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# THE NAZARENE PREACHER

AUGUST 1964

## **THE IMPORTANCE OF A SOUND PERSPECTIVE**

*Samuel Young*

## **PREACHERS WHO ARE AFRAID OF THEIR HORSES**

*The Editor*

## **STANDARD EQUIPMENT FOR CHRISTIAN MINISTERS**

*Melvin McCullough*

## **CAN GOD HEAL OUR LAND?**

*Dallas D. Mucci*

## **THE REMEDY FOR THE CURRENT PREACHER SHORTAGE**

*J. Leon Chambers*

## **BURDEN BEARERS**

*Audrey J. Williamson*

## **THE POWER OF A HOLY LIFE**

*H. K. Bedwell*

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AUG 20 '64

—proclaiming Christian Holiness



# NAZARENE PREACHER

AUGUST, 1964

Volume 39

Number 8

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# The Importance of a Sound Perspective

Samuel Young

**I**T IS NOT ENOUGH to have good motivation for service. We must have perspective so that we can see the things that are significant. The work that you are doing requires not only good hearts, but it does necessitate some brains. Your efficiency and effectiveness in service is related to your perspective. John R. Mott's words are pertinent here: "Life is made up of priorities." In order to get certain things that are worthwhile accomplished, you will have to omit a lot of things that are not so important even though they might have relative value.

Now I realize that all the lessons even in the work of God are not learned in a day. Don't be like the little girl I heard about recently who, when she returned from her first day of school was met by her grandfather with this question, "Did you learn anything today?" She replied quickly, "No, I have to go back tomorrow."

The truth of God is not like items in the mail-order catalogue, located by index and picture. Many of the answers that the world needs and that we need are to be found only in a personal commitment and in a day-by-day obedience to the known will of God. This is what makes the Christian way an adventure. In the right sense, in the Christian way we must never lose or give up the element of faith. If we keep our perspective in service we will have to count on the same God who acknowledges in His Word the need for plowing, the need for harrowing, the need for sowing, the need for weeping, and the need for reaping. But the fundamentals are still there in the Word of God. "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him" (Ps. 126:6). Actually, we are not committed to an assignment; we are committed to the will of God, and if we keep that commitment the radiance will not depart from us.

Also in the matter of perspective I think, as leaders of men, we must recognize the frailty of the human family. The Bible says, "We have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us" (II Cor. 4:7). There is the problem of bigness versus littleness and I suppose it is fair to state that at least half of our problems are related to littleness rather than badness. The preacher will have to learn to ignore littleness without scorning it, and without becoming little himself in the process.

Jesus himself invited us, "Come unto me, all ye that labour and are heavy laden, and I will give you rest"; but if we continue the study of His Word it invites us to "take my yoke upon you, and learn of me; for I am meek and lowly of heart; and ye shall find rest unto your souls." This is what enables us then to say, with Him, that our yoke is easy and our burden is light. The price of our salvation has already been paid by Jesus Christ upon Calvary, but we too must continue to pay the price of keeping it by following the Master and taking up our cross to follow Him.

Excerpts from address given at Conference of Religious Education Directors, Kansas City, August, 1963.

## Preachers Who Are Afraid of Their Horses

**I**N A CERTAIN CHURCH both pastor and people became alarmed at the prolonged barrenness of the altar and the deepening spiritual dearth in the services.

One day an eighteen-year-old cowgirl said to the pastor, "Preacher, do you know why we are not having better services in our church? *You are afraid of your horse.*"

Her remarks stung him like a whip. All night he lay in anguished prayer before the Lord, then on Sunday poured out his soul with boldness and courage he had not had for months, and five men came to the altar.

The truth is that congregations and horses are alike in at least one particular: they both know when their rider is afraid of them.

Not knowing the workings of the equine mind, we cannot say what prompts the horse to throw his scared rider. But we are a little more sure of our ground when we try to understand the similar actions of the congregation. Deep in the heart of every church is an awareness that the pastor should be strong as their spiritual leader and moral mentor. They expect him to sound the trumpet with power and certainty. When they sense that he is hedging and side-stepping and soft-pedaling, they inwardly despise him. When laymen do not profoundly respect a pastor, it is easy for them to try to unseat him.

Of course if a pastor insists on digging in constantly with the spurs and laying on the whip, his church will throw him anyway, and with good reason. For spurs and whip are but different symptoms of the same disease: fear. Courageous and faithful preaching does not require weekly tongue-lashings. It requires only that the pastor calmly express his convictions on each moral issue as it arises, gently but firmly act according to his convictions, and inculcate his convictions from the pulpit with plenty of scripture, plenty of love, and plenty of patience.

The preacher must not ride an issue to death; he will only thus thin his pews unnecessarily, and make lopsided saints out of those who remain. But neither must he dodge an issue that clearly concerns the welfare of his people because it is "too hot to handle." He may need to pray for sense and strategy to determine the right time, place, and manner; but at the same time he should pray for courage not to fail his people by blurring the issues or softening his stand. He must be able to say when he leaves: "I did not shrink from declaring to you anything that was profitable . . . I did not shrink from declaring to you the whole counsel of God. . . . I did not cease night or day to admonish every one with tears" (Acts 20: 20, 27, 31, R.S.V.).

# Holiness and Racial Tension

**D**OES THE HOLINESS MESSAGE have anything to say to the current racial tension? Yes, at least two things: First, it is still true that personal holiness through Christ is the only adequate and enduring foundation for racial harmony.

This was underscored once again by a recent letter from Rev. E. H. Timmer, of the Nazarene Indian mission at Tucson. After telling of a gracious revival in which a Negro was converted, he recalled that he had urged the folk to go out of their way to make the colored man feel at ease. When he particularly urged his plea to a young Papago man, who had just been sanctified wholly in the same meeting, he received this reply:

"Brother Timmer, you need not be concerned. When I came up from the altar, something happened to me. I've always had a hatred in my heart towards the colored people, but, thank the Lord, it is gone. I'll make Dave feel at home here and be his friend." The payoff is in the next sentence of the letter: "And he surely did." Any experience that produces such effects is not only relevant to social problems, but absolutely indispensable to their solution.

The second thing the doctrine of holiness says to the problem of racial strife is just as elementary: Any attitude or course of action dictated by hate is always wrong. When hate slips into the hearts of church members, and gains control of emotions and actions, Christ and His holiness are crowded out, no matter how loud remains the profession.

But although we can say dogmatically that hatred is always wrong and love is always right, we cannot be sure that love is always wise. Two men with equal love may differ as to the best practical solution of a problem.

It is therefore necessary that divergent views be held in brotherly patience and charity, neither side impugning the spiritual integrity of the other. It is necessary also to remember that the vast majority who are emotionally involved, both white and colored, know nothing of true divine love. Practical solutions on a community-wide basis are not likely therefore to be ideal; for they will be, and can only be, structured by the attitudes and considerations which predominate. When the predominating climate is fear, prejudice, and tension, the Christian must watch that his own spirit does not become controlled by this prevailing atmosphere. This is the time when he must prove his sonship by being a peacemaker (Matt. 5:9). This is when his light must not be put under a bushel, and when his salt must not lose its saltiness.

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## Holiness: A Love Service

"I wish I knew the secret of Paul's piety," said that good man, Asa Mahan, to Mr. Finney, who replied: "Paul said, 'The love of Christ constraineth us.' Just then the glorious truth burst upon his mind that we are sanctified, not by works, but by faith which works by love; that the religion of Jesus is not one of vows and resolutions, terrible struggle and effort, but of life and power and joyous love; and he went out of Finney's room saying, 'I see it, I see it!' From that hour his life was one of triumphant holiness."

# Standard Equipment for Christian Ministers

By Melvin McCullough\*

A FEW MONTHS AGO an ex-Ford dealer in Philadelphia admitted in a Federal Communications hearing that he had advertised a new Ford for \$995.00. The advertisement indicated that all extras and power features were optional. But the ad neglected to say that among the optional features was the motor. There are some items of equipment on a new automobile which we assume are on every one which is manufactured. There are certain items on a car which we feel are necessities.

cations which are a "must" if his service is to be of any spiritual value.

## The Minister's Authority

The Scriptures must be the preacher's primary source and authority. *He dare not substitute mere human wisdom for God's Word.*

The Bible must rule the minister's conduct and govern his actions. It is the Book which he must live by and emulate in his own life. He must go to it not only for preaching material and texts, but for personal coun-

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## Seminary Essay Contest

With the backing of the Nazarene Publishing House, the Student Council of the Nazarene Theological Seminary, Kansas City, inaugurated last September an essay contest open to full-time ministerial students. This essay was awarded first place for 1963-64 by a panel of three judges, including the editor of the NAZARENE PREACHER. Second and third place essays will be published in future issues.

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We call this standard equipment. We expect every new Ford to have a motor. The motor is part of its standard equipment.

Just as the automobile has standard equipment, so the Christian minister must have some indispensables if he is to minister effectively. We can do without the deluxe trim and electric window lifts on the automobile. There are some desirable qualities which are not necessarily mandatory in the ministry. God's servant can do without an attractive physique, musical talent, and *Who's Who* recognition; but there are some qualifi-

sel. It is here that the minister will find the principles upon which his own philosophy of life may be constructed. He should expect to meet God in his solitary reading of these sacred pages. He must enter into this spiritual exercise daily, prayerfully, and always depending on the Holy Spirit for guidance.

The true minister is a man with an authoritative message. As God's representative, the preacher will lean heavily upon the Scriptures in his preaching. Like the Master he must preach the Word (Mark 2:2). The minister should early discover that it is the proclaimed Word which has prophetic power. It is through the

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\*Graduated in June; now home mission pastor, Fort Worth, Texas.

delivery of God's truth that the minister becomes God's spokesman. In this sense he is a channel rather than a source. His pronouncements in reality take on divine authority. He is heaven's ambassador, and his credentials are the oracles of God. It is biblical preaching which arrests attention and keeps preaching relevant to the needs of even modern man. It is this writer's opinion that a minister will never want for preaching material or a congregation of hearers as long as he will stay with the Bible and cultivate an ability to make the Scriptures plain to those to whom he is called to minister. The masses are hungry today for messages which will make the biblical incident on the Jericho road relevant to what is happening on Main Street in Chicago.

### The Minister's Action

The Christian minister's qualifications must include a desire to serve. He must engage himself continually in unselfish service. *He dare not let the desire for status be substituted for the desire for service.*

Compassionless living characterizes our generation. Modern man generally is more interested in fads, food, and fast cars than human need. The complacency of this day makes one wonder if it is just as serious a sin to be indifferent to our fellow men as to hate them. The emphasis of the parable of the rich man and Lazarus is Dives' failure to respond to the need of humanity. How many so-called ministers in our day have a "couldn't care less" attitude toward those who are helpless and hungry? Self-forgetful service is still the need of our generation. There will always be a market for sacrificial service such as the anonymous four rendered in "bringing one sick of the palsy" to Jesus in Capernaum (Mark 2:3).

It must always be the compelling motive of God's minister.

Service was the norm for Christ's ministry. Human need took top priority in the Master's earthly sojourn. Folk were more important to our Lord than food. People's suffering was more worthy of His concern than even His sermon (Mark 2). He was the Ideal Pastor—the Good Shepherd who gave His life for the sheep.

The Christian minister cannot "put on" service. It cannot be superficial. Eventually he will fail if his efforts are not genuine and flowing out spontaneously. God's servant must not be primarily interested in the rewards which will come, for his service is rendered for the Master's sake. He loses himself in saving others. It reminds me of the words of the late Dr. B. V. Seals who prayed in our home a few months before he passed on to his reward: "Lord, help this couple to live the poured-out life. It's the only one worth living, and it's good to the last drop."

### The Minister's Attitude

An attitude of faith is an indispensable element in the minister's standard equipment. *He dare not let the modern tendency to make spiritual substitutions lead him to accept a passive and cautious faith instead of a persistent and daring faith.*

Faith is one of the commonest words in the Bible, for faith is that on which the whole Christian religion is based. Paul names it in his list of the fruit of the Spirit (Gal. 5:22). The personalities of the Bible are characterized by a faith which recognized the supernatural in their religion. The Hebrew Hall of Fame tells us that the saints of the past were daring because they believed in God as one upon whom they could depend. It was this active faith which com-



pelled Abraham to walk west with God and Moses to declare "Let my people go!" Early in the New Testament the four unnamed ambassadors had a faith which caught the attention of Jesus and was rewarded (Mark 2:5). It was an experienced apostle who wrote to a young parson warning him of the importance of "holding faith" in warring a "good warfare" (I Tim. 1:19).

Amidst the twentieth-century pressures the Church must have spiritual leaders whose faith enables them to arise above the mundane. This faith will enable the preacher to remain optimistic. This abounding confidence in God will surmount the obstacles and communicate hope to a groping world.

### The Minister's Aim

Above all the minister must be controlled by the primary objective of introducing Christ. *He dare not let his creed crowd out his Christ.*

In fulfilling this calling in a society which is more and more concerned with the material order the minister's objective must remain spiritual. The world is passing and changing, but there is One who is steadfast and unchanging. Christ came to meet the needs of every age. The fact of God's self-disclosure is "good news." The redemptive events are exciting and relevant. The herald of God in his proclamation of the gospel tells about Christ, who is "the same yesterday, and to day, and for ever" (Heb. 13:8). The Lord still says to His messengers, "You are 'a chosen vessel unto me, to bear my name'" (Acts 9:15). If we are true agents of the redemptive story our preaching will be Christocentric. The pulpit cannot be genuinely Christian unless it is used as a means of making Christ known. He is the great Hero of the Bible. There are many personalities

named and many places described, but the Saviour is the master theme of the Scriptures. He must be the grand subject of our pulpit efforts. The Scottish preacher, James Stewart, felt this so strongly that he said: "If we are not determined that in every sermon Christ is to be preached, it were better that we should resign our commission forthwith and seek some other vocation." It is for His sake that the servant of God is willing to be counted as a "fool." In order to introduce the Master, he becomes "all things to all men" (I Cor. 9:22).

It seems trite to speak of our age as the most demanding of all human history. The terrific pace of the times has produced a high-strung generation. The ministry has always been demanding, but it is an accepted fact that "Mr. Modern Minister" is being confronted with an awesome task. Pierce Harris writing some time ago in the *Atlantic Constitution* observed:

The modern preacher has to make as many visits as a country doctor, shake as many hands as a politician, prepare as many briefs as a lawyer, see as many people as a specialist. He has to be as good an executive as the president of a university, and as good a financier as a bank president, and in the midst of it all he has to be so good a diplomat that he could umpire a baseball game between the Knights of Columbus and the Ku Klux Klan.

In light of such great responsibilities Satan could subtly sidetrack God's messengers, so that they would focus their attention on secondary matters. Let us take ministerial inventory from time to time to be sure that we are giving proper heed to preserving the qualities which give spiritual tone and color to the Christian ministry.

<sup>1</sup>James S. Stewart, *Heralds of God* (New York: Charles Scribner's Sons, 1946), p. 61.

C. D. TAYLOR, superintendent  
of the Akron District, was the  
happy recipient of this letter

*To My District Superintendent—*

**Dear Brother in Christ**

You have been strongly impressed upon my mind and heart today, and I felt led to especially pray for you and the residents of the district parsonage. As I prayed I began to see the golden rule in a new light. You do not have any individual church to pray for you and yours, as I do as a pastor. So if I would do as I would want others to do, then as a pastor on your district it is my privilege and responsibility to faithfully pray for you.

As a pastor and one who is responsible for leadership in the church, I often find myself in need of prayer and have been told so often by my people that they are not failing in the task. As I prayed I thought of the times my people have expressed their love to us who live in the parsonage, and then I saw I should express my love to those in the district parsonage. My people respond when the call is given for the support of the church, and then I saw my response should not be any less when it is given from the district level. I thought of the times it was not wise to express my purpose for every decision that was made, yet my people did not fail to follow nor did they question my

motive. Then I asked myself, Why should my attitude be any less noble toward the district than I ask my people to be on the local level? It came to my mind that so many of my people have at different times tried to make the load lighter; I wondered if I had been less thoughtful to my district superintendent than my people had been to me.

I clearly see today that my love and loyalty and faithfulness toward you and the district program are as necessary as the love, loyalty, and faithfulness that I, as a pastor, expect from my people. I have no right to expect of my people that which I do not give to those who are in authority over me.

If these expressions of love can be called "apple polishing," then it seems to me I must reject each one when it is extended to me as a pastor. True Christian, brotherly love is not dead and we are not ashamed to express ours. We want you to know that your pastors and families love and appreciate you and yours and will continue to follow your leadership as you follow our Lord.

FROM ONE OF YOUR PASTORS

*Editor's note: This was not an anonymous letter!*

## Can God Heal Our Land?

By Dallas D. Mucci\*

THE GREAT NEW PROTESTANT TRADITION—leave a community just when it begins to need us,” was the ironic comment made a few years ago by a church leader. He made the statement while being informed that the strongest church of his denomination on the south side of Chicago was moving to the edge of the city.

Three years ago *Harper's Magazine* published an article which in substance stated: “Inner city—the place the Protestants are afraid to go.”

Other church leaders have made searching indictments that the “New Time Religion” is tied to class and money rather than ministry to the great need in the modern metropolis.

Gibson Winter in his recent book, *Suburban Captivity of the Church*, reminds that in spite of growing membership, Protestantism is dying in the cities. To make matters worse, small pockets of loyal Christians are left with no ministry.

Yet, America is in a metropolitan expanse. The shift in population from rural to city in the past fifty years has been unbelievable. In 1900 one of every three Americans lived in a metropolitan area, but in 1950 two of every three Americans lived in a metropolis.

Winter suggests that residential patterns are most explosive in the

central city. The broad trend is for the working class and lower middle class to be concentrated in the downtown areas. The middle and upper classes move out to suburbia. In this way, the inner or central core of the city has a much less stable population than the outlying areas.

It is from the central city the Protestant church is leaving as the middle class. It is an honest analysis to note the major denominations are fully middle class oriented today.

The churches that for years were landmarks of spiritual strength, have moved or are ready to make even a second move; all within the past twenty years. There can be no doubt, the church is in flight and in conflict over the area of greatest need. Every year the number of organized churches decreases and the population increases in the central city. With the decrease in ministry, moral-spiritual instruction become less obtainable downtown.

There is tension in the church and among its leaders about this problem: suburbia versus urbia. John Wicklein of the *New York Times* headlined his report of a Methodist meeting: “The Methodist Church, the largest Protestant denomination in the country, is dying out in the cities.” Five Methodist churches have died in the past ten years in Boston leaving only five in the inner city. This was a report by a Methodist churchman at that meeting.

\*Pastor, Church of the Nazarene, Tinley Park, Illinois.

John Osman at a meeting of the leaders of city churchmen of the United Church of Christ in 1958 said, "Religion today is challenged to create an urban civilization . . . Religion has abandoned the city and left its redemption to business and industry . . . Only religion can regenerate our cities by making them places for spiritual growth." At the same meeting Truman B. Douglass said, "Not only has American Protestantism failed to penetrate the culture of modern cities, it has largely refused to take that culture seriously, and it has withdrawn from the task of relating the Christian faith to the problems and needs of human beings in contemporary urban society."

Suffering the loss of faith and direction, there has been a tragic moral and spiritual breakdown in the metropolis. Much talk, many studies, high pronouncements, will not necessarily bridge the chasm for Christ in our community. Fantastic problems are being dramatized every day in this moral vacuum.

Perry Norton, writing in the "City Church," clearly marks out the churches' role for the city community:

What are these issues and problems? . . .

(1) Slums are growing and they are increasingly the habitat of minority groups who are isolated and discriminated against, both in terms of housing and in terms of economic opportunities;

(2) Social tensions are reaching the explosive stages and we cannot continue, doggedly, to ignore cause in favor of treating the results (juvenile delinquency);

(3) Social and political communication is almost at a standstill as the idea of responsibility is lost midst the welter of consumer-oriented propaganda; . . .

There is a grim reality to the metropolis. From time to time we make pitiful token gestures toward its "problems." But no one guides us toward a meaning of community which comprehends

more than profit taking and congeniality. Will the Church fill this emptiness in our society?

How could this come about? How could this situation exist in Christian America? Professor Winter laments in his answer: "The tragedy of the organized church has been its substitution of survival for ministry." He might say, survival has become more important than obedience to the cause of Christ and faith in ultimate victory. Can it be that God will send no one?

Surely the compunction of being sent could not have disappeared from the inner city alone and yet remain so strong for the suburban and foreign areas of the world. If there is need in the steaming hot jungle of New Guinea, is there not need in the steel jungle of New York City, Chicago, Los Angeles?

Granted there are many problems that would come, such as: inter-faith work; racial barriers; understanding the foreign cultural area; the constant flux of population. But we are fleeing from these, not facing them with the love of Christ. Perhaps our lack of conviction and faith is reflected in the hopelessness of the inner city today.

The organized church has met the challenge of other great spiritual needs. BUT there must be a mission. Before there can be plans of attack, studies, there must be some time of prayer, faith in God, and obedience on the part of the organized church to minister rather than collect membership medals.

There is a basis in our heritage for taking on tasks that are greater than our understanding. We know that faith in Christ is the force for renewal of the hearts of men. The most pointed fact of inner city existence is that men have lost the capacity to live.

Our foreign missionary outreach began in earnest after a haystack prayer meeting attended by a few young men. But they brought to the church the sense of mission that was needed to implement studies, plans, and programs. Now every modern means is used to present the message for spiritual life to out-of-the-way places.

Still in our own country there is the jungle that every year strangles

with a devastating finality the spiritual, moral, economic, and social possibilities of millions of our population. It is the inner city. Forgotten of men; surely, not forgotten by our God.

God can heal our land. The only hope is for us to remember our mission is to men. Our mission is to minister and not to survive. We must get above all of these and take the saving message of faith to men lost in our great creation—the city.

What can the Church do  
to produce preachers?

## The Remedy for the Current Preacher Shortage

By J. Leon Chambers\*

**T**HE CHURCH OF THE NAZARENE celebrated its fiftieth anniversary in 1958. This celebration took place with the confidence of God's approval. The church had grown at home and abroad. The church had enjoyed a surplus of capable ministers. Men finding themselves with a divine call, but no place to preach had "gone out under the stars" to establish churches. The fact of the divine call holds a major place in the belief of the Church of the Nazarene.

Today our sons and daughters are no longer being called in sufficient numbers to meet the demands of the church. The records of the general church released in January, 1960,

gave evidence that the ministerial needs of the church will not be supplied. During the ten year period, 1950-60, every facet of the church enjoyed a growth of one-third or more with the exception of the ministry, whose growth was only one-fourth. It is obvious that the church cannot continue with this trend. There must be more ministers or our growth will stagnate. If we fail to grow and carry the message of full salvation, God will raise up a people to go "unto the uttermost part of the earth."

Is there an answer to our dilemma? Yes! The divine call is still the answer. God called the Early Church into action. "Separate me Barnabas and Saul." There was a work to be done. For the men to go, for the work to be done, the Church must

\*Professor of Practical Theology, Trevecca Nazarene College.

cooperate with the Holy Spirit. "Separate me Barnabas and Saul." These men were to know of their call from God through the Church. The Spirit (the Holy Spirit) and the body (the Church) worked in harmony. The Church was yielded to the Spirit so that they were able to hear the voice of God with certainty. When God said, "Separate," the Church heard, understood, and obeyed.

Here was a Church born in a revival and continued in a revival. When the evangelist from Cyprus and Cyrene preached, the people believed. The Church was baptized by the Holy Ghost. The Holy Ghost had been able to impart gifts, "prophets and teachers." This was true because the Church with love and dedication sought Him. "They ministered to the Lord, and fasted."

There is no shortage of preachers or missionaries when the revival fires are burning. Not only will a revival bring men and women into an experience of salvation, but they will be called into the ministry. With the uncertainty of the church in Jerusalem, their confusion and ritualism, their division and lack of spiritual power, the center for world evangelism moved to the church at Antioch. God was forced to seek an atmosphere in which He could work. If Jerusalem could not furnish the atmosphere, God found a church at Antioch that would.

If we do not have revivals, souls will not be saved, our youth will not be called. When the Holy Spirit is honored as in Antioch, they "ministered . . . and fasted," there will be sufficient ministers called to divine service. Our churches will hear His voice, "Separate me."

If there is a shortage of ministers, there is a shortage of revivals. If there is a shortage of revivals, there will be a shortage of ministers.

If the Holy Spirit is not invited, if the Church does not tarry, there will be neither revivals no ministers.

In Acts 2:1, when the Holy Spirit came, they were all *homothumadon* "with one accord." Our translation "with one accord" comes from two Greek words *homos*, together, and *thumos*, meaning a strong emotion. In Acts 2, the Church was not only together, but they were emotionally united in seeking God. With a great united force they sought Him. He came! The Church was founded. His earthly Kingdom was in motion.

The base of operations for world evangelism moved to Antioch. Here we find unity. This work was carried on by men of Cyprus and Cyrene, different men and unnamed men but united men. They were of one faith. They served and fasted to one God so that the Holy Spirit could speak to all. Acts 13:2, "As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them." There was no doubt as to who was doing the calling—"The Holy Spirit said." At this point the Church had no voice in the selection, it was all the work of the Spirit.

God works through Spirit-filled men. "As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul." One may be sure that God could have spoken directly to Saul and Barnabas, but He chose to do otherwise. He called Saul and Barnabas through the prophets and teachers. When the Church has the spiritual power to give birth to babes in Christ, there is still the need for human counsel. The godly pastor may do as Eli, "And Eli perceived that the Lord had called the child. Therefore Eli said unto Samuel, Go, lie down: and it shall be, if he call thee, that thou

shalt say, Speak, Lord; for thy servant heareth" (I Sam. 3:8-9). God called Samuel, but Samuel needed guidance from Eli.

Eli knew that God was calling Samuel. Friends knew that God was calling Finney and Truett before they heard God's voice. The pastor may make the way clear for some young Christian by asking him to pray about a call, or by listening to one troubled over a call and giving counsel. The pastor may hear God's voice saying, "Separate me." When God is dealing with the youth of the church, the godly care of the pastor is sorely needed. While no one should preach without a call, all who are called should obey. When the pastor, church, and God work together, the called and the church will know of the divine selection.

How dark the night when revival fires do not burn! How deadly the silence when God's voice is not heard! How desolate the Church when the pulpit is empty! Is this to be the history of the people called Nazarenes? We have a choice. We will seek God. There will be the outpouring of the Spirit. There will be revivals. Men, women, boys, and girls will be saved and called into His ministry. The prophecy will be fulfilled: "And it shall come to pass afterward, that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy" . . . (Joel 2:28).

What is the alternative? A dead formality. A lack of growth. This cannot be! The Church of the Nazarene must "Keep the glory down" and be "all out for souls."

## ***Guideposts to a More Effective Ministry***

**By Raymond C. Kratzer\***

### **No. 7. Solvent Hearts**

**I**N ORDER TO MAINTAIN a "cruising speed" and avoid being strained in the many activities of life, a minister must learn early the importance of keeping things in balance in every area. The principle of smooth-running machinery dictates that it must run around a perfect center if it is to run without friction or vibration. When it gets out of balance, it is in danger of shaking itself to pieces. Likewise, when our life and activities

do not watch the credit side, as well as the debit side, there is a danger of imbalance.

For instance, it is imperative to keep the "input" into our mind through reading and creative thinking, at least equal to the "output" in terms of sermons, administrative guidance, etc. In fact, the wise minister will always have more on the credit side of the ledger in this regard than he expects to use from his checking account of ideas. To keep "solvent" in your store of knowledge

\*Superintendent, Northwest District.

will aid greatly in giving you a well-balanced ministry. People will learn to have confidence in you, and your words will be "like apples of gold in pictures of silver."

I recall a certain minister of another faith who had pastored his congregation of cultured people for about five years. He resigned as their minister giving the excuse that he had given them all of the ideas he possessed, and that if he stayed on, it would be but a repetition of his former messages. And he had a lot on the ball as a speaker! What an admission of insolvency! Of course, I knew one of the reasons why he had become bankrupt in his preaching was that he was not a Bible preacher. I have thanked God many times for the richness of His Word which is an inexhaustible storehouse of truth from which the minister may draw constantly.

It is inexcusable that your preaching should drivel into mediocrity. Regardless of where you pastor you can reach the acme in the quality of your messages. I once heard Stuart Hamblin say that he never wanted to be a great song writer, but "he wanted to be the writer of *great songs*." You may never be a great preacher, but you can preach *great sermons*. Years before Clarence Macartney, the great Presbyterian pastor of Pittsburgh, Pennsylvania, passed away, he had to do little in the matter of promotion to insure a good attendance at his church. People knew they would hear a great sermon when they came, and so they thronged his church each week.

Decide now to have a "solvent heart" in connection with your preaching. Keep a good store of material on hand. Preach out of the overflow. Do not live on the ragged edge of spiritual poverty.

Another area where solvent hearts are a must if your ministry is to be effective is in your personal financial program. Dr. R. T. Williams used to say that there were two areas where congregations refused to be tolerant. One was when a minister was indiscreet in his relationships with the opposite sex, and the other when he was careless in financial matters, especially in the payment of his bills.

I knew a pastor who was inviting people to his church and called on a filling station operator. He replied to the invitation: "No, I won't go to your church because a certain preacher of yours owes me \$14.00." Years had gone by since this debt had been incurred, but the bitterness of it all was still apparent. Some few years later this attendant died with a heart attack. I wondered if he had made his peace with God, or if the insolvency of a minister had closed his mind to the only way to heaven.

There are times when we all find ourselves hard pressed. When this occurs, reduce your wants. One of the best indicators of intelligence is the ability to adjust. Young pastors just beginning their ministry should be willing to wait a few years to accumulate some of the elegance that would make life easier. Do not try to measure arms with those who have achieved some degree of success and are pastoring larger churches with better salaries. Remember our Lord had no place to lay His head, and when He died, He could only boast of one robe as His sole possession. Think of this when your dollars are scarce and your wants many. It will make your sacrifice a sacrament.

Solvency carries over into the minister's attitude toward his church finances. Although each church has a treasurer, a church board, and per-



haps a finance committee, in the last analysis the pastor receives praise or blame if the bills are paid or left unpaid. He is the president of the corporation, and as such, he is responsible to guide his organization into lines of stewardship and solvency. He must be motivated by a solvent heart in which it is a passion with him that the financial obligations of his church be met.

A weekly account of monies received and disbursed, as well as a monthly record of obligations incurred and bills due, should be primary business with the pastor. He should know if his church is solvent. This regular look at the financial picture can help the pastor adjust expenditures temporarily so as to get in the "black" on the church ledger. It may be that some cutbacks must be made which will in no wise hinder the program.

At the beginning of the assembly year it is good to take a long look at the obligations which must be met each month. Of course, the entire budget program of the church should be considered—local, district, and general. These are as much a part of the obligation of the church as the pastor's salary or the light bill. And no church can be solvent when these are neglected. Again, the pastor, motivated by a solvent heart, will do his best to find a way.

It is unfortunate that many of our churches are unable to pay an adequate salary to their ministers. Some of our wonderful laymen feel this keenly. At times this tendency to bring the pastor's salary up to a proper level tempts church boards to ignore their budget responsibility for others because of the seeming injustice. However, the wise pastor will short-circuit this idea because he has learned that his salary will be more

wholesomely given when his church shares proportionately with Judaea, Samaria, and the uttermost parts of the earth.

Churches need to be taught the blessing of sharing with others. Jesus said, "Give, and it shall be given unto you." It is mysterious, but factual, that when a church gets generous with others they find themselves blessed. It is a step of faith, but "faith is the victory." Prayer is the key to heaven, but faith unlocks the door. Try it! I can recall when a revival crowded the Easter Offering and the year's-end stretch for other budgets, and we went all out for a great revival offering and a great Easter Offering for missions, in spite of the dark outlook. The miracle happened! Money came in from unexpected sources and all the budgets were paid, bills were met, the church was solvent, and God was glorified. Get reckless for God!

A pastor with a "solvent heart" will also want to see more gains than losses in his church. It will pain him to no end when he sees his average weekly Sunday school attendance slipping, or his church membership on the decline. His desire to balance the budget in his statistics will stir up his sanctified imagination to do something about it. Strange things happen when one is motivated enough, or cares enough. You've heard about the man who fell in an open grave on a dark night as he walked across the cemetery trying to make a shortcut home. His frantic efforts availed him nothing but bleeding hands. He fell in a heap in one corner of the grave, exhausted. Soon another unsuspecting person hoping to save some time crossed the silent area and fell into the same cavity. After several minutes of herculean efforts to extricate himself, the man

in the corner whom he had not noticed said, "You'll never make it." . . . But he did!

Start today to stem the tide of losses. The watchword of God's kingdom is FORWARD. Jesus is constantly saying there are "other sheep" which we must bring. Losses need not become "excuses" but rather opportunities.

Whether in the area of ideas, money, budgets, attendance, or whatever the activity, let us have solvency. God's kingdom is big business. It cannot be neglected or treated casually if it is to succeed. The admonition of Paul is as relevant today as ever: "Study to shew thyself approved unto God, a WORKMAN that needeth not to be ashamed . . ."

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## A Miracle

By Laura Forinash

He watched his neighbors come and go;  
He heard their weary cry.  
He prayed, "Lord, they do wander so.  
Thank God that safe am I."  
It seemed he heard an answer clear,  
"My son, go look again.  
You have not really seen them yet,  
These restless, passing men."

He watched again the milling throng  
In busy marts of life;  
He felt a vague concern to ease  
Their heartache and their strife.  
He prayed, "Lord, send me forth today,  
A minister to men."  
The answer came, "My son, you're blind.  
Go out and look again."

He watched again with heart and eyes;  
At last he saw them then,  
Immortal souls for whom Christ died,  
A hell-bound race of men.  
His cry, "Lord, send me out to save!"  
From broken heart was torn,  
And, lo, a miracle, that hour—  
A minister was born.

# THE THEOLOGIAN'S CORNER

Conducted by the Editor

**Question:** Why does not perfect love guarantee perfect conduct or performance? It seems to me that one should naturally follow the other.

**Answer:** While this question contains an incorrect inference, it also reflects an insight which we must acknowledge at the outset. Love determines the moral quality and direction of our conduct, by imparting to our conduct the impulse of its own nature. We must not compartmentalize love and judgment, and imply that love rules our affections and emotions, but not our minds. Love, if perfect, rules the whole of us, our minds too. It affects the judgment therefore directionally and motivationally; i.e., it prompts the judgment to seek the best way to express love. Love brings the judgment into its service, as well as the emotions.

But while love can determine the direction of the judgment in seeking to express love, it cannot impart that measure of skill which perfect performance would require. Love can prompt the judgment to be compassionate, to endeavor to be fair, to seek the right thing and the best thing in every situation for the good of all concerned. But having all of this guidance from the noble impulses of love, the judgment still may be

mistaken. For conduct is not only a matter of direction but of *skill*:

(1) Skill in performance, which depends not only on love, but ability, practice, and training. Out of the heart of pure love I may sing, yet sing poorly. The perfection of my love does not of itself guarantee that I shall sing well.

(2) Skill in *decision* is part of conduct as well as skill in performance. Love will prompt the attempt to decide wisely, but love cannot guarantee that the attempt will always be successful. For a wise decision depends not only on the right motive (love) but also on intelligence, information, and maturity. Perfect love does not raise a person's IQ. Some of us make more mistakes in judgment than others simply because we have a more limited capacity for sound reasoning. But information and maturity are essential also. No matter how perfectly our decision may be motivated by love, if it is based on misunderstanding or misinformation, it will be wrong. And if our decision is wrong our conduct in that matter will be wrong; not sinfully wrong, but mistaken. Thus perfect love alone cannot guarantee perfect conduct or performance.

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**The cure for dullness in the pulpit is not brilliance but reality.**  
—Principal P. T. Forsyth.

# THE Pastor's SUPPLEMENT

*Compiled by The General Stewardship Committee, Dean Wessels, Secretary*

## GENERAL STEWARDSHIP COMMITTEE

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M. A. Lunn, *Chairman*  
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## NAZARENE INFORMATION SERVICE

### *Thanks for Your Help!*

**S**PECIAL THANKS go at this time to hundreds of Nazarene pastors and laymen for their valuable assistance in sending in clippings and tear sheets from their hometown newspapers with items and stories about the Sixteenth Nazarene General Assembly at Portland in late June.

With their cooperation, Nazarene Information Service will attempt to evaluate our standing as a denomination in the national news field.

This study will show, for example, in what communities Nazarene news is "top drawer," as well as some cities where it is difficult to get into print.

Actually, Nazarene news stories out of Portland fell on many kinds of soil. This would be true for any de-

nomination, and the parable of the sower is a rather fitting analogy.

Where our church is virtually unknown, the stories fall on stony ground. Where pastors and people are widely and favorably known, the good earth is ready for the story.

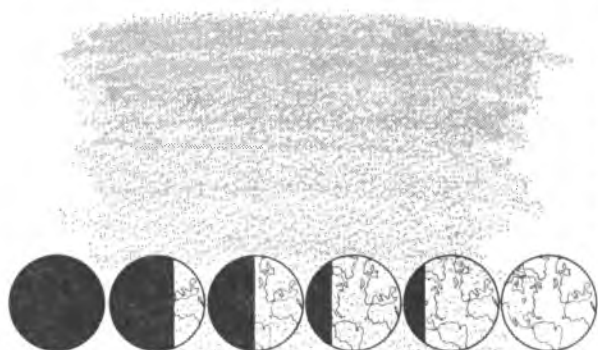
This note also is a last reminder on clippings and stories about the General Assembly. Please send any more available to: N.I.S., 6401 The Paseo, Kansas City, Missouri 64131.

If the papers no longer are available, we would appreciate hearing from pastors by card or letter, telling just what your newspapers printed about the Nazarenes under a Portland dateline.

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The great majority of Christians cannot obey the great commission of Christ to save a lost world apart from their money.—JOHN H. SOLTMAN.

# Department of FOREIGN MISSIONS\_\_\_\_\_



## FROM DARKNESS TO LIGHT\*

16-mm. movie—sound-color

28 minutes in length

See all this, and more:

- Dedication of the Sidney Knox Church, New Guinea
- Translation of the Kekchi Bible, Guatemala
- Aguaruna Indian work, Peru
- Our hospital work in Africa and India
- A graduation ceremony in Japan

See your General Budget come alive around the world

### FOR INFORMATION WRITE

Department of Foreign Missions  
Audiovisuals  
6401 The Paseo  
Kansas City, Missouri 64131

### NO RENTAL FEE IS CHARGED

A freewill offering  
will be taken  
to apply on General Budget

\*Produced by the Department of Foreign Missions  
Church of the Nazarene



Typical  
scenes  
in the film

# BOARD OF PENSIONS

How your Board of Pensions serves  
ministers and their families *in  
the Church of the Nazarene*



- 1 Provides Group Term Life Insurance for ministers who are enrolled in social security
- 2 Makes available additional Group Term Life Insurance for the minister and family
- 3 Offers a retirement program through tax-sheltered annuity plan
- 4 Assists ministers in enrolling in the social security program

# NAZARENE PUBLISHING HOUSE

Prepare for the  
October 4 to 25

## MARCH to a MILLION

A denomination-wide challenge to reach new people through the Sunday school and provide the church with its greatest potential for advancement in evangelism, church membership, and giving.

*Send for these helpful materials planned for this special emphasis—all ATTRACTIVELY DESIGNED and COLORFULLY PRINTED.*



SIX-800



SI-801



PI-23



PI-22



PI-25



SF-211



U-20



SI-802

### March to a Million BANNER

Provides space for adding enrollment and goal. Silk-screened on 3 x 4½-foot canvas (vertical). Suggest one for every convention and many churches.

SIX-800

\$4.95

### March to a Million POSTER

A replica of the banner. 11 x 14". Suggest one for each department and classroom.

SI-801

35c; 6 for \$1.00; 12 for \$1.75

### March to a Million

### DOORKNOB HANGER

For canvassing and visitation. Space for message, caller's name, and name of church. 3½ x 8¼". Suggest at least 50 percent of Sunday school enrollment.

PI-20

Without imprint: 50 for \$1.50; 100 for \$2.50;  
250 for \$6.25; 500 for \$12.50  
With imprint: 250 for \$8.75; 500 for \$15.00

### March to a Million TAG

To distribute the first Sunday in October. Die-cut, gum-back. 2 x 3". Suggest 10 percent over S.S. enrollment.

PI-23

25 for 50c; 100 for \$1.75

### March to a Million BUTTON

A conversation starter giving an opportunity to invite people to church. ¾" diameter. Suggest 1½ times the S.S. enrollment.

PI-25

25 for 75c; 50 for \$1.25; 100 for \$2.00

### Millionaire RIBBON

Presented to members of classes making 10 percent increase in enrollment. Attaches to button. ¾ x 6".

PI-22

25 for 75c; 100 for \$2.50

### CAR (Bumper) STICKER

Imprinted, "Meet Me in Sunday School," in "Da-glow" color. 2¾ x 14½". Suggest one for every car in the church.

SI-802

25c; 12 for \$1.80; 100 for \$12.50

### New Sunday School SONGS

Contains 11 appropriate numbers including "Forward to a Million." Suggest quantity equal to average Sunday school attendance.

SF-211

25c; 10 for \$1.00; 50 or more 6c each, plus postage

Prices slightly higher outside the continental United States

*Join with other Nazarene churches around the world  
in this forward move to reach new people*

**PLACE YOUR ORDER AT ONCE**

**NAZARENE PUBLISHING HOUSE**

Post Office Box 527 Kansas City, Missouri 64141

## A NEW QUADRENNIUM HAS BEGUN AND RADIO IS ON THE MARCH!

The 43 percent increase in stations carrying our Lenten message this year spells an ever-increasing acceptance.

Acceptance is further indicated by the fact that the pickup of additional stations following Easter is the largest in our broadcasting history.

Our total radio outlets for both programs ("*La Hora Nazarena*" and "Showers of Blessing") as of April 10, 1964, number SIX HUNDRED AND SEVENTY-ONE (671), and more are coming in.

**RADIO IS ON THE MARCH!**

**MARCH WITH US!**

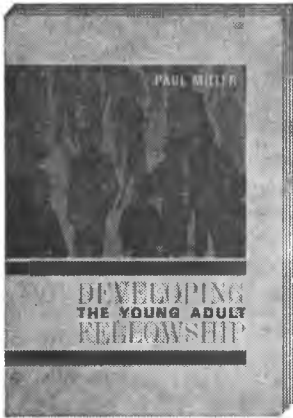
Nazarene Radio League  
6401 The Paseo  
Kansas City, Missouri

EASTER, 1963 ..... 1,070 STATIONS

EASTER, 1964 ..... 1,511 STATIONS



## *“Developing the Young Adult Fellowship”*



The purpose of this new book, written by PAUL MILLER, is to give the “why,” “how,” and “when” of organizing the Young Adult Fellowship in the local church.

This practical Christian Service Training text approaches the subject from the young adult’s point of view. His needs and characteristics are highlighted in a conversational style that carries the reader through six chapters full of organization, objectives, activities, and program planning. Again, the N.Y.P.S. purpose—evangelism—is underscored on almost every page.

Plan for a Christian Service Training course for all the leaders of the Young Adult Fellowship in your church. It will be well to include those who work with young adults on Sunday morning.

Unit 516.3a, “Developing the Young Adult Fellowship”

Text: DEVELOPING THE YOUNG ADULT FELLOWSHIP, by Paul Miller



# CRADLE ROLL

*The Key to Unchurched Homes*

**"MARCH TO A MILLION"**  
with  
**CRADLE ROLL OUTREACH**



---

The Home Department Has Joined

**THE "MARCH TO A MILLION"**

**"Enrollment in Sunday School" Campaign**

**EVERY SUNDAY SCHOOL SHOULD STRIVE TO REACH AT LEAST**

**THIS  
GOAL**



*Our Objective—*

HOME DEPARTMENT MEMBERSHIP  
EQUAL TO **10%** OF TOTAL  
SUNDAY SCHOOL ENROLLMENT

**THIS  
YEAR**

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***CHURCH OF THE NAZARENE***

**MARCH**

*TO A*

**MILLION**

***ENROLLMENT***

***IN***

**SUNDAY  
SCHOOL**



*PRESENT ENROLLMENT*

**820,000**

*GOAL: MARCH TO*

**1,000,000**

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# WHAT DOES A MILLION MEAN?

**One million enrolled in Nazarene Sunday schools will mean:**

1. Subtracting our membership from the enrollment, we would have over 600,000 candidates for salvation to give us the greatest revival potential the church has ever had.
2. By 1968 we should have 500,000 church members based on the two-to-one ratio we now maintain between Sunday school pupils and church members.
3. Five hundred thousand members would mean an increase from 49.5 million to 73.9 million dollars annually in total giving even if our per capita giving did not increase.
4. We will have 26,666 high school seniors who will be prospects for our Nazarene colleges, based on one-third of the 8 percent of our Sunday school enrollment who are high school students.
5. Eighteen thousand Nazarenes would be assuming responsibility as teachers or officers in the Sunday school and consequently would not be as vulnerable to the drop-from-the-roll disease.
6. Our Publishing House sales on curriculum items alone would increase by 25 percent.

**OCTOBER IS "MARCH TO A MILLION" MONTH**

**7% increase is your fair share**

**10% increase makes a millionaire**

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# Department of CHURCH SCHOOLS\_\_\_\_\_

## Children's Music

- A vital part of the total church program
- An aid to Christian character development
- A means of evangelism



Pastor, is your church realizing the most through the medium of children's music? Do your workers need guidance in carrying on a children's music program?

We have good news for you! *Children's Music Notes* is mailed each quarter, upon request, to children's music leaders and those interested in starting a children's choir.

If you or a worker in your church would like to receive this free of charge, send your request to Miss Joy Latham, Director, Children's Music, 6401 The Paseo, Kansas City, Missouri 64131.

*Write for this today!*

---

Matthew Henry, the commentator, says: "When we look upon a little child, we should be put in mind of the use Christ made of this child . . . He set him in the midst of them . . . not that they might play with him, but that they might learn by him. Grown men and great men should not disdain the company of little children, or think it below them to take notice of them."

Pastor, won't you spend some time with your boys and girls and their teachers in a vacation Bible school? If you have already had yours, please follow up to conserve results.

---

### *Are You near One of These Cities??*

If so, get your workers into the workshop convention to be held by the Department of Church Schools.

September 14-15	Fresno, California, Trinity
September 17-18	Castro Valley, California, Edenvale
September 21-22	North Sacramento, California
October 16-17	Dayton, Ohio, First
October 19-20	Canton, Ohio, First
October 22	Indianapolis, Indiana, First
October 23-24	Seymour, Indiana, First
October 26-27	Fort Wayne, Indiana, Fairfield Ave.
November 12	Conway, Arkansas
November 16	Houston, Texas, First
November 18	Beaumont, Texas, First
November 20	North Little Rock, Arkansas, First
November 23-24	Bethany, Oklahoma, First

Write for a program of the convention you are interested in. Address Department of Church Schools, 6401 The Paseo, Kansas City, Missouri 64131.

## APPROVED HOME MISSIONS SPECIALS

For that "over and above" giving, after the General Budget has been paid in full, these specials, approved for 10 percent giving credit, represent present needs that could not be included in the regular budget of our home mission fields:

Down payment for Greek church in Melbourne, Australia	\$2,000
Down payment for Greek church in Sydney, Australia	2,500
On guest cottage for Nazarene Bible College, Australia	1,000
Home mission development in Hawaii	5,000
Property for Bulawayo church, South Africa	5,000
Property for Capetown church, South Africa	5,000
On president's home for Nazarene Bible College, South Africa	5,000
To complete church at Kassel, West Germany	5,000
To complete church at Wuppertal, West Germany	3,000
For the opening of our work in Stockholm, Sweden	No set amount
Library books for our Bible colleges in Australia, South Africa, and West Germany; for each	1,000
Student scholarships for Nazarene Bible Institute, Institute, West Virginia, average per student	250

Contributions have been received towards some of these specials. Write to the Department of Home Missions if you are interested in helping.

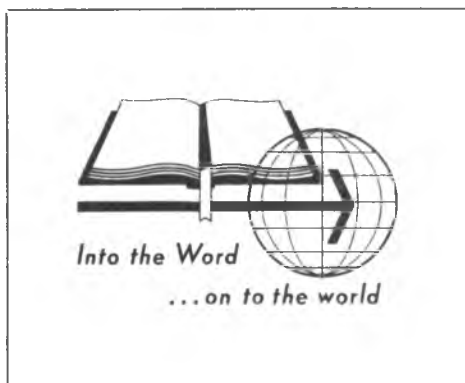
## CHURCH ADVANCES OVERSEAS

Reports from the overseas home mission fields this year should put our membership in these areas over the 3,000 mark. The South Africa (European) District almost reached a membership of 1,000 last year. Both Australia and Hawaii reported over 500 members, and Alaska is not far below that figure. The church has been in Germany only six years, but a few months ago at the district assembly the 7 churches in West Germany and Denmark reported total membership of over 200.

We rejoice in the steady and remarkable growth of the church in these overseas home mission districts. The message of full salvation, that God has ordained that we should preach, is gaining a solid foothold around the world.

# NAZARENE YOUNG PEOPLE'S SOCIETY\_\_\_\_\_

**into the Word**  
**... on to the world**  
**into the Word**  
**... on to the world**  
**into the Word**  
**... on to the world**



A new quadrennium is before us. A sense of purpose is our impetus. Evangelism is our reason for existence. Our three Fellowships are involved in this purpose.



## JUNIORS

4 through 11

INTRODUCING a help for primary N.F.J. directors—"Primary Supplement," a new way of making the junior lessons meaningful to the six-to-eight-year-olds. *Junior Topics Action Packet* is a part of this junior package.

## TEENS

12 through 19

IMPACT—a teen personal evangelism emphasis that will underscore the basic purpose of your organization. New tools are available for inspiration and instruction. The IMPACT packet

contains a "how-to" booklet, tracts, a week of devotions, commitment cards, and other helps. Write the general N.Y.P.S. office for a descriptive leaflet and order blank. Make IMPACT a part of your teen-age program.

## YOUNG ADULTS

20 through 40

"THE SPENDERS": A 16-mm. film and supporting materials underscoring the importance of Christian money management. Descriptive material about this "packaged stewardship program" is available from the general N.Y.P.S. office.

DEVELOPING THE YOUNG ADULT FELLOWSHIP—a new C.S.T. text by Paul Miller outlining the N.Y.A.F. purpose, the needs of the age-group, and quantities of organizational and program ideas. \$1.25 from Nazarene Publishing House.

# Department of EVANGELISM

*"Evangelize in the Power of the Spirit"*

## A DAY OF SIMULTANEOUS REVIVAL

in every local church  
throughout the  
Church of the Nazarene

• • •

SUNDAY, SEPTEMBER 20  
1964

• • •

with special emphasis on  
**HOLINESS EVANGELISM**  
to be preceded by a day of  
PRAYER—FASTING—AND VISITATION  
EVANGELISM

Saturday, September 19

Let every pastor and local church join in  
**Prayer—Planning—Promotion—Preaching**  
FOR ONE DAY OF SPIRITUAL AWAKENING

**1<sup>st</sup>** Day  
of  
Each Month

50 Holy Watchnights  
1964-68

6:00 p.m.  
to  
midnight  
LOCAL TIME

**Saturday, August 1**



# NAZARENE PUBLISHING HOUSE\_\_\_\_\_

We're Going  
to Have  
a V.B.S.  
Aren't We?



*Don't Disappoint  
Your Boys and Girls!*

## There's STILL Time to Conduct an August V.B.S.

*Read what others report who have had a V.B.S. in August . . .*

" . . . an example to the church that a V.B.S. could be conducted successfully this time of the year [August]. We contacted new homes and discovered some new helpers. Well worthwhile." Wyoming

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by Roy L. Smith

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# Queen of the parsonage.....

AUDREY J. WILLIAMSON

## Burden Bearers

**B**EAR YE one another's burdens." What a gracious suggestion this is! Here we are on the highway of life, foot travelers. Some are walking with a steady, even pace, as though aware that they have far to go, and with wisdom and foresight they must conserve and utilize their energies to the maximum.

Others in their youth and eagerness are hastening along, outdistancing for the present, the slower, steadier wayfarers. Still others are moving hesitantly and feebly, assisted by crutch or cane. They are almost at journey's end, sometimes bent with age and weariness.

If we look closely we shall see that each traveler is carrying a burden, for life gives to each its load. "Every man shall bear his own burden"—the burden of responsibility for life itself, for its choices, for the direction in which we travel, for our ultimate arrival at our destination. For these things we alone are answerable to Him who started us upon life's journey.

But there are other burdens we must carry which come to all of us through the days of our years. They are a part of living. It is these additional loads which we can help our fellow travelers share, loads that for the moment are so heavy that the bearers seem to falter upon life's way. Our assistance may be just the thing they need to give them strength and courage so that they can and will keep going toward the eternal city.

What are some of these burdens that our fellow travelers are bearing? Most certainly, many whom we pass upon life's highway are carrying a crushing load of sin. Weighed down by guilt, by remorse for wrongs committed, and

fettered by chains of habit, their progress toward a desirable destination is impossible. How willingly and quickly then we should tell them of Him who can lift this heavy load of sin and free them from its weight. Thank God, this is a burden that no one needs to bear. Tell them of the Saviour "who his own self bare our sins in his own body on the tree." Say, "Behold the Lamb of God, which taketh away the sin of the world."

There are other burdens. There is the burden of poverty. We can help bear this burden by our own good works. To supply food and clothing and fuel in time of need is to obey the divine injunction of gracious helpfulness to others. The word of God has much to say about His poor and the blessings that come to those who consider them. It is not enough, when we see a brother or a sister in want to say, "Depart in peace, be ye warmed and filled." We are to give them those things that are needed. Often to relieve this want for material things, lifts pressure from the spirit as well, and the thoughtful kindness that prompted the act warms the heart and feeds the soul, even as the body is clothed and fed.

There are burdens of the mind. Ignorance can add a terrible load to an individual as well as to an entire nation. He who aids in any way to lift this heavy load of ignorance is God's own representative. There is no more noble experience than that of teaching the truth, whatever may be the subject or the extent of its outreach. Liberation of the mind makes way for the emancipation of the spirit, for release from cumbersome, inefficient methods of pro-

cedure, and for progress in advancing God's kingdom on earth. Wherever we can, let us lift the burden of ignorance.

There are burdens induced by home problems, by concern for and disappointment in others, by illness or bereavement, by situations and circumstances that bring suffering and grief. There are burdens of loneliness and misunderstanding. We can do much to lift these loads by our sympathy, our interest, and our love. We need not pry for expressed confidences. We can share the weight of another's pack load without necessarily knowing all that the pack contains. And our arm supporting our fellow traveler, or our shoulder slipped under the load in the place of his drooping one, will immeasurably ease and distribute the weight of his burden.

Preacher's lady, this is enough suggestion to start you off on a quest for burdens to bear, or to whisper a "Bravo" if you are already busy as a burden bearer. Take note of all, from the children to the great-grandparents. See if

anyone is carrying a burden you can share. Perhaps you are feeling that your own load is already more than you can bear. But if you will reach out to aid a wayfarer, you will discover that you have not only shared his load, you have actually lightened your own. The advice is sound, "Bear ye one another's burdens," for in so doing we are fulfilling the law of Christ. And He becomes our Burden bearer! "Take my yoke upon you . . . for my yoke is easy, and my burden is light."

On the dusty roads of India and Africa I have seen women bearing loads of almost unbelievable weight. Their heads were lifted, their eyes straight ahead, their steps firm and confident. They kneel down first to lift their loads. Then they do not carry them in their arms, for that would obscure their vision. They do not bear them upon their backs, for that would bend them down. They carry them upon their heads. This gives them poise and balance, freedom of movement and saves strain upon the heart. They walk erect with a burden.

---

*Do you recall how Michelangelo, the incomparable sculptor, could take a discarded block of marble, see in it a perfect image, and then chisel it out? This was something only a Michelangelo could do. And it is God alone who is the Sculptor, the Potter, who sees in your broken life the image of His Son. He sees the possibilities and He has provided for that life most terribly broken. God deals in broken things, friend, and there is no limit to what He can and will do with the broken life that is given over wholly to Him.*

DWIGHT HERVEY SMALL in *The High Cost of Holy Living* (Fleming H. Revell Company)

### Studies in the Sermon on the Mount

By H. K. Bedwell\*

No. 3      Matt. 5:13-16

#### The Power of a Holy Life

IN THE OPENING VERSES of this matchless sermon, Jesus has described the happiness and the privileges of the man whose character has been conformed to the standard of God. He shows that the true Christian is deeply conscious of his own nothingness, and yet all the riches of heaven are his. He has passed through the fire of sorrow and received the comfort and strength of God to sustain him. He is humble and submissive, allowing God to fight his battles, and his very humility opens the door to untold wealth. He yearns for complete righteousness in his own heart and life and in the world around him, and has experienced the complete satisfaction only God can give. He is generous and largehearted in all his dealings with others, having a forgiving spirit, and able to overlook the faults and failings of his brethren. His generosity reacts upon his own spirit, and men are attracted to him. He has been cleansed from all sin, and enjoys intimate and unclouded communion with God. He does all in his power to promote unity and brotherliness among his fellows, and they recognize him to be a true child of God. He is hated and slandered by evil men, but rejoices in the honour of suffering for his Master. He belongs to the royal line of those who are prepared to stake their lives on the

message they preach. He has a grand reward awaiting him in heaven.

Such is the picture Jesus paints of the true man of God. What is the effect of the life of such a man upon a godless world? Jesus gives the answer. It is a twofold one. *Ye are the salt of the earth* (v. 13). *Ye are the light of the world* (v. 14). Notice carefully that Jesus does not say, "Ye have salt," but, "Ye are salt." Not, "Ye have light," but, "Ye are light." It is what we are that determines the measure and power of our influence in the world around us. The emphasis in these verses is upon the influence exerted by the kind of character described in the preceding section. Let us notice four things about this influence:

1. The Power of Influence
2. The Exercise of Influence
3. The Loss of Influence
4. The Effects of Influence

#### 1. The Power of Influence

Ye are salt, ye are light. In both cases it is acting in and upon the world around. "Ye are the salt of the earth." "Ye are the light of the world." The power of a holy life is immense. Its impact upon a godless world is immeasurable. How is this power to operate? As salt. As light.

(a) *To arrest corruption.* It is impossible to measure the deterring effect

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

that the lives of godly men and women have upon a sinful world. Just as salt arrests corruption, so does the influence of a man of God hold back the powers of evil. The world is corrupt, but it is certain that it would have been immeasurably more corrupt had it not been for the deterring effect of the lives of God's people. In homes, offices, workshops, schools, hospitals, everywhere and all the time the "SALT" is doing its silent work.

(b) *To season life.* What salt is to food, the Christian is to the world. He gives meaning and purpose to life. He demonstrates that life is really worth living. That it has "tang." It was salt that Elisha cast into the bitter water, to sweeten it. See II Kings 2:21. The Christian way of life sweetens all the springs of life, in the home, in business, and in the church.

(c) *To expose sin.* Light reveals that which is hidden. Evil men hate the light because they do not want their sin to be exposed. When an ungodly man comes up against a child of God, he cannot help being uncomfortable, because the light radiating from a holy life shows up the sordidness of sin.

(d) *To guide men.* Light not only exposes evil, it guides the lost. Many a man has discovered the way, because some unknown humble Christian let his light shine. How are men to know their way, in the dense darkness of sin, if the children of God do not show it to them by their lives?

This then is the power God has committed to His children—to arrest corruption, to season life, to expose sin, and to guide men. The world is suffering from putrefaction and darkness. God sends His people into the world to be salt to arrest that putrefaction. Someone has said that what the soul is to the body, the Christian is to the world. Take away the soul, and the body is a putrefying corpse. He sends His children into the world to shine in dark places.

## 2. The Exercise of Influence

The two figures, salt and light, used

by Jesus, give us the clue to the manner in which influence is exercised. It is twofold. (a) *Unconscious and hidden.* Salt is all pervasive but unseen. It permeates all, changes all and yet is silent in its working. This is true of the influence of every saint. We cannot help but communicate our spirit to those around us. The life is being watched, and the effect produced, all unnoticed by the individual concerned. Two figures are used in Scripture to describe the all pervasive influence of one life upon another; they are leaven depicting evil influence, salt portraying influence for good. See Ex. 34:25 and compare Lev. 2:13. What we are in ourselves will in spite of ourselves influence others for good or evil. Is your life leaven or salt?

(b) *Conscious and open.* Salt is hidden, but light is manifest to all. This figure describes the public side of influence, the light which all men can see. This too is twofold, public and private. Every real Christian is a public servant. The elevated life cannot be hidden. "A city set on a hill cannot be hid." This is not a new figure. A city at night is a blaze of light. On a hillside it is impossible to hide. Light largely depends upon elevation for its usefulness. The city is on the hilltop, the candle is on the table. Matthew Henry says, "Sinners roll themselves in the dust, the sanctified souls sit in heavenly places." The higher you climb with God, the more conspicuous you will become. A light higher than its surroundings cannot be hid. In Mark 7:24 we read about Jesus that "he could not be hid." That is true of every child of God. There is a public witness of life and lip, which cannot and must not be avoided. There is a private witness too—in the home. The Christian is not only to be a "city set on a hill," but also a candle in the house. The public witness is nullified if the life at home does not correspond. The home is the final test of influence. Our lives must shine to "all that are in the house." The children, the wife, the husband,

(Continued on page 41)

# Gleanings from the Greek New Testament

By Ralph Earle\*

Eph. 5:5-7

## Be Sure of This

The fifth verse begins in the King James Version with the clause, "For this ye know." The American Standard Version has "For this ye know of a surety." The Revised Standard Version reads, "Be sure of this." Why add "of a surety" or change to "Be sure of this"?

The Greek literally says: "For this you know, knowing." That is an expression for "You surely know." But the Greek word for "you know" may be either indicative or imperative. In the second person plural of the present tense the form is exactly the same for both. That will explain the RSV reading here. It will also account for the change in John 5:39 from "Search the scriptures" (KJV) to "Ye search the scriptures" (ASV) and "You search the scriptures" (RSV). There are many passages in the New Testament where we can never be certain whether the writer intended the word to be taken as indicative or imperative. This is one of the ambiguities of language, some of which still exist even in the rigid demands of our day for scientific exactness. Linguistic ambiguity in the Greek, often attaching also to the English, is one of the inescapable problems of New Testament exegesis. One can only do his best to interpret such ambiguous terms in the light of the context—which is not always definitely determinative.

## Heathen Immorality

In the third verse there are three abstract nouns: "fornication," "unclean-

ness," and "covetousness." They are balanced in the fifth verse with three concrete nouns: "whoremonger," "unclean person" (one word in the Greek) and "covetous man" (one word). "Whoremonger" should be translated "fornicator," to show its connection with "fornication" (same root in the Greek). Such connections in the Greek should be preserved in English translation, if possible. This is done much better in the American Standard Version than in the King James Version.

It is a black picture of heathen immorality which is suggested here, with overtones reminiscent of Rom. 1:21-32. For  *pornos* ("whoremonger, fornicator") originally meant a "male prostitute." Then it came to be used in the universal meaning of "fornicator." It should be noted that the modern technical distinction between adultery and fornication is not maintained in the Greek New Testament. While  *porneia* is always translated "fornication" in the King James Version (26 times), it clearly means adultery in Matt. 5:32; 19:9. There is a distinct word for "adultery," however, which occurs only four times in the New Testament (Matt. 15:19; Mark 7:21; John 8:3; Gal. 5:19)—as also "adulterer" four times.

## Covetousness

The word for "covetous man" (vs. 5),  *pleonektes* , occurs (in NT) only here and in I Cor. 5:10, 11; 6:10. The abstract noun  *pleonexia* , (v. 3) is found ten times in the New Testament. It is translated "covetousness" in every place but one (Eph. 4:19—"greediness"). The word is a compound from  *pleon* , "more," and  *echo* , "have." So it means "greedy desire to have more."<sup>1</sup>

\*Professor, Nazarene Theological Seminary.



As in this passage, "covetousness" is usually found in the New Testament in very bad company. Arndt and Gingrich cite numerous instances of this same association in the secular Greek writers.<sup>2</sup> Trench writes: "... not merely is *pleonexia*, as signifying covetousness, joined to sins of impurity, but the word is sometimes used, as at Ephes. v. 3 . . . to designate these sins themselves."<sup>3</sup>

Salmond thinks that in some passages in the New Testament (e.g., Luke 12: 15; II Cor. 9: 5; I Thess. 2: 5) the word means simply "covetousness," but that here in verse 3 it may have "the acquired sense of *sensual greed*."<sup>4</sup>

Eadie objects to interpreting *pleonexia* as signifying lustful desire. His explanation of the association here is: "And it is joined to these preceding words, as it springs from the same selfishness, and is but a different form of development from the same unholy root."<sup>5</sup> He defines the word thus: "It is greed, avarice, unconquerable love of appropriation, morbid lust of acquisition, carrying in itself a violation of almost every precept of the decalogue."<sup>6</sup>

Lightfoot agrees. He writes on Col. 3: 5: "The attempt to give *pleonexia* here and in other passages the sense of 'impurity' . . . is founded on a misconception."<sup>7</sup> He also observes: "Impurity and covetousness may be said to divide between them nearly the whole domain of human selfishness and vice."<sup>8</sup>

But why is the "covetous man" called an "idolator" (and in Col. 3: 5 "covetousness" called "idolatry")? Eadie sug-

gests: "The covetous man makes a god of his possessions, and offers to them the entire homage of his heart."<sup>9</sup> Ellicott comments: "Covetousness is truly a definite form of idolatry, it is the worship of Mammon (Matth. vi. 24) instead of God."<sup>10</sup> Grayston writes: "Since ruthless self-assertion is the very essence of idolatry (Eph. 5: 5; Col. 3: 5), the word forms a bridge between sexual vice and idolatry, and may in some quarters have been a euphemism for ritual fornication."<sup>11</sup>

### Vain or Empty?

The apostle warns his readers: "Let no man deceive you with vain words" (v. 6)—or, "empty words" (ASV, RSV). The Greek for "vain" is *kenos*. in the literal sense and translated "empty" in Mark 12: 3; Luke 20: 10-11. Arndt and Gingrich note that it is used figuratively as meaning "without content, without any basis, without truth, without power."<sup>12</sup>

That is what it means here. "Vain" is not a bad translation, but "empty" is better. It brings out more forcefully the exact sense of the term.

<sup>1</sup>Thayer, *Lexicon*, p. 516.

<sup>2</sup>*Lexicon*, p. 573.

<sup>3</sup>*Synonyms*, p. 83.

<sup>4</sup>EGT, III, 352.

<sup>5</sup>Ephesians, p. 370.

<sup>6</sup>*Ibid.*

<sup>7</sup>Colossians, p. 212.

<sup>8</sup>*Ibid.*

<sup>9</sup>*Op. cit.*, p. 375.

<sup>10</sup>Ephesians, p. 120.

<sup>11</sup>Kenneth Grayston, "Desire, etc.," *A Theological Word Book of the Bible*, ed. Alan Richardson (London: SCM Press, 1950), p. 64.

<sup>12</sup>*Op. cit.*, p. 429.

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THOMAS A. FRY, JR., in *Get Off the Fence!* (Fleming H. Revell Company)

### The One Thing Paul Kept

TEXT: *I have fought a good fight, I have finished my course, I have kept the faith* (II Tim. 4:7).

#### Critical Questions

1. What is the faith which has been kept?
2. In what sense has it been "kept"?
3. What is the relationship between keeping the faith and the rest of Paul's testimony in this verse?

#### Exegesis

1. The word is *pistin*, acc. of *pistis*, and is translated as simple "faith" in Amplified, NEB, Moffatt, RSV, and others.

It could mean "firm conviction or persuasion," as in II Cor. 5:7. In this case Paul is saying: "I have kept my confidence."

It could mean honesty, integrity, faithfulness, as in Gal. 5:22 and Titus 2:10. In this case Paul is saying: "I have kept true." *Living Letters* paraphrases the verse: "I have fought long and hard for my Lord, and through it all I have kept true to Him."

It could mean (especially when used with the article, as here), "the matter of Gospel faith" (*The Analytical Greek Lexicon*), as in Acts 6:7 and Jude 3; in other words, the body of Christian doctrine. In this case Paul is saying: "I have kept the doctrine pure and undiluted."

A. T. Robertson assumes the second meaning. He says: "Paul has not deserted. He has kept faith with Christ" (*Word Pictures*, Vol. IV, p. 631).

Paul would probably say: "I mean it all. I have kept my firm conviction. I have kept alive and vital that personal faith in Jesus by which I am

saved. I have kept my end of the bargain. I have been loyal and obedient. I have been faithful to the whole counsel of God, as once given to me."

2. The word "kept" is from *teteraka*, which is perfect active indicative of *tereo*, to keep watch upon. This is a strong word. It means much more than to keep passively and indifferently, but to keep zealously; to guard carefully; to watch over protectively. The suggestion is that Paul's faith has been an exceedingly precious treasure to him, which he determined not to lose, no matter what else he lost. The further suggestion is that faith *may* be lost, and will be, if one becomes careless and presumptuous. The perfect tense testifies that the faith he once obtained he has maintained right up to the present. Paul is not on back ground spiritually. He is not trusting in yesterday's blessings.

3. This verse contains a threefold testimony: "I have fought hard and well—I have not been a coward. I have completed the course of life assigned to me." But these statements are preliminary to the climax: "I have kept the faith." No matter how hard a man fights, or how near he is to the end of his course, he has not triumphed unless in his fighting and running he has kept the faith.

#### Homiletical Development

##### Outline 1:

##### Success and Failure

- A. *No man is a success unless he keeps the faith clear to the end.*
  - I. A good fight is not good enough if in it a man loses faith.

- II. The completion of one's course is not with honor unless he completes it still in the faith.
- B. *No man is a failure who has kept the faith.*
- I. No matter what else he fails to keep. Paul: friends, churches, liberty.
- II. No matter when or how he dies. Paul: upon Nero's block.

## Outline 2:

### Faith—the Awarded Treasure

- A. *It is possible to lose the faith.* Personal responsibility.
- B. *To lose the faith is to lose eternal life.*
- C. *But none need lose his faith.*
- D. *If faith is to be kept it must be carefully guarded.*  
 "Kept"—see exegesis.

## Outline 3:

### The Treasure Tyrants Cannot Touch

#### Introduction:

1. *Men are known by the values which they cherish and zealously guard to the end of life.*  
 Money  
 Power  
 Position
  2. *Paul lived by a different set of values.* To him the real was the spiritual and invisible, not the material and visible. He attached all importance to the eternal, very little to the temporal.
- A. *He was not overly dejected by what he had lost.*
- I. He had lost his liberty.
  - II. He had lost his companions.
  - III. He had lost his case at court.
  - IV. He was about to lose his life.
- B. *In spite of his losses his spirit was triumphant because he had kept the faith.*
- I. This means that his confidence was unwavering (1:12).
  - II. It means that his fidelity (good fight) was unswerving.
  - III. It means that his fellowship with Jesus Christ was unbroken; up-to-date experience (vv. 17-18).

- C. *Because he had kept the faith he was able to say:*

- I. I have fought a good fight (v. 7).
- II. I am now ready (v. 6).
- III. A crown is waiting (v. 8).

*Conclusion:* Paul shows us the way to face old age and death.

R. S. T.

## Trials Are Seasonal

SCRIPTURE: I Pet. 1:1-9

### I. TRIALS ARE SEASONAL.

- A. The text is proof of this statement.
- B. This statement is proved by experience.
- C. There are many other scriptures which add authority to this statement.

### II. TRIALS ARE UNIVERSAL.

- A. You are not being "picked on" when tried. "Beloved, think it not strange . . ."
- B. Christ was tried and tempted before us.
- C. God is no respecter of persons.

### III. TRIALS ARE BENEFICIAL.

- A. They reveal the glory of God (I Pet. 4:13).
- B. They refine one's faith (v. 7).
- C. Every trial overcome is a victory and makes one stronger for the next one to come.

**CONCLUSION:** Trials come to all, but they do not come to stay. They bring help and strength to the glory of God when we overcome them.

—WILLIAM C. SUMMERS  
 Rochester, N. Y.

## The Unsanctified in the Congregation

TEXT: II Chron. 30:17

- I. **THOSE WHO FAIL TO GO ON TO PERFECTION**
  - A. Those who do not feel their need.
  - B. Those who do not understand holiness.

- C. Those who do not believe in holiness as an experience.
- II. THOSE WHO PROFESS WITHOUT POSSESSING
- A. Some waited too long after conversion before seeking the blessing.
- B. Some accepted an emotional experience rather than the Holy Spirit.
- C. Some fail to meet the requirements for sanctification.

### III. THOSE WHO OBTAINED BUT LOST THE BLESSING

- A. Through failing to obey.  
B. Through failing to testify.  
C. Through failing to grow.

CONCLUSION: Those who are unsanctified are candidates for the altar. God wills that you be sanctified. Jesus prayed that you might be sanctified. He suffered that you might be sanctified. You can't get to heaven without the blessing. Seek it today.

—WILLIAM C. SUMMERS

## The Power of a Holy Life

(Continued from page 36)

the father, the mother, the brothers, the sisters, the servants, even the very animals must know that we are the children of God. The contrast of the city and the candle also speak of the power of united witness—the many lights of the city with their accumulated effects—and the single candle burning within the home—the individual witness.

### 3. The Loss of Influence

Jesus tells us that influence for good may be completely nullified. Salt may lose its savour and become insipid and worthless, light may be smothered under a bushel. There lies the danger—we may become insipid salt and smothered light. The effects of this loss are: (a) *Usefulness destroyed*. "Good for nothing." What a change! From "good" to "good for nothing." We must guard the character if we would retain our saltiness. If we become proud, self-sufficient, seeking worldly things, hard and unforgiving, defiled, trouble-makers and friends of the world—in other words the reverse of all those qualities Jesus sets forth in the opening section—then we become insipid salt and useless to God and man. (b) *Contempt created*. The worthless salt is thrown out and "trodden under foot of men"—a thing of contempt. The Christian who loses his testimony and influence becomes an object of contempt, even by worldly

men. (c) *Darkness renewed*. The light under the bushel will finally go out. When the church at Ephesus lost its first love, Jesus warned them that unless they repented He would remove their candlestick. It is a terrible thing to wake up as Samson did and realize that the power has gone.

### 4. The Effects of Influence

God has a definite purpose in view in sending His children into the world as salt and light. That purpose can only be realized when the light is right at its very source. (a) *Motive*. The whole end to be achieved is not self-glorification, but that "they may see your good works, and glorify your Father which is in heaven." All must be done to the glory of God. Alexander McLaren quaintly says, "Candles are not lit to be looked at, but that something else may be seen." We don't want people to see the beauty of the candlestick, but their sin and their Saviour. (b) *Purpose*. The whole aim of influence is to draw men and women to God, to exalt God in human lives. If the motive is pure the result will be achieved. They will look on us and see Him. Someone went to hear two famous preachers. He came away from the first saying, "What a wonderful preacher!" but he came away from the second saying, "What a wonderful Saviour!" The second preacher was the truly successful man. Jesus lived and died for the glory of the Father; so must we.



Third Week

### CANDIDATES' CORNER

MARK YOUR BALLOT FOR ME (X)

Today I would make my appeal to you on my platform. I stand for honesty in the government, love in the home, and integrity for the individual. I am opposed to bureaucracy, believing that all my supporters must be working for me!

I believe in 100 percent parity but will pay only on the investment. Civil rights and all other rights are excelled by right-eousness.

Small business, big business, and labor will all profit by my influence. My policy is always for the moral good of the people and not one of expediency.

DO CAST YOUR VOTE FOR ME SUNDAY!

Your Sunday School

First Week

### CANDIDATES' CORNER

MARK YOUR BALLOT FOR ME (X)

Allow me to introduce myself:

I am well qualified to do the job because of many years' experience. My office is well staffed with able assistants. If elected, I will stay right in town to give you many years of valuable assistance. I feel I have special appeal to all age-groups and to people of all occupations. No other candidate can offer you so much.

Your vote will be appreciated. My name is . . .

. . . Your Sunday School

Second Week

### CANDIDATES' CORNER

MARK YOUR BALLOT FOR ME (X)

Last week I spoke of my appeal to all people; today I wish to make a promise. If elected, I shall make an extended effort to clean up all corruption, greed, lies, and sin. Where my opposition would tear down, I will build; where he would build, I will seek to destroy.

All thoughtful people have accepted and endorsed me in this community, for they recognize me as a character builder. Therefore I need your vote this week; and your vote will be appreciated. . . .

Your Sunday School

Fourth Week

### CANDIDATES' CORNER

MARK YOUR BALLOT FOR ME (X)

Recently I read of a candidate who promised to out-promise all other candidates. I make many promises myself. I am not only a local candidate but a national one as well. I seek the support of the well-to-do on the grounds that an investment in me will pay big dividends. To the poor, I promise that they shall find the true riches of life through supporting me.

I invite you to investigate my record and you will see that no other candidate, religious or social, has excelled my work. There is no shadow over my character; that is the reason I seek your vote this week.

Your vote will be appreciated when the polls open in the Menomonie Nazarene precinct at 10:00 a.m. Sunday.

Your Candidate,  
The Sunday School

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**One may be sound in doctrine and abundant in good works, and yet be of that company who have left their first love.**

—J. B. Chapman

The Nazarene Preacher

## National Holiness Association Plans Study Conference

After sponsoring eighteen successful seminars on holiness doctrine during the past three years on seventeen different college and seminary campuses in the United States and Canada, the National Holiness Association, under the leadership of its president, Dr. Kenneth E. Geiger, is completing plans for a Study Conference on the Distinctives of Wesleyan-Arminian Theology to be held November 3-6, 1964, on the Bible Conference Grounds, Winona Lake, Indiana.

Attendance at this conference will be by invitation and will be limited to 125 scholars of the Wesleyan-Arminian section of the Church. This group will include denominational leaders, representatives of colleges, seminaries, missionary organizations, etc., officials of the sponsoring association, and a limited number of observers from without the N.H.A. constituency.

As the program outline will indicate, only the distinctive doctrines of Wesleyan-Arminian theology will be considered during this four-day convocation. Each of the four sections will be chaired by a section captain who will have supervised and coordinated the work of the research teams assigned to study and prepare papers during the coming year.

One of the chief goals of the conference is to more clearly establish the relevancy of the Wesleyan-Arminian message and interpretation of the Bible to the problems and needs of our day. In order to accomplish this objective, the best scholarship has been enlisted to compose the nineteen research teams which will report to the conference.

The conference will open with a fellowship luncheon at noon on Tuesday, November 3, 1964, and will be immediately followed by a keynote address by Dr. Geiger, the Executive Director of the conference, and a paper by Dr. Roy S. Nicholson on the subject "A Historical Survey of the Rise of Wesleyan-Arminian Theology." The balance of the time will be spent in hearing and

discussing the various papers based on the following subject material:

### *Section I—The Concept of Sin*

- The Holiness of God
- The Origin of Sin
- The Dual Nature of Sin
- Sin in Believers

### *Section II—The Content of Salvation*

- The Doctrine of Grace
- The Nature and Extent of the Atonement of Christ
- The Work of the Holy Spirit in Salvation
- Initial Salvation and Its Concomitants
- Full Salvation and Its Concomitants
- Final Salvation and Its Conditions

### *Section III—The Life of the Christian*

- The Witness of the Spirit
- The Relation of Faith and Works
- Christian Maturity
- The Gifts of the Spirit
- The Ethics of the Christian

### *Section IV—The Church and the World*

- The Christian in the World
- The Dynamic for World Witness
- Holiness and Social Tensions
- The Nature of Christian Unity

**November 3-6, 1964**

**Winona Lake Bible Conference Grounds  
Winona Lake, Indiana**



**IDEAS  
THAT WORK**

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### **The "Key" to Your Piano Problem**

WE WORKED AN IDEA here at Laurel a couple of years ago, and it turned out so well that we were surprised.

In the financing of a new piano (could be used equally as well with an organ) we divided the purchase price of the piano by the number of keys in the keyboard (eighty-eight in this case). Ours was a used piano we were buying

which cost \$450.00. This made the keys \$5.00 each.

We then appointed a piano finance committee of ten dependable members and issued them eight paper keys each, taking eight keys myself, with instructions to sell these eight keys anywhere they could. Some bought them all themselves, some sold them to business associates, and some to fellow church members, Sunday school classes, etc. We put up a large piano keyboard chart on which to display our sales, marking off the keys as they were sold, and the piano was all paid for in less than thirty days.

**CLIFFORD H. TAZELAAR**

*Pastor, Laurel, Delaware*

## Say It with Promises

OUR HEADACHE was that we wanted to remember our Sunday school and church friends when they went to the hospital, and in some cases where the illness was of a prolonged nature, those ill at home. But our hearts were bigger than our pocketbooks. Reviewing our expenditures for flowers in 1962-63, we learned that more than \$100 had been spent for flowers to cheer our sick. These floral offerings were appreciated but they didn't last. Seldom were they fresh enough at going home time to warrant the carrying them home.

We pondered. What would last longer, be less expensive and yet not be cheap? We wrote the Publishing House with an idea, but meantime we browsed through the Publishing House Catalog and, lo, on page 187 for only 75c was a beautiful box of Precious Promises, No. GI-9601 for adults and "Bedtime Prayers," No. GI-9700 for youngsters. We ordered a supply and have had to use four units already at a cost of \$3.00 but a savings of \$11.00 over flowers. We kept the money in the church and I find the patients received the gifts with many words of praise and, joy of all joys, the gift is lasting with its repeated blessings across the years.

**REV. CARLOS H. SPARKS**

*Pastor, Cowan, Tennessee*

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# MY PROBLEM

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**PROBLEM:** How can we handle an extrovert secretary who is otherwise efficient but who constantly walks in and out of the auditorium in a disturbing manner?

### A BRITISH PASTOR SAYS:

My advice would be to talk to the extrovert Sunday school secretary and show him how much he disturbs the procedure. However this will not be easy seeing he has done the disturbing thing *constantly*, and should have been dealt with as soon as he repeated the offense. The secretary should be most interested in the well-being of the Sunday school and only needs advice, rebuke being unnecessary except in the case of an unworthy person.

### A NEBRASKA PASTOR SAYS:

Since the problem appears to be a personality problem rather than a spiritual one; and, since efficient secretaries are not too plentiful, the problem should be approached as tactfully as possible.

The pastor and the church school board might relocate the secretary's office as far from the auditorium as possible. With this move the secretary might be given an assistant who understands the problem. The secretary would then be urged to confine his or her work to the office with the understanding that "incidental" errands could be handled by the assistant.

### ANOTHER BRITISH PASTOR SAYS:

I suggest that it is our task to constantly educate our teachers (often more difficult than educating our children), and this can be done in regular teachers' meetings. Papers presented on various topics of Sunday school work can be a

means of pointing out different "blind spots" that we often have. If the meeting becomes a place of warm concern for the work of God among the children, then this can be the ideal place for the Holy Spirit to direct His work.

The problem of an extrovert secretary need not be dealt with specifically but a topic of a broader nature including the behavior of the staff could be presented and discussed, eg., "How can we maintain the interest of the class throughout the lesson?" Such topics should not only appeal to the conscience of the individual but should bring all the Sunday school workers into a clearer understanding of their vocation.

**PROBLEM:** My problem is a problem of irreverence. One of the most active and willing families of the church sit near the entrance of the sanctuary and talk out loud before the service with another family (this one critical). If it were two critical families it would be easier (or would it?).

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

## Hymn of the month

### "Jesus, the Very Thought of Thee"

Praise and Worship hymnal, page 12

#### Authorship

Two brilliant writers participated in giving the Christian world this hymn which is described as one of the most beautiful in the English language. The original hymn was in fifty Latin stanzas by the devout Cistercian monk, Bernard of Clairvaux, who established a monastery at Clairvaux, France. He was educated at the University of Paris and became one of the most influential figures in Europe. He was largely responsible for inspiring the second Crusade. Seven centuries later, Rev. Edward Caswall, a graduate of Brazenose College, Oxford, made a free translation of five

stanzas that have become dear to English-speaking Christians.

#### The Hymn Tune: "St. Agnes" (1866)

##### COMPOSER

John Baachus Dykes (1823-76). Rev. John Dykes, a minister in the Church of England, was educated at Cambridge, University. For twelve years he was Vicar of St. Oswald's, Durham, where he composed most of his hymn tunes, including one of the best-loved, "St. Agnes." It was written specifically for Caswall's translation, "Jesus, the Very Thought of Thee." Activity in church music began for Dykes as a boy when he was organist at St. John's Church, Hull.

(Translation first appeared 1848)

#### Things We Can't Afford

*To win the gain that means another's loss;  
To miss the crown by stumbling at the cross.  
The heedless jest that robs us of a friend;  
The laugh that finds in bitter tears an end.  
The feast today that brings tomorrow's fast;  
The race that comes to tragedy at last.  
To play with fire or tempt a serpent's bite;  
To think that sin brings any true delight.  
With serious heed to treat the cynic's sneer;  
To wise men's words to turn a careless ear.  
For hate to give like hatred in return;  
To feed a flame and make it fiercer burn.  
To loose the soul for this world's  
fleeting breath;  
To barter life in mad exchange for death.  
We are blind apart from Thee, dear Lord;  
Show us the things we can't afford!*

From Thornton, Colorado, bulletin  
ALLEN A. BENNETT, pastor

Persecution is not essential to blessedness, but it is compatible with it.—HAYES.

The greatest of faults is to be conscious of none.

—Carlyle





# HERE AND THERE

## AMONG BOOKS



### ***Mastering Life with the Master***

Wesley H. Hager, (Grand Rapids: Wm. H. Eerdmans Publishing Co., 1964), 105 pp., \$2.50.

The author has held four Methodist pastorates, and has devoted fourteen years to the ministry of Grace Church, Methodist, in St. Louis. It is no surprise to see in this book the kind of material that a pastor will find helpful in preaching to the needs of his people.

This book contains twelve sermons which deal with the problems of circumstances, discouragement, inferiority, the use of time, loneliness, sorrow, doubts, covetousness, frustration, trouble, ill health, and constant crisis. One can readily see that a sermon on each of these subjects is going to provide a rich source of helpful materials in preaching to the needs of people, if the author is able at all to handle these subjects. This author is.

One might wonder at first glance if this is going to be a "life-situational" approach to preaching and nothing more, but before reading very far in the first sermon one sees a warmth of supporting biblical references and illustrations which keep these messages sounding like "sermons" alright, and not just essays or "topical talks." The sermon "Conquering Sorrow," for example, takes the text, "Blessed are they that mourn for they shall be comforted" (Matt. 5:4). Among the sources quoted are Thomas a' Kempis, Shakespeare, and Browning; also there are references to Leslie Weatherhead, to Frances Havergal, to Abe Lincoln. But here in it are passages from Isaiah, from both the Corinthian Epistles, and from Romans too.

Someone has spoken of preaching that is "pulpit counseling," and if there is such, this is an excellent example. One feels as he reads these sermons, "Here is a preacher who is aware of my problems, who seems to understand my burdens, who feels with me in my struggles, who is not afraid to look at life honestly, and who is willing to help me find answers which elude me."

The pastor who does not have the library, nor perhaps the time, or maybe the skill, to find for himself the source materials which give to his sermons the substance,

the "meat," the facts, the content which make them more worthwhile, can use some of the materials presented in these sermons to great advantage. There is an unusually good supply of it here. And with all this, there are some insights into the meaning of life and its fulfillments which should encourage any reader. Bishop Gerald Kennedy writes concerning it, "... this is a very inspiring book and it will help many persons over rough places. I think that a defeated individual will discover new resources to lead him on to victory." The chances are good that you will agree after you have read it.

JAMES MCGRAW

### ***Prophetic Preaching, Then and Now***

Roland Q. Leavell, (Grand Rapids: Baker Book House, 1963), 96 pp., \$2.25.

The author of this book, who served as president of New Orleans Baptist Seminary until retirement, and whose death came just before the publication of this work, directs his appeal to preachers and students of preaching. He believes that "all the distressing trends of today were prevalent in Old Testament times and denounced by the prophets. The antidote for these social and spiritual diseases is the same as it was then, namely, God's gospel preached by holy men under the direction of the Holy Spirit."

He defines prophetic preaching as "preaching like the prophets" (p. 13), but lest the reader jump to the conclusion that this is a gross oversimplification, he spells out in his first chapter how the prophets proclaimed, announced, and delivered God's message, as forth-tellers, crying, "Thus saith the Lord." He argues that Jesus made their method His in His own preaching ministry, as did John the Baptist, Saint Paul, and the other apostles in the New Testament church. He sees prophetic preaching as "often explosive, frequently ... disturbing, but always ... moving and purifying and refreshing" (p. 16).

The author deals with today's crises, injustices, sins, and idolatries, in the framework of how men like Jeremiah, Hosea, Isaiah, and Amos would have denounced

them. He sees idolatry today in the worship of money, of fashion, of pleasure, and indeed of anything which puts man himself on the throne of desire and endeavor. "Modern idolatry should stir prophets of God to their highest intensity of horror and noblest efforts of attack, just as Baalism did in days long ago," he declares (p. 52). This reviewer found it heartening to see in this book a vigorous reinforcement for some very definite ideas of how such preaching as this is needed today.

It must be pointed out, however, that Mr. Leavell does not leave prophetic preaching on any one-sided emphasis of the "negatives," the "crying out against" what is detestable in the eyes of Almighty God. He shows his readers the positive side of prophetic preaching in chapters dealing with "Proclaiming the Love of God," "Promising a Glorious Future," and "Pleading with Men to Accept Salvation." He reminds us that Hosea wept as he condemned the sins of the people of Judah, but he promised healing of their wounds if they would repent (Hos. 5:13; 6:1). He sees Zechariah as seeing Jerusalem not needing a wall for protection; God would

be like a wall of fire about it and would be the glory in the midst of it (Zech. 2:5). He shows us Isaiah as a prophet of salvation and comfort (Isaiah 40—66). Leavell declares: "It is said that for every person in a church pew today who needs correction and denunciation, there are ten persons who need comfort and love" (p. 73).

So here is a combination that should help all preachers, namely, the emphasis upon bringing a sense of guilt upon today's sinners who need to recognize guilt because they have forgotten God in their seeking of money and pleasure and status; and with it, a challenge to weep like Jeremiah when we denounce sin, and always remember to point men to the One who forgives it and cleanses us from it and brings to us His grace which is the only antidote for our guilt. The author says it well when he puts it this way: "Not every preacher can preach a great sermon every time, but there is no excuse for preaching on a little and unimportant subject. There is no time for drivel when people are confused and frustrated and lost" (p. 17).

JAMES MCGRAW

## FROM OUR OWN PRESS

### **Candles in the Dark**

**Kathryn Blackburn Peck**

For Juniors. Stories of James Hudson and others who were called to be missionaries when they were young.

### **Communion with Christ, Ivan A. Beals**

A book dealing with the meaning of the Lord's Supper.

### **Daniel's Forecast, Maynard James**

Articles Originally written for *The Flame*, based on Daniel's "seventy weeks."

### **Dreams Can Come True, Ruth Vaughn**

Especially for teen-age girls and their problems.

### **Excuses Answered, Milo Arnold**

How to answer the excuses people give when invited to attend church.

### **God Wants You, Gloria**

A story in poem form with a strong spiritual application for kindergarten and primary children.

### **How Men Face Death, S. B. Shaw**

A book to remind us that this world is not our home. It is meant to whet the

appetites of Christians for their heavenly home and make the eternal world more real and vivid.

### **How Sunday Schools Grow, Kenneth Rice**

The Sunday school—its mission and method—written by the executive secretary of the Department of Church Schools.

### **Investments Here and Hereafter**

**John Stockton**

A book requested by the Department of Stewardship dealing with investments of both a temporal and spiritual nature.

### **Joy Cometh in the Morning**

**Helen Temple**

Seven separate stories from Japan and Okinawa of God's transforming power in the lives of these people.

### **Joy for Dark Days, Richard S. Taylor**

A guidance book for obtaining joy in the midst of our chaotic world, regardless of the circumstances in which we find ourselves.

### **Just a Minute, Mister, Neal Dirkse**

Short vignettes on a variety of subjects written for busy people.

**The Many Faces of Japan, Ross Kida**

An interesting story of changing Japan with emphasis on the role of Nazarene missions, past, present, and future.

**Okinawa Lifeline, Merril Bennett**

A missionary reading book with many examples of miraculous conversions brought about in Okinawan lives and the almost insurmountable obstacles these new converts have to overcome.

**Oriental Pilgrim, Alice Spangenberg**

The story of the conversion of Shiro Kano from Buddhism to Christianity and the resulting love and devotion to Christ and his people.

**A Peek at Japan, Carolyn Lunn**

A junior missionary reading book with stories of Japanese boys and girls who found Christ as their personal Saviour.

**Pioneering in Pediland**

**Irvin E. Dayhoff**

One of the first missionaries in this area of Africa describes the seemingly impossible task of gaining a foothold in Pediland.

**Preachable Sermon Outlines on the Second Coming, Norman Oke**

Basic outlines for use in the preparation of sermons on the Second Coming.

**Rejoicing Desert, Eunice Bryant**

A missionary family drives back to their field in Mexico and along the way they visit the work of the Church of the Nazarene among Spanish-speaking people.

**Scalpel Please, Wilbert E. Little,**

**Howard Hamlin, Paul Macrory**

Written by three medical doctors, this gives a firsthand account of the African Medical Work—especially at Raleigh Fitkin Memorial Hospital.

**The Story of Our Saviour  
Willard Taylor**

A study of the Life of Christ written especially for Christian Service Training classes.

**Verses from the Chapel of the Chimes  
Lois Kendall Blanchard**

Eighteen inspirational poems originally written for the radio broadcast "Chapel of the Chimes."

**Wheel Chair Triumph**

**Mary Field Boggs** (Kansas City, Mo. Beacon Hill Press, 1963), 158 pp., cloth, \$1.95.

Sometimes children are called upon to face situations which even adults find difficult to master. Take one young active boy, add crippling polio, a portion of partial recovery, the cruelty of a thoughtless taunt, and you have the basic ingredients of *Wheel Chair Triumph*. Timothy Brown's life suddenly takes on new and limited physical dimensions. Depression follows, sullenness, antisocial attitudes—they are all present, but after once hitting the depths, the only place to go is up. And that is what Timothy does with God's help and the example of people in worse condition than he.

This fictionized version of a real-life experience isn't "deep" reading, but it is a readable story of deep problems which exist for many people today. And Timothy's solution should be of help to those who read whether they are physically handicapped or not. This is not for the preacher himself, but may prove useful as a tool in his pastoral ministry.

BETTY FUHRMAN

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## Those So-called Little Flaws

A machinist whose work is to inspect and turn down the wheels of railroad cars claims that the slightest flaw on the surface of a wheel may lead to a tragic accident. That little flaw, as the wheel whirls at great speed and under a heavy load, at each turn of the wheel strikes the rail. At each turn or strike, though ever so tiny at first, that flaw grows until finally it has increased to such a degree that it causes a wreck and often loss of life. Isn't that what happens in life when the "little flaws" are not taken care of?

**J. C. Mitchell**

# AMONG OURSELVES

Dr. J. B. Chapman frequently quoted John Wesley in his definition of a fanatic (enthusiast): "One who expects results without giving due attention to adequate causes" . . . Maybe this might apply to preachers who expect the Lord to take care of them in their old age without availing themselves *now* of the provisions set up by both their government and their church . . . I'm thinking of the steps taken by the Board of Pensions (p. 19) to assure reasonable security upon retirement . . . But the preacher must not let the board do all the step-taking; he must take some steps too . . . Certainly man-made schemes may go awry, so our faith must be in the Lord, not the board . . . But the Lord has ordained means and this is one of them . . . The Lord fed Elijah via the ravens and the poor widow to show what He *can* do but not to demonstrate what He *usually* does—which is to bless the soil that has been plowed and planted, and the foresight which gathers the crops into the barns for the winter months . . . The Lord has promised to add to us our necessities if we seek "first the kingdom of God, and his righteousness," and He will! . . . But we must not dictate the method . . . We must not say, "Lord, the ravens, please—that will be more spectacular" . . . Maybe the Lord chooses to add health by means of the doctor . . . Livelihood by means of salaries arranged and raised by good church management . . . Retirement (for missionaries) by means of Casa Robles . . . Bread in old age by means of the N.M.B.F. . . . But if the farmer would expect a crop in the fall he must work in the spring . . . No ground for tears of self-pity in the fall if he has dawdled in the spring . . . So the preacher who would have an umbrella when it rains had better start buying one (on the lay-away plan) in nice weather . . . The fanatic, then, *might* be the preacher who in his thirties and forties supplied all the faith and left it to the Board of Pensions to supply all the works . . . Sort of like the pastor who says he is "believing for a good meeting" but has done little to prepare for one . . . The pastor who is content to furnish the faith and let the evangelist furnish the works has added to the folly of fanaticism the sin of unfairness.

Until next month,



P.S.: Of course, to divide, dilute, or divert one's ministry in order to provide for old age would be unbelief and disobedience; and that would be as bad as fanaticism. Let us avoid pursuing works without faith as zealously as we avoid pursuing faith without works.

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