

10-1-1962

Preacher's Magazine Volume 37 Number 10

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Recommended Citation

Oke, Norman R. (Editor), "Preacher's Magazine Volume 37 Number 10" (1962). *Preacher's Magazine*. 369.
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PREACHER'S *magazine*

OCTOBER 1962

FORUM

CHURCH ARCHITECTURE AND HOW IT AFFECTS YOUR MINISTRY

Contributors:

<i>Roy F. Smee</i>	<i>Lyle E. Eckley</i>
<i>Edward Lawlor</i>	<i>Roy J. Yeider</i>
<i>Ray Bowman</i>	<i>E. L. Cornelison</i>
<i>John L. Knight</i>	<i>Alpin P. Bowes</i>



ARE THOSE STEPPINGSTONES OR STUMBLING BLOCKS?

Editorial

TAKE HEART!!

George W. Privett, Jr.

THE YEARS HAVE PROVED IT TRUE

W. E. Sangster

—proclaiming the Wesleyan message

The Preacher's Magazine

Volume 37

October, 1962

Number 10

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General Superintendents. Church of the Nazarene

Whenever I see a holiness church laying up blocks or bricks I say to myself—

Are Those Steppingstones or Stumbling Blocks?

ALL OF US in the ministry agree that church buildings exert a strong influence on our ministry—no argument there. Once those bricks are set, those walls erected, those doors hung—some aspects of our ministry are deterministically settled. This being true, wise is that building committee which considers long and seriously the relation of the church building to the church's ministry.

It is because of this deep conviction that the *Preacher's Magazine* has devoted a large part of this issue to "The Minister and Church Architecture." It is the editor's earnest prayer that you will find this Forum both helpful and practical. With this in mind, we selected only writers who wrote from wide experience—these men are not novices. Dr. Smee, believe me, is our elder statesman in the area of church architecture. He knows home missions, church buildings, knows what kind of church buildings best serve Nazarenes. What he says should be thoroughly digested. And this also applies to the other writers in the Forum.

Because I am so thoroughly in

agreement with the whole idea of this Forum, permit me to editorialize a bit on the same subject. The basic philosophies of church building here discussed will also be noted throughout the articles in the Forum.

I. Our Church Buildings Should Emphasize Simplicity

The moment people catch a first glimpse of our church building they are already learning about us. May our "stones cry out" the fact that Nazarenes believe in a basic simplicity of life. This is not a Nazarene specialty; traditionally Wesleyans have subscribed to a simplicity of life: simplicity of church service, simplicity of church music, simplicity of attire. In fact, in our best moments, we agree with John Wesley that our entire pattern of life should avoid extravagance and ostentation: whether it be homes, or cars, or clothes.

This being our basic philosophy, our churches should be sermons in stone shouting out a silent "Amen" to our preaching at this point. Needless extravagance on architectural "gingerbread," on extremely high

ceilings, or any other non-utilitarian expenditure will shout us if we are not careful and tell people that we are addicts to a luxurious way of life. Let our church buildings be steppingstones and not stumbling blocks in this philosophy of church life.

II. Our Church Buildings Should Facilitate Evangelism

No argument here: we are committed to ceaseless evangelism. From the moment a Nazarene congregation purchases a building location until the day of dedication, evangelism must be foremost in thinking and planning. Thus nothing should be permitted architecturally which is detrimental evangelistically.

The space economist on the building committee may suggest that, in the interests of conserving space, long pews may be necessary. But look at this problem from an evangelistic point of view. A sinner may find himself seated near the middle of one of these long pews with four or five people on either side. He is brought under conviction by the Holy Spirit. He is inwardly constrained to go forward. But his distance from the aisle and the number of people he must brush past to get there become a hindrance and the devil takes advantage of it to discourage him. When this happens the space economist in the building committee has won and the evangelist on the building committee has lost.

Then too, the man with the measuring tape may decide how the greatest possible number of pews can be provided by spacing them quite close together. But in so doing these pews are so close together that kneeling for prayer is virtually impossible unless the worshiper is athletic or slender—and that is far from the truth with some of us! Then, also, the nar-

row space between the pews erects another hurdle in the mind of the sinner who desires to go to the altar. He is afraid if he moves that he may step on others' toes or wrinkle their clothing. Pews, for effective evangelism, should never be closer together than thirty-six inches (measuring from the back of one pew to the back of the next one). If the pews are too close, the man with the measuring tape has outvoted the evangelist on the building committee.

You will read elsewhere in this issue that center aisles are suspect by authorities on architecture. I was interested in reading just the other day, "I like the trend in Methodist church architecture toward the center aisle, the divided chancel, the side pulpit, the lectern and the altar."* To say the least, the center aisle is in dubious company for those of the holiness persuasion. For any trend that moves toward formalism moves us away from evangelism.

III. Our Church Buildings Should Undergird Our Basic Conservatism

We are conservatives: conservative in theology and in church operation. And we are not that way accidentally. Our founders plotted a middle-of-the-road course. Let others espouse extreme positions or causes; we are conservatives. No matter how loudly some may shout, we do not readily jump on horses and gallop off to the far right or the far left to crusade. So let our church buildings declare our basic conservatism.

Let a local congregation of the Church of the Nazarene plan a sanctuary that is extremely contemporary or even futuristic and the passer-by will think of himself, Their theology is extremely modern too. This is not a plea for archaic architecture which

*Nat G. Long, "I Like the Divided Chancel," the *Christian Advocate*, May 10, 1962.

might characterize us as mossbacks. But let there be no church building with the Nazarene name on it which preaches a modern gospel of diluted truth by means of its ultramodern architecture. *We are conservatives and let our buildings say so.*

For over fifty years we have not shifted in doctrinal position. We have

steadfastly opposed any liberalizing of our theology or moral position. So let that basic conservatism preach from every brick or board or window.

Are our church buildings stumbling blocks or steppingstones? Every time I see a holiness church, a center of evangelistic fire, being constructed, I ask myself that question.

A Prime Minister Shows the Way!*

The Honorable Ernest C. Manning, premier of Alberta, has sent this stirring message to national leaders:

IT IS NOT my desire or intention to minimise for one moment the importance of economic and military preparedness in the dangerous hour in which we live. But I do suggest that it is high time we recognize the importance of spiritual defense. It is time to break the pitchers that conceal from men the light of God's truth, and cry aloud to all men everywhere that their deliverance is from above. Because of the amazing array of push-button weapons which modern science has produced, man has begun to think that he has reached the place where he can throw overboard the old-fashioned verities—he thinks that he has now outgrown God. I am well aware that there are those who scoff at one who insists on the necessity of getting back to God. Be that as it may, I make no apology

for the conviction that time will yet justify the belief that only when present-day nations and their leaders recognize their need of God can we look forward for a return to peace and national greatness. Wm. Ewart Gladstone, once Prime Minister of Great Britain, remarked to an American, Dr. DeWitt Talmage, "My only hope for the world is in the bringing of the human mind into contact with Divine Revelation." It is to that end that we send out the call, particularly to those who are in positions of responsibility in business, in the professions and in public affairs to get back to that old-fashioned trust in the power of Almighty God, who by His grace has revealed His redeeming purpose to mankind through His Son, Jesus Christ. We call you to find your peace at His feet and recognize and acknowledge His right to your allegiance and your service! The world cannot survive without the saving power of Christ.

*Used by permission of the *Flame*.

THE FORUM

Church Architecture and How It Affects Your Ministry

The Why of It

You are known by the house you live in. Thus has some philosopher summed up our influence. It is true whether you speak of our homes or our churches.

Realizing that church buildings are being erected at a terrific rate, I felt that some such study as this is timely. So I made bold to suggest this forum to Dr. Roy Smee, secretary of the Department of Home Missions and Church Extension. He responded eagerly and this brings me to a further paragraph.

Thanks, Dr. Roy Smee!

From the first mention of this forum until the articles were written, reviewed, and now in print, Dr. Smee has kept a ceaseless interest in this project. I want to express my personal appreciation, for without him I could not have dared to venture forth.

He gave me permission to announce the following free services which are available from the Department of Church Extension, 6401 The Paseo, Kansas City 31, Missouri.

1. *That New Church Building*—a folder written by Dr. Smee.
2. Literature and suggestions on many phases of building.
3. Blueprints of churches of various sizes. Some of these are for smaller churches beginning their first unit.

Church Architecture Is Important

(An interview between the editor and Dr. Roy F. Smee, executive secretary of the Department of Home Missions and Church Extension)

DR. SMEE, I've come to you today for this interview on behalf of the reading audience of the *Preacher's Magazine*. We have many problems facing our ministers but one of the most pressing ones is the matter of church building. So I've come today to have this interview with you as the leadoff for a special issue of the magazine that is devoted to the ministry and church architecture. I will be asking you questions and will appreciate your replies to them.

How Many Church Buildings Did You Build in Your Pastorates?

I built a church in each of my three pastorates.

How Many Churches Were Built During Your Years as District Superintendent of the Northern California District?

Not counting the remodeling jobs, there were over seventy.

Now, Since You Have Been Executive Secretary of the Department of Home Missions and Church Extension, How Many Churches Have You Assisted in Building?

We have loaned money through our Church Extension funds to over 500 churches, and counting advice and counsel that we have given concerning building, it would number in excess of 700.

Would You Suggest Any Danger Signals That You See Relative to Church Architecture?

Yes, there are some. Some of our churches have had the tendency to leave the traditional types of architecture and have gone in for an extreme contemporary style which in my mind is not in keeping with the church nor will be found useful in the days to come. These churches are bound to be obsolete in a few years. We had a fad a few years ago of building deckhouses with flat roofs. But you can't sell one now if you have it because it is obsolete. I am sure that some of our churches with extreme designs will be obsolete in a few years.

What is Your Reaction to the "A" Frame Design of Building, in Which the Roof Sits on the Ground?

I think it is very poor. Not only is it odd, but usually those buildings are very hard to ventilate and their acoustics aren't satisfactory. It seems that the churches which go in for that kind of architecture are just trying to be different without taking practical usefulness into account.

Do You Think That the Form of Architecture Can Affect the Evangelistic Ministry of Our Church?

I most certainly do. Our churches should be pulpit-centered. The

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Church of the Nazarene has always been an evangelistic church and in order to be effective we must give attention to the preaching of the gospel and avoid anything that serves to be ritualistic or minimizes the preaching ministry. We should give careful thought to the place of our altars (and I mean by altars the old-fashioned mourners' bench). It should be so constructed that it is convenient for both the seeker and the worker. It should not be so high that children find it awkward to use. I would suggest that every church get your book *We Have an Altar* and study it concerning these matters before they build their church.

When Planning to Make the Best Use of Floor Space Is It Wise to Attach the Altar to the Platform?

I certainly do not think what space is saved is worth the sacrifice. In dealing with someone who is kneeling at an altar which is attached to the platform you have to almost stand on your head to deal with him.

Would You Say that Some Types of Architecture Could Militate Against the Preaching of Holiness?

I think that they do. The church that is built with ritualism in mind, or copied from some church which has a ritualistic form of worship, certainly is not in keeping. We believe an informal atmosphere is necessary in which to expect people to find God at the altar.

Do You Think It Requires Greater Knowledge and Skill Today on the Part of the Pastor in Planning a Building Program than It Did a Number of Years Ago, and Why?

Yes, it does require more attention and skill than it did a number of

years ago. For one thing, it is necessary for us to keep abreast of the trends in the community in which we plan to build. The same thing applies to homes that are being built today. We wouldn't think of building the same kind of homes and putting the same pictures on the walls in them that we did twenty years ago. The same thing is true with the church. I believe that the church should be kept up-to-date, but we should avoid the extremely ornate appointments that some of them have added.

How Would You Suggest that a Local Church Avoid Making Such Blunders in Its Early Planning Stage?

I think that every church that is contemplating building should seek advice and counsel from those who have had experience. An all-to-common oversight in our buildings has been to pay very little attention to the acoustics. It is nothing less than tragic to put thousands of dollars into a church building and then have it so that people can't understand what the preachers say. Or if they do understand it, it irritates them because of the rattle and echo in the building.

What Do You Think About a Floor Plan with a Center Aisle.

You are touching on one of my phobias now. I think a center aisle is an abomination. You preach to first one side and then the other. When strangers walk in, the first thing they see and hear is the preacher. It may give them a bit of a shock. A center aisle, in my mind, isn't conducive to good evangelistic preaching.

One of the questions I am often asked is, "Well, isn't the center aisle

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more appropriate for weddings? I really don't believe it is any more appropriate than two aisles. I have seen some of the most beautiful weddings where the people came down both aisles. But after all, we are not building churches primarily for weddings. Our purpose in building churches is to get men to God, and weddings are incidental.

What Other Recommendations Could You Make to Help That Church in Its Early Planning Stages?

One of the things that every church should avoid if possible is a corner entrance into the sanctuary. There may be cases where this cannot be avoided, but if you have to have a corner entrance into your building, bring your people into a foyer that will open them into the middle of your sanctuary.

But very seldom do I find a church that has a corner entrance into the sanctuary that doesn't have the difficulty of a lopsided crowd. People will come into the corner entrance, sit down in the sanctuary on the side from which they entered, and this becomes the heavily populated area of the church. If it is absolutely necessary to have a corner entrance in your sanctuary, put your musical instruments in the opposite corner. You will find that psychologically, without the people even knowing it, they will gravitate toward the center of the music. If you have an organ and piano, put them both in the corner opposite to your entrance.

Will You Suggest Some Extremes in Church Architecture That in Your Judgment Should Be Avoided?

Yes, indeed. I find that once in a while some architect who wants to make himself known as an extrem-

ist designs some expensive appointments that do not really contribute to the service of the church. Just this last week I visited a church that had borrowed money from our department that spent twice as much money as was originally planned and it was to no practical avail whatever. They had a lot of extreme designs and appointments that cost far in excess of what they should have spent. A church should be very careful to make its estimates and not overbuild. It is wise to plan for future enlargement, but keep within the bounds of your smaller crowd that you may have while you build. I have seen churches that seriously handicapped themselves by building a sanctuary two or three times as large as they needed to house their present congregation. Then, when they got in they were like walnuts rattling around in a barrel. They had no sense of closeness, and the atmosphere was chilly. Also they were handicapped in their singing because they didn't have the force, volume, and resonance they would have had in a smaller area.

What Precautions Should Be Taken in Choosing an Architect?

This is very important. A lot of architects have no concept at all of the Nazarene church and its services. If possible, choose a Nazarene architect and be sure to get one who has a good experience of salvation himself and believes in our entire program, including altar calls and altar services. Some architects are stereotyped in their design. If you see one of their plans you have seen almost all of them. Plans should be varied to meet the need of the individual church and its location. The first

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thing to do is to choose an architect and have him give you some pencil drawings giving expression to what he has in mind. An architect must have imagination, and some do not seem to have much. But really I don't think you can overemphasize the importance of an architect being in good spiritual condition. It will show itself in the picture that he draws for the church in which he would like to worship.

Then You Are Very Happy to Have a Local Church Write to You for Advice Even Before They Get Far Enough Along to Make Definite Plans?

I most certainly am. We can save them from mistakes in their building program and give them assistance from the experience of scores of other churches.

What in Your Mind Is the Relationship of the Pastor of the Local Church to the Building Program Being Developed by That Local Church?

A pastor should always remember that this church that he is contemplating belongs to the local congregation and he is not building a monument to himself. Too many pastors have had headstrong ideas about what they want and have disregarded the taste and desire of the congregation. As a result there has come a strained relationship between the pastor and the church. A pastor should have his board back of him in every step that he takes. And in order to do that he has to know how to sell his ideas to the board members. It is my opinion that the board should not as a whole act as a building committee. It is too large. They should gather the general concept of what they want and then they should

appoint a building committee to draw up plans and suggestions for their further consideration. When these plans are adopted, then everyone should stand by them and follow through. It makes for unity in the church.

What Is the Responsibility of the Local Congregation to the District Superintendent and the District as They Plan a Church Building?

The responsibilities are very clearly outlined in our 1960 *Manual*, on page 118, under the heading "The District Board of Church Extension." You will read that the churches must submit their plans for their church and their plans for financing it to the District Church Extension Board through their district superintendent.

And might I add that the church that neglects to get the written approval of the district superintendent to borrow money or to proceed with the building of either a parsonage or a church might jeopardize their title. Most banks that lend money to churches for their buildings require that the church furnish them evidence that they have lived up to the provisions made in our *Manual* concerning building.

Dr. Smee, I Want to Thank You for the Time You Have Given for This Interview and Thank You Also in Behalf of the Readers of the *Preacher's Magazine* for Your Interest and the Interest of Alpin Bowes in Sponsoring This Special Issue. We Hope It Will Be of Practical Assistance to All of Our Ministers in the Matter of Church Architecture.

I might add that Brother Alpin Bowes is really the student in our department along this line. He has spent much time in this regard.

Building Churches for Evangelism

By Edward Lawlor*

ONE NEW CHURCH every eight hours! Three each day! That is the rate at which Protestants are building churches on this continent. But too many of them are being built just for today. Nurseries, air conditioning, educational units, built-in public-address systems, upholstered pews have almost become a must—yet many are really just one-generation churches. We must take care lest all these innovations hide the real reason for the erection of the church.

But what is the reason for building a church? Every new church through its architecture must tell of Christ's sacrifice for sin, His redemption, and peace for the human heart. Its architecture must always guard the sacred truth of evangelism. It must speak of the ability of man to be readmitted into the family of God after salvation and redemption. Evangelism in its highest destiny must be bound up in every house of God that is built—each one is primarily a vehicle of evangelism.

Now let us go back to an ancient day. In the Holy Bible, Haggai tells the story of the rebuilding of the house of God. The Jews, prisoners of war in the captivity of Babylon, had come home at last, and their first task was to rebuild their capital, particularly the house of God. The house of God that had been honored with the presence of the glory of God in its course, and its altars where the priests and people had united in worship, was to be rebuilt.

What a challenge then came to those back in that ancient day, and comes to us in this day to build the house of God for evangelism! The building of such a house of God means careful planning, keen insight, good judgment. There must be a stubborn insistence that evangelism is given first place in all stages of planning and building. We must never take for granted that a contemporary building is automatically adapted to real evangelism. We must be careful that zeal for the building that we are erecting does not take the place of zeal for the souls of men and women who must find the Lord through our ministry.

We must always keep a vision for evangelism in the house of God that is timely and effective. The placing of the organ, the piano, the choir, the flags—we must be careful that these things do not detract from the honored place of the pulpit and the altar. The pulpit must always be central: the altar, always readily accessible.

Guard carefully the placement of the altar. It should be easily accessible. Allow plenty of room between the altar and the first pew for the seeker; allow enough room behind for the altar workers to pray. The fulfillment of such a plan is sometimes overlooked and too often tardy. Some churches have actually been dedicated with no altar yet built—and more the shame! The peculiar mission of our church is the realm of personal and mass evangelism. Make

*Executive Secretary, Department of Evangelism.

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it of utmost importance that soul winning be primary in our thinking when the house of God is erected.

We must make sure that the building is one in which evangelism is given its rightful place. It is true that we must build for our day; that we must build in the economic pattern of our day; that we must build for the religious education and for the worship of our day. But evangelism must be first; in the house of God it is as central as God is central to His universe. The first condition, then, in any plan to build God's house is to make sure that we are doing it to reach the souls of men with the full gospel of Jesus Christ. Make sure that our ministry in the new house of God can be scriptural, doctrinal, and evangelistic. To do all of this we must do as God long ago commanded Ezekiel: "Shew the house [of God] to the house of Israel . . . write [sketch] it in their sight" (Ezek. 43:10-11). They were to see its plan, its fashions, its gates, its ordinances. Today we must think and pray before we build, especially asking what is the building going to do for our conception of evangelism.

The Church of the Nazarene has usually done well at adapting buildings for our type of evangelism. But this is done only when objectives are kept clear. It is very easy for us to look back and compare our present buildings, our facilities, and our recognition with our small beginnings, and rejoice at the wonderful increase. But we must take care in the erection of new buildings that we do not unconsciously take a first step toward modernism. If we develop a pride in the number and beauty and size of our new churches, we can become an ecclesiastical machine rather than a

soul-saving station. The old saying, "Rome was not built in a day," is right. It is just as true and even more serious to remember that Rome was not lost in a day. We need a very special sense of the Holy Spirit lest we drift from our first simplicity, our first faith in God, our willingness to build His kingdom through the salvation and sanctification of men and women. Somehow or other we must find ways and means to take our message to our generation.

I have expressed a fear that in our desire to be contemporary we forget evangelism, which must be at the heart of our building, as well as at the heart of our message. But do not for one moment think that I am opposed to any improvement in our buildings, nor am I alarmed at anything that is not the precise equivalent of what our pioneers had.

We must be better! Our buildings must be better, but they must hold inviolate all the inner holy forces of evangelism that made our church what it is today. Externalists cannot create that. If spiritual life dies in our church, forms, ceremonies, rituals, buildings, and works will never be a substitute for the fires of God. Woe to those who might try to make the spirit of our church a dressed-up formalism in a contemporary church building. Too often the frothy, costume-type of contemporary architecture on the outside or the inside of today's church buildings will not help us do our task of evangelism.

We live in an age of compliance, and compromise; in an age lacking disciplined self-control. In the erection of our buildings our church must with ever-increasing efficiency keep "Evangelism First."

Working with Your Architect

By Ray Bowman*

BUILDING is a complex problem in which correct forethought is necessary if your church is to receive full value for each dollar invested. Your architect must have your understanding, direction, and cooperation in making a good investment.

Before the architect is selected, however, the preparation for building should start with the appointment of a building committee. If possible, you should have persons on this committee who are interested enough to do some work and who have an understanding of proper business procedure. Experience in building is good, but not necessary. It is best to have a workable committee of four to seven members that has authority to act. Of course, this group should report its actions to the church board.

You should place responsibility where it belongs by taking all matters through the committee, so that the program will move ahead smoothly even if a pastoral change should take place. This procedure helps build confidence in the building program among the members of the congregation. The responsibility for action rests with the building committee. However, you as the pastor will need

to give direction and momentum to the building program by preaching informational and challenging sermons and by stimulating and working with the building committee. You and the committee should plan to make field trips to observe other buildings, conduct cost studies, make a review of past attendance and financial patterns. You should work on estimates of potential growth, which would include studying ways of improving the educational program in a new building and investigating and implementing financial methods on a proposed budget. Other special research might consist of recognizing site or relocation problems, finding what laws and city restrictions, such as the required parking ratio, are to be met. These studies make an informed, active committee and enlightened building program.

Selecting the architect should be done as early as possible to receive the full value of his services and advice. Your committee should use the same basis for selecting an architect as one would use to hire a lawyer or a medical doctor. You should be able to have supreme confidence in the professional service he can and will give you. Do not choose him because he will "cut his fee." Employment on this basis does not assure any success. Have your committee visit some

*Architect, Bethany, Oklahoma.

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of his buildings and clients. Find out what his buildings cost per square foot of building area, noting what was received for this amount, such as air conditioning, finishes, types of windows, glass, materials, etc. Visit buildings designed by other architects and compare their cost and quality. Allow adequate time; to hurry this selection or the planning is to receive less than the best.

Your next obligation is to inform your architect. If you have the good fortune to employ an architect who is acquainted fully with an active evangelical program, he will know most of your needs. However, any well-trained architect with the proper information from you and your committee can give a satisfactory solution. The following information should be given to your architect.

Theological concepts and their requirements in the Church of the Nazarene:

1. The church presents a pulpit-centered ministry; therefore, the pulpit should be central in placement and importance. (No lectern is needed.) Plan the seating so a section of pews is directly in front of the pulpit, rather than a center aisle. Do not allow the choir or musical instruments to dominate the pulpit. Both central and side choirs are permissible but divided choirs are not recommended.

2. The ministry may have two general purposes in a service, worship and evangelism. The building should give a spirit of reverence and inspirational beauty without becoming monumental, awe-inspiring, and overpowering. The freedom needed during testimonies and other services of congregational participation requires a building that does not over-

whelm the participant, but gives a feeling of freedom of expression. A rule of thumb on proportion for the interior of the sanctuary is a length that is not more than twice the width, and an average height not greater than one-half the width. Evangelism requires contact of the minister with the people. (Balconies are not advised, except as overflow space, which is expensive.) A high level of lighting is needed for evangelism, while other services require less light. Dimmer-type control of lighting is recommended.

3. The ministry of evangelism culminates at the altar. This should be a piece of furniture set away from the platform with access from both sides and a height suitable for kneeling. (See *We Have an Altar*, by Norman Oke.)

4. Congregational singing is important in your church and the acoustical absorbent surfaces should be limited to give good reverberation for such. Be sure that there is enough acoustical area to avoid echo-type reverberations. Good sound projection surfaces behind the choir and speaker are desirable.

5. Educational organization varies with the size and location of your church. After building and growth, your organization will change. Anticipate this change and inform the architect of size of class, type of teaching, equipment, such as tables, and the square foot requirements per person. (Obtain these square foot allowances and other suggestions from the Department of Church Extension, General Headquarters.)

Contact with your architect during planning and construction is of vital importance. The stages of architec-

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tural work are generally: (1) preliminary design and presentation, (2) working drawings and specifications, (3) bidding and letting the contract, and (4) supervision of the project during construction.

The most important time for you and the committee is the preliminary design stage. This is when all the major decisions are to be made as to appearance outside and in, floor plan, site plan, materials, and equipment. Take time to have all aspects of the design explained and to have each member completely acquainted with the solution. Freely discuss all aspects and criticize those parts where doubt is present; try to understand the cost relationship to the type of solution. You are building the structure now (on paper). Ask for additional drawings and explanation where needed for a more complete picture. Give time for your architect to do this. Be satisfied with the proposed building in and out before proceeding. The Department of Church Extension will give you a comprehensive criticism of your proposed plan.

The next major stage is working drawings and specifications. When the working drawings are near completion, they should be completely reviewed. The engineering problems and other factors may have caused your architect to make some changes or additions during the development of the working plans. Review the

budget and other costs involved. Let the architect know your budget amounts and availability of funds. Ask for a general explanation of the insurance, bond, and other general specification items. The decision of how to contract the work should have been discussed at previous meetings and a final decision made at this time. Many times taking general contract bids is the best and most economical method of building.

Do not let just any contractor bid on your job. Check on the firm, before they bid, and find out if you want them to build for you; thus the low bidder can be awarded the contract. A successful building can also be constructed by employing a superintendent and letting subcontracts. If this method is used, you should be sure the person acting as superintendent is fully acquainted with both the construction and proper business procedures. If donated labor is anticipated, you will need to have it under the direction of the superintendent.

Your best efforts and the careful planning of your architect will not prevent all mistakes in the complex problem of building. Nevertheless the mistakes will be fewer and the building better for your efforts if you follow these suggestions. The most economical building is not always the "cheapest." May you receive great satisfaction from knowing that each dollar is invested wisely.

Housing the Home Mission Church

By John L. Knight*

THE "CHURCH HOUSE" for a home mission church is more important today than ever before. Store buildings, halls, and such places, which one time served as "meeting places" with good success have lost their public appeal. This is a day of new developments, modern conveniences, and comfortable living. People want the same for their church.

Appearance

Build a nice, neat, comfortable church in a new housing area, and you are well on your way to having a good church. Reason?

First: It suggests permanency. Dependable people are slow to unite with and support a fly-by-night proposition which temporary buildings suggest.

Second: A better building will attract more people. Young couples in housing developments are glad to have a place nearby where they and their children can attend Sunday school and church. Ample Sunday school space in that new home mission church will, therefore, bring encouraging rewards. My experience has proved that the building is not everything, but a nice, new, simple building is certainly a great asset in reaching people.

Location

Location is of tremendous importance. I have seen beautiful buildings, well furnished, but poorly lo-

cated. Result? The work was stymied, progress was nil—and the future almost hopeless. Better to spend more on location and, if necessary, less on buildings. Frankly, I confess this constitutes my hardest decision. I give more thought to locations (and sometimes I miss it) than I do to financing the proposition. I know that if I have the "right spot" I can get it financed. Make sure you have the right location; then go ahead.

Neatness

Build simple but beautiful buildings. Our church buildings should be beautiful enough to attract the wealthiest, but simple enough that the poorest would feel welcome and at home. Cleanliness is a big factor in housing a home mission church. Landscape and a well-kept lawn are factors that contribute to the growth of any church, and especially that home mission church. Too many new organizations have hindered, if not paralyzed, their progress because of ill-kept lawns and buildings.

The philosophy of home missions has changed greatly in recent years, and rightly so. Some may still hold to the old idea that "anything is good enough" for home missions. In some areas a gospel tent is still acceptable; in others, it is not. Some areas may keep a newly organized church in a store building indefinitely. In other areas this would not be practical. For several years my practice has been

*District Superintendent, Florida District.

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to buy the location, erect the building, and finish it completely before we begin service. This may not be practical in every section of the country, but it serves my area well.

During my twenty years as district superintendent I have not lost one church that we started in a nice, new, clean, modest building. But in every instance, when we lost a church it was because we "formed" an organization and did not provide a proper building. With an adequate building, in a community where there are people, and a hard-working, God-fearing pastor, a church *can* be established! All of this requires money.

This brings us to the common problem of adequate financing for home mission projects. Some of our churches, established in the "good old days" when the denomination was young and the districts had very little home mission money, are inclined to expect every church to be started with little or no outside help. They say, "The district didn't give us any money when we started"; or,

"Nobody helped us; why should we be expected to give 'them' money?" Too many give to home missions as they would give a "handout"—only the leftovers—or what they cannot use. This is indicative of a wrong concept of stewardship as well as a wrong concept of evangelism.

Home missions is the foundation for our entire superstructure in our world-wide outreach. This is basic and fundamental. More home mission churches established gives us more souls won, more members to help get the gospel to the ends of the earth, more students for our colleges, more preachers called to the ministry, more young people called to be foreign missionaries; hence, more expansion in the program, and again, more souls won to Christ!

This is the only sensible approach to our God-given task. We must encourage our people to give larger and fuller financial support to home missions. Only this will make it possible to properly house a *home mission church*.

Housing the Home Mission Church

By Lyle E. Eckley*

IT HAS PROVED to be an important part of the task of home missions to get the new church properly housed. Many costly and hindering mistakes have been made in the past and new churches have suffered for years because of mistakes. This ar-

ticle has to do with the housing of the home missionary church and not the matter of proper location of the church, which is another vital factor in the establishing of new churches. Housing for the new church may be entirely different for the rural church from the city or suburban church. We will therefore deal with this problem in two parts.

*District Superintendent, Northwestern Illinois District.

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The City Church

First, I would point out that some churches have the element of a miracle attached to the matter of housing. A special gift in land or a real assistance in funds provided for the building makes a difference in the kind of structure that can be afforded by a new church.

There was a day when new churches were started in a hall or old building, or at the close of a tent meeting a cheap tabernacle was erected on the lot on which the tent had been located. The shift of population to the suburban areas and building restrictions have put an end to tent meetings in many places, and to erect a cheap building of any kind is not allowed, even in many of our small cities.

Also the appearance of the new home missionary church can directly influence the attitude of the surrounding community. Therefore, the parsonage-chapel has become the ideal building to erect for the new church. It has been proved by past experience that a parsonage chapel can be made attractive to fit into any new housing development, which pleases the neighbors and the real estate developer. Lending agencies will make substantial loans when they see how well it fits into the area and also that, if the project should for some unknown reason fail, they have a building which for a few hundred dollars can be altered into an attractive home. Those who have built parsonage chapels are finding it is important to make the parsonage chapel large enough to have a fair-sized apartment for the new pastor. If the new church must rent or buy a parsonage for the pastor, overhead

can be too great for a home mission church to carry. Projects must be set up not to have such a heavy monthly obligation as to make it necessary for the district to have to pay large assistance sums each month to keep the church going. Just a few of these will cause a district to be in serious financial difficulties and future home missionary work stalled for some years.

We who have profited from some sad experiences know that in the parsonage-chapel just as much space as possible must be provided for Sunday school classes and departments. To build the parsonage-chapel with no Sunday school space is a tragic mistake. As the new church grows to fifty and seventy-five in Sunday school, you will be prevented from making further growth by the lack of space and your financial load will be too great yet to be able to build a new church. Also, it would spoil the looks of your future parsonage or building restrictions would prohibit you from tacking on an addition to your parsonage-chapel. Parsonage-chapel plans are available with full basements for Sunday school, or breezeway classrooms and large, double-garage space for Sunday school departments. Even though it raises the first cost a few thousand dollars, it is worth it.

The Rural Church

Housing the home missionary church in the rural section may be entirely different. Many times a well-preserved former church building can be purchased. It is always wise to determine what kind of church had the building before, what factors were involved in that it is no longer in use as a church. You might dis-

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cover the problems that made another church quit could be insurmountable problems for your new church. All old buildings should be inspected by experienced men for termites. Most rural sections are becoming very modern and up-to-date.

Though an old building is available, the home missionary church would be regarded as more perma-

nent if a piece of land was purchased and an attractive parsonage-chapel constructed. A neat, well-painted, well-lighted hall in a small town can be the opening place for the home missionary church, but everyone should be informed this is the temporary location and lots for the future church should be purchased as quickly as possible.

Must We Sacrifice Our Mission for Our Buildings?

By Roy J. Yeider*

IT IS WELL for any organization to examine its present position by a new appraisal of its avowed purpose. It is easy for the steady influence of secondary interests to deflect an organization from its main cause. History abounds with such examples, and we Nazarenes do not object to reference to these examples, with the added caution that we profit by the experience of others.

What is the mission of the Church of the Nazarene? This is answered in part by the provision our founding fathers made in the government structure for the various organizations of our church. The Sunday

school is especially geared to the teaching of the Word and Christian service. This has proved to be a wise choice, for the Sunday school has contributed by far the largest amount of new members into the church body. Its mission, in a word, is to reach the lost and to teach the lost. Its concern is chiefly those in "Jerusalem," and then to "the uttermost part of the earth."

Likewise the N.Y.P.S. Its mission is clearly stated in its constitution: "To build up its members in Christian experience and in holy character, and to instruct them in the doctrines of the church, and to bring about the salvation of other young people." Its

*Pastor, Seattle, Washington.

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concern likewise is chiefly those in "Jerusalem," and then "to the uttermost part of the earth."

The N.F.M.S. is unique in that its mission is chiefly to carry the gospel to the "uttermost part of the earth."

In this respect we see that the mission of the Church of the Nazarene is world-wide, and not one single area can be neglected without threat of peril to the total.

In planning the church plant it is vitally important that we consider the total mission of our church. The following points were used as a basis in making a church plan award, in which first place was received by the Trinity Evangelical Covenant Church of Oak Lawn, Illinois. These points can be helpful to us.

1. General adaptability to the need of an evangelical church
2. Attractiveness to the parishioners and to the community in which the church is, or will be, built
3. Educational facilities and usefulness
4. Effective use of new materials, or unique use of old materials
5. Adaptability for expansion

Many church architects do not understand the needs of an evangelical church, and much of the church architecture today militates strongly against the holiness emphasis that the Church of the Nazarene keeps before her people. The repetition and overworking of symbolism in structure and appointments is little appreciated by our people, and the added cost and psychological effect in my judgment cancels its usefulness to us.

The hazards of cheap planning on one hand and pretentiousness on the

other hand are equally before us. The first would limit our growth and service to the community. The second would syphon off money for frills that should be invested in world-wide missions. And it subtly suggests that we believe in appearance for appearance's sake.

In planning a building, the pastor and building committee must fully evaluate their needs in the light of their potential and plan for a building that will serve the total mission of the church as outlined by our Sunday school, N.Y.P.S., and N.F.M.S. The committee may have to insist that the architect give adequate attention to the budget limitations of the church and to the development of functional efficiency. Some architects would give us novelty of design but do so at the expense of function and performance.

Efficiency, durability, and simplicity are three factors to be always kept in mind in planning a church building. These need never detract from the beauty and community acceptance. These may be obtained at no extra cost with the wise choice of materials and type of construction.

We must not sacrifice our mission for our buildings! We must have well-planned buildings to educate and train our people. Our sanctuary must lend itself to the psychology of evangelism. The plant must reflect the wise and careful spending of the members' money. We must not permit extravagance and needless appointments to divert money that should go to world evangelism. Let us build what we need and what we will use, in simplicity adorning the message of holiness, that the total mission of our church shall advance at home and abroad.

The Pastor's Place in the Building Program

By E. L. Cornelison*

SINCE MAN first constructed a temple for worship there have been certain emblems or symbols that he has recognized as stimuli to inspire worship such as the toll of the bell, the roll of the organ tones, soft light of stained glass, vaulted ceilings, and cathedral spires. These are all emblems suggesting to man a call to worship.

In the Early Church of Pentecost none of these emblems existed, since in its beginnings the people were often forced to worship in homes or in buildings hastily converted for such purposes. This carried over into the Dark Ages when the Christians, seeking to flee persecution, often had to worship in improvised places. Since that time up to the modern era there has been a steady trend toward the use of emblems in worship.

Recall Our Beginnings

The Church of the Nazarene was born in an evangelical spirit. It gathered together followers from various areas of the country in a common desire to spread the experience of heart holiness. In its early beginnings our church followed much the same pattern as did the Early Church. We too were forced to begin worshipping in improvised places, often in a dwelling or in a commercial building converted for such purposes. There

was a natural outflow of the evangelical spirit unaided by the use of any emblems. Today we are constructing more beautiful buildings and there is an increasing trend toward the use of symbols. We need to guard against the tendency to depend on these as stimuli to worship rather than the movings of the Holy Spirit upon us.

Guard Against Inappropriate Architecture

The pastor plays an extremely important part in his guidance in the church architecture. He must give leadership in deciding what architecture is suitable to the era in which we live, and yet will not stifle the evangelical spirit that has characterized our church since its birth. The needs vary from locality to locality, and the pastor needs to recognize this and guide accordingly. The type of architecture that would be suitable in a metropolitan area might not fit in a small town or in a suburban area. At a recent convention in Denver, Colorado, there were gathered some three hundred leaders of many denominations. Among them were leading architects, attorneys, and other prominent men of authority. It was their considered opinion that an extremely contemporary style of architecture does not incline toward an atmosphere of worship, and so is not readily accepted by the people of

*District Superintendent, Colorado District.

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most of the denominations. And if this is true of worship, how much more is it true of evangelism!

The pastor needs to initiate a planning program well in advance of the beginning of the construction of the building. Committees may be set up for each unit of the structure, and the pastor must keep a close guidance over these committees as plans are laid, lest there be a tendency toward the extreme or the impractical. The pastor becomes a liaison between the architect and the committees. He needs to convey to the architect our type and method of services and the needs to perpetuate the spirit of our church. Often the architect is not aware of our church character unless it is conveyed to him by the pastor.

We must build with a vision and yet not overbuild. Too much space with too small a crowd tends to deaden the spirit of the services. We need a feeling of closeness between pastor and people. Inasmuch as our churches are pulpit-centered, we should plan for three sections of pews rather than for two, as in the type of structure where the altar was built on the platform at the rear of the chancel. The center aisle is actually a carry-over from the type of church building with divided chancel. Another factor in building to remember is that the construction of too high a platform tends to destroy this needed feeling of closeness. All of these we must consider. Yet the architectural plans need to be easily expandable as the group increases in number.

I again refer to the Denver Convention on Church Architecture. It was the general opinion of the group that churches ought not to build to

exceed five hundred in membership if they are to maintain efficiency and effectiveness from the standpoint of pastoral ministry and expense of operation. This opinion largely coincides with our evangelistic approach, since usually a church of that size is ready to reach out and aid in organizing a home mission church.

The narthex (or vestibule, as it is commonly called) should be large enough to afford a meeting place for the people. This is necessary with the friendly type of atmosphere that characterizes our church. Attention to this part of the church structure will greatly alleviate confusion within the sanctuary itself, and yet provide a place to perpetuate our friendly atmosphere.

Attention to Educational Unit

We have dealt largely with the building of the sanctuary and its adjacent parts, but we believe some attention should be given to the construction of the educational units. Here again I refer to the Denver Convention of Church Architecture. It was agreed that if there is space the units should be built above ground, and never resort to basement area, as the actual difference in cost is negligible if carefully planned. The advantages in light, air, and accessibility far exceed the small difference, if any, in the cost of the construction.

In conclusion, then, the pastor's responsibility is to give leadership to insure that first, we build with simplicity—remembering that simplicity lends dignity and permanence; secondly, adequately, with a thought to the future and its expansion; and thirdly, let us build wisely without extreme cost—remembering that our mission is world-wide.

Translating Our Theology into Architecture

By Alpin P. Bowes*

OUR CHURCH BUILDINGS are sermons in stone." This saying is old, but it is still true. Our buildings preach seven days a week and twenty-four hours a day, in good and bad weather, daylight and darkness. Some buildings give a friendly invitation, are attractive, and remind the passers-by of God and the redemption He offers to all men. Other church buildings repel or create disgust; they may speak of wealth, class, or sectarianism; they may be a temple to men or a monument to the architect.

The interior of our buildings also preach. The shape and dimensions, the seating, the color, the furnishings, the lighting, the acoustics, the temperature, and the ventilation of the sanctuary—these will either help or hinder the message the minister is trying to bring to the people. Some of these details apply only to the features that provide physical comfort or an absence of distraction for the listener. But the design of the sanctuary says something theologically. For example, the pastor may believe that the altar is the best place to seek God and find the answer to a spiritual problem, but what does the building preach, week after week, if the altar is a narrow railing tacked onto the edge of the platform—seemingly an afterthought in the construction?

Does this mean there is a particular type of building or style of architecture that should characterize the Church of the Nazarene? I have seen colonial buildings in the Northeast, adobe buildings in New Mexico, native stone churches in Arkansas, contemporary structures in our great cities, and white frame buildings in many rural areas. This is as it should be, for our church buildings should be as relevant to the communities in which they are located as the message of the gospel is to twentieth-century civilization. One particular plan of building is not the answer.

It is not easy to interpret theology in a functional structure, but I believe we can give support to the major tenets of our faith in our church buildings if we approach our building design with this purpose in mind. One cannot see some of the recent church buildings in Europe, especially the interior of some of the Reformed churches of the Netherlands, without realizing the strength of theological expression possible in construction design. In our buildings, the sanctuary should provide for the authority of the Bible, salvation and sanctification by faith, the observance of the sacraments, and the fellowship of believers, with a sense of dignity and reverence that at the same time allows for spontaneous expression and bespeaks our sense of world-wide mission and financial stewardship.

*Office Secretary, Department of Home Missions.

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This is a big order and the mere statement of it may discourage a pastor from exploring it further. But we must go beyond our usual concern about how many our new building will seat, how big a choir we have provided for, what company offers the best bargain in pulpit furniture, and how many Sunday school classrooms we will have. We must come to a careful study of the theological significance of what we are building. It is God's money we are spending. Let us not be guilty of making our buildings theologically sterile in our attention to necessary practical details.

As we study our building plans, we should ask ourselves such questions as these: Do the location, size, and design of the pulpit facilitate preaching and emphasize that the proclamation of God's Word is a predominant part of worship? Is the seating arranged to make it easy for a convicted seeker to get to an aisle and make his way to the altar? Is the altar designed for evangelism and the observance of the Lord's Supper, with ample space on both sides? Do the acoustics encourage hearty singing and aid in developing a sense of warm fellowship? Have we provided for the sacrament of baptism, yet without overemphasis? In making a place for babies, have we considered our philosophy of worship in relation to the arrangements for mothers? Have we planned for a vestibule large enough to encourage friendly visiting outside the sanctuary but inside the building in disagreeable weather? Do the colors and lighting help to give a feeling of the joy, light, and victory of the sanctified life? Does our treatment of the wall be-

hind the pulpit contribute to worship and evangelism?

These are some of the considerations that should go into the design and planning of our church buildings. If there are distinctive features of our services with theological implications, and there are, then it is improper simply to copy a building of another denomination. The pastor and congregation must understand that their church building should reflect and undergird what they believe. These beliefs and the primary purpose of our services should be presented to a competent architect so that he may apply his technical ability and training in the creation of a building to meet our needs within our budget and to fit our congregation and community.

In the Middle Ages theology was considered the queen of sciences, and theological architecture overshadowed all others. Neither of these is true today. Every Sunday the pastor wrestles with the problem of how to make the claims of Christ heard when there are so many louder voices clamoring for our allegiance. In church architecture we face the question of how our church buildings can reveal the primacy of Christian faith in today's world, when there are so many more extravagant expressions. An attractive, adequate building is an evangelistic tool, inviting and drawing people to church. Therefore we should build well. We must never be guilty of building a "status symbol" in a community. Care and thought and prayer and faith will help us to secure the buildings we need to fulfill our mission of reaching men for God and preparing them for heaven.

Somewhat ruefully, the current Baptist news magazine "Crusader" reprints a make-believe want ad for ministers, which states in part:

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"Applicant must offer experience as shop worker . . . office manager . . . educator (all levels, including college) . . . artist . . . salesman . . . diplomat . . . writer . . . theologian . . . politician . . . Boy Scout leader . . . children's worker . . . minor league athlete . . . psychologist . . . vocational counselor . . . psychiatrist . . . funeral director . . . wedding consultant . . . etc. . . etc.

'Must know all about problems of birth, marriage and death; also conversant with latest theories and practices in areas like pediatrics, economics and nuclear science.

"Right man will hold firm view on every topic, but is careful not to upset people who disagree. Must be forthright, but flexible; returns criticism and backbiting with Christian love and forgiveness.

"Applicant's wife must be both stunning and plain; smartly attired but conservative in appearance; gracious and able to get along with everyone, even women. Must be willing to work in church kitchen, teach Sunday school, baby-sit, run Multilith machine, wait table, never listen to gossip, never become discouraged."—submitted by GLENN I. LORD.

The New English Bible

As expected, the reactions to this new translation of the scriptures have been very varied. There is a school of thought who think that a translation is bound to be useful just because it is new. They fail to realize that a true understanding of the Bible comes not through rephrasing, but through the illumination of the Holy Spirit to the heart. At the other end of the line are critics whose articles reflect the technique of finding fault at any price. No translation can ever be without its blemishes. Perhaps Dr. Billy Graham expresses the thought of most genuine Christians who have read and studied the translation. Speaking to the press conference on his recent arrival in Britain, he reported he had spent much time reading it on his way to England (do not pass any comment upon the translation, reader, until you have read it through!). He thought it good on the whole, but said that there were passages where the translation was poor and unfortunate.

It is only fair to add that the Rev. Terence Brown, Secretary of the Trinitarian Bible Society, has written an article which is definitely critical of the new version. In it he deplores some of the inconsistencies, anachronisms, unseemly phrases, and doctrinal changes which are evident in the New English Bible.—Taken from the *Flame*, and used by permission.

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I Had These

By Audrey J. Williamson

THIS IS A STORY of the keeper of a manse. Warm, capable, radiant, and devoted, she is a worthy helpmeet to her saintly husband. For the past ten years he has served one church, with distinction and with deep humility. Things are comfortable for the family now. But it was not always so. In the shared confidence of an hour of intimate fellowship she said, "You know, my husband was called to preach after we were married, and after two of the children had been born. He was not educated for the ministry and had nothing but his steadfast purpose to recommend him to the high calling. The superintendent felt he must serve an apprenticeship and sent him to a mining town.

"We left a good job and a pleasant home. Our 'parsonage' was three rooms we fixed up in the back part of the church. The salary was less than ten dollars a week. The winter was long and hard and fuel was high. The war and its aftermath had left our few people almost as destitute as ourselves. It was a problem to secure food for the children. My husband gave all his time to his books and to

the church. But God was always with us. He saw us through. Now see how good He has been to us!"

I was deeply moved by her uncomplaining recital and rejoined, "I don't know *how* you made it!"

She flashed on me a look of surprise touched by a bit of righteous pride as she answered, "Of course we made it!" Then holding out her two strong and work-worn hands she repeated simply, "Of course we made it! *I had these!*"

"Why," she said, "I bought cotton goods and I made little boys' shirts, and I bought woolens and made little boys' pants. I bought gingham and percales and I made little girls' dresses. I bought yarn and I knitted socks and sweaters. I sold them every one to the people out in town. Of course we made it! *I had these!*"

We do not know the capabilities of these hands of ours until the emergency arises. Our hands must be activated by the mind and energized by the will, or they will remain idle and powerless. The mind visualizes the task, sees the opportunity, envisions the result. Purpose and determination keep the hands busy until the

work is accomplished. These things are more important for us even than skill, though skill is not to be despised. But skills can become a liability to the pastor's wife if they are not used with humility and with perseverance.

The hands become for us, then, a symbol. "Whatsoever thy hand findeth to do, do it with thy might." It will take ingenuity to find our tasks. They may not be the obvious. Perhaps those should go to someone else. They may not be those that bring recognition or commendation. Perhaps they are routine and unglamorous. But they need to be done, and we have found them. Then let us perform them with enthusiasm and with vigor. Put your best into them of labor, aptitude, knowledge, and wisdom.

As we look back upon a situation or an occasion, we cannot always say,

"Of course we made it! *I had these!*" Perhaps our hands were too full. Too full of other things which we were clutching so tightly that we could not free them to perform the work we know now was important. It is easy for us to get our hands too full.

O Master, here are my two hands. They represent my total service to Thee. Touch them, O divine Saviour, with Thy nail-scarred hands. I would not cling too closely to any earthly good or to any human tie. Free my hands that, empty, they may begin this new day. Then show me, I pray Thee, where the tasks lie that my hands need to do. And help me to do them with joy because they are done for Thee.

And help me when this day is done to humbly commit to Thee all praise or all lack of praise I may have received. For my hands are Thine and I would use them for Thy glory alone. In Jesus' name I pray. Amen.

THERE GOES THE CHURCH

Our church is not really located on the corner of Balsam and Fifth Streets. Only the meeting place is there. The true church is located diffusely across the countryside. Wherever the pastor goes, there goes the church. Wherever a member goes, there goes the church. Wherever a member lives, the church stands. Wherever the name of the church is mentioned, its influence felt, its existence noted favorably or unfavorably, there is the church.

The church is a living thing. It walks on feet—your feet. It speaks with human lips—your lips. It lifts human loads by the strength of its people. No member can shake off his church nor remove it as a coat when he goes outside his house. When a member goes to town, the church goes to town, and when a member talks across the back fence, there stands the church.

The message of the church is heralded from its pulpit, but even more effectively it speaks through the lives of its people. It is demonstrated by their conduct and expressed by the climate of their lives. The songs of the church are not sung alone on Sunday, but all week long. The finest song of the church is sung in the homes of its people. The most eloquent message is spoken by people who love their neighbors as themselves, and show that love by word and deed in daily living.

Wherever you go, there goes the church!

—REV. MILO L. ARNOLD, pastor of
Moses Lake, Washington Church

THE SUNDAY NIGHT STORY

Location: Irvine, Ayrshire, Scotland

Pastor: Rev. A. James Doherty

Number of Members: 54

Average Sunday School Attendance: 135

"And the Lord added to the church" (Acts 2:47).

THESE WORDS from the Book of Acts describe the Sunday night story from the Irvine Church of the Nazarene in Irvine, Scotland. Rev. A. James Doherty is the pastor and he is rejoicing over the way this emphasis helped his church.

As we think of Sunday night evangelism this month, we need to remember some things. The people in the British Isles have traditionally been considered to be conservative as compared to the people of the North American continent. They are often quoted as being a frugal people. The people in general are not noted for an overabundance of church finance, nor are they noted for their attendance at church services. We must also remember that Sunday school in Great Britain is only for the ages of three to fifteen and is usually held on Sunday afternoon.

Our hearts were thrilled when we read that the Irvine Church of the Nazarene has 54 members, yet their average Sunday school attendance for the 1962 assembly year was 135. (This figure includes the Sunday school staff.) What a possibility for evangelism and growth!

Let's look in on the "Sunday Night Story" of the Irvine Church of the Nazarene on the British Isles North

District: The "Fourteen Sunday Nights of Evangelism" was catapulted to the foreground with a fourteen-day revival campaign. Rev. Maynard James, the district evangelist, was the special worker. Rev. A. James Doherty writes, "... God gave the best services in the history of the church with fifty seekers!"

Early morning prayer meetings and midmorning prayer meetings were well attended. Pre-Sunday services prayer meetings were held. These were all in addition to the regular midweek prayer meeting. The pastor continually emphasized the desire of the church to see the salvation of the unconverted and the necessity of getting them to be present in the Sunday evening services.

Car Lift and Baby Sitters

The car owners of the church organized a special "Car Lift" to provide transportation for those needing a ride. Baby-sitting services were offered to any with a "baby excuse." Truly the church caught the spirit of Paul when he said, "I am made all things to all men, that I might by all means save some" (I Cor. 9:22).

Brother Doherty made good use of the local weekly papers by running special advertising therein. He also erected outside the church a banner, "Make your Sabbath complete. Attend church Sunday night."

Visitation evangelism gave the people a united opportunity to bring their neighbors and business contacts under the sound of the gospel. Mr. Doherty personally called on each contact that the church had and extended a personal invitation to attend the services. This aggressive type of pastoral visitation and visitation evangelism pays big dividends. It gets the pastor and people into the life streams of the community. May God help each of us as pastors to do more of this type of work.

Careful attention was given to planning the evening evangelistic service for these "Fourteen Sunday Nights of Evangelism." A program was prepared ahead of time. Each night gave attention to four special items incorporating (1) solos, duets, trios, quartets, (2) group singing, (3) one instrumental number, and (4) each church department was represented in some way.

Preaching Program

The best description of the pastor's preaching program can be described as being clear, simple expositions on the need of a personal salvation. He used such texts as:

"Christ in you, the hope of glory" (Col. 1:27).

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

"Ye must be born again" (John 3:7).

"If from thence thou shalt seek the Lord . . . thou shalt find him, if thou seek him with all thy heart" (Deut. 4:29).

"He was manifested to take away our sins" (I John 3:5).

There is no substitute for faith and works under the leadership of the Holy Spirit in an aggressive evangelism. The Irvine church is enjoying the results of its labors. Souls responded quickly and with little per-

suasion. New contacts are being made for the church. Friends for whom the church had prayed for years sought the Lord with genuine repentance. With all of this emphasis on Sunday night evangelism, the pastor reports, "There has been a more intensive effort to bring neighbors, business contacts, etc., under the sound of the gospel."

We asked Pastor Doherty to share with us his feeling about the Sunday night evangelistic service. Here is his feeling, that we pray will challenge all our hearts: "Whereas in U.S.A. and Canada the emphasis may have been in recent years to invite people to Sunday school, the emphasis here has been to invite the unconverted to the Sunday evening service and to have it an evangelistic service. During my ministry I have always tried to maintain a bright evangelistic service, with some special music, often testimonies, and a clear message of salvation. It is from conversions in this service mainly that our church has grown from membership in the twenties to the present fifty now. The Sunday evening attendance has always been in excess of the membership of the church and continues to grow. The church was already geared for Sunday night evangelism, but the general church emphasis gave added incentive and drive that brought forth victory and blessing with fifteen adherents converted."

The Book of Acts describes the continual victories of the Early Church. The Sunday night story is a reminder that the Acts of the Apostles are being continued today in holiness evangelism. God grant that we as pastors will so follow the leadership of the Holy Spirit that when our story is written it can be said, "And the Lord added to the church."

Gleanings from the Greek New Testament

By Ralph Earle

Ephesians 1:19

Exceeding

THE VERB *hyperballo* (twice in II Corinthians, three times in Ephesians, nowhere else in N.T.) literally means "throw over or beyond" or "run beyond." In the New Testament it is always used metaphorically with the idea of "to exceed, surpass, transcend."¹

Vicent makes the apt observation: "Compounds with *hyper*, *over*, *beyond*, are characteristic of Paul's intensity of style, and mark the struggle of language with the immensity of the divine mystery, and the opulence of divine grace."² A glance at the *Englishman's Greek Concordance* or Moulton and Geden's *Concordance to the Greek Testament* will show that of twenty-five compounds with *hyper* in the New Testament, sixteen are found only in the Pauline Epistles and others are used mainly by Paul. They reflect the apostle's strong personality and his almost frustrated desire to seek to express in words the inexpressible greatness of God's grace. This sense of the inadequacy of language to convey spiritual truths is even more prominent in the Greek text than in the English

translation. Paul is struggling to say what cannot be said. It is utterly impossible to put the fullness of divine reality in human language, to compress the infinite into what is finite. That is why one cannot receive the full impact of the meaning of the Word of God except as the Holy Spirit illuminates his mind to understand it. Just as Paul struggled to express the great thoughts with which the Spirit was inspiring his mind, so the reader of his Epistles must struggle, by the help of the Spirit, to recover those thoughts from the words which so weakly convey them. It is with words that we have to deal. But our goal is always to get behind those words to the meaning. Biblical interpretation is the most challenging, demanding task that anyone can undertake.

The sincere student, and especially preacher, of the Word of God will seek to use all the human tools he can get hold of—study of the original Greek and Hebrew, the best reference works available, the studies made by careful scholars. The minister who fills his shelves with canned sermons and popular "how" books is not true to his calling. What he needs is spades with which to dig out eternal truths. Above and beyond all this he needs the Holy Spirit's help and guidance.

¹Abbott-Smith, *Lexicon*, p. 458.

²*Word Studies*, III, 371.

Greatness

The word *megethos* is found only here in the New Testament. Such Pauline *hapax legomena* (words used only once) again reflect the outreach of the great apostle's mind in seeking to describe the wonders of divine redemption. One can almost see words stretching at their seams as Paul tries to pour more meaning into them.

Power

The word *dynamis* occurs here for the first of five times in Ephesians. It is twice translated "might," but "power" is the best English equivalent. The terms derived from it—dynamic, dynamite, dynamo—suggest something of the thrust of this word, which is found no less than 120 times in the New Testament.

Are Believing

"Who believe" is the Greek "who are believing" (present participle of continuous action). This underscores the fact that this power is not operating in those who once upon a time believed in Jesus Christ, but are right now constantly believing in Him.

Divine Energy

"Working" is *energeia*. Abbott-Smith defines it as follows: "*operative power* (as distinct from *dynamics*, *potential power*)."³ Salmond agrees with this when he writes that it denotes: "power as *efficiency*, *operative*, *energising power*."⁴ The term is used only by Paul—six times in the three Christological Epistles (Ephesians, Philippians, Colossians) and twice in II Thessalonians of Satan. In every case it is superhuman power.

Mighty Power

The Greek has *kratos* of His *ischus*. Vincent comments:

The A. V. frequently impairs the force of a passage by combining into a single conception two words which represent distinct ideas; translating two nouns by an adjective and a noun. . . . The idea is thus diluted, and the peculiar force and distinction of the separate words is measurably lost.⁵

Eadie agrees with this when he writes:

To suppose that the apostle uses these terms including *energeia* without distinction, and for no other purpose than to give intensity of idea by the mere accumulation of synonyms, would indeed be a slovenly exegesis.⁶

He distinguishes the meaning thus: *Ischus* . . . is—power in possession, ability or latent power, strength which one has, but which he may or may not put forth. . . . *Kratos* . . . is that power excited into action—might. *Energeia*, as its composition implies, is power in actual operation. *Ischus*, to take a familiar illustration, is the power lodged in the arm, *kratos* is that arm stretched out or uplifted with conscious aim, while *energeia* is the same arm at actual work, accomplishing the designed result.⁷

Salmond supports these distinctions. He writes:

Kratos is power as *force*, *mastery*, power as shown in *action*: *ischus* is power as *inherent*, power as possessed, but passive. The phrase, therefore, means "the efficiency of the active power which expresses inherent might."⁸

Vincent expresses the same general ideas in somewhat different language, as follows:

Strength (*kratous*) is used only of God, and denotes *relative* and *manifested* power. *Might* (*ischuos*) is *indwelling* strength. *Working* (*energeian*) is the active, efficient *manifestation* of these. Hence we have here God's *indwelling*

³Op. cit., p. 153.
⁴EGT, III, 276.

⁵Op. cit., pp. 371-72.
⁶Ephesians, p. 94.
⁷Ibid., pp. 94-95.
⁸Op. cit., p. 276.

power, which inheres in the divine nature (*strength*); the *relative quality* or *measure* of this power (*might*); and the *efficient exertion* of the divine quality (*working*).⁹

The best translation of the entire phrase would probably be: "that working of the strength of his might" (A.R.V.). The next verse gives an illustration of this in the case of the resurrection of Christ.

On the reason for the striking combination of those forceful words Eadie has this good comment:

The use of so many terms arises from a desire to survey the power of God in all its phases; for the spectacle is so magnificent, that the apostle lingers to admire and contemplate it. . . . The mental emotion of the writer is anxious to embody itself in words, and, after all its efforts, it laments the poverty of exhausted language.¹⁰

⁹*Op. cit.*, p. 372.

¹⁰*Op. cit.*, p. 95.

No Soft Pedal!

THERE ARE WORSE THINGS than emotional excesses and rigid legalism. They are spiritual apathy, deadening lethargy, the seared conscience, the careless ethical life.

There is a growing demand for preachers to declare the "simple gospel"; to tell how Jesus refused to condemn the woman taken in adultery; to soft-pedal the evils of tobacco, whisky, lodgism, world conformity in dress and practice. This is no more the gospel of the Lord Jesus than Pharisaism is the soul of the Old Testament economy.

Christ cried out against every form of evil! He warned against unused talents, fruitless branches, and burned-out lamps. He declared that the gospel of redeeming grace required a forsaking of the world, a repudiation of everything that would hinder our service of the Kingdom.

Spiritual torpor deadens one to the dangers of compromise, causes spiritual indifference to settle upon the soul, and stifles all impulses of spiritual demonstration.

This is a plea, not for emotionalism, but for sensations of spiritual life; not for crudeness in worship, but for fervency of spirit. You cannot light this fire yourself. But there is a glorious provision whereby the resurrected, interceding Christ will send you this power in answer to self-abandonment and the prayer of faith.—OLIVER WILSON, in the *Wesleyan Methodist*.

Take Heart!

By George W. Privett, Jr.*

The soul of the people was much discouraged because of the way (Num. 21:4).

But David encouraged himself in the Lord his God (I Sam. 30:6).

THE DEVIL WAS GOING OUT of business," began the young convert, as he related a story he had read in a sales magazine. According to his account, Satan sold all his equipment except one slender tool. Despite all he was offered, he would not part with this item; for it, above anything else, could most quickly put him back in business. What was this tool? It was discouragement.

If you have been or even now are discouraged, remember that many of God's children have suffered this difficulty. Although victory and not defeat is God's last word to His disciples, yet such notables as Moses, Elijah, and John the Baptist experienced times of losing heart.

THE REASONS FOR DISCOURAGEMENT

Periods of extended trial and temptation can precipitate discouragement. Our Lord was exhausted after His temptation, for angels came to strengthen Him. There is always a letdown following severe testing, during which time spiritual adrenalin must be restored. The children of Israel lost heart because of the hard-

ships, the boredom, and the aimlessness of their journey. Times of bereavement can sink the soul into a deep despondency. However, Edward Markham reminds us that "only the soul that knows the mighty grief can know the mighty rapture. Sorrows come to stretch out spaces in the heart for joy."

Physical condition and temperament also give us a better insight into the cause of discouragement. Many persons are constitutionally weak or ill or nervous. When added to this there are long periods of time spent indoors with attendant loneliness and boredom, much strength is sapped from life. The overtaxed nervous system will cause moods, actions, and emotions which resemble carnal impatience, but which do not come from carnality. "An abnormal, diseased condition of the nervous system is no more carnality than measles is smallpox."¹

People can discourage us. The unhealthy fear of what they will say or think about us may put us near the brink of despair itself. Also people frequently disappoint us. We strive to be zealous in the work and they show apparent unconcern. We look for their good example and it isn't forthcoming. If we aren't careful, we

*Selma, Alabama.

¹William S. Deal, *Problems of the Spirit-filled Life*, p. 80.

can adopt the attitude of "What's the use for me to try so hard when they profess so much and yet do so little?"

The unkindness of people can dismay. The people of Edom forbade the Israelites to trespass on their land, forcing them to march around the country. David found the prosperity of wicked people a stumbling block over which he had to win victory (see Ps. 73:2-3). Then there is the evilspeaking of people, which Lincicome calls "the open sore of holiness people." He goes on to say that many persons are not wicked enough to start a lie, but stupid enough to circulate one."² We would all be shocked were we to know the number of new converts who have been utterly dismayed by some unwise old-timer who had to bring him up to date on all the defects of the church.

In many cases, failure or the apparent lack of results can discourage. Sometimes the odds seem to be stacked against us. We look for success but experience a "grand flop." This was the situation when Joshua's army tried to conquer Ai after the resounding victory at Jericho. Overconfident and prayerless, his men walked into the jaws of death. "Wherefore the hearts of the people melted, and became as water" (Josh. 7:5). The deeper reason for failure was the sin of Achan who stole some spoils of battle.

Elijah expected all the people to serve God after the victory at Mount Carmel, and when they did not, he sat under a juniper tree and begged to die. Financial reverses and personal sin can bring disappointment which, if unchecked, will deepen into black despair. Many persons who disobediently miss God's will for

their lives spend the rest of their days bemoaning the fact rather than finding the second best and making it count. Fenelon says: "Discouragement is not a fruit of humility, but of pride, and nothing can be worse. It springs from a secret love of our own excellence. . . . Poor nature longs from self-love to behold itself perfect; it is vexed that it is not so, it is impatient, haughty, and out of temper with itself and with everybody else. Sad state: as though the work of God could be accomplished by our ill-humor. As though the peace of God could be attained by our interior restlessness."³

Faulty perspective may open the dark door of discouragement. We need to understand that the conviction of the Holy Spirit, which brings a conscious disgust at sin, is yet brightened by a great ray of hope. The Spirit says, "Though your sins be as scarlet, they shall be as white as snow" (Isa. 1:18). On the other hand, the enemy says, "You are a despicable sinner and you can never change. Not even God can help you." Such a suggestion of Satan often repeated and accepted may so effectively brainwash a needy individual as to greatly minimize his chances of ever getting help from God. We need to guard against the pessimistic outlook.

I heard Dr. Orville Jenkins tell of a prank some salesmen pulled on a fellow conventioner while he was sleeping. They smeared limburger cheese on his upper lip. When he awakened, he indignantly called the management of the hotel to complain of the odor in his room. As the story goes, no room was satisfactory to this man and no hotel was without a smell. He freely criticized without

²F. Lincicome, *The Three D's of the Sanctified*, p. 14.

³Hannah Whitall Smith, *God of All Comfort*, p. 184.

ever thinking to examine his upper lip. S. W. Gillilan writes:

Don't be foolish and get sour when things don't come your way—

Don't be a pampered baby and declare, "Now I won't play."

Just go on grinning and bear it; Have you heartache? Millions share it,

If you earn a crown, you'll wear it—

Keep sweet.

Don't go handing out your troubles to your busy fellow men—

If you whine around they'll try to keep from meeting you again;

Don't declare the world's "agin" you,

Don't let pessimism win you, Prove there's lots of good stuff in you—

Keep sweet.⁴

Even if every door is closed, discouragement will come in through the window if there is a lack of inner strength to resist it. When we permit the inspiration level to drop dangerously low in our lives, our will to resist is impaired. As we shall see later, this is a crucial factor in victory over discouragement.

THE RESULTS OF DISCOURAGEMENT

I can think of at least five effects of discouragement. *One of the first signs is defective service.* When a person is "down in the dumps," he lacks the faith and vision necessary to effectively work for God. *Secondly, there is a vulnerability to satanic attack.* Often the movement of discouragement is from sullen obstinacy to outbroken sin. The chil-

dren of Israel blamed God and Moses, and fiery serpents bit them with a bite of death. *Thirdly, there is the abandonment of work for God.* As discouragement increases, a person says, "I quit." Usually the despondent becomes his own enemy, forsaking the worship of God at church (his best chance of recovery) altogether. *Fourthly, there is a loss of joy and victory.* There is no ring in the testimony if one is offered. There is a sad, distressing state of the mind. The Slough of Despond threatens to become the whole book rather than just a chapter in the history of life. *Finally, there is a diminished influence for Christ.* A discouraged Christian is a poor advertisement of the beauty of holiness. To make matters worse, discouragement is contagious; those who have lost heart spread their gloom to others.

THE REMEDY FOR DISCOURAGEMENT

We cannot satisfactorily control outward conditions. However, we can determine our inward spiritual condition, and this is decisive in winning the victory over discouragement. C. C. Cameron writes: "There is no failure, save in giving up. No real fall, so long as one still tries, for seeming setbacks make the strong man wise. There's no defeat, in truth, save from within; unless you're beaten there, you're bound to win."⁵

As we examine the Scriptures, we find God's design for man's dilemma of despair. Frequently, He prescribes rest and recreation. The Christian pilgrim as well as the weary soldier may suffer from "battle fatigue" and need complete rest for a time. After the despondent Elijah had rested, "the angel of the Lord came again the second time, and touched him,

⁴"Keep Sweet," from *Something to Live By*, Dorothea S. Kopplin, p. 38.

⁵*Ibid.*, p. 47.

and said, Arise and eat; because the journey is too great for thee" (I Kings 19:7).

Another remedy is to get up and clean up. One of Satan's favorite tactics is to tell the Christians to lie down and be discouraged. But listen to God's word to Joshua after defeat at Ai: "And the Lord said unto Joshua, Get thee up; wherefore liest thou thus upon thy face? Israel hath sinned . . ." (Josh. 7:10-11). We should not lie down in utter dismay but face evil, get rid of it, and consecrate ourselves afresh to the Lord.

Satan can also be put to rout by our giving attention to facts. To understand that in every personality there is an elation-depression cycle in experience would many times save us from nursing our griefs. When John the Baptist became discouraged, Jesus gave him the facts of His ministry (see Matt. 11:1-6). Paul reminds the Galatians that faithful sowing will inevitably bring a harvest (Gal. 6:9). In this connection, John R. Church gives this helpful verse to those who would resist discouragement:

Three men were walking on a wall,

Feeling, Faith and Fact.

Feeling got an awful fall,

And Faith was taken back.

Faith was so close to feeling,

He fell too,

But fact remained and pulled

Faith up,

And that brought Feeling too.⁶

By renewing your faith, you can erase that ominous prefix from "discourage" and have "courage." Jesus instructs us to "believe in God" (John 14:1). That remarkable spiritual counselor, Hannah Whitall Smith, writes:

I must repeat . . . that the Bible declares from beginning to end that faith

is the law of the spiritual life, and that according to our faith it always shall be and always will be unto us. Then, since faith and discouragement cannot, in the very nature of things, exist together, it is perfectly manifest that discouragement must be an absolute barrier to faith. And that where discouragement rules, the converse to the law of faith must rule also, and it shall be to us, not according to our faith, but according to our discouragement. . . . just as courage is faith in good, so discouragement is faith in evil; and, while courage opens the door to good, discouragement opens it to evil.⁷

If you are discouraged, turn the gaze of your soul upon Jesus Christ. The wounded Israelites had to look upon the uplifted serpent of brass (a type of Christ) in order to live (Num. 21:9; John 3:14-15). God's presence is an effective antidote to discouragement. To Gideon, God said, "Surely I will be with thee . . ." (Judges 6:16). To the distressed disciples, Jesus said, "Take heart! It is I; do not be afraid" (Mark 6:50, *New English Bible*). All doubts flee when the Comforter is come! Also by keeping our eyes on Christ, we shall have the right attitude toward people. Jesus reminds Peter that his primary task was following and not figuring out what would happen to his brethren (see John 21:20-23). In looking to Christ, we shall not lose sight of the stalwart Christians while considering the inconsistent ones (and their number was legion at the Early Church of Corinth).

If you have lost heart, Jesus says, "Take heart!" He is the total answer to your total problem. His unsearchable riches of grace are more than adequate to meet your every need. He will replace your junipers with joybells so you can sing.

⁶John R. Church, *Earthen Vessels*, p. 32.

⁷Smith, *op. cit.*, p. 174-75.

The Years Have Proved It True

By Rev. Dr. W. E. Sangster

ALL ENLIGHTENED PEOPLE venerate the Bible and to Christians it is a Book apart. They freely acknowledge that there are other great religious books in the world, but to them the Bible is not the first in a category; it is a class by itself. The Volume which contains the only account of Christ's life on earth, together with God's long preparation for His coming and the early years of the Church, must ever be unique.

But the Bible is not an easy Book to read; indeed, it is more a Library than a Book. Sixty-six "books" are really bound within its covers. Its composition spreads over many centuries. It was not originally written in one tongue. It comes to most of us in translation. Different parts of it reflect vastly different historical periods. It employs almost every literary style—prose and poetry, history and allegory, letters and narrative, aphorisms and biography . . . People open it at random and without previous instruction often fail to find the treasure that is there.

The Authorized Version is the oldest and most famous of all English translations. A great deal of work has been done on the old manuscripts since the Authorized Version was published and more accurate versions are available. Moreover, the rich, sonorous language of the seventeenth century sounds somewhat old-fashioned to modern ears and a change

in the meaning of some of the words can even give a false impression.

But there are certain great gains to offset these losses. Most people who have studied the question believe that something of the divine inspiration which went to the original composition of the Bible went into this translation as well. Moreover, the English language was probably most virile when this rendering was made. It was the age of Shakespeare. There are losses as well as gains in setting down a divine communication in the current language of the street. It lacks the awesome overtones which properly belong to the commerce of earth and heaven, and these (in a deeply moving way) the Authorized Version retains.

A person very intimate with the Bible knows where to turn instantly for comfort in sorrow, peace in turmoil, hope in bereavement, and courage in testing. It is a Pharmacy with medicine matched to every need. One need only take it into mind and heart. The Bible is not primarily a book of history any more than it is primarily a book of science. It is a Book of religion. While the understanding of God's mind grows through the generations until it culminates in Jesus, the deep truth of God is in all parts of the Bible. His Word overlaps the centuries. Jeremiah may be its mouthpiece to you . . . or John.

Read it therefore.

Read it regularly.

Read it in emergency for the things you sorely need but read it sequentially—a bit every day. Have a moment's pause before you begin to read and a silent sentence prayer that God will aid your understanding.

Come to the Book with a sense of reverence. You may not truly realize its worth as yet, but a Book which has fed the souls of millions through more than fifty generations must contain deep truth. It is judging you more than you are judging it.

Don't read too much at a time. Better to reread the same portion and be sure you have its meaning than

sweep your eyes down a page of print and have no permanent deposit in your mind at last.

Pause a moment after reading the passage and hold the central truth clear in your mind and warm your heart.

Remember the words addressed to the Queen when the Bible was presented to her at the coronation:

"We present you with this Book, the most valuable thing that this world affords. Here is Wisdom. This is the Royal Law. These are the lively oracles of God."

The years have proved it true.

Lord, Save Me from Being Finicky

THE OCCASION was a family get-together. Lots of good food had been provided. One member of the group didn't like this and didn't like that. The folk that knew him best did their best to find something that "My Finicky" liked. That wouldn't be bad if he lived alone, but this type of person seems to reproduce his kind.

Finickiness often carries over also into the religious life: finicky about the singing, too stiff to get blessed. So particular about the tones that the spirit was lost in the effort. The preacher does have some faults, as all mortals do, but "finicky" people sit around and pick over the gospel beefsteak and put in the whole time looking for some little specialty of their own liking. What they are looking for may have some spiritual vitamins, but they often overlook some of the weightier matters that would build them up in holy character.

My mother cooked well-rounded meals and gave her family to understand food was put on the table to eat. As a growing boy, if my appetite waned, the need was black draught tea or possibly more work. Both were given in full portions. I sincerely thank God that any little finicky whims that I had in my youth weren't catered to by my mother.

When I go to church, I want something for my soul. There is singing that I like better than some other. There are preachers who are more to my liking than others, but what I like is not always the kind that does me the most good. So pass me the gospel; let the preacher preach the Word as he feels God bids him, use the flavor or seasoning that suits his own personality; let him reprove, rebuke, exhort. If my appetite is strong, I will find something good in the service. If I get paddled or praised, blessed or blistered, Lord, save me from being finicky.—W. H. JOHNSON, *Indianapolis, Indiana*.

Supplied by Nelson G. Mink

TRANSPORTATION

Nonstop jets now take Americans from coast to coast in less than five hours. Astronauts can circle the globe in 90 minutes. But for many District of Columbia residents the space age has never left the ground. It now often takes as much as 30 minutes to drive from the Capitol to the White House. A hundred years ago a man on horseback could make it in ten minutes."—*Senior Scholastic*.

In Springfield, Illinois, a mother often told her children of the great Mr. Lincoln. One night while they were out walking, they came to his old home, and the lights were shining out brightly. "Look, Mommy!" cried one of the children. "Mr. Lincoln is gone, but he left his lights on."

Our Christ too has gone, but He depends upon us to keep the lights turned on.

THE PASTOR'S INFLUENCE

Three middle-aged persons, two brothers and a sister, from a sturdy Nazarene family were recently talking. One of the brothers, now one of our district superintendents, asked the other two which one of the several pastors of their home church they thought was best. When the answers were in, each one of the three had suggested the pastor that was on hand when each one of these persons was a teen-ager. Three different Nazarene pastors named, and each one pastoring this church when one of these persons was in the teenage group! Maybe our ministry to this age bracket is being more seriously received than we sometimes are made to believe.

CHILDREN

At a recent meeting, Lt. Commander J. P. Carr read an excerpt from a letter his father sent him at the time of his first child's birth. These were the words the wise father wrote: "Teach her as many of the seven hundred thousand words of the English language as you have time to, but be sure she knows that the greatest word is God; the longest word, eternity; the swiftest word, time; the nearest word, now; the darkest word, sin; the meanest word, hypocrisy; and the deepest word, soul."—*Toastmaster's International*.

ON THE LIGHTER SIDE:

A LADY was fondling a book in the library and said to the attendant, "I'd like to be moved, but not upset."

CHRISTIANITY helps us to face the music, even when we don't like the tune.

"EDUCATION can't be conferred. Whether in school or out, learning is a do-it-yourself proposition."—*Farm Journal*.

"KHRUSHCHEV has threatened to bury us, through trade and foreign aid—but so far all he has been able to do is to rebury Stalin."

"BEFORE you travel to the moon, be sure to visit that lonely soul next door."

HENRY DRUMMOND once said: "God's love for poor sinners is very wonderful, but His patience with ill-natured saints is still a deeper mystery."

"The OLD-FASHIONED child was born with a silver spoon in his mouth. The modern one is born with a survival kit nearby."—*Publisher's Syndicate*.

"LIFE may begin at forty, but so does arthritis, lumbago and the habit of telling a story three times over to the same group."—*Iron River Pioneer*.

THEME: The Comforter—for Me—Now!

TEXT: John 14:16

Stephen Merritt, after his visit with Sammy Morris, said: "James Caughey placed his holy hands on my head, and prayed that the mantle of Elijah might fall upon Elisha—and the fire fell and the power came, but the abiding Comforter was received in the coach with Samuel Morris—for since then I have not written a line, or spoken a word, or preached a sermon only for or in the Holy Ghost."—*Pilgrim Tract Society*.

THEME: Unexpressible Groanings

TEXT: Rom. 8:26

Rev. F. B. Meyer testifies to these things after seeing and hearing Evan Roberts in the Welsh Revival in 1904.

"I saw one evening a young minister come to a crowded meeting. This young man stood up and prayed in behalf of two of his companions who scoffed.

"One of these men arose and said, 'No, I am not scoffing, I simply said I was not an infidel, but an agnostic, and if God wants to save me, I will give Him a fair opportunity. Let Him do it!'

"That boast seemed to strike Evan Roberts so that he fell on his knees in agony of soul. It seemed as though his very heart would break beneath the weight of this man's sin."

(Dr. Meyer continues) "I've preached the Gospel these thirty years with dry eyes. I've spoken to great masses of people without turning a hair, unmoved. I want the throb of this man's anguish to touch my own soul."

"Evan Roberts sobbed on and on, and I said, 'My God, let me learn that sob, that my soul may break while I preach the Gospel to men!'

"After a while, one of the men yielded, while the other, like an impenitent

thief, went his way, but later came back and to God."

THEME: Finding God's Remedy for National Ills

TEXT: II Chron. 20:4

Charles Spurgeon said, "Oh, for five hundred Elijahs, each one upon his Carmel, crying unto God, and we should soon have the clouds bursting into showers. Oh, for more prayer, more constant, incessant prayer! Then the blessing would rain upon us."

THEME: The Deeper Ministry of the Holy Spirit

TEXT: "Do ye think that the scripture saith in vain, the spirit that dwelleth in us lusteth to envy?"

The earlier Revised Version says: "The spirit which he made to dwell in us yearneth for us even unto jealous envy."

1. The Third Person of the Holy Trinity abides in our hearts, striving to acquire the same love for Him on our part which He bears for us. It is a most striking passage which tells of the love of the Holy Spirit, as in one sense distinct from that of the Father or that of the Son.

2. This is the Spirit which He hath made to be at home in us.

3. This is no ordinary love.

4. This is a love that has with it a great urgency.

5. One authority called it a "panting" of the Holy Spirit's love.

THEME: Meeting Force with Force

TEXT: II Chron. 20:3

Count Zinzendorf's Prayer:

*Lord, our High Priest, and Saviour,
Pour fire and Spirit's fervor*

*On all our priestly bands;
When we are interceding
And for Thy people pleading,*

*Give incense, and hold up our
hands.*

Paul, the Missionary

SCRIPTURE: Acts 13:1-4

TEXT: Acts 13:3-4

INTRODUCTION:

- A. Someone has said that God had only one Son, and of Him He made a missionary. Friend among strangers; Sheep among wolves; Light in midst of dark.
- B. He came as a Missionary and of us He would make missionaries.
- C. Not surprising then to find Paul was a missionary. His spirit: Acts 15:20.
- I. TO DO BATTLE WITH SIN AND WITH SATAN (Acts 13:6-12)
 - A. They battle superstition.
 - B. They battle hypocrisy.
 - 1. Note statements in v. 10.
 - 2. Today's missionaries have:
 - a. The witch doctor
 - b. The evil white man who would exploit
 - c. The false teacher of Christianity
 - C. They battle the devil v. 10).
- II. TO PROCLAIM A MESSAGE (13:14-52)
 - A. A message of salvation (v. 26).
 - B. A message of a resurrected Christ (v. 30).
 - C. A message of forgiveness (v. 38).
 - D. A message unrestricted (v. 47).
- III. TO ADVANCE, THAT THEY MIGHT EXPAND
 - A. This is the pattern:
 - 1. "Other sheep I have."
 - 2. "I must preach the kingdom of God to other cities."
 - 3. "Enlarge the place of thy tent."
 - B. So the call continues today—enlarge, advance, expand.

CONCLUSION:

This is one glimpse of the profile of Paul. Can we allow any less to be seen in us?

—J. MELTON THOMAS
Spokane, Washington

SCRIPTURE: Phil. 4:1-8

TEXT: Phil. 4:1; Philemon 16

INTRODUCTION:

- A. Little boy, asked if his load was not heavy, replied, "No, he's my brother!"
- B. Nowhere is the brother idea more prominent than in Paul. Note I Thess. 2:8; Col. 4:15; Eph. 6:23; Gal. 6:1 as samples.
- C. One element for this message, referred to in just this way four times. It is a teaming up of the word *brother* with the word *beseech*.
- I. BRETHREN, I BESEECH YOU, BE DILIGENT (I Thess. 4:1).
 - A. As Rom. 12:1 is a plea to a great act of self-giving to God, so I Thess. 4:1 is call to life emerging from the act.
 - B. So, be diligent:
 - 1. To make your salvation sure (II Pet. 1:10).
 - 2. To develop your Christian character (II Pet. 1:5-7).
 - 3. In good works (I Tim. 5:10).
 - 4. To be ready when Jesus comes (II Pet. 3:14).
- II. BRETHREN, I BESEECH YOU, BE DISCIPLINED (II Thess. 2:1-2).
 - A. Now see this picture:
 - 1. Some spirit of the age,
 - 2. Some irresponsible word,
 - 3. Some sincere, but misguided letter
 - 4. Had stirred them about the coming of Jesus.
 - B. Paul takes advantage of it to elicit a principle.
 - 1. Including the coming of the Lord, certainly.
 - 2. But much broader and bigger:
 - a. It would include personal trials.
 - b. It would include reverses in service.
 - c. It would include world affairs.
 - 3. And the principle? Don't be shaken, don't be troubled.

C. In other words: Be disciplined.

III. BRETHREN, I BESEECH YOU, BE DEPENDABLE (Gal. 4:12).

A. Must see the background (vv. 9-11).

1. After known God, turned back to elements of law for salvation.

2. So Paul (v. 11) states he is not sure he can depend on them.

B. Of all the virtues, dependability one of greatest.

C. Are you dependable?

1. In character, are you sterling?

2. In service, are you faithful?

IV. BRETHREN, I BESEECH YOU, BE DEDICATED (Rom. 12:1).

A. No man, in any area . . .

1. Has done much of anything

2. Who has not come to:

a. Singleness of purpose.

b. Passion of pursuit.

c. Ardor in action.

B. Now Paul pleads, Be dedicated.

1. Accept a reasonable service.

2. Become a living sacrifice.

3. Live according to a calculated dedication.

CONCLUSION:

A. Be diligent!

B. Be disciplined!

C. Be dependable!

D. Be dedicated!

—J. MELTON THOMAS

“HIS”

A Call to Separation

SCRIPTURE: II Cor. 6:16-18

INTRODUCTION:

The quadrennial theme of our N.Y. P.S. makes us stop and think of the promise and of the conditions of that promise. The conditions: “Come out from among them . . . be ye separate.” What is this separation?

I. GOD’S PURPOSE IN SEPARATION

A. Not for the purpose of being queer; there is no virtue in being odd.

B. Not to remove His people from the world . . . for then He has no contact to save the world.

C. God cannot work with rebels . . . and He calls for a separate people so He can bless them and fill them with His Spirit.

II. GOD’S PLAN IN SEPARATION

A. In brief: separating man from Satan’s work.

1. This is not sacrifice on our part, nor is it giving up so very much, though it seems so to sinners.

2. It certainly is nothing to make us feel inferior; we must guard against false modesty and being ashamed.

B. This separation is twofold:

1. It gets man out of sin: no more guilt, no more habits of sin, no more bondage to sin’s power.

2. It also provides for getting sin out of man!

ILLUSTRATION: Like the boy that fell in the thick mud, pulling the boy out is stage one, but cleansing the mud out of the boy is the vital second stage. Holiness cleans up the heart: desires, choices, loyalties no longer divided. Death to man-fear and carnality is the heritage of those who will be wholly His!

III. GOD’S PROMISE TO THE SEPARATED

A. “I will be their God” . . . a personal God; interested in the details of life, a prayer-answering God.

B. They will be my people “HIS” becomes reality in this experience: what a blessing to belong to God.

C. I will be a Father to them . . . no impersonal relation, but the warm, family ties of filial and paternal love. Illustration: Tad Lincoln had influence at the White House, as shown in many touching anecdotes . . . recite one. How much more blessed

to be able to take a poor sinner into the presence of a heavenly and almighty Father!

CONCLUSION:

This challenge to separation is the key to revival—and it comes to the individual. If you and I will come out and be separate, we can have this God for our God of revival.

—RUSSELL METCALFE
Atwater, Ohio

What Depends on Me?

SCRIPTURE: John 15:16; Rom. 14:12

INTRODUCTION:

Even though our good impulses come from God and we can do nothing truly good of ourselves, we are not, as some would have us believe, helpless in the hands of fate. A great deal depends on what I do.

I. MY CHURCH DEPENDS ON ME.

A. Pastors have always two churches in view: the one they see, and the one they see in vision. In the latter:

1. Every member attends faithfully.
2. Every member tithes and supports wholeheartedly.
3. Every member takes seriously being a living cell in a vital organism that is the true Church.

B. Pastor's greatest heartbreak: unwilling Christians—unwilling to accept this challenge to make the present church the church of the pastor's vision.

II. MY LOVED ONES DEPEND ON ME.

- A. We must live before them as examples.
- B. We must pray faithfully as intercessors: this is not easy!
- C. We must, God leading, definitely speak to them of their souls' needs.

III. MY OWN SOUL'S SALVATION DEPENDS ON ME.

- A. True, "Jesus paid it all." We cannot save ourselves but . . .

B. The finality of decision is ours.

1. We may have been failed by others.
2. We may have come from terrible environment spiritually, but

C. There is no passing of this responsibility.

1. We shall be in eternity what we choose here to be.

CONCLUSION:

I close with the stories of two individuals:

A. The first was reared in a spiritualist home with a father near to demon possession. Not one other member of family ever saved, yet because of the exercise of choice this man was saved under his first gospel message at twenty-one years of age and is still saved today, forty years later.

B. The second had the advantage of sitting under the Master himself. He watched Him preach and heal and bless four and a half years. He heard firsthand the Sermon on the Mount. Was present at the Last Supper. And Judas Iscariot died without God because of his own choice.

What depends on me? A great deal! Choose Jesus now!

—RUSSELL METCALFE

Things Which We Can Depend On

SCRIPTURE: John 14:1-14

TEXT: Isaiah 26:3

INTRODUCTION:

Mankind is seeking dependables to bring peace to troubled hearts. Millions trust false doctrines. God is the only unchangeable . . . and where God deals with man we can depend upon Him!

I. WE CAN DEPEND UPON GOD'S WORD.

A. Modern Christianity has tampered with and edited the Bible, and as a result has nothing to trust.

B. If we do not trust the Bible we are lost in this maelstrom of the world.

C. But we can trust the Bible.

1. It has never failed one time.
2. Science has not refuted one word.

3. Its formulas are good; they work—

a. If we confess, we find forgiveness.

b. If we meet conditions, God cleanses.

c. Even when we cannot fully understand, if it works, it satisfies.

II. WE CAN DEPEND UNON GOD'S FAITHFULNESS.

A. In natural things: Gen. 8:22 promises that while the earth remaineth nature will take its course. Psalms 19 declares that the very heavens declare God's glory. Even atheistic farmer must depend upon God's faithfulness as he plants in faith.

B. In the yearnings of our own hearts. Our Maker has made us to crave Him. St. Augustine said, "Thou hast made us for thyself, O God, and our souls are restless till they find their rest in Thee."

C. In the ministration of the Holy Spirit. God leaves us without excuse for continuing in sin.

III. WE CAN DEPEND UPON GOD'S LOVE.

A. God so loved that He gave!

B. Jesus was willing to die for me!

C. The Holy Spirit loves so much that He comes again and again in spite of rebuffs and ignoring of himself.

IV. BUT WE CAN DEPEND UPON GOD'S JUSTICE.

A. God's love has extended mercy . . . but if this gift is refused, we must then find God's justice!

B. We can depend on the fact that there is a hell to shun.

C. Because of Jesus, we can see God's awful justice satisfied, and know we are prepared for

a future joy at which we can only dimly surmise:

1. It will be fellowship forever with God.

2. There will be responsibility of position.

3. There will be joy and pleasure forevermore.

4. Do you depend wholly on this great God?

—RUSSELL METCALFE

A Model Christian

TEXT: *Remembering without ceasing your work of faith, and labour of love, and patience of hope in our Lord Jesus Christ (I Thess. 1:3).*

INTRODUCTION:

If there was ever a time when a Christian should do his best for God and man, it is now. There is a great demand for true love in a confused world. We must demonstrate what we possess of the grace of God and the love of Jesus. Consider the valuable truths contained in this text.

I. A SAVED CHRISTIAN HAS UNWAVERING FAITH IN THE THINGS OF GOD.

A. It is a faith that works.

B. It is a faith that would not be denied.

II. A SINCERE CHRISTIAN HAS UNSELFISH LOVE TOWARDS ALL.

A. A love that has no bounds.

B. A love that has blazed a trail for the Kingdom.

III. A SANCTIFIED CHRISTIAN HAS AN UNMISTAKABLE HOPE IN JESUS' RETURN.

A. A hope that inspires patience.

B. A hope that fortifies us in prayer.

CONCLUSION:

It would thrill the life of any minister to see his people working at the job unmindful of their own comforts and ease, advancing the kingdom of God on every front. May God give us more laymen that would be worthy of honor in their labors for the kingdom of God.

—HENRY T. BEYER, JR.
Baton Rouge, La.

Going Forward with Christ

TEXT: *He went a little farther (forward)*
(Matt. 26:39, R.S.V.).

I. HE WENT FORWARD IN HIS EARTHLY MINISTRY, TEACHING MIRACLES, KINDNESSES, AND PREACHING.

II. HE WENT FORWARD ON THE WAY TO GETHSEMANE AND CALVARY.

A. In the will of God.

B. In suffering and sacrifice.

C. In surrender to the purpose of God.

D. In preaching His word on the way.

E. In the leading of the Holy Spirit (Luke 4:18-19).

F. In demonstration of the love of God (John 3:16).

G. In self-denial and obedience to God.

He suffered, died, and arose again from the dead.

III. HE WENT FORWARD LOOKING TO THE RESURRECTION.

A. He saw the ultimate goal would be realized.

B. He knew God was almighty, would not fail.

C. He knew the possibilities of the Resurrection:

1. To frustrate the works of Satan.

2. To prove His own mission and deity.

3. To assure His followers of life and resurrection.

IV. WE NEED TO GO FORWARD WITH CHRIST

Let us go on unto perfection (Heb. 6:1-2). The work of Christ in death and resurrection has been finished, but the work of the Great Commission needs to be finished (Matt. 28:18-20).

A. Let us go on in love (Heb. 6:9-10).

B. Let us go on by His power (Acts 1:8).

C. Let us go on in faith

D. Let us go on in hope (Heb. 6:19).

E. Let us go on in perfecting holiness (II Cor. 7:1).

F. Let us go on in service, doing His will, dying to sin and self, and living unto Him.

G. Let us go on in consecration (Rom. 12:1-2).

H. Let us go forward in self-denial, obedience, humility, sacrifice, surrender, and fullness of joy.

—JOSEPH T. LARSON

Denver, Colorado

THEY'LL PASS THE PLATES OF OPPORTUNITY

"This Sunday the ushers will go through the congregation passing out plates of opportunity from which you can freely take that which will enrich your life. We are able to do this because as a church we are part of a world-wide organization with contacts in areas of opportunity in most world lands. Because of this we can gather these unique privileges from around the world and make them available to you in the home church and community. We are delighted to provide this enriching experience for you and hope every person will avail himself of this special challenge for Christian fulfillment.

"This Sunday when we put our special missionary offering in for world evangelism, we qualify ourselves to take out an opportunity to walk jungle paths, visit mud huts, hear the chants of strange people and feel the pulsating drum beats of superstitious races. By means of giving this offering we are taking the Gospel of hope to these people who have no other hope, and bringing healing to those who have long waited for the only remedy for sin and depravity. This plate of opportunity enables you to go, via dedicated missionaries—to these distant places and tell the people about Jesus Christ, our Lord and Savior. When the plates are passed, take out a liberal opportunity."

—MILO ARNOLD, Pastor

Moses Lake, Washington, Church

“GO . . . TELL . . . PETER”

TEXT: *And Peter* (Mark 16:7).

INTRODUCTION: The three denials of Peter are well known. But the Master had said to him, “When thou art converted [restored], strengthen thy brethren.” We have here a special message to a brokenhearted man. His hope is dead and buried, but now revived by the resurrection and message of Christ. “Tell his disciples *and Peter*.”

I. GO AND TELL PETER THAT HE IS STILL DEAR TO CHRIST.

“I have prayed for thee, that thy faith fail not.” It means not to fail completely, utterly, irretrievably.

A. Sin can grieve Christ, but it cannot alter His love.

B. We learn from this incident God’s condescending love and kindly consideration for His backsliding children.

C. Peter is singled out particularly (the ninety-ninth sheep).

II. GO AND TELL PETER IN SPITE OF THE PAST.

A. Although he has sinned so grievously. It was heartless, repeated, willful, public, shameful.

B. For he has wept bitterly (Matt. 26:75).

1. God sees our tears, knows our heartaches.

2. God’s anger is past—He sees and recognizes his penitence.

C. For he has suffered.

D. For he is your brother.

1. His very thoughts were God’s chastening rod.

“And when he thought thereon, he wept” (Mark 14:72).

2. That pain comes before peace.

III. GO AND TELL PETER THAT CHRIST IS RISEN

A. Eyewitnesses.

B. Angelic visitants.

C. The open tomb.

D. The distressed priesthood.

E. Though he was a self-confident, boastful, bad-company, following-afar-off Peter, I love him still.

IV. GO AND TELL PETER THERE IS A FUTURE.

A. To watch and pray.

B. For he is the leader of the apostolic band and his commission must be restored.

“Feed my sheep,” “Feed my lambs” (John 21:15-17).

C. That My resurrection is God’s seal of approval of My cross, and that I am alive forevermore.

D. That because I live, he too shall live.

CONCLUSION: A missionary in Turkey wished to teach a group of people the resurrection of Christ. He said, “I am traveling and have reached the place where the road branches off in two ways; I look for a guide, and find two men, one dead, and the other alive. Which of the two must I ask for direction, the dead or the living?” “Oh, the living,” cried the people. “Then,” said the missionary, “why send me to Mohammed, who is dead, instead of to Christ, who is alive!”

—E. E. WORDSWORTH

Nazarene Ministers Book Club Selection

GOD'S GOLD MINES

C. Roy Angell (Broadman, 1962, cloth, \$2.50)

The question has been asked frequently of me, "When will there be another Roy Angell book?" Well, here it is, *God's Gold Mines*. Here are fifteen messages typical of Roy Angell as you read in *Baskets of Silver* and *Price Tags of Life*.

Each sermon is brief, and the strength of each sermon is found in the illustrations. In reading these sermons the reader is inclined to believe that the author overdoes his illustrations, as though his house were made almost totally of windows with very little framework. And yet immediately one is reminded that many modern buildings have a vast space devoted to glass.

The reader will fill up a big section of his illustration file from the delightful book. It is thoroughly evangelical. There are no doctrinal objections. It would not be true to say that all of the sermons have unusual sermonic insight, but some of them are certainly beyond the average. The message "Let Down Your Nets" is one of these splendid messages that you will enjoy adapting for a good Sunday evening message.

While it is hard to pick out the most readable of these delightful messages, I was intrigued by the message entitled "Lost—Something Precious." In the early paragraphs of the message "Our Urgent Needs" the author just slips in, almost in a parenthesis, an outline by Dr. McCracken that is most certainly challenging.

THE SILENCE OF GOD

Helmut Thielicke (Eerdmans, 1962, 96 pages, cloth, \$2.50)

This author is one of the most respected writers and thinkers on the contemporary scene. He is at present a university professor in West Germany. The contents of this book are a series of meditations which came out of the years of extreme anxiety following World War II, and a major part of the book deals with anxiety and its cure. Here is solid, logical theological thinking at its best. It is probing, biting, pressing on every page.

The last section of the book is devoted to a series of festival sermons based on such occasions as Christmas, Good Friday, and Easter. They will be of special value to ministers on the search for fresh, new, solid material for such occasions.

THE SOLE SUFFICIENCY OF JESUS CHRIST

Herbert W. Cragg (Marshall, Morgan, & Scott, 1961, 110 pages, cloth, \$2.50)

Here is an excellent treatise in clear, expository style. It exposes the error of gnosticism and exalts Jesus Christ. The author develops his exposition under four major headings: "Christ's Sufficiency Revealed," "His Indwelling," "His Sufficiency Applied," "Fellowship with Christ in the Home and Church."

There are distinct values in this book. There is a simplicity and yet a scholarly tone to it. A clear outline and a keen analysis of the Scriptures provide some definitely satisfying reading for the Bible student.
—E. E. WORDSWORTH.

LIVING WITH ROYALTY

Clovis G. Chappell (Abingdon, 1962, 128 pages, cloth, \$2.50)

Here is an author who can present another book of sermons and have the book readily welcomed. For years Clovis Chappell has been producing books of sermons almost annually and they have not diminished in flavor or acceptability.

In *Living with Royalty* there are incorporated twelve sermons on kings of the Old Testament. The author has discovered an intriguing format and has developed it in his usual winsome and breezy style. All who know Clovis Chappell will recall that his writing is more popular than it is technical, and this book is no exception. You who are acquainted with Chappell's writings will recall that in most of his books there likely will be found a sentence here or there that would not gain total acceptance in the holiness market. But on the whole these are thrilling sermons, well written, well illustrated, clearly evangelical. Chappell has the art of making people live in type until you feel at times they would stand up and walk off the page even as you are reading.

A WORD FITLY SPOKEN

Robert J. Hastings (Broadman Press, 1962, 128 pages, cloth, \$2.50)

All ministers are deeply involved in the intricate art of sermon illustration. We will all agree that sermons must be illustrated to really live. In this book we have one of the most splendid produced recently, giving elaborate and full attention to the art of sermon illustration. The book opens with a discussion of the value of illustrations in sermons and then goes on to a practical discussion of how to use them, where to find them, how to file and classify them. All this is just as practical as a hammer and a saw are to a carpenter.

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<p>8 ¶ Jē-hōr'-ā-chin¹ was eigh- teen years old when he began to reign, and he reigned in Jeru-</p>	<p>¶ 2 Chr. 36. 9 1 Called Je- coniah 1 Chr. 8. 10 Jer. 24. 1</p>	<p>made Māt-tā-nī'-ah his father's brother king in his stead, and changed his name to Zed-e-</p>
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