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THE NAZARENE PREACHER

OCTOBER 1964

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Hugh C. Benner

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Editorial

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JOB, THE PERFECT MAN—SERMONIC STUDY

—proclaiming Christian Holiness

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RICHARD S. TAYLOR
Editor

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G. B. Williamson
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Whither the Midweek Prayer Meeting?

By Hugh C. Benner

WHAT IS HAPPENING to the midweek prayer meeting in the Church of the Nazarene? This was the essence of a serious, intelligent letter I received recently. In various forms I have heard this issue raised frequently during the past couple of years. I would place this question squarely and personally before every pastor in the Church of the Nazarene: What *is* happening to *your* prayer meeting?

The midweek prayer service always has been a major source of spiritual power and inspiration for our people. In a more intimate atmosphere than can be experienced appropriately in the Sunday services, the prayers, the songs of comfort, yearning, and victory, the pastor's helpful message, the testimonies of younger Christians and mature saints, all have combined to provide a quality and measure of divine blessing achieved in no other service.

In many of our churches in recent years this rich, unified, and unifying service has been sacrificed progressively to other interests. Choir rehearsals, youth and training programs, and similar activities have been scheduled on prayer meeting night. In some instances the "church family" has been divided, usually between the older and younger groups, so that the young people, meeting by themselves, are robbed of the immeasurable values of the prayers, testimonies, and exhortations of those who have served Christ many years. By the same token, those who are mature in the Christian life are denied the inspiration of the testimonies of young people who are committed to Christ.

Granted that there may be sufficient reasons for some other activities on prayer meeting night, I would urge such scheduling as will not limit or supplant the midweek service with a program of dispersion of groups and interest, but will hold solidly to the validity, necessity, and possibility of uniting all groups in a well-planned, stimulating, interesting, spiritual midweek service.

Pastors, you must lead your people and stand firm in policy at this point. As with the maintenance of an effective Sunday evening service, we must pay the price for maintaining the midweek service. Those in charge of all manner of activities will present all kinds of plausible arguments for utilizing prayer meeting night. But unless their requests can be met without jeopardizing the demands of a full-fledged, unified midweek service, the price is too costly, the spiritual loss is too great. Nazarenes cannot afford to lose the values which years of experience have proved available through the midweek service of prayer and praise.

From the EDITOR

The Perilous Lure of Bypaths

WHAT TRAVELER has not felt at times the urge to follow inviting little lanes and roads which enticed him from the highway? To explore them leisurely and follow their meanderings over that distant hill or down through this bewitching valley would be delightfully satisfying. Everyone dreams that sometime—maybe just once—he can follow that impulse. But usually the impulse is resisted, because the traveler knows he has a destination to reach and that he is already on the main road. It would be easy to become preoccupied with bypaths and in the end not have gotten very far.

The preacher with an alert mind is constantly beset with the temptation to explore exciting intellectual bypaths. But the highway of sound Christian doctrine is well marked, and if he is going to cover any substantial ground in his ministry he had better stay on it.

Utterly false is the notion that to be competent he must be well versed in all the thought fashions of the day, and be able to discuss learnedly existentialism, neo-orthodoxy, and demythologism. It may be true that one needs to be aware of the significant intellectual currents and controversies, but an adequate awareness can be gained by reading the book reviews, and following one or two broadly orientated religious journals. Beyond that the law of diminishing returns operates very rapidly. Beyond that, furthermore, excessive preoccupation with these bypaths may be personally damaging, by contributing to spiritual instability (in some cases it is the symptom of such instability) and feeding intellectual pride. As one young minister confessed: he and his fellows revelled in the three *B*'s—Barth, Bultmann, and *Boy* are we intellectual! But nothing is more devastating than pride of intellect. And nothing is more conducive to a starvation diet for one's parishioners.

There are competent scholars whose job it is to process the new theories and doctrines, sift the chaff from the wheat, and report their findings to the preacher. The pastor is not under obligation to do all the processing himself. If he tries he will find himself an expert in nothing—at least nothing that will answer when the hungry sheep look up to be fed.

The truth is no man can be a specialist in very many fields, or even in all corners of one field. Life is too short. Let the preacher specialize in scriptural holiness, for it is that without which his people will not see the Lord. If he is skilled in reading the Bible map, and following the highway that takes both him and his hearers to the celestial city, he need have not the slightest embarrassment if he has not read the latest cerebrations of Bishop Robinson or Paul Tillich.

This is not a plea for intellectual isolationism, and certainly not for *anti*-intellectualism, but for *consecrated* intellectualism. And true *consecration* means *concentration,* not diffusion. If that is narrowness, then it is the

kind of narrowness which is the secret of power. Time spent in delving deeply into the heterodox may be intriguing as an intellectual exercise, yet not be the most profitable investment of precious time for a minister who would feed his Master's sheep.

How much does a traveler need to know about a strange road to be able to make a competent decision? Only whether it is the main road for through traffic or a side road for local traffic. Generally a quick examination of the signs and the map will clear up any uncertainty. If he knows it is a side road, but has a little extra time, and wants to explore it for the fun of it—then let him do it. But let him not spend the rest of his life in such fascinating explorations. If he dawdles, he will forget his mission, and the nightfall will find him in strange country far from home.

Who Receives the *Nazarene Preacher?*

1. All active pastors in the Church of the Nazarene, of English-speaking congregations, will receive the magazine free of charge, thanks to the Nazarene Publishing House and the General Stewardship Committee.

2. All English-speaking ordained elders in the Church of the Nazarene, whether retired or active, will receive a free subscription, provided those who may not now be on the mailing list write and ask for it. Evangelists, if you are not receiving your copy, be sure to write us about it.

3. All Nazarene missionaries, also free; one per family.

4. Seminary students and faculty, and also ministerial students and faculty teaching in the field of ministerial studies, of Nazarene institutions in English-speaking countries. These will be supplied—gratis during the school year—in bundles rather than individual mailings. College presidents will receive personal mailings.

5. Nazarene local and district licensed ministers, not serving as pastors or missionaries, who are officially registered with the district board of examinations and actively pursuing the course of study, with ordination in view, are eligible to subscribe at $1.50 per year.

6. All clergymen of other denominations are eligible to subscribe at $1.50 per year.

7. Laymen are not permitted to receive the magazine by personal subscription. Local preachers and licensed ministers not meeting the qualifications stated in paragraph 5 are considered laymen.

THE EDITOR

A factual survey of current church councils and associations, and the position of the Church of the Nazarene

The Various Councils of Churches

Clifton Norell*

I AM NOT AWARE of the evil the committee has in mind to do to me by saddling me with this topic. For it is a subject which can bring divers reactions. We trust nothing will be said that cannot be said openly and to everyone. We trust also that there is an absence of agents of the UPI, API, or NIS.

The National and World Councils

Councils of Churches are becoming quite prominent throughout the world. I cite them to you: National Council of Churches, World Council of Churches, National Association of Evangelicals, World Evangelical Fellowship, American Council of Churches, International Council of Christian Churches.

The National Council of the Churches in Christ in the United States of America came into official existence on November 29, 1950, at a constituting convention in Cleveland, Ohio. This council absorbed the following agencies and combined their interests and functions:

Federal Council of the Church of Christ in America

Foreign Mission Conference in North America

Home Mission Council of North America

International Council of Religious Education

Missionary Education Movement of the United States and Canada

National Protestant Council on Higher Education

United Council of Church Women

United Stewardship Council

Later the Council absorbed Church World Service, Interseminary Committee, the Protestant Film Commission, and the Protestant Radio Commission.

The National Council of Churches today has 31 Protestant and Orthodox communions in its Council. This represents nearly 40,000,000 church members. The Preamble of this organization says: "In the Providence of God the time has come when it seems fitting more fully to manifest oneness in Jesus Christ as Divine Lord and Saviour, by the Creation of an inclusive cooperative agency of the Christian Churches of the United States."

The World Council of Churches organized in Amsterdam, Holland, in 1948, with 165 churches. Now there are 170 churches of the Protestant, Anglican, and Orthodox tradition. This represents churches of 52 countries. The World Council was originated to create a togetherness and unity sufficient to cause the world to believe. The message of the inaugural assembly had as its watchword,

*Pastor, Lima, Ohio. A condensation of a paper read at the Northwestern Ohio Preachers' Fellowship, February 5, 1963.

"We intend to stay together." At the second assembly, six years later at Evanston, Illinois, the message declared: "To stay together is not enough. We must go forward. As we learn more of our Unity in Christ, it becomes the more intolerable that we should be divided."

There are denominations that are members of both National and World Council. On the other hand churches may be members of local or state councils, and even the World Council, while not necessarily being members of the National Council.

Evangelical and "Christian" Organizations

The National Association of Evangelicals was organized May, 1943, at Chicago, Illinois. This body claims at least forty denominations. It has in its organization churches that are also members of the National Council.

The World Evangelical Fellowship came into being in 1951 at Woudschoten, Netherlands. This represents some twenty-five countries.

The American Council of Christian Churches was organized in New York City, September, 1941. It represents less than 20 denominations with membership of approximately 300,000 and with churches or other unofficial adherents totalling 1,500,000 members.

The International Council of Christian Churches was formed in Amsterdam, The Netherlands, August, 1948. This Council consists of fifty-seven constituent members from twenty-three countries.

Creedal Statements

The very character of Christian councils requires statements of faith. The word Christian means a follower of Christ. Therefore a Christian council, as these foregoing councils say they are, cannot be so inclusive as to include non-Christian organizations or personnel.

The National Council of Churches, desiring to be far-reaching and most inclusive, has reduced its statement of belief to a bare minimum, until its statement is hazy and indefinite. In self-defense the National Council of Churches says: "The Council is forbidden by its constitution to determine theological matters, which are the sole concern of its members."

The other mentioned councils and associations reveal in their statements of belief a more fundamental approach to the Bible and to Jesus Christ. These councils differ in their interpretation however, and as a result sometimes look askance at each other.

It appears in actual fact that Christendom is still far from a single superchurch.

Local Councils

Now we approach the question of local councils. Dr. Wilbur C. Perry, assistant general secretary to the National Council of Churches, said in a letter to Dr. S. T. Ludwig: "Regarding the difference between local, state, national, and World Council, I believe there are two things that we should keep in mind.

"1. There is practically no organic union between them. The National Council has had a representative from each state Council of Churches . . . These have all had to be approved by their respective communions. No Council has control over any other Council.

"2. The supervisory body in most Councils of Churches is composed of representatives appointed by the member churches on various geographical levels; local churches for local Councils; state denominational judicatories for state Councils of

Churches; and national denominational bodies for National and World Councils."

The Nazarene Position

The Church of the Nazarene as a denomination has never been a member of the World Council of Churches or the National Council, or, as far as that goes, of any other council or association. It is not a member of the National Association of Evangelicals and it is not a member of the National Holiness Association. To become a member of any council or association would necessitate an affirmative vote of the General Assembly. There is nothing in the foreseeable future that suggests any likelihood that the Church of the Nazarene will become a member of the World or National Council of Churches.

However there are certain departments or committees of the church that do purchase some services from interdenominational agencies that are a part of the National Council. First, we have cooperated with the International Council of Religious Education in using its curriculum and scripture lesson plan. This service has been purchased since the days of Dr. P. F. Bresee and Dr. E. F. Walker. Historically this agency is one hundred years old, operating long before the National Council was organized. Then another: We have cooperated with the United Stewardship Council for mutual benefit for forty years. The late Rev. E. J. Fleming, a former general officer of our denomination, was one of the founders of this organization. There have been other services the various nonmembers use. National Council organized in 1950 and included these agencies, and therefore our church has been listed as recipient of services rendered by agencies now as a part of the National Council, but this in no wise makes us a member of it. Other holiness bodies do the same.

Personally, I have never been a part of a local Council of Churches, although there are pastors of our churches that have worked with local councils. I have participated in ministerial associations and at present I am serving as secretary-treasurer of the Allen County Ministerial Fellowship, comprising approximately one hundred ministers. Many of these are members of the National Council and some of the World Council. There is also a group of ministers, predominantly Calvinistic, calling themselves "The Fundamental Ministers Association." My feeling has been negative to aligning myself with a divisional group. Their objection is the fear of National and World Council contamination; they mark ministers not of their group as reds and modernists. They frown upon holiness. I personally feel that I can help to promote the kingdom of God through my church by affiliating with the local community *recognized* ministerial association. I have served as president and held other offices in other days in other places.

I expect to cooperate with local associations where I can stand for my belief and ideals, where I can voice my opinions, and exercise my prerogative in casting a ballot. Knowing my church, I will bring no reflection on it. We can let our light shine wherever we are by cooperating where possible, and, as the three Hebrew children, come out without even the smell of smoke upon us. Our fathers used to preach, "We do not want to be just another denomination; we must keep our identity as a separated holiness people." I must not belittle myself or the church by crying out against other denominations. I must remember we are a

group who are also not without fault. We are here to pluck one now and then from the burning and show others the Lamb of God that taketh away the sin of the world. May our Father help us to condition our own lives and help others to find the way of the redeemed, that we can become a part of the true, universal, invisible ecumenical movement of the Spirit.

A fresh look at
the greatest thing in the world

The Creative Aspects of Divine Love

H. Eugene Chambers*

THE GREAT QUESTIONS in the minds of men have been reduced to these: What is true? What is beautiful? What is good? What is eternal? When we ask these questions from the Christian viewpoint we find that they are all interrelated and within a social rather than a personal context. We are able to recall readily two of the statements of Jesus regarding truth: "I am the truth," and also, "Ye shall know the truth, and the truth shall make you free." We may learn about truth by seeking to know Jesus, and we may best begin by recognizing that He is Love. We may know what is true to the extent that we are able to partake of the kind of love that is the nature of God. This brings us to our subject: just what is the nature of divine love?

Divine love is first of all spontaneous and unmotivated. It gives of itself, not for what it may receive, but because the object of its love is in need. This love is creative—it makes a way for its expression. It makes a way for the restoration of fellowship between man and God. The plan of salvation is the greatest creation of divine love. Divine love is self-giving in that God involved himself in providing for this restoration. He did not have to provide it; man chose to disobey God, so the sentence of death was justified. But the love of God had already placed the atonement of the Lamb of God into the eternal picture, and God was able to be merciful and suspend the judgment which man rightly deserved. And so it is with every human being born into the world. He is born under the benefit of that atonement and is not guilty until he has rejected whatever light he may have received from God.

The greatest light has come from Jesus Christ. It was God's desire that man should know that there was mercy in His heart of love, and there was a desire that man should be reconciled with his Creator. God revealed that love through Jesus Christ. The Son of God came in human flesh, the perfect union of perfect divine nature with perfect human nature so that He might become the means of reconciliation. As the infinite God He

*Student, Nazarene Theological Seminary. This essay won third-place award in the 1963-64 seminary essay contest.

suffered vicariously for man's sin and broke the power of penalty. This is the great picture of spontaneous and self-giving love. This truth is the most sublime thought ever to dawn upon the consciousness of mortal man. His finite mind is scarcely able to encompass the magnitude of meaning in the incarnation of God the Son. Only the infinite mind of God could conceive such a plan! Only the infinite creative love of God could effect such a plan!

But even though this great love has done so much for the world of mankind, it is all of no avail unless there is a positive response from man. Man must yield his will to the love of God so that his will may be made over. This is the second part of the creativity of divine love. God created man in His own image. Man has the power of self-determination, which is his greatest likeness to God. But only by the creative power of divine love is man able to know the real meaning of that freedom. That freedom will bring about man's destruction unless he has divine love in his heart to guide him into a meaningful life. Liberty to direct all of one's efforts toward satisfying selfish desires is not freedom. Liberty to direct all of one's efforts toward meaningful service in love is genuine freedom. But one cannot know that freedom until the power of divine love has created within him the spirit of spontaneous, self-giving love. When a man wills that this love become the ruling force in his life, then God will cleanse out the old, selfish nature and will do as the Psalmist David asked of Him:

> *Create in me a clean heart, O God;*
> *And renew a right spirit within me.*
>
> (Ps. 51:10)

So fellowship between man and his Creator is restored when he wills that the love of God renew his spirit and impart to him the same divine love.

This love not only works in the person, but it also works through the person and reaches others for God.

> *Then will I teach transgressors thy ways,*
> *And sinners shall be converted unto thee.*
>
> (v. 13)

A very important part of the work of the love of God in the world is the creation of the Church. We know that the Church represents the fellowship of believers and the outreach of the gospel, but the Church is meant to be much more than that. A study of biblical illustrations should considerably raise our regard for the Church.

We are familiar with the concept that the Church is the body of Christ. Our Lord could not have accomplished our redemption without a body, a human body. This human body was the means by which He brought the revelation of divine love to mankind. Because He suffered at Calvary in a human body we may be freed from condemnation. But His mission included the creation of a means by which He could continue to make the love of God known to the world. The Church is that means. The Church was created by God so that the ministry of Christ's redemption might be continued in the world. The Church now has the mission of revealing the nature and purpose of God to the world. Yes, the only Christ which people may now see will be seen through Christ's representatives, as individuals and as groups of people.

The most meaningful illustration of the purpose of the Church is to be found in Paul's likening the Church to the bride. The creation account in Genesis gives us a beautiful picture of this truth. God crowned His cre-

ation with the forming of a man. This man reflected the attributes of his Creator. He possessed a rational spirit; he was an individual personality; he had powers of creativity latent within his imaginative intellect; but the crowning attribute of man was his personal freedom. Yet God in His wisdom saw that His creation was yet incomplete; man needed the fellowship of a companion. He would complement the creation of the man by the forming of a woman. But God didn't make the woman from the dust, as He had made the man. He put Adam to sleep, and as he slept God took from his side that which He shaped into the woman. God's creation was complete when He had complemented the personality of Adam with the presence of Eve, his bride. Eve graced the Garden of Eden with her charm and beauty.

When God chose to bring the Church into existence He did so through the "sleep" of Christ, the spiritual Adam. His side was pierced, and the blood of the Lamb of God was poured out for the redemption of mankind. The body of the redeemed was born out of that stream, and the body is the Church, the bride of the spiritual Adam, the Lord Jesus Christ. The mission of Christ was not complete until the Church had been begun. The presence of the Church in the world complements Christ and graces God's creation with her presence.

As the Church fulfills her mission as the redemptive agency in the world she will convey to the hearts of men the creative, self-giving love of God; this love will remove barriers that stand in the way of fellowship and communion among men. Prejudices and malevolence will melt under the warmth of the love that gives of itself with a genuine concern for the welfare of all mankind.

Perhaps now we are looking at a great area in which the Church has fallen short. If the Church is to be effective in our society it should sustain a great influence for righteousness in the face of all injustices imposed upon any of our society. Those who pursue evil ways should be brought to their knees by the impact of the power of the Church as it works for the cause of right. When social injustices have to be dealt with by the courts and the legislature it is an indictment upon the Church. The problem springs from the hearts of selfish men, and secular action will never adequately solve the problem. The solution must also be effected in the hearts of men. Any other solution is no real solution. The resources of divine love are unlimited, and if the Church would apply the power of love to this and all other social problems the Church would fulfill its purpose and meet its responsibility to our society.

The final work of divine love will be to restore in the world the ultimate reign of God. Just as divine love removes from the heart of the believer that which is not subject to love, so will those persons be removed who are not subject to love. In the end only love will survive. Sentimental love would overlook the rebellion of those who refuse to be re-created by the power of love. But he who refuses to be won by the spontaneous, unmotivated love of God cannot be won at all. Therefore the perfect love which he has rejected is bound to pronounce judgment upon him for his selfishness.

Yes, divine love is creative. Love creates fellowship between man and his God. Love creates fellowship between man and his neighbor. Love creates the bride of Christ, the Church. Love will ultimately establish the total reign of God, our Heavenly Father.

For preachers who have just
been ordained—or are about to be

Prayer of a Minor Prophet

By A. W. Tozer*

THIS IS THE PRAYER of a man called to be a witness to the nations. This is what he said to his Lord on the day of his ordination. After the elders and ministers had prayed and laid their hands on him he withdrew to meet his Saviour in the secret place and in the silence, farther in than his well-meaning brethren could take him. And he said:

O Lord, I have heard Thy voice and was afraid. Thou hast called me to an awesome task in a grave and perilous hour. Thou art about to shake all nations and the earth and also heaven, that the things that cannot be shaken may remain. O Lord, our Lord, Thou has stooped to honor me to be Thy servant. No man takes this honor upon himself save he that is called of God, as was Aaron. Thou hast ordained me Thy messenger to them that are stubborn of heart and hard of hearing. They have rejected Thee, the Master, and it is not to be expected that they will receive me, the servant.

My God, I shall not waste time deploring my weakness nor my unfittedness for the work. The responsibility is not mine but Thine. Thou hast said, "I knew thee—I ordained thee—I sanctified thee," and Thou hast also said, "Thou shalt go to all that I shall send thee, and whatsoever I command thee thou shalt speak." Who am I to argue with Thee or to call into question Thy sovereign choice? The decision is not mine but Thine. So be it, Lord, Thy will, not mine, be done.

Well do I know, Thou God of the prophets and the apostles, that as long as I honor Thee Thou wilt honor me. Help me therefore to take this solemn vow to honor Thee in all my future life and labors, whether by gain or by loss, by life or by death, and then to keep that vow unbroken while I live.

It is time, O God, for Thee to work, for the enemy has entered into Thy pastures and the sheep are torn and scattered. And false shepherds abound who deny the danger and laugh at the perils which surround Thy flock. The sheep are deceived by these hirelings and follow them with touching loyalty while the wolf closes in to kill and destroy. I beseech Thee, give me sharp eyes to detect the presence of the enemy; give me understanding to distinguish the false friend from the true. Give me vision to see and courage to report what I see faithfully. Make my voice so like Thine own that even the sick sheep will recognize it and follow Thee.

Lord Jesus, I come to Thee for spiritual preparation. Lay Thy hand upon me. Anoint me with the oil of the New Testament prophet. Forbid that I should become a religious scribe and thus lose my prophetic

*Late editor of the *Alliance Weekly*. Reprinted with permission.

calling. Save me from the curse that lies dark across the face of the modern clergy, the curse of compromise, of imitation, of professionalism. Save me from the error of judging a church by its size, its popularity, or the amount of its yearly offering. Help me to remember that I am a prophet; not a promoter, not a religious manager—but a prophet. Let me never become a slave to crowds. Heal my soul of carnal ambitions and deliver me from the itch for publicity. Save me from bondage to things. Let me not waste my days puttering around the house. Lay Thy terror upon me, O God, and drive me to the place of prayer where I may wrestle with principalities and powers and the rulers of the darkness of this world. Deliver me from overeating and late sleeping. Teach me self-discipline that I may be a good soldier of Jesus Christ.

I accept hard work and small rewards in this life. I ask for no easy place. I shall try to be blind to the little ways that could make my life easier. If others seek the smoother path I shall try to take the hard way without judging them too harshly. I shall expect opposition and try to take it quietly when it comes. Or if, as sometimes it falleth out to Thy servants, I should have grateful gifts pressed upon me by Thy kindly people, stand by me then and save me from the blight that often follows. Teach me to use whatever I receive in such manner that it will not injure my soul nor diminish my spiritual power. And if in Thy permissive providence honor should come to me from Thy Church, let me not forget in that hour that I am unworthy of the least of Thy mercies, and that if men knew me as intimately as I know myself they would withhold their honors or bestow them upon others more worthy to receive them.

And now, O Lord of heaven and earth, I consecrate my remaining days to Thee; let them be many or few, as Thou wilt. Let me stand before the great or minister to the poor and lowly; that choice is not mine, and I would not influence it if I could. I am Thy servant to do Thy will, and that will is sweeter to me than position or riches or fame and I choose it above all things on earth or in heaven.

Though I am chosen of Thee and honored by a high and holy calling, let me never forget that I am but a man of dust and ashes, a man with all the natural faults and passions that plague the race of men. I pray Thee therefore, my Lord and Redeemer, save me from myself and from all the injuries I may do myself while trying to be a blessing to others. Fill me with Thy power by the Holy Spirit, and I will go in Thy strength and tell of Thy righteousness, even Thine only. I will spread abroad the message of redeeming love while my normal powers endure.

Then, dear Lord, when I am old and weary and too tired to go on, have a place ready for me above, and make me to be numbered with Thy saints in glory everlasting. Amen.

"When at night you cannot sleep, talk to the Shepherd, and stop counting sheep."

The kind of love
that meets big needs
makes big demands

"Unloved"

A Paraphrase of I Corinthians 13

By David E. Sparks*

IN MY MINISTRY as the Protestant chaplain in a New York state mental hospital, I constantly find people who feel that no one has any love for them, or cares for them. They are often wrong. I believe that sometimes they are quite correct. In this paraphrase, I have attempted to put into words what the unloved person sometimes feels. May God help us to be more loving, and genuinely concerned for those about us.

1. Though someone may speak to me in all the languages of mankind, but does not love me, I feel that all his talk is as sounding brass or tinkling cymbal.

2. And although someone may preach to me as with a divine gift, and explain to me every mystery, and help me to increase my knowledge, and even though he has such great faith in me that he helps me to remove mountains of trouble, but does not really love me, it leaves me empty.

3. And although someone may bestow all his goods upon me, to feed my starved body, and even though he is willing to be burned at the stake for me, but does it without really loving me, it leaves me cold.

4. One who loves me will be patient and kind with me. He will never be envious of me; nor will he lord it over me; nor will he inflate himself at my expense.

5. If one really loves me, he will never be impolite or selfish toward me. He will not be petulant with me. He will not look for the bad in me.

6. If something bad shows up, one who loves me will not be happy to have found it out, but rather will rejoice when my heart is cleansed.

7. One who loves me will help me to bear up under the strain. I need someone to love me so much that he will believe in me when no one else will. I need someone to help me to keep up my hope when everything seems hopeless. I need someone to love me enough to be there with me in my trouble, even though everyone else has deserted me.

8. One who loves me will not let me down. Some preachers may fail me. Some people may know many languages but may be unable to speak to me in the language of my heart. Some may have learned so much that they are able to pile facts upon facts, but may be helpless when it comes to my innermost needs.

9. These people may know only a part of the story. They may have access to only a part of the truth about my feelings.

10. But when someone comes along whose love for me is pure and mature,

*Nazarene elder, New York District; chaplain, Harlem Valley State Hospital, Wingdale, N.Y.

these halfway measures will not be needed.

11. When I am thought of in an immature way, and when people speak to me on a shallow level, they can understand only in part. But I am trying to grow up in every way, and need someone to love me without superficiality, on a mature level.

12. Now I see only the smoky reflection of love, as in a poor mirror. I am looking for someone to love me, seeing me face to face, and accept me even with all my faults and failings, even though he may not be able to approve of me. I would then feel that he takes me in, and makes me a part of himself, and does not set me aside as something different and rejected.

13. I realize that faith is a tremendous and abiding power, and that hope is powerful and lasting too. But of all these great forces, love is the greatest, for love will beget both faith and hope.

Guideposts to a More Effective Ministry

By Raymond C. Kratzer*

No. 9. Gracious Hearts

THE APOSTLE PETER in his exhortation to unity and love says, "Finally, be ye all of one mind, having compassion one of another, love as brethren, be pitiful, BE COURTEOUS" (I Pet. 3:8). He felt that this attitude of life, especially in the area of graciousness and courtesy, merited a real point of emphasis. Consequently, he began this statement with the word "Finally." Surely we cannot overestimate the importance of having a gracious heart, one that is possessed of love and kindness because it is ever mindful of the impact it has on others.

The minister should be the epitome of graciousness. He should never stoop to hurt another by a boorish manner or thoughtless attitude. The word "courtesy" comes from the word "court" and has the idea of the manner in which one should conduct himself in the presence of royalty. In this regard the minister should remember that he is an ambassador of the King of Kings, and he is constantly operating under the scrutiny of his Sovereign. The way others will come to feel toward his Master will in a large measure be the result of what they observe in His emissary. Paul said in Colossians 4: "Walk in wisdom toward them that are without . . . Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer every man."

In human relationships there are a number of variables with which we must deal. Every situation requires thought and deliberation. You cannot have a stereotyped approach to people and hope to have good rapport between you and them. The minister must develop a flexible attitude, well seasoned with graciousness, that will

*Superintendent, Northwest District.

elicit the most pleasant response from those with whom he deals.

There are occasions when you will disagree with people. Do it as agreeably as possible. Some preachers have been so right in what they say that they have been wrong because they built a wall of prejudice through an unwholesome manner. An argumentative attitude profits little. I recall so vividly in my early ministry having an argument with a non-churchman in our small community on the importance of the church. He had brought up the subject. My mind was still fresh with the history of the Christian Church through my recent studies, and I pulled out all of my idea-weapons and thrust them at him with word-missiles. He became vehement in his replies to me and we parted that day with a wall of prejudice that barred my way to his heart from there on. As I look back on this situation, I am sure that I would have kept his friendship had I been more careful not to argue.

Little is gained by an ungloved approach to people's problems. The average person resents anyone telling him his faults unless he has asked you for a frank appraisal of himself. Even then the minister must maintain a gracious manner in trying to help another. Few people want you to be rough on them in exposing their problems. Although this might be a wonderful therapy, not many have the courage to ask for it. On the average it is best to help your people through your pulpit ministry in the areas of their needs to which they seem blind.

The Bible says that "it pleased God by the foolishness of preaching to save them that believe" (I Cor. 1: 21). More problems are solved by Bible preaching from the heart of a pastor that has been bathed in prayer and anointed by the Holy Spirit than one can imagine. Study your people and their needs. Ask God to guide you to a solution through Sacred Writ. Work it into your messages in an adroit way so as not to preach "at them" but rather "to them." You will be amazed how the Holy Spirit will take the truth and convince people of their needs. It is difficult to argue with Him.

A gracious-hearted pastor will be possessed with a desire to honor the dignity of all men. He will seek to identify himself with all with whom he deals until they feel a part of him and will not be reluctant to share their problems with him. Naturally, there will be a tendency to gravitate toward people who fit your tastes better, and you will be tempted to neglect those whose personalities clash with yours. However, you must never let your inward feelings gain the ascendancy so as to inhibit your pleasant dealings with them. God will give you grace at this point through prayer and determination on your part.

We must ever remember our Lord and Master, who "made himself of no reputation, and took upon him the form of a servant . . . humbled himself, and became obedient unto death." He preached the gospel to the poor, and "though he was rich, yet for our sakes he became poor, that we through his poverty might be rich" (II Cor. 8: 9). Many ministers have come from lovely homes where every desire was satisfied. Their years in school were spent in cultured surroundings with little thought of what might be waiting for them in their first pastorate. Then suddenly they are given a home mission church or a small charge where things are so different and where the classroom image of their ministerial life is suddenly all blurred. Now comes the time of adjustment. Here is the test of true intelligence and consecration that will grasp the

lens and focus it until life in its true perspective is seen.

Most churches are composed of all classes of people—the financially secure and the poor, the learned and unlearned, the wise and unwise, the lovely and unlovely. Some congregations have a larger percentage in one group than in another. The pastor must remember that he is the shepherd of them all. His success will be determined by the way he can accommodate himself to everyone until each person will feel comfortable in his presence.

We should not forget that generally the church has begun with the peripheral area of society. The fringe people usually are the first ones to hear the gospel gladly, probably because they have so many needs; the possibility of solution appeals to them. If they are integrated into the church, their children will evolve to a higher level of life and some of them will become leaders in the church. Many whose parents did not have the opportunity of a college education will send their children to college and the miracle of culture and refinement will begin to work. We dare not forget this genesis or else the Kingdom will die at the top.

A condescending attitude toward people in your congregation is deadly. Identify yourself with them. Some persons may be wanting in formal education and the minister may make the mistake of thinking they are uneducated. I recall a story of a field representative for a business college stopping by a blacksmith shop to try to enroll the blacksmith's son in his school. The brawny craftsman had been at work on a hot piece of metal which had just fallen to the floor when the school representative came into the shop. In their conversation the salesman told of the advantages of a college education and implied that the blacksmith's son would grow up in total ignorance in how to make it in life if he did not take this opportunity. The hardworking worker in metal took the conversation in stride, and then nonchalantly asked the young man to hand him the piece of metal he had just dropped. He reached down to grasp the object and howled with pain as he touched its heated surface. The blacksmith apologized and said he would like to give him an object lesson. He called his son, who had not seen any of the previous activities, nor had he observed his father drop the hot metal object, and asked him to hand it to him. The boy walked over and got a pair of tongs, picked up the hot metal, and laid it on the anvil. The chagrined salesman acknowledged that you could learn some things even if you did not attend college. Incidentally, he enrolled his son in the school and the representative and the boy both grew wiser.

Many common people have a great deal to offer to the Kingdom. Their stewardship, prayer life, and faithfulness are often determining factors in the success of a pastor and his church. Love them, be kind to them, cultivate their friendship. On the other hand, do not shy away from the cultured of your community because they are harder to reach. Study to find ways to their hearts and strive to get them saved and into your church. Jesus did not avoid fishermen for His disciples like James and John, neither did He shy away from governmental officials like Zacchaeus or Matthew, or Phi Beta Kappa men like Paul or Nicodemus. Paul said, "To the weak became I as weak, that I might gain the weak: I am made all things to all men, that I might by all means save some. And this I do for the gospel's sake, that I might be partaker thereof with you" (I Cor. 9:22-23).

THE THEOLOGIAN'S CORNER

Conducted by the Editor

The Source of Murder

QUESTION. *In the question, What prompted Cain to murder his brother? —if we are to presume that it was a carnal nature, then how would we answer the question: What prompted the sin of Adam and Eve? Could not both promptings have come from the same source?*

ANSWER. Let us look first at the word of the Lord to Cain, "If thou doest not well, sin lieth at the door" (Gen. 4:7). The word *lieth* means coucheth, or croucheth. The word refers to a beast crouching, or lurking. It is not lurking on the outside of the door, waiting to get into Cain's heart; it is already in, as was evidenced by his violent and blasphemous anger against God because God would not accept his sacrifice. Remember that such antagonism toward God, such enmity, is, according to Paul, the very quintessence of indwelling sin. Rather this lurking, crouching beast called sin is waiting to spring out the door, into violent action, as it actually did in the murder of Abel. But before it sprang out God gave Cain fair warning in the words (RSV), "Its desire is for you, but you must master it."

But he did not rule over it; he allowed it to rule over him, by deliberately luring Abel to the field, where he murdered him in cold blood; afterward when challenged by God he showed no remorse or sorrow, but expressed indifference to his brother's welfare ("Am I my brother's keeper?"), lied to God, then complained in self-pity when divine judgment was pronounced. Here were all the works of the flesh—pride, self-will, rebellion, blasphemy, hatred, bitterness, selfishness, murder—springing full-grown as it were from Cain's heart. And the whole point is that they sprang, not from the circumstances, but from his heart. This heinous crime can be accounted for only by the massive impulse to evil in his own heart, which made it easy for him to react so irrationally and passionately. Here was a man who was morally sick, not just after these events, but before these events. And his murder issued, not from the events, but from his moral sickness.

How different was the sin of Adam and Eve! There were no evil propensities in them to create a temptation by uniting with their natural desires, and it is probable therefore that temptation would not have occurred without the intrusion of a third party who seduced them and deceived them. They were not deceived by their own hearts in the first, initial movement toward sin, but by the serpent. Cain didn't need an outside devil; he had sufficient evil within him. But Eve was deceived by a lie; then Adam yielded to her influence.

In the moment of deception the disobedience didn't look heinous to Eve. Could she have been tempted to murder, as was Cain? The serpent was too smart to attempt such a thing. But she was tempted by her own natural desire plus the false reasoning of the serpent to do something that looked, for the moment, to be quite innocent.

In summary we can say that it took a subtle, wily, clever seduction, combining with three natural desires, to counteract the essentially good tendencies of Adam and Eve. But it didn't

(*Continued on page* 48)

THE Pastor's SUPPLEMENT

Compiled by **The General Stewardship Committee,** Dean Wessels, *Secretary*
Pearl Cole, *Office Editor*

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Department of MINISTERIAL BENEVOLENCE

PROGRESS!

In January, 1964, the General Board voted increases in Benevolence Assistance grants. In June, 1964, these increases were approved by the General Assembly.

WE ARE HAPPY TO ANNOUNCE THAT

Effective October 1, 1964:

1. The Department will be able to supplement the income of a couple to bring their total income up to $200 per month rather than the present $175.
2. The Department will be able to grant up to $150 per month to a couple rather than the present $100.
3. Increases will be granted proportionately to single ministers and widows.

Effective Now:

1. The medical emergency assistance maximum allowance is increased from $300 to $500 per family per year.
2. In cases of extreme emergency where medical bills are $1,000 beyond the amount paid by hospitalization insurance, the Department can allow up to $1,000 in a twelve-month period.
3. Canadian ministers and ministers who are not Canadian citizens but who are serving the church in Canada are eligible for the life insurance programs offered through the Board of Pensions.

AND BEST OF ALL:

These increases, including the insurance and annuity provisions available through the Board of Pensions, have been made without increasing the 2-percent formula of the N.M.B.F. apportionment budget.

HOW IS ALL OF THIS POSSIBLE?

More churches than ever before are paying more of their N.M.B.F. apportionment each year. A few years ago only about 67 percent of the total apportionment was being raised. During the year just closed, almost 80 percent was received. Benefits can continue to be increased as our churches endeavor to pay 100 percent of their N.M.B.F. apportionment each year.

Each member of the Department of Ministerial Benevolence extends thanks to you for your participation. The above reported increases are a result of your cooperation and God's blessing.

NAZARENE YOUNG PEOPLE'S SOCIETY

Presents a Filmstrip . . .

"ON PURPOSE"

THE ROLE AND GOAL OF N.Y.P.S.

- Here is the N.Y.P.S. and its basic reason for existence—*evangelism.*
- See real-life situations in which youth groups are involved in purposeful activity.
- Let your young people and total congregation know the scope of N.Y.P.S. international.
- For inspiration and instruction, order this 75-frame filmstrip. Also included is a 12-inch, 33⅓-rpm record of narrative and background music and two User's Guides. Approximate time, 20 minutes.

Introductory Price $10.00
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VA-513, "ON PURPOSE" filmstrip . . . . . Price, $12.50

SEND MERCHANDISE TO: _____

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CHECK or MONEY ORDER Enclosed $_____

CHARGE (30 days) TO: ☐ N.Y.P.S. ☐ Church ☐ Personal _____ (other) Account

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Location of Church—City _____ State _____

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SEND INVOICE TO: _____

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Have You Met This Man?

HE'S THE MAN
with the contagious enthusiasm and the willing hand . . . the fellow who arrives early to Sunday school with his car full of laughing boys and girls.

HE'S THE MAN
with the hearty handshake and the happy, "Good morning. It's nice to see you here."

HE'S THE MAN
who *actually believes* that his home, his car, his money, and even his health, are a trust from God to be used in His service and for His kingdom.

HE'S THE MAN
who is a constant source of inspiration to his pastor and to his fellow churchmen.

HE'S MR. NAZARENE LAYMAN!
Peter had some men like him in the Early Church and this is how he described them: ". . . good stewards of the manifold grace of God" (I Pet. 4:10).

SUNDAY, OCTOBER 18, IS LAYMEN'S SUNDAY

LET'S MAKE IT SPECIAL

Pastor, do you have your pencil in hand? Want to do some checking? Here's a list. It isn't complete. You will want to add to it, but maybe it'll start the "wheels turning."

- ☐ Plan order of service
- ☐ Select laymen to read scripture, to pray, to bring the message, to pronounce the benediction. Contact each.
- ☐ Prepare an attractive poster for your church bulletin board. ADVERTISE LAYMEN'S SUNDAY.
- ☐ Plan a special booklet containing the order of service and a word of personal appreciation to your laymen. Distribute at the morning worship service.
- ☐ Designate someone to prepare a flower arrangement for the front of the sanctuary—as a tribute to faithful laymen of the past. Near the arrangement place a placard with names on it and the notation, "In Honor of Faithful Laymen of the Past." The flowers may be taken later to a shut-in.
- ☐ Anticipate last-minute changes!
- ☐ Pray earnestly for God's blessing and His guidance in all your planing.
- ☐ If some plan or procedure was unusually successful, drop us a line. Share your success with your General Stewardship Committee. May God bless you!

NAZARENE SERVICEMEN'S COMMISSION

7th ANNUAL NAZARENE SERVICEMEN'S RETREAT NOVEMBER 16-19, 1964

General Walker Hotel, Berchtesgaden, Germany

EXCITING
Scenic Beauty

SATISFYING
Fellowship

INSPIRING
Atmosphere

Theme: "A Mighty Fortress"

"Thou art my rock and my fortress; therefore for thy name's sake lead me, and guide me" (Ps. 31:3).

RETREAT LEADERS

Chaplain (Capt) Calvin G. Causey
Retreat Coordinator

Chaplain (Capt)
Shural G. Knippers

Chaplain (LCDR)
L. W. Dodson, Jr.

Dr. Kenneth S. Rice
Guest Speaker

Quotable Mission Field News Briefs

SWAZILAND—Several weeks ago the king of Swaziland invited some of the church leaders to the royal kraal to pray for the peace of Swaziland. Our pastor, Rev. T. Ndlovu, a wonderful man of God, was present and spoke to the gathering with the king present. Pray with us. God can still work miracles today and turn the heart of this nation to God.—MARY MCKINLAY, *Swaziland.*

LEBANON—Recently finished a revival in a new church opened just a year ago at a town called Jededieh. More than fifty adults sought the Lord for salvation and several for sanctification. Eight were baptized and more will be in a few weeks. Among them are several persons with education and leadership ability—a great need here. Two more students in our Bible school. —DON REED, *Lebanon.*

PHILIPPINES—God met with us in an unusual way in our regular chapel service and in the following church service on Sunday, recently. No altar call was made but there was a spontaneous movement of the Lord. Then testimonies, and nearly all the students went to the altar either for personal needs or with a burden for loved ones. There was such praying as one seldom hears, and God's presence was greatly manifest. Have had a good year in our Bible school.—LILLIAN PATTEE, *Philippines.*

COLOURED AND INDIAN DISTRICT, AFRICA—We are making plans to start a new preaching point at Paarl, thirty-four miles from Cape Town. There are over twenty thousand Coloured people there. We hope this will one day be a strong church. There is a great need for trained national workers. We could enter several large cities if we only had the pastors to send.

There is a spirit of prayer upon our churches here and we are expecting a real outpouring of God's Holy Spirit upon us.—PHILIP STEIGLEDER, *Africa.*

HAITI—Our Haitian Christians are a constant challenge to my life. They think nothing of a 4:30 a.m. prayer meeting or a day of fasting. Most of them go to church every night and three times on Sunday. They are faithful and enthusiastic personal workers.—LINDA CROW, *Haiti.*

REPUBLIC OF SOUTH AFRICA—You will rejoice with us to know that last year we gained in every part of the work. Our goal was four thousand in Sunday school and church attendance. We went over the top with a gain of eight hundred over last year. We feel that this is our day. Nearly three thousand families are being moved in right around the mission, and there are over one-half million people in my zone alone.—ELMER SCHMELZENBACH, *Africa.*

Department of CHURCH SCHOOLS

OCTOBER

is the month to begin your

WIDE-AWAKE PASTORS WILL:

1. Recommend to the church school board and the workers' conference that they officially join the "March to a Million" and endeavor to become a Millionaire Sunday school by having a 10 percent increase in enrollment.
2. Read the September *Church School Builder* for ideas to enroll the various age-groups in Sunday school.
3. Ask classes and departments to accept 10 percent goals as their part in the "March to a Million."
4. Provide Millionaire Ribbons for members of classes that make a 10 percent increase in enrollment.
5. Order the *New Sunday School Songs* booklet and sing the quadrennial songs in Sunday school and workers' meetings to build an atmosphere to help "March to a Million."
6. Organize or revitalize the Home Department to build total enrollment.
7. Organize or revitalize the Cradle Roll to call in homes with babies and build total enrollment by building the Cradle Roll.

7% increase is your fair share
10% will make a millionaire

Department of CHURCH SCHOOLS

New Promotional Leaflets

This leaflet explains the purpose of Caravan. It can be used in your calling program to inform new people of the church's weekday activity plan.

Indian Maidens and Indian Braves

These leaflets are written to appeal to primary boys and girls.

Pathfinders and Trailblazers

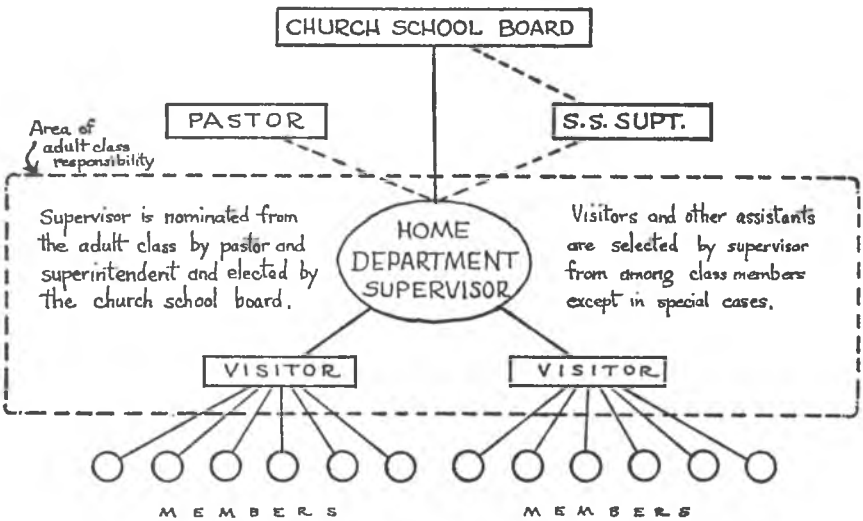
Junior boys and girls will enjoy reading about Pathfinding and Trailblazing.

Order your copies for distribution today!

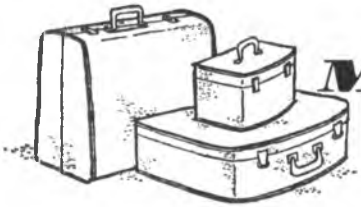
Address:
Caravan Office
6401 The Paseo
Kansas City, Missouri 64131

THE ADULT CLASS SPONSORSHIP PLAN

The adult class sponsorship plan can help you to organize or enlarge the Home Department ministry in your church. Here is the organization plan:



The Home Department enrollment is a part of the total Sunday school enrollment. Let *every* pastor and church organize or enlarge their Home Department this quadrennium. You can help substantially to enroll a million in our Nazarene Sunday schools by 1968. This October is the time to begin.



Moving Nazarene

DEPARTMENT OF EVANGELISM
CHURCH OF THE NAZARENE
6401 The Paseo, Kansas City, Missouri 64131
EDWARD LAWLOR, Executive Secretary

My Dear Pastor:

November, 1964, is to be a church-wide month of recognition and emphasis on the Moving Nazarenes Service, sponsored by the Department.

Along with their neighbors, Nazarenes are on the move. What can we do as pastors to encourage our people to keep an active church membership wherever they go?

The story of the Moving Nazarenes Service is the story of not only a concern about this important problem but how we are actively at work trying to solve it. Statistics among other things point up the fact that we have a high mobility among Nazarenes everywhere. The Department of Evangelism calls for the total co-operation of every Nazarene pastor to use the regular channels of the Moving Nazarenes Service so that every Nazarene when they move will say, "Of course we will transfer our membership."

The Department recognizes that a part of the solution is with the Nazarenes themselves. We do feel however that a great deal of the solution is realized when our pastors encourage Nazarenes to transfer their membership when they move. A pastor said to me recently, shortly after receiving a card from Moving Nazarenes, "I visited the family, and what a thrill was mine when I left to hear them say, 'Please write for our church letters; we want to join the church here, where we are going to live.'" He told me the reaction of the pastor in their home church was excellent, and said the entrance of this family into the church by transfer has created new life and encouragement, and their enthusiasm became an incentive for people to do more about going after many prospects unreached and untouched.

EVANGELIZE
IN THE POWER OF THE SPIRIT

1st Day of Each Month

50 Holy
19

Sunday,

WANTED! PRAYING PREACHE

FAST AND PRAY FOR SPONTANEOU

VANGELISM

A layman said to me recently on a district tour, "We are quite mobile because of my work, but we always transfer our membership as soon as possible when we move to a new location." If we had more Nazarenes like these people, how much more effective our church work would be, and I am sure that our statistical losses would be a lot less.

Pastors must teach their Moving Nazarenes that an early transfer of their membership provides a stabilizing influence in their new environment. Of course they will miss their home church and their home pastor, but what better way to show their confidence in the whole program of the church than by joining the church in their new community?

Too often home church pastors have suggested to Moving Nazarenes that they should not move their membership because they were not sure how long they would be in the place they were moving to. But a Nazarene who was discovered three years after he had moved to a certain city made this statement: "It was easy to get away from the responsibility of the home church, which was two thousand miles away. We were of little use to that church and did not want to become involved in the new area until we were absolutely sure that we were going to stay, and so we drifted and drifted."

Pastors should remember that when Nazarenes join a local Nazarene church they join the whole Nazarene church, and when Nazarenes move we have a responsibility. As never before Nazarenes are on the move. We must keep them lest they get lost in the multitudes of unchurched people.

Make NOVEMBER a month when we survey our membership rolls looking for the names of absent Nazarenes to send in to the Moving Nazarenes, Department of Evangelism, 6401 The Paseo, Kansas City, Missouri 64131.

Let our slogan be "EVERY NAZARENE A MEMBER WHERE YOU ARE."

Faithfully yours,

EDWARD LAWLOR

tchnights

6:00 p.m.
to
midnight
LOCAL TIME

ember 1

EVANGELIZE
IN THE POWER OF THE SPIRIT

; ON EVERY DISTRICT PLEDGED TO
REVIVAL IN EVERY LOCAL CHURCH

NAZARENE RADIO LEAGUE

THE ● SPOT

HAVE YOU THOUGHT OF THE SPOT?–

Through the years the SPOT ANNOUNCEMENT has been a big factor in securing free air time for "Showers of Blessing."

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● **USE OF THE SPOT ANNOUNCEMENT CREATES GOODWILL BETWEEN THE CHURCH AND THE RADIO STATION**

TRY THE SPOT! It does much to keep our messages on the air.

If you need further information concerning SPOT ANNOUNCEMENTS write to us.

Nazarene Radio League
6401 The Paseo
Kansas City, Missouri 64131

DENOMINATION-WIDE STUDIES 1964-68

1965–February and March

Unit 165a, "Outreach Through the Sunday School"

Text: **Sunday School—The Growing Edge**
By Kenneth S. Rice

This study will show the place of the Sunday school in evangelism and outreach. In lifting up this vision, the author shows practical ways to enlist and involve the total church membership in reaching and teaching others.

1966–February and March

Unit 162.3a, "Personal Evangelism"

1967–January and February

Unit 113.2a, "Tithing—God's Plan"

Pastor, talk to your C.S.T. director and consider these dates for training in your long-range planning.

NAZARENE PUBLISHING HOUSE

The Pastor's Way of Saying

"MERRY CHRISTMAS"

Christmas Greeting Cards

Fine quality at an attractive price

G-8954A (Window—Poinsettia)

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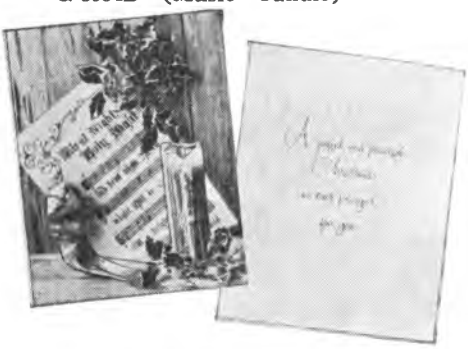

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The aforegoing helps to emphasize the importance of every Nazarene pastor using the public communication media in his area to the fullest extent possible.—O. JOE OLSON.

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Queen of the parsonage....

AUDREY J. WILLIAMSON

A Practical Question

A YOUNG PASTOR'S YOUNG WIFE SAID, "Death came recently to one of the homes of our parish. I went with my husband to call on the bereaved family. It was my first time to go into such a situation. I wasn't sure what to say or how to say it. I did not know if a call was sufficient, or whether my responsibility to the family went further. Could you give me some guidance?"

First, as to the call. It is my judgment that a pastor's wife need not accompany her husband on every pastoral visit he makes. However, when death has come, if her circumstances at all permit, she should go with him at least once to the bereaved home. You will be received as the representatives of God, as well as for your own sakes, and your visit will be treasured in years to come. Nothing can make up later on for neglect or thoughtlessness at this time.

Be sympathetic, but be strong, even though you are young and inexperienced. If you allow yourself to be overcome with grief in the presence of sorrow, you will be unable to offer either the comfort or the courage you should impart as a spiritual leader.

Adapt yourself to each situation in an individual way. Even mature and experienced persons should feel a sense of inadequacy when faced with the mystery of death. Do not allow yourself to become professional or stereotyped. Each family which suffers loss offers you a new opportunity to meet their particular needs. Seek to be personal and understanding. Avoid timeworn, hackneyed phrases and say those words which will have especial meaning for this especial family.

The circumstances under which death has come will influence what you say. Perhaps the summons is a blessed release to a saint of God, ripe with years, who has suffered long with disease or the infirmities of age. Your remarks to those members of the family who remain, and who perhaps have been faithful in loving care and attendance during a prolonged illness, should be marked by tenderness and by expressions of hope for the one who has gone on, and of appreciation and reward for those who remain. The repetition of an incident or a conversation you had with the deceased, which may till now be unknown to the members of the family, may bring them unspeakable joy and reassurance.

If the death be sudden and shocking, and as it appears to us mortals, untimely, your task is more difficult. But be well controlled, and be positive. Always exalt the goodness and mercy and wisdom of God. Inspire trust in His love and in His *timing*. Point to the brief span which we call life here, and to the unlimited promise of the life which is to come. Do not try to answer the "why's." Assert your own unfailing confidence in Him "who doeth all things well." A clear witness of God's sustaining grace to your own heart in time of sorrow would be in order.

The truly taxing ordeal comes, however, when you must go into a home where death has claimed one who, as far as any personal knowledge goes, was unprepared to meet his Maker. Do not let the pity and grief you feel lead you into any unjustifiable assurances of hope. But if you can honestly offer any shred of comfort to those who sorrow, do not

fail to do so. Perhaps you know of some event, some word or action which now assumes significance and spiritual meaning. Share that with the wounded, broken hearts to whom you minister. You may even find opportunity to gently entreat those who still live and are unprepared to die, should there be such among the family group.

Let your deportment in the house of mourning be appropriate. Loud talking and lightness on the one hand, or overtragic solemnity on the other, are unfitting. Gentleness, inner strength, assurance, comfort, tenderness, self-control—these are the qualities you wish to demonstrate.

There are no words quite so fitting to speak to those in sorrow as the "beautiful words, . . . wonderful words of life" found in God's Book. Many a pastor's wife, speechless in the hour of death, has found the precious promises of the Bible loosing her tongue and making her strong to comfort and sustain those who remain to sorrow. It is well to have your Bible handy in purse or pocket. But it is better to have the words stored in your mind and heart. He has promised to "bring all things to your remembrance."

Here are a few suggestions for appropriate quotations from God's Word.

Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? Thanks be to God which giveth us the victory through our Lord Jesus Christ (I Cor. 15:54-55, 57).

Jesus said, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live (John 11:25).

The ways of the Lord are right, and the just shall walk in them (Hos. 14:9).

Ye have in heaven a better and an enduring substance. Cast not away therefore your confidence, which hath great recompence of reward (Heb. 10:34-35).

Our Lord Jesus Christ himself, and God, even our Father, which hath loved us, and given us everlasting consolation and good hope through grace, comfort your hearts (II Thess. 2:16-17).

He shall call upon me, and I will answer him: I will be with him in trouble; I will deliver him and honor him (Ps. 91:15).

Yea though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me (Ps. 23:4).

God is our refuge and strength, a very present help in trouble (Ps. 46:1).

The eternal God is thy refuge, and underneath are the everlasting arms (Deut. 33:27).

As one whom his mother comforteth, so will I comfort you (Isa. 66:13).

When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee. I have called thee by thy name; thou art mine (Isa. 43: 2, 1).

My flesh and my heart faileth: but God is the strength of my heart, and my portion for ever (Ps. 73:26).

Let us come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need (Heb. 4:16).

What I do thou knowest not now; but thou shalt know hereafter (John 13:7).

When my heart is overwhelmed: lead me to the rock that is higher than I (Ps. 61:2).

There is also great consolation in the words of the hymns of the Church for one in sorrow. Such are found in these lines by Joseph Barnby:

My times are in Thy hand;
My God, I wish them there.
My life, my friends, my soul I leave,
Entirely to thy care.

My times are in Thy hand,
Whatever they may be,
Pleasing or painful, dark or bright,
As best may seem to Thee.

George Keith, composer of "How Firm a Foundation," has brought solace to thousands.

When through the deep waters I call thee to go,
The rivers of woe shall not thee overflow;
For I will be with thee, thy troubles to bless,
And sanctify to thee thy deepest distress.

The soul that on Jesus hath leaned for repose,
I will not, I will not desert to his foes;
That soul, though all hell should endeavor to shake,
I'll never, no never, no never forsake!

George Matheson from his own deep tragedy wrote:

O joy, that seekest me through pain,
I cannot close my heart to thee;

(*Continued on page* 48)

Studies in the Sermon on the Mount

By H. K. Bedwell*

Study No. 5 Matt. 5:21-26

Anger and the Christian

WE ARE NOW ENTERING upon the main subject of the sermon—the conduct of the Christian in relation to the everyday facts of life. Jesus has already shown how that happiness and fruitfulness are based upon character. We must be before we can do. Conduct is an expression of character. To quote an old saying, "What is in the well will come up in the bucket." The infallible guide of conduct is the revealed law of God. This we have considered in the previous study. Jesus clearly stated that He had not come to destroy the law and the prophets but to fulfill. He now begins to expound the law of God, by taking two of the Ten Commandments and unfolding their inner meaning. The first illustration is from the sixth commandment, "Thou shalt not kill" (Exod. 20:13). The Bible teaches consistently the sacredness of the individual. But Jesus tells us that the intention of God goes far beyond protecting the individual from physical injury by another. We are bound to hold each other in reverence and consideration in our inner spirits. Three things are taught us here.

1. Anger in Relation to Murder (5:21-22)
2. Anger in Relation to Worship (5:23-24)
3. Anger in Relation to Time (5:25-26)

1. Anger in Relation to Murder

It is obvious that Jesus is referring to unrighteous anger. Anger in itself is an integral part of our nature. We would not be human if we were not capable of being angry. Anger is not necessarily sinful. We are enjoined in Ephesians, "Be ye angry, and sin not" (Eph. 4:26). There are occasions then when anger is justified. It was so in the life of Jesus. In Mark 3:5 we read, "And when he had looked round about on them with anger." What was it that stirred anger in the heart of Jesus? Certainly not personal insults and injury. They could mock Him, spit on Him, beat Him, and crucify Him, but these actions only called forth love and pity and prayer for their forgiveness. The reason for His anger is explained, "Being grieved for the hardness of their hearts." It has been well said, "He that would be angry and sin not must not be angry with anything but sin." The Bible speaks often of the "wrath of God." It is an anger that is the expression of His holiness, aroused by His loathing of sin in every shape and form. Anger then is justified only when sin is involved, and when it arises out of a heart that has in it no selfishness,

*Nazarene missionary, Stegi, Swaziland, South Africa.

hatred, or bitterness. Even righteous anger is dangerous. It is dynamite which may get out of hand and do irreparable damage; therefore it must be watched and controlled carefully. "Be ye angry, and sin not: let not the sun go down upon your wrath: neither give place to the devil" (Eph. 4:26-27). Keeping this in mind, let us consider what Jesus says about unrighteous anger. He connects it with murder. Anger is murder in the making. Jesus borrows an illustration from the legal proceedings of the Jewish courts. "The judgment" means the lower court. "The council" refers to the higher court or the Sanhedrin. "Hell fire," "the Gehenna of fire" refers to the Valley of Hinnom, where the bodies of criminals were thrown out and burnt. The aim of Jesus here is to show that anger is highly dangerous, for it proceeds from one degree of hatred and contempt to another. It is first anger hidden in the heart; it then finds expression in speech and treats a fellowman with contempt. "Raca," "Vain fellow," is a strong expression of contempt. "Thou fool" is much stronger than the English version conveys and is equivalent to a curse. Anger not only proceeds from one degree of bitterness to another, but it incurs the increasing condemnation of God. Nurse anger in your heart and you are harboring a dangerous viper.

2. Anger in Relation to Worship

Our relationship to God is vitally bound up with our relationship to our fellowmen. If we are not right with men we cannot be right with God. "Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee." Undoubtedly this statement is a continuation of His teaching concerning anger. The "aught against thee" is something which has occurred when anger has had its way. Some biting and unjust criticism has been made, some half-truth (how dangerous it is!) uttered, or some misrepresentation made. God will not accept your worship while your heart is not right with your brother. In the previous verses Jesus dealt with the danger of anger; here He is dealing with its effects. (*a*) *It affects yourself.* A wise man once said, "Bad temper is its own scourge. Few things are bitterer than to feel bitter. A man's venom poisons himself more than his victim." It has been proved that anger has its reaction upon the body. It also has its serious effect upon the spirit. It renders one unfit for communion with God. (*b*) *It affects others.* Not only does anger hurt when expressed in biting words of contempt and insult, but even when harbored in the heart, it radiates unseen its deadly poison. Our responsibility is to remove whatever cause there may be of stumbling occasioned by the expression of anger. It takes courage to apologize, but it is a mark of grace. (*c*) *It affects God.* Worship is unacceptable where no attempt at reconciliation has been made. Jesus clearly teaches that an unforgiving spirit is an offense to God, and renders it impossible for Him to extend forgiveness. "God is a Spirit: and they that worship him must worship him in spirit and in truth" (John 4:24). The bitter in spirit cannot worship Him. It is our solemn task to remove all just cause of offense. This is an exposition of the beatitude "Blessed are the peacemakers."

3. Anger in Relation to Time

The time element is highly important. This is the whole point of the illustration of the two men on the way to court, used by Jesus in verses twenty-five and twenty-six. "Agree with thine adversary quickly." This accords with the injunction of Paul, "Let not the sun go down upon thy wrath" (Eph. 4:26). It is dangerous to delay. Cut down the weeds before they cast their seed, otherwise you will have an abundant crop to deal with later. A simple disagreement may develop into a feud. A small injury unattended to may cause death. Psychology has taught us that anger pushed down into the subconscious will set up a harmful complex which will find expression in some other unpleasant form. It is the little rift within the lute that by and by will make the music

mute. We must not only keep short accounts with God, but also with others, lest we drift apart. This is true in church life, it is true in home life, and it is true in social life. Swiftness to apologize has saved many a perilous situation. The law of sowing and reaping applies in full where anger is concerned. Time will produce the inevitable harvest; therefore Jesus warns, Act quickly. Putting out the fire in its earliest stages may prevent a major conflagration.

This whole section is a commentary on the beatitude "Blessed are the meek." The meek will have deep respect for others, they will be careful to remove all causes of division, and they will not allow time to do its deadly work. But how to be meek? There lies the problem. God does not propose to deliver us from the capacity for anger, for then we would be less than human—but He does intend that we should be free from bad temper—uncontrolled bursts of anger, sullenness, peevishness, impatience. These are all marks of the carnal mind. Paul gives us the solution to the problem of anger in that matchless chapter on divine love, I Corinthians 13. Love "suffereth long, and is kind . . . is not . . . provoked . . . beareth all things . . . [love] never faileth." The answer to the problem of anger is a heart filled with the love of God. If the heart is full of divine love, then when it gets upset only love will spill out. If the heart spills out bitterness and spitefulness when provoked, it is only a melancholy revelation of its inward condition. At all costs if we would conquer anger we must seek to be filled with love. God is Love, and to be filled with God is therefore to be filled with love. Once again we are driven back to the fact that what Jesus teaches in the Sermon on the Mount is nothing more or less than the Spirit-filled life.

Gleanings from the Greek New Testament

By Ralph Earle

Eph. 5:15-18

Circumspectly or Carefully?

Five times in the fourth and fifth chapters of Ephesians, Paul says, "Walk." First, it was, "Walk worthy of the vocation wherewith ye are called" (4:1); second, "Walk not as other Gentiles walk" (4:17); third, "Walk in love" (5:1); fourth, "Walk as children of light" (5:8). Now comes the fifth, "Walk circumspectly." Perhaps more meaningful today is the translation "carefully" (ASV, RSV, NEB, NASB).[1]

The Greek word is *akribos*. It means "with exactness, carefully."[2] Thayer says, "exactly, accurately, diligently."[3] Vine suggests: "The word expresses that accuracy which is the outcome of carefulness."[4] The adverb occurs only five times in the New Testament. Twice it is translated "diligently" in the King James Version (Matt. 2:8; Acts 18:25). The best rendering here is "carefully."

Fools or Unwise?

Paul goes on to say that we are to walk "not as fools, but as wise." In the Greek there is a play on words, which does not show up in this English translation. It says: "not as *asophoi*, but as *sophoi*." This can be brought out in English by rendering it: "not as unwise, but as wise" (ASV, RSV, NASB).

Redeeming the Time

The verb (v. 16) is *exagorazo*. The noun *agora* meant the marketplace (or forum). So the verb *agorazo* literally means "buy in the market." It came to be used in the general sense of "purchase." The prepositional prefix ex (*ek*) means "out." So *exagorazo* literally meant "buy out of the market." It was used for "redeeming" or "ransoming" slaves (cf. Gal. 3:13; 4:5). But in the middle voice, as here, it means "buy up for oneself." It is used the same way in the parallel passage in Col. 4:5. These are the only four times it occurs in the New Testament.

Arndt and Gingrich say that the middle form in Eph. 5:16 and Col. 4:5 "cannot be interpreted with certainty."[5] They go on to suggest: "The best meaning is probably *make the most of the time* (which is severely limited because of the proximity of the Parousia as well as for other reasons)."[6] The best translation here is "making the most of the time" (RSV), or "making the most of your time" (NASB). Since the Greek word for time (*kairos*) does not signify merely chronological time (*chronos*) but an opportune or appointed time, this passage may be rendered: "make the most of the opportunity."[7]

Unwise or Foolish?

The adjective translated "unwise" (v. 17) is a different one from that in verse 15. Here it is *aphrones*. The "a" is what is called "alpha negative." As a prefix it negates the rest of the word. English equivalents are "un" or "in," or even the same "a," as in "amoral" and "amillennial."

The *phrones* is from *phren*, "mind." So *aphrones* literally means "mindless." Abbott-Smith defines it as "*without reason, senseless, foolish,* expressing 'want of mental sanity and sobriety, a reckless and inconsiderate habit of mind.'"[8] Thayer's definition is: "without reason, senseless, foolish, stupid; without reflection or intelligence, acting rashly."[9] It is a stronger term than the one in verse 15, though the King James Version wrongly gives the opposite impression. The best translation here is "foolish" (ASV, RSV, NASB). The only way one can avoid being foolish is by "understanding—literally, putting together—what the will of the Lord is."

Excess or Dissipation?

Paul admonishes his readers not to be "drunk with wine, wherein is excess" (v. 18). The last word is in the Greek *asotia*. Here again we find the alpha negative, this time with *sotia*, which comes from the verb *sozo*, "save." So it is the opposite of salvation. Abbott-Smith defines the word as "prodigality, wastefulness, profligacy."[10] Thayer says: "an abandoned, dissolute life; profligacy, prodigality."[11] Arndt and Gingrich suggest: "debauchery, dissipation, profligacy."[12] The best translation is "debauchery" (RSV), or "dissipation" NEB, NASB).

Always Filled

Instead of being "drunk with wine," Paul says that Christians should be "filled with the Spirit." Evidently he is suggesting that what people seek in drinking—relaxation, escape from the unendurable—one may find in being filled with the Holy Spirit. The verb is in the present imperative, which means "be continually filled with the Spirit." This is not to be a transitory experience, but an abiding one. Jesus said: "I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever" (John 14:16).

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[1]NASB stands for New American Standard Bible (1963).
[2]Abbott-Smith, *Lexicon*, p. 18.
[3]*Lexicon*, p. 24.
[4]*Expository Dictionary of New Testament Words*, I, 25.
[5]*Lexicon*, p. 271.
[6]*Ibid.*
[7]*Ibid.*, p. 395.
[8]*Op. cit.*, p. 72.
[9]*Op. cit.*, p. 90.
[10]*Op. cit.*, p. 66.
[11]*Op. cit.*, p. 82.
[12]*Op. cit.*, p. 119.

SERMONIC STUDIES → TOWARDS BETTER PREACHING

The following sermonic study is submitted as a contest entry, and therefore is published anonymously. The contest will close December 31, this year. See your March and September issues for details.

Job, the Perfect Man

TEXT: *There was a man in the land of Uz, whose name was Job; and that man was perfect and upright, and one that feared God, and eschewed evil* (Job 1:1).

Critical Questions

1. What is the meaning of the word *perfect?*
2. In what sense was Job perfect?
3. Was his perfection maintained in adversity?
4. How does Job's perfection relate to Christian perfection?

Exegesis

The word translated *perfect* in the King James and American Revision is rendered *blameless* in the Revised Standard Version and in the *Amplified Old Testament.* The Jewish Bible has *wholehearted,* and the Septuagint *true.*

In English the word *perfect* carries the general meaning *complete.*

Obviously Job's was a limited perfection, for God alone is absolutely perfect. Bible scholars agree that Job was perfect in sincerity and in heart.

The best commentary on Job 1:1 is the rest of the book. And the most satisfactory way to interpret the perfection of Job is to study how he illustrated it in life.

The ancient man of Uz was most notably *im*perfect in *knowledge.* He lamented in despair that there was no Daysman (Mediator) between God and man (9:33). He did not know of Christ! Neither did Job know of the contest between the Lord and Satan. From crippling ignorance came flaws in his outlook and attitudes. Trying to understand his afflictions was like solving a puzzle with vital parts missing!

His perfection is best illustrated in that outstanding quality ascribed to Job in Scripture: patience. Remember, the word means, not serenity, but steadfastness.

He was steadfast in trust ("Though he slay me, yet will I trust in him."—13:15); in clearness of conscience (chapter 31); and in testimony ("My righteousness I hold fast, and will not let it go"—27:6).

Job's perfection was not mechanical but alive and growing. He gradually rose a little out of his blackest depression. When shown his errors, he immediately repented of hasty speech and wrong attitudes.

Was Job perfect only until tried? Did he, as some say, fail under pressure, in complaining, arguing, etc.?

But the very point at issue between God and Satan was whether Job could be made to break through great stress.

If he crumpled, then God was embarrassed and defeated, the devil triumphed, and every man has his price. Unthinkable! We must conclude that Job's shortcomings were caused by pain, and bewilderment, and were compatible with a perfect heart.

The perfection of Job evidently parallels Christian perfection on a much lower level of knowledge. (It is assumed that Christian perfection is understood.)

In the Arminian and Wesleyan sense that sin is *anomia,* lawlessness, willful rebellion, Job lived above sin. It is significant that God demands no blood sacrifice from Job, as He does from the three critics.

Bibliographical Aids

For a helpful, comprehensive survey of the book, see McClintock & Strong's *Biblical, Theological, and Educational Encyclopedia,* "Job."

J. A. Huffman's little volume, *Job, a World Example*, is a must. Huffman takes the holiness view, and proves his points. Job is neither (1) a sin-hiding hypocrite; (2) a hothouse flower, unable to survive outside his sheltered environment; nor (3) an unawakened, respectable sinner, who discovers through suffering his heart-plague of self-righteousness. He is rather a tested saint, kept by the grace of God.

In G. Campbell Morgan's *The Answers of Jesus to Job* the man of Uz is seen to voice some deep, timeless human longings which can be fulfilled only in Christ.

Homiletical Approach

Though often avoided because the Hebrew poetry is obscure, the Book of Job is clear on its main points. The hero is a perfect man; and the theme, how he stood under fire. What a treasure of material for holiness preaching!

A sermon on "The Perfect Man" could be built around some of the meanings of the word *perfect*: complete, wholehearted, blameless, true. Meat for the skeleton can be found in Job's firm loyalty to God while Satan did his worst.

A discussion of "The Imperfect Perfect Man" might well follow, to show what perfection is *not.* Job was

1. Not an angel, but a man, perfect through grace.

2. A tried man—not exempt from trouble, temptation, accusation, Satanic suggestion.

3. An uninformed man. His philosophy led him to a dead end because he did not know about Christ.

4. A weak man, sustained in the crises by God-sent flashes of insight. Note the change from despair to shouting victory in chapter 19. Finding no pity in man, Job gets a lift from God and cries, "I know that my redeemer liveth."

Then Job's perfection might be the background for a message on such a text as Ps. 37:37—"Mark the perfect man, and behold the upright: for the end of that man is peace."

The peaceful end is not reached without a struggle, but for the perfect man the battle ends in victory.

Job was victorious over:

1. His abundance. He kept spiritual in prosperity.

2. His afflictions. Though shaken, he stood true.

3. His accusers. They were silenced, not by Job's logic, but by his testimony.

4. His own wrong attitudes. He quickly repented of these when he found that they were wrong.

If Job, amid all his problems, and in his unenlightened day, gained the victory, surely *we* can, in this gospel age!

Illustration

Said Dr. John R. Church, holiness evangelist: "I had two sons; one normal, the other blind and crippled. One night the healthy lad came in all aglow. He'd fed the horse without being told. I praised him. The other lad heard. Later, in my study, I heard the little blind fellow coming, dragging that crippled foot. One hand held a slipper, the other an old sock. He said, 'Daddy, I thought you might want your bedroom slippers. I'm your boy, too, ain't I, Daddy?' "

Did the father reject his handicapped son for his imperfect service? No! He

hugged him in a loving embrace, saying, "I don't know how we'd get along around here without you!"

Our service, like Job's, may fall short of the ideal, but if the heart motive is perfect, it is accepted by an understanding and loving Heavenly Father.*

*From sermon by Dr. John R. Church. Used by permission.

Almost an Angel— Yet Little More than a Dog

The last state has become for them worse than the first (II Pet. 2:20-22, RSV).

INTRODUCTION:

1. Peter now turns his camera full focus on these apostates.
   a) The state of the apostate is even worse than that of an unconverted sinner.
   b) For whom Satan reclaims he holds in greater bondage than before.

   Peter surely recalls now the parable of Jesus in Matt. 12:43-45.

2. The three enemies of the Early Church were:

   Judaism, Paganism, and Gnosticism.

   But of the three, the last was the most subtle and sinister.

   For though Judaism expelled and persecuted it, and

   Paganism opposed and plundered it,

   Gnosticism sought both to patronize and to seduce it.

3. Peter's relentless logic discredits their carnal security:

   Note his:

   Proposition—"They have escaped."

   Supposition—"If . . . they are again entangled . . . and overcome."

   Conclusion—"The latter end is worse."

4. God made man almost an angel—sin makes man little more than a beast.

DEVELOPMENT:

I. THE FIRST STATE (verse 20)

A. *Having escaped the pollutions of the world.*

1. The Greek says: "Having fled away from the miasma of the world."
2. Alford says: "He is treating of men who have not been mere professors of spiritual grace, but real possessors of it."
3. God was able to get a host of Israelites out of Egypt who never made it into Canaan.
4. But here is a real escape from corruption, spoken of.

B. *Having received the knowledge of the Lord.*

1. Note the full knowledge indicated here.

   The Greek word, *epignosis,* means "full and accurate knowledge."
2. Note the true object of such enlightenment.

   "The Lord and Saviour Jesus Christ [Messiah]."
3. Theirs had been a full acquaintance with real salvation —a genuine conversion.

II. THE LATTER STATE (verse 20)

A. *Entangled again.*

1. The Greek carries the idea of "interwoven" as well as "entangled."
2. Sin is always bondage. But sin returned to and renewed after pardon forges a much stronger chain of habit.

B. *And overcome.*

1. The Greek term means not only to be overcome but "vanquished" (cf. also the French) and "subdued."
2. RSV says, "overpowered."

C. *A state worse than an unconverted sinner.*

1. "If . . . converted people relapse, i.e., give way to the very immorality from which Christianity saves them, then the last state for them is worse than the first."—Moffatt, *N.T. Comm.*
2. See Matt. 12:45, where Jesus uses exactly the same Greek words as Peter.
3. "Here is sad proof of the pos-

sibility of falling from grace, and from a very high degree of it too."—A Clarke.

4. But the backslider never returns only to his preconversion level; his backslidden state is worse.
   Cf. Jesus' statement: "Seven other spirits more wicked than himself."
5. Any manner of relapse is most terrible, but a spiritual relapse is worst of all.

III. THE BETTER STATE ("It had been better," verse 21)

A. *Not having turned from the holy way.*

1. The holy commandment once for all delivered unto them. cf. Jude 3.
   This is the gospel way of holiness.
   For the true gospel enjoins holiness rather than corruption.
   But these false teachers advised corruption.
   Any religion that does not break the power of sin is always false.
2. Peter's First Epistle recalls the demand that God's people shall be in His own likeness (I Pet. 1:15-16).
   And the gospel promises an escape from the corruption of the world and its lusts (II Pet. 1:4).
3. The better way is to remain loyal to the highest one knows.

B. *Or even never to have known the way of justification.*

1. Judgment will be according to light.
2. Much better to be without light than to refuse to walk in it once it has come and we have known it.
3. The Greek term specifies not only righteousness but justification.
4. These apostates have sinned against both light and mercy. Hence their sin is more heinous and they are liable to greater punishment.

C. *Than, having both known and turned, to fulfill so truly the ancient proverb* (verse 22).

1. The true-to-life proverb.
   The dog returns to lap up that which he had vomited forth.
   The sow, all washed from the slime, plunges back to her filthy wallow.
   These are God's pictures of the nature of apostasy.
2. Peter often quoted proverbs in his First Epistle.
   Cf. 1:7; 2:17; 4:8, 18. So here is another evidence of identity in authorship for the two Epistles.
3. "Solomon spake his proverb of the fool who goes back to his folly [Prov. 26:11]; but of how much grosser lapse is he guilty who, having known the mercy of Christ, having tasted the Father's grace, having been illuminated by the Holy Spirit, turns again to the world and its pollutions, goes back into the far country, far away from God, and chooses for his food the husks that the swine did eat!"—J. R. Lumby, *Expos. Bible.*
4. Peter here makes a play on the like-sounding Greek terms "better" and "worse." The apostates had forsaken true Christianity for the filthy circles of unrestrained lust. In spite of their enlightenment and boasted knowledge, "yet after all they went back, got entangled with their old sins, swallowed down their formerly rejected lust, and wallowed in the mire of corruption."—A. Clarke.
5. Dogs and swine—"Such are all men in the sight of God . . . after they have made shipwreck of the faith."—John Wesley, *Notes.*

IV. Only a Change of Nature Guarantees That Better State.

A. *Nothing less than a new nature will suffice.*

1. The dog and the hog natures must go down; and the angel must come up.
2. No sheep ever enjoys rolling in a hog wallow.
3. Thank God for His promise to cleanse our nature!

   A man in Christ is a new creation.

B. *True knowledge and true growth are imperative.* Cf. II Pet. 3:18.

1. This is God's guarantee against apostasy, as Peter well knows.
2. He who rebuilds what he once destroyed makes himself a transgressor (Gal. 2:18).
3. The fruitage of false doctrine is apostasy from the truth.
4. Let us beware of false prophets.

   The freedom they promise is only Satanic slavery and corruption.

Conclusion:

1. The peril of a false religion lies in the fact that it salves the conscience, but it cannot save the soul.
2. Let us give heed to Peter's solemn assessment of the awful nature of apostasy.
3. Thank God, there is *One* who can keep us from falling (Jude 24-25).

—Ross E. Price

IDEAS THAT WORK

A Month of Sundays

There came to my mind and heart a sense of the guidance and moving of the Holy Spirit that makes life for a holiness preacher so exciting at times. We were soon to face our church board meeting. Our evangelistic plans for the fall season were already set, with the worker called. But it had been bearing in on me that we should have a "month of Sundays" preceding the special meeting. As the evangelist was to come in early December, it seemed logical to make November the month for the preparatory services. But as the board meeting time came, I knew somehow that it must be October if we were to fit into God's calendar. So it was planned, and we will be eternally grateful to God for His leading in our church.

The idea was a simple one, adapted from a similar plan used by another minister, with some changes to fit our local situation. We announced a night of prayer for the Friday preceding the first Sunday of the campaign—and had a wonderful time of communion with the Lord from 9:00 p.m. until 1:00 a.m. Without doubt this helped to prepare the way for the public services.

Cards were printed, informing people of this evangelistic series, in which the pastor would preach each Sunday morning and evening on revival themes. Our people were enthusiastic in spreading the news. The first Sunday came, and the Lord came in wonderful spiritual power in the salvation of souls. This continued throughout the month, with six of the eight services having fruitful altar calls, and the spirit of evangelism continued after the month of Sundays was concluded, with more people praying through to victory in the weeks that followed.

Just as distinctly as we felt led of the Spirit to conduct such a campaign we felt that He wanted us to have a membership reception each Sunday evening of the month. Without any forcing of the issue this was attempted, and success was achieved with a good number of new members, most of them on profession of faith. Also, three baptismal services were conducted during the month that followed.

Perhaps most important and vital to the work of the kingdom of God is the fact that nearly all of the seekers were nonmembers, and most of them were either new attendants or had been coming only a few weeks. There was almost

no threshing over of old straw, but there was the most fruitful ingathering of souls I have experienced in my own ministry at any time. We give God the glory and praise Him for the opportunity of serving Him and enjoying His blessing upon His people.

VERNON L. WILCOX
Pastor, First Church
Eureka, California

Saving the Better Posters

A lot of posters come to us pastors which are worthy of a place on the walls of our churches or some similar place where they will catch the eye of the most people and perform their intended good. Some few of these posters we would like to keep up for a long time because of their special significance. I cover these better posters with a seasonal one when it comes along and this hides the one for several days or several weeks. When the seasonal one is "through," I take if off and the other one seems fresh again and I use it until it is "worn out."

ARTHUR P. FISHER
Pastor, Temple, Michigan

MY PROBLEM

PROBLEM: How can an incoming pastor tactfully deal with members who profess not to believe in holiness, but who are not only on the roll but in responsible positions?

A NEW YORK PASTOR ADVISES:

I would approach the problem in this way:

First, I would pray privately for these people who profess not to believe in holiness. I would surround them with prayer. I know of a pastor who prayed for three years for a board member who was not in accord with the teaching of the church. The man finally resigned his position without causing an incident in the church.

Secondly, I would continue to preach holiness, confident that the Word of God by the Holy Spirit will do its work in the hearts of men.

Third, I would engage an evangelist to preach on holiness and if possible provide for him to stay with those opposed to the doctrine of holiness. Perhaps he could take meals with others opposed to this Bible truth.

Fourth, at appropriate times in the year, especially at election time, I would read from the *Manual* of the Church of the Nazarene concerning our doctrinal belief and requirements for holding office in the church. The membership should assume the responsibility of putting spiritually qualified persons in office. (See in the *Manual*—from the "Church Constitution," item X, "Entire Sanctification," pp. 29-30; "The Agreed Statement of Belief," p. 33; "Special Rules" IV, "Church Officers," p. 47, all of the 1960 edition.)

PROBLEM: Should a pastor of a couple in his church planning to be married by a minister other than their pastor (such as a former pastor) offer premarital counselling to the couple without the counselling being requested either by the minister who is to officiate or the couple who are to be married? What if the pastor knows that no such counselling will be afforded the couple if he does not give 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

"A Mighty Fortress Is Our God" (Near 1529)

(*Praise and Worship Hymnal*, No. 3)

Authorship

This, the greatest of Martin Luther's thirty-six hymns, was written during the hectic period that marked the beginning of the Reformation. Although there are differences of opinion among

hymnologists concerning the exact time this hymn was written, most all agree that it was influential in cheering individuals, groups, and armies during the initial experiences that developed as a result of the Protestant movement. It was sung during the session of the Diet of Augsburg in 1530.

Luther was born in Eisleben, in Saxony, November 10, 1483. He was educated at the University of Erfurth, then became an Augustinian monk and professor of philosophy and divinity in the University of Wittenberg. His activity in condemning the practices of Rome and his expulsion from the church are well known. This hymn, however, played no small part in the great Reformation and after more than four centuries it is still being sung universally. Luther died in 1546 at the place of his birth.

Composer

Martin Luther, 1483-1546. It is interesting to note that this strong hymn tune, *"Ein Feste Burg,"* composed by the author of the famous lyric, "A Mighty Fortress Is Our God," has not only been accepted and sung universally, but its musical theme has been included in the works of several of the great music masters, including Bach, Meyerbeer, Mendelssohn, and Wagner.

—Floyd Hawkins

BULLETIN EXCHANGE

Sunday Sickness

Sunday sickness is a disease peculiar to church membership.

1. The symptoms vary, but it never interferes with the appetite.
2. No physician is ever called.
3. It always proves fatal in the end—to the soul.
4. It never lasts more than twenty-four hours at a time.
5. It is contagious.

The attack comes on suddenly every Sunday; no symptoms are felt on Saturday night, and the patient awakes as usual, feeling fine; eats a hearty breakfast. About nine o'clock the attack comes on and lasts until around noon. In the afternoon the patient is much improved and is able to take a ride and read the Sunday papers. Patient eats a hearty supper. But the attack soon comes on again and lasts through the evening. Patient is usually able to go to work on Monday as usual.

Prescription for Sunday Sickness

On Sunday morning rise at seven; use plenty of cold water on the face; eat a plain, hearty breakfast; then mix up and take internally a dose composed of the following ingredients: Will, Push, Energy, Determination, Self-respect for God's Day, Respect for God's Book, Respect for God's House, A Desire to Be Somebody, A Desire to Be a Good Citizen. Stir well; add a little love to make it sweet; take a large dose every three minutes until Sunday school time, unless relief comes sooner. If the day is stormy, an external application of overshoes, raincoats, and umbrellas will be helpful.

Signed: Dr. Never Fail

Presented by: Rev. Earl Adamson, *Tollesboro, Kentucky*

Selected Sentence Sermons

"Faith will never die as long as colored seed catalogs are printed."

"Hating somebody all day is more tiring than working in the fields from sunrise to sunset."

"Faith is knowing there is an ocean because you have seen a brook."

"Music liberates and lifts, and tunes the consciousness to a higher frequency of experience and realization."

"No man can ever discharge his debt to God, but he can make regular payments on it."

"Sympathy is two hearts pulling at one load."

—Anon.

HERE AND THERE AMONG BOOKS

The Twilight of Evolution

By Henry M. Morris (Grand Rapids: Baker Book House, 1964. 103 pp., triple index. Cloth, $2.95.)

By "twilight" the author does not mean that the theory of evolution is now widely discredited, for he devotes the first chapter to showing how thoroughly and significantly the concept of evolution has become the presupposition of modern thought. But in the last chapter he cites convincing evidence that top scientists are increasingly becoming restive with the popular notion, so long taken for granted in our educational system, that evolution is a proven fact. Morris says: ". . . more and more qualified scholars today are recognizing that the scientific basis of the evolution theory is very weak and many are rejecting it entirely" (p. 92).

In the constructive argument the author shows the incompatibility of naturalistic evolution with the first and second laws of thermodynamics, and further that the fossil beds, which evolutionists themselves admit constitute their sole scientific evidence (p. 49), are in reality not adequate evidence at all.

Dr. Morris is a competent scientist in his own right, at present head of the Department of Civil Engineering, Virginia Polytechnic Institute. This work is scholarly and convincing. It should be in the hands of every college student. Pastors would be wise to use it in a study class with thinking, inquiring youth. For young people may come to church altars, but they will not become grounded as Christians until their minds are thoroughly determitized from the anti-Christian doctrine of evolution.

R. S. T.

Preaching Values from the Papyri

Herschel H. Hobbs (Grand Rapids: Baker Book House, 1964. 123 pp. Cloth, $2.95.)

The sign in front of a lathe shop, "All kinds of twisting and turning done here," could well apply to this volume, when the author deals with passages which obviously teach a conditional security but which he is determined to make teach an unconditional security. In such cases his "twistings" are hard to follow and require many words.

But in spite of this serious defect most of the forty brief word studies in this volume are helpful in providing unsuspected insights and sidelights which can enrich a pastor's ministry. As the title indicates, the insights are drawn from the added light papyri usage throws on the probable meaning of the words as found in the New Testament. For instance, Jesus' admonition to "take no thought" is discovered to mean, "Do not face your needs and problems with a divided mind." Hobbs comments: "The body (*soma*) must have food, drink, and clothing. But concern over these things are not to divide the mind or loyalty. The Christian owes absolute loyalty to God. The world demands the same. To endeavor to give absolute loyalty to both is to be distracted or divided in mind" (p. 90).

It is not necessary for the preacher to be a student of the Greek to be able to use this book with profit.

R. S. T.

From *Beacon Hill*

The Story of Our Saviour

Willard H. Taylor (paper, 138 pp., $1.25)

This is a C.S.T. book for series *a* courses, presenting a survey of the life of Christ by the professor of English Bible at the Nazarene Theological Seminary. This is splendidly done and should have a very wide and enduring ministry, not only in the Church of the

Nazarene but also in a wide interdenominational arc. The author has combined scholarship with devotion, and accuracy with interest.

Communion with Christ

Ivan A. Beals (cloth, 152 pp., $1.95)

This Nazarene pastor (Benton, Illinois) has given to us a solid doctrinal and devotional study on the communion of the Lord's Supper and its implications. While not a book for light reading, it is a book for wide reading and frequent rereading. The pastor who reads it will find himself preaching more meaningful sermons in connection with the administering of this sacrament, and will also find himself experiencing a deeper and more spiritually intelligent participation in this sacred service.

Preachable Second Coming Sermons

Compiled by Norman R. Oke (paper, 104 pp., $1.00)

This is the fifth in a series of sermon outline books compiled by Dr. Oke. In this volume are forty-five reasonably complete outlines on the many different facets of this vitally important theme.

The book is bound with a spiral binding and punched for easy transference to the pastor's sermon notebook. Most pastors, of course, will use the outlines only as sermon starters, or else acknowledge their source if used without change.

Holiness and High Country

A. F. Harper (cloth, approx. 372 pp., tentative price $3.50)

In daily, self-contained doses, the author has developed a progressive study of the experience of entire sanctification. The book is written to answer questions, give a better understanding of the grace that God gives in the sanctified life, and provide devotional insight. The first two-thirds of the book is a systematic treatment of evangelical perfection, while the final one hundred pages is an effort to pick up every relevant passage of scripture not already used which alludes to the theme of entire sanctification. Dr. Harper has been executive editor of the Department of Church Schools of the Church of the Nazarene for eighteen years.

Books Received

The Church in Prophecy

John F. Walvoord (Grand Rapids: Zondervan Publishing House, 1964, cloth, 183 pp., $2.95)

An evangelical study of prophecy as related to the Church and its message. Author's concept of the coming of the Holy Spirit at Pentecost is not what we teach but this is not overemphasized. For students of prophecy this can be recommended.

Christianity in the United States

Earle E. Cairns (Chicago: Moody press, 1964, paper, 192 pp., $1.75)

Brief history and factual survey of the various strands of religious development and organization within the United States.

How to Develop a Praying Church

Charlie W. Shedd. (New York: Abingdon Press, 1964, paper, 111 pp., $1.25)

Practical suggestions in promoting the spirit and practice of prayer in a local congregation.

Sermons Preached Without Notes

Charles W. Koller (Grand Rapids: Baker Book House, 1964, cloth, 145 pp., $2.50)

Fifteen sermons arranged according to homiletical classification. Not only are the sermons stimulating but the organization is conducive to aiding the reader to learn to preach without notes himself.

In This Free Land

Charles M. Crowe (New York: Abingdon Press, 1964, cloth, 224 pp., $4.00)

A fair and penetrating series of messages of a patriotic nature discussing the implications of Christianity in relation to such important current issues as the welfare state, Communism, salacious literature, Roman Catholicism, and the race issue. A valuable volume for anyone who would want to understand the underlying issues in today's national problems. In a careful and well-documented discussion the author seeks to clarify the definitions of true liberalism and conservatism. Recommended.

The Source of Murder

(*Continued from page* 16)

take much subtleness or wiliness to persuade Cain to commit an outrageous, violent, and obviously wrong act—simply because in him there was no natural primitive holiness to overcome, for his nature was already biased in the other direction, toward evil.

There is no greater demonstration of the profound damage which Adam's sin effected in his posterity. Of course Abel inherited a similarly depraved nature, but apparently recognized it and disciplined it, as indicated by his "more excellent sacrifice." But both boys, and all other descendants since, came into the world with a leaning to evil and a susceptibility to temptation which was a racial acquirement, not inherent in human nature as God created it.

A Practical Question

(*Continued from page* 34)

I trace the rainbow through the rain,
And feel the promise is not vain
That morn shall tearless be.

O cross that liftest up my head,
I dare not ask to fly from thee;
I lay in dust life's glory dead,
And from the ground there blossoms red
Life that shall endless be.

And there is not only submission but triumph in William Burleigh's epic lines.

Choose for us, God! Nor let our weak preferring
Cheat our poor souls of good Thou hast designed:
Choose for us, God! Thy wisdom is unerring,
And we are fools and blind.

Let us press on, in patient self-denial,
Accept the hardship, shrink not from the loss;
Our portion lies beyond the hour of trial,
Our crown beyond the cross.

Next month we shall think of the second question: How much responsibility for the family bereaved should a pastor's wife assume?

American Bible Society Digest

As the missionary arm of the church, the Society's avowed purpose, its annual report declares, is to distribute 75 million Scriptures by 1966. In a joint campaign, "God's Word for a New Age," the A.B.S., with 22 other national societies, has established a worldwide goal of 150 million copies by the same year.

Next to the United States, Brazil attained the largest circulation of Scriptures in 1963. Other countries and areas showing increases were Argentina, Japan, Korea, Hongkong, Taiwan, the Philippines, Germany, and the Congo.

Factors necessitating tripling worldwide distribution of Scriptures by 1966 are the population explosion, "subtle atheistic literature," and the "zealous evangelizing of Islam."

Also, "Year after year," the Society reports, "the gap has been growing between the number of the world's people who can read but for whom Holy Scriptures are not available. The demand is there, people want the Book."

Of the over 34 million Scriptures distributed last year by the A.B.S. there were 1,431,996 whole Bibles, 2,341,442 Testaments, 14,489,238 portions, and 16,141,149 selections.

Some parts of the Scriptures have now been published in 1,216 languages and dialects but there remain "well over 1,000 languages and dialects which still have nothing of the Bible."

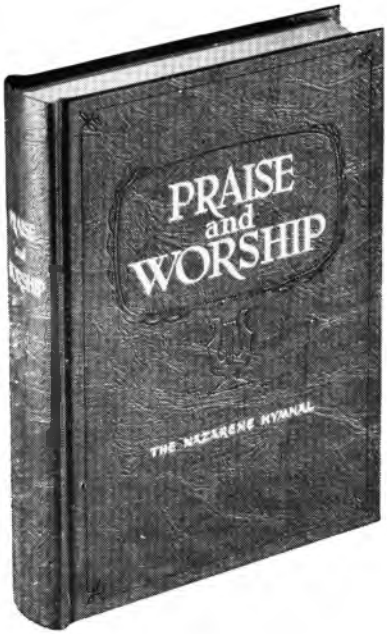
Only 231 languages have entire Bibles and only 290 more have the entire New Testament, the report declared. More than 3,000 translators in 130 nations are currently at work translating and revising previous translations, in more than 500 languages.

On an old bridge was the sign, "Parades break step" . . . Evidently the structure was too shaky to stand the tremendous rhythmic force of hundreds of *united* feet . . . The peril was not in the combined weight of the marchers but in their synchronized action . . . There is little power in mere numbers . . . The power is in cooperation . . . Perhaps there is something ominous and frightening to the devil in the slogan, "March to a Million!" . . . Couldn't it be toned down a little? . . . Why not "Saunter to a Million"? or "Shuffle to a Million"? . . . or even "Gallop"? . . . Probably those who shuffle early in the quadrennium will try to gallop at the last . . . But I wouldn't stake anything on their success . . . "March" is the best word after all . . . It suggests planning, organizing, cooperating . . . It also suggests even, steady, methodical forward movement . . . The marcher exudes an air of confidence . . . With swinging arms he is the picture of the man who knows where he is going and how to get there . . . The marcher is undiscourageable, unperturbable, undivertible, and unstoppable . . . Pastor, don't be a "step-breaker" . . . The devil will gleefully pin on you his famous ribbon for "Special Sabotage," made of yellow asbestos . . . He doesn't want us to have the vastly expanded "revival potential" (see August issue, p. 25) that a million in Sunday school would provide.

Until next month,

BT

SPECIAL OFFER EXPIRES OCTOBER 31



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