

# THE NAZARENE PREACHER

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## Do Not Let the Tide Recede

By J. B. Chapman\*

CHRISTIANITY, from the days of its beginnings, has always been promoted through and by means of revivals. Those who have objected to revivals have usually done so upon false premises. They have said that a revival implies deadness, for it means coming alive again. They have said that the church should be in a continual revival, and that this makes an outstanding revival impossible. They have said many things, but the fact still remains that the church has been promoted through and by means of revivals, and that is likely to be the course right along.

There are many parts to a revival—all of them important. There are times of seed-sowing and cultivation, as well as times of harvest, and the times of sowing demand much patience and perseverance. We all like the joy of harvest better than the toils of the plowing season.

Someone has observed that even physical life is by pulsations. And spiritual life likewise has its times of flow and ebb, like the tides of the sea. But we all know, also, that the tides of spiritual power flow in answer to prayer and on the basis of conditions we have to meet. We know also that they have a tendency to ebb too soon. The times therefore call for revival preparation, revival promotion, and revival conservation.

There lies before me a letter from a beloved brother in Cleveland, Ohio. He says a number of complimentary things to me personally. But he does this only as a preparation to lay upon me a great responsibility. Then he says, "I am interested in an old-time revival of worldwide scope, and am anxious to see the necessary conditions met to bring it about. I feel that our pastors are not doing all they should to lead us out to this holy conquest. Some are neglecting prayer. Some do not get up early enough in the morning. Some give too much of their time to other good things which, nevertheless, do not minister vitally to the revival.

"If we could get this on our hearts we would find there is a job for every member of the church, as well as for the preachers. There is literature to be distributed, invitations to service to be given out, and personal work to be done to bring men to God. Above all, we must hold ourselves ready to take off from all occupations to give ourselves to prayer that God may send the revival. It is a challenge to us

(Continued on page 45)

\*Former general superintendent, deceased.

## Let's Really Become a Missionary Church

**M**ISSIONARY PROFESSOR Don Owens of Bethany Nazarene College calls our attention to the fact that the church would need to win to Christ about 40 people every minute "just to keep pace" with the population explosion, to say nothing of *gaining ground*. But to do this is only one missionary per 70,000 people. In the light of this, the 7½¢ for world missions out of every Nazarene Church dollar in 1967 seems very paltry indeed!

Too long we have congratulated ourselves on being a missionary-minded church. Surely our giving has grown, and the figure of \$22,000,000 given for world evangelism during the past quadrennium looks impressive. But it shrinks, and the gloating chokes in our throat, when we see it in relation to the need, and what we *could do if we would*. And not only is the giving too little, but so is the going. One Nazarene abroad for every 1,000 at home is hardly proof of missionary fervency.

Yet all of us want to improve, so rather than embarrassing ourselves with figures, let's find ways of really becoming a missionary church. In this issue Professor Owens suggests missionary conventions, home grown and consumed, right down on the local level. He says: "Rather than 'one-night stands' of a deputation speaker, I am convinced from my own experience and contacts with such conventions, that the convention method could be a great boon to missionary incentive within our church, if our fellows knew how and had the courage to 'launch out.'"

Dr. E. S. Phillips agrees. "In a convention," he says, "people have closer contact with the missionaries. They get better acquainted. Out of it comes a growth in missionary-mindedness."

To make it easier Don Owens tells us *how* (p. 10). We must supply the *courage*. If we prayerfully mix courage with his suggestions, we may be surprised at the result. Remember, missions is God's favorite project. Pushing it is the surest way to have God's blessing.

And while laying plans for that first convention, let us be sure to do well what is to be done *now*—raise the greatest Thanksgiving offering in the history of our church. It will take real pastoral prodding to reach the goal of \$2,250,000. But it can be done!

## Simplicity

Pride is the enemy of simplicity. Simplicity is transparency; pride is afraid of transparency. Pride doesn't want the truth to be seen. So it is occupied excessively with cover-up and window dressing.

Intellectual pride is consumed with a passion to be intellectually respectable with the right people—the intellectual sophisticates. It wants to be "in the swim" or "in the know." It follows the fads and the fashion in thought.

Simplicity is unimpressed by big names; it wants only the truth. The jargon of the intellectual does not cow it. That certain views are labelled as "naive," "old-fashioned," "dated," "unscholarly," or "authoritarian" does not frighten the simple man at all, if he believes those views to be true.

Such a man has one simple philosophy—to please God, to hold the truth as he sees it, and to do whatever job God has called him to do. His aims are therefore simple. His motives are simple. There is nothing ulterior or hidden. His governing principles are simple. His standard of values is simple. He is an uncomplicated person.

Very probably because of this basic simplicity of character, his way of living, even his pleasures, will be simple. He will have no desire to live ostentatiously, to impress people, to outdo "the Joneses." All such considerations will be foreign to him. And this is a matter of character, which has nothing to do with one's IQ. The man who fears simplicity for fear he will be thought unintellectual is thereby proving, not his greatness of mind, but his littleness of soul.

In a radio interview Leopold Stokowski said: "All of the great men I have known have been men of complete sincerity and simplicity." Let us as holiness preachers so live that this may be said of us, without doubt and without hesitation.

### If—

If people, when they hear you preach, find themselves hungering for more of God,

—If Jesus seems more real and available,

—If heaven as their goal seems more worthwhile,

—If honor and purity and holiness glow with a brighter sheen,

—If the Word comes alive, and they find in themselves a whetted appetite for its pages,

—If they go into the week more resolute, stronger in faith, surer of the grandeur of being a Christian, and of the magnificence of God's grace,

—And if in the hour of sudden pain or dark perplexity they are strengthened by the remembrance of something you said, or by a line from His Word which you etched in their minds,

—Then, my brother, you are a great preacher.

"There is no excuse  
for a poor sermon . . ."

## The Minister: Prompted, Proficient, Persistent, Presiding

By Carl N. Hall\*

### Prompted to His Task

TO BE CALLED of God to proclaim the unsearchable riches of Christ is life's crowning honor. The messenger of the Most High God should be above everything else a *called man*. The call of the eternal God must ring as clearly as a silver trumpet through the corridors of his soul. To some the call comes in a moment of sudden illumination, although the way for it may have been opened by a long period of conscious or unconscious preparation. Many preachers could not pin-point any moment when "the grip" came. They were aware only of a growing conviction that preaching was their vocation. But they are certain it was God's voice they heard. A Cornish miner's wife was calling loudly. "Why don't you answer?" said a passing woman, to some children on the street. Quickly came the reply, "Her ain't a callin' we. Us don't belong to she!" There is no mistaking the divine voice.

It was a mark of the courtesy of God in His dealings with Mary at the Incarnation that He did not leave her to infer her high motherhood from the functional changes in her body. He broke the news to her personally beforehand. It is so in the life of the

true preacher. Depend upon it: if God means you for the ministry, He will tell you so himself. He will be the first to break the news to you. You will hear the call! No real minister ever merely drifts into the work. Nor does he enter it because someone in a position of influence has "pulled the strings" for him. The only strings that are pulled in all genuine calls to the prophetic office are the heart-strings. And it is God who pulls them!

God's call will bring an inner compulsion. The candidate for the ministry must move like a man upon whom "necessity is laid." His choice is not a preference among alternatives. As the great Jowett once said:

I would affirm my own conviction that in all genuine callings to the ministry there is a sense of the divine initiative, a solemn communication of the divine will, a mysterious feeling of commission, which leaves a man no alternative (*The Preacher, His Life and Work*, p. 19).

And a pulsating sense of the urgency of that call will linger with the man of God in his every waking moment.

Accompanying God's call will also be an *outward confirmation*. As Ian Macpherson expresses it:

If the Lord has indeed counted you faithful, putting you into the ministry, the fact will soon disclose itself. Your

gift will make room for you; your apostleship will be sealed with many unmistakable signs; your profiting as a preacher will appear unto all. As someone has put it in a piquant epigram: "The best test of apostolical succession is apostolical success" (*The Burden of the Lord*, p. 68).

And whenever I wish to recover afresh the superlatively lofty mission of my commission, I reverently turn into the holy place where our Master is in communion with the Father, and in that mysterious fellowship I hear my calling defined. "As thou hast sent me into the world, even so have I also sent them into the world." And for what did the Father send His Son into the ministry? "The spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised" (Luke 4:18).

I feel sorry for every one of God's poor creatures who is not a preacher. I would wholeheartedly exclaim with Paul, "I thank Christ Jesus our Lord, who hath enabled me, for that he counted me faithful, putting me into the ministry" (I Tim. 1:12)!

### Proficient at His Trade

Sermons are poor or good, other things being equal, in proportion to the time spent in preparing them. Adequate preparation will save the sermon from "the destruction that wasteth half an hour before high noon on the Lord's Day." I hold this truth to be self-evident: There is no excuse for a poor sermon, since someone's lifelong impression of the Christian religion may come from that sermon. No matter what the expenditure of time, I must prepare it well. Some of the old Puritan divines spent as much as 14 hours a day studying, and one of them was so busy with his

books that he could not so much as find time to get wed! Wesley would not suffer any man to minister in his societies unless he undertook to devote a minimum of five hours in every 24 to diligent delving into the Word of God. Paul S. Rees asserted that when in the pastorate he spent approximately 25 hours out of each week on direct and intensive preparation for the two Sunday sermons. J. Lester Harnish feels that "five days per week, four hours a day should be the minimum time spent in concentrated reading and disciplined study" (*We Prepare and Preach*, by William Ward Ayer and others, p. 65). I do not suggest that a man spend so much time dressing his sermon that it is apt to catch cold, but I verily believe that when a man fences off in every week solid hours for pulpit preparation, his people will know that when they come to worship, they will come to food.

Before we pursue this matter further, let us digress a moment to consider the essential nature of the sermon. As Charles Jefferson observed, "A sermon in the highest sense is a growth rather than a manufactured product, an organism and not a thing that is made" (*The Minister as Prophet*, p. 75). Preaching is the vocalization of character: it is a life speaking. A sermon is not a piece of carpentry, but a piece of life. What is a sermon but a cup of cream skimmed from the preacher's life? (Jefferson).

I am a great believer in the subconscious incubation of sermons.

Let us therefore assume that general preparation for preaching is taking place all the time: in wide reading, perceptive observation, reflective thinking, interacting conversations, disciplined Bible study, and communion with the Holy Spirit (Ayer, p. 145).

The true preacher is always with child of a sermon. No sooner has he

\*Pastor, First Church, Clearwater, Fla.

delivered one than he is conceived of another. Homiletically he does not live from hand to mouth, preparing each message for some precise occasion and meeting each sermonic emergency as it arises. Always he is bearing a living burden, the burden of the Lord. Actually, the true preacher finds delight in this perpetual homiletical pregnancy. That man is never at a loss for potential preaching material who takes time by the forelock and puts seed thoughts and texts in his sermon barrel that will keep his knees from knocking together "when the evil days come, and thou shalt say, I have no pleasure in them." Elijah P. Brown says:

The Master was always finding and using material for his sermons everywhere. There was nothing so small that he could not get a lesson out of it, and in doing this he was teaching us how to preach. A woman making bread, a farmer sowing seed, children playing in the market-place, a little boy's lunch, a shepherd taking care of his sheep. Nothing was too homely or simple to have a place in the matchless discourses he gave (*Point and Purpose in Preaching*, p. 118).

The sermon normally begins when the minister devotionally reads his Bible. In the feeding of his own soul he finds material with which to feed others. The man who lives in the Word of God will characterize all his preaching with the hallmark of distinction. Instead of feverishly hunting for two new topics in order to get ready for next Sunday, the man who lives in the Book has a battery of challenging texts leaping from the pages of God's Revelation demanding to be heard. He will be embarrassed with his riches rather than with his poverty. Let the shepherd of souls cultivate big scriptural farms and he will have his barns full, and he will not be a moody gleaner searching for thin ears over a small and ill-cultivated field.

There are too many preachers in America riding in Buick and Cadillac automobiles and preaching "Model T" sermons. If the expositor wants his pulpit thoughts to have sufficient longevity to reach family dinner tables, it's a mite late for him to begin his preparation while he shaves on Sunday morning.

(To be continued.)

### LET US GIVE THANKS

Dear Father, as we bow our heads in thanks  
For these Thy gifts so bountifully bestowed;  
Our daily bread, and work that satisfies,  
And love that lights the way and shares the load—  
Help us to look beyond the feast for ways  
To bring all men the blessings that we know—  
Thy peace, and freedom to enjoy its boons;  
To move, unchallenged, safely to and fro,  
Freely without fear to speak and teach,  
To worship Thee as conscience points the way.  
Lord, give us grace to know how blest we are  
And make our lives one long Thanksgiving Day.

MAUREEN MURDOCH

The Nazarene Preacher

How the Church can make  
"friends" of "mammon"

## Multiplying the Grace of God

By Harvey J. S. Blaney\*

IN ST. PAUL'S FUND-RAISING appeal to the church at Corinth (II Cor. 8-9) he uses the life of Christ to illustrate both poverty and wealth and how they fill important places in God's plan of redemption, neither of itself being evil. Here are his words: "For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich."

Jesus worked for a living and perhaps the support of His mother until He entered upon His life's work. During His itinerant ministry certain women helped to support Him (Luke 8:3). His own description of His lot in later life was, "Foxes have holes, and birds of the air have nests; but the Son of man hath not where to lay his head" (Luke 9:58). He appears to have travelled the countryside on foot, because He borrowed a colt for His triumphal entry to Jerusalem. At one time He resorted to a miracle to obtain tax money for himself and His disciples.

But it is very evident that Paul is referring to more than the material poverty of Jesus. There is also the state of poverty which was a necessary part of the Incarnation. This is described in Philippians 2:5-8, and is called the kenosis or self-emptying of Christ. This is one of the mysteries associated with this great miracle. We struggle to spell out what it was of which He emptied himself and to understand how God could take upon himself the form of man. We even try to differentiate be-

tween the human and the divine in Christ, forgetting that His was not a dual personality. It is enough here to suggest with Paul that "God was in Christ" and that in the Incarnation He accepted the limitations essential to manhood. This is to say that God revealed himself as "Son" and as such held a subordinate relation to God as "Father." How this could be we cannot understand. We can only know God as He has chosen to reveal himself, the clearest and fullest revelation being in the Incarnation. In Christ God became man, and He is here seen not as Jehovah of the Old Testament, neither as the Holy Spirit of Pentecost, nor as the cosmic God for whose existence the theologians have contended. But in Christ we see God revealed as man—as God-man. As man He was limited and lived as men of His day, not exercising His divine prerogatives by which to escape the restrictions of body and mind which the incarnate state imposed. He took upon himself the "form of a servant," thus becoming subservient to the will of the Father. He also became "obedient unto death"; that is, He allowed man's last and greatest enemy, death, to take its toll and rob Him of His earthly life. In Christ the Son, God suffered death for man, triumphing over it through the Resurrection for man's redemption.

The depth of Christ's poverty was reached at Calvary, where He gave up even His life. But in Paul's illustration there immediately sets in a great reversal, both for Christ and for man. Christ was exalted from death to life, from "servant" to "Lord" before whom

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every knee shall bow; from the limitations of time and space to the boundless limitlessness known only to God. He was restored to the glory which He possessed before creation (John 17:5).

Man also has been exalted, redeemed from his sinful state to become the son of God. All the bounties of the prodigal returned and restored to the father are his; his also the blessings of the kingdom of God (Matt. 5:12), the fruit of the Spirit (Gal. 5:20), and the gifts of the Spirit (Eph. 4:11). The newness of life (John 3), the fulness and leadership of the Holy Spirit (Eph. 5:18), the fellowship of the saints and the power of answered prayer, are only suggestive of the riches provided and waiting for whosoever will come to Him believing—all this and heaven too.

But since initially Paul was writing of material things (an offering of money for a poor church), we should be reminded of the material gains which have accrued to mankind as a result of the gospel. Christianity has been the source of social reform, hospitals, schools, moral advance, and the general improvement of living conditions in every land where it has gone. The work of Christian foreign missions has been largely responsible for the incentives which led to revolt against the evils of colonialism and the struggle for independence on the continent of Africa. Often the means employed for the gaining of noble goals have been those of Marxist Communism rather than those of Christianity, but this does not deny the prior assertion of Christian influence. The frequent attacks upon the work of missions both material and moral, such as those in the Congo and more recently in Vietnam, serve but to emphasize the point more graphically, illustrating the principle of sacrifice so basic to the whole message of Christ and the gospel.

The Wesleys found that when a man became a Christian his economic fortunes improved, in part because he became more efficient and in part because he learned to make better use of what he had. The history of the Salvation Army likewise shows that wherever the gospel touched the lives of the lower

classes there arose a new spirit of industry, pride in home and family, ambition in the lives of young people, and a new social consciousness on the part of all.

Much of the prosperity enjoyed in our own country and by the people of the Church of the Nazarene has come from the Christian principles on which our nation was founded. Whether or not this can be assessed as the whole cause, the indisputable fact is that the Christian Church today shares in the wealth of the richest nation on earth.

Because of this it is hardly fitting to set the material over against the spiritual, as evil against good. If they are to be contrasted, if the two cannot be held together in proper balance or even fused in the Christian life, we have some serious problems among both ministers and laymen. There may be many who have large financial investments, others who go far beyond the bounds of necessity in living expenditures, and some who either have earned or have had bestowed upon them the badge of academic and ecclesiastical rank, who are subconsciously living in uneasy guilt, having inherited a spiritual code which either ignores or debases material gains and possessions. These good people are silently longing for more positive instruction on the true elements of spirituality and on how their varied wealth can be made to contribute more effectively to the Church and the kingdom of God.

The Bible says much against the rich who exploit the poor and who use their wealth to their own destruction, but it never says that it is wrong to have wealth, provided it has been gained legitimately. Neither are the poor condemned for their poverty, but are encouraged to believe that the rule of righteousness will insure them at least the necessities of life.

*We have homes.* The best homes that Nazarenes have ever had are ours today. We are thereby challenged to prove that the modern split-level and two-car-garage establishment can produce godly men and women as did the log cabin and the "be it ever so humble"

cottage of earlier days. It may be more difficult today to ascertain the true values of life among the multitude of our possessions, with more danger of "getting the price tags mixed up." But if home maintenance consumes more time and money and effort than will allow for parental love and attention, for Christian nurture and the teaching of Christian principles, that home has been a failure even though it be occupied by Christian parents. Such contradictory situations do exist, and young people are being lost to Christ and the Church. It is not enough to make the home a part of the Church in the sense of faithful attendance and support. The Church must be brought into the home—its worship, its godly ethical standards, and its spiritual dynamic. The Church and the home are in turn both foundation and superstructure; only a strong alliance between them can give rise to a stewardship of life which will save us from being consumed by the things which we possess.

*We have money.* In spite of high taxes and inflated prices, the average family has more money in comparison to its needs than ever before. Many of us have heard strong sermons on tithing, both as a means of maintaining spiritual well-being and as a means of supporting the Church. This must of course be the basis of the Christian stewardship of money, but the major problem goes beyond this to that of the stewardship of one's total possessions. To develop a proper conscience on giving to support the Church is one thing; to create a conscience on the use of one's total fund of earthly possessions is another. There are no set rules by which one may regulate this phase of his life, but there is a fine line—a dangerously charged one—between where one is humbly grateful for what God has given him and where he has become proud of his possessions. A man is safe only when all he has is held in trust from God. In a peculiar sense a Christian's money is God's money. When this is so in its full significance, it would be most fitting for a man to aspire to make money, even to become wealthy, for the sake of the

Kingdom. A wonderful thought—to make money for the express purpose of giving it all to some phase of church work.

*The Church has money.* There is a growing feeling among Christians in some areas against spending huge sums of money on elaborate places of worship which will be used for only a few hours each week. The fact that a local church can afford such luxuries may of itself provide one more argument for simpler accommodations and the provision for some needed assistance to small struggling churches or home missions. There are many areas of dire need within probably every district of our church which the program of organized assistance does not cover, but which can be saved to flourish by those who are willing to go beyond the call of duty. Why should not one local congregation sacrifice to help another, in the same spirit which the Christian faith calls upon the individual to do?

*We have education.* Is it not rather unrealistic today for a sermon or even an expressed opinion to suggest a disparity between spirituality and education? Such seems to deny the validity of one of the greatest efforts put forth by the Church of the Nazarene—the establishing of institutions of higher learning for both the laity and the ministry and staffed by men and women who have taken advantage of the offerings of the great and famous universities of the land and have earned the highest academic degrees obtainable. Many of our professors have travelled this road of toil and tears with distinction and to the honor of the church they represent. At the same time they are as wholly dedicated, and with as strong reasons for their dedication, as those of former days. History and the lives of numerous men testify that the trained mind, coupled with the Spirit-filled life, provides a powerful combination for the advance of the gospel. Where criticism of our present structure is found, one is made to feel that it may on occasion be prompted by frustration and a sense of inferiority—and thus warrants sympathy and understanding rather than censure.



As in every area of life, the better staffed and equipped our schools become, and the better prepared the faculties they are able to obtain, the more we will have to offer God in total consecration and the more we can do in His service. We have the riches of higher education; let us keep them "sanctified, and meet for the master's use."

One is ill-advised to preach against the things which our society has provided and which we have so willingly accepted from the hand of a most benevolent God. Rather, let the emphasis be that all we have is loaned us by God; that His work needs the goods of this world for its upkeep and advancement; that material things of themselves are not evil. God has prospered us for a purpose. Accepting our prosperity with a good conscience, we should seriously study how to use more perfectly our lovely homes, our fine cars, our material successes, and our educational attainments for the highest good to ourselves and families; for our church, for society, and for all spiritual and eternal ends. Money is not evil, but the love of it and what it produces can be, and is, the source of all kinds of evil. But by the same token it can become the source of all kinds of good.

This leads us to the heart of Paul's discussion—that Christians are not just "peddlers of God's word" (II Cor. 2: 17, RSV), but the necessary dispensers of the grace of God to the world. The churches in Macedonia had demonstrated this grace by their generosity in the midst of poverty and their giving became an act of grace on their part. The grace of Christ toward them had become

the grace of Christ in them; and grace in them had become grace through them to others. "All that we have comes from God and we give it out of His hand" (I Chron. 29:14b—Dutch paraphrase). Their giving became grace because "in a great trial of affliction the abundance of their joy and their deep poverty abounded unto the riches of their liberality" (II Cor. 8:2), and because they gave "beyond their means, and of their own free will" (8:3, RSV). They had learned how to use their privileged possessions, large and small, in creative and redemptive ways.

Those things which we possess by the grace of God become a part of our lives. The attitude we take toward them is fundamentally related to our attitude toward God and the Church. They may be used for blessing or for destruction—for God or for the devil. We can use them for the good of others or for wholly selfish purposes. We can be grateful for them or act as if we produced them. They can be our servants or we can become their slaves. Home, money, education—whatever God has entrusted us with—may be changed by divine chemistry into the grace of God, providing opportunities for the salvation and blessing of many. We are saved to serve, we are blessed in order to be a blessing, we have been made rich for the relief of the poverty around us. In the words of Jesus, "a man's life consisteth not in the abundance of the things which he possesseth" (Luke 12:15). By their use we can multiply the grace of God to the world and fulfil our destiny as a people of God. "Thanks be unto God for his unspeakable gift" (II Cor. 9:15).

**Don't put your emphasis on trying to reflect your education, but in trying to reflect Christ.**

**—Paul Cunningham**

See editorial, p. 2.

## How About a Missionary Convention in Your Local Church?

By Don Owens\*

**R**ATHER than the "one-night stands" of a deputation speaker, I am convinced from my own experience and contacts with such conventions, that the convention method could be a great boon to missionary incentive within our Church—if our fellows knew how and had the courage to "launch out."

### Advantages

1. Perpetuates concern for world evangelism.
2. Provides missionary inspiration for the congregation.
3. Presents missions from different perspectives as over against "one-night stands" by a touring missionary speaker.
4. Poses a factor in missionary recruitment.
5. Promises a "spiritual highlight" in the church year.
6. Projects missionary vision before the community through publicity.
7. Pays for itself.

### Planning Ahead

1. Select a good date.
  - a. Build solidly into the calendar of the church by having it about

the same time each year. Too, speakers or workers may be obtained if planned far enough in advance.

- b. Try a weekend convention at first, then perhaps a Wednesday through Sunday; later even a week.

2. Enlist the cooperation of other churches.

3. Arrange for your workers.

- a. Have two or three speakers, representing different fields.

- b. A national worker or a new missionary appointee would add interest and variety.

- c. A missions leader from International Headquarters or Seminary could provide interest and weight to the convention.

4. Create a mood for missions.

- a. Preach and pray (in public and in private) for missions.

- b. Mobilize every force in the local church as you prepare. This includes Sunday school, NWMS, choir, and especially any men's groups.

5. Publicize adequately

- a. Inform the community via mass media, congregation, and neighboring churches.

- b. Make a world map with the names and locations of the missionaries. Secure their pictures, if possible.

- c. Prepare attractive bulletin

\*Professor of Missions, Bethany Nazarene College, Bethany, Okla.

boards, literature table, and curio displays.

d. Decorate the foyer or church with international flags, maps, world globes, posters, banners, etc., which help create a mood for missions.

6. Arrange for special preparatory prayer meetings.

7. Select a theme for the convention and topics for each night.

8. Print an attractive bulletin of convention activities.

#### Features to include

1. Make services "lively" and "fast-moving."

2. Show films or slides in services, or for 10 minutes prior to evening services. Present variety, with different field represented each evening.

3. Use music of a missionary character. This includes congregational, choir, and any other special music. The missionaries could sing a song in their language. The quadrennial choruses should be used.

4. Include luncheons for missionary chapters, with informal dialogue with missionaries; prayer breakfasts with men's chapters.

5. Include a prayer and fasting meeting during the week.

6. Panels or other informal dialogues are always interesting.

7. Arrange for speakers to meet Sunday school departments and/or classes, especially youth groups. National costumes could be worn.

8. Be sure to include well organized ushering—and offerings every night.

9. Build up and inspire mood for a special project recommended by the Department of World Missions as an approved special.

10. Plan and pray for a consecration service involving youth.

11. Plan for a bigger, better convention next year!

#### Add color and interest

1. By having ushers or usherettes dressed in costumes of other lands.

2. By display booths, sponsored by different departments of the church.

3. By literature display table. Include tracts, *Other Sheep*, *Council Tidings*, district bulletins, etc.

4. By obtaining recorded tapes from missionaries on the fields. Include greetings; a story, national church music, etc.

5. By a missionary "parade" depicting a world vision, using native costumes on children.

6. By a special telephone or short-wave hookup with a missionary overseas in a public service.

7. By foreign foods. A banquet could be arranged at which a variety of foreign foods are served.

8. By a missionary cantata. Dress the choir in foreign costumes, if possible representing different countries.

9. By living portraits. Highlighting missionaries by a spotlight on a large picture while narration describes them and their work. A colored slide would be effective, with a tape recording directly from that missionary.

10. A candlelight dedication service at the end of the convention. Encourage possible missionary recruits to write to the Department of World Missions.

Try a convention for your local church! Remember "success breeds success!"

"I am grateful to the church for the opportunity to share in the rewards and romance of home missions"

## The Norco Story—A Home Mission Church

By Holland Lewis\*

### Part II. The Demands and Privileges of Home Missions

#### Personal demands

The principles of home missions become personal demands on the home mission pastor. Paul, one of the earliest missionary pastors, spoke of being "all things to all men." His words are relevant commentary on the home missionary's personal demands today. He must be something of an architect.

1. He needs to learn something of real estate values and procedures in his community.

2. He must learn the basic techniques of administration.

3. An understanding of construction is necessary in order to communicate with the district administration and with the contractor.

4. Another important demand is that of being able to integrate the traditional concepts of experienced Nazarenes with the exciting and fresh approach of new converts, both of whom are important to the new organization. Neither must dominate the scene. Room must be made for both.

5. I need but mention the vital place of visitation for the home mission pastor. It is essential and can become one of the most satisfying areas of his labor. The pastor should

strive to get into each new home the week following their first visit to the church.

6. New people are needed to fill the many assignments in the new church. Well over half of our offices in our church are filled by either new converts or persons new to the church, so that one of the greatest demands is that of training new personnel in the basic principles of churchmanship.

7. Personal evangelism is also essential if the church is to become a New Testament church. One-fourth of the present church board members, it was my privilege to lead to Christ personally—outside services.

8. Finally, there is the matter of preaching, but not really "finally." I cannot imagine anything being important if preaching is not important. I cannot imagine selecting a site, organizing a group of people, constructing a building, and raising finances for that which does not put preaching at the heart of its program. I believe preaching will affect the growth patterns in attendance and finances more directly than advertising and celebrating. The first thing I would change if I could live these few years again would be to increase

The greatest need for my people is my personal holiness.

—Robert Murray McChesney

The Nazarene Preacher

\*Pastor, Norco, Calif.

November, 1968.

the time spent in preparation of heart and mind for preaching. I believe preaching is the highest demand on the home mission pastor.

### Privileges

Personal demands, when fulfilled, give rise to the final area of consideration, that of home missionary privileges.

Let me recall again the concept in home missions of three interrelated parts:

1. The commissioner: home missions administration.
2. The commissioned: home mission pastor.
3. The community: home mission field.

1. The church at the general and district levels profit from the new church because of the new missionary potential that is created. Four students now represent us in Pasadena College. The two young men who had never seen the inside of a Nazarene church before home missions came to Norco, are preparing with interest in its ministry. The two young ladies indicate interest in missionary assignment. Still another student is preparing in our Bible college to serve the church. Eight other youths introduced to the church through home missions, said this week, "Yes, God has definitely spoken concerning Christian service." We believe this means that home missions is a profit to the entire church.

2. Then, there is the community—and its people—the reason we came in the first place. They too claim that they are privileged. I listened this week as we held our annual "Circle of Thanks." I heard an old gentleman, now stricken with cancer, express thanks to those who helped start the work in Norco. A 55-year-old man was thankful for a church that took time to teach him to pray

and helped him find salvation. A middle-aged woman expressed her joy at finding this place of worship. A teen-age girl and the college boy at her side said, "We are thankful that someone came with the Nazarene Church to the Grange Hall." The father of a brand-new family that we had never seen before said, "I'm thankful for a church with open doors through the week and for a church in which I am not a stranger." The community speaks for itself and claims rewards of its own from home missions.

3. Finally, is there privilege and reward for the home mission pastor? Norco was a serendipity experience for me. I found there some wonderful and agreeable things that I never expected. There was the reward of practical education, much of which was never touched on in college classes. The reward of a new challenge was exciting. Then there was the opportunity to exercise new concepts and ideas that might not have been possible elsewhere. But the supreme reward cannot be put into a sentence. I would have to show you. I would have to show you Harold, Jerry, Blaine and Dee and Daryle, Tim, Bev and Bob, Ken, Sharon and Carol—and scores of others whose lives have been transformed because Nazarene home missions came to Norco. It is this that has brought the greatest sense of reward. That is what home missions is about. I am glad for the continuing witness in my heart expressed in the words of Joseph: "God sent me here."

I conclude that home missions is invaluable to the extension of the church and the Kingdom, and realizing its vital place in the Nazarene Church I offer these observations:

1. I believe it would be most helpful for extension boards to have several sets of well-laid building plans

in-hand to give to the new church for helpful ideas.

2. It would be helpful if the district would have those with construction ability to evaluate (not dictate) the plans before construction begins (such as church school facilities, etc).

3. Perhaps some consistent plan of financial support from the district and/or general level could be discussed for each new church. Perhaps the purchase of land would be a talking point (though expensive, it would be fair to all new churches).

4. If the church expects experienced, older men to work in these projects which seem so important (I am not suggesting that young men should not be used), perhaps we should continue to evaluate pastoral support. A man cannot be called

mercenary just because he desires a livable salary. He is worthy of his hire in a five-month-old church as much as in a 50-year-old church.

5. I am also interested in the possibility of an "Introduction to Home Mission Principles" on the undergraduate level. How helpful this would have been at Norco!

6. And most certainly the three books presently available on Nazarene Home Missions are not sufficient.

I have only scratched the surface on this subject and that, perhaps, in the wrong places. But, may I assure you that I am grateful to the church for the opportunity to share in the rewards and romance of home missions.

Speaking of sideline jobs, this pastor says in his letter—"They are self-defeating. If a fellow would spend equal time in his study, on his knees, and visiting, the Lord would provide in some other way."

## God Sent the Devil with the Message

Anonymous

WE WERE NEW to the Church and new as a Christian when the Lord called us to preach. We were so green that our pastor had to tell us that the church had a college where we needed to go. We did not know any Nazarene pastor well, so we assumed that after college would come a succession of full-time pastorates with low but reasonable salaries.

While at college the bubble burst. We soon learned that most young pastors

started out in churches that did not pay full-time wages. We also learned that there were two schools of thought about what pastors in these situations should do. Some seemed to think that no matter what the church paid, the Lord would take care of His servants who trusted Him. Others seemed to think that wisdom and good sense dictated that a man be ready to take a part-time job.

Our heart accepted the one line of



advice; our head the other. We finished college "prepared" to preach and teach. We reasoned the teaching would only last until we could afford to live on the salary we got as a pastor.

After seminary we went to our first pastorate. It looked like a \$15.00 a week raise. We went—borrowed furniture, old car, a family of three. The first year showed that we averaged only \$19.00 a week salary. After five months we started accepting some substituting.

The next year we taught school every afternoon. Our third year in the same pastorate we went back to subbing again. Our last year we taught full-time.

Upon assuming our new pastorate at \$65.00 a week, we discovered that we couldn't swing the new car payments. This led to substitute teaching again. We continued this pattern the second year. In the third year, after some prayer, we struggled with the issue again. Though troubled in spirit, we were about to enter an agreement to teach school every Wednesday. We went to substitute in this class before final arrangements were set. Then it happened.

A routine discipline situation arose, which seemed settled by the beginning of lunchtime. But a girl told a wild story about it to the boy's sister. The sister added some imagination of her own and told her mother. Upset and trying to get lunch for five children, the mother summoned the father from a

local bar. The father returned to school with the boy, and the wild tale. Without asking any questions or allowing a word of explanation, he "hollered" out his point of view and punctuated his speech with an unexpected punch in the nose. When the truth came out, the man apologized, and paid some damages. The whole plan to teach in this class came to a smashing end.

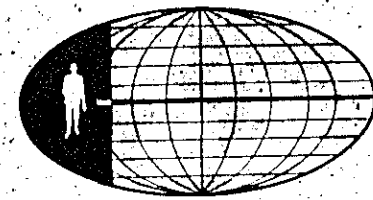
At home, doing some serious heart searching, we finally saw what God had been trying to tell us for some time. It was a shame He had to go so far as to get the devil to deliver the message. The man, we discovered, was on parole for pulling a gun in an argument. As far as I know, he didn't have a weapon when he confronted me. God sent an "unarmed devil." Whew!

All along we had been saying, "We have proved that God will supply our needs, as long as we don't bother to tell Him how." And God had performed exciting miracles many times. But, foolishly, we somehow thought that we would do the side jobs to relieve Him of some of the burden of taking care of us.

We still love teaching and subbing. Teaching would be our choice if God hadn't said, "Preach." We still get calls to substitute. Frankly, we need the money. But God has said, "No!" We are committed to full-time pastoring now. If He could supply some of our needs in the past, we know He can and will supply all our present needs.

Don't fill your heart with bitterness over the things that go wrong in life. Fill your heart with gratitude for the things that are right. Forget those you may think have hurt you; remember those you know have helped you. And repay any good you receive with all the good you can give. And then you can be truly thankful on every Thanksgiving Day.

—Selected



# The PASTOR'S SUPPLEMENT

Compiled by The General Stewardship Committee

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NAZARENE YOUNG PEOPLE'S SOCIETY

## Trumpet the News to Your European Servicemen!



The 1968 edition of  
Servicemen's Retreat is  
coming November 11-14  
to the General Walker Hotel  
in Berchtesgaden, Germany!

Jack Ford, British Isles  
Nazarene College,  
is our speaker!

(Besides urging your servicemen  
to attend,  
why not offer to help  
defray their expenses?)

## YOU SAW IT AT THE GENERAL ASSEMBLY

Now you can see it in your church



# THEY DO NOT WAIT

The thrilling story of Home Missions.  
See the real people and places in the launching  
of a new church.

A 30-minute, 16-mm., color-sound film.  
Request from the Nazarene Publishing House.  
Give first and second choice dates.

Rental free if you receive an offering for District  
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for 400 new church sites.

You pay only \$3.50 for mailing and cleaning costs.

## THANKSGIVING OFFERING

The Home Missions portion (20%) of the Thanksgiving Offering helps in the operation and advance of our work in these areas:

Alaska  
Hawaii  
Samoan Islands  
Newfoundland  
Bermuda  
Australia  
New Zealand  
Middle European (West Germany and Switzerland)  
Northwest European (the Netherlands, Denmark, and Sweden)  
South Africa (European)  
Overseas Bible Colleges (Australia, Europe, and South Africa)  
U.S. Chinese  
U.S. Negro  
Nazarene Training College (Institute, W. Va.)

Churches have been started in three new countries and Labrador, Canada, in the last three years. In the overseas areas we have 3,200 Nazarenes in 92 churches, and 9,125 enrolled in Sunday school. Many new opportunities are opening to us, and we can enter them if we have the money. Encourage your congregation to give generously in the Thanksgiving Offering for Missions. Our goal: \$2,250,000.

## Overseas Slide Sets

Learn about the church in one of the overseas Home Mission areas, through full-color filmstrips and slide sets, with magnetic tape narrative. Request from the Nazarene Publishing House. Rental \$3.50.

Bermuda  
Samoan Islands  
New Zealand  
West Germany and Denmark

## An Appropriate Church-wide Christmas Remembrance

### AT A MINIMUM OF EXPENSE

#### 1969 "Triumphant Life" Calendars

Here's your answer, pastor, for an appropriate gift to the members and friends of your congregation. This 1969 "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 contemporary 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 4 famous reproductions

- |        |                   |      |
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| U-9990 | Head of Christ    |      |
| U-9992 | Door              | ONLY |
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10 for \$2.40; 50 for \$11.50; 100 for \$22.00;  
200 for \$42.00; 300 for \$60.00; 500 for \$98.00;  
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**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 imprinting and shipping. Late orders may take longer for delivery. We reserve the right to make substitutions after November 20.

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## A PASTOR'S Thanksgiving Offering Idea

Rev. W. E. Rothman used a unique and effective plan for the Thanksgiving Offering in 1967 which resulted in an offering three times as much as the year before.

The church set a goal of \$1.00 for each missionary, which in 1967 was 525 (in 1968 the total is 537). Each member and friend of the church was given a list of the fields with the number of missionaries on each field and space for a signature at the right. During the week each one was to pray about his offering and "field" and come prepared to report the next Sunday morning.

As each called out his field and the number of missionaries for whom \$1.00 would be given in the Thanksgiving Offering, each member of the congregation recorded it on his sheet. Cash and pledges went over \$600.

Of course, the goal need not be \$1.00 per missionary. Some might want to set the goal at \$2.00, \$3.00, \$4.00, \$5.00, or even \$10.00 per missionary according to the size and ability of the church.

Just in case you may not have handy the latest statistics, here is the list of fields and number of missionaries in each field in 1968:

|                       |    |                    |    |
|-----------------------|----|--------------------|----|
| ARGENTINA             | 17 | KOREA              | 8  |
| BARBADOS              | 8  | MIDDLE EAST        | 8  |
| BOLIVIA               | 9  | MOZAMBIQUE         | 22 |
| BRAZIL                | 10 | NEW GUINEA         | 21 |
| BRITISH HONDURAS      | 15 | NICARAGUA          | 18 |
| CAPE VERDE ISLANDS    | 10 | NORTH AM. INDIAN   | 40 |
| CENTRAL AFRICA        | 12 | NORTH MEXICO       | 0  |
| CENT. LAT. AM. & SANS | 5  | OKINAWA            | 6  |
| CENTRAL MEXICO        | 0  | PANAMA             | 10 |
| CHILE                 | 4  | PERU               | 22 |
| COLOURED & INDIAN     | 13 | PHILIPPINES        | 16 |
| COSTA RICA            | 0  | PUERTO RICO        | 8  |
| EL SALVADOR           | 4  | REP. OF SO. AFRICA | 51 |
| GUATEMALA             | 13 | S.E. MEXICO        | 0  |
| GUYANA                | 8  | SPANISH EAST U.S.  | 2  |
| HAITI                 | 8  | SWAZI-ZULU         | 66 |
| INDIA                 | 22 | TAIWAN             | 9  |
| ISRAEL                | 2  | TRINIDAD           | 19 |
| ITALY                 | 4  | URUGUAY            | 10 |
| JAMAICA               | 2  | VIRGIN ISLANDS     | 2  |
| JAPAN                 | 17 | WEST. LAT. AMER.   | 6  |
| JORDAN                | 2  |                    |    |

# The Pastor Is The Key!

18.3 percent of the population of the U.S. moved outside the county where they were living during the year ending March, 1967, according to the most recent survey by the Census Bureau.\* At this rate, approximately—

65,000 Nazarenes, plus another  
88,000 Sunday school enrollees  
or  
16,250 Nazarene families, plus  
22,000 Sunday school families  
(by national averages)

—moved during that year. But information was received by the "Moving Nazarenes" service on only 1,323 families during that same period. Where are the other 37,000 families today? Are they still in the church? Or have they been removed from our membership and Sunday school rolls?

This year, to date, we have received information on approximately 900 "Moving Nazarene" families. These are being contacted by pastors and churches in their new communities. But, this is far from the potential, with present membership and Sunday school enrollment, of over 45,000 families who have moved, or will move, during this year.

**PASTOR, You Are the KEY!**  
**Will You UNLOCK the Door**  
**to CONTACT with These**



**"Moving Nazarenes"???**

Use the form below to send the names and new addresses of your non-resident members, Sunday school enrollees, or friends to the "Moving Nazarenes" Service, 6401 The Paseo, Kansas City, Mo. 64131.

Clip Here and Mail

These are. "Moving Nazarenes"!

|                                       |                            |
|---------------------------------------|----------------------------|
| Name _____                            | Approx. Date of Move _____ |
| NEW Address _____                     |                            |
| Relationship to church: Members _____ | S.S. _____ Friends _____   |
| Additional information _____          |                            |
| Name _____                            | Approx. Date of Move _____ |
| NEW Address _____                     |                            |
| Relationship to church: Members _____ | S.S. _____ Friends _____   |
| Additional information _____          |                            |
| Sent by: Church (name) _____          |                            |
| Pastor _____                          |                            |
| Address _____                         |                            |
| Signed _____                          |                            |

\*As reported in "Finance Facts," June, 1966

ILLUSTRATIONS YOU MIGHT FIND USEFUL

## The Other Side of the Coin

God uses obedient servants here, to meet mission field needs many miles away.

HE KNOWS OUR NEEDS

"Before they call, I will answer . . ." (Isaiah 65:24)

A lady visited the hospital at Acornhoek and, handing the nurse in charge an envelope, she said, "The Lord told me that I was to give you this for your own personal use."

It was an unexpected gift which we felt reluctant to accept, but the lady was firm in her belief that the Lord had told her to bring it and had told her exactly how much to give.

On opening the envelope it was found that a sum of 10 pounds had been enclosed. It was placed to one side, knowing that if God had sent it, He knew for what purpose it was to be used.

A few days later, we had to make a trip to Johannesburg, a distance of 300 or more miles, for some hospital equipment which could not be ordered through the mail. We started about five o'clock in the afternoon and it was dark before we had traveled far. After going about 130 miles the car began to give us trouble and we discovered we had burned out a bearing and were stranded on a lonely road in the darkness of an African night.

Cars passed, refusing to stop, for it was wartime and a feeling of fear kept them speeding on their way. Eventually one car drew up and through tightly closed windows inquired if we were in trouble. We told them of our plight. When they realized it was a genuine case of a breakdown they offered to assist us. They took us to the nearest hotel and the next morning we had the car pulled in. The bearing had to be obtained from Johannesburg so we had to wait a few days until the car would be repaired.

When all was fixed, we fearfully inquired what the charge was. Hotel and garage accounts together came to nine pounds, 19 shillings, and a few pence. Humbly we continued on our way, deeply conscious of God's great love toward us, in that before we ever knew we were going to need the money He carefully sent it to us, ready for our use when the day came.  
—A. LILIAN JONES, Africa

# The Pastor's Way of Saying "Merry Christmas"

## TO THE ENTIRE CONGREGATION

### 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, 4¼ x 5½". Boxed.

### THE NATIVITY ..... G-1078

Message: "May the happiness and peace of the newborn Savior make your Christmas complete and enrich your life each day of the new year"  
Scripture: "For unto you is born this day in the city of David, a Saviour, which is Christ the Lord."

### BIBLE and CANDLE ..... G-1079

Message: "In this Christmas season, may the miracle of the Savior's birth fill your heart with joy and hope now and throughout the coming year."  
Scripture: "Now the God of hope fill you with all joy and peace in believing."

### NATIVITY CRECHE ..... G-1080

Message: "May the perfect love of the Christ Child fill your heart with gladness and make your new year rich with His continued blessing."  
Scripture: "For unto us a child is born, unto us a son is given."

### WREATH-CANDLE ..... G-1081

Message: "Best wishes for a joyous Christmas and a new year enriched by an abiding faith in the Babe of Bethlehem."  
Scripture: "Behold, I bring you good tidings of great joy."

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.

NOTE: Allow two or three weeks for imprinting and shipping. Late orders may take longer for delivery. We reserve the right to make substitutions after November 20.

PLACE YOUR ORDER RIGHT AWAY!

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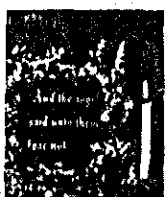
G-1078



G-1079



G-1080



G-1081

The Nazarene Preacher

## On Weighing Church News

WHEN PASTORS delve into the subject of what constitutes "church news," they find it is a broad and involved topic. A sound approach is to consider the question in relationship to the size and type of newspaper serving the community or area where the pastor is assigned.

In a rural community with a weekly newspaper, the editor relies largely on local happenings to fill his news columns. Virtually everything that happens there is deemed worthy of use.

### The Small Newspaper

It is different in the small daily newspaper in towns and cities from 10,000 to 75,000 population. These papers usually cover national and international events by means of wire service stories. They publish features and syndicated columns.

Church news editors on these newspapers must exercise more selectivity because they have less space available than the weekly editor.

A third major category in which to consider church news is the metropolitan press in cities of 250,000 population and larger.

### Definition More Exacting

Here the definition of "church news" is refined further. It becomes a challenge to the religion editor and pastor alike to come up with something of real news interest.

George Harmon, religion editor of the Jacksonville (Fla.) Journal, declares that too often the man in his chair must depict on the church page

the "triviality and mediocrity, the competition and self-seeking" of the American religious bodies.

He believes the "problem of church news" in metropolitan newspapers "grows out of the settlement and the adaptation with the environment which most churches show.

"A faith which once inspired men to 'turn the world upside down' still can do so. Now and again," he writes, "we see a burst of energy in the Christian Church and these events are news and are faithfully covered as news.

"But too often," he adds, "church news does not relate to the two edges of the church. It usually relates to the puffy center.

"The Church prevails for Jesus Christ when it outthinks and outacts the world. Outthinking is never revealed when churches grab at headlines to show how defensive they are, or how totally they sanction community values.

"There is no robustness or positive character in such defensive, glossy reporting."

### Questions for a Pastor


Harmon asks the pastor to ask himself: "Are you burdening the religion editor of your city newspaper? Talk to him. Find out what news he wants. Are you asking the newspaper to do for you what each individual church member should be doing? Are you asking the religion editor to print news you would not be interested in if it bore another church name?

O. JOE OLSON

November, 1968



# Thanksgiving 1968



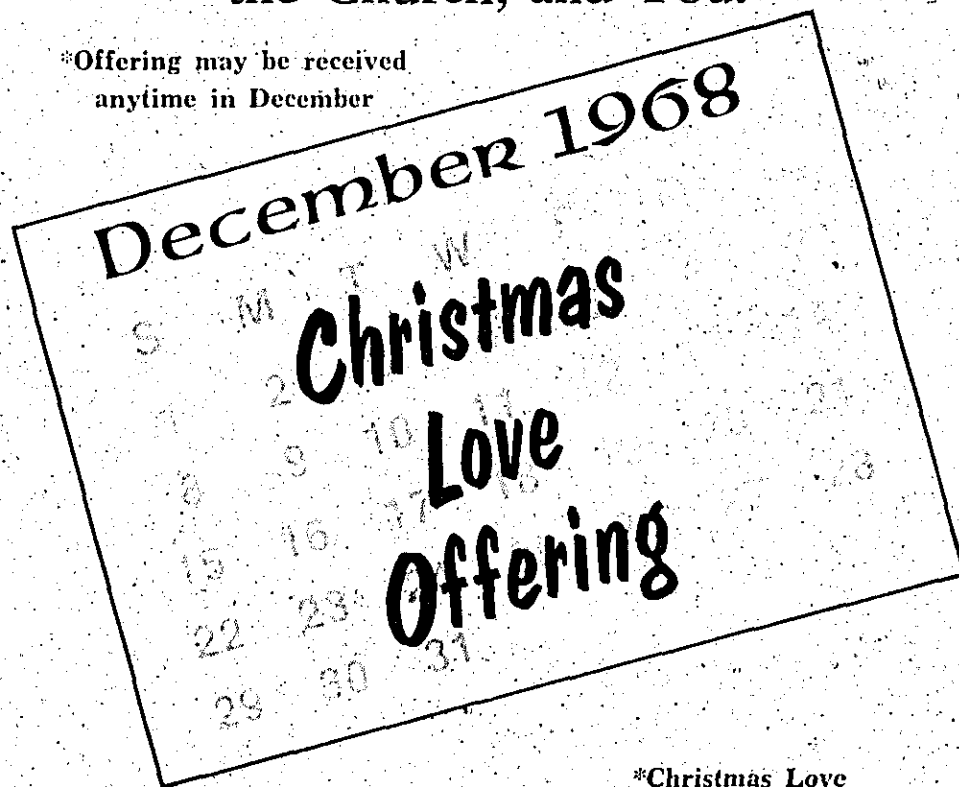
*"We would see Jesus also"*

Church of the Nazarene  
**THANKSGIVING OFFERING**  
... for World Evangelism

## When Planning Your December Calendar

Remember Those Who Served  
So Well . . . the Master,  
the Church, and You.

\*Offering may be received  
anytime in December



\*Christmas Love  
Offering applies on  
local NMBF budget

**WE MUST NOT  
FORGET**

The Nazarene Preacher

## WE THANK GOD

For the Privilege of Using Radio

—IT CARRIES THE GOSPEL FASTER

—186,000 miles a second

—IT CARRIES THE GOSPEL FARTHER

—to areas where no missionaries go

—to homes that will not open to Christians

—to persons who will not go to church

—to minds that otherwise would not think of Christ

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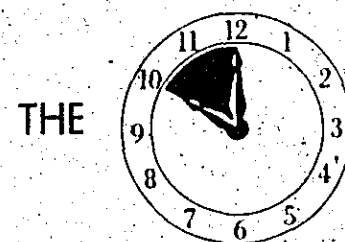
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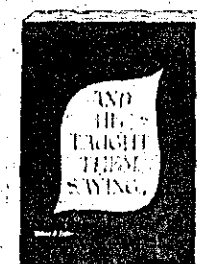
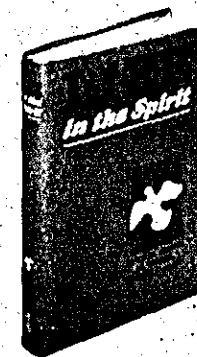
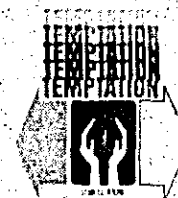
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Unit 110.2a

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NOTE: All brochures free from Department of Church Schools. Other items for sale by Publishing House. All songs from *Advance Singtime*.

## CHRISTIAN FAMILY LIFE

**NAZARENE FAMILY WEEK: January 5-12, 1969**

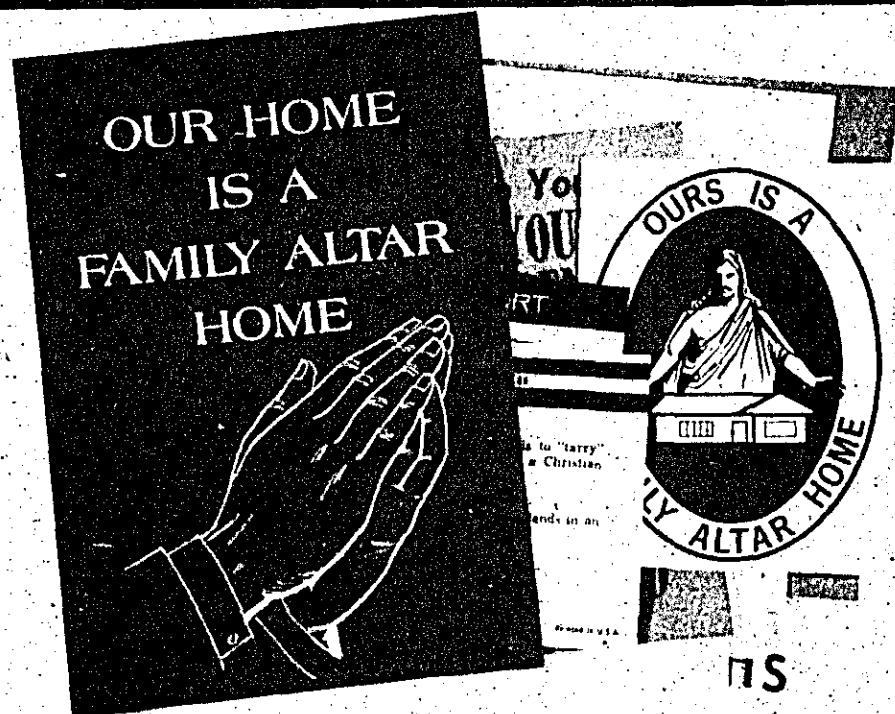
**FAMILY ALTAR SUNDAY: January 5, 1969**

The first full week of 1969 has been designated as "Nazarene Family Week." January 5, 1969, has been named "Family Altar Sunday."

Here are some suggestions to help you plan:

1. A special message on January 5 to highlight the importance and sanctity of the Christian home.
2. Introduce the new Christian Family Life packet now available through the Publishing House.
3. Schedule a Christian Family Life film as part of your Watch Night observance, December 31, 1968. See your NAVCO catalog.
4. Alert your people to the features in the special issue of the *Herald of Holiness*, scheduled for the last week of 1968. This entire issue will be devoted to Christian Family Life.
5. Urge each family to begin now to find a new family to bring to church during Nazarene Family Week.
6. Check the 1968 Christian Family Life Calendar published in the January, 1968, *Nazarene Preacher*. Are there some items that you might use during the months ahead?
7. Use the quarterly Sunday school order blank to order your new Family Life packets, if you have not already done so.
8. Consider a special prayer meeting for January 8, 1969, devoted to families and family interests.

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## The STRAIGHT of it

- DEAN WESSELS, Executive Secretary

- A monthly series of questions and answers -

**Q.** I would like to know what form of life insurance is available for ministers through the Board of Pensions.

**A.** There is group term life insurance available which is referred to as Plan I. This is a \$1,000 policy which is provided to all ministers in good standing in the Church of the Nazarene who participate in the Federal Social Security program. The minister must earn at least \$400 net annually in the ministry and pay social security tax on his ministerial earnings. The premium on this policy is paid by the Board of Pensions through the Department of Ministerial Benevolence. However, in lieu of the premium, the minister must send in an annual report on a form provided by the Board of Pensions.

**Q.** Why is it necessary to return an annual questionnaire and report our annual earnings?

**A.** Since this is group term insurance, the insurance company must have some type of evidence to prove eligibility year by year. This is also connected with social security. The Board of Pensions is not trying to probe into a minister's financial situation and does not ask for the amount of his income beyond the maximum on which he may pay social security. Neither does it ask for the income of the wife or other members of the family. This information helps the Department of Ministerial Benevolence to know how many ministers will be involved and how much will be needed to provide funds to supplement social security benefits upon retirement.

**Q.** Can this \$1,000 group term life insurance policy be increased?

**A.** Yes, when a district pays 90 percent of its NMBF budget, the ministers on the district who are covered by Plan I insurance are automatically given "double coverage," increasing the amount to \$2,000. Again the premium is paid by the Board of Pensions through the Department of Ministerial Benevolence which receives its funds from the local NMBF budgets. This "double coverage" not only includes the pastors, but also the ministerial missionaries who are members of the district, the connectional ministers (such as the district superintendent), evangelists, and retired ministers.

The information contained on this page each month is a means of information for the Nazarene minister. You may have questions concerning NMBF, Board of Pensions, Social Security, or related subjects. If so, send your questions to "THE STRAIGHT OF IT," Department of Ministerial Benevolence, 6401 The Paseo, Kansas City, Mo. 64131, and we will try to answer your question in this monthly feature.



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To Observe  
NOVEMBER 10

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The Nazarene Preacher



Queen of the parsonage.....

MRS. B. EDGAR JOHNSON

**God's "Exceptional" Children**

WHY IS IT that holiness churches seem to have more 'characters' than other churches? one minister's wife asked another. Several had been recounting experiences with eccentric or "problem" people in their congregations. Not carnally-minded folk—just those who were extremely odd; overly zealous, mentally deficient, or otherwise peculiar. Someone quipped, "Well, the Bible says we are to be a peculiar people, and some are just more peculiar than others." This got a laugh. But one lady spoke up thoughtfully, "Don't you think it is because these unfortunate ones feel a warmth, a love, an acceptance among concerned Christians where they might be ignored or rejected elsewhere?" This seemed reasonable and heartwarming to me, and I let this idea incubate in my mind and soul.

Some of God's "exceptional" children, I thought. This use of the term "exceptional" had just recently been introduced to me. A friend, in referring to a mentally retarded child had said, "She is an 'exceptional' child." I had always employed the term to mean superior or above average, but I learned that psychiatrists used the term to describe those with brain damage or physically marring glandular handicaps.

Recalling some of the eccentric or unfortunate members I had known through the years, I realized that these were associated with some of my fondest memories since childhood. I remembered the lady who had always testified

in a high, crying voice; another who invariably started her testimony with the words, "The devil has been after me all week," and then recounted her trials and battles. I remembered the little leathery-skinned man, barely five feet tall, who always teetered up and down on his tiptoes when he spoke. Once when the Sunday school superintendent asked for Bible quotations from the congregation, this brother promptly stood up, bounced deliberately several times, and then said firmly, "It is I; be not afraid." Camp meeting never really began for me as a child, until Brother X suddenly shot up off the bench, raced down one aisle, back the next, and around the tent.

A church group is a family made up of the young and the old, the bright and the dull, the rich and the poor. Who of us in our own circle of relatives does not have some who are infirm, or odd, or "brassy," or unappealing in other ways? But they are still a part of our family and a part of our responsibility. We include them in our reunions—with love, protection, understanding, and tolerance. The church family is much the same.

At camp meeting some years ago one of the oddest looking ladies I have seen came into the service late and stood curiously surveying the situation. From head to foot she looked as though she was arrayed for a comic costume party, complete with dark glasses and a large tote bag. She made her way to one of

November, 1968

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the front seats in the tent, to the distraction and amusement of many. In fun I said to the pastor sitting by me, "One of your members?" And, surprisingly, he grinned and said, "Not yet, but I am hoping to take her in next week." Then he told me the story of her conversion. Year after year thereafter, I would see her at camp meeting—modified in appearance, but definitely "different." Her growth in grace was evident and her devotion unquestionable. All because someone had thought her worth winning to Christ.

A home for mongoloid children was located a few blocks from one of our churches. The matron asked if the children would be allowed to attend our Sunday school. Every other church in the nearby community had "kindly" refused. We welcomed them. Thereafter, every Sunday morning about 20 of them ranging in age from 7 to 30—but all with childlike appearance—would walk two by two in a line from their home to the church. They were placed in various classes. We had explained the situation to our pupils and solicited their cooperation and understanding. This they tried to give, but the "children" from the home still posed a real problem. They were sweet, amiable children, but, for instance, when one little fellow nonchalantly picked up the stack of new quarterlies and papers right during the teaching session and placidly dropped them out the window to the alley two floors below just to see them fall, the class broke up with giggles.

These children loved the church and looked forward eagerly to each Sunday. The pastor and officials made it a subject of special prayer. Soon one of the most refined and talented ladies in the church came saying that she believed

the Lord wanted her to take these children in a separate class as a special project for Him. How the Lord blessed this undertaking! She even taught some of the more advanced ones music lessons. At Christmas they proudly presented their own program with recitations and musical numbers to a special audience of interested persons. I was glad that our church had made a place for them.

There was the man who always "whispered" out loud, service after service; the older man who sat on the front seat and invariably during the altar call turned face-about to scan the congregation, allowing his dentures to fall in his mouth; the lady who had epilepsy and might suffer a seizure anytime; another who sang with an unbelievably shrill tremolo that sounded exactly like the bleat of a goat. There was the man who constantly responded throughout the service with "Wonderful!" and "Think of it!" You can imagine the surprise of a visiting missionary who was recounting the infestation of their first mission house with bedbugs when Brother "Wonderful" (as he came to be known) called out, "Think of it!"

Yes, we have them—dear, dear people whom we may consider as "characters"—even as nuisances or problems. But they are part of our church family—of God's family. I am comforted by the thought that if we do have more of them than some churches, it is because they need love, understanding, and acceptance—and shame on us if they can find more of it anywhere than in our churches.

We might well remember, too, the words of the old Quaker to his wife: "The whole world's queer except thee and me, and sometimes I think even thee is a little queer."

**Amusement will help you forget things; God will help you surmount things.—Baptist Leader.**

## BIBLICAL STUDIES

TOWARDS BETTER BIBLICAL SCHOLARSHIP

### The Greatest Prayer of All

Meditations on John 17

By H. K. Bedwell\*

No. 12 The Man of Glory

This prayer is a chapter of glory. The words "glory" and "glorify" occur no less than eight times. It is truly a "glory song," and all of it centers around the Lord Jesus Christ himself. In *Living Gospels* the title "Son of Man" is changed to "Man of glory." And that is just what He is. All glory centers in Him and proceeds from Him.

#### 1. Jesus Possesses an Eternal Glory

He prayed "And now, O Father, glorify thou me with thine own self; with the glory which I had with thee before the world was" (v. 5). This statement demolishes completely and finally the heresy that Jesus is a created being. His glory is coeternal with that of the Father. Now glory means "honor," "magnificence," "exaltation," "adoration." All this belongs to Jesus. He occupied the place of highest honor. His magnificence far outshone that of Solomon. Countless angels worshipped and adored Him. All glory rightly belonged to Him. That glory extended back to the unmeasured ages that existed before the creation of the universe. His is an eternal glory.

#### 2. Jesus Enjoyed a Shared Glory.

In the verse already mentioned the significant phrase is "with him." He shared the glory with His Father. In the mystery of the Trinity there is no difference in the measure of glory accorded each Person, and no rivalry in the reception of it. Jesus sits with His Father on the throne (Rev. 3:21). "All mine are thine and thine are mine, and I am glorified in them." Jesus did not request glory for himself that He might spend it on himself, but prayed "Father . . . glorify thy Son, that thy Son also may glorify thee" (v. 1). From first to last it is a shared glory. When Jesus is glorified, the Father enjoys the glory; when the Father is glorified, Jesus enjoys the glory. Each exists for the glory of the other.

#### 3. Jesus Announced a Fulfilled Glory.

He declared, "I have glorified thee on the earth: I have finished the work that thou gavest me to do" (v. 4). First there was the glory of complete obedience. Obedience honors and pleases God. Jesus could say, "I do always those things that please him" (John 8:29), and the Father from heaven declared, "This is my beloved Son, in whom I am well pleased" (Matt. 17:5).

\*Nazarene missionary, Stegl, Swaziland, South Africa.

Even in the crushing agony of Gethsemane He still cried, "Not my will, but thine be done." In all this He glorified His Father. He also glorified His Father in the blameless life He lived. In a sinful world He demonstrated, in His own living, the divine standard of human conduct. Sin disgraces God, purity honors and glorifies Him. For the first time in history the world saw in living flesh God's plan for man. Resisting every subtle and powerful attack of Satan, triumphing over all the slander, spitefulness, and hatred of His enemies, He triumphed gloriously, and in so doing brought glory to His Father.

In the sacrifice of the Cross, Jesus completed the glorification of His Father on earth. "I have glorified thee on the earth: I have finished the work that thou gavest me to do." It was in doing and completing that work that He glorified His Father. His greatest work was in giving himself on the Cross as a sacrifice for sin. This was completed and accepted when He cried triumphantly, "Finished." Sin, Satan, and death were forever conquered and thus the Father was exalted. Remember what Jesus said within himself before the Cross, "Now is my soul troubled; and what shall I say? Father, save me from this hour: but for this cause came I unto this hour. Father, glorify thy name. Then came there a voice from heaven, saying, I have both glorified it, and will glorify it again" (John 12:27-28). In the perfect obedience and spotless holiness of Jesus, the Father had already been glorified and on the Cross He would be glorified again. When the death of Jesus was sealed by the exit of Judas on his treacherous errand, Jesus said, "Now is the Son of man glorified, and God is glorified in him" (John 13:31). Thus the crown of thorns becomes a crown of glory.

#### 4. Jesus Bestows His Own Glory on His Disciples.

Jesus said, "The glory which thou gavest me I have given them" (v. 22). What a gift! What a privilege! The glory of the Son resting upon His fol-

lowers. This glory is threefold. It is the glory of being members of the royal household. "We are the children of God: and if children, then heirs . . . and joint-heirs with Christ" (Rom. 8:16-17). We are introduced into the wonderful honor of being the friends of Jesus Christ. "I have called you friends" (John 15:15). Also there is the glory of partnership in the work of God. "As thou hast sent me . . . even so have I also sent them" (John 17:18). We are privileged to be "ambassadors for Christ." Then another aspect of this glory given to us is that we shall share the government of the universe with Jesus Christ. The promise is if we suffer with Him we shall reign with Him; if we are overcomers we shall sit with Him on His Throne (II Tim. 2:12 and Rev. 3:21). Aristocrats! Ambassadors! Kings!

#### 5. Jesus Longs for Us to See Him in Glory.

"Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me" (v. 24). They had seen Him in humiliation; now they would see Him in exaltation. They had seen Him mocked, scourged, spit upon, hated; now they would see Him honored, praised, revered, and adored. They had seen Him naked in shame hanging on a cruel cross; they would now see Him clothed in majesty, sitting upon the throne of heaven, crowned with many crowns, glorious in power and holiness. They had heard the screams of the rabble, "Crucify him, crucify him"; now they would hear "a sound like the sound of many waters" coming from redeemed men of every nation saying, "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and honour, and glory, and blessing" (Rev. 5:12). "Wherefore God also hath highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow" (Phil. 2:9-10). We too will be among the throng gazing with speechless wonder upon "The Man of Glory."

## Gleanings from the Greek New Testament

By Ralph Earle\*

### I Thess. 4:9-18

#### "Brotherly Love"

The Greek word *philadelphia* (v. 9) is found six times in the New Testament (Rom. 12:10; I Thess. 4:9; Heb. 13:1; I Pet. 1:22; II Pet. 1:7, twice). It was adopted by William Penn and his Quaker associates as the name for the new city which they founded as a haven of rest for persecuted people of Europe. Incidentally, Philadelphia was the first capital of the United States (1781-1800). In the New Testament the word refers to the love of Christian brethren for each other.

#### "Of" or "By"?

The most overworked term in the King James Version is the little word "of." It is used constantly where modern English usage demands that other prepositions be employed.

"Taught of God" is one word in Greek—*theodidaktos*, from *theos*, "God," and *didasko*, "teach." It is found only here in the New Testament. The correct translation is "taught by God."

#### "Study" or "Be Ambitious"?

The word "study" (v. 11) occurs only here and in II Tim. 2:15, where it is a translation of *spoudazo*, "hasten, be eager." Here the Greek word is *philoteleomai*. It is compounded of *philos*, "love," and *time*, "honor." So it literally

means "to love or seek after honour," and hence "to be ambitious." Lightfoot suggests: "to make the pursuit of a thing one's earnest endeavour."

We would take issue with Phillips' rendering: "Make it your ambition to have no ambition!" This would be all right if revised to read: "no self-ambition." A preacher with no ambition to be and do something for God's cause does not belong in the pulpit or pastorate.

The verb here occurs elsewhere in the New Testament in Rom. 15:20 ("strived") and II Cor. 5:9 ("labour"). This is a typical example of a Greek word being translated differently in the King James Version every time it occurs in the New Testament! This shows the inadequacy of using an English concordance to trace words through the New Testament. For the one who knows Greek the *Englishman's Greek Concordance* is an invaluable tool. For those who do not use Greek, the same task can be accomplished, with somewhat more labor, by using Strong's *Exhaustive Concordance* or Young's *Analytical Concordance*. The latter is a bit easier to use.

#### "Honestly" or "Becomingly"?

The adverb *euschemonos* (v. 12) occurs elsewhere in the New Testament only in Rom. 13:13 ("honestly") and I Cor. 14:40 ("decently"). It comes from the adjective *euschemon*, which means: "of elegant figure, shapely, graceful,

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

comely, bearing one's self becomingly in speech or behavior." Arndt and Gingrich think that "walk honestly" is best translated "behave decently." The KJV "honestly" comes from the Latin Vulgate *honeste*. The etymology of the Greek term would suggest that the best translation here is "becomingly" (Weymouth).

### "Nothing" or "Nobody"?

The former is found in KJV, the latter in RSV. Which is correct?

The answer is that both are equally accurate translations. The Greek form *medenos* may be either masculine or neuter. (In the genitive and dative cases the forms are the same.) Frame properly observes: "Nor does it matter logically, for in either case the reference is to dependence upon the brotherhood for support. . . contextually, the masculine is probable." What Paul is saying is that Christians should attend to their own business, earn their own living, and not be dependent on others for support.

### "Asleep"

The verb *koimaomai* (vv. 13, 14, 15) occurs eighteen times in the New Testament. In four instances (Matt. 28:13; Luke 22:45; John 11:12; Acts 12:16) it is used in the literal sense of "be asleep." But in all the other cases it is used metaphorically and euphemistically for being dead. (In I Cor. 7:39 it is translated "be dead.") This use of sleep for death does as far back as Homer's *Iliad*. But there is one marked difference here: the Christians "sleep in Jesus" (v. 14). In the resurrection they will awaken to live forever with Him.

### "Remain"

Half a dozen different Greek words are translated "remain" in the KJV New Testament. The one found here (vv. 15, 17), and only here in the New Testament, is *perileipo*. It comes from *peri*, "around," and *leipo*, "leave." So

it means "left around" or "left behind" (C.B. Williams).

### "Prevent" or "Precede"?

The word is *phthano* (v. 15). In classical Greek it meant "to come before, precede." Thayer interprets this passage as meaning: "We shall not get the start of those who have fallen asleep, i.e., we shall not attain to the fellowship of Christ sooner than the dead, nor have precedence in blessedness."

Because there is a double negative in the Greek preceding the verb, Arndt and Gingrich have: "We will by no means precede those who have fallen asleep." The Jews held the view that a special blessedness attached to those who were alive at the setting up of the Messianic kingdom. A similar belief was found in the Early Church (e.g., Clementine, *Recognitions*). Paul is here emphatically refuting any such idea.

The word "prevent" comes from the Latin *prevenio*, which means "go before." But today "prevent" means "hinder" or "stop," which is not at all the idea here. It is interesting to note that Lightfoot still used "prevent" as the proper translation in his day (he died in 1889). But the ASV (1901) correctly gave "precede."

### "Shout" or "Cry of Command"?

The Greek word (only here in NT) is *keleusma* (v. 16). It comes from *keleuo*, which means "command (mostly of one in authority)." So the noun signifies: "a call, summons, shout of command." It is used in Herodotus for the word of command in battle. So it appears that the best translation here is "with a cry of command" (RSV, Arndt and Gingrich).

<sup>1</sup>Abbott-Smith, *Lexicon*, p. 471.

<sup>2</sup>Notes, p. 61.

<sup>3</sup>Thayer, *Lexicon*, p. 263.

<sup>4</sup>*Lexicon*, p. 327.

<sup>5</sup>*Thessalonians* (ICC), p. 163.

<sup>6</sup>*Op. cit.*, p. 652.

<sup>7</sup>*Op. cit.*, p. 864.

<sup>8</sup>Abbott-Smith, *op. cit.*, p. 244.

<sup>9</sup>*Ibid.*

# SERMONIC STUDIES

TOWARDS BETTER PREACHING

## SERMON OF THE MONTH

### The Severe Sin

By Forrest W. Nash\*

Yes, I am thinking of the unpardonable sin. Our Lord speaks of it in Mark chapter 3. Although there is no forgiveness for this sin, I rejoice that God in Christ does forgive sin—even gross sins. Zacchaeus, the selfish tax collector, was forgiven of his sins of avarice and greed. Jesus forgave the woman taken in the act of adultery. The thief on the cross was forgiven and received in his eleventh hour of life. Peter, the backslider, went out and wept bitterly after he denied his Lord; he was forgiven and restored. The prodigal son, who spent his all in riotous living, returned to his father's house in sorrow and humility; and the father forgave him.

*There is a fountain filled with blood  
Drawn from Immanuel's veins;  
And sinners plunged beneath that flood,  
Lose all their guilty stains.*

Let all who have been forgiven heed the command of Christ, "Go thy way and sin no more." How often this essential is ignored.

But Jesus warns of an unpardonable sin, a sin for which there is no forgiveness. He was forthright and clear when He said, "He that shall blaspheme against the Holy Ghost hath never forgiveness." He knew that to elaborate on it would dull the keen edge and complicate the meaning. G. Campbell Morgan, the recent Bible scholar, explains the saying with this comment, "It is the ultimate refusal to believe on the testimony of the Spirit concerning Jesus Christ." When one ultimately and forever puts his wisdom which denies Him over against the voice of the Holy Spirit which affirms Him, he has reached the point of no return.

These scribes in the chapter had not committed the unpardonable sin. They,

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nevertheless, were borderline, for they had accused Christ of being in cooperation with Satan and the underworld. They were well on their way to this sin of blasphemy against the Holy Spirit. This tragic terminal point always looks back at some beginning which at the time seemed so harmless. Any doubt of pride concerning the nature of Christ, His work, or His word is an initial step downward. To make light of Him may well be the second step; and the third an open denial. From then on the mortar begins to harden as the will becomes adamant. Throughout the sad process from beginning to end this sin is conscious and willful. It is a matter of choice, a choice whose motivation lies deep in the soul where belief and unbelief vie for supremacy. And to take the first or the second step is to throw the will to the wolves of ravaging destruction. This severe sin is more than a mere argument of words. Satan inspires it as one who would fan a spark into a flame. He moves about in his principality with supernatural powers. And our wrestling is not with flesh and blood, but as Paul said, it is against the "rulers of the darkness of this world."

How cheaply the scribes accused our Lord of that which was costing Him so much. They were almost to the end of the long road which began in the shadows of sophisticated self-righteousness. The dark night of termination was at hand. And to add to their tragedy was their blindness to the fact that they were blind. They considered themselves the most religious people of their time; and doubtless they were. In our contemporary times the new reenacts the old; and there are those who follow in their train. Christ is denied in the name of learning, enlightenment, culture, and religion. This is the spiritual destruction

which worms its way even into the thinking of the Church until the sinfulness of sin is diluted and the consequences of sin are diminished. And a cheap doctrine of sin satisfies itself with a cheap doctrine of the Cross. Would He who walks among the golden candlesticks give a lesser warning to the same antagonism than that to which He gave this solemn ultimatum? We must never ignore His words of warning. "He that shall blaspheme against the Holy Spirit hath never forgiveness, but is in danger of eternal damnation." How foreboding this warning! Let it be a red light beamed to those respectable and religious folk who are neither "hot nor cold," those who desire the fruit of the Kingdom and at the same time desert the way of the Cross. This severe sin portrays an eternal rejection of light. It predicts the eternal forfeiting of opportunity and an eternal separation from God.

It is Jesus who speaks this truth. He that has ears to hear, let him hear.

## The Four Dimensions of Pentecost

SCRIPTURE: Acts 2

INTRODUCTION: What four facts exist that are not only historic but must be present in every holiness church in every age? What four essential elements must be in every individual Christian life?

One might speak of the four S's of Pentecost for a memory convenience. These four Pentecostal dimensions are: *The Spirit* (the Holy Ghost); *The Speaker* (Peter); *The Scriptures* (the Holy Bible); *The Salvation*. Let us look briefly into each of these. Let us realize that all four are in every real spiritual church today. Our emphasis must fall on each of these rather than on the "mighty rushing wind," the "cloven tongues like as of fire," and the "other tongues" of Acts 2:3-4.

### I. THE SPIRIT AT PENTECOST (Acts 2:4)

Here is the supernatural element in Pentecost. Here is the enthronement of the Third Person of the Trinity as the Sovereign One of the age of grace. Here is the literal fulfillment of the promises of the prophet Joel as well as of John the Baptist and Jesus. Here is the reception of the

Comforter that was sent from the Father and the Son in strict accordance to the unbreakable word of God. Here is the powerful Agent that wrought the sanctification of the believers. Here is the great separating Power of God, severing the believers in Christ from all the masses of sinners and worldly professors whose only religion was human works or pharisaical legalism. Here the Divine Guide came to direct each Christian heavenward as the angel did Israel in Exod. 23:20-21.

### II. THE SPEAKER AT PENTECOST (Acts 2:14)

He was selected and called of God; he did not choose this preaching ministry, the Lord chose him! (John 15:16) So must it be today in the churches. No man takes this ministry of himself or by human restraint. Preachers are called by God and are not "man-made." He was set apart, "ordained" (John 15:16). So it must still be. He was Spirit-filled ere he preached! This is in strict keeping with the command-promise of the Lord Jesus in Luke 24:49. He was a sanctified preacher (Acts 2:4). The speaking of this ordained speaker, the heaven-sent message, is recorded by the inspiration of the Holy Ghost in Acts 2:14-40.

### III. THE SCRIPTURES AT PENTECOST (Acts 2:16-21, 25-28)

Peter later informs us that the "word of prophecy" is more reliable than visions, even than what he saw on the Mount of Transfiguration (II Pet. 1:16-20). The Scriptures are the Sword of the Holy Ghost (Eph. 6:17). This "Word" is sharper than a two-edged sword (Heb. 4:12). This cutting Sword reveals the innermost recesses of the heart life of men, good and bad alike. It also has a sweet side to its ministry; the promises of God furnish help when we are convicted of our sin, when we despair of escaping hell.

### IV. THE SALVATION AT PENTECOST (Acts 2:4-12, 41)

We firmly believe that sanctification is a vital and most important part of full salvation from sin here and hell hereafter (I John 1:7; Heb. 12:14; 13:12). The disciples were sanctified in Acts 2:4. At the close of Peter's sermon, deep conviction having fastened upon the multitude, salvation by faith took place (Acts 2:41). A perseverance followed, the word "continued" indicates (Acts 2:42).

LAWRENCE B. HICKS

The Nazarene Preacher

# Expository Outlines from II Peter

By Ross Price\*

## No. 8 Ignorance by Choice

Text: II Pet. 3:5, "They willingly are ignorant..."

### INTRODUCTION:

1. An old proverb has it: "There is none so blind as he who will not see."
2. Peter tells us that scoffers often ignore the facts.
3. God expects us to make responsible use of our "think muscle":
  - a. He who cannot learn may be pitied;
  - b. He who will not learn must be condemned;
  - c. But he who deliberately ignores the facts must be carefully avoided.

### I. THE IGNORANCE OF THE UNGODLY

#### A. Its Character.

1. A blindness of the heart; cf. Eph. 4:18; I Pet. 1:14.  
An attitude of the inner man.  
Willful ignorance is indicative of that attitude which does not want a thing to be true.  
Scoffers increase when men cast both God and truth out of their thoughts.
2. An alienation from the life of God through ignorance (Eph. 4:18).
3. A wilful ignorance: "They shut their eyes against the light, and refuse all evidence: what does not answer their purpose they will not know" (Adam Clarke).  
"They do not care to know or consider" (Wesley).  
"They wilfully ignore the fact that..." (Moffatt).  
Thus, we have a situation where men do not know the truth because they prefer not to know it.
4. Funk & Wagnalls define the term ignore: "To leave unnoticed or as unworthy of notice; to consciously not recognize."

\*Professor of theology, Pasadena College, Pasadena, Calif.

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5. Lange & Van Oosterzee translate: "For it is hidden to them because they thus will it" (Lange's Commentary).
6. Lumby translates: "For this they wilfully forget" (Expos. Bible).
7. Peter's notation is: They speak of the fathers, but they deliberately ignore the history of Noah.

### B. Its Content

1. Ignorance of the providence of God
2. Ignorance of the power of God
3. Ignorance of the promises of God
4. Ignorance of the program of God
5. Ignorance of the peril of the ungodly

### II. THE DESTINY OF THE UNGODLY

#### A. A Day of Judgment

1. A day certain (Acts 17:31)
2. A day solemn (Jude 14:15)
3. A day of sentencing (Matt. 25:41)

#### B. A Day of Perdition—the Greek term is *apoleias*.

1. A day of destruction (I Thess. 1:9)
2. A day of eternal loss
3. A day of waste—wasted knowledge and opportunities bear the fruit of eternal waste.
4. Funk & Wagnalls define the term *perdition* as "future misery or eternal death as the condition of the wicked; hell."

### CONCLUSION:

1. Christianity puts no premium on ignorance.
2. Culpability always pertains to wilful ignorance.
3. The wise man profits from history, truth, and prophecy.



## MY PROBLEM

**PROBLEM:** In this small church my wife is NWMS president. Should she attend board meetings and participate in discussion and voting?

AN ILLINOIS PASTOR TACKLES THIS:

This depends on several things—mostly on what kind of person she is.

In my experience as an evangelist in 38 states, I have seen some sad situations where the pastor's wife was so possessive of her husband that she felt it her duty to help the church become aware of his past mistakes in other churches, calling to remembrance these things while sitting on the board, thus killing the pastor's leadership in the eyes of the people.

In another instance, the pastor's wife does not always accept her husband as the prophet of God hearing the voice and leadership of the Spirit in regards to the church and its program. Thus it becomes hard for her to sit on the board and accept all the proposals, her husband feels is God's will. Result: opposition from one's own wife, which becomes very touchy sometimes. It is sometimes easier to lead the membership into fields of faith and effort than one's own family.

On the other hand, I've seen just the opposite where the pastor and his wise, prayerful wife work together as a team and accomplish that which could not be done otherwise. My wife and I do all our calling together. She is superintendent of the basement department in Sunday school and gets real results. She works in the missionary society as study teacher, is on the NYPS council, plays in the orchestra, sings in the choir, and is accepted in all this. In churches where she has sat on the board, she has given her ideas along with the rest of the board and we are thought of as a team working for the good of the Kingdom and the local church.

So I would say if the pastor's wife sits on the local church board, she should let her husband be the pastor and try to create the team image, by not projecting herself ahead of the leadership.

**Problem:** How can I present my evening service, in bulletin and public announcement, so people will want to come back?

*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

### Thanksgiving Scripture-Communion Banquet

Prepare the tables as though you were going to eat a meal—complete with plates, silverware, candles, etc. The pastor may act as master of ceremonies and between each scripture give short, appropriate comments. Testimonies and hymns may be interspersed. At the close we all took Communion together. At each plate was a small glass of juice and on each table a tray of "bread" to be passed. Following is the "Scripture menu":

**BLESSING**—The pastor (or selected layman) prays and then reads Matt. 15: 32-37.

**APPETIZER**—(Read together)

"Blessed are they which do hunger and thirst after righteousness: for they shall be filled" (Matt. 5:6).

"For he satisfieth the longing soul, and filleth the hungry soul with goodness" (Ps. 107:9).

"He hath filled the hungry with good things" (Luke 1:52a).

**MEAT**—"Therefore I say unto you; Take no thought for your life, what ye shall put on. Is not the life more than meat, and the body than raiment?" (Matt. 6:25)

"For I was an hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in" (Matt. 25:35).

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"Jesus saith unto them, My meat is to do the will of him that sent me, and to finish his work" (John 4:34).

"Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for him hath God the Father sealed" (John 6:27).

"For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost" (Rom. 14:17).

**VEGETABLE**—"Thou visitest the earth, and waterest it: thou greatly enrichest it with the river of God, which is full of water: thou preparest them corn, when thou hast so provided for it" (Ps. 65:9).

**SALAD**—"We remember the fish, which we did eat in Egypt freely; the cucumbers, and the melons, and the leeks, and the onions, and the garlick" (Num. 11:5).

**DESSERT**—"And he that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together" (John 4:36).

**DRINK**—"For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost" (Rom. 14:17).

**BREAD**—"Give us day by day our daily bread" (Luke 11:3).

**COMMUNION**—(at the table, led by the pastor).

FRANK A. NOEL, JR.  
Portland, Ind.

## Hymn of the month

### We Gather Together

No. 427, Praise and Worship Hymnal

We do not know the name of the author of this lovely Netherland folk song, written in Holland in 1625. We do know it was arranged for singing in churches many years later by Edward Kremser, of Vienna. He was a noted chorus master who wrote many operettas and cantatas. He was born in Vienna

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in 1838 and died there in 1914. Only in the past few years has this patriotic hymn found its way into the hymnbooks of America.

To fully appreciate this song one must know something about its historical setting. In 1625 Frederick Henry, Prince of Orange, became leader of the Dutch Provinces following the assassination of his father by a Catholic assassin for his revolt against Spain. Protestant Holland could now rest for a time and there was hope for the future. Throughout this national anthem we can find proof of their hopes and reminders of the past struggles as well. "The wicked oppressing now cease from distressing" refers to the years of terrible persecutions by the Catholic church which directed the policies of the Spanish armies which plundered and burned homes and killed thousands of Protestant Hollanders. The Protestants were sure God had helped them to win freedom from their enemies and would continue to do so. "Thou, Lord, wast at our side—all glory be Thine!"

Without God's strong leadership no people or nation can succeed. "And pray that Thou still our Defender wilt be" should be the prayer of every nation.

## BULLETIN EXCHANGE

### THANKSGIVING

The Pilgrims made seven times more graves than huts. No Americans have been more impoverished than those who set aside a day of thanksgiving. The more we have to be grateful for, the less grateful we are. For some, Thanksgiving is not a holiday, but a hollow day.

Four things are necessary to restore Thanksgiving to its rightful place: A genuine sense of gratitude for America, a deletion of the infantile tendency that sends us crying to Washington for all

our wants, a rebirth of the principles of our ancestors, and a willingness to say "thank you" to our families, our neighbors and friends, and—most of all—to God, the Source of light and life.

—H. E. Westermeyer.

*Midweek Call*, Whittier, Calif.  
CHARLES OGDEN

## Thanksgiving

Once again our glad thanksgivings  
Rise before our Father's throne,  
As we try to count the blessings  
Of the years so swiftly flown;  
As we trace the wondrous workings  
Of His wisdom, pow'r, and love,  
And unite our "Holy! Holy!"  
With the seraphim above.

As we gather 'round our firesides  
On this new Thanksgiving Day,  
Time would fail to count the blessings  
That have followed all the way:  
Grace sufficient; help and healing;  
Prayer, oft answered at our call;  
And, the best of all our blessings,  
Christ himself, our All in All!

While we love to count the blessings—  
Grateful for the year that's gone—  
Faith would sweep a wider vision,  
Hope would gaze yet farther on;  
For the signals, all around us,  
Seem with one accord to say:  
Christ is coming soon to bring us  
Earth's last, best Thanksgiving Day.

—A. B. SIMPSON

## "Your Church Is Too Strict"

"Of course the church is strict. Doctors and hospitals are strict, scientists are strict, and good officials are strict. Our own good demands strictness with regard to important things. The highest compliment a church can earn is that it takes its work seriously and that it looks diligently after the interests of its people. The church demands that its members live as Christians, being courteous, helpful, merciful, kind, and sin-

cere. It demands that they be honest and that they live lives of sound integrity. It asks that they abstain from hurtful things and that they do helpful things.

The church does not invite people to mediocrity but to be their best selves. Its rules are aimed at making of us the very best Christians we can possibly become. Thus the church not only provides strict rules but large opportunity and lofty aspirations. No thinking person would ask the church to be careless about the spiritual health of its people.

—MILO L. ARNOLD  
*From Excuses Answered*

## OBITUARY

Thanksgiving died at 9 a.m. on November 1, 1968 in the variety stores. He was 344 years of age.

Born July 30, 1633, in Plymouth, Mass., and moved gradually throughout continental United States. He was a member of the Christian faith and the American heritage.

Survivors are one brother, Christmas, who resides in Miami, Okla., in the merchandising business; one son, Brotherly Love, who has been ill for some time now; and one daughter, Table Grace, who resides here and there.

Thanksgiving will be missed by a handful of preachers and a few friends.

Arrangements to be announced.

From "The Image," Miami, Okla.  
ARTIE H. WHITWORTH, pastor

## A Prayer

*Teach me, Father, when I pray  
Not to ask for more,  
But rather let me give Thee thanks  
For what lies at my door.*

*For food and drink, for gentle rain,  
For sunny skies above,  
For peace and joy and home and friends,  
But most of all for love.*

—Friends Journal

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## Do Not Let the Tide Recede

(Continued from page 1)

to read our Bibles, get up early to pray, keep in good spiritual trim ourselves, and believe God to pour out His Spirit upon us and among us.

"No doubt God has called the Church of the Nazarene to lead on in this revival. But we must not merely wish it well. We must promote it. We must long for it. We must pray for it. We must prepare for it. We must believe for it. And by the help and grace of God we shall see it. Do join me in prayer that this may come to pass."

I am joining this brother and all others who feel the great need in prayer for the revival that we see and know is due and needed more than we can know. It is useless to speak of alternates—what will happen if we do not have a revival. Why not have the revival? God has promised it, the conditions for it are such as we can meet; in a large measure worldly substitutes for it have had their day and been found to be futile. Now let us have the revival.

But while speaking of a widespread, worldwide revival, we must not forget that the revival must begin first in our own hearts. Then we must not overlook the fact that in the great numbers, the unit is the individual. "We must win them one by one." And as we begin the widening process, we must know that there should be a revival in our own local church. That our state and district need an outpouring of the Spirit, and that the measure of our personal influence is merely the measure of our interest and sympathy.

When someone suggests that revivals are normal and easy, I put that person down as a novice right away. When someone expresses hope that the revival now started will run on without someone to pull and push and fast and pray, I am confident he has not seen many revivals. The tide will start its recession at any moment when God's people let up on their praying and their hard work. Let us set ourselves to hold the tide that it may not recede, and to

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push on for higher marks than we have ever had before.

There is need for revival agitation, revival prayer, revival preaching, revival testifying, revival giving, revival personal work, revival faith. For there is need of a revival. Shall we not go in for it with all our hearts, minds, and strength?

All good government must begin in the home. It is useless to make good laws for bad people. Public sentiment is more than law.—HAWEIS.

Blessed is the man (or woman or teen) who can bridle his tongue and tie the reins to his wisdom tooth.—Selected.

It is true that a moral man needs to be converted; but it is also true that a converted man needs to be moral.—GEORGE TAYLORSON, Bresee Avenue Church, Pasadena, Calif.

## CALENDAR DIGEST

### NOVEMBER—

- 10 Servicemen's Sunday
- Home Department Sunday
- 21 Thanksgiving Offering for World Evangelism
- 28 Thanksgiving Day

### DECEMBER

- Christmas Love Offering for Ministerial Benevolence
- 8 American Bible Society Offering
- 25 Christmas

### JANUARY—

- 1 New Year's
- 5 Family Altar Sunday
- 5-12 Family Week
- 26—Youth Week



## HERE AND THERE

### AMONG BOOKS

Conducted by Willard H. Taylor\*

#### The Heavenly Octave

By F. W. Borcham (Grand Rapids: Baker Book House, 1936. 115 pp., paper, reprint, \$1.50.)

To be asked to recommend any book written by Frank W. Borcham is a bit like being asked to recommend water; all a person needs is thirst, and water is immediately appealing. To any person who enjoys religious writing at its highest level, the name of Borcham is a "must." I have heard Dr. J. B. Chapman say to preachers many times, "Before you ever start writing—read Borcham." So the name F. W. Borcham is synonymous with stimulating, inspiring, sermon-begetting writing.

In *The Heavenly Octave* we have a dual pleasure. First, it is a study of the Beatitudes. And as long as literature is read, the Beatitudes will stand like pinnacles of concise expression—deathless, unforgettable.

Then the warm and well-windowed treatment given each of the Beatitudes will please you deeply. Open the book, if you will, at Chapter Four, "The Delicious Hunger." What a title for a study of "Blessed are they that do hunger . . ."! The first page captures you like a fireplace and a good book on a cold winter evening. And before you are through, you will discover that, at least spiritually, hunger and thirst may be our most treasured privileges. Is that heresy in a day of cursing hunger and coddling calories? If that be heresy, make the best of it.

*The Heavenly Octave* will make you smile, or weep, or squirm—and we need to do all three.

NORMAN R. OKE

#### A Guide for Youth Choirs

By Madeline D. Ingram (New York: Abingdon Press, 1967. 126 pp., cloth, \$2.75.)

"How to organize and direct [youth choirs] more effectively" is the theme of this brief study. And the person who is offering the suggestions has eminent qualifications.

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ications. Mrs. Ingram is currently associate professor of music at Lynchburg College in Virginia. She has been a minister of music in a local church as well as a public school teacher. She knows young people and music.

As advertised, this is a practical book. It deals with the usual problems, such as how to gain participation, how to handle changing voices, how to conduct rehearsals, and what choral materials are available. Instructions are given regarding junior high and senior high choirs and speech choirs.

Choir leaders will find two portions of this work of special value: (1) Chapter 9 on "Music Resources," which lists a variety of anthems in different vocal parts; and (2) the extensive bibliography which is appended.

Mrs. Ingram has worked in, and apparently teaches with, the more liturgical church in mind, and from this standpoint the material is commendable. I find little reference to the "gospel song" approach, which is very much a part of our worship style, and for this reason the volume might have limited value for our directors except at the point of how to work musically with youth.

WILLARD H. TAYLOR

#### Rejoicing on Great Days

By C. Roy Angell (Nashville: Broadman Press, 1968. 126 pp., cloth, \$2.95.)

Many pastors find difficulty in preparing messages for special days. This is particularly true after the obvious texts have been used. And all preachers are constantly on the search for good illustrative material.

For these reasons, C. Roy Angell's latest book of sermons should have wide appeal. Dr. Angell was pastor of Miami's Central Baptist Church for 26 years until his retirement six years ago.

*Rejoicing on Great Days* includes sermons for Independence Day, Labor Day, Layman's Day, Thanksgiving, New Year's Day, Easter, Father's Day, Dedication Day, and two each for Christmas and Mother's Day.

The sermons themselves represent the biblically based topical preaching widely and successfully used. They are abundantly

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illustrated. While not all preachers will be able to use all the illustrations, there will be enough grist here to justify owning and marking the book.

W. T. PURKISER

#### God's Healing Touch

By Vernon L. Wilcox (Kansas City, Mo.: Beacon Hill Press of Kansas City, 1968. 64 pp., paper, \$1.25.)

One of the many helpful paperbacks which have flowed from our presses this year, this volume is a much needed discussion of divine healing, written by an experienced, mature Nazarene pastor. The seven chapters include two devoted to a survey of the teachings of the Old and New Testaments. Following this the author traces the stance of the Church through the centuries; then examines more minutely and critically recent trends, including the "faith healers" of the Pentecostal groups and the contemporary revival of the healing ministry in such old-line denominations as the Episcopal church. In Chapter 6 he clearly declares the position of the Church of the Nazarene, as not only based on the *Mannual*, but gathered from prominent leaders and pastors who responded to a questionnaire. Advice given concerning the times and methods of encouraging prayer for the sick is most helpful. The last chapter is an inspiring compendium of personal testimonies to healing. The book is particularly to be commended for its fairness, objectivity, and scriptural, sane balance.

RST

#### Set Forth Your Case

By Clark H. Pinnock (Nutley, New Jersey: The Craig Press, 1968. 94 pp., paper.)

Some men are geared for a battle, and Pinnock is one of them. This young professor of New Testament at New Orleans Baptist Theological Seminary "pulls no punches" in this brief volume in which he sets forth a case for Christian apologetics. For Pinnock, "the task of theology is to define the content of revealed truth, while the task of apologetics is to defend its validity."

The reason for the study is what the author calls "the big sellout" by modern theologians. The key to the "sellout" is the "upper story" pattern in contemporary theology. The death of hope and romanticism and the shift to mysticism have led to an "irrationalism" in theology. The result is "a divided field of knowledge with mystical intuition as the clue to reality." The "lower story" of knowledge is "the rational, logical,

historical, factual, real, testable, verifiable, empirical, provable, scientific," whereas the "upper story" is the "non-rational, non-logical, paradoxical, symbolic, untestable, unverifiable, suprahistorical, imaginative, surreal." An "impenetrable concrete slab" exists between the two stories. The effect of this division is to drive a wedge between faith and fact, faith and history. An unwarranted subjectivism with deep rootage in existential theory, plus the introduction of "myth" in matters biblical and theological, have taken over in modern theology. The whole area of "Christian evidences" has been destroyed by this approach to the Christian faith, and a host of heresies have been introduced into Christianity because of this subtle attack.

The author aggressively asserts that "it is high time for us to restock the arsenal of Christian evidences, and confront our contemporaries with a solid message." This solid message must show that our faith is grounded in objective reality—the Bible, Christ, His resurrection, etc. Such apologetics will have evangelistic appeal, for they will show modern man that the faith is intelligible, being grounded in defensible facts. They will "fill the believer's heart with joy as he contemplates the factuality and truth of his faith."

One cannot but have sympathy with Pinnock's concern. The Church's pulpits and seminaries have weakened at the point of defense of the faith.

Pinnock's case is diluted somewhat by his tendency to preach and to make sweeping generalizations, which he does attempt, fortunately, to modify in subsequent paragraphs. This is poor apologetics as far as the reviewer is concerned. A more reasoned approach is demanded in effective apologetics. Furthermore, Pinnock seems to convey the idea that, if all the evidences were lined out before the unbeliever, he could not help but accept the truth. It is precisely at this point there might develop another form of "rationalism" which no self-respecting evangelical can abide. There is the "call of God" to the sinner. There is the delicate ministry of the Holy Spirit in demonstrating the need of salvation and evoking repentance and faith. Surprisingly, faith is something of a key which unlocks the whole realm of truth and makes it intelligible. To reiterate, while I agree with Pinnock's appeal for a fresh corps of apologists, I am concerned that we do not fall into the pit of rationalism, which might be worse than some of the current existentialism.

WILLARD H. TAYLOR

November, 1968

## PASTORS' BOOK SELECTION LIST

For the past two years the Nazarene Publishing House has been sending a year-end list of books which it believed would be of interest to you. By the end of the year many of the books were several months old. Therefore we are listing some current titles which we think will stimulate your minds and enliven your ministry. Not all the books carry an unqualified approval of contents, but each title has considerable worth for the discriminating reader.

**AND THE GREATEST OF THESE**, by George Sweeting. Revell. 1967. Cloth. 128 pages. \$3.50.

Excellent sermons on I Corinthians 13. Strong spiritual accent throughout. Abounding in pertinent illustrations.

**AND THY NEIGHBOR**, by Sam Shoemaker. Word. 1967. Cloth. 200 pages. \$3.50. Sermons to help people in trouble.

**FROM THE ROCK TO THE GATES OF HELL**, by Andrew W. Blackwood, Jr. Baker. 1968. Cloth. 127 pages. \$3.95.

Sermons centering on the Church: its worship, its constituency, its mission. A serious, provocative, illuminating study. The Book would be indispensable for a series on the Church or a class studying that subject.

**GOD IN MAN'S EXPERIENCE**, by Leonard Griffith. Word. 1968. Cloth. 192 pages. \$3.95.

An unusual series of sermons based on 21 different psalms. Scholarly yet conservative in theology. It is filled with sermon suggestions and illustrations for the discriminating pastor.

**GOD'S PROGRAM OF THE AGES**, by Frederick A. Tatford. Kregel. 1967. Cloth. 160 pages. \$3.50.

A detailed study of the Second Coming with full scripture references and numerous quotations from the writings of biblical scholars. A good tool for a minister wishing to make a thorough study of the subject.

**A PRACTICAL LIST OF GREEK WORD ROOTS** with Greek and English derivatives, by Thomas Rogers. Abingdon. 1968. Paper. 30 pages. 75c.

Book Editor Fred Parker states: "This would be excellent to use along with Westcott and Hort (and every pastor ought to have the latter)."

**PROPHETIC TRUTH UNFOLDING TODAY**, by Charles L. Feinberg. Revell. 1968. Cloth. 160 pages. \$3.95.

A symposium of scholarly discussion on prophecy delivered at the recent Congress on Prophecy. It could be of value to any minister specializing in this area of Christian doctrine.

**PROTESTANT REVOLT, THE**, by James DeForest Murch. Crestwood Books. 1967. Cloth. 326 pages. \$5.95.

**SEX AND THE SINGLE EYE**, by Letha Scanzoni. Zondervan. 1968. Cloth. 160 pages. \$3.95.

Comprehensive discussion of all aspects of sex from sociological, psychological, and theological points of view. Strong scriptural support and deeply devotional applications. Invaluable as a reference book for ministers.

**THE SOCIAL CONSCIENCE OF THE EVANGELICAL**, by Sherwood Wirt. Harper & Row. 1968. Cloth. 177 pages. \$4.95.

A book dealing with the responsibility of evangelicals to the social needs of the world.

**SOME OF MY BEST FRIENDS WERE ADDICTS**, by Virginia Ely. Revell. 1968. Cloth. 128 pages. \$3.50.

A discussion—from the inside of a hospital—of drug addiction, from a Christian point of view. "The only hope for a complete recovery from narcotics addiction is through the power and love of God. Miss Ely has seen great faith struggle violently with desire and temptation—and come out the victor."

**A SONG OF ASCENTS**, by E. Stanley Jones. Abingdon. 1968. Cloth. 400 pages. \$4.95.

The spiritual autobiography of Dr. Jones. Refreshing, inspiring story of God's guidance in everyday details.

**STRANGE FACTS ABOUT THE BIBLE**, by Webb Garrison. Abingdon. 1968. Cloth. 304 pages. \$4.95.

An encyclopedia of strange facts about the Bible. Stimulating chapter titles such as "Scripture Had It First," "Queer Customs from Many Eras." A book to be used for reference purposes and sermon illustration.

**WITH BANDS OF LOVE**, by David A. Hubbard. Erdmans. 1968. Paper. 114 pages. \$1.95.

An excellent devotional study of Hosea.

## AMONG OURSELVES

"Our cows are outstanding in their fields" . . . So claimed the cattle breeder on his big billboard . . . Writing this at a district camp meeting where I have been listening to some mighty preaching, I must echo: "So are our preachers" . . . The cooperating district superintendents are outstanding in their fields . . . The young evangelist, with sincere passion and dramatic word-pictures, is different from his older yokefellow, a seasoned, perennially vigorous expositor, who transfuses Bible teaching and clear doctrine into hard-hitting, effective evangelism . . . Different, but both outstanding in their fields . . . By the way, has Joy Latham ever told you that the judicious use of *audiovisuals* is biblical? . . . On the Day of Pentecost there was the sound as of a rushing mighty wind (audio), and the appearance of cloven tongues of fire (visual) . . . Then came the sermon! . . . Pastor, the way to get the most out of the denomination-wide CST emphasis next February-March is to plan carefully now . . . See the suggested format in October *Nazarene Preacher*, p. 30 . . . In this issue Carl Hall has some tonic for sluggish, iron-poor ministerial blood (p. 4) . . . Harvey Blaney reminds us that affluence can be a means of multiplying the grace of God—and if we don't exploit it as such it will thwart the grace of God and stunt our souls (p. 7) . . . Both articles may lay the wood in order for a new missionary blaze-kindled by Don Owens' challenge (p. 11) . . . If he could grapple with a strange language and culture in Korea, and under God spark one of our fastest-growing missionary fields, virtually under the loaded guns of Communism, surely we should be able to fan the missionary fervor of every local church into new fires of intensity . . . The time is short . . . Let not the verdict be: "Too little—too late" . . . Today doors are still open, prosperity still flows, our youth are still free to go . . . Tomorrow—who knows? . . . "Let us work while it is day; the night cometh."

Until next month,

BT

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# THE NAZARENE PREACHER

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## Essentials in Evangelism

By General Superintendent Coulter

**B**IBLE PREACHERS have two essential responsibilities in evangelism—to proclaim and to appeal.

Some preachers have emphasized one and neglected the other. Both must be performed faithfully. Both must be kept in balance. To expect results without both of these essential elements is utmost folly.

New Testament records of effective preaching reveal the combination of those two essentials. Peter's sermon on the Day of Pentecost was a proclamation of the sinless life, the sacrificial death, and the glorious resurrection of Jesus Christ. But it also contained a challenging summons to "repent . . . for the remission of sins, and ye shall receive the gift of the Holy Ghost" (Acts 2:38). Paul declared, "God was in Christ, reconciling the world unto himself . . . Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God" (II Cor. 5:19-20). Both Peter and Paul recognized the necessity of the proclamation of God's remedy for man's sin through the death and resurrection of Jesus Christ. But they did not stop there. They also issued an earnest and compassionate appeal to their hearers to accept the remedy provided.

To proclaim effectively, a preacher must have a knowledge of the truths of the gospel. He must know what God has done through Christ to redeem man from his lostness. This knowledge must be biblical and clear-cut. Obscure statements can only lead to confusion. We are told that we do not understand anything until we can explain it without recourse to jargon. Good preaching should make the truths of God's Word clear and intelligible.

But proclamation is not enough. There must be appeal as well. "It is not enough to teach men the gospel; we must urge them to embrace it."

Preaching like this is costly and demanding. It involves courage to declare the whole counsel of God, but it also involves a compassionate love to persuade men to accept Christ. This kind of preaching can never be done in the calm, detached manner of the classroom, but must involve the most fervent personal appeal.

Proclamation alone tends to stiffness and formality. Appeal alone tends to superficiality and emotionalism. True evangelistic preaching must have content before enlightenment and conviction can come to sinners. The hearer must be able to grasp the truth before his will can respond to it.

May God help us all to find that happy blending of true biblical proclamation of the gospel with that warm, loving appeal of concern that will result in sinners being converted and believers being sanctified.

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

### Shepherding the Children at Christmastime

SOME PREACHERS want a "quickie" ministry and their vision does not extend much beyond a year. Others aim at an enduring ministry, and work at programs which they know will not fully flower for five or 10 years. Such a long-range plan, if wisely developed, will include generous time with the children. There is no stronger congregation of Christians than young adults whom the pastor himself has nurtured from childhood.

But to achieve this requires much more than "fun" times with the children. It also means much more than a well-organized church schools department which others run, while the pastor remains a guiding and unseen spirit in the background. Children are not overly fond of spirits. A pastor who would hold children must not try to escape them, but expose himself to them, at the various levels of pastoral relationship, in the home, at Sunday school, in VBS, in preaching—and surely also during the Christmas season, yes, even at practice time!

But if good rather than irreparable harm is to be done, let it be the exposure of a true minister, rather than a clown, a hobo, or a grouch. A pastor can nullify his spiritual influence over children by "losing his cool" in their presence; no matter how trying they may be. He equally damages his image by discarding all semblance of dignity, as the man of God in their midst. To dress like a "hick" (even on a hike) may foster familiarity, but familiarity alone may be of only passing value; in fact, it may be a positive disvalue unless accompanied by respect for him as a man of God, and for his position as pastor of the church.

Wherever the church children are—especially at a church activity—there the pastor should be, not as another child, but as their pastor, dressed like a professional man, conducting himself always with dignity and decorum. The occasions suitable for playing with them should be no exception as far as basic conduct is concerned. And especially should there be no exception either in conduct or dress when activities are in the church. If children do not venerate their pastor, with some degree of respectful deference, they will not reverence the house of God. And what is more to the point—their conduct in the house of God is not apt to be an improvement on his!

It is not playing the buffoon that will grapple the children to him, but his kindness, his smile, the ever ready interest he shows in them as people. This is no plea for stuffed-shirt standoffishness, nursing one's dignity like a prig, completely lacking in humor and amiability. But we are insisting that it is vitally important that children love him, not just as a "good guy," but as the pastor, and that there shall be something in his conduct which will invest

his office with an aura of holiness. Children will sense this even when they cannot define it. They want both to love and reverence their preacher; they want to come with their questions and confidences, yet feel that awe which belongs to God. Because of this natural bent they are keenly aware of their pastor's presence (or absence), and also of his general bearing. Their conclusions may be wrong, as in the case of the little boy looking all over for his pastor on a "workday" at the church who finally in plaintive, hurt tones said, "I guess Brother K— just doesn't want to work for the Lord." But even wrong conclusions may reflect right intuitions.

But I mustn't spend so much time in generalities that I fail to emphasize that the Christmas season is above all the best time for the pastor to be a true shepherd to the little ones. His interest in every participant, down to the smallest lisper in the Christmas program, should be genuine and obvious. And with what prayerful carefulness he should utilize this exciting time for religious instruction! No sermon should ignore the children. Even children can be told the rudiments of the Incarnation event. Don't dodge their questions. Give them honest, straightforward answers. "What's a 'virgin'?" asked a little girl; and when she was told, "An unmarried woman," she knit her brow a moment and then said, "I thought only married people had children." In that moment she was struggling with a theological problem, and was entitled to a right theological answer, straight from the Bible. What is more, when is a better time to teach children the greater blessedness of giving, of compassion for the unfortunate, and of the love of God? But even more important, when is a better time to tell children that the Babe grew up to become their Savior on the Cross, and to lead them to make of themselves a Christmas gift to Him who was God's "unspeakable gift" to them?

### Step One in Building That Church

NO MATTER HOW MUCH a church building costs or how clever the architect, it is a "thoughtless" project if its design is not governed by the principles discussed in W. T. Purkiser's article in this issue. The article is an abridgment of the keynote address given by Dr. Purkiser at the Quadrennial Conference on Church Building and Architecture last June, and rates very careful study. It is naive to expect non-Nazarene architects to design to meet Nazarene needs, when in most cases they don't even know what those needs are. If the pastor is capable of leading in a building program at all, he is capable of mastering the theological principles which should direct the project. Let this be his first task. Otherwise he may be guilty, even though unintentionally, of betraying his church, and risking the defeat of his ultimate purpose, by a plant that is not suited to a Nazarene program, in either education, worship, or evangelism.

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Late in time, behold Him come,  
Offspring of a virgin's womb,  
Veiled in flesh the Godhead see,  
Hail the incarnate Deity!

"God was in Christ, reconciling the world unto himself" (II Cor. 5:19). The Babe was the promised Messiah for whom the world had longed. Jesus is "our Immanuel," "Prince of Peace," "sun of righteousness." No wonder all creation shouts with praise!

Also in song, we find the Word (as revealed in John 1) brought into focus in a manner that the apostle himself would have rejoiced to sing. "O Come, All Ye Faithful" speaks of Bethlehem, the angels' choir, and their song, but also of John's reference to the Word made flesh: "Word of the Father, now in flesh appearing!"

Nothing can compare in sheer joy and unrestrained praise with Watts's "Joy to the World!" It admonishes all creation to rejoice that sin, sorrow, thorns, and curse shall forever be banished.

The events surrounding the Nativity are condensed for the sake of clarity and brevity in "Angels, from the Realms of Glory." In this hymn we are also admonished to "come and worship Christ, the newborn King!"

There is little doubt that "We Three Kings of Orient Are" captures the spirit of that strange caravan from the East. The delineation of the gifts reminds us of who Christ is—"King and God and Sacrifice." This song does not try to name the wise men. Nor does it attribute to them deeds and words never mentioned in the Bible.

"What Child Is This?" simply sings of "the Word made flesh" to bear a cross and to teach us humility in His lowly birth. "It Came upon the Midnight Clear," written by an American, carries an intent not found in

most English carols. It gives us the quiet contrast of the sacred event with the raucous babel of the world. It holds out hope for the weary world, however. There is peace. The message of this song is that one glorious day peace will cover the earth.

And the whole world give back  
the song

Which now the angels sing.

"O Little Town of Bethlehem" is another American carol with the message of "peace . . . on earth." It also brings to our attention "how silently" and unobtrusively God assumes the form of man. It reaches its quiet climax with a plaintive invitation to the holy Child of Bethlehem to

Cast out our sin, and enter in,  
Be born in us today!

The story of the shepherds is faithfully and effectively told in "While Shepherds Watched Their Flocks." This carol is filled with biblical account of the Nativity. In this sense, it may well be the ideal Christmas song.

The sheer delight of the Bible's "Glory to God in the Highest" is beautifully expressed in "Angels We Have Heard on High." The quiet contemplation of that holy day is brought out forcefully in "Silent Night." This encompasses the gamut of events concerning Christ's birth.

These hymns and others like them can help to enrich the intellectual and emotional understanding of the Christmas observance. Remember that hymns are not good just because they are old, nor are they bad for that reason either! The unfamiliar fill a large need and should be used to supplement our present meager fare.

Christmas should be more than one brief outburst of joyful song. Let us see that we don't have the same cramped outburst every year.

When dust is on the  
pastor's desk it will  
probably be on the church pews too

## The Minister

By Carl N. Hall\*

### Part II . Persistent in His Training

The minister's study has fallen in to the background, and the minister's office is the place in which he is expected to do his work. Ministers today live under the pressure of many demands upon their time. This has been called the "maceration of the minister." A survey questionnaire revealed that 153 out of 223 pastors considered lack of sufficient preparation time their chief problem.

Many a man of brilliant gifts brings little to pass because he spreads himself too thin. A man once set out to cook his dinner in prairie country. He started a fire and set his coffee-pot over it. He then put some bacon in a frying pan and held it over the fire alongside the coffee-pot. Presently the grass caught fire, and he began following it up, holding his frying pan over the highest blaze at the moment, but by the time his bacon was fried, he was a quarter of a mile from his coffee-pot. If a preacher permits himself to be lured too far from his study too often, he will be in deep trouble. For if God's man fails to study, he

will become an echo instead of a "voice." However much the administrative demands increase upon the modern minister, he must determine, above all else, to be a servant of the Word. "No man can maintain the strain of ministry unless he is constantly taking in reserves of spiritual sustenance for himself," declared Ralph G. Turnbull. Even if one does not have a sermon taster par excellence in his congregation, there is at least a chance of reducing the number of sleepers on any given Sunday morning when one speaks with the urgency of having discovered fresh truths.

Many clergymen mistake sputter for speed and execution, and fail to discipline themselves. That man has woefully shortchanged himself who sees clearly the implications of the stewardship of money but who has never caught a vision of the stewardship of time. The pastor, like everyone else, has all the time there is, so he has no cause to complain. He has enough time—let us put it that way. We all have more time than we use

\*Pastor, First Church, Clearwater, Fla.

profitably. We have need not so much of more time, as of redeeming the time we do possess.

Phillips Brooks describes the disorganized, lazy preacher in words that sting:

His work is at loose ends; he treats his people with a neglect with which no doctor could treat his patients and no lawyer his clients; and he writes his sermons on Saturday nights. That last I count the crowning disgrace of a man's ministry. It is dishonest. It is giving but the last flicker of the week as it sinks in its socket, to those who, simply to talk about it as a bargain, have paid for the full light burning at its brightest. And yet men boast of it. They tell you in how short time they prepare their sermons, and when you hear them preach you only wonder that it took so long (*Lectures on Preaching*, p. 100).

Probably one reason many ministers stay busy is to still the alarm of conscience and put off the day when they must reckon with their undisciplined lives. Sometimes we try to still this alarm by the "anesthesia of activity." Says Gene E. Bartlett:

In all honesty, how much of our activity is imposed and how much is chosen? To what degree are we impelled from within and to what degree are we compelled from without?

For an impressive portion of our activity seems self-chosen. For it is easier to promote than to pray. It is easier to be in one's office than in his study. It often is easier to serve on a committee than to face the question of one's real commitment. It may be difficult to raise a budget, but it is infinitely more difficult to raise a spirit which has been crushed by the circumstances of life (*The Audacity of Preaching*, p. 131).\*

The peripheral is easier than the essential, and the servant of the Lord

must come to terms with the tendency to turn to the easier against the more demanding aspects of his work.

Study is one of the most demanding parts of any man's ministry. Moreover there will never be a time when a man can study because nothing else is required of him at that moment. He comes to his study because he has made a choice, a definite decision, a deliberate reservation of that time at the cost of ruling out some other demands.

One must keep his study hours free from all but emergency interruptions. But what of that blessed curse, the telephone? One pastor designated one room at the church as his office and another room as his study. When he wished to be undisturbed, he went into the study. Telephone inquiries were then handled by the secretary: "I am sorry, Dr. B—— is not in his office now. May I take a message?" Was this justifiable? Let each man work out his own salvation and be fully persuaded in his own mind! Surely it is possible for a pastor just as he states his office hours to state his study hours also. If the pastor will make up his mind first, and then, in a quiet but consistent way, become educator of the congregation to whom he preaches, the contemporary minister can keep his study times and thus help fill the reservoir from which the water of life must flow.

One word concerning books. The preacher must not succumb to the "tyranny of books," but books are his friends. Bishop Quayle exalted them as "the juices squeezed from the cluster of the ages." Too many preachers have a first-class automobile and a fourth-class library. Better to have books than beautiful neckties or golf shoes, if a choice must be made.

(To be continued)

The Nazarene Preacher

"We don't meet competition; we make it"

## Sunday Night Evangelism

By R. E. Maner\*

FIRST METHODIST CHURCH in Atlanta, Ga., has large crowds and good services on Sunday night. But this has not always been the case. Years ago, when Dr. Pierce Harris first came as pastor, they did not even have a Sunday night service. Nor did they want such a service. But something happened that changed the picture. Dr. Harris tried again and again without success to start a Sunday night service. One Sunday night a young woman came walking down Peachtree Street. She stopped in front of the dark entrance to the church; all was quiet and empty inside. The next morning they found her body—gun still in hand—inside the entrance to the church. Her suitcase stood there beside the lifeless body. A lonely, despondent girl looking for help had come to the church and found it closed when it should have been open.

That did it. Dr. Harris says that occasionally he stops to look at the bullet hole in the door of his church. Rubbing his hand over the place where the bullet is still imbedded in the door, he remembers that sad night when his church did not have Sunday night services.

The basis of failure in Sunday night evangelistic services is a lack of motivation. This seems like a harsh thing to say but the success of some seems to prove it. We just don't want to badly enough.

\*Pastor, Radnor Church, Nashville, Tenn.

Good Sunday night services are not an accident but rather the results of deliberate action. Somebody planned for them and someone executed those plans. Somebody prepared a good evangelistic sermon or perhaps a series of sermons for those services. I have learned that hard-hitting sermon series attract attention and stimulate interest on Sunday night. What about a series on "The Seven Churches of Revelation"? Here is an opportunity to preach a series on the doctrine of sin. "The Sin of Unbelief," "The Sin That Paralyzes," "The Sin Jesus Hated the Most," "The Man of Sin," and "The Unpardonable Sin" proved to attract attention and produced a revival spirit on Sunday night. Certainly this is a golden opportunity to preach holiness messages. Even if you are reasonably sure that everyone is a Christian, it is not probable that everyone is sanctified.

Above all, give an altar call every Sunday night. It need not be long nor of the "high pressure" variety. I make a practice of having an altar call every Sunday night without any exceptions. This fact is mentioned frequently through the year. Everyone that attends church knows he can come any Sunday night and have a chance to seek help at the altar. Even on those bitter cold nights with ice and snow so deep that travel is all but impossible, they know that there will be an altar call at

\*New York: Harper and Brothers, 1962. Used with permission.

their church regardless of the number present. Eventually, this attitude will have a desirable effect on even the most indifferent.

*Good singing is essential.* Have the choir sing. Have two special songs. Put some life into this part of the service. Don't let the first part of the service drag, and you will find that the sermon will be less likely to drag.

*Light up the outside of the church as well as the inside.* Even if it is not a cathedral, it will look more inviting at night if there is plenty of light at the front door and in the parking area. Brighten the church by cutting away the overgrowth of shrubbery where people have to walk. "Come to the church in the wildwood" sounds good when set to music, but in this day of violence and civil unrest people would rather see where they are going at night. A brightly lighted exterior advertises the fact that something is happening on the inside.

*Don't let a wrong attitude defeat your efforts.* Remember, you will be forced to have some kind of night service—if only to save face. Others are having good Sunday night services; so can you. Work on your people who come on Sunday morning. Count and publish the Sunday night attendance. Teach your congregation to come back on Sunday night for the evening service. Preach on the necessity of soul winning. Preach evangelistic sermons to the small crowd that is there on Sunday night. You will be surprised at the spiritual needs in the small group. Jesus preached on the new birth to one man. Never, never say anything disparaging to a small crowd on Sunday night. Congratulate them for their zeal. Compliment them for their loyalty. It is not their fault that others did not follow their example.

Don't expect an overnight miracle. It will take time to change their thinking, time for them to catch the vision, time for them to feel the burden with you.

*Work your community.* Do some advertising in the neighborhood. There are many communities where you will not have competition from other churches on Sunday night. You can get visitors whose church has nothing to offer. You do! Spend some money on newspaper advertising. We spend \$50,000 for an annex and think it nothing unusual. Yet some people think it outrageous to spend \$50,000 for a newspaper ad. This just doesn't make sense.

*Finally, work on your own heart.* This is really what you want. This is what God really called you to do, isn't it? Remember years ago, that vision you had of being a soul winner? Has it all faded away? The appeal is going forth for evangelistic preachers who are called of God to the mission field. This is the route we will have to take to find such. Don't justify failure by the lame excuse, "We live in a different age." On that basis we will eventually have to close up shop on Sunday morning as well.

I have used the suggested plan in three situations over the past 11 years. It did not fail once. It is working well today. Perhaps the most frequent excuse heard is that of competition. Television, automobiles, Sunday afternoon trips—the list is endless. We do live in a highly competitive world. It will likely become more so with time. But I remember the slogan of an automobile dealer I once saw, "We don't meet competition; we make it." Let's make some competition for those things that are attracting people away from the church on Sunday night.

The "how" is here too

## Why Have a Watch-Night Service?

By Millard Reed\*

IT WAS a familiar voice on the phone but I could not quite place it. Then with a chuckle my old football buddy from high school days identified himself. He and his wife were in town to attend a convention of the hardware stores of which he was a manager, and asked if my wife and I would share dinner with them.

A 45-minute drive later He greeted us and ushered us into the amazing world of hardware-store conventions. It was like a "money-is-no-object General Assembly." Banners and slogans decorated the walls. Men and women in a variety of hats and costumes visited with store managers, encouraging them to stock their products. It was a swirl of activity.

At the final dinner, which was the climax to the three-day festival, my friend explained, "This whole thing hasn't cost me a cent. The company pays for our room here in the hotel, serves us the best food, and provides the finest entertainment. The total bill for this convention is many thousands of dollars!" "Yes," I replied, "but this is taking your valuable time that you could be giving to your local store. Why do you bother to attend?" He leaned closer to me over a now emptied plate and said earnestly, "It helps us evaluate the past and plan the future. We think that is important!"

Evaluation and planning are important for the people of God also.

There is no more appropriate period for perspective than the turn of the year and no better time for evaluation and planning than a watch-night service. Let's see that a well-planned service captures the imagination of our people by drawing them into participation and giving them an opportunity for expression. This is best accomplished in a two-part service.

PRAISE AND PERSPECTIVE: 9 to 10:45 p.m.

We have done our people a real disservice by abbreviating the watch-night service to a few minutes around midnight. We need time for praise and perspective. Evaluation in depth cannot be done in a moment.

The atmosphere for such a service should be free and congenial. If there are proper facilities, it could very well be in a social context with a meal or refreshments. Specific plans must fit the situation, but to keep the time moving, several of the following ingredients could be used:

Songs that are easily sung or heard should be included. Familiar choruses and often-sung hymns will be most meaningful. It could be a time for favorite selections if the requests are made ahead of time. Several special songs should be prepared that include a variety of persons as singers. Do not overlook youth groups or family groups who sing well.

Scripture that has been helpful may be quoted. A box of promises



prepared for the occasion and drawn from by all present has proven to be a great blessing to many.

Brief talks from representative persons can be meaningful. Inform such persons in advance that they are to reflect on the past and express faith for the future. It is wise to suggest a time limit. Such persons could be department heads who could reflect upon the records and the plans of their departments. In a small congregation it could be the heads of the households represented who would reflect on God's blessing and express their determination to serve better. In a union meeting, it could be a word from each pastor.

Special features can help the program move. The NYPS could present a skit in which highlights of the church year could be reviewed. This could be humorous and heart-warming. Film or slides that members have taken of special events such as church construction, new pastor arrival, and Sunday school picnic, could be shown. (Don't lose your audience to the temptation of sleep. Be sure the operator is advised of time limits.)

Testimonies should be freely encouraged. Let all who wish express joy or frustration over the year past and intentions for the year approaching.

Conclude this part of the service with a song or two of purposeful intent, like "Lead On, O King Eternal" (No. 66, Praise and Worship), "Deeper, Deeper" (No. 258), or "We'll Work till Jesus Comes" (No. 188). Following this part of the service should be a brief period of recess.

## DEDICATION AND PLANNING; 11:15 to 12 midnight

The atmosphere of this part of the evening should be deeply spiritual

and in the form of true worship. An instrumental song of invocation, such as "Saviour, like a Shepherd Lead Us" (No. 15), would call the people to the sanctuary and the service could proceed in this order:

Congregational Song No. 28, "Lead Me to Calvary"

Congregational Song No. 23, "Near the Cross"

Season of Prayer—Several leading

Special Music—A song of dedication such as "Submission" (No. 20, Favorites, Number 3)

Message from the pastor—"God's Challenge for the New Year"

- I. We have the Commission—Mark 16:15
  - A. Imperative, "Go . . ."
  - B. Personal, " . . . ye . . ."
  - C. Destination, " . . . into all the world"
  - D. Task, " . . . preach the gospel . . ."

- II. We have the Message—II Cor. 5:17-20
  - A. We are ambassadors, " . . . in Christ's stead . . ."
  - B. We bear a message of peace, " . . . reconciled . . ."
  - C. Divine relationship, " . . . to God"

- III. We have the Power—Acts 1:8
  - A. Power to witness
  - B. Power to serve

- IV. We have the Incentive—II Cor. 5:14, "The love of Christ constraineth us."
  - A. Love supports.
  - B. Love gives.
  - C. Love sends.

Conclusion

Congregational Song No. 11, "Take my Life and Let it Be"

Communion Service

Song while worshippers remain on knees with soloist singing verses and people singing the chorus each time—No. 29, "A Closer Walk with Thee"

Benediction and best wishes for the new year

My hardware manager friend said, "We think evaluation and planning are important." As we prepared to leave, I asked, "Do all store managers come to these meetings?" "No," he said, "only the ones who want to do better!"

## "Bearing Witness to the Truth"

By W. T. Purkiser\*

OF ALL THE PROFESSIONS, the architect's is probably the most vulnerable. The doctor buries his mistakes. The lawyer's mistakes go to jail. But the architect's mistakes are forever open to the eyes of all to see.

At first glance, "Bearing Witness to the Truth" might seem a rather remote theme for a conference on church building and architecture. Yet the connection is very real, and closer than most of us have suspected.

Everything the Church is and does is witness. Our witness is not just the intentional and the verbal. It is not just what we say. It is all that we are and all that we do.

And everything the Church is and does is under scrutiny in these critical times. The Church itself is under attack today as never before in modern times. Both friend and foe are announcing with increasing emphasis the death of what is called the "institutional church." One is reminded of the legendary story that Mark Twain once read his obituary in the newspaper. He penned a letter to the editor:

"Dear Sir," he said: "The recent report of my death is highly exaggerated and a little premature. Respectfully yours."

Some announcements of the death of the Church sound almost gleeful. Others are nostalgic and sad. All are highly exaggerated and completely premature.

To the extent that any church becomes a social club, a self-improvement society, just a human institution, its future may indeed be dim. But the Church with which we are concerned is not just a human organization. It is ordained by Christ and created by His Spirit. Its endurance

and destiny are assured in the promise that "the gates of hell shall not prevail against it."

Yet the very fact that the Church is under attack today gives point to the problems of this conference. What are we saying to our communities, perhaps without intending it and even without words? Do our church buildings say silently what we are trying to say audibly?

It is certainly true that God can and does bless His people in worship and the preaching of His Word under any circumstances in which it must be done—under the brush arbor, in the "glory barn," or what have you. But this is only on one condition. The condition is that what is used is the best possible, the best of which the group is capable. If there were nothing else in Scripture, Malachi 1, with its trenchant criticism of those who dwell in ceiled houses while the Temple of the Lord was in ruins, would effectively establish this fact.

That God is concerned with buildings is amply proved by the Old Testament emphasis on the Tabernacle and the Temple. The most careful instructions were given for the building of both structures. Much of the arrangement of space and furnishings was obviously typical. The buildings stood for something beyond their bare existence.

Now it is quite true that we live in the new age of the Spirit. The Church is a community of the redeemed, a fellowship of the Spirit, a spiritual Temple built of living stones, growing up into a habitation of God through His Spirit. It is the body and bride of Christ, the brotherhood of His people.

Yet at the same time, ours is a religion of the Incarnation and a religion of sacraments. The Word was made flesh and dwelt among us, and flesh is substance and physical reality. It occupies space. The

\*Editor, Herald of Holiness, Kansas City.

Incarnation and all it implies is the point at which Christianity differs most radically from all other religions. It is first of all a life, to be sure. But it is a tangible, and touchable, life. Father Divine used to say, "Us metaphysicians finds it hard to tangibilitate." So do "us preachers," "us theologians." But "tangibilitate" we must. And "tangibilitate" we do through our buildings—the visible evidence of what any people regard as the primary role of their Church.

This is not to plead for an "edifice complex." But it is a plea to take seriously the role of the physical plant. There is a sense in which the church building itself is a sacrament. That is, it is something ordinary and tangible which has a meaning beyond itself. It is an embodiment of faith, "a creed in concrete," a mute witness conveying its message 24 hours a day, seven days a week. It is more than a meeting place. It represents the sacred in the secular city. Its tangible presence helps us realize that God is acting in our place and time. Church architecture is almost a form of evangelism—witnessing mutely to an unbelieving world.

THERE ARE AT LEAST two questions we should consider here: How do church buildings bear witness? To what distinctives should our buildings bear witness?

In answer to the first question: Buildings witness both as tools and as symbols. The most obvious function of any building is its usefulness as a tool. It is a means to an end beyond itself.

There are, of course, subtle ways in which a building can become the end rather than the means—for one of our most persistent human temptations is to exalt means to the status of ends. In not a few cases, the building program has so preempted the attention of pastor and people that it has actually become their goal. When the building is completed, enthusiasm, vision, dedication, and sacrifice all grind to a halt. More than one pastor has found it advisable to move soon after completing a building for no other reason than that the building represented "mission accomplished," and when it was finished there seemed nothing else to do.

This is not to say that means and ends can be separated absolutely. If there is no place to preach the gospel, the first task is to find one. Further, there is an inner and real relationship between the end and

the means chosen to achieve it. Inadequate or unworthy means may stifle the best of ends. This is one reason why a building program is, as has been said, "an act of practical theology." "Building to the glory of God" needs to be more than a cliché.

Yet the fact remains that the building is a means, not a monument. It is a tool, not a Babylonian tower of human pride. Use, not appearance alone, must govern its planning and construction. Function is the guide in constructing a tool. As Edward S. Frey put it, "We not only worship in our buildings . . . we worship with them" (*This Before Architecture*, p. 89).

Alongside the witness of the church building as a tool is its witness as a symbol. This takes us much farther.

Man alone is the symbol-making, sign-reading creature. A symbol points beyond itself to the reality it represents. We can express in symbols much that we cannot put in any other way.

The Christian life, in its deepest reaches, is much more than can be expressed in words. Some of this "plus" of meaning can be shown only in life, in deeds. Jesus said, "I am the way, the truth, and the life," and one contemporary theologian commented, "Man sought the truth, and God answered with a Life." There are dimensions of faith that go far beyond the power of words to communicate. The world has a right to demand of the Church, "Don't tell us; show us."

Other areas of meaning can be expressed best in art. Scripture itself with its abundance of metaphor, simile, parable, and picture language, conveys a "plus" of emotional and motivational content beyond the rational and logical. Great literature, which the Bible is beyond all argument, is a true and important art form.

The place of music in expressing the reach of faith is readily apparent. Music has conveyed overtones of feeling and awareness ever since the "Song of Lamech" in the fourth chapter of Genesis. The psalmists laid claim to all types of musical instruments whose wordless melodies, harmonies, and rhythms were charged to "praise God . . . according to his excellent greatness" (Psalms 150:1-2).

The value of other forms of religious art are less appreciated, but still real. As Andre Maurois has pointed out, "All art in its origin was religious; and . . . religion has often found in art the means of communicating to the human consciousness

truths which the intelligence can discover only with difficulty" (quoted by Edward A. Socik, *Architectural Esthetics and the Church*, p. 3).

While architecture is less often recognized as an art form, its possibilities are very real. Form, symmetry, color, and the very choice of materials convey meanings beyond the utility of the structure. Art, music, and architecture meet us at a level of intuition or awareness we commonly call feeling and which the psychologist knows as "affective apperception." It is one of the ways we come to know the reality beyond the symbol.

An illustration of the way in which art may convey meaning beyond words is found in the doctrine of the atonement. The welter of theories of the atonement in theology, in comparison with the rugged and simple reality of the Cross, demonstrates how difficult it is to capture the meaning of our Lord's vicarious sacrifice in words alone. We may think about the atonement at our desks or in our armchairs. But the Cross, as represented in art and architecture, can bring us to our knees. The "how" of it all may still be unclear. But the "that" of it is compelling.

Function and symbol may indeed come together, as in planning a sanctuary both for evangelism and to express the oneness of the laity and ministry in the church. Or they may be set at cross-purposes, as when the symbolism of kneeling for prayer is frustrated by placing the pews so close together as to make it all but impossible.

THE SECOND QUESTION is, "To what truth do we witness, in function and in symbol?" This must be asked in two ways. Negatively, we must ask, What contradicts our beliefs? Positively, we must ask, What expresses our beliefs?

Spiritual values are obviously the most difficult to express in brick and mortar. We may readily reflect our affluence, our love of luxury, or esthetic sense of beauty, color, and spaciousness. But the much more fundamental and important elements of faith are hard to exemplify in tangible and spatial form.

Much of the truth to which we would witness is truth we share with normative Christianity through all the ages. None of it is exclusively ours in any sectarian sort of way. What is distinctive is our blending and proportioning of the truth as God has given us to see and to share it.

I. AS PROTESTANTS, we stand for the centrality of the preaching of the Word in

public worship. For this reason, we are suspicious of the so-called "divided chancel" with reading desk and pulpit on opposite sides of the platform, and the high altar or table at the center.

The significance of preaching is also being challenged in our day, as is the Church itself. The widely spoken charge is that preaching is irrelevant. Some preaching may indeed be, but preaching itself never is. It pleases God by the foolishness of what is preached to save those who believe.

It was Emil Brunner who gave classic expression to the abiding meaning of preaching: "Where there is true preaching, where, in the obedience of faith, the Word is proclaimed, there, in spite of all appearances to the contrary, the most important thing that ever happens upon this earth takes place" (*Revelation and Reason*, p. 142; quoted by Gene Bartlett, *The Audacity of Preaching*, p. 38).

There is much that could be said here. That preaching is the important element in the church's public worship means that the pulpit itself should not be so massive or so ornate as to detract from the spoken word.

That the preaching is part of worship would also dictate that the pulpit be as near the level of the congregation as is feasible—and that, both platform and congregational seating be obviously part of one architectural space.

The unity of the Church as the body of Christ embracing both laity and ministry also suggests that the division between platform and seating area be as inconspicuous as possible. For this reason, steps the entire length of the platform are best. They help to offset the suggestion that the preacher is on a pedestal, declaiming to a passive audience—when in reality the preacher is a fellow worshiper, expressing his church's faith in an act of obedience and devotion that embraces both speaker and hearers.

The shape of the auditorium and arrangement of the seating should also be such as to bring each worshiper as close as possible to the pulpit. Long, narrow sanctuaries contribute unnecessarily to the "spectator syndrome," while balconies are the worst possible device for gaining added seating space.

The doors of the sanctuary should be both wide and open—or all of plate glass—so that people approaching can see within. Even a little loss in heat or air conditioning efficiency will be abundantly repaid by the implied welcome of an open door.

II. PREACHING FOR US will always have an evangelistic note. For this reason, the altar will not be a Communion rail or a table with candles, but a properly designed and easily accessible place to pray. Such an altar in the church proclaims the fact that the church is not only evangelical, but evangelistic. "We have an altar," and there we meet the Christ who is "the same yesterday, and to day, and for ever."

This is possibly the most distinctive part of our witness to the truth. The altar is not for minister or priest alone, but for all the people. It is a place of meeting between God and man. Each aisle should converge in its direction, and adequate space in front and behind is a must.

III. EDUCATIONAL FACILITIES are an important element in our church buildings. We are dedicated to the necessity of nurture for the new Christian life. Ours is not a belief that one single act of saving faith provides a paid-up policy insuring the individual of a happy eternity. We believe that our calling and election must be made sure by growth in grace and knowledge.

For this reason, as we long ago learned, we cannot get by with a bare hall to serve as a meeting place for the entire congregation. Nor is a dank, dark basement sufficient. As Edward S. Frey mused, "How many thousands of our children, at their most tender and sensitive years of impression, are introduced to Jesus Christ and His church in moldy, poorly lighted, badly ventilated, overcrowded basements" (op. cit., p. 50).

IV. IN A FOURTH AREA, I go out on thin ice. I believe that our concept of the fellowship of the Church should find expression in our church buildings, and can do so to the glory of God. There should be a service area with provision for genuine sharing, including the breaking of bread together. I recognize that there are differences of opinion. Certainly no congregation should do what is contrary to the sincere conviction of a majority of its people. Yet I am old enough to remember well the first permanent building ever built by a Church of the Nazarene, at Sixth and Wall Streets in Los Angeles. There was a kitchen in the annex just back of the platform of the sanctuary. There many of the members ate together on Sunday noon before going out on the street for their street meetings in the afternoon. There they had a snack before going to the six o'clock

"glory room" prayer meeting before the Sunday evening service.

It is honestly difficult for me to understand how those who read the Bible can make a major issue at this point. Old Testament worship centered in the feast, where the sacrifice that had been first offered on the altar to God was eaten by the people with joy. The Acts of the Apostles makes reference to the believers breaking bread together. I take with an element of literal truth the statement of the apostles about the need to be relieved of the serving of tables. The earliest church buildings in New Testament times were the larger houses of some of the more wealthy members, and all had their areas for food preparation. I Corinthians 11, the only place in the New Testament that seems to restrict such eating together, actually testifies that the gathering of the Christians was more than Eucharist or Sacrament, it was a fellowship meal for the slaves among the group, without any doubt, the best meal of the week. What is forbidden is the abuse, not the use, of the fellowship meal.

I am not pleading for feasting but for fellowship. I do not ask for more emphasis on the supper room than on the Upper Room. But after the Upper Room, there is a place in the church and its building for warm Christian fellowship.

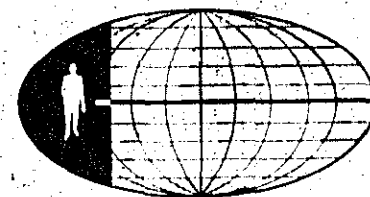
TWO OTHER MORE GENERAL ideas can be conveyed by the architecture of the church building. One is the idea of permanence. Without being extravagant, the church should be substantial. It should say to its community, Here is an institution that has come to stay. Here is something people believe in to the extent that they are willing to sacrifice and give, making it like a home for a family—a major investment of their stewardship.

The church building is a bridge into the future. It is something that will last. It is an element of continuity in the coming and going of our mobile society. The church to which I now belong worships in a building built before I came (although I am helping to pay for it) and that will be there after I am gone.

Then, the church building can convey the idea of relevance. We don't do this by going back to the baroque or Gothic architecture of the Middle Ages. I like a church building that is churchly—but I want that churchliness expressed in mod-

(Continued on page 45)

The Nazarene Preacher



# The PASTOR'S SUPPLEMENT

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Wendell Williams, Office Editor

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## STEWARDSHIP




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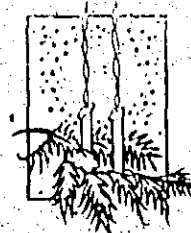
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 Kansas City, Missouri

## Christmas Greetings



*The staff of the Department of Home Missions and the Division of Church Extension bring greetings to the pastors of the Church of the Nazarene. May the glory and hope of the Christmas season give joy to you. We trust that the services of our department have made your task easier this year.*

*Raymond W. Hurn, Executive Secretary  
 Alvin P. Bowes, Office Manager*

### BIBLE SOCIETY OFFERING

The annual offering for the Bible Society is set for December 8, or some other convenient Sunday.

The work of the Bible Society becomes increasingly important in a world of accelerated turmoil and confusion. Every church can wholeheartedly support this worthy cause. In the United States there is an added reason for appreciation for the American Bible Society, for it has supplied a gift pulpit Bible to every new church for the past 17 years. The Department of Home Missions has served as the denominational agent through which these gifts have been cleared.

December, 1968

### REMEMBER A HOME MISSIONS PASTOR

Christmas should be a time of thoughtfulness towards others. Many churches choose this season to do something special for a home missions pastor who otherwise might have a meager Christmas.

Contact your district superintendent for the name of a home missions pastor your church may help. If there are none in your area, the Department of Home Missions will be glad to put you in contact with a pastor of a home missions area, at home or abroad. The experience of sharing will bring joy to your congregation.



Have you included the youth in your plans  
for the **DENOMINATION-WIDE** training  
emphasis for February and March?

Choose at least one of these courses. For a complete description refer to your *Blue Book*.

Unit 314.3a "Biblical Catechism"  
Text: *Adventures in Truth*

Unit 132.1a "General Rules—Church of the Nazarene"  
Text: *Guidelines for Conduct*

Unit 315.9a "Youth and Christian Friendships"  
Text: *Too Young for Love?*

If these courses do not seem best, select others from your *Blue Book*.

**THIS WOULD BE AN EXCELLENT TIME TO HAVE  
A ZONE OR CITY-WIDE CST SCHOOL.**

Call your neighboring pastor.  
Don't wait for him to call you.

Set the date.

Select the courses to meet  
the needs of each age-group.

Select the workers.

Register the classes.

Promote in every way possible.

USE THESE



U-5514



U-5513

The Nazarene Preacher

## Church Summary for 1968

In a short time each Nazarene church pastor will receive in the mail a copy of a news story about the denomination's gains and highlights during 1968. This will be printed in your newspaper if you will help.

Since it is a year-end review, the best time to take it to your editor (weekly) or church news editor (daily) will be on Monday or Tuesday, December 30 or 31, or the following week on January 6 or 7.

Your newspaper will be more interested in a report for 1968 on your local church, so we suggest that you prepare a summary of your own church highlights. Type this out, double-spaced on one side of a sheet of paper. Then turn in your story and the summary from church headquarters in Kansas City, Mo., at the same time.

Scores of Nazarene pastors have found that this visit to their newspaper office has been an ideal time to start their press-relations program—to get acquainted.

In the use of this release from Kansas City, we suggest that you cooperate with other Nazarene church pastors in your area who may be served by the same newspaper. It would be appropriate to prepare an area Nazarene summary report and have one pastor call at the newspaper for all the Nazarene churches in your community.

Many pastors have good media relations with broadcasting stations and use our annual summary for stories to radio and television newsmen. Extra copies of our year-end summary will be sent on request.

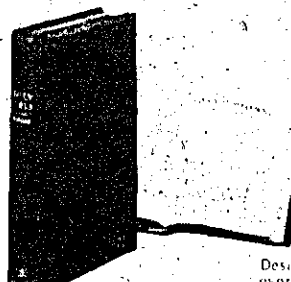
O. JOE OLSON, Director

### CHANGE OF ADDRESS FORM

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

Name \_\_\_\_\_ Date of Change \_\_\_\_\_  
 New Address \_\_\_\_\_  
 City \_\_\_\_\_ State \_\_\_\_\_ Zip \_\_\_\_\_  
 Name of Church \_\_\_\_\_ District \_\_\_\_\_  
 New Position: Pastor \_\_\_\_\_ Evang. \_\_\_\_\_ Other \_\_\_\_\_  
 Former Address \_\_\_\_\_  
 Former Church \_\_\_\_\_ District \_\_\_\_\_  
 Check: HERALD OF HOLINESS \_\_\_\_\_ OTHER SHEEP \_\_\_\_\_  
 NAZARENE PREACHER \_\_\_\_\_ OTHER \_\_\_\_\_  
 (Clip and send to the General Secretary, 6401 The Paseo, Kansas City, Mo. 64131.)



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**23 And bring hither calf, and kill it; and to**

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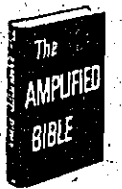
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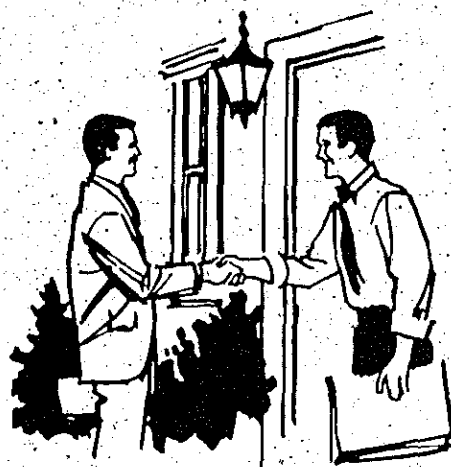
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Matthew 28:19

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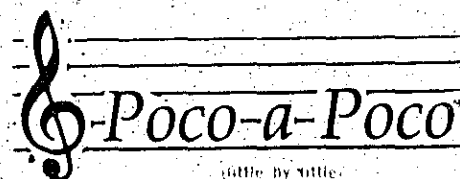


for people to come to it; rather, as Christ commanded, the Church must go to them. The day has long since passed when a church could expect people to come because a service was announced. Instead, the church must seek out the people where they are. Therefore, visitation evangelism is an essential part of the outreach of any growing church. Such a program of active outreach is a necessary support for mass evangelism, be it in special evangelistic meetings or the regular services of the church; and it also provides excellent opportunity for personal evangelism.

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\*\*\*\*\*  
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 \*\*\*\*\*



That's the way he learned  
to play the piano.  
That's the way he got to  
be older too.  
Little by little.

LITTLE BY LITTLE,  
maybe he can know how  
much we love him.

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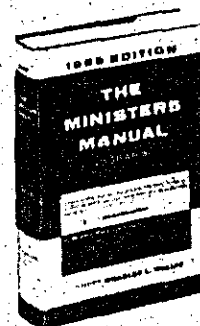
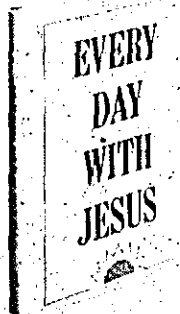
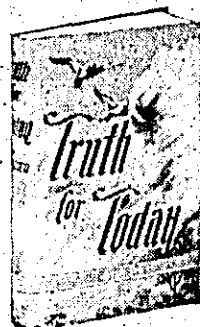
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The Nazarene Preacher

# PRAYER AND FASTING BRINGS RESULTS

On the mission field or in the homeland, when Christians pray and fast, God comes on the scene. People are saved; problems are solved; revival comes to churches. A few years ago the entire Church of the Nazarene shared in three days of prayer and fasting prior to Easter. Some of the results on the mission fields are printed below.

**PHILIPPINES:** A wonderful spirit followed our time of prayer and fasting. There were many seekers; our offerings were greatly increased; and new people were reached.

**CENTRAL MEXICO:** New souls were added to our church, and a spiritual awakening swept the major portion of the district, following an extended period of prayer and fasting.

**MOZAMBIQUE:** Our Bible school students and teachers arranged for a chain of prayer with fasting and took it very seriously. On the first night a great prayer meeting broke out among the young women. There were some wonderful victories. Later there was a great outpouring of God's Spirit on our Sunday afternoon service.

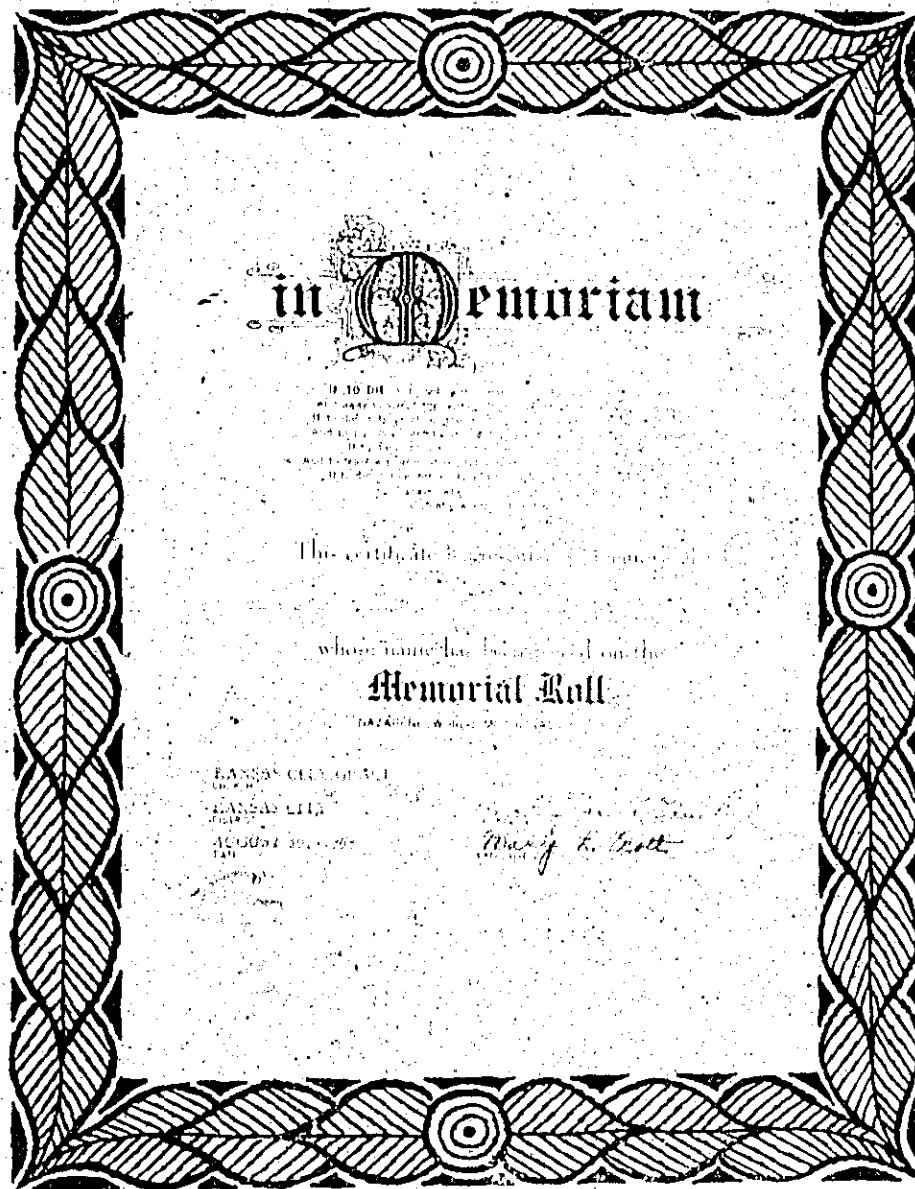
**BARBADOS:** The days of prayer and fasting have been a boon to the work in Barbados. Pastors' Convention which followed was the best we have had, and many testified to a fresh infilling of the Holy Ghost. Youth Camp saw seekers for salvation and sanctification; many sought God during the quarterly meetings. Monday morning, following the Sunday services, a missionary was called to the home of a sick man who was deeply convicted of sin. A back-slidden woman in the home also repented and both found God.

**NICARAGUA:** One of our pastors reports that his church has at least 70 percent more spirit and life since their time of prayer and fasting. The people are enthusiastic about God's work. Without any suggestion or urging from pastor or missionary, a group of the people in another church started calling on people in the town. That night two new people were converted and four others went forward to be sanctified. Twelve people were baptized from one of our other churches.

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- DEAN WESSIELS, Executive Secretary

- A monthly series of questions and answers -

**Q.** My church gives me a check each year which covers the total amount of my Social Security tax. Do I have to report this as a part of my gross income on my tax questionnaires?

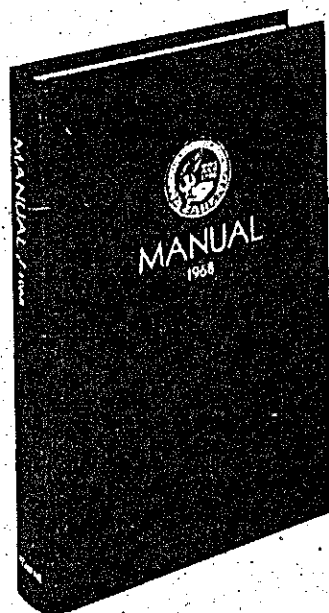
**A.** Yes. The money which your church gives you, with which to pay your Social Security is reported as a part of your salary at the end of the year. It must be reported as a part of your gross income on your Federal Income tax and also on your Social Security.

**Q.** I am interested in the Nazarene Retirement Plan. Who pays the annuity premiums into this plan?

**A.** The employing organization pays the annuity premium. You and your employing organization pick the amount of premium to be paid into the plan, subject to the maximum amount applicable to you under the federal law. Up to 20 percent of your salary each year may be used to purchase retirement annuities. And in order to receive this tax relief, the premium for the annuity must be paid by your employer either from your existing salary, necessitating a salary reduction, or through a salary increase, thereby maintaining your present take-home pay, or a combination of the two.

**Q.** I have participated in the supplemental group term life insurance program for several years. Now I realize that as I get older the coverage is less and less while the premium continues to go up. It does not seem fair for my insurance coverage to be reduced at a time when I need it the most. Can you help me with this problem?

**A.** The type of life insurance that you are asking about is "group term coverage." This is the least expensive form of life insurance protection that one could buy. Through a group term plan, one purchases protection on an annual basis according to the individual's attained age on the anniversary date of the policy. There are no cash or loan values in this type of protection. The statement of having the insurance reduced at a time when the individual needs it the most is not entirely accurate. When we stop to think about it, we realize that we generally need the most life insurance protection from the ages of 20 or 25 until about 50 or 55. This is the period of life when we are generally rearing a family and have our heaviest debts. The Board of Pensions is not attempting to provide estate-building insurance for our ministers. It is attempting to provide adequate provision for normal "last" expenses and incurred debts.



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**Queen of the parsonage . . . .**  
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## Gift Exchange

**D**ECORATED WINDOWS . . . Christmas carols . . . Salvationists ringing their bells on the corner . . . milling crowds . . . This is all a part of Christmas shopping! At this season everyone is thinking of gifts—trying to select the right gift for each one on the Christmas list. Some will give extravagantly, far more than they can afford, and others who could give will be as tight as Scrooge.

We will be giving other gifts too—gifts that cannot be measured in monetary value, gifts that cannot be boxed and wrapped with fancy paper and tied with satin ribbon. We will be giving these gifts for the most part unconsciously. Will we give them joyously, warmly, enthusiastically? Or will we give them dutifully, reluctantly, resentfully, thoughtlessly, vehemently?

What will we be giving? Peter answered this. He was going into the Temple one day and encountered a man begging for alms. Peter had none to give and told the man so, but he said, "Such as I have give I thee." And he gave him wholeness in the name of Jesus. All of us are giving "such as we have," whether we realize it or not. In the temporal realm we may go in debt and generously give that which we really do not have, or we may withhold that which we have, but will not give. In the spiritual realm we cannot give what we do not have. We unconsciously give what we do have.

One lady said of her pastor's wife, "I always receive something from her. We may not even talk on spiritual things, but just being with her enriches me and I leave refreshed in my soul."

Giving is only one half of a gift exchange. We must also receive. Some who can give graciously do not receive graciously. They do not know how to receive gifts, or compliments, or advice. We may all be guilty of this at times. When complimented on an attractive dress, we respond, "This old rag . . ." Instead of receiving with simple pleasure, we respond with embarrassed excuses, awkward denials, or false attempts at modesty.

Gertrude Taylor tells of a friend many years ago who constantly gossiped and criticized others until Mrs. Taylor began avoiding her. One day in prayer the Holy Spirit rebuked her about her attitude toward this lady who really needed her friendship. "But I have done many kind things for her," she rationalized. "I have taken her homemade cakes, given her children little presents and extra money . . ." The Holy Spirit reminded her that she had given "things" but had not given of herself. She was made aware that this unfortunate lady was giving "such as she had," which was criticism, gossip, and complaints. Mrs. Taylor decided to "receive" what this lady had to give, and in exchange share the good graces of God that were hers. The relation-

December, 1968



ship changed: As the lady was offered gifts of love from a Christian heart, a real friendship developed.

Frequently we meet those who disturb us with their hatefulness, their abruptness, their arrogance, their disloyalty. But the picture has changed for me since I think of them as giving such as they have. They give from hearts that are bitter, sore, disappointed, lonely. Try a gift exchange! If that is all they have to give, receive it (and them), and give such as you have.

Too often we feel like returning in kind. "I wish I knew how much she was spending on me, so I'd know what to get her." "She certainly wasn't considerate of me, so why should I go out of my way for her!" Jesus teaches plainly that we should not return evil for evil. "Bless them that curse you, do good to them that hate you . . ." The Christian's gift exchange is always "beauty for ashes."

I once heard Uncle Bud Robinson relate an experience he had in a train station, in which the ticket agent so aggravated him that he reacted with less than perfect love. He testified that as he walked away from the ticket window the "little bird" quit singing in his soul. Checked thus by the Holy Spirit, he went back to the window, humbly apologized, and said, "God bless you." The eyes of the ticket agent filled with tears and he thrust his hand through the window cage and said, "Good luck to you, old boy!" "That's the best he had to offer," Uncle Bud said. It was a gift exchange—such as each had—and both felt better.

My husband was coming home from

a 12-day sojourn in the hospital last year, and on the way to pick him up I stopped by the car wash. (I thought a clean car would add to his pleasure.) My happiness must have shown, for as I stepped to the cashier's window she commented, "My, it's so nice to meet a happy person!" We chatted briefly and she handed me a candy bar, which was customary with each car wash. I stepped aside as she waited on the next customer, and as she handed him his candy bar, she shoved another around the side of the counter to me. "I already have mine," I said. "I know," she said, "but I just want you to have another." I felt humbled—but good—and hoped I would remember how important it is to be warm and pleasant to those who deal with indifferent, impatient, hurried, worried people all day long.

Jesus knew how to give. And how to receive. One even accused Him of "receiving sinners." He received little children, beggars, false accusers, a little lad's lunch, stripes, a crown of thorns, a cross. He was always giving—water of life to sinful woman, sight to a blind man, hope to the despairing, strength to the weak, courage to the faint, giving His peace, His joy, himself.

Begin this Christmas season with a gift exchange that will continue all year. Accept graciously what others offer and quickly return such as you have. Offer that harassed clerk understanding, that stony-faced elevator girl a smile. Though some may not seem to respond and receive your gift, they may "unwrap" it by and by in secret.

A joyous Christmas to each one.

A cross Christian, or an anxious Christian, a discouraged, gloomy Christian, a doubting Christian, a complaining Christian, an exacting Christian, a selfish Christian, a cruel, hard-hearted Christian, a self-indulgent Christian, a Christian with a sharp tongue or bitter spirit, all these may be very earnest in their work, and may have honorable places in the Church; but they are NOT Christlike Christians, and they know nothing of the realities [of the sanctified] life no matter how loud their professions may be.

—Hannah Whitall Smith

The Nazarene Preacher

## BIBLICAL STUDIES

TOWARDS BETTER BIBLICAL SCHOLARSHIP

### The Greatest Prayer of All

Meditations on John 17

By H. K. Bedwell\*

No. 13 Perfect Love

"That the love wherewith thou hast loved me may be in them . . ." This belongs to the final sentence in this greatest of all prayers. The emphasis is on the two words "in them." There is an important distinction between God's love for us and God's love in us.

The measure and quality of God's love for us are stated in two breathtaking sentences, both of which were uttered by Jesus himself. "As the Father hath loved me, so have I loved you" (John 15:9), and, "Thou . . . hast loved them, as thou hast loved me" (John 17:23). This is marvelous! This is wonderful! He loves me in the same way as the Father loves Him, and the Father loves me in the same way as He loves the Son. Let this glorious fact grip our souls and thrill us until every doubt is dispelled and every fear banished and there fills our hearts the "full assurance of faith."

This quality of love is not only for us; it is to be in us. This is what Jesus said. "That the love wherewith thou hast loved me may be in them." This is the "perfect love" about which John wrote in his Epistle, and this is what John Wesley meant when he said, "There is nothing higher or lower than this: pure love of God and man: the loving of God with all our heart and soul, and our neighbour as ourselves; it is love governing the heart and life, running through all our tempers, words, and action." It is God's love exercised

through the affections of a human heart completely given over to divine control. This is a love which far transcends the very highest human love. We do not naturally possess such love, and we cannot by effort attain it. It is "shed abroad in our hearts by the Holy Ghost which is given unto us" (Rom. 5:5). It is God expressing His love through man.

We shall understand the import of these words of Jesus spoken at the very end of this prayer if we ponder for a while the nature of the Father's love for the Son, which is to be operating in us. Let us note three outstanding characteristics of this love:

1. It is a selfless love.

"For God so loved the world, that he gave his only begotten Son." Here is love at its highest peak. Human love can be noble and sacrificial in a very high degree, but it is never completely devoid of self-interest. There can be no greater demonstration of utter selflessness in love than God's love for a lost world. His intimate, burning, tender, and infinite love for His only beloved Son did not deter Him from giving Him in sacrifice to save doomed souls. "God commendeth his love toward us, in that, while we were yet sinners, Christ died for us" (Rom. 5:8). He gave up His most prized possession in order to make salvation available to all men. Divine love is prepared to sacrifice the best in order to save the worst. This is the dynamic that drove Paul to travel and toil and preach and

\*Nazarene missionary, Stegi, Swaziland, South Africa.

December, 1968

ultimately to die. It was the "love of Christ" which constrained him. This is why the early Christians could give their lives triumphantly in the arena. This is the power that has held men and women true to God in every generation, in spite of the fiercest persecution and the most terrible suffering. This is the secret of the unsung sacrifice of countless unknown missionaries, who have left home, country, and loved ones, and lived and died to proclaim that love to depraved and degraded people. Such love is a consuming fire which counts no price too high to bring lost souls to God. In effect Jesus said, "I want the kind of love to be in you that gave Me to save a lost world, that you too may give yourself without reserve to make known the message of salvation"; for this is what He meant when He said, "That the love where with thou hast loved me may be in them." Do I have such a selfless love?

## 2. It is a satisfied love.

Three times the Father broke the silence of heaven with an audible voice while Jesus was on earth in the flesh. On two of these occasions He announced, "This is my beloved Son," and added, "in whom I am well-pleased." His love for His Son was without shadow or grief or disappointment. We could paraphrase these words, "This is my well-loved Son, in whom I am completely satisfied." Love may be grieved, spurned, or unrequited, but in the love of the Father for the Son there was unqualified delight and satisfaction. Jesus could say, "I do always those things that please him." His love toward His Father made it unthinkable that He should do anything to displease Him. His one desire was to do all His will.

Now Jesus said, "This is the kind of love I want in My people, a love that satisfies God. Jesus expressly taught that the test of true love is obedience. He said, "If you love me, keep my commandments," and, "If a man love me, he will keep my words" (John 14:15, 23). Can God say of you, "This is My beloved son, in whom I am well-pleased"? He wants us to love Him in such a way

that no divided affection, no indifference, no coolness, no disobedience mars the satisfaction of His love toward us. It is this kind of love that Charles Wesley cried out for in one of his best known hymns:

*A heart in every thought renewed,  
And full of love divine,  
Perfect, and right, and pure, and good—  
A copy, Lord, of Thine.*

When such a love burns on the altar of our hearts, we do God's will, not because we must, but because we delight to please the One who loves us much.

## 3. It is a stable love.

The love of the Father for the Son never changes, never cools off, never comes to end. It is eternal and immutable. Jesus could say, "Thou lovedst me before the foundation of the world" (v. 24). But He could also say in the present tense, "The Father loveth the Son, and hath given all things into his hands" (3:35). This love then is enduring, unchanging, eternal. It does not pass with the passing of time; it is not affected by the vicissitudes of life. This is the kind of love Jesus wants expressed in us. He desires us to have a love that will not change, will not diminish, will not cool off, will not be quenched. It means that in possessing such a love we will go on loving even when we are not loved in return. Persecution, hatred, slander, criticism, injustice, and misunderstanding will not quench the flames of such love, which is not human in origin, but comes from God himself. Jesus had this kind of love. In 13:1 we read, "... having loved his own which were in the world, he loved them unto the end." He continued to love in the face of treachery, betrayal, denial, desertion, injustice, cruelty, and hatred. Amidst the pain and shame of the cruel Cross, He could still pray, "Father, forgive them; for they know not what they do." This is love most triumphant. It conquers all. Only God's love, burning within our hearts can enable us to bless those who curse us and do good to

(Continued on page 45)

# Gleanings from the Greek New Testament

By Ralph Earle\*

I Thess. 5:1-11

## "Times and Seasons"

The first noun is *chronos*, from which comes "chronology." It means: "Time, mostly in the sense a period of time." The term occurs 53 times in New Testament. It is rendered "time" 33 of these, and "season" four.

The second noun is *kairos*. It is found 86 times and is translated "time" in 63 of these and "season" in 13.

The same combination of words is found in Acts 1:7, where Jesus said to His disciples: "It is not for you to know the times or the seasons, which the Father hath put in his own power." Yet in a general way, Paul declares, Christians are aware of the times and seasons.

*Kairos* is a more distinctive term than *chronos*, as shown by its rendering in these two passages. Trench points out the difference as follows: "*Chronos* is time, contemplated simply as such; the succession of moments. . . . *Kairos* . . . is time as it brings forth its several births." Commenting on Acts 1:7, he writes: "The times (*chronoi*) are, in Augustine's words 'ipsa spatia temporum,' and these contemplated merely under the aspect of their duration, over which the Church's history should extend; but the seasons (*kairoi*) are the joints or articulations in these times, the critical epoch-making periods fore-ordained of God."

Abbott-Smith summarizes well the early history of *kairos*: "1. due meas-

ure, fitness, proportion (Euripides, Xenophon, others). 2. Of Time. (classical also) in the sense of a fixed and definite period, time, season." Arndt and Gingrich say that *kairos* means "point of time as well as period of time." They define it as "the right, proper, favorable time" and so it may be translated "opportunity" in some passages in the New Testament—and so as "definite, fixed time." They add: "Definite, fixed time can also refer to the last things, hence *kairos* becomes . . . one of the chief eschatological terms, *ho kairos*, the time of crisis, the last times." On Acts 1:7 and this passage they say: "Times and seasons, which must be completed before the final consummation."

Delling notes that the sense of the "decisive moment" is found in Greek philosophers from the time of Sophocles. The Pythagoreans placed especially strong emphasis on *kairos*. In the Septuagint the term is used for the "decisive point of time," though not as markedly as in later Christian writings. In the New Testament it means: "The fateful and decisive point, with strong, though not always explicit, emphasis (except at Acts 24:25) on the fact that it is ordained by God."

Lightfoot sums up well the difference between these two terms. He writes: "Here *chronoi* denotes the period which must elapse before and in the consummation of this great event, in other words it points to the date; while *kairoi* refers to the occurrences

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which will mark the occasion, the signs by which its approach will be ushered in. . . ."

It is interesting to note that in modern Greek *chronos* means "year," that is, a measurement of time, whereas *kairos* means "weather." This follows out of the idea of "season."

### "Safety" or "Security"?

The Greek word is *asphaleia* (v. 3). It first meant "firmness," then "certainty" (Luke 1:4), and finally "security" (Acts 5:23; 1 Thess. 5:3, not elsewhere in NT). In the papyri it is used as a law term, in the sense of "proof, security."<sup>1</sup> Moulton and Milligan say: "The noun occurs innumerable times in the commercial sense, a security."<sup>2</sup>

Many recent translations use "security" here instead of "safety." In this day of constant emphasis on "social security" and "national security" it would seem that this rendering is more meaningful. No vaunted "security" can guarantee against sudden disaster.

### "Sudden"

The adjective *aiaphnidios* means "unexpected, sudden, unforeseen."<sup>3</sup> It is difficult to bring this out in a simple English translation. The word occurs elsewhere in the New Testament only in Luke 21:34, where it is rendered "unawares." Here it probably means that the destruction will come both suddenly and unexpectedly.

### "Children" or "Sons"?

The Greek word is *huios* (v. 5), which means "sons," not *techia*, which is the proper word for "children." "Sons of light" (so most recent translations) is a Hebrew idiom, meaning people who have the character of light. This feature occurs many times in the New Testament. We read of "sons of the kingdom" (Matt. 8:12), "son of Gehenna" (Matt. 21:5), a "son of peace" (Luke 10:6), "sons of this age" (Luke 16:8), "sons of truth" (Eph. 2:2). The very

expression here, "sons of light," is found in Luke 16:8. They are contrasted with the "sons of this age." As sons of God we are sons of light, for "God is light" (1 John 1:5).

### "Watch" or "Keep Awake"?

The verb *gregoreo* (v. 6) means "to be awake,"<sup>4</sup> as well as "watch." In view of the previous part of the verse—"Therefore let us not sleep, as do others"—it seems evident that the best translation here is "keep awake" (RSV). The same verb is translated "wake" in verse 10, where it means "alive," not sleeping in death.

### "Be Sober"

The verb *nepho* was originally used in a literal sense of abstaining from drinking wine. But in the New Testament it is employed only in the figurative sense, "Be free from every form of mental and spiritual drunkenness, from excess, passion, rashness, confusion, etc., be well-balanced, self-controlled."<sup>5</sup>

### "Edify" or "Build Up"?

The verb is *oikodomeo* (v. 11). It comes from *oikos*, "house," and *demo*, "build." So at first it meant "build a house." Then it came to be used in the general sense of "build." Probably "build up one another" (NASB) is more meaningful today than "edify one another."

<sup>1</sup>Arndt and Gingrich, *Lexicon*, p. 896.  
<sup>2</sup>*Synonyms of the New Testament*, p. 210.  
<sup>3</sup>*Ibid.*, p. 311.  
<sup>4</sup>*Lexicon*, p. 226.  
<sup>5</sup>*Lexicon*, p. 395.  
<sup>6</sup>*Ibid.*, pp. 395-96.  
<sup>7</sup>*Ibid.*, p. 396.  
<sup>8</sup>*Ibid.*  
<sup>9</sup>Kittel, *Theological Dictionary*, III, 459.  
<sup>10</sup>*Notes*, p. 71.  
<sup>11</sup>Abbott-Smith, *op. cit.*, p. 66.  
<sup>12</sup>VGT, p. 88.  
<sup>13</sup>Thayer, *op. cit.*, p. 18.  
<sup>14</sup>Abbott-Smith, *op. cit.*, p. 96.  
<sup>15</sup>Arndt and Gingrich, *op. cit.*, p. 540.

# SERMONIC STUDIES

TOWARDS BETTER PREACHING

## Some Seasonal Sermonic Suggestions

By Clarence T. Moore\*

### Messianic Strain in Genesis

Text: Gen. 3:15

INTRODUCTION.

- A. Sin enters the world.
- B. God gives a promise and a provision.

I. The Seed of the woman shall bruise the serpent's head.

- A. Through woman man fell, and through woman he shall be redeemed.

B. The Virgin Birth.

- 1. The Seed of the woman.
- 2. His heel—the Christ's.

II. Cain and Abel bring offerings (Gen. 3:3-11).

- A. Abel brought a blood offering—be-spoke of the Christ.
- B. The Lord accepted Abel and his offering.

III. God calls Abraham to form a nation (Gen. 18:18).

- A. "In thy seed shall all the nations of the earth be blessed" (Gen. 22:18).

B. Promise, not to seeds as many, but to Seed, which is Christ (Gal. 3:16).

IV. Melchizedek . . . priest of the most high God (Gen. 14:18).

- A. "Thou art a priest for ever after the order of Melchizedek" (Ps. 110:4).

B. Thou, the Christ, after the order of Melchizedek (Heb. 5:6; 6:20; 7:17).

V. Abraham offers Isaac (Gen. 22:1).

- A. The father offers the son. "God so loved" (v. 2).

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- B. The son, in Abraham's mind, dead three days. (v. 4).
- C. A substitute provided (v. 13).

VI. "The sceptre shall not depart from Judah . . . until Shiloh [the Christ] come" (Gen. 49:10).

### The First Christmas Songs

Scripture: Luke 1-2

INTRODUCTION

- A. Christmas and singing.
- B. Paul said, "I will sing with the spirit" (1 Cor. 14:15).

I. The song of Elisabeth (1:41-45)

- A. She was filled with the Holy Ghost (v. 41).
- B. She spoke with a loud voice (v. 42).
- C. She called Mary "the mother of my Lord" (v. 43).

II. The song of Mary (1:46-55).

- A. Her soul magnified the Lord (vv. 46-47).
- B. "He . . . hath done to me great things" (vv. 48-50).
- C. "He hath shewed strength" (vv. 51-53).
- D. He has remembered His promise "to Abraham, and to his seed" (the Christ) (vv. 54-55).

III. The song of Zacharias (1:67-79)

- A. He was filled with the Holy Ghost (v. 67).
- B. He speaks of the promised Christ (vv. 69-75).

C. He speaks of John, the forerunner of Christ (vv. 76-79).

- IV. The song of the angels (2:9-14)  
 A. The angel and the glory of the Lord (v. 9).  
 B. The angel message (vv. 10-12).  
 C. The angels' song (vv. 13-14).

V. The song of the shepherds (2:20).

- VI. The song of Simeon (2:25-35)  
 A. The Holy Ghost revealed, and brought him to the Temple (vv. 25-27).  
 B. The song of Simeon (vv. 28-35).

VII. The song of Anna (2:36-38).

#### CONCLUSION:

- A. When Christ comes into our hearts, the fact will be revealed by the Holy Spirit.  
 B. Our hearts will be filled with song.

### The Birth of Jesus Was on This Wise

TEXT: Matt. 1:18

- I. Not a theory nor a hypothesis, but a fact  
 A. Luke said, "I write . . . in order that thou mightest know" (1:3-4).  
 B. Peter said, "We have not followed cunningly devised fables" (II Pet. 1:16).  
 C. Matthew says, "Now the birth of Jesus Christ was on this wise" (1:18).
- II. The Christmas story  
 A. Gabriel announced birth and mission of John to Zacharias (Luke 1:11-19).  
 B. Gabriel announces birth of Jesus to Mary (Luke 1:26-35).  
 C. Mary visits Elisabeth, who calls her "the mother of my Lord" (Luke 1:39-45).  
 D. Birth of John (Luke 1:57-79).  
 E. Angel speaks to Joseph giving name and mission of Jesus (Matt. 1:18-25).  
 F. Birth of Jesus and visit of shepherds (Luke 2:1-21).

G. Jesus taken to the Temple (Luke 2:22-38).

II. Visit of the wise men (Matt. 2:1-11).

III. These things written that we might know the certainty of the Christ

- A. Statements are infallible (Acts 1:3).  
 B. That we might believe (John 20:31).

IV. Jesus said to go and tell

### The Word

SCRIPTURE: Psalms 119

INTRODUCTION: The Bible is God's Book—  
 "HIS WORD."

- A. Sixty-six books  
 B. Fifteen hundred years in writing  
 C. Many authors—from kings and prophets to common people (see Amos 1:1)

- I. It speaks to all people, to all nations, to all tribes.  
 A. Bible has life.  
 B. Drives men to a decision.
- II. The Testaments.  
 A. Old carried over into New.  
 B. New Testament verifies the Old.
- III. Bible has many choice sayings—note these from Psalms 119.  
 A. The Word will cleanse our ways (v. 19).  
 B. It will protect from sin (v. 11).  
 C. It contains hidden treasures (v. 18).  
 D. Love for it gives wisdom (vv. 97-98).  
 E. It is a light to life's path (v. 105).  
 F. It lifts one above offense (v. 165).

V. The BOOK among books.

- A. The Best Seller  
 B. The best language  
 C. Most accurate history  
 D. Highest grade poetry  
 E. Best told stories  
 F. Highest type drama  
 G. Most reliable law  
 H. Greatest parables

V. Bible is God's Word.

- A. Let us love it, keep it, hide it in our hearts.

B. It will keep from sin.

C. It will give assurance in life and in death.

VI. Paul said, "Preach the word . . . in season, out of season; reprove, rebuke, exhort . . ."

- A. It will not return void (II Tim. 4:2).  
 B. It will accomplish (Isa. 55:11).

C. It will give guidance (Isa. 30:21).

D. It becomes our Food (Matt. 4:4).

IV. "All scripture is given by inspiration of God, and is profitable . . ."

- A. "For doctrine"  
 B. "For reproof"  
 C. "For correction"  
 D. "For instruction in righteousness"

### The Holy Scriptures

SCRIPTURE: II Pet. 1:20-21; II Tim. 3:16

INTRODUCTION: The Bible was written by either men or God.

- A. If men wrote it, men should now produce a book as good or better.  
 B. Man would not write such a book if he could—he would be self-condemned.  
 C. Man could not write such a book if he would—for a silly attempt see the Book of Mormon.

I. The Bible is God's Book.

- A. "Holy men of God spake as they were moved by the Holy Ghost" (II Pet. 1:21).  
 1. Only logical answer for such a book.  
 2. Evidence of a guiding mind; only one mind could guide over 1,500 years.
- B. Prophecies of Old Testament fulfilled in New give assurance.  
 1. Isa. 7:14 and Matt. 1:25  
 2. Mic. 5:2 and Matt. 2:6  
 3. Isa. 11:1 and Matt. 2:23
- C. Fact that Christ was born, lived, died, and rose again according to the Old Testament prophecies (I Cor. 15:3-4), of which there are many infallible proofs, gives assurance to Old and New Testament.

II. The Bible is a Book of power.

- A. Will produce the results it is said to produce.  
 B. Will not return void (Isa. 55:11).

III. The Bible will make us wise unto salvation (II Tim. 3:15).

- A. It will save the soul (Jas. 1:21).  
 B. It will produce cleansing (Eph. 5:26).

### The Word Made Flesh

TEXT: John 1:14

#### INTRODUCTION

- A. As an Example, He needn't have been divine.  
 B. As a Saviour, He must needs be divine.

I. The Bible does teach the Virgin Birth.

- A. "The Word was made flesh."  
 B. "A virgin shall . . . bear a son" (Isa. 7:14; Matt. 1:23).  
 C. Conceived by the Holy Ghost (Matt. 1:20).

II. This is the Son of God (John 1:34).

- A. His only begotten Son (John 3:16).  
 B. The Father gave all to the Son (John 3:35).  
 C. Christ declares His divine power (John 5:24-29).

III. "Behold the Lamb of God" (John 1:29-36).

- A. As a Lamb, He must die.  
 1. God cannot die.  
 2. Only the flesh can die.  
 B. Christ, the Lamb (Exod. 12:3).

IV. "The Son of man is come to save" (Matt. 18:11).

- A. As man—  
 1. He hungered (Matt. 21:18).  
 2. He wept (John 11:35).  
 3. He was disappointed (Matt. 23:37).  
 4. He suffered (John 19:28).  
 5. He was tempted (Heb. 4:15).
- B. As God—  
 1. He raised the dead (three times).  
 2. Stilled the waves (Mark 4:39).  
 3. Walked on the water (Matt. 14:25).  
 4. Fed the multitudes (twice).  
 5. Rose from the dead.

C. My works testify of Me (John 5:36).

V. "My Lord and my God" (John 20:28)

A. When doubt sees, He is then Lord and God.

B. When the Word was made flesh, He became our Example, Leader, Ruler, God, Deliverer, Savior, Upholder, and Life Giver.

## Hymn of the month

### O Little Town of Bethlehem

(No. 448, Praise and Worship hymnal)

This beautiful Christmas song was written by Bishop Phillips Brooks (1835-93), a native of Boston, who became "the dominant pulpit force of all New England" because of his courage to preach Jesus Christ in that Unitarian stronghold. While he was rector of Holy Trinity (Episcopal) Church in Philadelphia, his church granted him a year's leave of absence to travel abroad. While in the Holy Land he determined to visit Bethlehem on Christmas Eve. He never forgot the impact of the scene, as traveling from Jerusalem with friends, they stopped on a hillside to look down at the little village calmly sleeping under the stars. On the hillsides round about, shepherds watched over their flocks by night. Three years later he wanted a new carol for his Sunday school children to sing at Christmas. He wrote the words of "O Little Town of Bethlehem" and asked his organist to compose music for it in time for Christmas.

This composer, Lewis Henry Redner (1831-1908), was a native of Philadelphia, and served as organist and Sunday school superintendent of Holy Trinity Church during the incumbency of Phillips Brooks. With Dr. Brooks he organized the Sunday school with six teachers and 36 children. During his 19 years of service, the Sunday school membership increased to more than 1,000.

## IDEAS THAT WORK

### "Watch Night" by Phone

We have a scattered city congregation. We had planned to have a one-hour watch-night service. The snow came. It was apparent the service would suffer. Instead of just phoning the people to cancel the service, I selected a few verses of scripture and read them and had prayer with everyone I called. At some homes we used extensions to involve two at a time. I'll use this again if we come up to a bad-weather cancellation situation again.

FRED G. WENGER  
Harrisburg, Pa.

### Unique Weekend Meeting

DISTURBED? SATISFIED? FED UP?

These words headlined the newspaper ad announcing to the community that their questions of personal, spiritual problems would be considered in directed, informal discussion sessions at our church.

Those attending our Sunday school and other services were likewise urged to write their questions for discussion. Our people were also encouraged to turn in questions raised by their friends outside the church, then invite them to come and participate in the discussion periods.

A Nazarene professor was invited to direct the three hour-and-a-half sessions. His varied background, educational qualifications, and particularly his mature interest in the problems of everyday Christian living, together with his approach of considering basic principles of conduct involved, made these informal sessions of vital spiritual profit to many.

PAUL G. BASSETT  
Troy, Ohio

The Nazarene Preacher

## MY PROBLEM

**PROBLEM:** My treasurer tends to assume a protective and authoritative role over church finances, sometimes in disregard of board action. Recently my board authorized the payment of our budgets, but the treasurer balks. How can I handle this situation?

AN OHIO PASTOR URGES GENTLENESS:

This problem must be honestly faced, and yet the feelings and thinking of the treasurer must be understood. It is axiomatic that courtesy encourages communication. And communication inclines toward cooperation.

In talking with the treasurer be sure to mention the purpose of your visit. It is important that he trust you and that he knows you trust him. Perhaps his refusal to send the payments as ordered by the board is a reaction to his feeling that he is not trusted. Open acceptance of his feelings should lead toward getting down to the specific

problem and reaching a satisfactory solution.

In showing respect for his feelings in this matter you will very likely break down his barrier to cooperation. A good way to show this respect is to place yourself in the position of your treasurer. This should help you to be sensitive to his feelings.

Quite likely the treasurer has some hidden reasons for acting as he does with the church's money. Cooperativeness in your conversations with him is achieved when you show that you consider his ideas and feelings as important as your own. Accepting his ideas, within the limits of his office and spirit, will encourage him to open his mind to your ideas.

A WISCONSIN PASTOR COUNSELS FIRMNESS:

One is able to see that the church board and the pastor are found wanting because they have failed to exercise the authority given them by virtue of their office, the church members, and our Manual.

If the treasurer were new in this position, I would hasten to explain in private that the treasurer's position is that of a custodian and he is to disburse

### SOME OF THE ACHIEVEMENTS OF THE AMERICAN BIBLE SOCIETY LAST YEAR

**DISTRIBUTED** 43,941,553 Scriptures in the United States—an increase of 12.7 percent over 1966.

**CIRCULATED** 12 percent more Scriptures in over 150 countries and territories overseas.

**SERVED** the blind with 223,627 Scriptures in special formats (Braille, records, tapes).

**GAVE** through chaplains 1,190,839 Scriptures to service men and women at home and overseas—more than twice the number distributed in 1966. The year marked the one hundred fiftieth anniversary of Scripture donations to the armed services.

**PRESENTED** 12,500 students with A.B.S. Scriptures at two national triennial student conferences.

This is the sort of work for which we take our Bible Society Offering on December 8.



the monies only upon the discretion and approval of the church board.

But if the treasurer in question has held this position for any length of time, then I would be faithful to my church by clarifying our expectations of him at our next board meeting, making it perfectly clear that the board and not any one member has final say over the distribution of monies. Therefore he must conform or surrender the books.

If such an attitude is allowed to persist, the church board and pastor could be guilty of limiting the potential of our general church. Our district and general church depend solely on the support of the local church.

Pastor, your church's record is in essence your record. You must chart the course and then steer the ship. As grave as it may sound, this is our calling. I feel very strongly about the finances of our church, and regard them as a blood bank, supplying the needs of a great body.

## BULLETIN EXCHANGE

### The Miracle of the Manger

Let us look over the edge of that ancient animal-feeding rack. What see we? What is that little Form sleeping there? A Baby? Yes, and infinitely more! It is Mary's Baby. Yes, that is true, but yet much more! It is "the seed of the woman" (Gen. 3:15). It is Saviour of the world (Matt. 1:21). It is the Sovereign of the universe (Matt. 2:2; I Tim. 6:16).

Oh, let us sing! Oh, let us preach! Oh, let us worship! Oh, let us laugh and be utterly joyous and happy! Let us give gifts! Why? God made of a woman, made under the law, will soon come again! His second advent is at hand.

LAWRENCE B. HICKS  
First Church, Ashland, Ky.

### Season's Greetings

*I wish thee joy! much joy, around  
this season;*

*Not "joys," but joy—deep and  
strong, and true;*

*Joy—inward joy, since surely heart  
hath reason*

*To taste much joy where He hath  
made things new.*

*I wish thee joy! the joy of sins  
forgiven;*

*The joy which comes from having  
Christ as thine;*

*The joy of knowing after earth  
comes heaven—*

*Forevermore—the Father's house  
divine.*

—J. DANSON SMITH

(Message of the Cross, December, 1967)

### Mr. Malcolm Muggeridge says:

In an interview recently this great journalist said, "I don't believe there is any hope outside Christ for the western world from any quarter whatsoever. In 40 years of journalism I have come across no other hope."

His comments on institutional religion are just as penetrating. "Ecumenism reminds me of when I was a boy watching the pubs turn out at night. I have a vivid memory of about twenty people, all very drunk, and reeling out of the pub's doors. And they all had their arms round each other's shoulders, because if they didn't they would fall down. That, to me, is a perfect picture of ecumenism."

—Taken from the Flame

### IT SOMETIMES HAPPENS . . .

*'Twas the night before Christmas and  
all through the house*

*Not a creature was stirring 'cept Dad  
and his spouse.*

*Their faces were haggard, all wrinkled  
with care.*

*They looked at each other and sighed  
in despair.*

The Nazarene Preacher

*Could they both be enjoying the pres-  
ents they bought?*

*From the looks on their faces, we knew  
they were not.*

*It was simple to us what was causing  
their ills.*

*They were figuring out how to pay all  
those bills.*

*Clearview News, Snohomish, Wash.  
J. K. FRENCH, pastor*

### Greetings on a Gray but Glorious Day

*The golden glow of the morning sun,  
As it rises on Christmas morn.*

*Shines through the trees in the east,  
The countryside to adorn.*

*Then the wind comes up from the north,  
And the gusty clouds rise high.*

*The day turns gray from far away,  
And the snow comes down from the sky.*

*It's the kind of a day to sit by the fire—  
While the embers warm and glow.*

*When your thoughts drift out to loved ones,  
And the wonderful folk you know.*

*So we're writing our thoughts on paper  
In order that we may say,*

*To all our loved ones and all our friends,  
God bless you this Christmas Day!*

JOHN STOCKTON  
Kansas City, Mo.

### Church Architecture

(Continued from page 16)

ern architectural idiom—the straight, clean, unaffected lines of the present day. The person who comes from a contemporary city or town in a 1968 auto to a building reminiscent of the European Middle Ages and listens to the reading of a Book in the archaic English of the seventeenth century, redolent of Shakespeare, might very well wonder if there is anything about this for the space age.

Through all our efforts to make our buildings bear witness to the truth, there is a "plus" we can count on. It is the mystique of the Spirit, the divine Presence that hallows and sanctifies the commonplace. In His power, we bear witness to the truth.

The end result of it all—praying, planning, paying, producing—is expressed in the prayer of William Cullen Bryant many years ago:

*Thou, whose unmeasured Temple stands  
Built over earth and sea,  
Accept the walls that human hands  
Have raised, O God, to Thee.*

*And let the Comforter and Friend,  
Thy Holy Spirit, meet  
With those who here in worship bend  
Before Thy mercy seat.*

*May they who err be guided here  
To find the better way;  
And they who mourn, and they who  
fear,  
Be strengthened as they pray.*

*May faith grow firm, and love grow  
warm,  
And pure devotion rise,  
While round these hallowed walls the  
storm  
Of earth-born passion dies.*

### Perfect Love

(Continued from page 36)

those who despitely use us. It takes something more than human love, to love our enemies, to be kind to our critics, and to be gracious to those who misunderstand us. Only God can impart to us such a love, and we can express it only as we live in constant communion with Him and place ourselves entirely under His control. The greatest need of the Church today is a baptism of holy love. It is also the greatest need of that part of the Church known as the "holiness" church. Correctness of doctrine and rigid adherence to rules are no substitute for the pure, burning, sacrificial, unchanging love of God filling the whole heart, finding expression in deep concern for the unsaved and gracious kindness and patience with fellow believers. May the fire of God's love burn perpetually on the altar of my heart! May it never go out! "That the love wherewith thou hast loved me may be in them." O Lord, answer this prayer in me.



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## Salute to Our Evangelists

It sounds as if the following pastors are enthusiastic about their recent evangelists. These letters are spontaneous, unsolicited, expressions of appreciation, one received by this editor and the others received by the Department of Evangelism, and are taken from the "Observer."

### A TENNESSEE PASTOR WRITES:

"We have just completed our revival with Evangelist ———. As far as I am personally concerned, there is no one in the field of evangelism that does a church any more good than does this young man. His spirit and attitude about everything are top-notch. He never complains. He is always easy to keep, never fussing."

### AN OKLAHOMA PASTOR WRITES:

"Last Sunday our church closed a six-day revival. ——— was our evangelist. We are a small church and our finances are limited. We are averaging in the seventies in Sunday school and were able to pay only \$150. Yet, because God spoke definitely to him, he came."

"Our revival touched many new people, and brought people to our church who have never been here before. And revival is still on!"

"The evangelist stayed with us in the parsonage. My wife and I received more help and spiritual guidance than we can say! The Lord used our evangelist to open our eyes and show us how our ministry could be dynamic rather than just ordinary. He helped us to see the importance of setting goals for our ministry, one of which is to be a 10 percent church. After our revival closed, my wife and I sat down and decided what we want, as far as our ministry is concerned, figured the price (in terms of time and effort), and with

God's help have set out to pay it. The revival was worth everything to us!"

### A PASTOR FROM MICHIGAN WRITES:

#### "I AM CONVICTED."

"I am convicted by the person and preaching of the last three evangelists I've had in my church."

"Number one convinced me I needed to develop a more joyful attitude. Number two brought home to me the importance of more love in my spirit. Number three convicted me of the need for more pointed preaching in my ministry. All three by their spirit and preaching convinced me of needs in my own ministry."

"Yet with all their differences, these three evangelists were similar in many ways:

- "1. They were all full-time in the field."
  - "2. They all put themselves at my disposal, willing to do anything to promote the revival."
  - "3. They all had a time of prayer and meditation in the morning."
  - "4. They were all married and missed their families."
  - "5. They were all a joy to entertain and a blessing to the parsonage."
  - "6. They were all recalled by the church."
- "I would gladly give you their names, but must warn you that they are all slated full into 1970-71."

Pastor, is your church remembering to send a Christmas gift to the evangelists that have served you during the past year? Be generous with them, as your church is right now planning to be generous with you. Remember, their income stops through most of December—though not their outgo.

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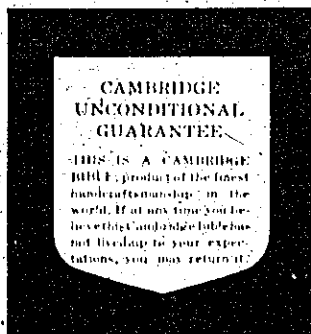


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