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Richard S. Taylor (Editor)
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THE
NAZARENE
PREACHER

APRIL 1965

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Carlos H. Sparks

THE GOSPEL OF EASTER, A Sermon Outline

W. C. Roberts

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THE
NAZARENE
PREACHER

APRIL, 1965

Volume 40 Number 4

RICHARD S. TAYLOR
Editor

Contributing Editors

Hardy C. Powers
G. B. Williamson
Samuel Young
Hugh C. Benner
V. H. Lewis
George Coulter

General Superintendents
Church of the Nazarene

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"Where His Reputation Is Safe!"

By George Coulter

IN ONE OF the many thought-provoking statements in his book *Invitation to Discipleship*, Myron S. Augsburger says, "God blesses the work where His reputation is safe!"

Often God passes up the clever, the unique, and the sensational to bless the labors of the humble, the sincere, and the committed. This is not an argument for shoddy technique or poor planning or hit-and-miss methods in the ministry. But God's reputation must be safeguarded. And God has a way of honoring those whose integrity honors His name.

Since His reputation is at stake in all that is done in the Church, total commitment is an essential quality in the life of the minister. God's reputation is never safe in the hands of any man who has not emptied himself of self-will, personal ambitions, and self-glory. This involves more than an academic understanding of the doctrines of holiness. This involves an invasion of the whole being by the purging fire of the Holy Ghost.

God's reputation is safe in the hands of those who have caught the true purpose of His redemptive mission in the world. The mandate of Jesus to His disciples is nothing less than the making of all nations His disciples. The Church was called into being to be a "saving community." When it becomes a self-centered, self-contained organization, it sabotages the purposes of God to redeem all mankind. The Great Commission requires a total dedication of all the resources of the Church to the growth of the body of Christ. This involves growth in numbers as well as growth in the grace and knowledge of Jesus Christ. Activities which do not contribute to growth should be carefully scrutinized. Programs that do not result in the enlargement of the body of believers should be sidelined. God's reputation is safe in the hands of those who are obsessed with soul-winning desire and activity.

The preservation of a sense of the sacred in the midst of the secular is of tremendous importance in keeping His reputation safe. The man who carries the atmosphere of the world into the pulpit in either language or demeanor cannot lift his people into the heavens. The art of creating a spiritual atmosphere in which God moves with ease is of tremendous value. While the pastor must never resort to cheap psychological gimmicks to create emotional reactions in his congregation, it is still true that the pastor must be able to sense the needs of his people and lift their aspirations to God in holy worship.

Often I have seen services where a song, a testimony, or an exhortation under the direction of the pastor unlocked the windows of

(Continued on page 16)

How to Reach Maximum Effectiveness in Evangelism

DR. R. T. WILLIAMS, SR., used to tell of the farmer who believed in keeping his preacher underpaid, but upon persistent questioning admitted that his mules did better work when they were well fed, and maybe the principle might work well with preachers too. Whether Dr. Williams would be as convinced of the validity of his reasoning were he to see us now is an intriguing question. But at the moment we are thinking, not of preachers, but of their flocks.

Healthy sheep reproduce themselves. This simple fact is in danger of being the forgotten link in our chain of evangelism.

And health depends on proper food as well as abundant exercise. We make a mistake when we suppose that our sheep are "fed" merely by a multiplicity of meetings and activities. They may be starving in the midst of feverish bustle. Our meetings and activities will provide the exercise so essential to good health. But exercise must be backed by a balanced diet; otherwise we will run our people thin. Gaunt, undernourished Christians, no matter how *busy* we keep them, will soon become sickly and feeble. Next they will be hugging their hurts and nursing their ailments on the sidelines.

Cracking the evangelistic whip will not make soul winners out of laymen.

Laymen will be effective soul winners, both directly and indirectly, when they are radiant and happy Christians. This requires that they first be thoroughly *holy*; for unholy Christians can never be either happy or radiant. It requires also that they know God in a satisfying, Spirit-led walk. Furthermore, it requires that they be victorious over their own trials and adversities. Christians who are defeated by life are not winsome.

To develop such Christians is the pastor's supreme task.

This is evangelism too. Indeed it is just as indispensable to evangelism (properly conceived) as altar calls and altar work, or doorbell ringing. We lose too high a percentage of the people we win. Possibly it is time to take a square look at one possible cause. Could it be that we don't know how to nurture them? We give them a job (sometimes even fail to do that), and mix them in socially, and suppose that is sufficient. It is not. We must not forget that new people who are eager and earnest are also green and ignorant. *Merely* keeping them busy can be the surest way to turn them ultimately into disillusioned, tired, frustrated cynics. They need grounding in the Word, depth in prayer life, stability in faith, maturity in outlook. Bringing them to Christ is evangelism; leading them on *in* Christ is also evangelism.

If we believed in unconditional eternal security, then our evangelistic responsibility might be said to stop at conversion. But we know better than that. We know that we have not really saved a soul until he is safe in heaven. Should not our concept of evangelism be molded by our theology?

If so, we will see that evangelism includes nurture as well as winning, training as well as turning.

We have auxiliary aids in this task in our periodicals, the missionary reading books, our church school literature, C.S.T. courses, and N.Y.P.S. devotional lessons at various levels. These aids are unsurpassed. But they can only supplement—they cannot substitute—a teaching, feeding ministry in the pulpit. “Feed my sheep,” Jesus said to Peter, and He solemnly says the same thing to us. The need of the hour is for pastors everywhere to dig into the Word, spend hours on their knees, get into the homes of the people until they know their problems and needs and heartthrobs, read books on prayer and divine guidance and holiness, until Sunday after Sunday they can stand in the pulpit, not with a blistering, scolding sermon, but with anointed truth, fresh and clear, that will put courage into listening hearts and build spiritual muscle and sinew.

People want to know how to pray. Let us tell them! They desire to know what to do with defeat and failure. Let us tell them! How to cope with sorrow—tell them! How to recognize the voice of the Spirit—tell them! How to walk by faith—tell them!

And in the attempt to teach the people, the preacher will be teaching himself; so both pastor and flock will grow together into “the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ” (Eph. 4:13).

Some Thoughts on Sermon Making

PREACHERS SHOULD AIM to preach the *truth*. But preaching the truth effectively demands that it shall be *clear*, *moving*, and *adhesive*, so that the hearer can neither miss it or forget it. Only sound homiletical principles can make this kind of preaching possible.

While it is a mistake to suppose that homiletical skill will suffice without the anointing of the Spirit, it is equally a mistake to imagine that divine anointing is a substitute for sound sermonizing. God expects us to have both, and will hold us accountable for both, to the extent of our abilities.

To preach the truth one must first be honest with his text. To prepare a sermon of one’s own ideas, then find a text afterward to hang it on, unmindful of whether the ideas of the sermon fit the basic idea of the text or not, comes uncomfortably close to “handling the word of God deceitfully” (II Cor. 4:2).

Some men, with a poetic cast of mind, like to ruminate on a text before turning to the helps on their shelves. This makes for originality, and should be encouraged. But it is perilous if not balanced somewhere down the line by careful study. Heresy always begins with thinking that is excessively independent and original. Unless we can claim personal infallibility, we had better check our spiritual “revelations” and discipline our fertile and creative minds by honest research in commentaries, dictionaries, and other exegetical aids.

For a preacher to belittle such tools and disciplines is like a carpenter who would scoff at hammers and saws. With his bare hands he might manage a sod house, but not a modern ranch-style gem.

Having isolated the basic truth of a text by a happy combination of imaginative insight and scholarly analysis, the preacher must decide, prayerfully, on the particular approach which will best meet the needs of his people. The average text is open to several methods of treatment, all of them faithful to its heart. But there is bound to be one facet which especially matches the immediate need of the church. Let the preacher seize upon this as his homiletical theme, resolutely rejecting the others. Then he should develop from this facet of truth an outline which in its courageous fidelity to this one idea makes it luminous and unforgettable.

Much preaching is crippled by three faults: (1) failure to "exegete" a text soundly; (2) failure to develop an outline that is both transparent to the understanding and faithful to the exegesis; (3) failure to limit one's treatment to one or two ideas, which are analyzed, expanded, illustrated, and applied without being multiplied. Many of us attempt too much in every sermon. We should attempt less but do it better.

Today's Need: a
Pauline Concept of the Ministry

My Appeal to Ministers

By Myron F. Boyd*

IN READING MY BIBLE the other day, I was challenged with these words of Paul, "I magnify mine office" (Rom. 11:13). Paul gave himself unreservedly to his task. He magnified his office by being a tireless worker, a diligent student, and a spiritual giant.

One key to Paul's success is found in his implicit faith expressed in these words: "I can do all things through Christ which strengtheneth me" (Phil. 4:13).

Another key to Paul's success was his divine commission to proclaim a divine revelation. "I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I

will appear unto thee" (Acts 26:16). There is real satisfaction in knowing that one is in the will of God, performing his tasks by divine bidding. Such knowledge gives poise and faith. Paul could testify: "... I saw in the way a light from heaven . . . whereupon . . . I was not disobedient unto the heavenly vision" (Acts 26:13, 19).

Moses witnessed to Pharaoh, Elijah to Ahab, John the Baptist to Herod, Peter to all the people on the Day of Pentecost, Paul to Felix and to Agrippa. These and others were faithful in delivering God's message.

Another key to Paul's success was his compassionate heart. He said, "The love of Christ constraineth us" (II Cor. 5:14). Paul further revealed his motivation in these statements: "by the mercies of God." "I am what

*Bishop, Free Methodist Church, Winona Lake, Indiana.

I am by the grace of God," "that we should be to the praise of his glory." It was this vision and passion that drove him to his knees and then out into the world against opposition and persecution to proclaim "the unsearchable riches of Christ." Throughout history, whenever the Church has been gripped with a passion for the lost, it has seen glorious revivals sweeping thousands into the Kingdom.

Paul saw miracles through the power of the Holy Spirit. He cast demons out of a young woman; he was released from prison after singing and praising God; he brought Eutychus back to life after a fatal fall from a window. The entire Book of Acts is a thrilling story of the power of the Spirit at work through men.

In Paul's first letter to the Corinthians, he attempts to show how the church must have a positive influence on the city, and how the spirit of the world must never be permitted to influence and control the church. In Paul's second letter to the Corinthians, he deals more with the ministry in the church. He declares that the minister's task is to prepare the churches to make an impact on the world. The church can come to perfection only as her leaders have the necessary spiritual qualifications.

Every true minister is such by reason of the gifts bestowed upon him by the Holy Spirit. The business of each minister is the "perfecting of the saints" in order that the Church might fulfill its ministry in the world. Some of the leaders in the Corinthian church were lacking in spiritual qualities. That was the reason for Paul's anxiety and tears.

Paul teaches that any man in the ministry—apostle, prophet, evangelist, pastor, teacher—should be there only by the appointment of God. If a man is in the ministry for any other

reason than by conviction that God wants him there, he is out of place. If a man knows he is speaking on behalf of God, he can speak with greater boldness and authority. No minister should ever be apologetic for the Word of God. Any minister who cannot embrace the Bible as the Word of God has no business being in the ministry.

No spiritual Christian should give his time, money, and talent in support of a minister whose program is essentially a religious social club rather than a dynamic, evangelistic, spiritual program. If a minister does not believe in the basic principles of the Christian faith as revealed in the Word of God, no layman has any business supporting him in any way.

Paul says concerning true ministers: "For we are not as many, which corrupt the word of God: but as of sincerity, but as of God, in the sight of God speak we in Christ" (II Cor. 2:17). Then later Paul says: "Therefore seeing we have this ministry, as we have received mercy, we faint not: but have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but by manifestation of the truth, commending ourselves to every man's conscience in the sight of God" (II Cor. 4:1-2). The Word of God is the only message given any minister to declare, whether he be apostle, prophet, evangelist, pastor, or teacher.

The purpose of any minister should be to be so spiritual and so led by the Holy Spirit that his ministry will cause the people to whom he ministers to obey God, to separate themselves from the spirit of the world, and to conform themselves to God's pattern of righteousness. If any minister fails to accomplish this, either he fails in receiving God's revelation or he fails to interpret properly that

revelation to his hearers. It is our responsibility to declare the Word of God clearly and in power. It is then God's responsibility to apply that truth, to save and to cleanse hearts. The truth under God convicts, transforms, and edifies. Those who sit under the influence and ministry of spiritual, dedicated men of faith will grow and abound in the things of God.

Preacher Friend, if you are not seeing such spiritual results, let me urge you to go down before God until your own heart is strangely warmed by the Holy Spirit. A ministry devoted

to the Word of God and anointed by the Holy Spirit will result in the building up of the kingdom of God and the glorifying of Jesus Christ.

I state with emphasis—"Christ is the Answer." He is the *Answer* for every minister and missionary; He is the *Answer* for every Christian; He is the *Answer* for everyone who is "without God and without hope in the world."

I urge you, my minister friend, to major on Christ. In so doing you will magnify your office as Paul did, and God will save souls through your ministry.

Let's Join the C.C.C.'s!

By George J. Douglas*

THE BUSY PASTOR turned quickly from his post-office box, and moved across the lobby with the purposeful stride of a man with an appointment. As he walked, however, he scanned the mail in his hand as if to determine its relative importance. Suddenly he checked in mid-stride to avoid an impending collision with a young matron and her tousled toddler. With an apologetic smile, he stepped around the pair and proceeded down the steps to the foyer.

Here he paused a moment to slip one envelope into an inside breast pocket and wrap the remaining bundle in a periodical. The slight hesitation was just enough to allow the mother and her lad to catch up with him, and almost automatically he paused to hold open the heavy door so that they could pass through.

Moving to the curb, he entered his car and fastened his seat belt, but before starting the motor, he withdrew the letter from his inner pocket and read it. Returning it to his pocket, he started the motor, and after a period of waiting for a break in the busy stream of traffic, swung smoothly from the curb.

He had hardly begun to accelerate when he noticed another car attempting to move out from the curb, and with a quick hand-signal he braked to a stop to let the other driver move into the flow of traffic. Then with a thrust of the foot he drove away into the routine of another day.

Weeks later, the same pastor rose from his knees at an altar of prayer, and suggested that the seekers would do well to "drive a stake" with a word of testimony. After several responses, a clear-eyed young woman arose and said,

"I'm sure that our pastor will remember calling at our door one day about five weeks ago to invite our family to visit this church. He may be surprised to hear that, although we had never met, I recognized him."

And then she recounted the events which I have just described. Her comment followed:

"I was not surprised when he held open the door of the post office for us, but I did take a closer look at him when he 'held the door' for me to get away from the curb. People don't usually do *that*, you know!

*Pastor, Jamestown, New York.

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Nothing is more destructive than
"courage" without either sense or love—

The Distasteful Art of Tactless Preaching

By Carlos H. Sparks*

ARE YOU WEARY, are you heavy-hearted? Tell it to Jesus; tell it to Jesus . . ." These are the familiar words of a beautiful song, full of the overtones of mercy, and this is the need we are to fill, ministering to the flock. The burden of responsibility rests equally in proportion to time with both pastor and evangelist. Our churches are wonderfully blessed with called men of God who use good tact in delivering the message and reaping for the Kingdom. However, among this group are a few who are especially gifted with an ability to preach but who have not one half ounce of tact, or more basically, horse sense.

These are like the hurricanes that leave in their wake dirty beaches, wrecked villages, and complete unrest. Time is a great healer of the damage, and the relentless tide of pastoral labors and prayer will at last sweep the rubble out into God's sea of forgetfulness; but, oh, what damage! The terrible price of repair! What wasted labor and lost opportunity! How many souls are lost forever who once had hope as they sat in our congregations and grew on the nourishment of the Word? Only eternity can answer this serious question with certainty; but the deadly drop in attendance after and during these

so-called revivals indicates a defeat that will last through the judgment.

Recalling a Saviour who gave unto us not only the parable of the lost sheep but also the shepherd's effort to find it; the prodigal son, sin-laden and lost, but with a patient, loving father at the end of the lane, it is impossible to conceive of running away candidates for His peace by thoughtless words and acts.

Would I water it down? No, never! The tactless ones would thus accuse me, for to fail with the horsewhip (in their view) would be slighting the gospel and the church doctrine. How narrow can we be? We cannot create conviction; we preach words and the Holy Spirit arranges them to impress conviction upon a sinner's heart. Even Jesus showed us never to cut off ears if there was no one around with the ability to put them back. The two-edged sword is the weapon indeed but it belongs to God, not unto us. We hear no saber-rattling at His hand when the tactless orator proclaims: "Your appearance makes you unfit for the honor of being called mother by your own children," or, "If you are standing in the way of this revival, the Lord ought to strike you dead in your seat . . . NOW!" or, "If I had a wife who wore bobbed hair, I would trade her for a dog and then shoot the dog!" These are samples (and by no means

*Pastor, Cowan, Tennessee.

the crueler ones), and the cheers of those he missed with his tirade and their several trips around the aisles trying to wear off the "blessing" from his remarks, encourage Brother Tactless further but heap greater embarrassment and humiliation upon others who simply run home and shout, "I'll never go back!"

Often these learned men of great ability serve so very little real meat and potatoes in their message that it is necessary for them to assist the Holy Spirit to a great extent by pulling and tugging at these poor brow-beaten, unloved centers of attraction for the night. "You need God," he yells in a preacher tone. "You need God; move out and get your sins forgiven and get sanctified!" Mortified, and often broken up from the great shock of the awful things the preacher said about them in public, they go

to the altar and make peace with the preacher and let their sins stand. They find God far more merciful and long-suffering and loving than Brother Tactless.

My own poor ability would leave me at a loss to tell these fine gentlemen what or how to preach, but it takes no student of humanity to know that when we have hit a soul in the back we have missed his heart. Please . . . please let us shoot again, this time with a straightforward, honest, Christ-honoring delivery, and God will surely guide His truth.

It was Dr. Hugh C. Benner who stated in essence: "If all you have to feed your flock is another course of incidentals, more kicks and bruises, I suggest you get a good set of commentaries, a Bible, and a place to pray, until you have something to nourish their hungry hearts."

One man's program for
personal and corporate enrichment

Vital Christianity in 4-D

By J. Ray Shadowens*

DISCIPLINE, *devotion, determination, and dedication* are key words at this juncture in Church and world history. Our arch rivals in the present ideological war are said to be possessors of these qualities to an astounding degree. Perhaps we have been looking for "the gap" in the wrong area. Prophetic powers are unnecessary to predict accurately that the victors in this struggle will demonstrate clear-cut superiority here.

Our concern is with the spiritual breakthrough that our confused cul-

ture desperately needs. Promotion, propaganda, and programs, of themselves, are woefully inadequate to guarantee the solution we seek. Let us admit unapologetically that even Wesleyan-Arminians in the "sagging sixties" need to be imbued with the spirit of these obvious imperatives, discipline, devotion, determination, and, dedication. All this sounds challenging enough, but where and what would provide "first step" guidance?

*Pastor, First Church of the Nazarene, Norman, Oklahoma.

Four books, the soul-searching study and application of which could revolutionize Nazarene-dom, are:

For disciplined Nazarenes—*The Disciplined Life*, by Richard Shelley Taylor, Kansas City: Beacon Hill Press, 1962.

“Discipline or disintegration” is more than a cliché. If this be a recognized, though unacknowledged, need of moderns, advocates of Christian holiness must consider it a warning we ignore to our own peril.

Pilgrims on the path of personal sanctity are reminded by W. E. Sangster that “discipline comes into the holy life; not the toilsome, straining, failing to be good; but the faithful attending on God to receive.” It is not spiritual discipline or Christian holiness; it is spiritual discipline *and* Christian holiness. What among us could be needed more and so little sought?

Disciplined Nazarenes might never establish enviable records in modern Christendom for having the greatest quota of applicants for the Peace Corps, but who knows how far-reaching their collective testimonies would extend to convict and convince an increasingly secularized age? If it is true that the “future belongs to disciplined men,” how will the stewardship record of undisciplined Nazarenes read?

Let the most pious, who prides himself in what he considers a disciplined life, take another look through the probing pages of this book—with his Bible near at hand. His exposed inadequacies will prod him to pray for divine enablement for the bringing of all his capacities more into harmony with the ideals of a safe, sound personal sanctity.

For devoted Nazarenes—*Beyond Humiliation*, by John Gregory Mantle, Chicago: Moody Press.

Here is a book that merits a place among the great devotional classics of all times. It is doubtful that works in this field are being read by the people called Nazarenes. The deepening of their personal spiritual lives, if it comes at all, comes through other sources. Revitalized evangelical witness could be a present-day reality if a prayerful study of *The Way of the Cross* were taken seriously by that segment of Protestantism of which we are representatives.

A sample of the wholesome sensitivity under which Mantle writes is reflected in this excerpt: “Anything that has been known to dull the spiritual vision, and unfit the body for sacred uses for which it is designed, will be avoided. ‘What effect will this book have upon my spiritual life? Will it increase or diminish my relish for the Word of God?’ are questions we shall ask when opportunities for reading are afforded us”* (pp. 234-35).

True, there may be found some isolated utterances where we might differ with the author. These should not be permitted to blind us to the great value of this work. The testimonies of spiritually minded persons will be that they are confronted in its pages by such profound insights that the areas of disagreement paled off into relative insignificance.

This is strong meat by any spiritual standard. Sincere Christians will find themselves shorn of everything that vaguely approximates superficial piety. There is little likelihood that one would remain in complacency when he closes the covers of this book.

For determined Nazarenes—*Why I Am a Nazarene*, by C. William Fisher, Kansas City: Beacon Hill Press, 1958.

To establish the members of a relatively uninfluential movement in

*Used by permission. Moody Press, Moody Bible Institute of Chicago.

a thoroughgoing sectarianism is to misinterpret the author's purpose. Fisher's avowed objective is to develop stalwart Christian witnesses. In an age that seems more religiously calloused each passing day, who could challenge the wisdom of a dedicated Christian writer to offer something in print designed to strengthen the concerted testimonies of enlightened Christian holiness adherents?

In an ecumenically minded Protestantism, where for the sake of a spurious unity all distinctives are surrendered, the urgency for determined Nazarenes was never greater. Gone are the days when we can take for granted that Wesleyan-Arminians are, by sound spiritual experience and by strong confidence in Christian certitudes, secure against the pressures exerted by the conglomerate of outside religious forces.

If we could be sure that our methods of religious instruction, evangelistic techniques, and distinctive fellowship, of themselves, were producing steadfast second- and third-generation Nazarenes, a book like this would not be so imperative. A more timely book could not have been written. The timeliness of its message will be attested to by every frank, spiritual leader of the Church of the Nazarene and by those who share our common faith.

For dedicated Nazarenes—*Beyond Conformity*, by W. Curry Mavis, Winona Lake, Indiana: Light and Life Press, 1958.

Few leaders in the Wesleyan-Arminian ranks can surpass Mavis' vision of the evangelicals' mission in contemporary Christianity. Some seem especially adept at analyzing our spiritual predicament. This is done brilliantly by Mavis. He does a great deal more; he convincingly points a way out.

If one is looking for an easy, shallow solution, he will not find it here. This book speaks of guiding principles that, if earnestly applied, will assure us of victories in our lives, our homes, and our churches.

One excerpt will prove sufficient to reveal the author's extraordinary spiritual insight: "Finally, evangelicals must work with God in turning the spiritual tides by maintaining effective evangelistic outreach. They must communicate the eternal gospel in terms that are meaningful to the present generation. In doing this, they will be aware of the present world view and they will not preach to the problems of a former generation. For greater effectiveness, they will be aware of the dynamic nature of human personality and they will appeal to the motives that move men. They will proclaim and witness to a message that appeals to men's minds and they will not seek an overly emotionalized response. They will declare the message in dynamic biblical preaching. They will proclaim a message that has social relevance in order that converts will not consider themselves isolated units in an evil world. They will seek an effective balance in the use of every valid type of evangelism. In doing all these things, evangelicals will unite with like-minded Christians in cooperative efforts, as opportunity affords, so that the largest number of men may be transformed by the power of God" (p. 160).*

Plans for the use of these challenging works are almost limitless. Any program to unfold their valuable contents and put into operation their superior spiritual directives is certain to be most rewarding. It is not claiming too much that these four books could revolutionize Nazarenesdom.

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Separation and the Life of Holiness

By D. Shelby Corlett*

Part III

THE PRACTICAL RESULT of the separation or commitment of the Christian to God is a holy life, a life of which God and His purpose are the center, a life in which the separated Christian looks upon himself and his possessions as belonging to God, and to the utmost of his abilities uses his powers, time, and opportunities for the service of God in bringing blessing to others.

St. Paul described the separated Christian living a holy life in this world when he said, “. . . the life which I now live in the flesh I live by the faith of the Son of God . . .” (Gal. 2:20). To “live in the flesh” meant living in a physical body with all of its normal and legitimate appetites, urges, drives, and passions, in this present world with all that life may bring—the evils of the world, its appeals, its pleasures, and the like as well as its blessings and opportunities to do good. In this world he lived “by the faith of the Son of God.” While he lived “in the flesh” he found the true resources for effective living in a deeper level of life, “the faith of the Son of God.” This meant separation from the world’s evil through being empowered, enlightened, and inspired by the presence of Christ living in him.

In the World but Not of It

This same thought was stressed by Jesus in His prayer for His own peo-

ple when He said, “I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil” (John 17:15). This request was presented to the “Holy Father” (v. 11). Because of their relation to Christ and because they had received the word He had given them, the world hated them (v. 8, 14). (It is always at the point of hearing and taking God’s Word seriously that the world and the Christian part company.) Jesus said also, “They are not of the world, even as I am not of the world” (v. 16). He was separated from the world; so were His people. So the status of the true Christian, according to Jesus’ word, is that of being “in the world, but not of the world”—a life separated to God.

The separation of the Christian from the world is emphasized also by these words of St. John, “Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him” (I John 2:15). Here the emphasis upon the separation from the world is inward, the way we love. It is possible to fulfill all the negations of the Christian life as they relate to the world, to abstain from all worldly activities and appearances, yet at the same time to love the world. So true separation from the world is at the point of love. The reason St. John gives for the Christian not loving the world is “the world passeth away, and the lust thereof” (I John 2:17); so when one loves the world, he loves something tran-

*Retired Elder, Pasadena, California.

sient and perishable. This is an unworthy object of devotion or separation, for it is he that doeth the will of God who abides forever (v. 17). St. John also states that the cure of love of the world is the love of the Father. A reversal of the clauses indicates this: If any man love the Father, the love of the world is not in him. A continuing separation or commitment based upon love to the Father is the cure for love of the world. The same thought is stated by St. Paul, "And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God" (Rom. 12:2). It is only in the life separated from the world, the life committed to God, that one can prove what is the good, acceptable, and perfect will of God.

Specialists in Discipleship

There is a phase of meaning of separation, namely, that of distinctiveness, in which we may include the thought of specialization, which is of importance in the life of holiness. This thought is seen consistently in the call of Jesus to the people of His day: "If any man will come after me, let him deny himself, and take up his cross daily, and follow me" (Luke 9:23)—that is, If any man will come after Me, let him specialize on following Me. This the twelve disciples did, but when the rich young ruler was confronted with this separation or demand, he went away sorrowful. This distinctiveness is seen in the symbols Jesus used regarding the place of the Christian in the world: "Ye are the *salt* of the earth . . . Ye are the *light* of the world" (Matt. 5:13-14). Salt is effective only as it retains its distinctiveness. It give flavor, is a purifying and preserving agency, and serves

as an antiseptic only as it remains pure salt. Light is most effective when it is clear and bright, unhindered by shade or covering.

Let us return to the statements in the prayer of Jesus regarding the Christian and the world. He said these disciples were to remain in the world, but they were not of the world. He prayed the Holy Father to "sanctify them through thy truth: thy word is truth." Also He said, "And for their sakes I sanctify myself, that they also might be sanctified through the truth" (John 17:17, 19). When Jesus spoke of sanctifying himself, it is evident that here sanctification means loving devotion or separation to the Father in fulfilling His purposes of redemption. Jesus needed no cleansing; hence the meaning of sanctification here cannot be limited to cleansing. The idea of separation or devotion as seen in the Old Testament is appropriate; for the sake of His own people He sanctified or devoted himself to fulfilling the purposes of the Father in providing redemption, that they might be sanctified through the truth; that is, that His own people might be brought into the place of full devotion and separation to God in fulfilling His purposes in their lives. Cleansing is essential in sanctification as it relates to Christ's people. There can never be the separation or commitment to fulfilling the purposes of God, never a life of which the attitude, "Not my will, but thine, be done," is supreme, without the cleansing away of all impurities from the heart, the removal of self-will and of all carnal dispositions and affections, or the work of God in sanctifying His people. The distinctiveness of God's people becomes apparent through their being sanctified through the redemptive work of Jesus, or "through the truth."

Sent Back to the World

The effectiveness of this distinctiveness is indicated by the statement of Jesus which comes between the two verses just quoted regarding their sanctification; "As thou hast sent me into the world, even so have I also sent them into the world" (v. 18). Jesus had said that His own people were to live in the world, yet they were not of the world even as He was not of the world. Now He emphasized that the world was their sphere of service, and through their being sanctified as a result of His redemptive work they had a real mission to the world. Like the teaching of the Old Testament relative to the holy God who is separate from man but not remote, so sanctified Christians must be separate from the world but not aloof; they must maintain and manifest a true concern of love for the people of the world, for the world needs the Christian just as it needed Jesus. The saving mission on which the Father sent Jesus into the world now becomes the mission of Christ's own separated or devoted people. The world needs the true Christian now as never before, but God's people can meet this need only as they are truly sanctified; only as their hearts are inspired by Christ's love and as they give themselves in unreserved devotion to Him and to the mission He has given them, that of making Him known to the world. In other words, they can serve the world as God would have them serve it only as they become wholly the Lord's, only as they remain in the distinctiveness of being committed to Him, or being separated, although not aloof, from the world which needs their witness to Christ.

The effectiveness of this distinctiveness is seen in the record of the Church in the Acts of the Apostles. These Spirit-filled followers of the

risen Christ with purified, burning hearts went into the world with the saving message of a resurrected Saviour, and the Holy Spirit made them so effective in their mission that they were accused of turning the world upside down (Acts 17:6). They refused every compromise with the world whether the appeal to compromise came from the religious leaders of the Jews, the Sanhedrin, who commanded them to refrain from preaching and healing in Jesus' name, or from civil authorities who threatened them with imprisonment and death—and they did put to death some of their leaders; or from the unfaithful members of the Christian community such as Ananias and Sapphira. They retained their distinctiveness, their loyal commitment and obedience to the risen Lord at all costs. By so doing they were fulfilling the mission of Christ; they were going into the world on the same saving mission on which He was sent of the Father. Such distinctiveness and devotedness are required today for effective Christian living and service.

We saw that separation or holiness in the Old Testament meant activity; God, the Holy One, is ever active in and with His people, saving, keeping, empowering, strengthening, loving, and making them effective in life and service for Him. This we recognize to be the ministry of the Holy Spirit within the individual Christian and within the Church, the body of Christ. His holy, separated people are likewise very active in their relationship with and service for Christ. Dr. Agar Beet says that holiness in man "implies the most intense mental and bodily activity of which we are capable. For it is the employment of all our powers and opportunities to work out God's purposes; and this implies the use of our intelligence to learn how best to do His work, and the

bodily effort which His work requires . . . the word Holy is never used to denote simple salvation from sin" (*Holiness, Symbolic and Real*, p. 117).

Some Perils to Be Avoided

There are always dangers to be faced in this life of separation or commitment to God, the life of holiness. The observation made by a saint of years past is always true, "There are plenty to follow our Lord halfway, but not the other half." The example and influence of the "halfway separated" presents a constant threat to the fully committed Christian. He is always in danger of drifting to become like them, or of retaining an outward separation from the world and maintaining his activities in the service of Christ and the Church, but at the same time of losing the inner devotedness, that which is inspired by perfect love, in fullhearted separation or commitment to Christ.

Closely related to this is the danger of centering the separation or devotion upon laws, rules, standards, things, and service at the loss of true devotedness to Christ and of the separation of the heart to Him. Those who become the victims of such separation to laws and standards lapse into the servitude of the oldness of the letter—the service of servants—from that of serving God in the newness of the Spirit as His devoted sons who keep alive the romance of their marriage to Christ (Rom. 7:6). Or they slip into "the spirit of bondage again to fear" away from "the Spirit of adoption" in which the Holy Spirit gives them a vital, living witness to their sonship in Christ, a relationship which inspires the cry of "Abba, Father" (Rom. 8:15). Commitment or separation to laws, standards, and the like is deadly to spiritual life, for

it is centered in things and not in the living relationship with Christ. These standards and laws prohibit; they command; they produce the legalistic bondage and concern about what may be permissible or what may be acceptable to others of their group who are governed by the same standards. Christians thus concerned have lost their true center of commitment, which is the living Christ, who through His Spirit gives guidance, inspiration, instruction, help, and the fellowship of His presence to those who are separated or devoted to Him. The separateness of legalism is deadly to spiritual life and witness, whereas the separation or devotedness to Christ alone makes a Christian effective in his life and witness for Him.

Separation and Discipline

The act of total separation or commitment to God is a decisive act, a once-for-all dedication of the whole person with all that he is and has placed unreservedly in the hands of God. As such, this act need never to be repeated, although there may be frequent reaffirmations of the commitment, or the occasional confirmation of the quality and status of the separation to God. As we have seen, God's acceptance of the committed Christian means His work of entire sanctification and the vital relationship with Him which results in holiness of life. As a personal relationship with God, this must be nurtured to be maintained in a state which is satisfying both to God and to ourselves.

The thought of separation continues in observing consistently the disciplines of Christian life; the devotional exercises of meaningful study of and meditation upon the Scriptures, of communion with God in the

(Continued on page 46)

THE THEOLOGIAN'S CORNER

Conducted by the Editor

Was Jesus Forsaken on the Cross?

By J. Glenn Gould*

THE ANGUISHED CRY of Jesus from the Cross, "My God, my God, why hast thou forsaken me?" (Mark 15:34) has frequently been made the basis for the view that God had indeed abandoned His Son in His direst extremity. Admittedly these are difficult words to construe, and we may well ask what meaning we are justified in seeing in them.

An obvious answer is based on the recognition of this cry of our Lord as a quotation from Ps. 22:1. During His incarnate life the Psalms had provided much spiritual sustenance for the man Christ Jesus; and so in this hour of physical torment and human desolation this psalm came instinctively to His mind. Perhaps in His inner consciousness He recalled more than the first verse, though only this initial sentence of the psalm was uttered audibly. For that psalm is not all desolation. It contains such passages as this: "But thou art holy, O thou that inhabitest the praises of Israel. Our fathers trusted in thee: they trusted, and thou didst deliver them. They cried unto thee, and were delivered: they trusted in thee, and were not confounded." Here indeed is comfort and solace for a stricken spirit. According to this view, our Lord turned to the language of this treasured psalm to strengthen and assure His own spirit in His hour of supreme need.

This, however, is not the view which has prevailed most widely in the Church. For most interpreters the cry of Jesus denotes a sense of desolation, if not of dereliction; an abandonment which made it seem to God's suffering Servant that the face of the Father himself was averted from the terrible scene. Dr. Alan Richardson states that "the cross of Christ . . . is the supreme revelation of the wrath of God against all ungodliness and unrighteousness of men,"¹ and one of the verses cited in support of this statement is Mark 15:34. Furthermore, Dr. Vincent Taylor sees this sense of desolation as the last in a series of events in Jesus' life which reveal "the very shadows of the divine judgment which rests upon sin," as that shadow darkened and oppressed His spirit during the event of His passion. It began with His foresight of the Cross, continued in His sense of being "straitened" until His "baptism" be accomplished (Luke 12:50) and in His struggle over "this cup" in Gethsemane (Mark 14:36), and came to its fullness here on the Cross.² The new Testament clearly teaches that He was "made . . . to be sin for us" and He became "a curse" for us. Taylor suggests, however, that there is an element of hyperbole in such language which should warn us against interpreting it too literally.

Without question Jesus endured the uttermost loneliness on the Cross. His human nature craved the support of

*Professor of Religion, Eastern Nazarene College, Wollaston, Massachusetts.

human fellowship, as is indicated by His gentle chiding of His sleepy disciples in the Garden: "Couldst not thou watch one hour?" (Mark 14:37) Yet on the Cross, He was beyond the reach of such sympathy. Indeed, He suffered alone, without any clear assurance that even the Father shared with Him this terrible hour.

It seems to me that an adequate interpretation of this cry of desolation must embrace both of the views we have suggested. In His loneliness He sought comfort and strength in Psalms 22. But we are justified in seeing in His words

a deeper significance, suggestive of the inner torment His pure spirit was compelled to endure as He took the place of the paschal lamb and made atonement for the sins of the whole world. In the words of J. S. Whale (quoting P. T. Forsyth): The cry of desolation "reveals Him as indissolubly one with the very Father who cannot look on sin 'save to abhor and curse it even when his Son is beneath it.'"³

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1. *An Introduction to the Theology of the New Testament*, p. 77.
 2. *Forgiveness and Reconciliation*, p. 209.
 3. *Victor and Victim*, p. 78.



"Where His Reputation . . ."

(Continued from page 1)

heaven with spiritual refreshing. The pastor is more than a "master of ceremonies" giving announcements, directing the program, and keeping the schedule intact. He leads his people to the throne of grace. He intercedes

on their behalf. He becomes that vital link which brings God's abundant grace to bear upon man's spiritual poverty. He solicits the response of the congregation so that the Holy Spirit can make the things of God meaningful.

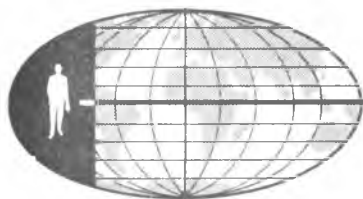
God's reputation is in our hands. A fearful responsibility! But also a glorious privilege!



FAITH

Faith came singing into my room
And other guests took flight;
Fear and anxiety, grief and gloom
Sped out into the night.
I wondered that such peace could be.
But Faith said gently, "Don't you see?
They really cannot live with me."

Author unknown



The **PASTOR'S** S U P P L E M E N T

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Compiled by The General Stewardship Committee

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BOARD OF PENSIONS

BY ENACTMENT OF PUBLIC LAW 88-650 **TIME EXTENDED UNTIL APRIL 15**

Ministers who have passed other deadlines have one more opportunity to sign Waiver Form 2031 and join Social Security. The new deadline is April 15, 1965. Ministers who did not sign the waiver when the system was inaugurated in 1955 and those who have started their ministry since then, will welcome this new provision.

Filing of Form 2031 is necessary. This form is obtained from the local District Director of Internal Revenue. Besides signing the waiver, Social Security taxes on ministerial earnings for 1962 through 1964 must be paid. Earnings over \$4,800 a year are excluded.

For details concerning the time extension and the benefits which accrue from Social Security participation contact your District Director of Internal Revenue or write:

Dean Wessels
Board of Pensions
6401 The Paseo
Kansas City, Missouri 64131



SOME STRAIGHT TALK ABOUT WILLS

**WHY IS THE CHURCH INTERESTED
IN THE WRITING OF WILLS?**

1. Because too many people are not writing them at all.
2. Will-making is a matter of values and a Christian should decide where his money goes at his death.
3. Will-making enables a Christian to realize the full measure of stewardship even beyond his own lifetime.
4. Will-making is an opportunity to testify to one's faith by his concern for persons and causes nearest and dearest to him.
5. Will-making can be a source of tremendous financial strength for Christian causes of every kind.

Write for the brochure

"Some Straight Talk About Wills."

Name _____

Address _____

* * * * *

Send to:

Jonathan T. Gassett
Wills and Annuities
6401 The Paseo
Kansas City, Missouri 64131

LAYMEN DO WANT TO TRAIN

Recently a Nazarene layman came up to me in a Sunday school convention and said, "I have been in the Church of the Nazarene only a year and one of the things I like best is the training program. We never had any training in the church I used to attend."

Another layman, not quite so enthused, said, "I have been a member of the Church of the Nazarene eight years and have never heard C.S.T. mentioned in our church. What can I do about it?"

Here is a letter received recently from a Sunday school teacher who has earned the Certified Teacher Award.

Dear Mr. Dudley:

How true it is that we gain when we train! Words cannot express the value to me personally of the C.S.T. courses I've taken. They have been a great source of blessing to me. C.S.T. books like "Bible Holiness," "The Fullness of the Spirit," "Meet the Major Prophets," "Meet the Minor Prophets," and others have given me a better understanding and love for God's Word and a greater desire to study it. I've purchased the "Search the Scriptures" volumes and now I'm having a wonderful time in Matthew!

I've learned of methods of teaching, the value of keeping records, importance of personal evangelism, etc., and I was greatly inspired by the "Life of John Wesley."

I feel it has helped me to become a better teacher but I know it has enriched my own Christian experience. I feel if our S.S. teachers will all get busy and take the C.S.T. courses we will see a good increase in our S.S. attendance.

One cannot study these many and varied C.S.T. books and not be challenged, inspired and have a greater desire to fulfill our mission to win the lost to Christ.

I'm thankful to the Church of the Nazarene for having such a wonderful C.S.T. department.

Yours for better service to Him,
Hazel M. Hunter
Maine District

ANNOUNCEMENT

TO ALL DISTRICT SUPERINTENDENTS

AND

TO ALL PASTORS

THE GENERAL BOARD VOTED—THE GENERAL ASSEMBLY APPROVED

Beginning January 1, 1965

IT'S IN EFFECT!!!

HERE'S HOW IT WORKS:

- Who?** Every licensed minister and ordained elder listed in the district minutes, who holds the basic \$1,000 life insurance coverage with the Board of Pensions . . .
- What?** Will have double coverage (\$2,000) for 12 months, if remaining on the same district*
- When?** Beginning the first day of the month, 45 days following the close of his district assembly
- IF . . .** THE DISTRICT ON WHICH HE HOLDS OFFICIAL MINISTERIAL MEMBERSHIP HAS PAID 90% OF ITS N.M.B.F. 2% FORMULA BUDGET.

*NOTE: If a minister holding double coverage transfers to another district during the assembly year, this coverage continues until the assembly of the district to which he moves. THEN, he is officially a member of another district and coverage will depend on whether or not his new district is a "NINETY PERCENTER."

NOTICE

To ministers who are covered under the General Church Group Life Insurance PLAN ONE:

Your Annual Insurance Questionnaire has been mailed to you. It must be returned by May 15, 1965 if PLAN ONE insurance is to be continued for another year.

If your questionnaire has not reached you, please notify BOARD OF PENSIONS at once.

Dean Wessels, *Executive Secretary*
6401 The Paseo
Kansas City, Missouri 64131

JOY in the shadows . . .

. . . thanks to your

EASTER OFFERING

for world evangelism . . . Church of the Nazarene



Easter



Last January the asking budgets of the overseas Home Mission fields and the special fields in the United States totaled \$529,000. These requests for needs had to be cut by \$100,000 to get them within anticipated income. That income is the Home Missions share of the General Budget.

Your Easter offering **counts!** Every dollar of it counts for missions around the world. World evangelism—through World Missions and Home Missions—depends upon the Easter offering to help meet the daily needs of our mission fields. Let every church enthusiastically give in the 1965 Easter Offering.



*There are easier ways
to learn about
the Overseas
Home Mission Fields!*

SEE THE NEW FULL-COLOR FILMSTRIPS

With recorded tape narrative!

Now Available:

**Bermuda
New Zealand**

**Samoa
West Germany**

Order from the Department of Home Missions, 6401 The Paseo, Kansas City, Missouri 64131. Rental, \$2.50. All sets in either filmstrip or individual slides.

FROM **20 YEARS'** EXPERIENCE DIRECTING OUR INTERNATIONAL RADIO WORK

Three Facts Emerge:

I. OUR AIR MINISTRY HAS BEEN POPULAR

PROOF:

1. Worldwide coverage (now aired in forty-seven states, and thirty-five countries outside U.S.A.).
2. Largest number of stations now employed.
3. \$4,000,000 air-time concessions given to it.
4. Three thousand three hundred seventeen different radio stations have carried it.
5. This year it received the National Religious Broadcasters' annual Merit Award ("Showers of Blessing").

688

II. THIS AIR MINISTRY HAS BEEN HELPFUL

1. Many souls have testified to receiving strength from it.
2. New churches have been organized by its help.
3. Missionaries are encouraged by its messages, and new fields open to them as a result of it.

481

III. ITS FUTURE SHOULD BE EVEN BRIGHTER

1. Radio use is increasing.
2. Large city markets are open to us.
3. Our past performance commends us and gives us an increasing number of open doors.

— T. W. Willingham

207

"LA HORA NAZARENA"
STATIONS

"SHOWERS OF BLESSING" STATIONS

TOTAL OUTLETS FOR OUR BROADCASTS

Nazarene Radio League
6401 The Paseo
Kansas City, Missouri 64131



THE FIRST QUARTER OF 1965 IS ALREADY HISTORY. ARE WE AS MINISTERS OF THE CHURCH OF THE NAZARENE "DOING MORE THAN IN '64" FOR THE EVANGELIZATION OF THIS GENERATION?

LET US MAKE OUR BIGGEST DRIVE IN '65 throughout the months just ahead. How shall we do this? By "*Doing the work of an evangelist.*" Your Department of Evangelism suggests **THREE** requirements so that we might do more in the final **THREE** quarters of 1965.



INTERCESSION

Genuine holiness evangelism is always preceded and accompanied by periods of fasting and prayers of intercession. Every Nazarene minister in these crucial days of 1965 must saturate evangelism with that kind of intercession typified by "groanings that cannot be uttered" for lost souls.



INVOLVEMENT

An honest reappraisal of our evangelism will show too often that the minister of God lives too remote a life from the people of this contemporary day. Let our evangelism be such that we will become involved with the problems, the heartaches, the tragedies, the sufferings of today's people.



INTERPRETATION

To interpret evangelism to our day means that we will use every means and method that we can to get our message across to our generation. **PLAN NOW TO USE THESE THREE REQUIREMENTS AS YOU "EVANGELIZE IN THE POWER OF THE SPIRIT" DURING THE REST OF 1965.**

THE DYNAMITE OF

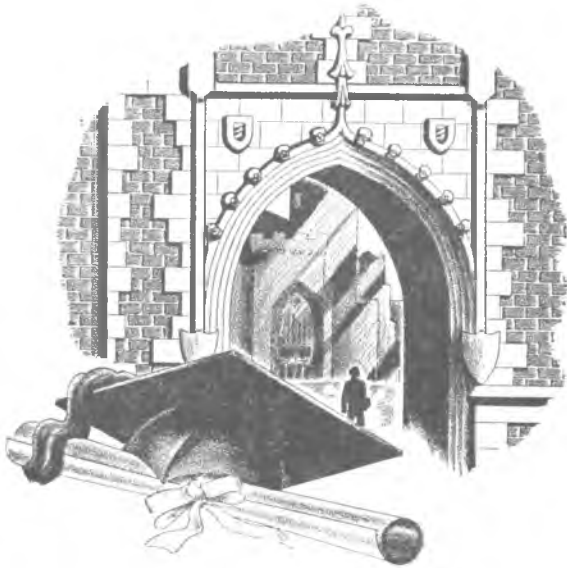


TENTH OF 50 HOLY WATCH NIGHTS

Thursday, April 1, 1965

**PRAYING PREACHERS PLEADING
FOR SPONTANEOUS REVIVAL NOW
IN EVERY CHURCH**

SUNDAY, JUNE 6, 1965 "A DAY OF UNFORGETTABLE WITNESSING"



NATIONAL CHRISTIAN COLLEGE DAY

April 25, 1965

How Can a Nazarene Pastor Make This Day Meaningful in His Church?

- ★ Perhaps a special Bible message highlighting Christian Education.
- ★ Perhaps a special Christian Workers group from your zone college and an opportunity for college students to visit your church families for noon meal or fellowship after church.
- ★ Perhaps a special student-led youth hour and evangelistic service.

- ★ Perhaps a special "Love Offering" for the college on your zone.

Bethany Nazarene College

Northwest Nazarene College

British Isles Nazarene College

Olivet Nazarene College

Canadian Nazarene College

Pasadena College

Eastern Nazarene College

Trevecca Nazarene College

Nazarene Theological Seminary

PASTOR: These are only first thoughts—one of them may work for you. If it doesn't, You'll Find a way! And Make Christian College Day SPECIAL for your church.

Support
NAZARENE
Colleges

DEPARTMENT OF EDUCATION



N07

have the powers of darkness raged in such open fury and against the gospel of Jesus Christ as sovereign Lord. A tirade to all which He began both to do and to teach. The Christian home, which of old has been a chief progenitor of moral strength is being threatened by much within our society.

So important is this matter deemed that a day has been set aside for spiritual warfare.

MAY 2—FAMILY ALTAR

Part of the “March to a Million in Enrollment” Campaign, two main functions are to be emphasized:

1. Every family pledging to begin or strengthen their family altar.
2. Every family pledging to attempt to enroll and win another family during the month of May.

THE PASTOR’S PART:

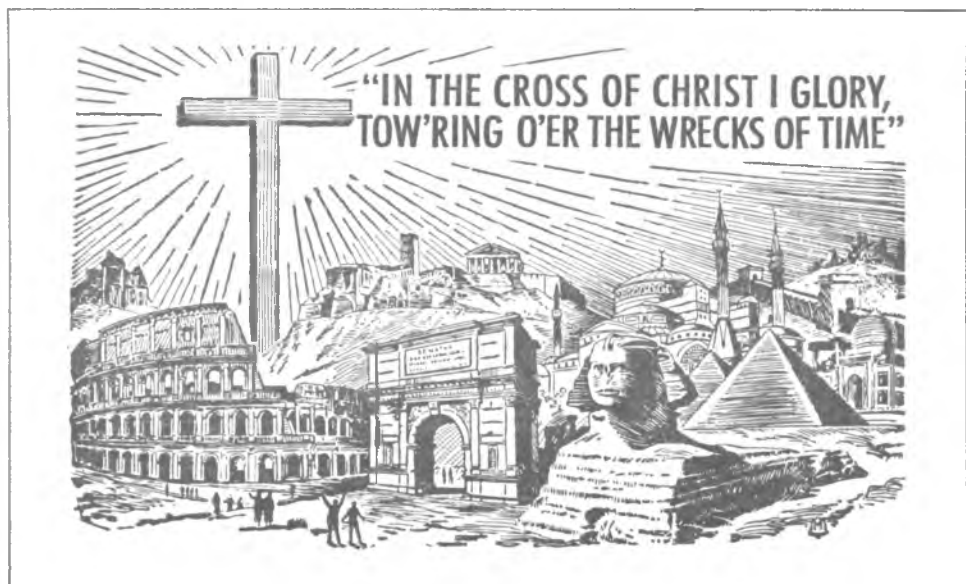
1. Meet with the Christian Family Life director to lay plans and order **Christian Family Life Packets**.
2. Set the day aside and begin promoting it through every means of church communication.
3. Pray and preach on the strengthening of family life and reaching others.

NCE THE FIRST CENTURY...

uence of men in high places been so determined and set
al soul-searching is the order of the day, a time of rededi-
the list of our priorities will be the strengthening of the
. If our homes are strong, our faith is secure. Their spirit-
rialism, secularism, and the inroads of godless communi-

aside for the entire church to evaluate and regird its homes

MMITMENT SUNDAY



Thank You, Pastors

The General N.W.M.S. Council wishes to take this opportunity to thank you for your wholehearted support of the New Guinea Hospital Offering. The total amount received up to December 31, 1964 was \$213,342.66. You played a very important part in this N.W.M.S. Golden Anniversary Project. Thank you.



Announcing

A second project of the N.W.M.S. Golden Anniversary Year will honor the General President Emeritus by establishing a Louise R. Chapman Literature Foundation for Africa. These pertinent facts regarding the project will be of interest to you as pastor:

① **GOAL**—\$50,000 minimum

② **METHOD OF RAISING**—We do not plan a “one Sunday church-wide offering” as such. Plans and method for raising the apportionment requested from each district will be decided upon by the district N.W.M.S. president and council (of which the district superintendent is an ex officio member). Suggested methods include allocation to each local N.W.M.S. or pledging by societies (or individuals) at the 1965 district N.W.M.S. convention.

A SECOND PROJECT

③ **CREDIT**—As an approved World Missions special, your church will receive credit on 10 percent giving.

④ **WHERE SHOULD THE OFFERING BE SENT?** In order to give each local church credit for 10 percent giving, the money should be sent direct to Dr. John Stockton, General Treasurer, in Kansas City.

⑤ **HOW WILL THE MONEY BE USED?** The Louise Chapman Literature Foundation will supply capital funds primarily to translate and publish much-needed books in the seven major languages used in the various countries where Nazarene work is being carried on in Africa. Proceeds from the sale of the books will be placed back in the Foundation Fund.



STATISTICS CAME SLOWLY IN EARLY DAYS—

BUT TIMES HAVE CHANGED!!



THE DISTRICT ASSEMBLY SEASON

The district assembly season will be starting soon and continue until late September. For pastors on our seventy-eight districts, this means preparing your local church statistics in readiness for your district assembly. For the General Secretary's office this means the compilation of these statistics as they are sent in by the several district secretaries.

YOUR HELP IS APPRECIATED

Your district secretary will send you the necessary forms about sixty days prior to assembly. There are some changes. It will help if you:

1. Read the instructions.
2. Notify your departmental officers of the help you will need from them.
3. Present a complete, accurate, and neat report.
4. Return forms promptly so he can compile his district report *before* the assembly begins.



STATISTICS ARE PEOPLE

People who live and breathe; who give and sacrifice and serve their Lord. Let's not count them short! Make your report with care.

—B. EDGAR JOHNSON



MAY 9

BABY DAY

Cradle Roll and Nursery supervisors work together to encourage all the grand babies and their grand parents to attend Sunday school on May 9.

"... and a little child shall lead them."

PASTOR:

Will the junior boys and girls of your church attend your district summer camp?

Why not start the "Camp Savings Plan" today!



Write:

Division of Camps and Caravan
6401 The Paseo
Kansas City, Missouri 64131



TAKE THESE STEPS TOWARD YOUR GOAL*

1. *Appoint* a supervisor and organize a Home Department, if you have not already done so.
2. If you already have an organized Home Department, *meet with* your supervisor and other workers to plan for an increased enrollment this spring.

3. *Send for* these free materials:

Ten Ways to Reach Them
The Home Department—Why and How
Four Reasons Why We Need a Home Department
Adult Class Sponsorship Plan
Sample Packet of Visitor's Supplies

*Your Home Department Goal is a membership equal to 10 percent of your total Sunday school enrollment.

Check your Sunday school literature

Be sure your teachers have all the helps provided for them.

Check each item:

For Adults

Bible School Journal
Advanced Bible School Quarterly
Bible Maps and Charts
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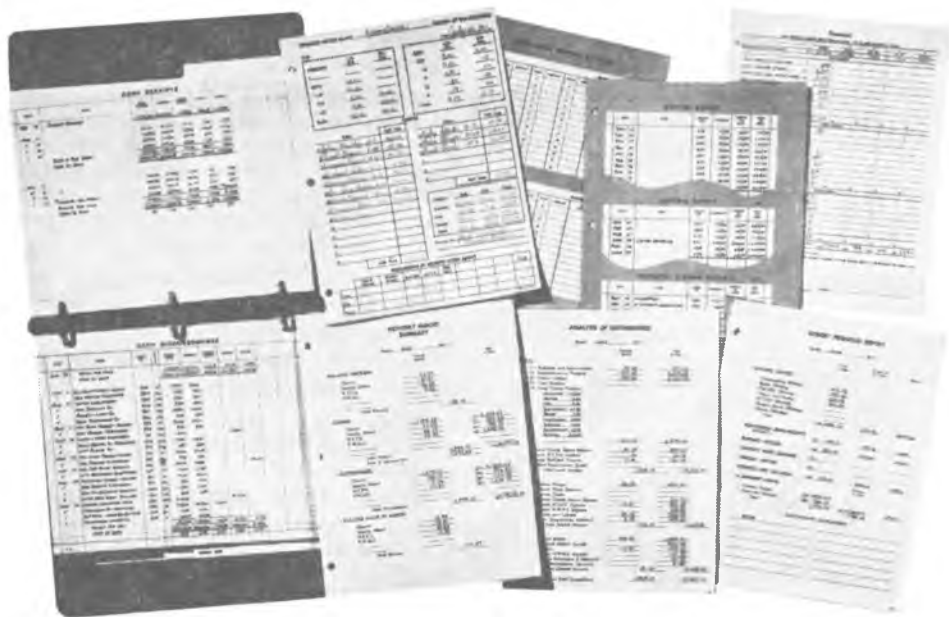
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AUDREY J. WILLIAMSON

An Educator Speaks to "Queens" in the Making

By Dr. L. T. Corlett*

SOME SUGGESTIONS for you to consider as you look forward from the threshold (Seminary) to the open door (the ministry).

1. You yourself will regulate what you become.
 - a. God is always watching for ways to guide and help you.
 - b. Learn to be sensitive to the guidance of the Holy Spirit and trust Him at all times.
2. Plan to build a proper concept of a minister's wife in your thinking.
 - a. Do not settle it so rigidly that it cannot be changed, for you should be enlarging and enriching it continually.
 - b. Do not set it so high and make it so demanding that it becomes an abnormal ideal which keeps you in bondage and fear.
 - c. Find the spiritual therapy in homemaking.

Guideposts, July, 1961: "Perhaps we feel frustrated because in becoming machine-tenders, button pushers, we have lost the sense of doing anything worth-while or creative ourselves . . . For if you bake bread with indifference you bake a bitter bread that feeds but half man's hunger."**
3. Be sincere, honest, upright, no duplicity.
 - a. To God—in all things.
 - b. To yourself—be honest with yourself.
 - c. To others—do not try to impress others either with your wisdom, possessions, or what you have done.
 - d. To your husband.
4. Give God time and assistance to help you to mature.
 - a. Holy Spirit will guide, teach, rebuke, check.
 - b. Plan to enrich yourself mentally, spiritually, and physically.
 - c. Study yourself and keep yourself so in the love of God that He can bring the best out of your personality.
 - d. It takes time to mature.

"If you find your world too narrow, the answer is not a change of scene, but a change of philosophy. Widen your horizon."
5. Cultivate a true optimism which grows out of faith in God and man.
 - a. Learn to accept your lot in life without an inner sense of frustration or hopelessness.
 - b. Always plan to be dissatisfied enough with conditions to plan to improve them, yet be so satisfied with what you have that you can enjoy life while you are endeavoring to improve things.

*President, Nazarene Theological Seminary. Outline of address given to Seminary "Parsonettes."

**Copyright 1961, Guideposts Associates, Inc., Carmel, New York.

- c. Learn how to find inner release from distractions. Be sure you have a safety valve that works, and that it is holy, not carnal.
6. Be patient. Wait until the day after tomorrow to get the explanation of things you cannot understand today.
 - a. "God made a promise. Faith believes it. Hope anticipates it. Patience waits for it."
 - b. God may reveal it.
 - c. Circumstances may explain it.
 - d. You may have sufficient blessings as not to care about the explanation.
 - e. Learn to rest in God's love and wisdom.
7. Be congenial.
 - a. With your husband and family.
 - b. Plan to put other people at ease in your company. Do not be bossy.
 - c. Cultivate a true appreciation and interest in people.
 - d. Give the other person the benefit of the doubt.
 - e. While boosting all people, seek some associates which will help you to mature—learn to talk about something besides the children, what your husband has done, what you dislike or like, etc.
 - f. Cultivate a good sense of humor.
 - (1) Learn to laugh at yourself.
 - (2) Don't take yourself too seriously.
 - (3) "Put a polish on dull moments."
 - (4) Many have lived in unfavorable conditions and made a valuable contribution to God—you can too.
8. Realize the greatness and importance of your task.
 There are no small things in God's work—all are important.
 I found this poem in the bulletin of the Central Baptist Church of Miami, Florida:

Too Small

*"Father, where shall I work today?"
 And my love flowed warm and free.
 Then He pointed me out a tiny spot,
 And said, "Tend that for Me."
 I answered quickly, "Oh, no, not that!
 Why, no one would ever see,
 No matter how well my work was
 done.
 Not that little place for me!"
 And the word He spoke, it was not
 stern;
 He answered me tenderly,
 "O Little One, search that heart of
 thine;
 Art thou working for them or for
 Me?
 Nazareth was a little place,
 And so was Galilee."
 (Author unknown)*

Let's Join the C.C.C.'s!

(Continued from page 6)

"Anyway, that's why I recognized him when he called at our house, and I decided I'd like to hear what a considerate man would have to say. And now, after hearing him preach the gospel, I have found Jesus Christ as my personal Saviour, because our pastor practiced a Christlike courtesy."

Perhaps you are wondering . . . Did this happen to the writer? The answer is, "No." But I wish it had! And it could, you know, for while "Courtesy is contagious," it is also Christlike.

As Robert Louis Stevenson said, "Everybody, soon or late, sits down to a banquet of consequences." It might be wise occasionally to examine our conduct with respect to more than morals and ethics. Perhaps the seed of good influence springs most effectively to life when watered with the natural concern for the welfare of others which is the fundamental premise of courtesy.

The Bible (as well as the *Manual*) does not attempt to "spell out" all the details of Christian conduct, for it deals mainly in principles. But this seems clear, that righteousness wears well when cloaked in gentility.

Let's resolve—now—to join the C.C.C.'s! (those who practice Christlike Courtesy in Conduct).

Studies in the Sermon on the Mount

By H. K. Bedwell*

No. 11

Matt. 6:19-34

Money and the Christian

IT HAS BEEN SAID that "to be able to live a spiritual life in a material environment has been and is the perpetual problem of religion." It is just this problem which Jesus faces in this passage. We are spiritual beings but we live in a material world. How can we relate our spiritual life to material things? In order to live a victorious Christian life in the sphere of material things, we need to know deliverance from two things, viz., covetousness and care. Both these things are destructive of spiritual life. We may be mastered by desire for the things of this life so that the things that really matter are crowded out, or we may be obsessed by anxiety concerning these material things and our concern for the kingdom of God is crushed. The causes are different but the results are the same.

I. The Disease

1. *The Curse of Covetousness*

Three things happen when love of money fills the heart, and each of them is disastrous to the soul. (a) *Covetousness wins the heart's affection.* Money in itself is neither moral nor

immoral. It is the man who uses the money that makes the difference. Money is not the root of all evil, but the love of money is. Love of money makes men cruel and ruthless, for it steals their affections. "Where your treasure is, there will your heart be also." Put your heart into material things and material things will grip it and master it. Hence we have the amazing anomaly of men who are kind and generous in their own homes, but ruthless and cruel and unscrupulous in business. So much has money stolen their affections that they are paralyzed and withered in their spiritual life.

(b) *Covetousness blinds the spiritual vision.* "The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light. But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness!" Love of money blinds. It blinds the soul to its own poverty. It blinds to the suffering and need of others; it blinds the vision to spiritual values. Spiritual vision is an essential faculty of the soul. It is that power whereby we can perceive the relative value of things, the relation of spiritual things to material, and the relation of eternal things to temporal.

*Nazarene Missionary, Stegi, Swaziland, South Africa.

Covetousness robs a man of this power, and he becomes self-deceived. Light becomes darkness. The dangerous part of it all is that he is completely unconscious of the pit into which he has fallen.

(c) *Covetousness binds its victim.* "No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon." Mammon, the god of material things, demands mastery. He makes man his slave. Because man worships mammon he cannot worship God, for mammon will not have a rival. Because he serves mammon he cannot serve God, for mammon is a ruthless and cruel taskmaster. How true this is to life! How common it is to see men crowding God out, stifling their consciences, and damning their souls in their blind pursuit of this world's goods! Mammon has enslaved them.

2. The Blight of Care

"Therefore I say unto you, Take no thought for your life . . . take therefore no thought for the morrow." The idea here is not the prohibition of reasonable care regarding food and clothing and the future, but of anxious thought or—to use a more common term—worry. Jesus does not teach improvidence and carelessness, but He does show what a sin worry is. It has been said truly that "worry is the interest that we pay on tomorrow's troubles." There are three reasons why worry is a blight upon the soul.

(a) *Worry leaves God out of the reckoning.* It is an insult to God and a vote of no confidence in Him. It is a libel upon His character. Worry is in reality unbelief, for it faces difficulties in the light of its own resources and completely forgets that there is a God in heaven who loves and cares for His children. Worry wounds God. It breaks His heart and binds His hands. He loves to be trusted.

(b) *Worry puts second things first.* When the soul gets things in the wrong order, everything is out of joint. Jesus

said, "Is not your life more than meat, and the body more than raiment?" Get spiritual values right and the rest will follow. Put material things first and the spiritual will never get a chance. "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you."

(c) *Worry accomplishes exactly nothing.* "Which of you by taking thought [worrying] can add one cubit unto his stature?" Worry will not add to your spiritual stature; it will lower it, for it will bend your back with its burden. It will only serve to unfit you for the battle of life.

Jesus never exposes disease without offering a cure, and along with the warning of the danger of covetousness and the folly of worry He gives the remedy.

II. The Remedy

1. The Cure of Covetousness

(a) *Invest in Eternal Securities.* "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal; but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal." Heaven's investments are safe. Time cannot touch them, and men cannot rob us of them. Instead of allowing material things to crowd out the spiritual, we may use things to contribute towards eternal issues.

(b) *Keep first things first.* ". . . if therefore thine eye be single, thy whole body shall be full of light." The single eye is the one which holds things in a proper focus. We have two eyes, but they see a single vision, for they are focused. Beware of seeing double—the material and the spiritual. It leads to confusion; in fact it ends in blindness and darkness.

(c) *Let God master you.* If God is Master, mammon will have to go. He too will not brook a rival. If we worship and serve God, it will be quite impossible to worship mammon. Notice

carefully that Jesus did not say, "Ye must not serve God and mammon." He said, "Ye cannot serve God and mammon." It is a moral impossibility. Make God the Master of your soul, and money will take its rightful place—which is second place, not first. When God masters you, He will also master and control your money, so that material things, instead of being a clog on your spiritual life, become a cog in the wheel of progress.

2. The Cure for Care

The secret here lies in placing our values upon the right things. If we do that, the remedy for worry is ours. Jesus said that we must recognize the supremacy of five things and we shall then not have a care in the world. (a) *The supremacy of life.* Life is more than food and drink and clothing. Life is essentially a gift of God, and is greater than those things that go to its maintenance. "Is not the life more than meat?" (b) *The supremacy of man.* In the world in which we live, man is the crown and glory of creation. He was made in God's image. He was made to rule. If then God cares for birds and beasts, which belong to the lower crea-

tion, surely we can trust Him to care for man! "Are ye not much better than they?" (c) *The supremacy of God.* All the resources of the universe are at the disposal of God. He caters for a world; can He fail then to provide for an individual? He is not likely to forget. "Your heavenly Father knoweth that ye have need of all these things." (d) *The supremacy of the kingdom of God.* Our main business is not to make a living, but to seek the extension of the kingdom of God in the hearts of men. It is more important to be righteous than to be rich. It is more necessary to seek souls than to seek material prosperity. "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." We are not to neglect the material things, but they must always take second place. (e) *The supremacy of eternity.* Time is mercifully divided into past, present, and future. We are called upon to face only today's troubles and burdens today. If we attempt to carry tomorrow's burdens today, we are carrying two days' load. It will crush us. If we live a day at a time, then we are living in the light of eternity. Tomorrow is eternity, and God will take care of that, and He will take care of you today.

Gleanings from the Greek New Testament

By Ralph Earle

Eph. 6:13-15

Stand as Victors

AGAIN PAUL URGES his readers to take up "the whole armour [panoply] of God." With this they can "withstand in the evil day"—the day when the devil makes his heaviest assaults. He adds: "and having done all, to stand." The ASV and RSV translate this exactly the same way. The NASB improves this

somewhat by strengthening the second verb: "and having done everything, to stand firm."

But the expression "having done" hardly seems adequate for the Greek *katargasamenoi*. This emphatic compound verb (from *ergazomai*, "work") means "to effect by labour, achieve, work out, bring about."¹ Thayer de-

finest it as "to perform, accomplish, achieve," and says that here it means: "having gone through every struggle of the fight."²

Arndt and Gingrich suggest two interpretations. The first is that of doing everything prescribed, putting on every piece of the armor. But they also find support in Herodotus and Thucydides (Greek historians) for the meaning "overpower, subdue, conquer," and give for this passage: "after proving victorious over everything, stand your ground."³

Many of the best commentators object to the meaning "overpower" in this passage. While admitting that *katergazō* has that sense in classical Greek, they insist that it does not in the New Testament. Alford writes: "To finish, or accomplish, is the invariable Pauline usage of the word when taken in a good sense."⁴ Meyer says that the verb "retains its ordinary signification, 'to achieve, accomplish, complete,' and is not . . . to be taken in the sense of . . . *overpower*, in which sense it is . . . usual enough, but is never so employed by Paul . . . or elsewhere in the N.T."⁵ Eadie agrees with this.⁶ Salmond writes: "There is no reason to depart from the ordinary sense of the verb . . . , *doing thoroughly, working out*, especially (the *kata* being intensive) accomplishing a difficult task."⁷ He adds: "The ability to withstand when the fight is on is to be sought with a view to holding one's position when the conflict is at an end,—neither dislodged nor felled, but *standing* victorious at one's post."⁸ Lenski thinks that the neuter "all" rules out "overpower," which would require the masculine. But he holds that *stenai* means: "'to stand' as victors."⁹ It would seem that, while we cannot stress the idea of "having overcome all things," yet this is implied in the closing word, *stenai*—"stand as victors."

In this verse Paul commands the Christian to "take up" (literally) the panoply ("whole armour") of God. Gibbon, at the end of chapter 27 of his famous *Decline and Fall of the Roman*

Empire, has a passage which might well serve as a warning to the Church today. Describing conditions in the reign of the emperor Gratian (A.D. 375-83), he writes:

The effeminate luxury, which infected the manners of courts and cities, had instilled a secret and destructive poison into the camps of the legions. . . . The relaxation of discipline and the disuse of exercise rendered the soldiers less able and less willing to support the fatigues of the service; they complained of the weight of the armour, which they seldom wore; and they successively obtained the permission of laying aside both their cuirasses and their helmets. The heavy weapons of their ancestors, the short sword and the formidable *pilum*, which had subdued the world, insensibly dropped from their feeble hands. . . . The enervated soldiers abandoned their own and the public defence; and their pusillanimous indolence may be considered as the immediate cause of the downfall of the empire.¹⁰

Girdle of Truth

Paul writes in verse 14: "Stand therefore, having your loins girt about with truth." But the latter verb is middle, not passive, and so is correctly translated: "having girded your loins with truth" (ASV, RSV, NASB). *The New English Bible* renders this clause: "Buckle on the belt of truth."

Vincent notes that the loins constituted "the point of junction for the main pieces of the body-armor, so that the girdle formed the common bond of the whole," and adds: "Truth gives unity to the different virtues, and determinateness and consistency to character."¹¹ Helpfully he defines "truth" as meaning "the agreement of our convictions with God's revelation."¹²

Concerning the different items mentioned here Vincent remarks: "The principal terms in this description of the Christian armor are taken from the Septuagint of Isaiah."¹³ The girdle of truth is mentioned in 11:5; the breastplate of righteousness and helmet of salvation, in 59:17; the sandals of peace, in 52:7. In addition, one might find an allusion to the Sword of the Spirit in 49:2.

Breastplate of Righteousness

The Greek word for breastplate is *thorax*, first meaning "breast" and then "breastplate." "Of righteousness" is the genitive of apposition. It means the breastplate which is righteousness. This refers to the righteousness of Christ, made available to us through faith. Lenski says of this: "It is the central part of all saving truth. The heart of the Word makes our heart invulnerable against Satan."¹⁴ (The function of the breastplate was to cover the vital organs of the body, particularly the heart.)

Vincent describes the breastplate in the Roman armor as being a "corselet of metal scales fastened upon leather or linen, or of flexible bands of steel folding over each other."¹⁵ The "cuirasses" mentioned in the quotation from Gibbon were heavy breastplates of chain mail worn by the Roman spear-men.

Sandals of Peace

The literal wording of verse 15 is: "And have shod yourselves as to the feet in readiness of the gospel of peace." Lenski writes: "The general sense is: 'ready, eager courage that is due to

the gospel which fills us with the peace of God.'"¹⁶

The Greek word for "preparation" is found only here in the New Testament. Vincent says of it: "*Hetoimasia* means *readiness*; but in Hellenistic Greek it was sometimes used in the sense of *establishment* or *firm foundation*, which would suit this passage: *firm-footing*."¹⁷ The Roman soldiers wore sandals, "bound by thongs over the instep and round the ankle, and having the soles thickly studded with nails."¹⁸ God's peace gives us firm footing in fighting the enemy.

¹Abbott-Smith, *Lexicon*, p. 240.

²*Lexicon*, p. 339.

³*Lexicon*, p. 423.

⁴*Greek Testament*, III, 146.

⁵*Galatians-Ephesians*, p. 542.

⁶*Ephesians*, pp. 465-66.

⁷EGT, III, 385.

⁸*Ibid.*

⁹*Ephesians*, p. 663.

¹⁰*Great Books of the Western World*, ed. R. M. Hutchins (Chicago: Encyclopaedia Britannica, 1952), XL, 457.

¹¹*Word Studies*, III, 408.

¹²*Ibid.*

¹³*Ibid.*, p. 407.

¹⁴*Op. cit.*, p. 667.

¹⁵*Op. cit.*, p. 408.

¹⁶*Op. cit.*, p. 667.

¹⁷*Op. cit.*, p. 409.

¹⁸*Ibid.*





The Gospel of Easter

By W. C. Roberts

TEXT: *For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures;*

And that he was buried, and that he rose again the third day according to the scriptures (I Cor. 15:3-4).

INTRODUCTION: Paul is saying, The gospel of the atonement which he delivered to the Corinthians was first delivered unto him; and this was by special revelation. In his mind the atonement had priority over all other doctrines.

Note he confirms the fact of Christ's death and resurrection, "according to the scriptures."

I. THE SUBSTITUTIONARY DEATH OF JESUS.
"Christ died for our sins according to the scriptures."

A. Why was death necessary?

1. Because of sin.
2. Because of the penalty of sin.
3. Because the law was irrevocable, therefore man was hopelessly doomed.

B. God's love found a way of redemption (John 3:16).

C. Scriptural testimony concerning Jesus' death.

Isa. 53:12—"He hath poured out his soul unto death: he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors" (700 yrs. B.C.).

Dan. 9:26—"Messiah shall be cut off [die], but not for himself."

From Paul's own revelation, we have this testimony: Rom. 5:6—"For when we were yet without strength [powerless to help ourselves], in due time [the nick of time] Christ died for the ungodly."

Note Paul calls attention to the motivating factor in the substitutionary death of Jesus: v. 8—"But God commendeth [displayeth] his love toward us, in that, while we were yet sinners, Christ died for us."

Here is the only explanation of Calvary. Why that cruel, gory scene, with its cross, its blood, groans, darkness, and anguish? He suffered it all, and died for me, to atone for my sins: he died that I might live.

II. HE WAS BURIED

- A. Ordinarily, brief mention was made of burial in those days, but this was an unusual case.
- B. Love and affection carefully prepared His body for burial.
- C. Devotion offered Him a tomb.
- D. Contempt and hate sought to keep Him there (Matt. 27:62-66). The chief priests and Pharisees asked Pilate "that the sepulchre be made sure until the third day." Pilate said, "Make it as sure as you can," giving them authority to seal the door and set a watch.

III. THE RESURRECTION

Note the sweep of literary brevity and grandeur in this paragraph, "Christ

died . . . he was buried . . . and he rose again."

Matt. 28:2—An angel descended from heaven to the accompaniment of an earthquake, put the guard to sleep, broke the Roman seal, rolled the stone away, and sat upon it.

What transpired in the tomb is not recorded. John says, he "saw the linen clothes lying . . . and the napkin . . . wrapped together [folded] in a place by itself," indicating there was no hasty, disordered retreat, as though escaping from something, but a dignified, orderly departure.

Paul briefly states the objective of the Resurrection: Rom. 4:25—he "was delivered for our offences, and was raised again for our justification," that we might have the fullest assurance that His death had accomplished the end for which it took place. It also established the fact of immortality, in defeating death and the grave. We surely could never have been justified in believing in a dead Christ, but only in a living Saviour.

The commission—"Go quickly, and tell his disciples that he is risen from the dead"—yea, the commission to every Christian is to tell it everywhere that Jesus lives.

Arrogant Scoffers

II Pet. 2:10b-13a

Not afraid to speak evil of dignities

INTRODUCTION:

1. Peter continues his characterization of the false teachers. He indicates that it was their custom to make light of the unseen, to foster a sense of unreality of both sin and goodness, reducing the motives for conduct to a vulgar hedonism.
2. The net result is an attitude the opposite of all true piety.

"It is one of the effects of religion to produce respect for superiors; but when men are self-willed, and when they purpose to give indulgence to corrupt propensities, it is natural for them to dislike all government. Accordingly it is by

no means an unfrequent effect of certain forms of error to lead men to speak disrespectfully of those in authority, and to attempt to throw off all restraints of law. It is a very certain indication that men hold wrong opinions when they show disrespect to those in authority, and despise the restraints of law."—*Barnes' Notes*.

3. Let us seek to comprehend Peter's arraignment of these sensual and corrupt pretenders. We note:

They are not afraid to scoff at angelic glories—something that angels of superior order of being would not do. But these—irrational animals, creatures of mere instinct, born to be butchered—scoff at what they are ignorant of, and shall surely suffer corruption and ruin—befitting as the outcome of their evildoing.

I. ARROGANT AND PRESUMPTUOUS

A. *Overweeningly proud and self-confident*

1. Such as go beyond all that is right and proper, taking for granted that which is unwarranted.
2. The Greek term *tolmetai*, used here, occurs nowhere else in the entire New Testament. It suggests a "ruthless daring."

B. *Self-willed and self-sufficient*

1. "Following their own opinions, which no authority can induce them to relinquish."—A. Clarke.
2. The Greek term *authadeis* is a compound of *autos*—"self," and *hedomai*—"I enjoy myself." Thus it indicates that self-pleasing, self-complacent, "I love me," attitude of the arrogant soul.
3. These false teachers manifest absolute confidence in their own conclusions. "Reckless and headstrong"—*New English Version*.

II. SLANDERING THEIR SUPERIORS WITH INSULTING CRITICISMS (verses 10b-11)

A. "They are not afraid to insult celestial beings."—*New English Version*.

1. The Greek term *doxas* means literally "glories," but may also indicate unseen powers, whether good or evil.
2. Hence Phillips says: "They think nothing of scoffing at the glories of the unseen world."

B. *Contempt for dignitaries*.

1. Wesley says for "dignities, persons in authority."—*Notes*.
2. ". . . they blaspheme civil government, they abhor restraints laid upon them by the laws, and would wish all governments destroyed that they might live as they lust."—A. Clarke.
3. They spurn all human authority.

C. *They are more daring than angels* (verse 11).

1. The angels abhor all scurrility and violence of language. They simply state matters as they are. "Railing accusations" and "blasphemous judgments" were never used by them.
2. As Adam Clarke says:
"The holy angels, who are represented as bringing an account of the actions of the fallen angels before the Lord in judgment, simply state the facts without exaggeration and without permitting anything of a bitter, reviling, or railing spirit, to enter into their accusations."

3. Jude, verse 9, seems to indicate a contest between Michael and Satan over the body of Moses. See the Apocryphal book known as "The Assumption of Moses." Cf. also Zech. 3:1-2.

"Michael the archangel treated a damned spirit with courtesy; he only said 'the

Lord rebuke thee, Satan.' But these treat the rulers of God's appointment with disrespect and calumny."—A. Clarke.

4. "The angels who are greater in power and majesty than men tremble with awe at the very thought of the slightest infringement on the divine administration."—Godbey.

III. *LIVING LIKE CATTLE* (verse 12)

A. *As natural brute beasts*

1. "Irrational animals."—Moffatt.
2. "If a man sinks himself to the level of brutes, he must expect to be treated like brutes."—*Barnes' Notes*.
3. Notice God's indictment of such in Isa. 1:3.

At least the ox and the donkey recognize their owner and their source of sustenance and shelter.

B. *Made to be captured and slaughtered*

1. The animals cannot help themselves. It is their nature to rush after that which will prove their ruin, as they are enticed to the slaughter pen by their desires.
2. But these false teachers voluntarily seek their own destruction as they live against true human nature.
3. Peter seems to indicate that they make their own lusts their laws—with no prompting but appetite, and no lord but self.
4. He who lives by his lusts rather than by his reason and insight is doomed.

IV. *SCOFFING AT WHAT THEY DO NOT UNDERSTAND*

A. *Their self-assurance is matched only by their ignorance*.

1. They understand not (verse 12).
2. Speaking evil of objects whose worth and value they have not sense enough to appreciate.

3. Blaspheming things whereof they are ignorant.
 - B. *Abusive in their ignorance.*
 1. "Loud ignoramuses posing as professional experts."—A. T. Robertson. Cf. I Thess. 4:13 and I Tim. 1:7.
 2. "In their ignorance they are abusive."—Weymouth.
- V. DESTROYING THEMSELVES IN THEIR OWN CORRUPTION
- A. *Living in corruption insures eternal corruption.*
1. Peter makes a play on words here. The idea of sowing and reaping as per Gal. 6:7-8 is in mind. He who corrupts another is also corrupting himself.
 2. He who lives in corruption and grows by it shall die in it.
- B. *"Utterly perish."*
- Call to mind here the Sodomites who scoffed at the angels of deliverance and sought to practice their sodomy upon them, thus insuring the vengeance of fire and brimstone.
- VI. INSURING FOR THEMSELVES DOOM IN FULLEST MEASURE (verse 13)
- A. *The iniquitous reward of iniquity*
1. Sin pays off with its sure and certain wages.
 2. Such are the profits of evil-doing.
- B. *Rewarded with retribution*
- In their corruption they will perish, receiving injury in retribution for the injuries they do.
- CONCLUSION:
1. Arrogant and fanatical heresy is no insignificant matter, as Peter assures us.
 2. Daring, deceived, opinionated profaners of sacred things can hope for nothing but reward appropriate to such unrighteousness.
 3. Contempt for holiness guarantees hell's harvest.
 4. May God grant to each of us a true sense of values and some real and genuine spiritual discernment.
- ROSS E. PRICE

MY PR?BLEM

PROBLEM: I expect to take a home mission church, and I probably will have to supplement my salary with secular employment. What kind of work is most suitable in such a situation? Are there certain jobs that should be particularly avoided—assuming that I have some choice?

A TENNESSEE PASTOR SAYS:

Having pastored two home mission churches in the beginning of my ministry, this is my opinion and experience.

Possibly the best secular work a pastor could do is teaching. However this takes a great deal of valuable time, including many evenings. I had experience in interior decorating, having worked at this for several years before entering the ministry. When I began pastoring, this proved to be wonderful help; I was able to work with building contractors, which is often part-time work. It was an easy matter to pick up extra work such as redecorating one room, a whole house, or refinishing furniture at home. This pays well, and being self-employed, one is able to take time off at a moment's notice when necessary.

One type of work I feel a home missionary pastor should avoid is factory work, especially when required to work swing shifts.

One thing for a pastor to remember is to keep secular work in its place even though you earn much more from it than from pastoring. The ever-present danger and snare many pastors have fallen into is that pastoring has become of secondary importance.

A KANSAS PASTOR WRITES:

I know something about the problem of self-support while pastoring a small or home mission church and having to do secular work in order to supplement his income. For over five years I pastored a small church and taught in the

public school. If the pastor is a college graduate, he can get a one-year teaching certificate and with a few additional hours in education an extended certificate (one to five years, certification laws vary in different states).

The schoolwork will tie him down—five days a week, nine months a year—but he will become acquainted with more people in one month than he would at some other work. However, it is rewarding—for instance, at the grocery store, when one of the students will say to his or her mother, “Mother, this is Mr. Doe, our teacher.” An open door! He must remember he cannot preach Christ in the schoolroom but he can live a life that is a sermon of kindness and fairness. After the students become acquainted with him, many will bring their personal problems to him for help.

I would be very careful about any type of selling for employment.

A MISSISSIPPI PASTOR WRITES:

The problem of pastoring a small church and holding down an appropriate secular job faced me less than two years ago. Finding a job that will not jeopardize one's ministry or interfere with building the kingdom of God, is nearly a thing of the past. One or the other must suffer. Yet nowhere in God's plan have I read that it is His will that His Church or children should be failures. An open door awaits the pastor, in a Nazarene day nursery or school. The nursery or school is not primarily a moneymaking idea, but is a means of keeping a pastor in his field of labor and his call of God, and giving contacts for the church. It is the solution that will not jeopardize his beliefs or interfere with building God's kingdom, but to the contrary. My statistics will uphold those of others, that one family in every five is won to the church through the day nursery. Last Sunday three families sat in our service whose children first attended the nursery, and they gave in both the morning offering and our revival. Put full time to your call and be “all things to all men,” whereby you might “save some,” and save yourself.

PROBLEM POSED:

After serving more than seven years in one church, living through two building programs, watching finances and membership double, I feel it is time to change pastorates. What is the procedure to follow in order to move? Should I assume that there is no place to go but the present pastorate, since all legitimate contacts have failed to bring the desired results?

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



IDEAS THAT WORK

Exploiting a Community Celebration

Generally churches surrender historical jubilees and celebrations almost completely to the devil. But in Liberal, Kansas, according to the report of pastor Amos Williams, when the city fathers planned a four-day diamond jubilee, the ministerial alliance decided to sponsor a city-wide revival which would gear into the festive atmosphere. An evangelist was called from a nearby city and a song leader arranged for. The congregation was requested to attend wearing pioneer dress. One family was assigned to parade the streets, dressed in pioneer clothes in a horse-drawn surrey, to advertise the meeting.

Handmade pews dating back to the early days of the community were used in the services which were held in the old Pittman Grain building. The room was lighted with lanterns. The Nazarene pastor rode the streets of Liberal horseback dressed as a pioneer circuit rider and invited the people to the meeting.

A five-dollar reward was given to the person who brought for display the oldest Bible. The Chamber of Commerce cooperated by providing space for the Bible entries. Attendance each night was excellent and through the fervent, old-fashioned preaching of the evangelist some permanent good was done.

♪ Hymn of the month ♪

"There Is a Green Hill Far Away"

No. 44, Praise and Worship Hymnal

This beautiful nineteenth-century hymn is written by Mrs. Cecil Frances Alexander. The profound story of the atonement is expressed in language so simple a child can understand, yet it is a favorite hymn of adults. The hymn tune is by George C. Stebbins, an associate of Dwight L. Moody and Ira D. Sankey. By many he is believed to be the best writer of gospel hymn tunes. See *Junior Joys*, April 4, for further background material.

Available choral arrangement for the younger choir: AN-1011, *There Is a Green Hill Far Away*, arr. by Rogers, 20c per copy.

BULLETIN EXCHANGE

Too Busy

*The man next door's a funny guy
Who always seems to think
The Sabbath day is just the time
To fix the kitchen sink,*

*To mow the lawn, to grade the walk,
To put in that new sod—
Too busy with the earthly tasks
To give one thought to God.*

*But what if when he knelt to pray,
His heart cut deep in sorrow,
God would turn His head and say,
"Too busy, come tomorrow"?*

—Selected, *Midweek News*
Liberal, Kansas
AMOS WILLIAMS, Pastor

Dwight L. Moody described three kinds of faith in Jesus Christ: struggling faith, which is like a man in deep water; clinging faith, which is like a man hanging to the side of a boat; and resting faith, which finds a man safely within the boat, and able moreover to reach out with a hand to help someone else.—Quoted in *Decision*.

The criminal is the product of spiritual starvation. Someone failed miserably to bring him to know God, love Him and serve Him.—J. Edgar Hoover.

"Nothing lies outside the reach of prayer except that which lies outside the will of God."

PAUL S. REES,
Quoted in *Lowell Beacon*,
Lowell, Mass.
John B. Nielson, pastor.

God's people may work in complete harmony, but not always in complete understanding.

—Central News
Central Church, St. Louis, Mo.
R. Gouthey Jones, Pastor

*You're strong and well;
That's fine!
You hope to remain so;
That's natural!
You may be disappointed;
That's possible!
You will die;
That's sure!
You'd better start to get ready;
That's wisdom!
You want to start right;
That's proper!
You don't know the way;
Then attend church regularly.*

—Selected. In the *Midweek News*
Liberal, Kansas

AMOS WILLIAMS, Pastor

Separation and Holiness

(Continued from page 14)

secret place in the prayer of adoration and thanksgiving as well as of petition and intercession, in the fellowship of public worship of God, the making use of the means of grace for our edification, the mutual sharing of our experiences in Christ with others, and in doing good to all as opportunity is afforded; these all provide nourishment for the committed person in his relationship with God. There are also the disciplines involved in relationship with the world in order to remain separated from the world although we do live in it. These include avoiding of the appearance of evil (I Thess. 5:22), keeping ourselves pure (I Tim. 5:22) and in the love of God (Jude 21), not allowing the world to squeeze us into its mold—as Dr. Phillips translates Rom. 12:2—for there is ever the danger of the Christian being overtaken by the world's attitudes, its false appraisals of life, its desire for ease, its luxuries, and its self-concern in soft living, all of which tempt the Christian to shrink from being a "living sacrifice" for Christ. There are disciplines which keep the Christian from a life insulated from the world in which he fails to be sensitive to the world's needs and to his opportunity for doing good and being helpful to people of the world in the name of Christ. Of these disciplines St. James gives a good summary when he says, "The kind of religion which is without stain or fault in the sight of God our Father is this: to go to the help of orphans and widows in their distress and keep oneself untarnished by the world" (Jas. 1:27, *New English Bible*).

There are inner disciplines which are necessary to maintain the warm-hearted love which at first inspired the Christian's separation or commit-

ment to Christ. This love always "constrains" or "pulls"; it never "pushes" or "drives." It is the keeping alive of the free response of love such as St. Paul expressed in making it his aim or ambition to please God in all things (II Cor. 5:9); it is love ever seeking to fulfill that for which it is predestined, namely, to be conformed to the image of His Son (Rom. 8:29); it is love in its ever-onward reach of wholesome dissatisfaction as the Christian sees himself as he is, and what he may become, such as was expressed by St. Paul, "Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus" (Phil. 3:13-14).

It is the discipline of living in the constant awareness of being the temple of the Holy Spirit (I Cor. 6:19); of meeting the challenge of each situation in life in this awareness; of endeavoring to find solutions for the problems of life through the wisdom and power of the Holy Spirit within; of accepting His help and guidance in the total life, private life, family life, social life, working or professional life, business life, life as a citizen, religious life; the attitude toward money, the obtaining of it, the manner in which it is spent and given; in personal adornment, in reading, in listening or viewing radio and television, in thought life and conversation—all of these and more are to be brought under discipline through the conscious awareness that the Christian is separated and committed to God, that He is always the living temple of the Holy Spirit, who is in him.

We must never lose sight of the fact that if today in response to God's

claim we have separated or committed ourselves to Him, and are in any measure living the life of holiness, it is because centuries ago Jesus in the fulfillment of the eternal purpose of God sanctified himself, and thus He consecrated with His blood the altar on which in our separation or commitment we have willingly laid our redeemed selves as living sacrifices, acceptable to God; and it is because this Jesus who once lived the human life on earth now intercedes for us at the throne of God and that He is now in some real, although mysterious, way living in us by His Spirit, inspiring in us the unreserved devotion to Him that He desires in the truly sanctified person, and is working in

us "that which is well pleasing in his sight" (Heb. 13:21; cf. Phil. 2:13). This is the gloriously wonderful and indescribable spiritual relationship of the separated child of God with his Heavenly Father, of the bride of Christ with her eternal Bridegroom, of the beloved with the Lover of souls; and it brings to God's people the most rewarding fellowship of the separated or committed, the fellowship of the saints in the Spirit. It is the satisfying experience of effective loving service and witness to Christ, in that, by the power of Him who is at work in us, He is doing that which by all natural standards is "exceeding abundantly above all that we ask or think."



HERE AND THERE

AMONG BOOKS



The Reality of the Resurrection

By Merrill C. Tenney (New York: Harper & Row, 1963. 221 pp. Cloth, \$4.00.)

The dean of the Graduate School of Wheaton College is a staunch defender of the faith. In this book he has given us a solid presentation of what Floyd Filson considers to be the keynote of New Testament theology (see his *Jesus Christ the Risen Lord*.) In this day of fluctuating opinions about the Resurrection, there was need for a full-length, scholarly study of the subject. Dr. Tenney has met that need.

The author first deals with "The Relevance of the Resurrection." In the face of pagan philosophies which challenge the Christian faith in the twentieth century as crucially as in Roman days there is needed a convincing message of certainty. Tenney says: "Any reassessment of theology must begin with an affirmation of faith rather

than with a denial" (p. 15). He adds: "The gospel of Christ began with the message of the resurrection, for its foundation was an event, not a web of arguments" (p. 17).

For a background study, the author describes a number of "Pre-Christian Concepts" of death and the hereafter. He discusses pagan myths, Greek philosophy, and the Hebrew Scriptures and Apocrypha. He makes a brief but comprehensive survey of the interpretation of Old Testament predictions (including types and symbols) relating to the resurrection of Jesus. He shows how large a place is given in the Gospels and Acts to the Resurrection.

Then he traces "A Developing Theology" in the Pauline Epistles, the Petrine Epistles, the Epistle to the Hebrews, and the Johannine Writings. Dr. Tenney is at his best when dealing with the theology of the New Testament. He shows how the idea of the Resurrection dominated the thinking of the

inspired writers. Earlier he affirms, in essential agreement with Filson: "The author believes that the resurrection of Christ can supply the framework for Christian theology because it marks the intersection of the temporal and eternal worlds, of material existence and spiritual life" (p. 7). The entire volume is a working out of this thesis.

Chapter V deals with "An Emergent Creed." Here we find a rapid survey of what Clement of Rome (A.D. 95), Ignatius, Polycarp, Justin Martyr, Irenaeus, Tertullian, and Origen had to say about the Resurrection. There is no question about the attitude of the Early Church toward this vital doctrine.

In Chapter VI the author marshals "The Historical Evidences." He shows that the certainty of Jesus' death is matched by the certainty of His resurrection. He discusses the evidence of the displaced stone, the empty tomb (taking time to answer Kirsopp Lake's objections), the gravelclothes, the post-Resurrection appearances, and the historical results: the transformation of the disciples, the descent of the Holy Spirit, and the growth of the Church. He says: "Only the Easter fact can provide an adequate cause for the Easter faith" (p. 142).

The only place where the reviewer would disagree with his highly respected former teacher is in the statement: "Between the crucifixion and the day of Pentecost a remarkable transformation took place, involving a complete reversal of the disciples' attitudes" (p. 135). A careful reading of the last chapters of the four Gospels and the first chapter of Acts does not seem to us to support this view. Rather, it was the outpouring of the Spirit on the disciples at Pentecost that changed them into courageous witnesses and Spirit-filled preachers. This was what Jesus had foretold would happen (John 15:26-27; 16:12-15; Acts 1:8).

In "The Theology of the Resurrection" (Chapter VII) Tenney deals with the relation of the Resurrection to the nature of God, to salvation, and to eschatology. In connection with the last of these he offers a good discussion of the nature of the resurrection body.

The concluding chapter is entitled "The Resurrection Today." Here the author discusses the views of Michael Ramsey, Reinhold Niebuhr, Karl Barth, Rudolph Bult-

mann, and others. He affirms that "... the resurrection of Christ remains the great unshakable reality of the ages" (p. 201).

The volume includes a comprehensive bibliography and two indexes (Names and Subjects; Scripture References). It is a careful, scholarly study that will enlighten the mind and strengthen the heart. Here is ample material for a series of sermons on the Resurrection, a topic too often neglected in present-day preaching.

RALPH EARLE

Books Received

Two Reprints

The Holy Spirit in the New Testament
By Henry Barclay Swete (Grand Rapids, Mich.: Baker Book House, 1964. 360 pp. Cloth, \$6.95.)

Acts of the Apostles
By Richard Belward Rackham (Grand Rapids, Mich.: Baker Book House, 1964. 513 pp. Cloth, \$6.95.)

These are additions to the Limited Editions Library, and naturally belong together. Both are deeply devotional, scholarly, standard works, written by outstanding scholars of yesteryear. The first is a biblical theology, and the second is a commentary, combining exegesis and exposition. Recommended highly by Dr. Ralph Earle.

Trials, Tragedies and Triumphs
By R. Earl Allen (Westwood, New Jersey: Fleming H. Revell Co., 1965. 160 pp. Cloth, \$2.95.)

These provocative meditations are studies of the last words our Lord spoke as He walked on this earth—seven words before the Cross, seven words from the Cross, and seven words after the Cross. Applicable throughout the year, the book is especially appropriate for Easter reading.

Simple Sermons for Time and Eternity
By W. Herschel Ford (Grand Rapids, Mich.: Zondervan Publishing House, 1964. 120 pp. Cloth, \$1.95.)

Some excellent evangelistic outlines and illustrations.

Complete freedom from fear of men can be found only in complete fear of God.—Sergio Franco.



AMONG OURSELVES

What is "spiritual" work, and what is not? . . . There is no trouble in recognizing the spiritual nature of praying and preaching. . . But what about urging people to write wills? (p. 18) . . . Of course John Wesley would have frowned on any sizable surplus left behind at death . . . But he would at least have agreed with this principle: If there is to be a surplus its Christian owner has not discharged his office as a good steward until he has made full provision for the Christian distribution of that surplus . . . A Christian who has it within his power to arrange by means of a legal will the disposal of his earthly goods to the glory of God is under solemn obligation to do so . . . He becomes as responsible for the ill use or good use of his money after his death as he is for its ill or good use during his life . . . If he wouldn't spend it for liquor himself, it is his moral duty to prevent it from being spent for liquor by others . . . If his professed motive is to extend the kingdom of God by his means, he must prove his sincerity by seeking the extension of the Kingdom by the "means" left behind. To give to the devil in death what has been professedly given to God in life is deathbed robbery. It is strange that men will be the most careless about their stewardship at the very time when they should be most careful—when they are soon to appear in the presence of their Master to give account . . . "Lord, I hid Thy money in a bank. I wrapped it well in stocks and bonds. For years 'Thy' money has been drawing interest, Lord. Where is it now? I'm really not sure, Lord. You see, I didn't make a will. I hope You get some of it—honest I do!" . . . So it is a simple matter of stewardship, after all; and Jesus linked our stewardship with our eternal salvation . . . So maybe in some cases *will-writing* may be as "spiritual" as altar work, or pleading for souls in revival meeting.

Until next month

BT

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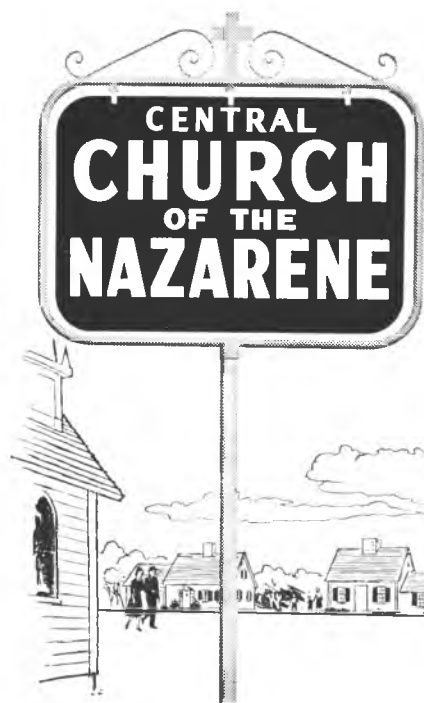
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