sin and guilt upon himself, where He was

drained and spent to the point of death, that we might be healed and saved!

Again, this woman was saved by faith. We read of her, "She had heard the reports about Jesus." "Faith cometh by hearing, and hearing by the word of God."

Once again you have heard the Word of God. Once again you have heard about the love and power and redemption of Jesus Christ. Why don't you, this very night, yield to the challenge of Scripture, "Believe on the Lord Jesus Christ, and thou shalt be saved"? Whatever your sins, whatever your guilt, you could go from this church tonight hearing in your soul the marvelous words of Jesus, "Thy faith hath made thee whole; go in peace, and be whole of thy plague." You can join those happily confessing him as Saviour and Lord, telling the world the whole truth of His power to heal and save!

W. E. McCUMBER

Special Blessings of the Sanctified

SCRIPTURE: Heb. 9:1-10

INTRODUCTION: The Old Testament Tabernacle was a type of "better things to come."

I. THE FIRST TABERNACLE

A. The design

1. A court (150 x 75), a tent (68 x 45), and the Tabernacle (45 x 15)
2. Furnishings: Altar of sacrifice, laver for washing, table of shewbread, golden candlestick, altar of incense, a heavy veil, the ark of the covenant

B. The worship

1. A daily sacrifice, the offering of incense, trimming the lamps, and changing of the shewbread
2. The yearly sacrifice
 - a. The high priest offered a sacrifice for himself and one for the people on the Day of Atonement.
 - b. He put blood on the mercy seat, altar of incense, and cleansed the other furnishings.

II. THE BETTER THINGS

A. A better cleansing

1. Old Testament provided ceremonial cleansing.
2. New Testament provides cleansing of the conscience.
 - a. Frees from a guilty conscience.
 - b. Cleanses the center of moral discernment.
 - c. Creates an impulse to do right.

B. A better sense of God's presence

1. The holy of holies is open to all.
2. We can have a better law, leading of God, and provision as symbolized by the ark.

C. A better daily walk

1. A better prayer life (The blood cleansed the altar of incense, which is symbolic of prayer.)
2. A better communion (The blood cleansed the table of shewbread, which symbolized communion.)
3. A better light (The blood cleansed the golden candlestick, which symbolized spiritual light.)

CONCLUSION: The sanctified life is a life of blessing.

DOYLE WILLIAMS
Haysville, Kansas

"Our Gospel"

TEXT: I Thess. 1:1-10

INTRODUCTION: Acts 17:1-9 tells of establishment of Thessalonian church by Paul. Note in this revival:

1. Not all believed.
2. Believers were persecuted.
3. Persecution didn't stop Paul or the gospel. Paul was forced out of Thessalonica, and about a year later wrote a letter from Corinth. This was his first Epistle to any of the churches. In this first chapter he recalls "our gospel!" as he preached it unto them:

I. ITS ENTRANCE (How did it first come to Thessalonica?)

- A. The preachers, v. 1—"Paul, and Silvanus, and Timotheus"
- B. The power, v. 5—"also in power, and in the Holy Ghost"

C. The positiveness, v. 5—"and in much assurance"

D. The pattern, v. 5—"what manner of men we were among you for your sake"

II. ITS EFFECT (effects of gospel in Thessalonica)

A. Conviction, v. 5—"With great conviction" (Amp. NT)

B. Conversion, v. 9—"Ye turned to God from idols to serve the living and true God"

How did they serve Him? v. 3

1. Persuasion, v. 3—"your work of faith" (Adam Clarke—Faith that worketh)
2. Passion—"labour of love" (Amp. NT—"service motivated by love")
3. Patience—"patience of hope" (Amp. NT—"unwavering hope") These Thessalonian Christians fulfilling I Cor. 13:13, "Now abideth faith, hope, charity."

C. Contemplation, v. 10—Converted hearts are contemplating Christ's coming again. This looking of the Christian embodies:

1. A calmness, v. 10—"and to wait"
2. A certainty, v. 10—"whom he raised from the dead"
3. A character, v. 10—"his Son"
4. A consolation, v. 10—"which delivered us from the wrath to come."

III. ITS EXTENSION (result of gospel in Thessalonica)

A. Reception, v. 6—"having received the word"

1. In spite of much persecution—"much affliction"
2. Inspired by Holy Ghost—"with joy"

B. Reproducing, v. 7—"So that ye were ensamples to all that believe" (Adam Clarke's Preface to I Thessalonians—"Christianity has never been extinct in Thessalonica since the year 51 or 52, in which it was planted there by the Apostle Paul. It contains at present 30 churches belonging to the Greek Christians...")

C. Resounding, v. 8—"From you sounded out the word of the Lord" (like a sounding board, or great band shell)

The Nazarene Preacher

Thessalonica was a seaport town and hence a place of much trade. These Christians walked so conscientiously before God and man that the "Good News" sounded forth to various parts of Greece.

God grant that our church may be a resounding church.

JAMES BRILLHART
Springport, Indiana

MY PROBLEM

PROBLEM: I have a fine Bible class teacher who is well-liked and has built a good attendance, but recently has been teaching eternal security. His background is non-Wesleyan. What shall I do?

A DISTRICT SUPERINTENDENT WRITES:

I do not suggest that the answer is easy or automatic, but here are some factors that are important in solving it:

1. While the pastor has the legal authority in paragraphs 143 and 145 of the Manual, he must approach it in the frame of mind of doing the most good to the entire church without causing a major upheaval. Even good, loyal Nazarenes do not like to see a "mixed-up brother" dealt with harshly.

2. I would postpone an immediate confrontation with the teacher so as not to force him into a position of defense, before the Holy Spirit and sound holiness teaching have an opportunity in his heart and mind.

3. I would shape my preaching ministry, and particularly my prayer meeting talks, in this direction, so as to hold forth the church's proper position. Perhaps a series in prayer meeting on the church—the first one or two on regeneration and the new birth; then lessons on holiness, Nazarene doctrine of sin, its nature, its cure, the nurture and growth in grace that we believe—could logically follow. Every pastor ought to

do this anyway because our people are exposed to false doctrines in union meetings, by radio preachers, etc. This should be done naturally and adroitly.

4. I would make available and cause to be circulated among all of my adult teachers, beginning with the brother in question, some of the following books: *Conflicting Concepts of Holiness and Beliefs That Matter Most* by Dr. W. T. Purkiser, and *The Terminology of Holiness*, by Dr. J. B. Chapman. If this is done with a burden of prayer and with intelligence, a legitimate tension will be created, and with the help of the Holy Spirit, the teacher may take the initial step and say, "I have not been brought up this way and I would like more light on this subject."

At all costs, the clear teaching of the church must be preserved, but it must be preserved in such a manner that the body of Christ will not be divided, but will be edified. It presents a great challenge to the pastor on personal preparation of his preaching and teaching ministry. Let him "dig through" to the scriptural reasons of his own beliefs; then let him present them from a burdened heart with a series of messages saturated in prayer.

This is one reason why we ought to know a person well before he is rushed into a responsible teaching position. The fact that he has a pleasant personality and seems well-versed in the Bible is not sufficient. He ought to be with us awhile that we may become acquainted with his terminologies and his doctrines before a strategic class is placed in his hands.

I faced this very thing once with a very popular and educated, conniving teacher who wanted to carve out a place of leadership in my church regardless of our doctrine, and it cost me much time, some tears, and a lot of prayer.

A PREACHER FROM MISSOURI SAYS:

I would follow a course like this in coping with the problem:

Without personal reference take "counteracting" measures in my preaching program, so that the full aspects of

these doctrines will be understood by all my people.

If the problem persists, I would try to arrange weekly sessions with all adult teachers to discuss lesson plans for the following Sunday. Out of these discussions the group consensus can bring added persuasion to the teacher who may be somewhat "out of line" in his doctrinal approaches.

If these general approaches did not bring improvement, I would personally discuss the problem with the teacher and offer what assistance and counsel possible along with suitable books of our persuasion.

As a final recourse, if improvement and cooperation are not noted, I would withhold approval for reappointment at the next time for teacher assignments. This withholding would be cushioned if possible with some other assignment where the doctrinal differences would not make an issue in the service this man might give the church.

PROBLEM: Should a pastor ever allow himself to be saddled with the job of church janitor?

Editor's note: Obviously this is not a problem for our larger churches, but the problem is very common among small churches.

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



IDEAS THAT WORK

A Six-Week Revival Crash Program

Date: September 1 through October 11

PURPOSE: To major on the four Sunday evening services of September and as a preparation period for the coming revival.

I. PASTOR AND CHURCH OFFICE

1. Six paid ads in the *Ashland Daily Independent*, each of the six

Saturdays, size three inches by four columns.

2. Six weeks daily broadcast over WCMI, fifteen minutes each, six per week—Monday through Saturday (8:45 a.m.).

3. One piece of metered mail to each of our Sunday school enrollees each week of the six weeks—September 2—October 7.

II. FAMILY FAITHFULNESS OUTREACH

1. Certain families will pledge themselves to do all in their power to bring at least one family, outside the church, with them to the evening services each of the four Sunday evenings of September.

2. "Old Faithfuls" evening. In which every church member will try to be in each of the evening services each of the four Sunday evenings of September.

3. Each Sunday school teacher will pledge to be at the church each of the five Wednesday nights of September for teachers' meetings.

III. SPIRITUAL

1. Four one-half nights of prayer in September—each Saturday night from six until midnight.

2. Four fasting periods—in which certain members will pledge to fast "with a purpose" on the four Fridays of the month.

IV. FINANCES

Having determined the total cost of all the items in Section I, we will publicly pledge to contribute the money needed, this pledging to be done on Sunday, August 30.

This September period will thus become an intensive period and program of preparations for the annual fall revival, which will be October 2-11.

The radio program for the six weeks will carry on through the revival, and during the revival will feature Paul McNutt "live." During September we will try to use one of his recordings as much as possible each day.

The preaching on the radio for the

The Nazarene Preacher.

six weeks will be a Bible-teaching ministry by the pastor, with strong plugs for the Sunday evening services.

LAWRENCE B. HICKS
First Church, Ashland, Ky.

This is what is meant by careful preparation!—EDITOR.

BULLETIN EXCHANGE

NO RESPONSIBILITY

Oh, I want to be a member
With my name upon the roll,
And I want to be a Christian,
For I want to save my soul.
But don't give me any office,
Or responsibility—
I've too many jobs already
And I'm busy as can be.
I'll be present Sunday mornings,
And I'll come to Sunday school;
Don't expect me though, Brother,
If it's rainy, hot, or cool.

And excuse me for not attending
Sunday evening, Wednesday night,
Or revivals and conventions,
For my schedule is just too tight.
I shall make my contribution,
Giving all I can afford;
But don't ask me to give a tithe,
And don't put me on the board.
Yes, I want to go to heaven,
And the Lord I want to see!
But don't give me any office,
Or responsibility.

Informer, Indio, Calif.
DON REDMOND

Pastor Asks for a Raise

Let me hasten to say that this is not a request for money. I am not asking for a raise in salary, but a raise in the devotion and dedication of the members and friends of the Wooster Church of the Nazarene.

September, 1967

1. We need a raise in Christian standards and ideals. If we are to be the "salt of the earth," then we must be true to our standards and high ideals. When the world is at its worst, the Church should be at its best.

2. We need a raise in membership participation of our church program. It is not more program we need—what we need is full participation in the programs already planned.

3. We need a raise in the giving level of the church. We rejoice and give God all the glory for the marvelous way in which He has blessed us financially. But there are still those who "rob" God every week in tithes and offerings.

4. We need a raise in our personal concern for others. There are some who are burdened for "the world," but who are not concerned for their next-door neighbor or the man who works by their side. How long has it been since you witnessed for Christ, or invited someone to church? How long has it been since you won a soul to Jesus Christ—or tried to?

God, as well as your pastor, IS ASKING FOR A BIG RAISE AMONG HIS PEOPLE!

Wooster, Ohio
R. DALE FRUEHLING

The Christian Church belongs to God and not to man; the Church cannot become a tool of any social order.—Samuel Moffet.

Take the "miser" out of "miserable," and all that remains is "able."

Heaven is deaf only when man's soul is dumb.

TRUTH IN POETRY

Not what you own,
But what you give;
Not what you learn,
But how you live;
Not how you talk,
But what you do,
Make up the person
Known as you.

Santa Paula, Calif.
BERNARD P. HERTEL

AN OPTIMIST'S PRAYER

If I have made some face to smile
Once darkened by a frown,
If I have helped to lift the load
From one with grief bowed down,
If I have brought a gleam of faith
To one whose hope was gone,
If I have changed the wayward path
Of steps to right from wrong,
I'll thank the Lord and be content
At nighttime's close of day.
I'll ask again for strength to help
Another on his way.

—Ben F. Spies

West Side, Decatur, Ill.
O. GERALD GREEN

Christ will never do more through you
than He has been permitted to do in you.

* * * * *

Prayer is something more than asking
God to run errands for us.

* * * * *

Enthusiasm is a good engine, but it needs
intelligence for a driver.

* * * * *

Never let a difficulty stop you. It may
be only sand on your track to prevent your
skidding.

Hobart, Indiana
R. GOUTHIE JONES

He Could Have Been Great

By Chester Pike*

H E HAD POISE in the pulpit and commanded the attention of people. He preached with power and authority. Outside the pulpit, people "took to him." He was pleasant and persuasive. He was a fair organizer and administrator, and a genius in raising and handling church finances.

Too bad about his weakness! He could have been great instead of average or mediocre. He could have preached to hundreds instead of just scores. God might have used him in large fields of service. He could have been looked on with great respect and admiration by his fellow ministers. But his weakness made the difference.

He no doubt had more than one weakness, but the others were of the type that people tend to look over and forget. But this one was in the crucial category—the kind that people don't easily look over and forget.

He couldn't handle his opposition in the congregation. Any amount of it greatly disturbed him. He would "strike back" at them in the board meetings and preach at them from the pulpit.

Things really moved for a while when he went to a new field, but he never stayed at any church long enough to accomplish much. I am sure God did the best He could with him. He won some souls and helped some people on their way to heaven. But he could have been outstanding—had it not been for this one weakness.

*Pastor, Glasgow, Kentucky.

HERE AND THERE AMONG BOOKS

Highway Robbery

By Sam Crowther and Irwin Winehouse
(New York: Stein and Day Publishers,
1966, 189 pp., cloth, \$4.95.)

The major expense of the American minister, regardless of the size of church or the amount of salary, is his automobile. For the first time in print we have a guide for protection of this investment. The advertisers of this book are correct when they say this is a "true story of how American motorists are swindled out of more than seven billion dollars every year." Jimmy Breslin, of the *New York Herald Tribune*, goes so far as to say, "Every motorist in America should read what's between the covers of this book. It's dynamite!"

This book shows that if you own a new or used car, or rent a car, your pocket is being picked. Here, documented fully for the first time, is a revelation of all the different kinds of swindles that can cost you money—to say nothing of annoyance and financial heartbreak. The book deals with such things as:

1. How the "time payment" rackets work; why car dealers don't want to sell for cash because they get kickbacks from financial institutions which lend you money to buy a car.
2. How to shop for credit and save as much as half.
3. The new and used-car dealers' tricks to swindle suckers.
4. The eight ways you can save on auto insurance rates if you know how.
5. How car-repair gyps flourish under the umbrella of the law; the different ways mechanics will try to swindle you and how to protect yourself.
6. Where the speed traps are and how crooked justices of the peace and policemen operate.
7. How the new tires you buy can turn your car into a coffin.

September, 1967

8. Why you take a risk when you park in an indoor public garage, and a sure-fire technique for protecting yourself.

9. How fake accidents are staged and innocent motorists victimized.

10. How most insured repair work involves frauds for which you pay the bill, whether you know it or not.

11. How the cards are stacked (pardon the expression) against out-of-state motorists in many areas, and what you can do about it.

These are many of the areas covered in this most startling book. I would without hesitation recommend this book to every Nazarene minister. I am giving copies to my friends and ministerial associates. The price may seem high for 189 pages, but it is worth more than its weight in gold, gold that you will save the rest of your driving life after having read it.

W. BEECHER KUYKENDALL

Pattern for Maturity

By J. Dwight Pentecost (Chicago: Moody Press, 1966, 288 pp., cloth, \$3.95.)

The author is pastor of the Grace Bible Church of Dallas, Texas, and chairman of the department of Bible exposition at Dallas Theological Seminary. He has spoken at Keswick conventions in the United States and Canada.

The subtitle is "Conduct and Conflict in the Christian Life." There is a heavy emphasis on the theory that the conflict between the carnal mind and the mind of Christ is an inescapable one in every believer's experience. For instance, the author declares: "The child of God is in constant conflict" (p. 79). Still more emphatically he writes: "You, therefore, as a child of God, are facing constant, ceaseless, unrelenting warfare in the areas of mind, heart, and will every moment that you live" (ibid.). After commenting that it would be "wonderful . . . if when we

reached a certain state of maturity or sanctification this old capacity would become eradicated," Dr. Pentecost asserts: "But the Word of God says that until the time of our translation into His presence and our glorification we will continue with both the old capacity and the new capacity. Consequently we face a lifelong conflict" (p. 81).

There is much good advice in this volume as to how to live a mature Christian life. But it is obvious that it is not written from the standpoint of the Wesleyan interpretation of the New Testament.

RALPH EARLE

Francis Asbury

By L. C. Rudolph (Nashville: Abingdon Press, 1966. 240 pp., cloth, \$5.00.)

Good biographies of Bishop Asbury are scarce. Yet it is claimed that at the time of his death in 1816 he was perhaps the best known man in America. For forty-five years he had ridden horseback constantly over the colonies and early states.

Toward the end of his life he put increasing emphasis on the preaching of holiness. On February 21, 1782, he wrote in his *Journal*: "Sanctification is the doctrine which is most wanted to be preached among the people here." Under the date of January 7, 1814, he wrote: "I am divinely impressed with a charge to preach sanctification in every sermon." On March 2, almost exactly two years before he died, he recorded: "We were careful to pray with the families where we stopped, exhorting all professors to holiness" (p. 159).

Always Francis Asbury was an evangelist. He commonly preached early in the morning, rode from twenty to fifty miles on horseback, and preached to a large crowd at night. He did in America what John Wesley did in Great Britain.

He was born in 1745, when John Wesley was forty-two years old. While still in his teens he began to preach. At twenty-one he received his first appointment as a traveling Methodist preacher. Five years later he volunteered to come to America. Within three weeks he was on his way, landing in Philadelphia on October 27, 1771. He had spent fifty-three nights on board the sailing ship, with only a blanket between him and the bare planks.

But it was in America that Asbury found his real calling. So zealous and effective was he that John Wesley appointed him as

superintendent, with Coke, of the Methodist church in the newly independent United States. Coke was an Oxford-trained lawyer who did not fit into the rugged American way of life. So Asbury carried on alone as bishop until the very day of his death.

No one can read this book without feeling challenged to a greater life of devotion and sacrificial service.

RALPH EARLE

The Mind of Japan

By Takaaki Aikawa and Lynn Leavenworth (Valley Forge, Pa.: Judson Press, 1967. 159 pp., cloth, \$4.95.)

Of these two authors, the first is president of a Christian university in Japan and the second is assistant executive director of the Division of Higher Education of the American Baptists. He has been visiting professor at Dr. Aikawa's university. The larger part of the book was written by the Japanese coauthor.

The purpose of this volume is to give Westerners a better understanding of the Japanese way of thinking. Much of misunderstanding between the peoples of the United States and Japan has been due to American ignorance of the Japanese language and culture.

The chapter on "Japanese Ways of Thinking" is particularly valuable. This will be an eye-opener to most Americans.

In successive chapters there is a careful discussion of Christianity's encounter with indigenous beliefs—some of which seem very strange to us—with nationalism, in education, through literature, and with leftist theology. The wide gap between Eastern and Western culture is clearly brought to view. A brief sketch of Japan's history and religions add to the value of the book.

It is pointed out that too often American missionaries have made little or no effort to understand the Japanese mind. The result is that there have been too many superficial conversions, which did not involve a radical change of heart or mind.

A typical problem is that a Japanese cannot say, "No," without losing face. So he will seek some means of avoiding a direct reply to some questions.

This book should be required reading for any Christians visiting Japan and especially for missionaries going there to labor. It is written from a Japanese, Christian point of view.

RALPH EARLE

The Nazarene Preacher

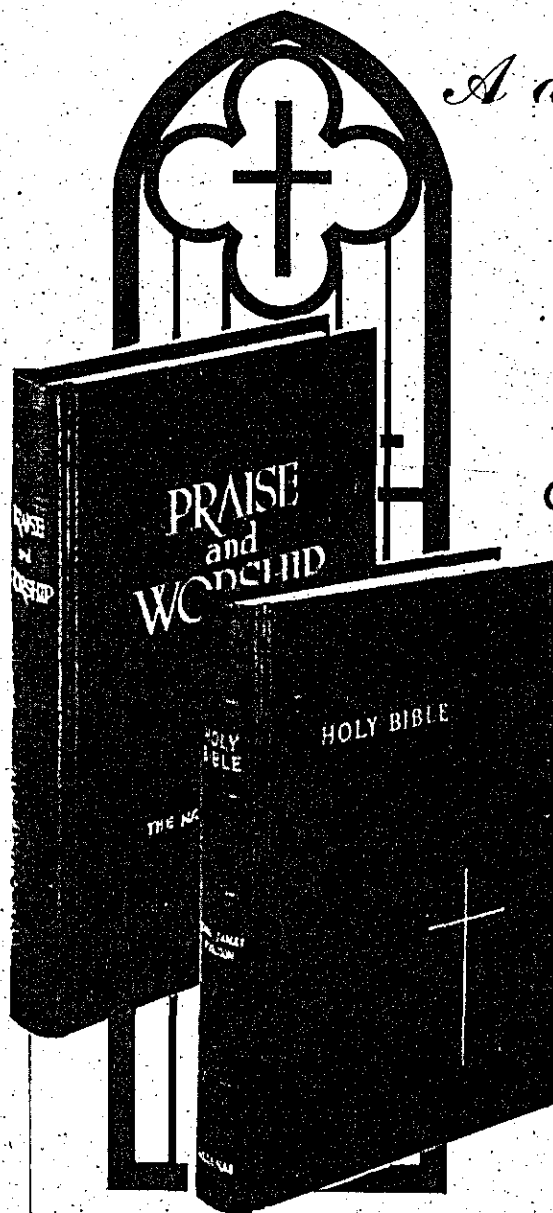


AMONG OURSELVES

After thirty-nine years in the pastorate, Milo Arnold is resigning to teach practices in the Bible college. He can teach the rest of us a few things, too. When he first met the board of his present church (Richland, Washington) five years ago, he shocked them by saying: "Now I'm assuming you have called me to live among you because you want your children to associate with me." When they had caught their breath, he proceeded to explain: "Twenty years from now that will be the important thing you will remember about my ministry. My sermons will all be forgotten. You won't recall any special administrative skill. But you will know very well whether your children are in the Church, loving the Lord, because I was their pastor." This is a true perspective. But how is such influence to be achieved? Some have mistakenly supposed that it was by trying to be a "sport" or a "wiseacre" or possibly by excessive permissiveness. Such misguided attempts not only sell the ministry short but defeat their purpose. Milo Arnold has shown a better way. There has been an infectious friendliness without loss of ministerial dignity. There has been a personal interest in every child and every teen-ager, so obviously sincere that it hasn't had to be supported by loud affirmations of genuineness. But friendliness by itself is never enough. Friendliness must be textured by character. Even children expect a minister to be a man of God. Still more discerning are youth who gradually come to sense the presence or absence of that almost indefinable quality called integrity. When a man not only counsels praying but *prays*; when he lives as clean as he advises; when he is as fair and honest with others as he demands others to be with him—indeed, much more so; when his practice matches his preaching; when he fights his own spiritual battles as victoriously as he tries to help others fight theirs; when he steadfastly resists moral temptation in its subtle forms, and refuses to be petty and mean in personal relations, and rises in Christian nobility and serenity over mistreatment—*make no mistake about it*—none of this will be lost on watchful teen-agers. They will know very well the real quality of their pastor's spirit. And his spiritual depth and Christlikeness will be a sermon they will still be hearing, gladly, twenty years after he has left. We salute Milo Arnold, who has been achieving lasting influence by the eloquent sermon of his life, in large churches and small, for almost four decades.

Until next month,

BT



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OCTOBER, 1967

THE MINISTER—A MAN!

General Superintendent Lewis

FIVE-TALENT MEN WITH A TEN-TALENT PROGRAM

The Editor

INSTRUCTIONS TO A DISTRICT SUPERINTENDENT

Robert I. Goslaw

THE PASTOR AND HOSPITAL VISITATION

David E. Sparks

THE MINISTRY OF OPTIMISM

George Eplin

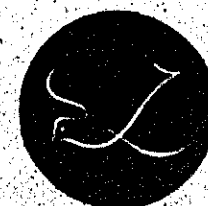
A PLEA FOR DAY SCHOOLS

Harry A. Rich

GOD AND THE CHRISTIAN'S HEART

—a holiness sermon outline

W. E. McCumber



RICHARD S. TAYLOR
Editor

Contributing Editors

Hardy C. Powers
G. B. Williamson
Samuel Young
Hugh C. Benner
V. H. Lewis
George Coulter
General Superintendents
Church of the Nazarene

OCTOBER, 1967

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The Minister—a Man!

By General Superintendent Lewis

I HEARD AN educator speak to ministers the other day. He said, "If a minister develops good study habits and keeps them through the years, he will extend his ministry six or seven years and maybe even longer."

This statement brings us right to a central truth about the minister and his ministry. It is: What a man's ministry is depends to a great degree upon the man.

We all believe in the divine call, the Holy Spirit's anointing, God's power, grace, and invaluable assistance in the ministry. The Bible records the times when God made a man mighty for a special assignment. But even in those cases God used a man. And when you read about them again you realize they were men of strength and ability. And in fulfilling their assignments those men did some noble and courageous things.

Without doubt then we do not belittle the divine supplement when we admit that *the man* plays a large part in determining his ministry.

Just think of it. A man can add a significant number of years to his ministry provided he begins *now*. More years, more fruitful years—more souls reached for God, more time to serve the Master! Is it worth it? By all means, yes!

But another incentive enters into this appealing truth. It is the improved quality of the *now* ministry as we apply ourselves to the present challenge. A stronger ministry *now* and a continuing ministry then!

There is one very important word that educator used. We must not overlook it. It is "habits." Also the companion word "study" was used in a large sense. He was using it as meaning a man's persistence in applying himself to the study of his books, sermons, church, and challenge. He was not speaking of a temporary spurt, but the continued application of his mental faculties and talents until the habit of so doing is developed.

This is indeed the secret—a steady, full, intense giving of ourselves to the fulfillment of God's call. This is consecration in action. This is our promise to God being fulfilled in action—not always dramatic action—but very essential.

In fact, a minister is not in a good position to preach full consecration and total commitment to others when he is not giving him-

(Continued on page 16)

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

Dr. Wiley and Brother X

Some of us have been around long enough to remember hearing Dr. H. Orton Wiley tell of his spiritual crisis at Nampa, Idaho, while president of Northwest Nazarene College. For months he had felt himself harried and worn by a thousand cares and seemingly insurmountable problems. Bills were piling up, money was lacking, there was little coal in the bins, and the weather was threatening. But in this welter of troubles and frustration on every hand, he became sharply aware of the leanness of his own soul. He made up his mind that he was going to get blessed—and stay blessed—“whether school kept or not.” He began to give himself plenty of time to immerse his soul in the love of God, as he meditated and prayed with an open Bible. Remarkably (yet not really surprisingly) things began to improve for the school. But the greatest victory was within. He never again allowed his spiritual life to be worn thin by the wear and tear of life's problems.

He learned what every preacher needs to learn: that the real key to being a blessing is to be blessed. Tense men, whose tires are worn but whose Bibles are neglected, whose shoes are polished but who have no shine on their faces, whose schedules are full but whose souls are empty—such men get in their own way. As has been wisely spoken: “Overflowing, not overstraining, is the secret of blessing.” And Jesus said that a good man would be able to bring out of his storehouse things both new and old. But if preachers are stale, there is nothing fresh, and even the old things are without nourishment, and the people become as badly starved as their pastor.

Similar to the experience of the great theologian was the turning point of a friend, of lesser ability but equally victorious. At an annual pastors' retreat (no laymen) he brokenly confessed his spiritual defeat. All knew that he had spent two hard years in a difficult home mission, big-city situation, with a sick wife and mounting bills. There had been some sticky problems, common to a metropolitan area with many churches, and some unfortunate reverses. Gradually the whole impossible situation caved in his normally sanguine spirit, and he became caustic and bitter. He was a very large man physically. It was a moving sight for him to blubber his honest confession, then fall on his knees and ask his superintendent and his brethren to pray for him.

Twelve months later he was again at the retreat, but with a different story to tell. The previous year he had gone home with a resolution which he kept. One day a week he spent in prayer and fasting, alone in his church study. And God poured in the oil and the wine and the honey, and all necessary ingredients to make his soul as flourishing as his healthy frame.

Thereafter his brave and happy spirit never faltered. He didn't succeed in setting the world on fire, but neither did the world put his out.

No man is a success in God's work who is not a spiritual blessing. But no man will be a spiritual blessing who is not himself blessed.

Five-Talent Men with a Ten-Talent Program

Probably never in history has a denomination been so tightly wound up organizationally, or so finely geared for production, as the Church of the Nazarene. Our calendars, at all levels of the church, are crammed with campaigns and activities. Our memos are even now spilling over into the margins.

We may as well admit that the full implementation of the total program at general, district, and local level calls for ten-talent men. Thank God for the few ten-talent men we have. Let us pity the brave men who tried to be ten-talent men and broke their hearts and their nerves in the attempt. Since most of us are five-talent men—or less—we must face the fact that our success in assimilating and working the whole program may be less than ideal, and probably much less than Brother Versatility.

But let us make sure that our lesser showing is imposed on us by limited ability rather than by a bad spirit. A bad spirit in the end will spoil even what we do get done. When a man sees that telltale gap between expectation and accomplishment, he is in very grave danger of resorting to the time-honored defense mechanism of blaming somebody else. Too much is expected! The ten-talent program should be cut back to five, so as to fit my abilities.

No, we need the full, all-out program, for the times demand it. We will not be challenged by a little program that we can all handle nicely. There needs to be some margin between our ability and the job, or where would be the need for God?

But our attitude must be both realistic and optimistic. In holy optimism let us thank God for the ambitious program, and cheerfully step into line and march as fast as our short legs will carry us. But let us face our limitations realistically and philosophically. Let us do the best we can, and commit to God what we cannot do. If we are compelled to come short somewhere, let it not be in cheerfulness or willingness. Let us respect both ourselves and our denominational program. Let us not dissipate our energies in griping just because the program may at times prove too much for us. And while not belittling or downgrading ourselves, let us honestly rejoice in the accomplishments of the ten-talent neighbor who does seem to be able to negotiate the full program and still survive.

We cannot do God's work using the world's methods.

—George Coulter

Instructions to a District Superintendent

By Robert I. Goslaw*

THIS PASTORAL Epistle was written by the Apostle Paul to his "son after the common faith," Titus, the bishop of the churches on the island of Crete. The content of the book provides Paul's instructions to this leader of a designated group of churches.

As a different approach, let us look at this book through the administrative perspective of the Church of the Nazarene. Paul, a general superintendent, was writing to instruct his co-laborer, Titus, the district superintendent of the Crete District, on the functional and preaching responsibilities of his position in the church. In this view, the Book of Titus, could be called "Instructions to a District Superintendent," or more directly, "How to Be a District Superintendent." I have not yet found the biblical book which will show "how to get to be a district superintendent"! Maybe that will open later for those who aspire to such a burdensome position.

Although the minister usually approaches the Bible as a Source of truth for his flock, I find it most invigorating to open the Word and find truth, insight, comfort, and guidance for the work *whereunto we are called*. The Bible is a Reservoir of instructions to the ministry. It is for us, the ministers of Christ, and even more directly for "district superintendents"! It is in this perspective that we develop this study of the Book of Titus.

Titus was Paul's "own son after the common faith." Notice the very close fellowship between these church leaders. This is as it must be! The church

is people! The effectiveness of people is multiplied by organized activity. The church organizational machinery runs best when it is lubricated by a congenial atmosphere between her leaders. Otherwise she is headed for a breakdown—due to the "heat" generated by "friction." Friction will lead to a "burning out of the bearings" that carry the heavy load. Those who bear the weight of denominational responsibility must share a common purpose, love, and respect which put the "good of the church" above personal preferences, issues, and ambitions.

However, administrative leaders must ever guard against the human tendency to "appoint their friends" or "those who happen to please them." There is some evidence that Titus was Paul's convert and companion on many a battlefield for the Lord. Yet Paul could not "appoint" over the churches of Crete on the basis of his "personal friendship." Some have felt this has been done in the church, but sound administrative leadership operates on a higher level. It should be obvious that leaders cannot appoint or recommend a person they do not know. All leaders must choose their "helpers" or "pastors" from the field of their contacts. Sometimes it is through their personal knowledge and acquaintanceship and sometimes it is through the recommendation of associates in whom they have confidence and trust.

In this relationship, administrators are faced with these two facts:

(1) *It is a responsibility of the superintendent to seek and cultivate a wide range of contacts among pastors, licensed ministers, local preachers, and*

ministerial students. He should be keenly interested in all youth and men in the local churches who are recognizing a call to preach. By his personal interest and counsel he can be the "agent of the Lord" to guide and assist them to achieve their calling. The success of his administration is inevitably tied to his ability to secure and develop men.

(2) *It is the responsibility of all "men of God" to communicate with the superintendent regarding their "availability" and/or to seek his counsel on the many facets of the ministry.* They will find him receptive to their contact and desirous of working with the Lord in the development of their ministry.

Men are the building blocks of which the church is constructed. God and the church cannot do without them. The superintendent is in the unique position of arranging them so that all will function to the best of their abilities. This brings us to the first of these three major purposes of this book:

The Function of the Superintendent

(verses 5, 13-16)

1. To Administer the District

"I left you there . . . so that you could do whatever was needed to make each of its churches strong" (1:5, *Living Letters*).

As long as the church is constituted of human beings, no matter how spiritual they may be, there will always be things that could be improved or should be better. This need not necessarily reflect on the past; it is a fact of life all but the administrative blind see.

If the leader sees things that are wrong, or not as they should be, and closes his eyes to them for fear of people or Satan, he is neglecting his duty in criminal proportions. Leadership involves action. The leader must know where the church should go and how to steer her toward the fulfillment of God's appointed mission. The critical phase of this situation is found in the spirit and methods used by the leader. His spirit or motive must be transparently Kingdom-related and not

self-related. The spirit should be one of deep love for God and the people of His Church. It must be considerate of human needs and personal relationships. The fruit of the Spirit should be visible—love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, and self-control. Such graces produce strength of character, firmness of purpose, and zeal for the Kingdom. They never result in weakness of purpose, tolerance of evil, or fear of action. Their presence will make the leader sensitive to the needs of the weak, and resolute for the right in the face of error or the influence of certain misguided or misinformed persons, as taught in verses 13-16.

He is a dangerous leader if his spirit or motive smells of cunning purposes or fearful indecision. However, a word of caution might be in order. Before you "judge" your leader's motives, be sure you have all the "facts," and an "honest interpretation" of his motives and actions. Very often we get our so-called "facts" from a very biased source which has unknowingly or willfully colored or interpreted them. Men of Christian character guard against this human failing carefully and look for the best in a leader instead of weaknesses. The golden rule is applicable.

The superintendent is the chosen leader of the district. He is obligated by God and the Church of the Nazarene to administer the churches on the district as directed in the church Manual—Section V, paragraph 192, pages 109-11.

"The duties of a district superintendent shall be:

"1. To organize, recognize, and supervise local churches within the bounds of his assembly district, subject to the approval of the general superintendent having jurisdiction.

"2. To visit the local churches in his assembly district at least once a year, insofar as is possible, and meet with the church board, at which time he shall preside and consult with reference to spiritual, financial, and pastoral matters, giving such helpful advice and assistance as he may deem proper.

"3. To have special supervision of all

*District superintendent, Pittsburgh District.

the missions of the Church of the Nazarene within the bounds of his assembly district."

The Church of the Nazarene places the district superintendent in a position on the district comparable to that of the pastor in the local church. However, the formidability of the superintendent's task is increased due to the lack of close proximity to his pastors and people. To cope with this factor he should continually execute plans which shall establish, strengthen, and lengthen the lines of communication on the district.

While this is a very complex and arduous job, it is made easier when the pastors and people understand the work of the superintendent. Such a responsibility is worthy of the prayers, consideration, support, and helpfulness of all the pastors and people. Perhaps this verse states it aptly:

"Dear brothers, honor the officers of your church who work hard among you and warn you against all that is wrong."

"Think highly of them and give them your wholehearted love because of their work. And remember, 'no quarreling' among yourselves" (1 Thess. 5:12-13, *Living Letters*).

2. To Arrange for Pastors

"I gave you instructions to appoint elders in every city" (1:5, Phillips). In these beginning days of the Church, it was a necessity for the superintendent to "appoint pastors" in every city. The episcopal form of church government has continued a form of this practice. However, in our representative government (a blending of the episcopal and congregational), the superintendent is responsible to appoint pastors in home mission churches. He can also appoint the pastor in "young" or "weak" churches. However, when the young or small church grows to a self-supporting position, the superintendent "recommends" and "approves" the pastor which the church membership calls by a vote. The superintendent is responsible to "approve" the vote to renew the call of the pastor. He must approve the "recommendation of the church board" to extend the call for

*Only the first three are quoted.

two, three, or four years, which shall be voted on by the church membership.

The superintendent's responsibility includes the recruiting of those called to preach and encouraging them to prepare for the ministry by attending college, seminary, or pursuing the course of study at home. He should ever be on the lookout for men. When there is a shortage of pastors, he has no defense in bemoaning this situation. Who else in the church is more closely related to the total pastoral supply problem? It is his function to inspire, recruit, enlist, train, and place men. He should be "leading the battle" to present the high calling into the ministry to our pastors and laity. As he feels the romance of this divine calling and communicates it to others, an atmosphere will be developed that will help our young people to hear and answer God's call. The fascination of fortune and fame will be overcome by the love for God and desire to please Him. It may be that the superintendent should tackle this problem with more ingenuity and creativeness.

The superintendent is God's representative to stand by the pastor during the testing, trying, discouraging days of the ministry. He must not only have "good religion" but sound mental health and an outlook which includes the total church. Thus he can be an example or inspiration to the worried, troubled, or confused minister. One of the great satisfactions of the superintendency is to be able to help a sincere man come through his troubled waters.

The superintendent has four primary responsibilities toward those called of God:

- (1) Find them.
- (2) Train them.
- (3) Use them.
- (4) Stand by them.

Much of his effectiveness in developing a strong district will be determined by his ability to "see potential" and "place a man into opportunities" which will develop and utilize his capabilities. Thus the minister and the district will grow and develop unto the glory of God.

3. To Use Qualified Pastors (1:6-9)

"The men you choose must be well thought of for their good lives; they must have only one wife and their children must love the Lord and not have a reputation for being wild or disobedient to their parents."

"These pastors must be men of blameless lives because they are God's ministers. They must not be proud, not impatient; they must not be drunkards or fighters or greedy for money."

"They must enjoy having guests in their homes and must love all that is good. They must be sensible men, and fair. They must be clean-minded and level-headed."

"Their belief in the truth which they have been taught must be strong and steadfast, so that they will be able to teach it to others and show those who disagree with them where they are wrong" (1:6-9, *Living Letters*).

Isn't it enough that a man says he feels a call to preach? No! The true call of God is more than a feeling; it is a conviction that involves a responsibility to prepare and develop the mind and skills for the ministry. Preparation is a matter of discipline! It is not mental acumen or gifted talents that prepare a man; rather it is the dedication to improve his abilities, and become a "workman that needeth not to be ashamed." If a man does not possess the self-control necessary to discipline his time and talent to prepare for God's call, how can he lead the local church? Becoming a pastor does not change the basic character traits of a man. There is no magic in the title "pastor" that makes an undisciplined man the paragon of leadership. Rather, the church will flounder under the weakness of his undisciplined life.

The church is too vitally connected to Christ's redemptive mission in the world to allow her to be hobbled by an indolent pastor. To protect the church from such a disaster the apostle gives the four basic qualifications for pastors in vv. 6-9. They include:

- (1) A good reputation in the church and community
- (2) Marital fidelity
- (3) A family that is faithful to Christ

(4) A personal integrity that is attractive

These will be enhanced by the Five Don'ts and the Five Do's of 1:7-8.

Five Don'ts for Pastors

- (1) Don't be self-willed or proud.
- (2) Don't be impatient or hot-tempered.
- (3) Don't be a drinker or indulgent.
- (4) Don't be a fighter or looking for a scrap.
- (5) Don't be greedy for money.

Five Do's for Pastors

- (1) Do enjoy having guests in your home.
- (2) Do love all that is good.
- (3) Do be a sensible and fair man.
- (4) Do be clean-minded.
- (5) Do be level-headed.

The church rises or declines on the virtues of the man of God. No church rises above the spiritual integrity of the pastor. It is essential to have "leadership by example," and the superintendent is responsible to approve such men and ferret out the fumbling or fakes. Every leader in our churches is charged to take

"... his stand on the orthodox faith, so that he can ... stimulate faith and confute the opposition. For there are many ... who will not recognize authority, who talk nonsense and yet in so doing have managed to deceive men's minds. They must be silenced, for they upset the faith of whole households ... Don't hesitate to reprimand them sharply, for you want them to be sound and healthy Christians ... They profess to know God, but their actual behavior denies their profession ... and when it comes to doing any real good they are palpable frauds" (1:9-16, Phillips).

Church leaders must not only be good; they must be men of courage who will hold fast to the truth and defend the house of the Lord against all subversives.

The Preaching of the Superintendent

"But as for you, speak up for the right living that goes along with true Christianity" (2:1, *Living Letters*).

The superintendent is not only an administrator; he is a *preacher*. His ability to preach will affect his administrative service. The district is shaped by the soundness and impact of his preaching over the years. The anointing of the Spirit on the message of the Word will prepare the hearts and wills of men to follow such leadership. On the other hand, preaching that revels in trivia or reeks of shallowness will close the door to effective administrative leadership. A writer has defined the pulpit work in these pointed steps from 2:1—

- (1) He should be a preacher—"speak."
- (2) He should be himself—"thou."
- (3) He should be a student—"sound doctrine."
- (4) He should be practical—"the things which become."

The following verses in chapter 2 make it evident that a fifth should be added:

- (5) He should be concerned for all ages—always ready to instruct, nurture, and correct. His message should include the dangers and duties of the aged women and men, youth, and servants; always communicating the scriptural demands for "behaviour as becometh holiness."

All this is essential now—God's free gift of salvation is now being offered to men. While it is free, it teaches us to deny "ungodliness and worldly lusts," and to "live soberly, righteously, and godly in this present world," ever keeping in mind that the blessed hope and glorious second coming of Christ is near.

Mr. Superintendent, "you must teach these things and encourage your people to do them, correcting them when necessary as one who has every right to do so" (2:15, *Living Letters*).

The faithful, timely preaching "in the power of the Spirit" will accomplish God's purposes in His Church through His chosen leader. Such preaching will demand study, prayer, insight, and dedication. The superintendent must ever guard against becoming merely an operator of church machinery. He must

be a preacher of God's Word. It is not easy to cope with the deep things of God while your mind is bombarded with the situations and troubles of the district. But this is no place for a novice in the things of God. It demands discipline and determination beyond the experiences of other men—especially to produce a preaching ministry that is fresh, timely, and vital.

Instructions for the Christians on the District

This last chapter contains sundry instructions for the churches. They involve the pertinent issues facing the contemporary church. Likewise the Church of our day must give guidelines to the people lest they fall into error or wrong practices. Let us apply the five principles which are found in this chapter:

1. Civil obedience is an essential of the faith.

"Remind your people to obey the government and its officers, and to be always obedient, and ready for any honest work" (3:1, *Living Letters*).

Nowhere does the Scripture recommend or approve "civil disobedience," no matter how worthy the cause. The end never justifies the means. On the contrary, we are commanded to obey the laws. These are timely words in a world shaking with the struggle for human rights.

2. Christians must be careful to maintain good works (3:2-8).

"These things I have told you are all true; insist on them so that Christians will be careful to do good deeds all the time, for this is not only right, but it brings results" (3:8, *Living Letters*).

One's ability to influence others for God is only as good as his life. Deed must match faith or else one becomes a stumbling block. Our people are to be taught how to apply their faith to the issues of life. I like the phrase in verse 8 as quoted above: "it brings results." Teaching and training are essential to godly living. The preachers must provide the leadership in this cause. Otherwise, the flock will not produce

lives of good works. And when this happens, the "works" are carnal.

3. Avoid contentions that harm (3:9).

"Don't get involved in arguing silly questions and queer theological ideas; keep out of arguments and quarrels about obedience to Jewish laws, for this kind of thing isn't worthwhile; it does harm" (*Living Letters*).

Some people have a state of mind so warped or ego-centered that they want to argue or divide with anyone who does not dot the i or cross the t just like they do. This has no place among God's people. We are commanded to avoid contentions that do harm to fellowship in the church.

4. Action against those who cause divisions (3:10-11).

While the good people of the church will avoid issues that lead to contention, what are they to do with those who persist in causing divisions?

When a person or persons continue to cause divisions in the church, action must be taken. The well-being of the flock takes precedence over the few. But what action should we take?

The King James Version says, "Reject." I like the phrase in *Living Letters*, "Have nothing more to do with them." It is not ours to retaliate, but we must

insulate the others from such contamination. Sometimes this means securing a resignation from an officer. In such cases the leader must weigh the consequences. Will inaction harm the church more? In most cases a disgruntled and unhappy person will be better off elsewhere, and the church can maintain the unity and peace so vital to holiness. "Try always to be led along together by the Holy Spirit, and so be at peace with one another" (Eph. 4:3, *Living Letters*).

5. Christians are expected to live helpful lives (3:13-14).

The graces of the Spirit enable us to be gracious to each other. But how often the "holiness church" has been blighted by a lack of love and consideration for each other.

The preachers must practice this toward their congregations and each other. Then they are equipped to teach the church to live such lives. Paul instructed Titus to train the people to be considerate of the needs of those "serving the Lord." "For our people must learn to help all who need their assistance, that their lives will be fruitful" (3:14, *Living Letters*).

Let all the Christians exemplify these teachings!

Called—Then Directed

The Apostle Paul was knocked off his horse. He knew he was called. He didn't know *where* he was called at that moment. After he had evangelized in Asia Minor, he thought he would go to Asia, or at least to Bithynia. But he had a Macedonian call that changed his direction.

A missionary leader is quoted as saying, "I think we must distinguish between a call and direction. A call is what you are to be. Direction is where you are to go . . . My call does not change, but my direction often does."

If we answer *first*, "I'll be what you want me to be, dear Lord," then the part of what we'll say or where we'll go will quickly and clearly be revealed step by step. The answer to the call of obedience is the key that opens up the door to God's blessing in His service.

PHYLLIS CAMMACK
Editor, *Missionary Voice*

"You're Burying Yourself"

By T. G. Jones*

A YOUNG PASTOR was told recently by a well-meaning contemporary that ministers who stay longer than a "respectable minimum" in small churches are ruining themselves.

"You're burying yourself," he said, "if you stay in —!" The preacher was amazed at his friend. A godly evangelist expressed the same idea by saying, "For the sake of your career, don't stay much longer."

The key words in these two incidents are "burying" and "career." The two admonitions are entirely consistent with each other. One idea is the father of the other. Has the "organization man" found himself in the pulpits of our churches? We would not like to think that our pastors are interested in personal advancement and promotion more than in personal dedication and obedience to God's perfect will for their lives.

The implied proposition here at which the gospel of our Lord finds itself at great and irrevocable odds is that the Christian ministry is a career. That this is a false and foolish notion is the unwavering testimony of God's Word. The earthly life of Christ, in whose train all ministers are following, bears absolutely no trace of this idea. It was not a promotion for our Lord to leave His place by the Father and take upon himself the form of our flesh! It was not "making a good move" for Him by whom all things were created to be born of humble parents in even humbler surroundings! It was not an increase in status or prestige that led Him to the Cross! Seen in the language of a career, the life of Jesus was an obvious failure. He buried himself!

The redemptive feature about His life was that it was a *ministry* and not a *career*. His career was buried in the tomb of Joseph—His ministry shall endure from everlasting to everlasting. Only a career can be buried. A ministry never can be.

Indeed, ministerial ambition and career must be crucified, dead, and buried. "Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit." Why do the servants think they are above their Master?

Nothing can induce justifiable resentment in the hearts of a congregation as much as the suspicion that a pastor is only using his current appointment as a stepping-stone to loftier heights. Many are deceived who think that their parishioners do not sense this attitude when it is present.

It is, in short, the old problem of the end versus the means. Every church a minister serves, every stage in his life, should ideally be thought of as an end in itself, something of intrinsic and not instrumental value. Each act of love done in the name of the Lord, each "cup of cold water," each lonely shut-in visited, each wayward soul pointed homeward, each sermon preached, each burden lightened, is an **END IN ITSELF!** This could so grip a man that he would echo the words of Jesus, "For this cause came I into the world."

Lord, let it be so!

*Pastor, Haverhill, Massachusetts.

The sensitive art of ministering to the sick can be learned

The Pastor and Hospital Visitation

By David E. Sparks*

WE ARE fellow clergymen attempting to sharpen mind and heart for our divine assignment. As this assignment carries us into the hospital, we may well ponder some of the areas of interpersonal relationships that relate to this aspect of our call. We shall treat the subject under two headings: (1) The Pastor and the Hospital; (2) The Pastor and the Patient.

The Pastor and the Hospital

1. The pastor is a representative of God and the Church.

There is no area of life that is "out of bounds" for the pastor's ministry. To be effective, we must be willing to touch persons at every level of life. Life and the ministry become so complex that, in seeking to prepare ourselves adequately for the task, we too easily fall into the trap of professionalism. We must be professional regarding our work, yet we must escape the pitfalls of professionalism in its worst sense. We are, first and foremost, emissaries of God, and ministers of the good news of redemption.

2. The pastor cultivates staff relationships.

The hospital is in the same world as the rest of our ministry, yet we sometimes forget that the hospital staff is made up of human beings.

Their work is very difficult and they welcome intelligent, sensitive assistance.

The pastor would do well to cultivate personal relationships with the hospital staff. Good public relationships begin with good personal relationships. We should introduce ourselves to the hospital administrator, indicating our willingness to be of any possible assistance when special needs arise. The leadership will welcome such an attitude.

The head nurse, or other proper person on the ward, should be consulted as to the condition of the patient. Although she is responsible to the doctor, and so should be reticent in offering information, continual fostering of trust will lead the nurse to be of great service to the pastor. A good approach is, "What do you feel that you can tell me about Mr. Jones's condition so that I can be of best service?"

The doctors of the community should be made aware of the minister's availability and ability to be of help. When they find intelligent, helpful clergymen (and they find the opposite too often), they will often consult such men for special needs in the patient.

If the ministerial alliance initiates a "chaplain of the month" program in the local hospital, the pastor should be faithful to this, and respect ministerial ethics, making referrals to the proper colleague. This

*Elder, New York District; Protestant chaplain, Harlem Valley State Hospital, Wingdale, New York.

tends to build wholesome relationships for both pastor and church.

3. *The pastor is a cooperator.*

Assuming that proper staff relationships are a part of the pastor's work in the hospital, he will be given much latitude in his ministry. Yet he should never presume on this privilege. He should never upset hospital routine. Nor should he intrude on the prerogatives of the doctor, nurse, or aid. He should eschew the attitude that he must defend himself against the encroachments of hospital personnel on his rights.

If the hospital welcomes the minister at all hours, he should still ask the proper person whether it will be all right for him to see his patient. If he is kept waiting, he should never show resentment, and perhaps he should pray that he will not even feel it.

The Pastor and the Patient

The patient is the most important person in the hospital. Let us note certain attitudes necessary to effective ministry.

1. *The pastor asks, "Which patient?"*

The oft-repeated slogan, "Treat everyone alike," is perhaps more effectively exploded in the hospital than anywhere else. All people are different, and there must be great flexibility of approach.

The pastor entering the hospital room should take in the whole setting at a glance. The condition of the bed, the bedside table, the literature in use, the general appearance of the patient, facial expressions—all are indications as to the structure of the call.

"Which patient?" implies that various illnesses demand a variety of types of ministry. The hospital pas-

tor would do well to be alert for feelings commonly occurring in certain illnesses. Heart diseases, tuberculosis, amputations, diabetes, and others all show certain emotional and/or spiritual characteristics. If we were to settle on a few things for which we should be alert, the following may be helpful:

- Apprehension concerning the immediate illness. Length of illness. Death.

- Anxiety concerning the family.

- Loneliness.

- Guilt over the fact of illness. (Mother may feel that she has no right to be ill.)

- Anxiety over economic needs.

- Too sudden concern for God and the Church. Is this real? Is it a result of panic?

- Resources from which the patient can draw. What personal support does he have in others? What is his real relationship with God? Many people, towers of strength in health, fall to pieces in illness for lack of sufficient "rainy day" resources.

2. *The pastor respects the patient as a person.*

When we call upon the sick, we are not visiting a case, or a church member, but a person in distress. We have no right to assume that we will be welcome at any time under any conditions. During the period of hospitalization, the bed and the area around the bed is the patient's home. We must never contribute to the depersonalization of the patient by ignoring his rights to privacy. We have no right to barge in, take over the conversation and the decisions, and then assure him that everything is going to be all right. All of those who work with patients are instructed along this line, and are urged to respect this attitude, even

though their work involves the most elemental needs of the patient.

3. *The pastor is objective.*

Objectivity is perhaps the most difficult of the pastor's achievements. Whether the patient is a stranger or a well-known parishioner, it is difficult for many ministers to look objectively at the situation and some never achieve this ability.

Kindness and love are our stock in trade. We can be so immersed in our desire to be of service that we fail to see the most obvious needs. Hostility, over-dependence, inappropriate humor, the blustering spirit, the whining attitude—any of these may show up. Yet the pastor must stand off just enough to be able to see the whole picture in right perspective.

Objectivity is in league with Christian love. The most objective pastor is the Spirit-filled one. Attack, cynicism, doubt, rejection—the pastor must understand them all. When he sees pain, he feels some of it with the patient, yet is not overwhelmed by it. When the patient's strength wanes, the Spirit-filled pastor is objective enough to be able to impart some of his. When the patient leans too heavily on the pastor, refusing to tap available spiritual resources, the pastor sensitive to the atmosphere refuses to be false support, forcing the individual to be a person in his own right.

4. *The pastor works from the level of the patient's feelings.*

At any time, and especially in ministering to the sick, the pastor ought to approach the patient at the level of the patient's feelings. So often we are long on inspiration and short on good sense. It is of little use to approach the very ill and perhaps very discouraged patient with a happy-go-lucky attitude, and insist on trying to "cheer him up"

with some superficial or trite pronouncement. If the patient is fearful or anxious, it is best to recognize this feeling, and accept him as he is. Then and only then will the pastor be able to offer anything genuinely helpful in his predicament.

It comes as a surprise to many to realize that the pastor is willing to go down with him to the bedrock of his feelings. It is a privilege to be sensitive to the patient and respond in such a way as to be able to put into words what the individual to whom we minister can only feel. We do not want to grovel in the depths, and both patient and pastor drown, but we must start at the point where we find our patient. We are sometimes too impatient, and leave our sick man behind in our hurry to make things right. As we have all discovered when we work with people, we must be content sometimes to wait.

Involved here also is the value of silence. We are so accustomed to speech that we often forget that there is something to be gained by allowing a silence to develop between pastor and hospitalized parishioner. Often an individual is making an attempt to express himself in just the right words, or is soaking in the pastor's last comment, or question, but the silence is broken by the uncomfortable pastor, who fails to allow time for reflection. The wise hospital pastor will school himself to be sensitive to the reasons for silence.

At this point it may also be helpful to realize the value of knowing the Bible well enough to be able to find the verses of Scripture that will exactly fit the feelings of the patient. It is well to mark the scripture containing the right mood.

The value of prayer is a favorite theme of the clergy. We must still be sensitive to the patient, however,

and realize that prayer is not of much use unless it approaches the patient and God at the point of the real need. Let our prayer be the type that will not only avail at the throne of grace, but also at the hospital bed.

5. The patient has a family.

Often the minister's greatest responsibility to the patient is the pastoral care of the loved ones. There is often guilt in the family at the thought of the ofttime neglect of the patient. Sometimes there is fear of the future. There may be resentment toward God for allowing illness. There is grief at the death of a patient that may not find emotional release unless the pastor encourages it. We do not have space

enough here to gaze intently into these facets of the pastor's ministry to the family, but we can at least point toward them. We should be aware that our responsibility to the patient entails responsibility to the family.

Conclusion

May we as ministers of the gospel be well aware of the fact that love, Christian love, *divine* love, is our great resource. In the long run, only God can make us effective hospital pastors. May we tarry long and earnestly at the place of prayer, asking that God will so fill us with His love that our ministry will be stamped with the spirit of Jesus, that wonderful Counsellor.

In this case history is ample proof
of the power of preaching—of the right kind

The Ministry of Optimism

By George Eplin*

THIS PARTICULAR pastor had reasonable justification for his discouragement from his point of view. Arriving from another state to assume his pastoral responsibilities, it was quite necessary for him to see the church treasurer at once, for his household furnishings were to arrive by van the same day, and the charges would be well over a hundred dollars.

A very much embarrassed treasurer told him that the church had but ten dollars in the checking account. Because five months of the

current assembly year were now history, he might just as well ask about the budgets: were they paid to date? This time he drew a complete blank. Nothing had been paid; they (whoever "they" might be) hoped to catch up.

His spirit received additional shock waves on Sunday, three days later. He was informed rather bluntly that the church had no elected Sunday school superintendent and no one would accept the responsibility if either appointed or elected. Did they have an N.Y.P.S. president? No,

they did not; however they tried to have a 6:30 service if enough came. Surely the missionary society had a president? This had been vacated too; the pastor's wife could just as well fill in. Few attended the meeting anyway.

Preposterous, you say? No—just a case history of other days, entirely devoid of exaggeration. Here was a combination of situations and circumstances which would lend discouragement to the born optimist—almost!

Because the new pastor had learned the value of seasoning sermons now and then with encouragement to assume responsibility, pay obligations and vows, catch the vision of accomplishments through cooperation, he determined to develop his outlines accordingly. But first, in prayer he would seek God's directives regarding which particular situations his initial sermons should consider.

After briefing the Lord on the general situation as it looked to him, and making it quite clear that he felt confident that God wanted him to do this particular thing he had in mind, he finally ceased the one-viewpoint dialogue long enough for the Lord to call his attention to three words he had often read and even underscored in his Bible: "Feed my sheep." Again he apprised the Lord of the situation, then listened for the answer. It came, clear and positive: "Feed my sheep"! He recalled that Gideon put out the fleece three times—he would accept the *twofold* divine directive. But would the Lord help him with a spiritual menu if he furnished the man to do the feeding?

Yes, he was on station! His heart warmed, his intellect was inspired, emotions felt the Divine Presence, and tears flowed freely. Come Sunday morning he would preach about Jacob's ladder, with angels of God maintaining the two-way commerce

between heaven and earth. In fact, he would have angels all about that local church and its problems—taking the problems to heaven, then returning with the solution! He'd get God into the setting, too! He had the authority of Jacob's confession that "surely God is in this place" for proof. But he wouldn't mention tithing as Jacob did—not in this service—for today he was feeding sheep. For the evening service he would preach about the prodigal son. Little emphasis on the sins of the son, but strong emphasis on the lavish, abundant, plenteous, extravagant prodigality of the loving and forgiving Father! That was the emphasis Jesus gave to the parable anyway, and that was feeding sheep.

The next Sunday the food would come from the Book of Job, about even the rain having a father and the infinite God hanging the world on nothing. The third Sunday, Mal. 3:16-17 would nourish the flock with the prospect of becoming God's select jewels whom He would spare when He destroyed all other matter. He would preach on "Living Water!" Upper and lower springs—Fringe benefits for the godly! Food! Invigorating spiritual food! The Bible overflows with it!

What happened as a consequence of simply minding God and feeding His sheep? Before assembly time all budgets were up-to-date. The pastor had received full reimbursement for the moving costs. The departments of the church had superintendents and presidents, and the church secretary had recorded a unanimous recall for the pastor in her book of records.

The ministry of optimism and feeding the flock with wholesome spiritual food is in no sense a compromise of principles or a whitewash of sin.

*Nazarene elder, Loon Lake, Washington.

Examination of the records would reveal that all successful soul winners are and have been ministers of optimism. Certainly they exposed sin in all its carnage and infamy, and warned of its devastating backlash, but they won men and women from its satanic power by presenting the power of Christ to destroy sin's power and save to the uttermost. The climax of their great sermons was the optimistic viewpoint or "upward swing," as someone has termed it.

The gospel of Christ is not only good news; it is the best news! It is invigorating, inspiring, emotional, satisfying, and restful. Who can preach it, teach it, or testify about it effectively except in the spirit of optimism? And when this optimistic ministrations prevails in the pulpit, classroom, and meetings of various boards, budgets and other obligations will be paid; souls will be saved, and saints will develop spiritual muscle. A spirit of harmony will season Christian fellowship, and visitors will become regulars, motivated by the

decision: "I LIKE THAT CHURCH ATMOSPHERE!"

The Minister—a Man!

(Continued from page 1)

self in full endeavor to his ministry. This is one of the inescapable elements in the ministry of our church. There is something rather ridiculous about a man preaching on death to selfishness, carnality, and the world, plus a complete consecration to God, when his ministry is a sideline. Perhaps that is why only all-out, Spirit-filled, intense men really make it in the ministry.

Extended years then, better years now! Is it worth it? Yes, a thousand times yes!

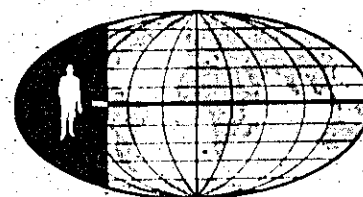
The price is not too high. The souls of men are priceless; our ministry is essential!

Let's all turn to the strengthening of our "study habits," that we may give more of ourselves to the precious harvest.

The man who would pray for a sober nation must plainly declare himself on the liquor issue. The man who would pray for an honest nation must be the foe of greed and graft in all of its forms. The man who would pray for a spiritual nation must give himself to the work of soul winning. Morally and spiritually he must make up the hedge. Old-time standards and convictions must be proclaimed whether men will hear or whether they will forbear.

—HARRY F. JESSOP

The Ministry of Prevailing Prayer
(Beacon Hill Press), p. 19



The PASTOR'S SUPPLEMENT

Compiled by The General Stewardship Committee

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Marilyn Slemmer, Office Editor

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Department of EDUCATION

FIRST CALL! CLASS OF 1973

It is time to send the names and addresses of your high school juniors to:

Director of Admissions
your Nazarene College

Give our college the chance to attract our young people.

A minister is a man who can make a difference in decisions like this.

WE ARE ON THE TRAIL



for Building Fund Deposits for the **GENERAL CHURCH LOAN FUND**

Your building fund will
earn interest while helping
another church to build

Write to the
Division of Church Extension
for information

THIS IS OCTOBER

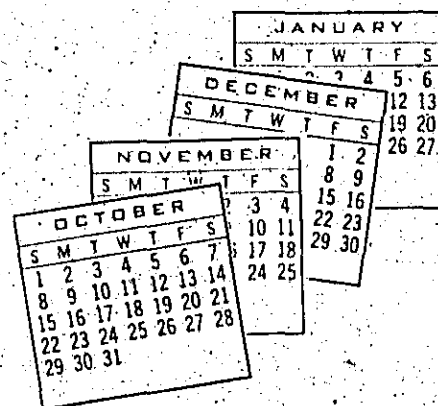
The fall push—
Mid-assembly year

A good time to plan
with your church in the

GROWING CHURCH ACHIEVEMENT PROGRAM

- Churches over fifty members •
Home missionary interest and effort
- Churches under fifty members •
All-round growth and development

Sponsored by the Department of Home Missions



WHEN YOU NEED IT MOST, IT'S TOO LATE TO GET IT!

Insurance is like that. And Supplemental Group Term Life Insurance (Plan II) is precisely that kind.

We know. During the last two years our insurance files have been telling an often alarming story—especially in the cases of younger ministers.

Seven of the thirty-nine Nazarene ministers (18 percent) to die during the year 1965-66 were younger than forty-seven. One of those was killed in an accident, was not a member of a 90 percent district, and did not have Supplemental Insurance. His widow and two children received only \$1,000. Annual cost to him: nothing.

Another of those seven men left his wife and four children when a malignancy took his life. But he was a member of a 90 percent district and had purchased Supplemental Insurance. His widow and family received \$6,000.00. Annual cost to him: \$20.00.

In 1966-67, five of the twenty-six ministers (19 percent) to die in the first seven months were younger than forty-eight. In one case an auto accident took the lives of both a pastor and his wife. With the additional insurance from the 90 percent plan and Supplemental Group Term Life Insurance, the couple left their five children \$7,000.00. Annual cost to him: \$31.50.

Another very young pastor, stricken with an incurable cancer, left his wife and two children only \$2,000.00. For an amount of \$7.50 to \$15.00, he might have been able to provide them with \$4,000.00 to \$6,000.00.

INSURANCE PAYS, JUST WHEN IT'S NEEDED MOST.

Effective October 1, 1967, there will be a 25 percent increase in Supplemental Group Term Life Insurance coverage at no additional cost to you. Remember, too, younger men are eligible for larger policies at lower rates.

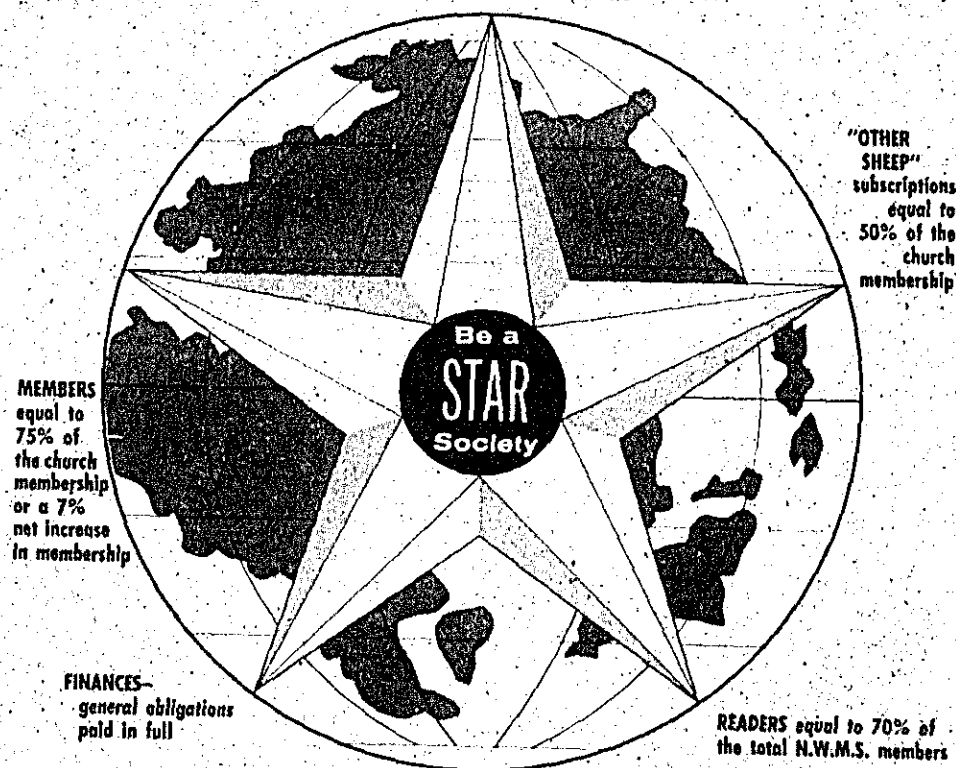
For more information and an application, write:

Dean Wessels
BOARD OF PENSIONS
6401 The Paseo
Kansas City, Missouri 64131

(421) 21

Let's Cover the World With the Gospel

PRAYER and FASTING members equal to
80% of the total N.W.M.S. members



PASTOR— You hold the key! Will you help your
local society become a STAR SOCIETY?

"SO I CAN TRANSFER THEM"

The loss of Nazarenes by removal is a major problem in our church growth. A factor contributing to this problem is the increasing mobility of our population. Nazarenes moving to new and strange cities may, in the process, be lost to the church. One survey has shown that *only one in every five* Nazarenes who move is quickly put in contact with another Nazarene church. A part of the service of the Department of Evangelism is an effort to reduce this high mortality rate.

Therefore complaints made by our pastors about "Moving Nazarenes" are a source of concern to us. It may be human nature to be slothful at times, but what can we say when a pastor writes, "Thirty days ago I sent you the name of a Moving Nazarene. To date, we have heard nothing . . ."? In another case the names and addresses of moving Nazarenes were mailed to a pastor on the first of the month. Thirty days later, a follow-up letter was sent to him. A month later we still had not received any reply.

We do believe that careful handling of "Moving Nazarenes" information will build good, church-wide pastoral relations. For instance, a moving Nazarene's name was received on the seventh of the month and sent out that day to the pastor in the new community. On the ninth the pastor received the information, made the contact, and sent his report to us. By the eleventh of the same month this report was on its way to the moving Nazarene's previous pastor.

Why aren't all Moving Nazarenes followed up immediately? To err is human—but when we save moving Nazarenes to the church, we are helping solve a challenging situation in the building of His Church.

Nazarene pastors are becoming more aware of the need for our people to maintain good church relations whenever and wherever they move. This is evident in a recent letter from a pastor in Michigan about a Nazarene family who had moved from that state. He asked:

"Could you see that these are contacted, so I can transfer them?"

This is the way it ought to be done. There is no reason—except perhaps the perversity of human nature—why Nazarenes should not be urged to become members where they live. For being members where they live and worship opens up new vistas of spiritual blessing and enables Nazarenes to serve God and the church more effectively than is possible while keeping their membership in the "old home church."

The Department of Evangelism, through the "Moving Nazarenes" service, is eager to serve you and any of your people who may change their residence. Will you give us the opportunity?

Please send the names and addresses of any nonresident members or Sunday school enrollees whom you would like contacted to: "Moving Nazarenes," Department of Evangelism, 6401 The Paseo, Kansas City, Missouri 64131.

1st Day
of
Each Month

50 Holy Watchnights
1964-68

6:00 p.m.
to
midnight
LOCAL TIME

(Fortieth) Sunday, October 1, 1967

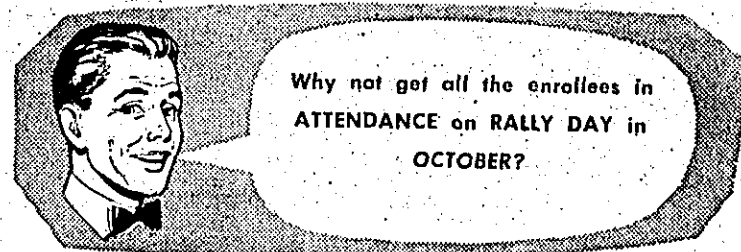


**WILL YOU
ENROLL THEM
IN THE**

"THRUST TO A MILLION"?

**Denomination-wide Enrollment Drive During
OCTOBER**

Help Put Us "Over the Top"



See the September "Church School Builder" for more information.

Your Church Newsletter

MIDWEEK NAZARENE church papers or newsletters are improving in content and appearance. Nearly seven hundred Nazarene churches now put out such a mid-week publication.

Nearly without exception, the pastors report that the midweek newsletter offers benefits worth the effort. The majority of newsletters are mimeographed, but some pastors budget the cost in a way to be able to afford commercial printing.

Points in Favor

Church workers feel that a mid-week link strengthens the work of the Kingdom. The letter reaches more persons regularly than a sermon. The letter gets into the homes of all members of the congregation.

The newsletter can give the broad view of the total program of the church in a manner nothing else can approach.

Most Nazarene pastors double as editors, and one of the best single-sentence summaries of advice to them is Romans 12:15—"Rejoice with them that do rejoice, and weep with them that weep."

Importance of Masthead

The masthead, or page 1, of the newsletter is very important. It might be built around a drawing or sketch of the church. The masthead or title page should include the name of the church, its complete address, including city and state, and the name and address of the pastor.

Pastor-editors strive to maintain a balance in their weekly presentation of facts and inspirational ideas.

Some items will necessarily deal with events that have transpired recently—a summary report on the past. But the same issue should contain a calendar of major events to come in the life of the local church.

Nearly all denominations are using church newsletters with varying degrees of emphasis and success.

The public-relations office of one large denomination cautions editors not to use controversial issues in their church papers. "The midweek paper should not be a battleground for local church problems."

Check Spelling of Names

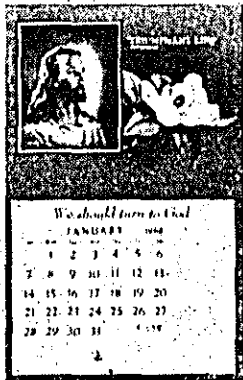
Editors also are asked to check the spelling of every name that appears in their church paper. "The more persons you name, the more your paper will be read and appreciated. Use full names, correct names and addresses, and all names on any committee, slate of officers, etc., in order to protect the feelings of all members."

Mistakes and omissions will occur, but every editor should be swift to publish a correction in the next issue, when necessary.

One public-relations office of a major denomination declares that the church newsletter is "primarily a promotional publication or tool. It can inform persons. It can promote church-approved plans, campaigns, goals. It can inspire through the use of poems, quotations from the pastor's sermons, Scripture passages, etc."

Pastors starting a church newsletter are invited to write for a free booklet to help them. Address: N.I.S., 6401 The Paseo, Kansas City, Mo. 64131.

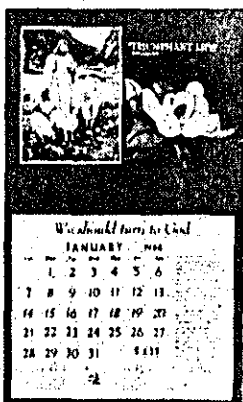
For REMEMBERING Those Whom You Serve Throughout the Year At CHRISTMASTIME



U-9000



U-9002



U-9003

1968 Triumphant Life Calendar

Here's your answer, pastor, for an appropriate gift to the members and friends of your congregation. This 1968 "Triumphant Life" Calendar will provide both beauty and inspiration to any home and remind your people of their pastor and church throughout the year. And the cost to you is so very reasonable!

Highlighting this popular calendar are reproductions of Sallman's paintings and floral designs, all in full color. Other features include three months at a glance, monthly theme thoughts, weekly Bible texts, church attendance record, "Where to Look in the Bible" section, telephone memorandum, information about moon phases, flowers, and stones. Clear, bold numerals for easy reading. Printed on high-gloss index stock. Size 6 1/4 x 10 1/2. White gift envelope included.

Your choice of 3 famous reproductions.

- U-9000 Head of Christ
- U-9002 Heart's Door **ONLY 25c EACH**
- U-9003 Good Shepherd
- U-9068 Assortment of above three in 100's

Buy IN QUANTITIES and SAVE

10 for \$2.35; 50 for \$11.00; 100 for \$20.00; 200 for \$38.00;
300 for \$57.00; 500 for \$93.00; 1,000 for \$175.00.

FREE Your name and/or name of church and address imprinted FREE on all orders of 100 calendars or more. On small orders, imprinting is \$1.00 extra (minimum of 50 calendars). Hand-set type, use of cuts, and imprints longer than four lines, \$2.00 extra.

NOTE: Allow two or three weeks for imprints and shipping. Late orders may take longer for delivery. We reserve the right to make substitutions after November 15.

Prices slightly higher outside the continental United States.

AVOID LAST-MINUTE DELAY—PLACE YOUR ORDER AT ONCE!

NAZARENE PUBLISHING HOUSE

POST OFFICE BOX 527
KANSAS CITY, MISSOURI 64141

Washington at Breser
Pasadena, California 91104

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

Minister's Christmas Greeting Cards

These original designs offer many of the same features found in a better card—finest quality, appropriate sentiments, reasonable prices. The joy of Christ's birth is expressed in full-color reproductions, warm, friendly sentiments, and scripture. Each card is printed on high-quality, linen-finish paper and presented in a French fold with matching envelope. Size 4 1/4 x 5 1/2. Boxed.

THE NATIVITY G-1074

Message: "May this great and mighty wonder of the sinless birth of God be your source of every blessing. Be your hope and peace, and joy."

Scripture: "And when they were come into the house, they saw the young child with Mary his mother, and fell down, and worshipped him."

BIBLE and CANDLE G-1075

Message: "May the deep spiritual beauties and glories of this wondrous season brighten your heart and home with the Saviour's abiding presence."

Scripture: "This is the day which the Lord hath made; we will rejoice and be glad in it."

BIBLE SCENE G-1076

Message: "As your thoughts turn to Bethlehem's manger, may your heart be filled with abiding faith, deep inward peace, and lasting contentment throughout the new year."

Scripture: "Behold, a virgin shall be with child, and shall bring forth a son, and they shall call His name Emmanuel, which being interpreted is, God with us."

CHRISTMAS NIGHT G-1077

Message: "May the miracle of Christmas, God's Son in a manger, fill your heart with deep peace and bring you rich blessings during the coming year."

Scripture: "His name was called Jesus."

100 FOR ONLY \$4.00; 50 FOR \$2.50

NAME IMPRINTED on cards for \$2.50 extra per order. Maximum of two lines printed. All copy must be identical on each order. To avoid errors be sure to type or PRINT exact wording desired.



G-1074



G-1075



G-1076



G-1077



PASTOR:

"Showers of Blessing"

presents

REV. C. WILLIAM FISHER

with

"TRUTHS FOR TROUBLED TIMES"

OCTOBER and NOVEMBER

MAKE A NEW THRUST IN YOUR COMMUNITY

Get "Showers of Blessing" on a local station

Phone us for an audition tape. Area code 816-333-7000.

We Can Reach the World with Radio

NAZARENE RADIO LEAGUE

Kansas City, Missouri

H. DALE MITCHELL, Executive Director

5 WAYS TO IMPROVE YOUR CHURCH

I. For Family Groups with Teen-agers

Motivate a panel discussion on parent-teen relationships by using:

1. "I Was Ashamed" and/or

2. "A Time to Speak" (16-mm. films)

First give the group things for which to watch in the film. Suggestions are given in the guide which comes with it. After the film is shown, have a panel of six—three adults, and three teens—to react. Then ask the audience to direct questions to the panel.

If there is time, throw the discussion open. Center it around the people in the film. This gives opportunity to discuss issues without dealing in personalities.

The objective of these films is to show the importance of parent witness and its effect on youth.

II. For Parents of Children

Conduct an open-forum discussion using the filmstrip "Stewardship Is Family Business." First present definite questions, such as:

1. What incident showed the Parkers the need for training their children in stewardship?

2. What methods did they use to teach their boys?

3. What were some outstanding results?

This color filmstrip with record was produced by NAVCO for the stewardship committee.

III. For Young Married People

Motivate a discussion on the spiritual undergirdings for a happy married life. Show "Marriage Is for Keeps" (16-mm. film). Preface with questions such as:

1. What were the signs of deterioration in their relationship?

2. What factors helped to improve their relationships?

3. What were the effects?

IV. For the Whole Church

Use the color filmstrip with record "... Holy unto the Lord." This presentation on tithing will be enjoyed by all ages, especially young adults. It points up arguments for and excuses used against tithing, and shows the results of one group's experience with tithing.

You might use this in a number of places, such as:

1. Opening session in Sunday school. Preface with questions to be discussed during the individual class periods.

2. First part of the prayer meeting hour. Follow with a brief message on tithing or total stewardship.

3. Use in a study class with adults. Follow the presentation with discussion.

V. For Adult Sunday School Departments

Show to all adults the color filmstrip with record, "... Of Such Is the Kingdom." The presentation is enjoyable just as a special feature. Maximum results will be obtained, however, if you introduce the filmstrip with questions taken from the guide. Then follow up with discussion in the class period. This tool will help to get your adults involved in an important outreach program to win new people.

With today's educators pointing up the importance of the early months of life, surely the church has a mandate to develop Christian homes in which to bring up children.

All of the audiovisuals mentioned on this page are available through your Publishing House. The 16-mm. films are for rent. The filmstrips with records are for sale.



to have a two-year Training Program
in your church

Let us suggest the following committee:

Pastor
Sunday School Superintendent
Church School Board Chairman
N.Y.P.S. President
N.W.M.S. President
Music Director
C.S.T. Director

Then decide:

On what training is needed
When to offer the courses
On whom to appoint as teacher

Secure approval from your church school board

Advertise

Promote

Follow Through

(C.S.T., 6401 The Paseo, Kansas City, Missouri 64131)



Make It Meaningful!

ANNUAL HOME DEPARTMENT SUNDAY

November 12, 1967

The second Sunday in November is
Annual Home Department Sunday.
Here are some suggestions that may

be helpful to your Home Department supervisor in planning for this special day—

1. Plan well a special program for this Sunday. Consult with your pastor and superintendent. Ask them to appoint a committee to help you with the planning.
2. Arrange transportation as needed. Many from the adult classes will be willing to use their cars for this special service.
3. Send special announcements to all your members. Provide extra announcements for Home Department members to give or send to their neighbors and friends.
4. Give every member that attends some gift to remember the occasion.

Here are a few suggestions:

- a. A rosebud or other flower
- b. A beautiful bookmark
- c. A ball-point pen
- d. A box of promises
- e. A copy of the Home Edition of *Praise and Worship*
- f. A copy of *Come Ye Apart*

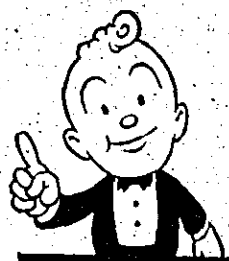
(Additional items and prices will be found in the *Master Buying Guide* from your Publishing House.)

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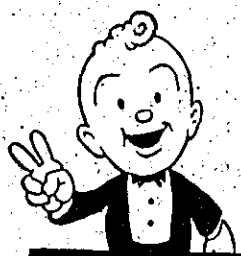
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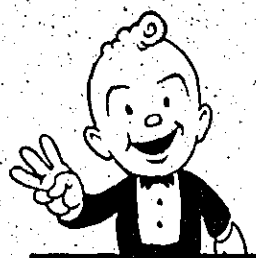
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32b

The Nazarene Preacher

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32c



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Queen of the parsonage.....

MRS. B. EDGAR JOHNSON

To Camp Meeting on Hen's Teeth

By Mrs. Frankie Roland*

ALL AFTERNOON the Holy Spirit had patiently dealt with me until I could stand it no longer. I walked to the window to check on the children, then into the bedroom and on my knees.

After a silent pause to collect my thoughts and begin my argument, I started my prayer as such, "Lord, I just can't go to camp meeting this year. There just aren't the funds; there's no place to stay; the baby is still in diapers, and we just can't eat out three meals a day for a week!"

Soon I arose from my knees, but there was no calming assurance that all was well in my soul. With a heavy heart I began my ironing again.

Soon my disheveled husband came driving up with a carload of juniors, fresh from boys' camp. "Be home as soon as I deliver these boys," he said.

Throughout the weekend, as he chattered of how the boys had enjoyed camp, I mentally figured how to get him an extra pair of pants to take to assembly and camp meeting, just two weeks away.

The Holy Spirit continued to deal with me, and with a heavy heart I saw my husband off on Monday to girls' camp. As he and the carload of girls waved

a cheery good-bye, I turned wearily to my housework.

Suddenly I could stand this heavy-hearted feeling no longer. On my knees again, I stayed just long enough to tell the Lord, if He'd supply the way, I'd supply the preacher's family. Quickly a great weight lifted from my soul and a calming assurance came in its place. I recognized this feeling as the assurance of "minding God."

Throughout the week I was happily assured that God was working. At mid-week prayer service a little, white-haired saint approached me with the question, "Sister Roland, will you be going to camp meeting?" Looking into those beautiful blue eyes I simply said, "Yes, Sister Frisbee, our whole family is going to camp. I don't know how, but God has assured me that I must go." Little did I realize that this dear lady, a steward in the church, would personally see that our room and food were paid for during the week of camp.

Then that left the matter of clothing, and there were some items we simply must have to be gone from the washing machine a whole week. But God knew all the time that our insurance premium would begin to pay dividends this particular month after five years. He also knew that the premium would be just enough for those much-needed items of

*Pastor's wife, Griggsville, Illinois.

October, 1967

(465) 33

clothing. What a blessing I received as I testified to that insurance man as he handed me the check! God knew all these things and I had dared to argue my cause!

As I sat under the ministry of the camp evangelist, I began to realize how much of myself I had given out that year, and as over and over again the Holy Spirit filled and thrilled my soul, I found myself wondering how I could possibly have missed this.

Little did I know, as I sat there, of the hard times, the sorrow, the disappointments that were ahead. But God

knew and this is why it was all-important that I go to camp.

The question of going to camp never arises in our home anymore. It is a known fact that we will all go, hear every sermon, and stay until the last tent pole is taken down on Monday morning following the close.

I realize now as never before that we, as the leaders of our "flock," must be periodically refreshed and renewed with the blessing and refreshing of the Holy Spirit, so that "lest . . . when I have preached to others, I myself should be a castaway" (I Cor. 9:27).

FOR FRIENDS AT SEA.

Father, the mighty ocean is quite lost
In that great, mightier ocean of Thy love.
The pilgrim who in Thee has put his trust
Cannot escape Thy watching eye above.

There is no depth that is too deep for Thee.
No breadth or length Thy mercy cannot span.
There is no height that is too high for Thee.
Thy love is everywhere since time began.

Father, the stormy winds fulfill Thy word;
Again, at Thy command there is a calm.
The trusting pilgrim who Thy voice has heard
Rests calmly in Thy love, secure from harm.

O Father! guide and guard them on the deep.
Protect them with Thy all-surrounding love.
Uphold them when the storms around them sweep,
And bring them to their heavenly port above.

—Marie Fretus
Normanhurst, N.S.W., Australia

BIBLICAL STUDIES

TOWARDS BETTER BIBLICAL SCHOLARSHIP

Gleanings from the Greek New Testament

By Ralph Earle*

Col. 2:16-23

"Meat" or "Food"?

Brosis (v. 16) is found eleven times in the New Testament. In the KJV it is most frequently translated "meat." But the use of "meat" for "food" is now obsolete.

Literally the word meant "eating," and this is the sense in Matt. 6:19-20, where it is translated "rust." Lightfoot renders the double phrase here: "in eating and in drinking" (cf. 20th Cent., C. B. Williams). Arndt and Gingrich support this meaning here.² Many translators prefer "what you eat or drink." The simplest rendering is "food and drink" (RSV) or "food or drink" (NASB).

"Holyday" or "Festival"?

The word *heorte* occurs twenty-seven times in the New Testament and is translated "feast" in every place but here. The reference is to the annual "feasts" of the Jews, mentioned frequently in both Testaments.

But the term "feast" is not entirely satisfactory. It emphasizes the idea of eating. But one of the annual "feasts" was the Day of Atonement. On that day the people fasted, not feasted. So the word "festival," in the sense of a celebration, is better. This is what is used here by most modern translations.

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

October, 1967

"Body" or "Substance"?

The word *soma* (v. 17) literally means "body." It is used frequently in the New Testament for the physical body. Paul uses it many times for the Church as the body of Christ.

But here we have something different from either of these senses. The meaning is rather clearly that of "substance" in contrast to shadow. Most recent translations have "substance." The sacred rites of the Hebrew religion "have at most only a symbolical value" (Phillips). The "solid reality" (NEB) is found in Christ.

"Beguile" or "Disqualify"?

The expression "beguile you of your reward" (v. 18) does not adequately communicate to the modern reader the real meaning of *katabrabeuo* (only here in NT). This comes from *brabeus*, "an umpire." So it means "to decide as an umpire against one, to declare him unworthy of the prize; to defraud of the prize of victory."³

It is in the last sense that Lightfoot takes the word. He writes: "The Christian's career is the contest of the stadium . . . Christ is the umpire, the dispenser of the rewards (2 Tim. iv. 8); life eternal is the bay wreath, the victor's prize (*brabeion*, I Cor. ix. 24, Phil. iii. 14). The Colossians were in a fair

SERMONIC STUDIES

TOWARDS BETTER PREACHING

God and the Christian's Heart

(Holiness Sermon Study)

By W. E. McCumber*

SCRIPTURE: Acts 15:6-11 (RSV)

TEXT: And God who knows the heart bore witness to them, giving them the Holy Spirit just as he did to us; and he made no distinction between us and them, but cleansed their hearts by faith (vv. 8-9).

In v. 7, Peter uses the phrase "in the early days." Peter had been in the holiness movement from its beginning. As one of the old-timers he is a qualified and competent witness.

This phrase also marks the passage of time. Fifteen years had elapsed since Pentecost. This gave to Peter the advantage of a sound perspective. He could properly evaluate the experience, sifting the passing elements from the abiding values. Significantly, Peter does not mention the inaugural signs—the sound of a rushing wind, the appearance of tongues of flame, the miracle of speaking with other tongues—but he indicates the universal and permanent aspects of the Pentecostal experience—the infilling and cleansing of the heart by the given Holy Spirit. These are the factors that furnish our message on God and the heart.

I. God knows the heart.

In the mother tongue of the New Testament He is called here "the heart-knowing God." Nothing about us, inwardly as well as outwardly, escapes the notice of the almighty and all-wise God.

Because of sin men do not know their hearts. "The heart is deceitful above all things, and desperately wicked," said the

prophet Jeremiah; and added the logical question, "Who can know it?"

Once Peter thought he knew his heart. When Jesus said, "You will deny me," Peter was appalled. "Lord!" he protested, "I'll die for Thee. I'll never deny Thee." But he soon was weeping in the night, broken-hearted with his guilt and shame. Little did he know what depths of cowardice and treachery lurked in his unsanctified heart.

"God who knows the heart" knows that it needs to be cleansed from the depravity and defilement of sin. We may think our hearts are all right, but God knows to what depths of failure and disgrace we may fall in careless and prayerless moments. S. A. Keen told of a man in his church who said, "I am a Christian. My heart is all right. I don't need the inward cleansing of the Spirit." One day Brother Keen called the church to pray on its knees before God, asking Him to search hearts and reveal to people what was in their hearts. Soon there was weeping, groaning, and praying for holiness as that very man discovered the pollution that spoiled the springs of his life. We do not know our hearts, but God is the heart-knowing God.

II. God cleanses the heart.

Man cannot know his heart, and certainly he cannot cleanse it. He may weep and groan and resolve and struggle, but sin lies too deep within human nature for man to remove it. What is impossible to us, however, is gloriously possible with God. He can cleanse us from all sin.

Peter plainly testifies to a pure heart. What did God cleanse him from? If you

*Pastor, First Church, Atlanta, Georgia.

October, 1967

way to win this prize; they had entered the lists duly; they were running bravely; but the false teachers, thrusting themselves in the way, attempted to trip them up or otherwise impede them in the race, and thus to rob them of their just reward."⁴

For this "extremely rare word"⁵ Arndt and Gingrich give these meanings: "decide against (as umpire), rob of a prize, condemn."⁶ It is certainly a much stronger term than "judge" in verse 16. Perhaps the best rendering is either "disqualify" (RSV, NEB) or "rob you of your prize" (ASV, Lightfoot).

"Humility" or "Self-abasement"?

The word *tapeinophrosyne* carried a bad connotation in the pagan world. To heathen moralists humility was a vice. It was Christianity that made it a virtue. But Lightfoot well observes: "Humility, when it becomes self-conscious, ceases to have any value."⁷

And that is the situation described here. "Voluntary" is in Greek the present participle *thelon*. It means "taking delight in" or "devoting himself to."⁸ Goodspeed translates the phrase: "persisting in studied humility." Probably the best rendering is: "delighting in self-abasement." These false teachers made a religion out of asceticism. "Self-abasement" is also preferable in verse 23.

"Intruding into" or "Taking His Stand"?

The verb *embateuo* (only here in NT) seems to be related to *embaino*, and so to mean "enter." But just what it means here has been much debated.

It ought first to be noted that the object following this verb—"those things which he hath not seen"—should be "those things which he has seen." There is no negative in the best Greek text.

Arndt and Gingrich call attention to two possible meanings of *embateuo*. The

first is: "enter into a subject, to investigate it closely, go into detail . . . hence in Col. 2:18 perhaps entering at length upon the tale of what he has seen in a vision."⁹ With regard to the second they write: "Three inscriptions of Asia Minor [second century A.D.] . . . show that *embateuo* was a technical term of the mystery religions. Then perhaps . . . taking his stand on what he had seen in the mysteries."¹⁰ This last idea is developed at length by Moulton and Milligan.¹¹

The passage is admittedly difficult. About the best that can be done is: "taking his stand on visions he has seen" (NASB).

"Will Worship" or "Self-made Religion"?

The compound *ethelothreskia* (v. 23) is found only here in the New Testament. It means: "voluntary, arbitrary worship . . . i. e. worship which one devises and prescribes for himself, contrary to the contents and nature of the faith which ought to be directed to Christ; said of the misdirected zeal and practices of ascetics: Col. ii. 23."¹² Abbott-Smith gives "self-imposed worship"¹³ (cf. NEB). Arndt and Gingrich have "self-made religion."¹⁴ Probably as good a translation as any of this verse is: "These are matters which have, to be sure, the appearance of wisdom in self-made religion and self-abasement and severe treatment of the body, but are of no value against fleshly indulgence" (NASB).

¹Colossians, p. 193.

²Lexicon, p. 147.

³Thayer, Lexicon, p. 330.

⁴Op. cit., p. 195.

⁵T. K. Abbott, Epistles to the Ephesians and to the Colossians (ICC), p. 265.

⁶Op. cit., p. 410.

⁷Op. cit., p. 196.

⁸Ibid., p. 195.

⁹Op. cit., p. 253.

¹⁰Ibid.

¹¹VGT, p. 206.

¹²Thayer, op. cit., p. 168.

¹³Op. cit., p. 129.

¹⁴Op. cit., p. 217.

read the Gospels, where you see him at his worst, and then read his Epistles, where you hear him at his best, you will know what defilement God purged from Peter's heart.

God cleansed him from self-confident pride. When Jesus prophesied the failure of the disciples, saying, "You will all fall away because of me this night," Peter brashly said, "Though they all fall away because of you, I will never fall away." Peter had no confidence in the others, but he was sure of himself. They might be weak and spineless and unspiritual, but he was strong and devoted and reliable! We know how these brave words turned to ashes in his mouth before the night was over.

Later, however, this chastened, humbled, and purified disciple would write to the church, "Clothe yourselves, all of you, with humility toward one another." And he would say of them that they "have obtained a faith of equal standing with ours in the righteousness of our God and Savior Jesus Christ." He is no longer the cocksure disciple of old. He does not regard himself as superior to others. He has been cleansed from pride.

God cleansed him also from self-saving fear. When Jesus predicted His cross, Peter said, "Lord, this shall never happen to you." When Jesus spoke of His coming death, while visiting with Moses and Elijah on the Mount of Transfiguration, Peter said, "Lord, it is good to be here." And when Jesus was arrested, Peter three times denied that he was a follower of Christ. What does all this mean? It means that Peter was afraid of the Cross. He was not dead to self, and he was unwilling to bear the reproach and persecution which must be the lot of Jews who claim a cross-hung Man as their Messiah. To save himself he denied his Lord.

But listen to him later. He writes to the persecuted people of God and says, "Even if you do suffer for righteousness' sake, you will be blessed. Have no fear of them, nor be troubled, but in your hearts reverence Christ as Lord." Now he is calm and courageous, bearing the cross with joy, willing at any cost to himself to follow Jesus closely.

God cleansed him from pride and fear. God supplied in him a spirit of humility and bravery. God made him a tower of strength and inspiration to others who were tested. Soren Kierkegaard said, "Purity of heart is to will one thing." Peter had one will—to do the will of Jesus Christ at all

hazards, asking for himself only a servant's place.

Whatever makes you proud and cocksure, or fearful and compromising, or vacillating and unstable, God will cleanse it from your heart by the gift of His Holy Spirit. What He did for Peter He can do for you. In the witness of Peter, He speaks to you!

III. God addresses the heart

Listen to Peter's words in verse 7. "God made choice among you, that by my mouth the Gentiles should hear the word of the gospel and believe." God speaks to men by His preachers. God addresses your hearts with His Word.

Listen to His Word, as it speaks of your heart's need: "The heart is deceitful above all things, and desperately wicked; who can know it?"

Listen to His Word as it speaks of your heart's possibility: "Blessed are the pure in heart." "Purify your hearts, ye double minded." "Create in me a clean heart, O God." "The blood of Jesus Christ his Son cleanseth us from all sin." "God cleansed their hearts." Yes, God addresses your hearts. Will you hear and believe?

The cleansing Spirit is a Gift, to be received by faith. Men are sanctified by "the grace of the Lord Jesus." Peter rejoiced that both Jews and Gentiles had received this Gift from a God who "made no distinction" between them. And God makes no distinction between first-century Christians and twentieth-century Christians. Preaching at Pentecost, Peter said, "The promise [of the Holy Spirit] is unto . . . all that are afar off, even as many as the Lord our God shall call." This day He is calling you! Calling you to believe His promise. Calling you to receive His Spirit. Calling you to a clean heart. Calling you unto holiness. Obey that call! Seek the Lord for purity of heart! Be filled with the Holy Spirit! Now!

The Devil's Use of Scripture

SCRIPTURE: Matt. 4:1-11 (RSV)

TEXT: vv. 5-7

Who is this with a Bible under his arm, a text in his mouth, and looking like a preacher? The devil! Ah, yes, Satan knows the Bible, and uses it too. Evil is never more than counterfeit good, for God made all things. Just so, Satan has no weapons of his own. He must resort to perverting the good. Here he seizes upon the Scriptures, but quotes a passage only to mis-

apply it and therefore to utterly distort its meaning. Because in his hands the good can become evil, we should learn how he uses scripture. Then his voice cannot deceive us, even when quoting from our own Bibles!

I. Satan uses scripture to magnify doubt.

Notice his approach. He raises a question; he insinuates doubt. "If you are the Son of God . . ." Then in an effort to strengthen doubt, he quotes the Bible: "It is written . . ." If God has given a promise You cannot or dare not claim, then how are You His Son?

Here we see the principle of perversion. Scripture is given to instrument faith (Rom. 10:17; John 20:31). Satan would use it to create doubt. Christ struck the weapon from his hands—"Again it is written . . ." Let us hear and obey the whole truth, Jesus was saying. For half-truth can become a whole lie.

But where Satan failed with Christ, he succeeds with others. An ancient example is the Sadducees, who denied the resurrection and future life—then appealed to scripture to buttress their doubts. (Matt. 22:23-38). And Jesus said, "You are wrong, because you know neither the scriptures nor the power of God" (Matt. 22:29). When they appealed to Scripture, saying, "Moses said . . ." Jesus replied, "Have you not read what was said to you by God?"

A modern example is liberal theology. Doubting the divine sonship and atoning mission of Jesus Christ, learned men seize avidly upon every fancied contradiction and mistake of the Bible in an effort to discredit the historic faith of the Church. The hand is that of professing Christians and scholars—but the voice is that of Satan, using scripture to magnify doubt.

II. Satan uses scripture to justify sin.

See his strategy. He wants to swerve Christ from the path of obedience to the Father's will. A frontal assault has failed. Christ prefers hunger in the will of God to comfort outside that will (vv. 1-4). Now Satan baits his hook with scripture. He tries to give disobedience a biblical support. "Throw yourself down; for it is written, 'He will give his angels charge of you.'"

Again the principle of perversion is evident. Scripture is given to instrument holiness (John 17:17; Ps. 119:11; 1 Pet. 1:22). Satan uses it to give sin the appearance of trust in and obedience to scripture. But Christ does not take the bait. He will not cover sin with scripture. "Again it is written, 'You shall not tempt the Lord your God.'"

Where he failed with Jesus, the devil succeeds with others. An ancient example is named in Jude 4, "ungodly persons who pervert the grace of our God into licentiousness." They took the scriptural truth that we are saved by grace, not by law-keeping, and used it to justify lawbreaking. God "justifies the ungodly" (Rom. 4:5). Satan would pervert this to mean, He justifies ungodliness. God justifies sinners; He does not justify sin!

Modern examples abound wherever men use scripture to justify, condone, or excuse their evildoing. Wherever men use "grace" to cover disgrace, and interpret freedom from the law to mean license for disregarding the law, there Satan's voice is heard again.

The Bible is yours to learn Christ, to live by faith, to live in holiness. Anytime you are tempted to magnify doubt or justify sin by appealing to scripture, you may be sure that Satan is trying to destroy you. The "sword of the Spirit," intended for your salvation, can become a weapon for destruction in the hands of Satan. Your sure defense lies just where Christ's defense lay—in adequate knowledge of the Scriptures, and in unreserved commitment to the Father's will.

W. E. McCUMBER

Christ's Choice of You!

SCRIPTURE: John 15:1-17

TEXT: Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit . . . (v. 16).

"I have chosen you." Read it with "you" underscored, and the marvel and the mystery of the gospel come to our hearts afresh. He chooses, not the choice, but unpromising, selfish, wicked men. And they are grafted into Him, to become branches of the Living Vine. His life flows out to them, enabling them to bear fruit which identifies and glorifies the Vine. The fruit is choice, not because the branches were, but because the Vine is!

To us, sinful, needy, poor, who are destitute of life, peace, and usefulness in ourselves, He speaks today, saying, "I have chosen you."

I. The priority of that choice

"Ye have not chosen me, but I have chosen you." We do make choice of Him but not until He chooses us. We find Him because He has found us.

The choice of the Son upon earth was

antedated by the choice of the Father in heaven (Eph. 1:4).

Does this deny human freedom? Does this destroy personal responsibility? No (cf. Josh. 24:15). But it creates the boundaries within which we are free. We are free to choose Him only when He has chosen us.

II. The proof of that choice

"That ye should go and bring forth fruit."

The purpose of the branch is to bear fruit. The proof of its life is in this fruit bearing.

The fruit of which Christ speaks is indicated in vv. 12 and 17 "Love." Love is the badge of discipleship; Christlike, unselfish, giving love (vv. 8-9).

This whole message is part of our Lord's discourse about the Holy Spirit. The Holy Spirit is the Life of the Vine within the branches. And "the fruit of the Spirit is love" (Gal. 5:22).

This fruit remains. "Now abideth faith, hope . . . love." Buildings can be destroyed, people can be killed, but love endures. And by this the Vine reproduces its life.

Who are the elect? Those who love as Christ loved! This means a love that befriends enemies, a love that befriends servants (vv. 14-15).

III. The price of that choice

"Greater love hath no man than this, that a man lay down his life for his friends. Ye are my friends . . ." (vv. 13-14).

He gave His life that the chosen might be saved, that enemies might become friends, that sinners might become children of God through faith in Jesus Christ.

In the face of such a price, should we not joyfully bear any cost involved in serving Him? Choice involves responsibility; it does not destroy it. The chosen are "commanded," and the command is to love (v. 17).

Election does not inflate; it humbles. It does not make men superior. It makes them servants to human need, reflecting the sacrificial love of Jesus Christ.

Are you "chosen"? Have you chosen? Do you love?

W. E. McCUMBER

The Saint in the Storm

SCRIPTURE: Acts 27:1-26

TEXT: vv. 23-25

INTRODUCTION: Spoken by Paul in the storm on the Mediterranean Sea on his journey to Rome. Christian experience does not solve all problems. Storms of life will come,

but His grace is sufficient (II Cor. 12:9).

Let us study the words of the text and see what Paul and we may have in the storms of life:

I. THE DIVINE PRESENCE—"For there stood by me this night the angel of God."

II. DIVINE PROPERTY—"Whose I am."

III. DIVINE PRACTICE—"And whom I serve."

The prisoner stands out as the fearless one in the storm. The Christian should stand out in the storms of life.

IV. DIVINE PEACE—"Saying, Fear not, Paul."

Faith and fear cannot ride in the same boat. Paul had faith, hence no fear.

V. DIVINE PROMISE—"Thou must be brought before Caesar." (previous promise Acts 23:11). Promises are to the soul what the anchor is to the ship in a storm.

VI. DIVINE PRESERVATION—"And, lo, God hath given thee all them that sail with thee." Every sailor owed his life to the fact that Paul was on board (vv. 34, 42-43).

VII. DIVINE PERSUASION—"Wherefore, sirs, be of good cheer: for I believe God, that it shall be even as it was told me." Easy to have faith in calm, but takes divine grace to hold that faith in the storm.

CONCLUSION: Storms come to all. How we react to them makes the difference.

JAMES BRILLHART
Springport, Indiana

What Time Is It?

SCRIPTURE: Rom. 13:11-14.

INTRODUCTION: The text assumes that we know what time it is. That is, we as Christians should be aware of the lateness of the hour in relation to Christ's second coming and the final redemption of man (v. 11).

A. The nearness of that hour should provide us with strong motivation to shake off the "sleeping sickness."

1. It is nearer as to time.
2. It is nearer as to completion of God's plans for the universe.

B. Do you know what time it is?

The Nazarene Preacher

I. TIME TO AWAKE (v. 11)

A. It is time to awaken the consciences of sinners.

1. Sleep is representative of the condition of the lost.
2. They must be awakened to their need of Christ.
3. They must be awakened to repentance.
4. They must be awakened to faith.

B. It is time to awaken the consciences of Christians.

1. Sleep describes the condition of some Christians.
 - a. Not conscious as to the state of the world, the Church, and themselves.
 - b. Like the sleeper, they are quite inactive.
 - c. Only the unconcerned can sleep in times of crisis.
2. Now "it is high time" to wake up the Christians.
 - a. To a consciousness of sin in our lives and coldness in our hearts.
 - b. To the realization of the need for revival in the Church.
 - c. To the realization of an unfinished task.

II. TIME FOR CLEANSING. "Let us therefore cast off the works of darkness."

A. By "works of darkness" are meant the secret sins.

1. The besetting sins (Heb. 12:1).
2. Harbored lusts (Ps. 66:18).

B. To "cast off" means to throw aside as an unclean garment.

C. It is time for cleansing (II, Cor. 7:1).

III. TIME FOR RObing. "Let us put on the armour of light."

A. As "works of darkness" are secret sins, "armour of light" is open righteousness.

B. It is not enough to separate a vessel from the carnal; it must be dedicated to the holy.

C. Light is an armor that will protect the soul in any time.

IV. TIME FOR HOLY LIVING (v. 13)

A. Honest walking means honorable living.

B. Strife and jealousy are considered as equally obnoxious with drunkenness and immorality.

C. The extremes of sin listed are to be contrasted with the extremes of righteousness.

V. TIME FOR SANCTIFICATION (v. 14)

A. "Put ye on the Lord Jesus Christ" is the equivalent of being "conformed to the image of his Son" in Rom. 8:29.

1. It means a transformation of our characters until we are the reflection of Christ's character (Rom. 12:2; Phil. 2:5).
2. It means being "Christ-like" in all our attitudes and actions.
3. But not by imitation. The verb tense is aorist, which would indicate a decisive act of putting "on the Lord Jesus Christ."

B. "Make not provision for the flesh," on the other hand, is in the present tense. This is the tense of continuous action. We must not now, or ever again, become preoccupied with the flesh.

CONCLUSION: In these last days before Christ's coming, it is time to seek the Lord "till he come and rain righteousness upon you" (Hos. 10:12).

DONALD K. STANTON
Appleton, New York

Possessing the Promised Land

SCRIPTURE: Num. 13:26-33; also Deut. 1:22-46
TEXT: Let us go up at once, and possess [the land] (Num. 13:30).

INTRODUCTION: Going into Canaan is a type of entering into the experience of holiness.

I. HINDRANCES TO POSSESSION

A. Failure to completely cut the ties with one's former life (Deut. 1:27)

B. Listening to pessimistic reports

C. Unbelief and doubt

II. HELPS TO POSSESSION

A. God's will

1. I Thess. 4:3
2. Rom. 12:2

C. A sincere desire for all that God has for a person

1. Matt. 5:6
2. Isa. 55:1-2

CONCLUSION: "Seek ye the Lord while he may be found, call ye upon him while he is near" (Isa. 55:6).

ALLAN MILLER
Gladstone, Oregon

The Stewardship of Brotherhood

TEXT: Am I my brother's keeper? (Gen. 4:9)

INTRODUCTION: This question is as old as the human race. The answer comes back to us echoing across the ages—an emphatic Yes!

I. WHO IS MY BROTHER?

- A. Every member of the human race is my brother by creation.
- B. All born-again Christians are my brothers spiritually, without regard to race or color.

II. I AM MY BROTHER'S KEEPER SPIRITUALLY.

- A. Jesus made this very plain when He said, "Go ye into all the world, and preach the gospel to every creature."
- B. Our church is attempting to do that on the general level. What are we doing on the local level? More to the point would be, What am I doing?

III. I AM MY BROTHER'S KEEPER ECONOMICALLY.

I am thinking especially of the standard of living. Our standard is so high compared to that of others. There are hunger and want and disease in many places. We can do something about them.

IV. I AM MY BROTHER'S KEEPER PHYSICALLY.

- A. We need to warn others of the dangers on the highways.
- B. We need to cry out against the dangers of alcohol.
- C. We need to warn them of the dangers of tobacco.

CONCLUSION: I am my brother's keeper; there is no escaping it.

WILLIAM C. SUMMERS
Rochester, New York



IDEAS THAT WORK

A Plea for Day Schools

The program was faultlessly done—in French, not the language of the home, but of the school. It was a Christmas program worthy of any of our better churches in the States.

I thought back to my furlough year and remembered the keen sense of disappointment I experienced in the various children's programs I was privileged to attend such as Children's Day and Christmas. The perfunctory, prompted recitals and the gestureless, expressionless readings left me cold. What could be the reason behind this great difference in performance?

I am convinced it is because of the presence of the Christian day school with the consequent Christian teaching and formation carried on five days a week. This contact pays off in a real quality program when the church can expect impressionable visitors. This church in Port-au-Prince has a fine day school running up through the primary grades and has been producing church growth, Sunday school scholars, and Bible school students—many of them already in the ministry winning souls for Christ. Recently this church had 3,008 in a Sunday school rally. Every student of the day school was in his place and many served as teachers of the smaller children.

With the increasing secularization in our schools in the States, it seems as though the time has come for the Church of the Nazarene to realize that the best way for us to combat this rising tide in our public schools is to begin our own church program. All the arguments used for the Christian college—a permanent institution in our church—can be used also to prove the need of Christian high schools and grade schools.

The statement of the Catholics to the effect that, if they have a child until

he is seven years old, he will never leave them needs to be considered. Dare we leave our children during these formative years to the influences of socialism, modernism, classes in dancing, evolutionary teaching, and godless teachers? If we desire to save them, we cannot. Furthermore, the influence of the home has dwindled with so many homes having both mother and father working. The children are left on their own all week long, and one hour on Sunday morning is scarcely sufficient to form them and influence them to accept and live for Christ.

Some of our pastors have already started Christian day schools and have wrestled with the problems of finance and finding teachers. These could help others get started.

Large church educational units stand vacant six days a week in many of our large cities. Thousands of dollars have been tied up in chairs, blackboards, projectors, and space used only one day a week. A greater stewardship of our educational units would result in beginning day schools, at least on the kindergarten and primary levels. This would lay the foundation for a complete program in just a few years.

It is quite evident that we believe in Christian education—why not all the way?

HARRY A. RICH
Nazarene Missionary
Haiti

MY PROBLEM

PROBLEM: What is our obligation when non-Christian parents request Christian baptism or dedication for their child?

AN ILLINOIS PASTOR SAYS:

I have always felt that a pastor should not make parents take vows if they did

not intend to live up to them. The baptismal ceremony asks the parents to bring up their child in the nurture and admonition of the Lord, to take him to church, and teach him the Word of God.

I have always counseled with parents concerning these things and explained the seriousness of taking such vows and their meaning. If they want God to do for the child what they feel is the result of baptism, then they must fulfill God's requirements as to their obligation, not only to the child, but to God also. Presenting a child for baptism or dedication is a step on the part of the parents to recognize God as the Giver of this child to them. If they are willing to take the vows, then the entire responsibility rests with them.

A NAZARENE MILITARY CHAPLAIN WRITES:

In the military chaplaincy many differing religious backgrounds, desires, and experiences are often expressed in this request by parents for their children. I believe our obligation requires us to carefully evaluate such a request.

First, what is the determining factor of a person being a Christian in the eyes of other people, and who but the Lord, or the person himself, is qualified to judge? And why the request in the first place if not an honest desire for the child to become a Christian and be taught Christian values?

The simplest and most satisfactory solution for me was to ask if either parent testified to being a Christian and was a practicing church member. I did not attempt to verify their answers or conform their experience to my thinking, but rather accepted their word for themselves or their mate as valid statement of their relationships to God and other Christian believers. If they are responsible parents, why not? Parental love for their child ought to reflect this kind of mature responsibility, and most likely it would if such a request had been made, even if only by one parent and agreed to by the other.

Therefore when baptism or dedication

was requested, and either or both parents responded positively to being Christian and having a church membership, I have not hesitated to proceed with fulfilling the request as meaningfully as opportunity afforded, whether in a hospital nursery or a chapel worship service. I do not remember an ugly situation evolving when these considerations and meanings were carefully explained.

AN OHIO PASTOR BELIEVES:

I have always felt it my obligation to honor the request of these non-Christian parents. On entering one pastorate I was made to feel uneasy about this situation by remarks of leading members of the church who did not take too strongly to child sprinkling and were more opposed to non-Christian parents presenting their children.

My approach was first one of educating the members as well as the parents on the significance of the act on the part of the parents and bringing them to their responsibility to the child they were presenting and their responsibility to God.

The occasion of this education was during the dedication or baptism service, not through a special sermon directed to these people. Many of those who had voiced negative doubts before were impressed and weeping as the parents returned to their seats after the ceremony.

Through this service parents can be brought to the realization of the great responsibility to their children and to God and ultimately led to God. It is not only our obligation to these parents to honor their request, but also our obligation to the children involved, that they may reap the possible benefits of parents led to Christ.

A MINISTER FROM BRITAIN STATES:

Baptizing a non-Christian is wrong, and so is baptizing or dedicating the child of non-Christian parents. It is impossible for non-Christians to measure up to the rules and to meet the

requirements of Christian vows as detailed in our *Manual*; therefore it would be non-Christian on our part to act as if we were conveying to these parents and to their child the blessing which always accompanies a true baptism or dedication vow.

Our immediate obligation is to inform them of the requirements and vows relative to the Christian baptism of a child, without which the ritual would signify nothing. These then should be explained to the applicants, and real efforts made to compass the salvation of one or both of the parents.

A CALIFORNIA PASTOR EXPLAINS HIS METHOD:

I am not sure that what I do solves the problem, but it has in almost every case eliminated it for me. When parents who are not wholly committed become interested in having their children dedicated or baptized, I present them with the enclosed dedication service and ask them to read it over. In every case where I have done this they have decided not to go through with it, without another word from me.

DEDICATION SERVICE

SCRIPTURE

"And when the time came for their purification according to the law of Moses, they brought him up to Jerusalem to present him to the Lord . . . Now there was a man in Jerusalem, whose name was Simeon, and this man was righteous and devout, looking for the consolation of Israel, and the Holy Spirit was upon him. And inspired by the Spirit he came into the temple; and when the parents brought in the child Jesus, to do for him according to the custom of the law, he took him up in his arms and blessed God" (Luke 2:22, 25, 27-28, RSV).

MEDITATION

Mary and Joseph felt highly honored and favored of God when the baby Jesus came into their home. It was a sober, sacred privilege which they shared with God. As parents they would have to provide the right kind of family life, education, coun-

sel, and spiritual climate in order to prepare Jesus for His God-given work. Therefore, when they brought the baby Jesus to the Temple for the blessing of Simeon, they also dedicated themselves to the sacred responsibility.

Dear parents, the privilege of parenthood is God-given and you will be responsible to Him for the way you rear your child. Fitting it is, therefore, that you have come to present this child for the blessing of God, and to dedicate yourselves as Christian parents before Him.

MINISTER:

As a household of faith in the family of God, we members of this church congratulate you who bring these children of your love and the love of the Heavenly Father. We wish each of you to feel in your heart that you are doing a very important thing in thus presenting your children to the Lord in His sanctuary, even as the child Jesus was presented in the Temple. Be assured that God is pleased with this beautiful observance of the ancient custom. And know in your heart that God will hear every prayer for these children who are dedicated unto Him on this day.

Do you parents dedicate this child unto the Lord God, and do you promise as an elder child of the Heavenly Father to pray for and with your child that he or she may grow in the knowledge and love of God?

PARENTS: I do.

MINISTER:

Do you rededicate your home as a sacred shrine with a Christian environment in which the spiritual nature of your child may grow and unfold; do you promise to do all you can by precept and example to lead your child at the proper age to a public confession of the Lord Jesus Christ, and to obedience to His will?

PARENTS: I do.

DEDICATION PRAYER

PROBLEM POSED: In the case of three of my church families, both husband and wife are on the board. As a result, some other church families are not represented at all. Is there any way to prevent this kind of situation?

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

October, 1967

BULLETIN EXCHANGE

Feeble Asking

"If you had been living when Christ was on earth,
And had met the Savior kind,
What would you have asked Him to do for you,
Supposing you were stone-blind?"

The child considered, and then replied,
"I expect that, without a doubt,
I'd have asked for a dog, with a collar and chain,
To lead me daily about."

And how often thus, in our faithless prayers,
We acknowledge with shamed surprise
We have only asked for a dog and a chain,
When we might have had, OPENED EYES!

—Child Evangelism
Hobart, Indiana, First
R. GOUTHEY JONES

So I Have Heard

People don't always believe everything they hear, but often repeat it just to be on the safe side.

Parents who are afraid to put their foot down usually have children who step on their toes.

You have your machinery in reverse when you try to raise yourself by lowering somebody else.

The man who loses his head is usually the last one to miss it.

Don't let the best you have ever done be the standard for the rest of your life.

To be without some of the things you want is an indispensable part of happiness.

Snohomish, Washington
J. K. FRENCH

A noted college counselor has pointed out that most problem youth from good homes have not had friendships among older people. From childhood they have been almost entirely with their own age-group.

Older people have experience, developed thinking, and insights that youth do not have. They tie the past with the present.

How many older friends do your children have who are not relatives?

Rochester, Minnesota
JIM CHRISTY

Thought for the Week

There is a big difference between a mere desire to do a thing, and a burning passion to do it—a determination to accomplish it at any cost. A mere desire is like warm water in a locomotive—it will never produce steam. It takes fire and force and enthusiasm to generate the things that propel the successful character.

The old-fashioned wall telephone had its advantages. For instance, a woman quit talking when her feet got tired.

Norwood First,
Cincinnati, Ohio
S. E. DURBIN

The Lord's Prayer

I cannot say OUR if my religion has not room for other people and their needs.
I cannot say FATHER if I do not demonstrate this relationship in my daily living.
I cannot say WHICH ART IN HEAVEN if all my interests and pursuits are in earthly things.

I cannot say HALLOWED BE THY NAME, if I, who am called by His name, am not holy.

I cannot say, THY WILL BE DONE, if I am unwilling or resentful of having it in my life.

I cannot say IN EARTH, AS IT IS IN HEAVEN, unless I am truly ready to give myself to His service here and now.

I cannot say GIVE US THIS DAY OUR DAILY BREAD without expending honest effort for it or by ignoring genuine needs of my fellowmen.

I cannot say FORGIVE US OUR DEBTS, AS WE FORGIVE OUR DEBTORS if I continue to harbor a grudge against anyone.

I cannot say LEAD US NOT INTO TEMPTATION if I deliberately choose to remain in a situation where I am likely to be tempted.

I cannot say DELIVER US FROM EVIL if I am not prepared to fight in the spiritual realm with the weapon of prayer.

I cannot say THINE IS THE KINGDOM if I do not give the King the disciplined obedience of a loyal subject.

I cannot say THINE IS . . . THE POWER if I fear what my neighbors and friends may say or do.

I cannot say THINE IS . . . THE GLORY if I am seeking my own glory first.

I cannot say FOR EVER if I am too anxious about each day's affairs.

I cannot say AMEN unless I can honestly say also, "Cost what it may, this is my prayer."

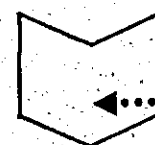
Whittier, California
CHARLES W. OGDEN

A BRITISH PASTOR WRITES—

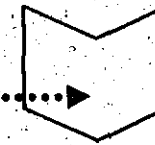
"I believe this is only the second time I have written to you and I want to express my deepest appreciation for the Nazarene Preacher.

"I came into the denomination . . . three years ago and often, when I have felt like giving up the fight, the magazine has come through the letter box, bringing just the message I needed.

"The articles are to the point, interesting, and informative. I read every page and go back to my filed copies again and again. If you knew how much the ministry of this most precious magazine means to me—and hundreds more like me—you would be surprised. God bless you richly."



HERE AND THERE AMONG BOOKS



At the Lord's Table

By Ralph G. Turnbull (Grand Rapids: Baker Book House, 1967. Cloth, \$1.95.

Ralph G. Turnbull, well-known pastor of the First Presbyterian Church, Seattle, Washington, expresses his views on the Lord's Supper in twenty-one brief sermons, which are carefully written, Biblically and homilectically they are sound and inspirational. Good scholarship as well as deft sermonic craftsmanship is evidenced in this series.

The author states in the introduction the premises which undergird his work. First, "As the Church succeeds Israel as the people of God, so the Lord's Supper is the fulfillment of the Passover." Second, "... the presence of Christ is a spiritual, personal relationship which is symbolized by the use of material elements and spoken of by words of Jesus having transcendent meaning."

The five basic New Testament passages which refer to the actual celebration of the Supper (three in Matthew, Mark, and Luke; I Corinthians 10 and 11) are explicated along with the teaching of Jesus on the eating of His flesh and the drinking of His blood in John 6. Included with each sermon are appropriate bits of poetry and some additional scriptural references which can serve as background study.

There are books aplenty on this subject, but here is one which covers well the biblical material and offers some seminal ideas for fuller and more personal homilies.

WILLARD H. TAYLOR

The Gospel According to St. Paul

By Archibald M. Hunter, rev. ed. (Philadelphia: Westminster Press, 1966. 126 pp., paper, \$1.65.)

To those who read regularly in the field of New Testament theology, the name A. M. Hunter is very familiar. This professor of New Testament at the University of Aberdeen, Scotland, possesses the happy ability of condensing large quantities of material

into concise, yet meaty compass. As an epitomist he is superb. The predecessor of this revised volume first appeared in 1954 under the title *Interpreting Paul's Gospel*.

Essentially the material is the same in this revised edition as found in the earlier one, with three exceptions: First, Hunter has eliminated the larger, twofold structure which divided the book into two parts—(1) The Gospel According to St. Paul, (2) The Gospel According to St. Paul for Today. The chapters are simply numbered through consecutively. This shift makes for better continuity in the opinion of the reviewer. Second, the material has been updated by the incorporation of findings from other leading New Testament scholars. Some amplification of the discussions on "justification by faith" and "the ethic of Paul" has been introduced. Third, of special importance is a completely new chapter on the knotty problem of the relationship between the teachings of Jesus and Paul, particularly with respect to the essential subjects of sin and salvation. Another fine addition is Hunter's discussion of Paul's concept of *agape*, God's love in Christ reflected and responded to, as a valid law of life for us today.

In 117 pages no man can cover all the facets of Paul's theology. And Hunter certainly does not. But it is remarkable how well he touches the central nerves of Paul's system of thought. Schematically, this little monograph offers the preacher some excellent grist for his sermon mill. For example, Hunter arranges Paul's thinking on salvation in three parts, namely, "Salvation as Past Event," "Salvation as a Present Experience," and "Salvation as a Future Hope." "To be a Christian for Paul is to share in something which has happened, is happening, and will happen" (p. 111).

Hunter has no doubts about the relevance of Paul's teaching for today. He takes pains to show that Paul's view of sin is defensible and his understanding of the possibilities of deliverance from sin is man's only hope. Christ is truly the Saviour. He recalls James Denney's remark that "... Paul's Gospel has been the greatest source of re-

ligious revival within the Christian Church." He then comments himself, "This fact certainly does not suggest that the bulk of the people in Christendom, past or present, have found its message alien, irrelevant, unreal" (p. 97).

At points the reviewer parts with the author. For example, one finds it difficult to understand how such confidences in Paul's presentation of the Gospel can permit him to say that "we are not bound to believe with Paul that the sinfulness of all

men stems from Adam's act of disobedience" (p. 92). Moreover while Hunter has some penetrating remarks on the need for Christians today to rediscover the reality of the Holy Spirit, he fails to indicate specifically the ministry of the Spirit in sanctification in the heart of the believer.

This is the type of book which the busy pastor should read to gain an overview of the biblical material as well as to keep abreast of contemporary thought.

WILLARD H. TAYLOR

An Economist's Opinion of the Clergy

BECAUSE our economic system is consumer-directed, clergymen and other religious, moral, and intellectual leaders have an extremely important role in our society. They assist the consumer in reaching judgments about basic standards and values—and these judgments can guide him in the exercise of his economics and political freedom.

Under Communism, the influence of religious and moral leaders on the way society uses its resources is severely limited, because only the top planners determine how society's resources are to be used. The average man is forced to serve the state and is not free to make effective judgments about either his work or the goods and services he consumes.

In our society, the consumer is sovereign, and the worker is free to choose his occupation and his place of work. To repeat, it is this economic freedom of the individual consumer and worker, in our system, that creates such an important role for religious, moral, and intellectual leaders. For under our system, each individual has to decide for himself what to do with his freedom.

This, the "quality" of our society—as indicated, for example, by the kinds of goods and services which are consumed and by the way people use their leisure time—is determined by the moral and religious values of our individual citizens.

If, for example, everybody refused to buy pornographic literature, you can be sure that none would be produced. If no one watched trivial TV shows, they would not be on the air. If no one attended sex-ridden movies, they would not be produced. We cannot escape the fact that the goods and services produced in our society reflect the religious and moral values of our individual citizens.


—Extract from "The American Economy in Perspective," a talk given by Dr. Harold C. Passer, Eastman Kodak Company

AMONG OURSELVES

In a preacher's convention I once heard General Superintendent J. B. Chapman say that if a pastor was going to succeed in maintaining a live and growing church he had to "pull every string" . . . He meant that a lot of different things had to be done, and that they had to be done all at once and all the time . . . This challenges the pastor to learn to be dexterous enough to handle several strings with each hand . . . Puppeteers learn the art—for entertainment . . . Pulpiters must learn it—for souls . . . One of the most invaluable features of the *Pastor's Supplement* is that it provides a free course in string pulling . . . Here is an up-to-the-minute survey of the available strings, with helpful hints on how and when best to pull them . . . Page through it carefully, gratefully . . . What pastor would not double his effectiveness if he pulled the five-strand-string of Star Society goals (p. 22)—plus the string of swift attention to the macroscopic detail of "Moving Nazarenes" (p. 23)—and the string of a well-edited weekly newsletter (p. 25)—or the judicious use of more visual aids (p. 29)—to mention just a few? . . . An able pastor can do it . . . Don't complain about time . . . Remember Samuel Johnson's maxim: "Not time but diligence is needed for great accomplishments" . . . Prayer first, then work . . . "A minister is a man who can make a difference in decisions like this" (p. 17) . . . And he is a man who, when given a set of strings, knows how to pull them!

Until next month,

BT



HEARTWARMING
heart-changing
HEART-*healing*.

... *the herald*
OF HOLINESS

