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THE
**NAZARENE
PREACHER**

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MAY 1965

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SERMONIC STUDY CONTEST WINNERS

THE SPIRITUAL INSTINCT OF THE CHILDREN OF GOD

Hugh C. Benner

SEEING THROUGH A MOTHER'S EYES

The Editor

REAR GUARD OF THE SOUL

Ivan A. Beals

HARNESSING THE IDLE LAY POWER IN YOUR CHURCH

Samuel N. Smith

DEVELOPING PREACHING POTENTIAL

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PAUL'S INSTRUCTIONS ON THE LORD'S SUPPER

Albert J. Lown

proclaiming Christian Holiness



THE NAZARENE PREACHER

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Volume 40

Number 5

RICHARD S. TAYLOR

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The Spiritual Instinct of the Children of God

By Hugh C. Benner

IN HELMUT THIELICKE's small but stimulating book, *A Little Exercise for Young Theologians*, I discovered a phrase which arrested and intrigued me: "the *spiritual instinct of the children of God*"* (italized by the author). This book is comprised of material by which this Hamburg preacher and teacher introduces his students to theological studies, but it contains counsel which may be received profitably by those of more mature years.

After alerting his students to the probability of questions which laymen, untrained in theological studies, may propound, and issues which they may raise, and often in ignorance, Thielicke continues, "But in spite of all that, they bear a trace of what I should like to call the *spiritual instinct of the children of God*." He reminds young preachers that this instinct is not to be ignored or despised but is to be considered in relation to everything of a theological nature which they may learn.

However, the word "instinct" seems not quite adequate or satisfactory to me in denoting this fact or phenomenon, although to be entirely fair it should be noted that the author, in other chapters, emphasizes the element of personal spiritual experience, a personal relationship with God! But in the deeper scriptural frame of reference this which he calls "instinct" is, in reality, the operation and ministry of the Holy Spirit actualizing the promise of Jesus: "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things . . . he will guide you into all truth."

The Apostle Paul recognized this ministry as applicable not only to preachers but also to laymen. To the Corinthians he wrote concerning the natural man, "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." Then in clear contrast for the spiritual, he continued, "But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God."

Preachers of the gospel, younger and older, will do well to recognize always the validity of God's dealings with lay people. It must be remembered that saints of God, without formal training, may possess a deep and rich understanding of God's Word, God's will, and

(Continued on page 38)

*Helmut Thielicke, *A Little Exercise for Young Theologians* (Grand Rapids: Wm. B. Eerdmans Publishing Co.) Used by permission.

Seeing Through a Mother's Eyes

A LETTER from a concerned mother about her college daughter illustrates the desperate need for leaders whose spiritual radar is in good working order. This girl is doing well in her grades, writes the mother, but is unhappy. The complaint: "Too many 'do's and don'ts' and not enough 'I am really interested in *you*.'" Judging from the mother's description the girl suffers from ailments common to nineteen-year-olds: craving for recognition, a feeling of being "outside of things," combined with an excessive inner shyness which prompts a false front, invariably showing her worst side as a result. The mother explains, "M—— is not the type to run for help. First she tries to work it out herself, and if that doesn't work, she hopes someone will see her need." Unfortunately, the letter adds, the too young supervisor in immediate charge is "not sensitive enough" to see anything or anyone outside her own little circle.

Our human limitations being what they are, a certain amount of tragic blindness to acute human need is bound to occur in both colleges and churches. But should not preachers, of all people, strive earnestly to reduce the amount? Pastors should give the matter much thought, and train themselves to be as sensitive to the human situation around them as is a maestro's ear to the sounds of his orchestra.

The famous Dr. Emanuel Libman is reported to have schooled his eyes to miss no detail that might tell a medical story. When walking down the street he noticed a man ahead of him drop a folded newspaper, which he had been carrying under his arm. Turning to his companion Dr. Libman demanded: "What's wrong with him?" When his companion had not the faintest idea, the doctor explained: "The paper was under his left arm. The arm stiffened just before he dropped—as if from a jab of pain. The man must have angina."¹ Do we love people enough, do we study them, live with them, watch them with that intensity of concern that teaches us to read aright the little signs of inner anguish? Let it never be said that doctors are more alert to symptoms of physical pain than Christ's men are to mental suffering.

The mother understood her college daughter. Maybe this is what we should pray for—a little more of the seeing eyes and understanding hearts of mothers.

¹"My Most Unforgettable Character," by Jean Libman Block, *Reader's Digest*, December, 1964, p. 111. Used by permission.

Competition or Cooperation?

ONE OF THE most alarming dangers of the contest method of promoting the Lord's work is implicit in a phrase in Samuel N. Smith's article in this issue (page 6). The phrase is, "Strengthened rather than threatened by the successes of their brethren." The proper frame of mind for Christian service is Christ-centered rather than achievement-centered. Then every other worker is seen as a fellow worker rather than as a rival.

A spirit of competition can quickly become a cancerous growth in the church body. It is insatiable, demanding ever more clever and bigger schemes to excite already jaded contestants. Then unconsciously the other side, or other person, is seen as a threat to my place. Maybe I have the reputation as a *producer*, a go-getter, a high-point man, a leader in every project, from *Herald of Holiness* campaigns to Sunday school promotion. When the other person gets into the competitive spirit and starts producing too, his success is a menace to my leadership. Instead of being a joy to me, his success is a cause of anxiety. Then I feverishly accelerate my efforts in order to preserve my reputation. The people praise me, but God does not, for He sees through the shabbiness of my motive, a motive which I did not intend, but which subtly took possession of me unawares, as I responded to the unhealthy atmosphere of competition in which I found myself.

Better do less that is statistically measurable and be able in the doing of it to rejoice in the success of those doing it with me. When their success strengthens my hand and inspires my faith and draws me closer to them as well as to the Lord, then we are both pulled more deeply and permanently into the heart of the work.

God does not measure either quantity or quality of Christian work as we do. Maybe we should ask His Spirit to examine with us our methods, and give us His grade.

Contests are lots of fun, to be sure. There may be a place for them as occasional spice. But as a bread-and-butter motivation let us not suppose that they will in the long run be an acceptable substitute for simple devotion to Jesus. To resort to them as the regular staff of life is a temptation, because it is the easy, exciting way, and guarantees quick returns. But the cost in spiritual hollowness will ultimately eat up all the gains. The smoker, too, is deluded by the immediate "lift" he gets from tobacco; but when lung cancer sets in, the "lift" is no match for the clutch of death. The "lift" of happy contests may also be a delusion, masking the face of death in the house of the Lord.

**You can't avoid doctrinal content as the basis for unity.—
Samuel Young.**

The man who feels no weakness
possesses no strength

Rear Guard of the Soul

By Ivan A. Beals*

PARADOXICALLY, Christian effectiveness and security depend upon the tempering qualities of these unpretentious words: "weakness," "fear," and "trembling." Their humble assimilation in Christian living renounces the popular humanistic teachings of self-reliance and self-realization. Thus "weakness," "fear," and "trembling" identify the necessary character of one's heart attitude toward God, and these qualities stand as the humble but all-important rear guard of the soul. This is dramatically demonstrated by the personal testimony of the apostle Paul in his first letter to the church at Corinth. He writes:

And I was with you in weakness, and in fear, and in much trembling. And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power: that your faith should not stand in the wisdom of men, but in the power of God. (I Cor. 2:3-5).

A TREMBLING APOSTLE

Contrary to the teachings of secular psychology, such an admission of weakness, fear, and trembling did not hinder Paul's ministry at all. Rather, the presence of this rear guard, at the "back door" of his soul, strengthened his relationship with God, and thereby fortified his heart against the onslaughts of Satan.

*Pastor, Benton, Illinois.

Paul's sincere reliance upon the power of God was one outstanding reason why God chose to use him so greatly, and he was thus enabled to victoriously "fight the good fight of faith."

The declared weakness of Paul cannot be associated with vacillation or compromise. Neither can his fear and trembling be viewed as a spineless reaction to crisis. Reading of the many rigors of his missionary journeys (cf. II Cor. 11:23-27), we find that the Apostle endured many things for the sake of Jesus Christ and His gospel. Beatings, stonings, imprisonments, shipwreck, and perils and hardships of diverse nature could not deter the unrelenting drive of his total dedication to evangelize the world.

Yet Paul's supreme desire was that people saw Christ, and not his own personal achievements. The Apostle continually affirmed that without the Lord he could accomplish nothing. This was the weakness Paul recognized. He was aware of his own inadequacy to meet the opportunities and the responsibilities of proclaiming the gospel of Jesus Christ to a hostile world. Then, the Apostle lived in fear and trembling because he knew that he, a sinner saved by grace, had been called and given the sacred trust to present the holy treasure of truth to sin-blinded men.

A VULNERABLE BACK DOOR

To be effective and sound ministers of the Gospel, we must watch this

unobtrusive passage to our hearts, lest selfish pride, willful ambition, and carelessness overtake us from behind. The submissive and reverent character of "weakness," "fear," and "trembling" before God is the unglamorous but vital guard at the "back door" of our souls. Too often this vulnerable portal is left unguarded because confidence is placed in the human more than the divine, because of foolhardy attempts in tackling problems without the conscious leading of God, and because of the mechanical ease with which one may attend and engage in the means of grace.

As the Apostle Paul, we must set a watch lest we feel ourselves to be strong and self-sufficient. Also, we must be diligent in our refusal to become professional or careless in handling the sacred elements of God's Holy Word. We must beware of ever viewing any portion of a God-called ministry as being common. Then, we must recognize that whatever knowledge of spiritual things we may possess is not merely the result of study or experience, but that it is given to us through the instruction of the Holy Spirit.

The peril of losing our sense of "weakness," "fear," and "trembling" is very real. Gehazi, the servant of Elisha, is one tragic example. Despite the fact that he had been a faithful servant of the prophet, greatly privileged to behold the miraculous workings of God on many occasions, one day his blessing became a curse. Something dreadful happened to Gehazi. It really occurred within himself before the recorded act of his disobedience in II Kings 5. Sometime, somewhere, he began to take God's truth and power for granted, dismissing the guard of "weakness," "fear," and "trembling" from their watch at the gate of his soul.

Gehazi set his sights on material security, and his urgent desire for wealth and position obscured his relationship with God. It has been said that if you can observe a man's attitude about money and possessions you will soon discover his true character. The importance of keeping riches in proper perspective is emphasized again and again in the very teachings of Jesus. Thus, as ministers of the Gospel, we would do well to ask ourselves: What am I seeking? Whom am I seeking to please? The objects of our striving are soon identified as our intended sources of security.

In the case of Gehazi, he was not going to run the risk of being appointed Elisha's successor; he was going to make a name and a position for himself. Obviously, Gehazi no longer felt weak without the presence of God—the opportunity to wealth made him feel self-sufficient. Moreover, he no longer feared to disregard the instructions of the prophet of God. Then, finally, the awe of trembling, the knowledge that he had been an instrument of God, was past. Because of carelessness and selfishness, Gehazi had become too familiar with the holy things of God. The squelched warnings of the "rear guard" of his soul were forgotten.

After acting as the ministering servant of God's prophet to Naaman, Gehazi was cursed with the very leprosy from which the Syrian captain had been delivered. This tragedy stuck because he had spurned the virtue of "weakness," "fear," and "trembling," leaving the inner sanctum of his soul unguarded. All of the wonderful victories which Elisha had shared with Gehazi were drained of their benefit. Instead, those previous privileges intensified the curse placed upon him, and we never hear of Elisha's servant again.

Such an unguarded portal allows Satan to enter in and curse the heart with sin again. As God-called ministers, we must surely keep the "back door" to our hearts well guarded. Otherwise we will fall and join the defeated ranks of Gehazi, of Hymenaeus and Alexander, and of numerous others who started to serve the Lord and "made shipwreck." Even the spiritually gifted and the seeming "strong" are vulnerable to Satan's attack, if they should forget to guard their soul with "weakness," "fear," and trembling."

Let us never be deceived into thinking we are anything but weak in our own strength. May our dependence ever be upon the might and power of God. "The fear of the Lord is" indeed "the beginning of wisdom." An attitude of submission and reverence concerning God's will and purpose is our soul's only defense to preserve an acceptable response of love and service from the corrosion of selfishness, carelessness, and pride. Be sure the "rear guard" stands watch!

This disturbing, yet exciting, study will convince you that skillful administration is "spiritual work" too!

Harnessing the Idle Lay Power in Your Church

By Samuel N. Smith*

TWO THOUSAND YEARS AGO, in the "good old days," the fields were white unto harvest but the laborers were so few. In the passing of years, have the opportunities and responsibilities of the Church sufficiently diminished, or has the availability of workers so greatly increased, that this is no longer true? Is the Church able to meet every challenge and opportunity today? Is my congregation, or yours, so blessed with willing workers that no work of the Kingdom is left undone? Are all the homes called on? Are all the visitors greeted? Do all the institutions such as

jails, hospitals, and nursing homes, have sufficient teams coming with the message and witness of the Gospel? Are all the flowers planted, weeds pulled, trim painted, floors waxed, windows washed, tables repaired by a horde of anxious workers who can find little left undone?

From another point of view, let me ask, with you, if every member of our congregation has entered into real Christian vocation. Do the members know the field is white? Do they realize that they are needed, or are they by implication being taught that they are unneeded? It seems as if it would be most difficult actually to convince a person that he was most

*Pastor, Emerald Avenue, Chicago, Illinois

valuable and greatly loved while all the while treating him as a superfluity.

A Startling Discovery

In seeking a solution to this problem I will bring a rather careful analysis of the distribution of lay responsibility in the Emerald Avenue Church of the Nazarene. Whether it reflects the typical situation, I do not know. In that it may suggest the need for careful analysis of your congregation, it could be helpful.

The essential concern of the inquiry is that we might most effectively mobilize the talents of every member of the church and that we might encourage him to learn the joys of regular responsibility in the service of the Lord.

The procedure of the study was as follows. The names of members were listed on specially prepared forms. All regular responsibilities which were assigned to any individual were then designated. This included those responsibilities that came to them by way of election, appointment, or by their volunteering. It did not include the occasional task. The study was directed to those areas of lay responsibility, no matter how menial, that required regular discipline of time and responsibility. Three groups who might not be expected to be active were identified. They were:

(1) Those members who were non-resident; (2) Those who were totally inactive though still in the community; (3) Those who were under fifteen years of age. Those indicated as nonresident included students and those in Christian work. People without driving distance of the church were considered resident. "Totally inactive" was defined as those who had for a period of at least six months shown no interest in the work of the

church and had not attended. The findings revealed the following statistics:

Total membership was 171.

Nonresident membership came to 21.

This left a resident membership of 150.

Of these 150, there were seven members who were inactive.

This left a total of 143, 7 of whom were under fifteen, leaving 135 active, adult, resident members—voting members, if you please.

In studying the jobs assigned to laymen, I found 165 tasks were assigned that required regular activity. These jobs were distributed among only 66 members, which represents 38.6 percent of my total membership and 48.5 percent of this so-called active, adult, resident membership. Looking at it again, I found that 11 percent of the total membership carried over half of these responsibilities.

Although I had eleven members holding from four to eight areas of responsibility, I had seventy members at least fifteen years of age, attending some of the services, living in the local area, with no personal, active, regular responsibility in the church to which they belonged. These people could take their letters or drop dead without creating one single job vacancy the way the church was presently organized. They could be absent six months without causing one ripple in the organizational work of the church.

Some Heart-searching Questions

What are the implications of these findings? Since this is my church, I have to plead guilty. I am in no position to proclaim loudly what the answers are without further self-incrimination. Let me then share

with you several questions that rush in upon my own mind as I seek to appraise the situation and respond to it.

1. Is all the work being done by laymen that needs to be done or are there in fact areas of lay responsibility not being met?
2. Are those persons with four to eight responsibilities able to do effectively that which is assigned to them and still be sufficiently relaxed to receive the blessings of Christian service?
3. Is my church crippled in terms of its outreach because of the lack of more lay leadership?
4. Are these seventy "do-nothing members" suffering spiritually because of their inactivity?
5. Are there really joys in Christian service, and opportunities afforded therein for growth in grace, that seventy of my members are being deprived of?
6. Have I developed irritability among the overworked?
7. Am I creating an atmosphere of segregation identifying the doers as the "in group," leaving the others without the witness of the unity of the body of Christ?
8. Am I in fact denying the dignity of these seventy individuals, denying that they have a God-given talent and responsibility to serve?

As I have made this study, my mind has gone back to the building program of one of my churches where volunteer labor was so very important. So many men first got really interested in the church seeing a two-by-four or pushing a wheelbarrow. What would have happened to them if I had greeted them with a hearty handshake, given them a chair, and told them if they would stick around

for a while we would put them to work?

What should we do? I noticed in reading of Jesus' work among men that so often, coupled with the invitation to follow Him, was this promise that He would give them something meaningful to do. Peter followed on the promise that he would be given the responsibility of fishing for men. Jesus assigned work to the twelve and to the seventy. His last conversation was to include a promise that, after being baptized with the Holy Spirit, they would be witnesses.

A Positive Program

So what am I going to do? I am entering now into an effort to find a responsibility commensurate with the talents of each of these seventy local, resident, adult members. Although some jobs will be easier to do myself than to show another and guide him in the doing, I see my task as being to help these idle folk dig up the buried talent and put it to use, for the sake of the Kingdom and for the sake of their own souls. I will endeavor to make all of my members aware of at least these three things:

1. That God has called them to serve in the most important cause in the world.
2. That any lack of interest or unwillingness to sacrifice in service is a clear indication of spiritual need.
3. That the church does have a place where we need them and want them to serve.

This will mean that the overworked adage that says, "Find the busy person if you want someone to get the job done," will be reversed to declare that we will look for the idle person if we want work to be redemptive.

More specifically: the work of the Sunday school (and other departments as well) will need to be so organized as to give greater importance to working with small groups. Our supervisors will need to start working with trainees. Extension work in slum areas will need to be developed. More of the key leadership in the local church will need to become assistants in training and encouraging less experienced laymen.

In the church office I plan to maintain a list of at least ten available jobs requiring a variety of talent and skills. With this, I will maintain this record of the members without regular responsibility. New members and new converts must be enlisted at once into at least a trainee situation. These older members already in the habit of "going along for the ride" may prove hard to motivate, but for their souls' sake they must be confronted.

As pastors we undoubtedly need to reexamine the value of our being so quick to assume responsibilities that can only burden us when some layman could be greatly blessed in doing the same thing and in turn release to us the time to train another layman for Christian service. Too

many times in our efforts to get all of our laymen involved we have had to rely upon the competitive techniques, which so seldom offer a real sense of spiritual accomplishment or Christian service, and in turn fail to develop adequately the high Christian motivation. Our people on the periphery desperately need fellowship. To win a contest might momentarily bring them into the "in group" but would only increase the threat of losing out. Somehow we need to bind our people together in the fellowship of work so that their joy will be in their mutual dedication. This then will mean that in times of apparent failure they will sense the joy of this service and will be strengthened rather than threatened by the successes of their brethren.

I am sure that by putting all of my people to work I can more than double the effectiveness of my congregation. Therefore I shall seek to discover new ways to put laymen to work. Particularly I shall endeavor to find those tasks that will bring to them satisfactions without frustration, and at the same time give some indication of potential. From neighbor pastors and others I come in contact with, I am seeking guidance in this important task.

Francis Asbury: "Only preaching that molds the lives of the people is great."—Quoted by Leonard Ravenhill in *Dayspring*.

No, he didn't miss
the point!

Developing Preaching Potential

By John W. May*

THE REVEREND Mr. John Wesley Jones chewed on the end of his pencil. His study was warm and comfortable, his desk and chair acceptable. Am I the preacher I can be? he mused. How can I develop my preaching potential? He glanced at his books, well arranged in their cases, but for some reason they might have been as many wooden soldiers standing at attention and held in line by a drill sergeant bookend. He mentally stabbed at definitions of preaching potential, preaching at its best. He had heard it explained by someone evidently acquainted with working with dogs as laying back the ears and going after it. One phrase seemed to stick in his mind which he had heard over and over again, "Preach with unction." But then, what is unction? Is it one of those words which have become trite and generalized with overuse? Has its real meaning become obscured by opinions and conjecture?

He mused, To some it is loud preaching, and the louder the more unction. This can be, he thought, but it is not necessarily an indication of unction. It may mean that the man is in the brush and screaming for help. A slight flush crept to his cheek as he remembered several sermons. To some it is a machine-gun type of speaking, a rat-a-tat-tat, in which a man is afraid to pause for

fear he may lose it. To others it is a blockbuster type of thing when a man tears off his coat and tears up the platform. The next time I go to preachers' meeting I am going to try to get a discussion started on the meaning of unction, he determined. Surely it is not sanctimony on the one hand, nor mere oratory or gymnastics on the other. Neither is it something you can turn off and on like an electric light. It is most certainly God speaking through man. While it beggars description, there is not a minister of my acquaintance who has not felt it as he spoke, when he preached beyond himself and topped the tall timbers. But unction must be the result of something. There can be no result without a cause. What is it? he puzzled. How can I be assured of unction? Of this I am certain, unction must be prayed in and worked out. A prepared mind, the result of study and contemplation, is no substitute for a prepared heart. On the other hand, a prepared heart utilizing a prepared mind *must* spell effective preaching.

Almost fearfully, the Reverend Mr. John Wesley Jones let his mind slip back to Sunday. He had prayed, studied, and felt he had the mind of God for the message. His outline was as homiletically correct as he knew how to make it. He had developed the theme on paper, true to the Bible and Nazarene doctrine. His illustrations were true to the theme and

*Pastor, Weirton, West Virginia.

painted pictures. The congregation, some lustily and some lously, had sung the songs of Zion. The announcements (not sermonettes this time, he remembered) and offering were out of the way. The special song had been presented, and he stood alone at the pulpit ready to preach.

Suddenly from the recesses of his mind there sprang to his memory a formula for preaching he had heard somewhere. He could not now remember the source. "Start low, speak slow; rise higher, strike fire; wax warm, quit in a storm." J. W. idly wrote the words on his work pad. "That is surely a basic formula or framework for the preaching ministry," he said aloud, and glanced up to see if the janitor outside the partly open study door had heard him talking to himself. Really fearfully now he began to relive that crucial half-hour last Sunday.

"Start low." An introduction should be just that, he thought. He smiled self-consciously as he remembered his best critic, Mrs. John Wesley Jones, saying that a preacher shouldn't preach two sermons end to end of equal length and call one an introduction.

Safely gotten off to a good start, the Reverend Mr. J. W. J. continued to reminisce. "Rise higher." A preacher should really get on with it at this point, he said to himself. He should proportionately take his first, secondly, and thirdly. He should *persuade* men. He should rise higher in warmth to his subject. Suddenly a face loomed in front of the Reverend. Old, sour Burton Blue Nose it was. Did I imagine it, he asked himself, or did I hear him mutter, "Get with it, Brother"? J. continued to chew on his pencil.

But then there was Granny Lightheart, who squeaked out a little

"Amen." That was like saying, "Sic 'em," to a bulldog; he chuckled. Then he remembered plain-clad, mousy Mildred wiping a tear with the corner of her handkerchief. And those youngsters on the front seat had quit writing in the hymnals and were listening for a change.

J. W. remembered he had struck fire about then. A strange fervor had encompassed him. Any mechanics in that sermon must have been second nature, for I forgot myself, he thought. A charge of electricity streaked up my backbone. I could feel my face flush and I forgot to gesture as I had practiced before the mirror at home. While he was musing the fire burned—again! Come to think of it, he thought, I guess any stiffness, stuffiness, or starch must have disappeared. Brother, he exclaimed almost out loud, I was in there pitching, I mean preaching!

He remembered that rapport seemed to be complete, a mystical magnetism existing between pulpit and pew. Tired faces seemed to lift and worry lines disappear. Some were vigorously shaking their heads in agreement. Some were wiping tears. Some faces were wreathed in smiles. Several looked troubled and desperate. A few were leafing through hymnals or correcting their children in an apparent effort to cover up conviction. A few had scooted out to the edge of the seat. Several had seemed to be measuring the distance from their pew to the altar with their eyes. He remembered how that in perfect tune with the voice of the pastor there was a background chorus of "Amens." While J. W. realized he was thinking of one of a thousand types of services, that different sermons call for different responses, his heart was warmed again.

In the midst of the storm—he remembered it being more like a warm

spring rain on the cold earth—he quit preaching and drew the conclusion and net. He would not soon forget the climax of that service.

I preached with unction, he declared to himself as he bowed his head in gratitude to the Lord. He had felt what he had once read about from the pen of Dr. G. B. Williamson, “a sense of mission.” He had delivered his soul. My preaching may not have been as great as others, he thought, but I preached to the limit of my present potential.

With that in mind the Reverend Mr. John Wesley Jones wrote this title on his desk pad: “Principles for Developing My Preaching Potential.” Underneath he penciled:

1. Soak it in. Read, study, contemplate. Remember I am to preach with spirit *and understanding*. Read good books. Look for illustrations in life. Accept every opportunity to hear great preachers.

2. Pray until the message is clear, until it is a burning fire in my bones, until it becomes a sense of mission.

3. Tell it out. Put myself into it. I am a poor imitation of my favorite preacher but the best example of what the Lord can do with me.

4. Let myself go. Be natural. Be myself. Let style, gestures, pulpit mannerisms be almost unconscious activities. Abandon myself to the presentation of the Word. Preach with all there is within me.

5. Let God. There can be no unction without Him. Words are mere sounds unless they are freighted with His power. Lord help me to take hands off and let Thee have Thy way, for Thou art my Helper.

With that J. W. J. laid down his pencil and picked up a hymnal. On page three he found and pondered these words,

*A mighty fortress is our God
A bulwark never failing*

.

*And tho' the world with devils
filled
Should threaten to undo us,
We will not fear, for God hath
willed
His truth to triumph thro' us.*

Was the reasoning of the Reverend Mr. John Wesley Jones right? Or did he miss the point concerning his preaching potential?

Saved from All Sin

By J. B. Chapman

Surely no one can answer the following question in any but the affirmative: Is God able to save us from all outward and inner sin? Then there is one more question that is not so simply answered, “Why does God not save me from all outward and inner sin and make me free and holy just now?” But the answer to this is, after all, not so far to seek. God is able and willing to save from all sin. If therefore He does not so save me, it is only because I do not this moment submit myself to the divine processes according to the conditions laid down in the Bible. The responsibility for any sin that may yet remain in me is my own responsibility. Christ is able and willing today.

"It is easy to change drawings,
but difficult to rebuild structures,"
this architect says

Guides to Working with Your Architect

(For Educational Facilities)

By Ray Bowman*

THE PRIMARY CONSIDERATION in working with your architect is to select a firm in which you have full confidence as to its professional ability to serve the church. Selecting an architect is very similar to choosing a medical doctor for your family or a lawyer to represent you in court. Before making your choice, talk with previous clients and look at the work that has been done for them. Analyze what they received for their investment. What structural type, materials, equipment, and design? Will the structure be easy to maintain? What is the insurance rate? Does the work of this architect indicate that he could provide the services necessary to the construction of a building that would be functionally correct, aesthetically pleasing, and economically feasible? Cost comparisons are easier if the cost per square foot of building area is used. Don't mistake "cheapness" for economy.

After selecting your architect, the next step is to give him all the information needed for the development of the building. An architect acquainted with an evangelistic church will no doubt be better prepared to serve you; however, there is no reason why any well-trained architect cannot design a good facility

if he is given the proper information and guidance. He should be told of the church's theology and, if possible, should attend some of the worship services and Sunday school sessions. It is suggested that you furnish the following information to him:

1. The present number of persons attending each division of the Sunday school.
2. The organization of the Sunday school by departments and classes.
3. The potential growth to be provided for.
4. Explain something of the educational philosophy which you wish to use in the Sunday school; i.e., open-room teaching in the Primary Department, or the use of an opening exercise and subdividing into classes.
5. Work out a realistic budget for the architect's consideration.
6. Consult with the architect about the site problems and requirements. Resolve such basic problems as parking, access to the building, utilities, easements, local codes, and zoning requirements. If a new location is to be selected, ask your architect to analyze the site.
7. Supply a suggested square-foot allowance for each age-group,

*Architect, Bethany, Oklahoma.

obtainable from the Department of Church Schools. Other suggestions are also available from this department and from the Department of Church Extension.

The plan of the building comes about as a result of the architect's analyzing the problem and organizing a solution.

The location of various departments and age-groups should, if possible, be progressive within the building. Consider the location of sound areas, access to toilet facilities, use, and overall relationship to the worship area. For example, nursery areas, which are very noisy, are best placed away from the sanctuary. When a kitchen is included with a fellowship hall, it needs to be as remote from the sanctuary as possible.

Space is very expensive and needs to be utilized for as many functions as possible; thus, the necessity of using a fellowship hall for educational purposes. Educational areas can work well as overflow for the sanctuary.

As the building plan develops, try to imagine how your Sunday school will function in this building, thinking of the equipment to be placed in the rooms, the size of tables, the number of chairs, storage and play areas, secretarial space, and other requirements.

It is necessary for the architect to consider more than the function of

the spaces, and there will no doubt have to be compromises, due to the limitations of a structural system, a limited site, a limited budget, or other factors. Try to make these compromises work for the good of the complete building.

There will be many differences to be resolved between Sunday school departments. It is impossible to completely please everyone, but a balance must be supplied throughout the building so that all areas will have equal facilities. If you have good reasons for making changes, your architect will readily consider such reasons and resolve them as well as possible within the limitations that exist. Work with your architect to obtain the best; don't fight with him.

Allow enough time during the planning stages for the architect to arrive at a solution and for the building committee and educational personnel to thoroughly analyze and criticize the proposed plan. With each presentation, the plans should be reviewed to discover all possible improvements. When in doubt, obtain a criticism from the Departments of Church Schools and Church Extension in Kansas City. It is easy to change drawings, but difficult to rebuild structures.

Plan for growth. Try to consider the next phase of growth while planning the present one. Ours is a growing church; look to the future in your planning.

Dr. R. T. Williams, Sr.: When you stand up to preach, your audience will do three things:

- They will look at you**
- They will listen to you**
- They will feel you.**

What they feel will determine how long they will look at you and listen to you.

A clear statement of our position on
this holy sacrament

—A sermon here too!

Paul's Instructions on the Lord's Supper

By Albert J. Lown*

WORSE, rather than better, in Christian grace after receiving the bread and wine of Holy Communion? Less a Christian than before partaking of the sacrament? If this does seem an untenable thought in any New Testament or twentieth-century evangelical church, it was certainly a fact and a problem with which Paul had to contend in Corinth. "I praise you not, that ye come together not for the better, but for the worse," writes the Apostle in verse seventeen of the familiar Communion passage, I Cor. 11:17-24, in which he seeks to correct the disgraceful situation of an irreverent, loveless, self-seeking observance.

There were Christians in Corinth, actually partaking of the sacrament, whom the Apostle could not commend because of their *gluttony*! The love feast held prior to the Lord's Supper was being turned into a parade of wealth and class distinction. The rich flaunted their luxury before the poor, so that "one is hungry, and another drunken." Paul pulls no punches in dealing with this state of affairs, but he pronounces no vitriolic condemnation. "What? have ye not houses to eat and drink in? or despise ye the church of God, and shame them that have not? . . . I praise you not." The absence of com-

mendation is a more severe stricture than vials of verbal wrath.

Others are rebuked for their *grudges*; for division and schism caused by a vindictive remembering of real or supposed hurts, by attitudes of evident dislike, even cold hatred—uncharitable weaknesses throwing into greater relief those who are "approved" in the church, those who manifested a mature freedom from the cherishing of petty hurts, so often the breeding ground of cliques or "sects" within the fellowship.

"This is not to eat the Lord's supper," or, "Ye cannot eat the Lord's Supper" in this spirit or frame of mind, is the forthright verdict of Paul. Hence, to correct these, and all abuses, and to set forth the true celebration of Holy Communion, the Apostle tells how he received this revelation directly from Jesus himself. He is delivering truth "received of the Lord," not hearsay or second-hand knowledge; therefore the possibility of mistake is ruled out.

The Visible Signs of the Sacrament

These were chosen by the Lord. He took the bread, and then the cup (of wine), elements that were within the reach of all, and in that day essential for all. There is no *specification* as to the size or shape of the loaf as there is no commandment concerning the liquid in the cup. It

*Pastor, Church of the Nazarene, Paisley, Scotland.

is clear that Jesus used wine, for each of the Gospels records His words: "I will drink no more of the fruit of the vine, until that day that I drink it new in the kingdom of God." But if wine is not available, as, for instance, in a prisoner-of-war camp, the observance of the sincere in heart would not lose its value because of an alternative element.

Neither is there any *transformation* of the bread and wine through the prayer of the officiating celebrant or the partaking of the laity. Certainly, and gloriously, there is a comforting thrill, a healing joy, as faith receives the presence of Christ with the elements—but the emphasis of the New Testament is not upon any mystical change in the bread and wine; rather, a practical change in the believing communicant.

Reservation is also forbidden by the fact recorded in Mark 14:23, "and they all drank of it." No scriptural ground exists for withholding either chalice or consecrated bread from those who hunger after righteousness.

The Inward and Spiritual Meaning

Divinely chosen and appointed as witnesses and signs, the inner meaning of the outward and visible emblems is twofold. For Jesus it was the seal of a new covenant, a pledge that the benefits of His atoning death are available to the least of His disciples. In every remembrance the Saviour is offering himself to His own. As bread and wine are taken, eaten, and digested, faith is invited and commanded to take the redeeming life of Christ, the virtue of His body and blood.

For the believer there is a fivefold privilege to be appropriated at the Lord's table. First and foremost, the duty of *remembrance*: of calling to mind with every power of humble,

penitent memory, the wonder of His death on the sinner's behalf and the sanctifying benefit of His sacrifice for the Church; also remembering with adoring gratitude that this was the death of an "Absent Friend" who rose, ascended, and ever liveth to make intercession for those who savingly remember Calvary.

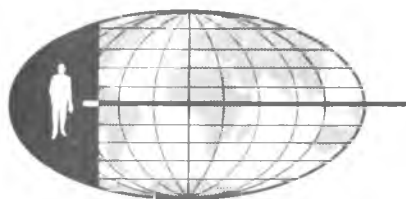
There is a *revealing* purpose too in the celebration: "Ye do shew the Lord's death till he come." This one, sufficient oblation is spread before a holy God, proclaimed in the Church, and witnessed to the world as the only sacrifice for "our sins . . . and the sins of the whole world." "There was no other good enough to pay the price of sin"; with emblems in hand and experience in the heart, the believer is testifying,

*My ransom and peace,
My surety He is.*

Regularity holds a central place in the Christian's privileged obedience to His Lord's command, although "as often as ye eat this bread, and drink this cup" will mean for some a monthly, weekly, or even daily communion. Wisely, our own *Manual* specifies at least a quarterly observance. Whatever the heart and church custom dictate (and for the writer a monthly observance presents the soul with as much responsible self-examination as can be borne at this sacred table), it is essential that familiarity should not breed contempt nor neglect be permitted. For every Nazarene the Communion service of the church should be a holy tryst, a duty and covenant of fellowship.

The ordinance is to be *retained* "till he come," and regularity will ensure this. So greatly desired by Jesus, and having such meaning for Him on "the same night in which he was betrayed," surely there should be

(Continued on page 46)



The PASTOR'S SUPPLEMENT

.....
Compiled by The General Stewardship Committee

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Pearl Cole, Office Editor

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NAZARENE RADIO LEAGUE

NATIONAL RELIGIOUS BROADCASTERS

HONOR

"Showers of Blessing"

*"Award
of
Merit"
Presentation*



Dr. Eugene R. Bertermann ("Lutheran Hour"), president of the National Religious Broadcasters, presented their AWARD OF MERIT "for distinguished leadership in the field of religious broadcasting" to "Showers of Blessing" at their annual convention in Washington, D.C., January 27, 1965. Rev. S. N. Whitcanack of the Nazarene Radio League is shown receiving the plaque signifying this award.

The high quality of "Showers of Blessing" and "La Hora Nazarena" has kept them among the leaders in evangelical broadcasting for many years.

These programs are available without cost to your church for sponsorship on your local radio station. You arrange the air time—we supply the programs.

Nazarene Radio League
6401 The Paseo
Kansas City, Mo. 64131

PENTECOST SUNDAY-JUNE 6

"A Day of Unforgettable Witness"

Five Witnesses by Every Nazarene in One Day

- TRACT • LETTER • TELEPHONE
- PERSONAL • PRAYER

Pastor—Perhaps on Sunday, May 31, or in prayer meeting, June 2, or as late as Sunday morning, June 6, you might have a Day of Commitment, pledging your people to take part in the day of witnessing.

NEED A REVIVAL?

Pastor—How long has it been since your church had a spontaneous revival? A proven biblical way to have one is found in II Chronicles 7:14 to fulfill these conditions and bring such a revival—WHY NOT OBSERVE THE 50 HOLY WATCH NIGHTS? The eleventh is to be held Saturday, May 1, 1965.

A SHINING LIGHT AND A PRAYING HEART IN EVERY CHURCH on the first night of every month from 6:00 p.m. to midnight.

* * * * *

Pastor—Join with Nazarene preachers around the world, PRAYING PREACHERS, who are praying every month for spontaneous revival in every Church of the Nazarene.

DO YOU QUALIFY for the Evangelistic Honor Roll?

Check these qualifications below:

Group	Membership Reported at the Last District Assembly	Gain of New Nazarenes Required
I	1-24	4
II	25-74	8
III	75-149	12
IV	150-299	18
V	300 and above	25

ANNOUNCING

THE MID-QUADRENNIAL CONFERENCE ON EVANGELISM

Music Hall, Kansas City, Missouri

Tue., Wed., Thur. January 11-13, 1966

Have You Ever Wondered—

—Why some missionaries fly to their assignments and others go by boat?

Sometimes the urgent need for a nurse or doctor or a veteran missionary on a field necessitates their going by the fastest method possible.

Sometimes travel by air is cheaper than going by ship.

However when possible, and economically practical, missionaries usually go by ship. It is better for them to accompany their freight when entering some countries. Also, ship travel gives missionaries a little time for rest and readjustment after the pressures of deputation work, packing, and farewells at home.

—Why we send most missionaries to the field by freighter?

Because the missionaries request it. The holiday atmosphere of passenger boats, the crowded accommodations, the sponsored activities, all are distasteful to missionaries. A freighter usually carries no more than twelve passengers. Food and accommodations are excellent. The trip is quieter and more restful than on the passenger boats.

—Why there is an upper age limit of thirty-five years on missionary appointment?

Experience has proven that it is more difficult for older persons to master a new language or adjust to a new culture and a new way of life than it is for younger people. Usually the older couple has older children who also find the adjustment more difficult.

Persons over thirty-five are usually well established in their work. They find it difficult to adjust to being “green beginners” among missionaries who may be younger.

People over thirty-five have more difficulty adjusting physically to the severe changes of climate and diet on most mission fields.

—If exceptions are ever made to the “not over thirty-five” rule?

Yes. Sometimes persons with specialized training and experience are sent out to meet a special need. Dr. Howard Hamlin is an example of such an exception. His medical training and experience were greatly needed, and they offset his age and language limitations. He was sent out as a specialist to do the more difficult surgery in both of our hospitals in Africa.

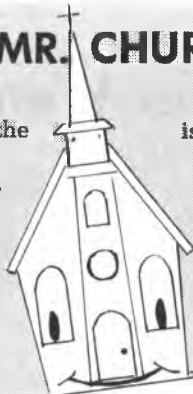
—Why some mission fields have four-year terms, while others have five, or even seven years?

Usually the climate is a deciding factor. Countries with extremely hot, humid climates, or those of unusual altitude, like Bolivia, or British Guiana, have shorter terms because of the greater health hazards for the missionaries. If the missionaries have opportunity to leave their area for healthier climates for a vacation period each year, sometimes the term can be longer. Each field must be studied according to its individual conditions and needs.

MEET

MR. CHURCH RECORD CARD

In the office of the Department of Ministerial Benevolence there is a card like the one pictured below kept on every Church of the Nazarene.



Kansas City District		Rosemont Church				Remarks
Year	Pastor	10%	Apport.	Balance	ss	
1947-48						
1948-49						
1949-50	J. R. Gibson	10.69				
1950-51	M. G. Cook	11.33				
1951-52	" "	9.25				
1952-53	" "	10.00				
1953-54	" "	11.5				
1954-55	" "	8.2	169	—	all	
1955-56	W. E. Ninge	7.50	167	83	all	
1956-57	" "	8.7	198	40	3/4	
1957-58	" "	10.2	209	—	1/2	
1958-59	E. C. Mat	10.1	165	—	all	
1959-60	" "	12.3	210	31	all	
1960-61	Laird Crain	12.13	206	—	all	
1961-62	" "	12.09	193	—	all	
1962-63	" "					

CHURCH RECORD CARD

CHURCH RECORD CARD

As you can see, the card gives the name of the pastor of the church and indicates the years he pastored there. The 10 percent record is indicated. Also listed are the N.M.B.F. apportionment and the unpaid balance for each year. The little column headed, "ss," is a record of the amount of the pastor's Social Security tax which the church has paid through the years.

Would you like to see your church's record card? Stop by the office sometime. We'll be happy to show it to you.

Department of Ministerial Benevolence
Second Floor—South
Headquarters Building—Church of the Nazarene
6401 The Paseo
Kansas City, Missouri 64131

"This Ought Ye to Do . . ."

AUTHORITIES agree that, of all modern techniques for impressing ideas upon individuals, newspapers rate first.

Almost every American has one or more newspapers that he calls "my newspaper." The newspaper is a local thing—a lifeline between the citizen and the community about him.

A Public Servant

Most Nazarene pastors are aware of this but not all are enjoying the benefits that could be theirs from knowing and working with the local newspaper.

Nazarenes have a responsibility to our day to tell people who we are, what God has done for us, and what God has promised to do for those who are faithful to Him.

We believe that God's greatest good is the gift of the Holy Spirit in His fullness. We read much these days about "speaking in tongues" but practically nothing in the newspapers about the "fullness of the blessing" in the Wesleyan tradition. The fault does not lie with the newspapers.

When a church has an evangelistic program that is reaching out, newspapers and other public media will help to speed the victory for others.

Catalogue of Reasons

Here are some other reasons why a Nazarene pastor cannot afford to ignore working with his local newspaper:

Newspapers are an open door for church news.

Newspapers present one of the few

ways we have of getting into many homes.

The Nazarene church is a relatively young denomination that is *making* news that the newspapers will print.

The people we are trying to reach with the gospel read the newspaper. Their friends subscribe also.

Regular news stories help to create a favorable "climate of opinion."

Dispel False Rumors

News stories help to break down barriers and work against misunderstandings.

A program of sound press relations invariably enhances the standing of the pastor and his church in the community.

The news columns of a newspaper are one place where the relatively small Church of the Nazarene can compete on a fair and impartial basis with the old-line churches. News is news to the editor.

The newspaper editorial staff will be friendly and helpful. The newspaper news space is free.

Pastors should bear in mind that newspapers are in business and need paid advertising to continue in business. When a church has special meetings of any kind, a paid ad is a "must."

Billy Graham's Word

If any Nazarene pastor remains unconvinced that press relations are important, Billy Graham says the press has helped him to win thousands to the Lord. The five leading factors in his successful campaign for souls are these: prayer, Bible preaching, the Holy Spirit, support of churches, support of the secular press.

1965

YOUNG ADULT RETREAT THEME:

*“Young Adults—
Young Churchmen”*

Churchmanship is a call to:

- **Worship**
- **Evangelism**
- **Missions**
- **Study**
- **Social Concern**

For more information about theme implementation write:

Director, Young Adult Fellowship
6401 The Paseo
Kansas City, Missouri 64131

0 to 100

in thirteen months

IN 13 MONTHS we have gone from 0 in Sunday school to 100 in average attendance. Our enrollment is 147." Rev. Dale Galloway is the pastor of this rapidly growing church at Grove City, Ohio.

"The C.S.T. emphasis has been a very decisive factor in our growth here," reports Mrs. Galloway, the local C.S.T. director. One hundred four Christian Service Training credits were granted this past year. Every teacher is a Registered Teacher: seven are Qualified Teachers and working toward the Certified award.

"Only two of our teachers had ever taught to any degree before," writes Mrs. Galloway. "Not only have the courses helped them to become better teachers, but I believe they have all grown more spiritually alert and stable as a result. Without exception every teacher has said to me, 'Oh, I learned so much from that book! Do you have more for me?' It's truly *thrilling!*"

The Grove City church held a Teacher Appreciation Banquet honoring its teachers. The highlight of the evening was the presentation of awards. The awards were appropri-

ately framed for display in the classrooms.

Charles Hughes, junior boys' class teacher, was named "Teacher of the Year." When he took the class, there were four boys and girls enrolled. The class is now divided (boys and girls) with a combined enrollment of eighteen and average attendance of sixteen. Chuck has done an outstanding job with outside activities for his class.

Marie Mitchell, teacher of the first-grade class, was named "Most Improved Teacher." Starting with an enrollment of three, she reached an enrollment of twelve with an average attendance of ten. She called faithfully on her pupils and had many outside-the-classroom activities.

The theme of the banquet was, "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him" (Psalms 126:6).

The general church recognized the outstanding achievements of the Grove City church by awarding them the Small Church Achievement Award for the Central Ohio District.

VOLUME 2*

JOSHUA to ESTHER

NOW
READY!



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WESLEYAN COMMENTARY SINCE ADAM CLARKE

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—Pastor in New York

"... appreciate a commentary that is thoroughly Wesleyan."

Pastor in Oklahoma

Single Volume, \$5.95



Over 6,500 Copies Sold!

VOLUME 6, MATTHEW-MARK-LUKE

First to be released of the set
Now in its second printing

Volume 7* (John—Acts)

Scheduled for late summer

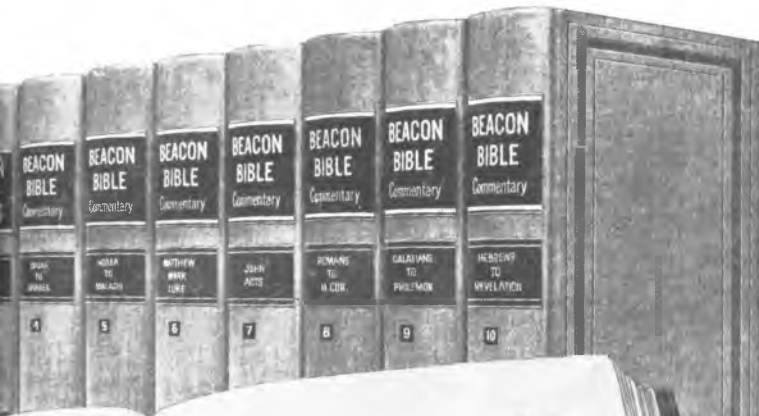
MONEY-SAVING SUBSCRIPTION PLAN—Place your order now for the complete set. Volume 6 will be sent immediately at the Special Subscription Price of **ONLY \$4.95**. Other volumes completed will be shipped one each month, at this same price. Remaining volumes will be shipped as printed (scheduled for about two annually), also at \$4.95. **A \$10.00 Savings!**



*To be sent automatically

Prices slightly higher outside the continental United States

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Full expository treatment

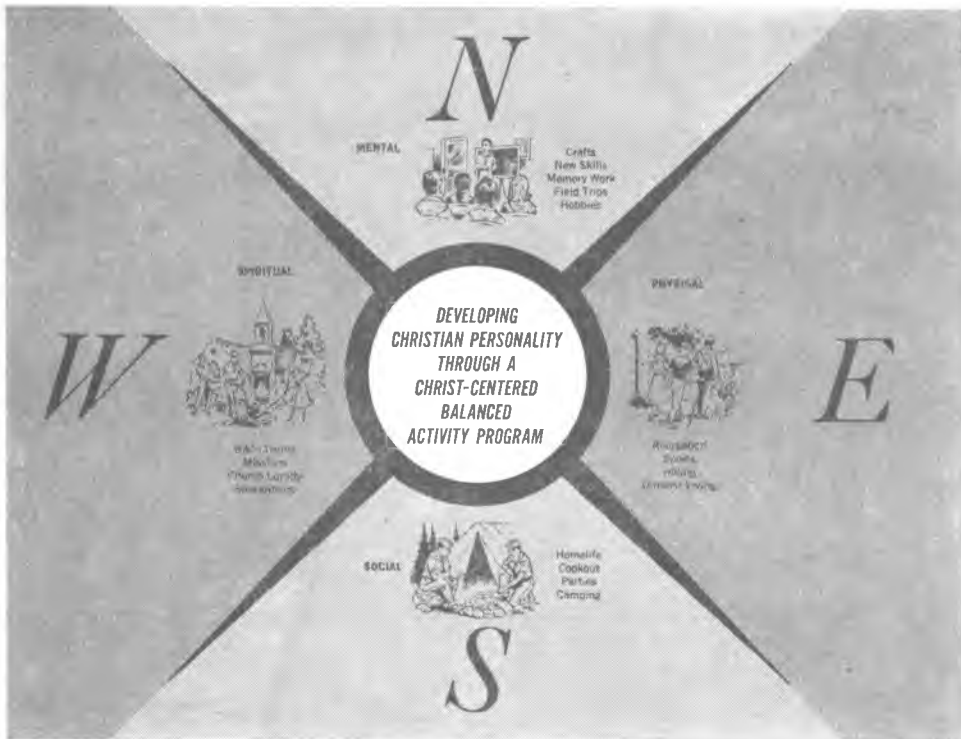


Large, easy-to-read type printed in dull black on blue-white eggshell stock

Hard cover bound in rich maroon cloth

Word meanings clarified & amplified

subscribers.



PASTOR:

Have you started a Caravan in your church?
Write for information.

Division of Caravans
6401 The Paseo
Kansas City, Mo. 64131

ARE YOU INTERESTED IN A NEW BUS?

Last year between 80 and 100 new buses were bought by Nazarene churches. A member of our Church Schools Department of the General Board made a contact whereby from \$1,500 to \$1,700 per bus can be saved by buying ten or more at a time.

If you are interested in a new bus, send a card or letter to K. S. Rice, 6401 The Paseo, Kansas City, Missouri 64131, simply saying, "We are interested in a new bus at this saving." When we know who is interested, we can let you know the plan. This is simply a service to provide our churches the savings made possible by a fleet plan.

Write immediately if you are interested.



SPRING ENROLLMENT DRIVE

"Every Family Enroll a Family"

commencing with

FAMILY ALTAR Commitment Sunday Sunday—May 2

Let your families help your church become a **MILLIONAIRE CHURCH** by pledging to:

- (1) Establish or strengthen their family altar
- (1) Attempt to enroll and win another family during May

DO YOU WANT

NEW FAMILIES

FOR YOUR CHURCH?



You can reach new families through a vacation Bible school. Listen to the unsolicited testimonies from last year's vacation Bible schools.

CANADA—"Out of twelve actual conversions, ten of these were from homes outside the Church of the Nazarene."

ILLINOIS—"Several new families contacted—prospects for church. Workers used who had never helped. Good interest."

WASHINGTON—"Thirty new families contacted. Twelve new children enrolled in Sunday school."

SOUTH DAKOTA—"Opened new homes to the church . . ."

KENTUCKY—"Fifteen boys and girls found the Lord; one adult helper (with family) saved after Bible school was over."

KANSAS—"We believe we reached several homes that were unchurched, and seed sown that may be reaped in the future. We had a large attendance for Demonstration Night with many visitors."

CALIFORNIA—"We made many new contacts for our Sunday school."

There is time to plan for a vacation Bible school if you will order materials right away. For special help, write Office of Vacation Bible Schools, 6401 The Paseo, Kansas City, Missouri 64131.

HOW TO GET

Started



Using Church Audiovisuals Effectively!

First of all, get a clear picture of why use audiovisuals in church work at all. Certainly not just to fill up time, or substitute for other program. They can be used effectively to teach, to inspire, to clarify meanings, to motivate to action. *Audiovisuals can be valuable tools to help accomplish our spiritual purposes.*

Unless we understand this we can never use these tools effectively. Remember never to *show* audiovisual tools—*use* them. Here are three simple ABC's to help a church get started using these tools effectively:

A

ppoint an Audiovisual Coordinator

This should be someone who has some knowledge of these tools or someone willing to learn. He will work with the various departments of the church to help them secure and use church audiovisuals. He should be tied into one of the regular boards or committees in the church. Order free leaflet, *To the A.V. Coordinator in the Local Church*,*

B

egin a Training Program

The A.V. Coordinator will try to train as many persons as possible in every department of the church. In no case will he try to make the presentation every time an audiovisual is used. The official training text is *Teaching and Training with Audiovisuals*, by Waldrup. Price: 75c.**

C

reate a Plan of Finance

A group in the church may buy some piece of equipment as a special project. Some regular budget, however, should be allocated for the purchase of slides and filmstrips, and the rental of films.

*Write: NAVCO, 6401 The Paseo, Kansas City, Missouri 64131.

**Order from Nazarene Publishing House, Box 527, Kansas City, Missouri 64141.

THE RECORD OF GROWTH

The first statistical year of the new quadrennium was completed with the 1964 district assemblies. The General Secretary reports the following information relating to the growth of the church:



Total number of churches, end of year	4,877
Net gain in membership	7,238
New churches organized	83
Churches dropped	55
Net gain in number of churches	28
Districts with no increase in number of churches	44

The goal for new churches this quadrennium is 500. The count for this achievement is from General Assembly to General Assembly. In the first seven months of the quadrennium 23 new churches were organized. Every church can have a part in making this a great four years for home missions.

THE RURAL CHURCH



The number of rural Nazarene churches is gradually increasing. Our success in building strong rural churches usually begins with a minister with a love for souls and a vision. The successful rural church pastor needs not only the basic training of his fellow ministers, but an increasing understanding of the rural church.

He must plan to stay long enough to do constructive building within the community. He must know, love, and understand rural people. He does not force his ideas on the church, for he knows that rural people do not change their established ways overnight. As the church begins to move forward and the people assume new interest, he will suggest only one step at a time, and he begins such steps where progress will be easily seen.

Most of all, the pastor of a rural church will live close to God and close to the people. He will keep his heart in vital tune with the Lord and thereby be enabled to gradually lead his people into the deeper things of God.

Such a pastor and people will be a real evangelistic force in any community. There are countless rural communities where the Church of the Nazarene can and should enter. We can be the means of evangelizing the lost in these areas where, in many cases, other denominations have moved out.

Our prayer must be for men with a love and passion for the lost to enter these rural doors!

REV. PASTOR—

Say, "How D'Ya Do?" to MR. PASTOR RECORD CARD

MINISTER'S MASTER FILE

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AUDREY J. WILLIAMSON

A Good Minister's Wife

By Mrs. Harold W. Ruopp

I learned today why it is not enough to try to be a "good minister's wife." Since this has been my goal . . . I have always thought of it as getting people to like me, entering into my husband's work, and doing my duty.

But that dear white-haired lady who lives next door said something this afternoon that made me to begin to reevaluate my goals. I had run over to borrow some flour and told her how much I appreciated having such a friendly person as my next-door neighbor in this new parish.

"Well, my dear," she said, "I've lived next to this parsonage for thirty-odd years, and it has been my privilege to know the various ministers' wives as they come and go. All were different, yet each had something unique to contribute."

"Which one was the *best* minister's wife and set the best example?" I asked.

My neighbor thought for a moment. "It depends upon what standard of measurement you use," she said slowly. "There probably was no 'best' in that sense, but the one who stands out the most is the one who likely never thought of being a good example, for she was too humble. She was the one who had the most radiant spirit and I am sure influenced the most people, although she was a rather dumpy middle-aged woman who never attempted to put up any front or pretense. She was too busy caring about *people*. And she loved

them, I finally discovered, because she was a person growing in her own knowledge and love of God."

We were silent a moment thinking of this woman, and then in answer to my question on whether she discovered how she did that, my neighbor said, "I always felt it was a matter of growing. She seems to have found her own center within, and love welled up from that center and was released to the world. She seemed so aware of her own shortcomings, that she could easily accept those of others and forgive them. She never expected perfection."

All I could say to my neighbor was many thanks; later as I was finishing baking my bread, I had ample time to think about my own goals.

Since I have been meditating about this, I see that instead of just having the limited, and perhaps false, goal of being a "good minister's wife," my predecessor was living in harmony with the inner laws of the spirit—governed by love, which after all is the way of Christ.

"Blessed is the minister's wife who is learning to understand herself: her motives, her goals, her attitudes and temperament; who knows her limitations and talents, her immature or inferior side as well as her good side, and can move with humor, grace, and wholeness through the many exigencies of life."

Reprinted by permission from *Seminary Quarterly*, fall, 1962.

Studies in the Sermon on the Mount

By H. K. Bedwell*

No. 12 Matt. 7:1-12

The Critical Faculty and the Christian

THESE TWELVE VERSES form one whole, and deal with one of the most pressing and baffling problems in Christian relationships. At first glance it would seem that the second portion is unrelated to the first, but a closer examination reveals that it is very vitally connected. If we can really master the teaching of Jesus on this subject, it will be of untold benefit to us in our contacts with others, specially with our fellow Christians. The critical faculty is part and parcel of human nature. It cannot be ignored; it may be very much abused, and it may be put to the highest use. Jesus puts before us three facts in relation to it.

1. The Abuse of the Critical Faculty "Judge not" (7:1)

This is a clear-cut command to abstain from judging another. It is important therefore that we should be very clear in our understanding of what Jesus really meant. There is a sense in which judgment is necessary, as we shall see. It is with its abuse we are now concerned. The Greek word used is *krino* and is sometimes translated as "condemn" or "pass sentence on." It refers therefore to harsh and unconstructive criticism, faultfinding, and

censoriousness. Destructive criticism is always barren, embittering the critic and paralyzing the powers of the one criticized. Jesus gives two reasons why we should refrain from the practice of condemning others.

(a) *Criticism is a boomerang.* "Judge not, that ye be not judged." This statement is further amplified in the second verse, "For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again." If we give ourselves to criticism, it will come back to us with deadly aim. Sow criticism and you will reap criticism; sow love and you will reap love. We ourselves become bankrupt by trying to expose the bankruptcy of others. It is not merely that God will judge us—that of course is inescapable—but we shall be judged by our fellowmen by the standard of our own judgment. Criticism always comes home to roost. Haman in the Book of Esther was hanged on the very gallows on which he had planned to hang Mordecai! See Esther 7:10. Of Ishmael we are told, "His hand will be against every man, and every man's hand against him" (Gen. 16:12). In Judges, chapter one, we read of Adonibezek who had cut off the great toes and the thumbs of seventy kings, and he suffered the same fate as that which he had inflicted on others (Judg. 1:6-7).

*Nazarene missionary, Stegi, Swaziland, South Africa.

Criticism is not only a budgeon; it is a boomerang! So be very careful how you use it.

(b) *Criticism is a mark of low spirituality.* Jesus calls the critic a hypocrite. He says, "Thou hypocrite" (v. 5). Jesus declares that the man who can see splinters in the eyes of others has a log on his own eye! That log is the spirit of faultfinding. A critical spirit in me is far more reprehensible in the eyes of God than the minor faults of others. The very spirit of criticism renders us unfit to correct others. The eye is a delicate organ, demanding the most expert fingers, if an operation is to be performed. The critic is blind to his own faults, and so unfit to see those of others. Dr. A. McLaren said, "A blind guide is bad enough, but a blind oculist is a still more ridiculous anomaly." It has been truly said that when we start backsliding we begin backbiting. Stanley Jones says, "This sitting in moral judgment on others is the return of the old self-life now clothed in the habiliments of a moral judge." Criticism is really a form of self-righteousness. When we say, How bad he is, we really mean to say, How good I am! Lack of love is the beam that blinds the eye. Bengel said, "Do not judge without knowledge, without love, without necessity." It is dangerous to find fault when in a low state of grace. Paul insists on the necessity of spirituality when dealing with the defects in others. "Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted" (Gal. 6:1). Humility and spirituality do not find faults for finding's sake, but with the desire to see the fault removed. To "behold" the mote in the other's eye means to "gaze," with no intention of removing it. Regarding criticism the command is plain—Don't!

2. The Use of the Critical Faculty

As already intimated, whilst the critical faculty in us may be abused by developing a spirit of censoriousness

and faultfinding, yet it is an integral part of our human nature, and is essential to Christian living. In John 7:24, Jesus said, "Judge not according to the appearance, but judge righteous judgment." There is, therefore, a kind of judgment which is commanded. This thought is confirmed by Paul when he says, "Do ye not know that the saints shall judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters? Know ye not that we shall judge angels? How much more things that pertain to this life?" (I Cor. 6:2-3) Three uses of the critical faculty are brought out by Jesus in the passage under consideration.

(a) *Self-judgment.* If you must criticize—criticize yourself. "First cast out the beam out of thine own eye" (7:5). The most effective kind of criticism of others is your own life so purged by self-criticism that its very purity acts as a rebuke, when no word is spoken. Paul wrote, "For if we would judge ourselves, we should not be judged." It is a safe and wise practice to be stern with ourselves and generous with others.

(b) *Discrimination.* "Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you." We are not to condemn others by harsh and bitter faultfinding, but it is absolutely necessary to exercise our powers of discrimination. This wisdom in discrimination is necessary in many walks of life. As Christians we handle holy and precious things, and we must be careful how we use them. This applies in the manner in which we witness for Christ in the world. It applies to the people in whom we place our confidence, and to whom we confide our deeper experiences. It applies in the choice of those who are to do God's work. It applies to the manner in which we use the precious gifts God has given to us.

(c) *Helpfulness.* When we have "cast out the beam," we are able to see clearly the mote in the other's eye. What for? To gaze upon it and gloat? No! We must do our best to pull it out. The spirit of love and humility will

make it possible to help those who have fallen, without arousing resentment and bitterness. God lets us see the faults of others sometimes, not to blame, but to pray.

3. The Control of the Critical Faculty

If on the one hand we are to refrain from judging others, and yet to exercise our powers of discrimination, it is obvious that we shall need an extra supply of wisdom and love in order to put the teaching of Christ into operation. The section here on prayer is not just thrown in haphazardly; it is the natural sequence of that which has gone before. In order to control the critical faculty two things are necessary.

(a) *A spirit of prayer.* "Ask . . . seek . . . knock." "Ask" is the attitude of dependence. We cannot buy what we need; we come to God as paupers—we can only ask. How can we be delivered from censoriousness? *Ask* God. But it eludes me! Then *seek*. This means carefulness. How necessary it is, for it is so easy to become careless in this matter of faultfinding! The victory may not come in a day, so *seek*. Still it eludes me! Then *knock*. This means persistence. Keep at it. It is worth it. The resources are outside of ourselves;

they are to be found in God. The spirit of criticism kills the spirit of prayer, and the spirit of prayer kills the spirit of criticism. You can't criticize and pray at the same time. Criticizing Christians are never praying Christians, and praying Christians are never criticizing Christians. The victory is found on our knees. Undoubtedly this teaching on prayer has a wider application, but its primary intention was to encourage us to live up to the standard that Jesus raises up on the matter of criticism. How can I discriminate? "If any of you lack wisdom, let him ask of God." Prayer is the key.

(b) *The spirit of love.* "Therefore all things whatsoever ye would that men should do to you, do ye even so to them." This is the very essence of love. Criticism is a sign of the lack of love. It is destructive and paralyzing. Love is constructive and inspiring. We are not merely to refrain from faultfinding; we are to do others good. Love can project itself into the mind of the other man, see his standpoint, enter into his feelings, and appreciate his aspirations. Meanness and spitefulness arise from hearts devoid of love; consideration and generosity are the product of love shed abroad in the heart by the Holy Ghost. Prayer and love together can work miracles.

Gleanings from the Greek New Testament

By Ralph Earle*

Eph. 6:16-17

"Above All" or "with All"?

Two Greek readings are involved. The bulk of the later manuscripts (represented in the so-called Textus Receptus) have *epi pasin*; literally, "upon

all." The two oldest, with several others, have *en pasin*, which means "in all" or "among all."

These two Greek readings permit a variety of English renderings. We find "above all" (KJV, RSV, Berkeley, Moffatt, Phillips), "withal" (ERV, ASV), "with all these" (NEB), "besides all

*Professor of New Testament, Nazarene Theological Seminary, Kansas City.

these" (Beck, Goodspeed, Weymouth, Williams), or "in addition to all" (NASB).

It is very difficult to choose between these. Numbers of commentators—Alford, Braune (in Lange), Eadie, Meyer—agree in objecting to the emphatic "above all." Lenski and Meyer both prefer "in addition to all," adopting *epi* as the better reading. "In all" (*en pasin*) could mean "on all occasions."

"The Great Shield"

This is the translation in the New English Bible. The reason for this is that the Greek word for "shield" is *thyreos*. This comes from *thyra*, "a door." Homer uses *thyreos* for a large stone placed in front of a doorway. Vincent writes: "The shield here described is that of the heavy infantry; a large, oblong shield, four by two and a half feet, and sometimes curved on the inner side."² He also says: "It was made of wood or of wicker-work, and held on the left arm by means of a handle."³ This was like a door, protecting the soldier from his shoulders to his ankles.

This shield is identified as "faith" (genitive of apposition). Salmond says that faith has here "its distinctive NT sense of *saving* faith—the faith by which come the divine forgiveness and the power of a new life."⁴ But may it not be more? Eadie writes: "Such a large and powerful shield is faith—that unwavering confidence in God and His grace which guards the mind from aberration and despondency, and easily wards off such assaults as are made upon it."⁵ And Blaikie comments: "Faith, in its widest sense, constitutes this shield—faith in God as our Father, in Christ as our Redeemer, in the Spirit as our Sanctifier and Strengthen—faith in all the promises, and especially such promises as we find in Rev. ii and iii. "to him that overcometh" (comp. promise to Ephesus, Rev. ii. 7)."⁶

"Fiery Darts"

With the "great shield" of faith one can "quench" (literally, "extinguish") all the "fiery darts" of the devil. The

Greek word *belos* (only here in NT) comes from *ballo*, "cast" or "throw." So it means a "missile" or "dart." The word for "fiery" is *peporumena*. The literal rendering of the Greek expression would be: "the darts, those which have been set on fire"—that is, "arrows tipped with tow, pitch or such like material, and set on fire before they were discharged."⁷ Herodotus and Thucydides both make reference to these blazing arrows. Vincent comments: "Temptation is thus represented as impelled from a distance. Satan attacks by indirection—through good things from which no evil is suspected."⁸ He also says: "Temptation acts on susceptible material. Self-confidence is combustible. Faith, in doing away with dependence on self, takes away fuel for the dart."⁹

The Greek expression may equally well be translated "flaming darts" (RSV), "flaming arrows" (NEB), "fire-tipped darts" (Moffatt), or "flaming missiles" (Goodspeed).

"The Evil One"

The KJV rendering, "the wicked," is misleading. It implies a plural, "the wicked ones." The Greek clearly says "the evil one" and is correctly translated that way in modern versions. The reference is not to wicked men, but to Satan.

"The Helmet"

The Greek word, *perikephalaian*, literally means "around the head." It is found (in NT) only here and I Thess. 5: 8. Vincent writes: "The helmet was originally of skin, strengthened with bronze or other metal, and . . . furnished with a visor to protect the face."¹⁰

"Of salvation" is again the genitive of apposition, salvation is the helmet which protects the Christian's head, as the breastplate of righteousness protects his heart. Blaikie observes: "The glorious truth that we are saved (comp. ch. ii. 5, 8) appropriated, rested on, rejoiced in, will protect even so vital a part as the head, will keep us from intellectual surrender and rationalistic doubt."¹¹

Eadie writes: "He who knows that he is safe, who feels that he is pardoned and sanctified, possesses this 'helme of helthe,' as Wyckliffe renders it, and has his 'head covered in the day of battle.'" ¹²

"The Sword of the Spirit"

Here "of the Spirit" is not the genitive of apposition. Rather it means: "The sword *supplied by* the Spirit, the Word being inspired by him, and employed by the Spirit; for he enlightens us to know it, applies it to us, and teaches us to use it both defensively and offensively." ¹³ This is the only offensive weapon mentioned in the Christian's armor.

"The Word of God"

Heb. 4:12 says: "For the word of God is quick, and powerful, and sharper than any two-edged sword." There the term for "word" is *logos*. Here it is *rhema*, which properly means "what is uttered or spoken." Salmond says that here it means "the *spoken Word*, the *preached Gospel*." ¹⁴ But it seems better to take it in the more general sense as meaning the Scriptures. ¹⁵ This is what Jesus used to defeat the devil (Matt. 4:1-11).

The Spiritual Instinct

(Continued from page 1)

God's providence. Here is the reason why our services must be open consistently to the witness of laymen, testifying to the presence of God and the power of divine grace in their lives. Furthermore, regarding standards of godly living, through the centuries those possessing this spiritual instinct and its spiritual discernment have held amazingly comparable views, have had conspicuously common convictions, and have adhered to remarkably uniform standards.

In all these practical areas preachers never are justified in considering such activities, reactions, or convictions as obsolete and out-of-date. Let us never feel that the revelation of God is for preachers only; and furthermore, we as preachers must share in that element of personal spiritual experience. As Thielicke emphasizes elsewhere, we must not be content to think of God and His revelation only in the third person, as an objective study, but must operate in the second person, in terms of this vital personal relationship.

Not only must we recognize this "spiritual instinct," but we are responsible for encouraging its development among our people. Increase in scriptural knowledge, in spiritual discernment, in "effectual fervent prayer," in genuine manifestations of the presence of God, in the freedom of the Spirit, in experiential witness in the lives of our Nazarene laymen will produce strength, establishment, and achievement in Christian life and service, and will help build that "glorious church" for which Christ gave himself.



Might I suggest that there are already some old and tested codes of ethics? There are the Ten Commandments, the Sermon on the Mount, and the rules of the game which we learned at our mother's knee. Can a nation live if these are not the guides of public life?—HERBERT HOOVER.

¹Alford, *Greek Testament*, III, 147.

²Word Studies, III, 409.

³Ibid.

⁴EGT, III, 387.

⁵Ephesians, p. 470.

⁶Ephesians' (Pulpit Comm.), p. 259.

⁷EGT, III, 387.

⁸Op. cit., III, 410.

⁹Ibid.

¹⁰Op. cit., III, 410.

¹¹Op. cit., p. 259.

¹²Op. cit., p. 472.

¹³Blakie, op. cit., p. 260.

¹⁴EGT, III, 388.

¹⁵So Eadie, op. cit., p. 472.

CONTEST WINNERS!



First Place—Louis A. Bouck

—of Vancleve, Kentucky. Rev. Louis A. Bouck is an ordained elder in the Church of the Nazarene, and a graduate of Portland Bible Institute and Pasadena College. For the past twenty-five years he and his wife, Hilma, have been on the staff of the Kentucky Mountain Holiness Association, serving in pastorates, the Bible Institute, and the radio station. Recently during a year's leave of absence Louis completed his residence requirements for the M.A. degree at Pasadena College.

AWARD: A complete set of *The Pulpit Commentary*. Congratulations, Mr. Bouck!

A WORD FROM THE WINNER: "The contest was its own reward. It compelled thorough study and uncovered a lot of good preaching material for which I found use."

Second Place—Hudson Mackenzie

—of Hamilton, New Zealand. Rev. Hudson Mackenzie is an ordained elder in the Church of the Nazarene, and a graduate of the Nazarene Bible College in Sydney, Australia. He is a native of New Zealand, and a former schoolteacher. He and his wife and six children are serving the Church of the Nazarene at Hamilton, North Island, New Zealand.

AWARD: *Alexander Maclaren's Expositions of Holy Scripture*, plus *Strong's Exhaustive Concordance*. Congratulations, Mr. Mackenzie!

Third Place—Bill Youngman

—of Wollaston, Massachusetts. Rev. Bill Youngman also is an elder in the Church of the Nazarene. He has recently moved from the Wichita, Kansas, Eastridge Church to Wollaston, where he is working with Dr. Milton Poole as associate minister in the College Church of Eastern Nazarene College. The Youngmans have three children.

AWARD: *Adam Clarke's Commentary* plus *Hasting's Dictionary of the Bible*. Congratulations, Mr. Youngman!

Editor's Note. The winning sermonic studies by Louis Bouck were published in the October, November, and December issues, 1964, and therefore will not be republished. The Sermonic Study following is by Hudson Mackenzie. Other winning entries will be published in subsequent issues.

Pentecost in the Parables

SCRIPTURE: Matt. 25:14-30

Critical Questions

1. Who went on a long journey and who were his enemies?
2. What are his "goods"?
3. Does it make any difference to the parable if we give the word "talent" its modern meaning?
4. What is meant by "his several ability"?
5. How can His servants bury the Master's goods, or make them available to the bankers?
6. What did the Master indicate was a basis for reward or punishment?

Exegesis

Most commentators agree that Jesus "pictures himself as a man travelling into a far country,"¹ so we could reckon on each servant as being a Christian, or at least considering himself one.

The "talents" are described by the Lord (v. 13) as "goods" (AV), "property" (RSV), or "bags of gold" (NEB). These talents or goods are to be distinguished from the abilities of the servants (v. 15), and if we *keep this distinction throughout*, we add much meaning to the heart of the parable. Carr says "that the word 'talents' . . . seems properly to mean 'opportunities' or 'spheres of duty.'"² Surely this points us in the right direction, for, to the earnest Christian, opportunities are wrapped up in people, and it is *people* especially that make up the *property* or *goods* of the Lord. In a vitally important way, it is *the living Church which is His particular property* and His first concern (John 17:9-10). So it should be ours. The challenge which the Lord leaves with each servant is to *care for* and *add* to this property made up of people.

Infinitely more important than the development of our *abilities* is the extension of the kingdom of God. Little emphasis is placed on abilities here. They are but the vehicle through which our hearts, minds, and souls are applied to caring for and adding to *the Lord's property*—see I Corinthians 13. The emphasis must ever remain on the extension of God's spiritual kingdom. The Lord gazed with satisfaction upon the property and its 100 percent increase, then, *looking straight past the abilities*, He searched the heart behind them.

"His several ability" is rendered "his personal ability" in the *Amplified New Testament* and just "his ability" in the RSV—the idea being that each was given a task he could cope with if he would.

Thinking of the Lord's "goods" as being *those people belonging to Him*, we could "bury" these "goods or talents" by not being vitally concerned for their spiritual well-being—i.e., separating ourselves from their spiritual needs and aspirations, failing to give assistance and cooperation in their work for the Lord. Having himself resisted the strong "temptation to withdraw from active labour in the Church," Augustine, when preaching on this passage, said, "But the Gospel terrifies me. For with respect to the most tranquil withdrawal of care, no one would convince me . . . To preach, to reprove, to chide, to build up, to be busied with everyone, is a great burden, a great weight, a great labour. Who would not shun that labour? But the Gospel terrifies us."³ We can do our part in *preserving* the Lord's "goods" only through bearing and sharing burdens, teaching, exhorting, giving, and praying for them that are His. We can *add* to the Lord's "goods" only through gathering the lost into His kingdom. The last servant looked at this task and backed down. He could have made his gold fully available to the bankers and, although losing the full joy and reward that come from handling the treasure personally, he could have seen an increase. A Christian's full cooperation with the "bankers" (i.e., skilled workers), by faithful attendance at all the meetings, coupled with glad giving and earnest praying, will always result in the "birth"

of "offspring."⁴ This is the *least* a Christian could do and feel safe from condemnation.

The Master could see in the *work accomplished the heart* that was behind it—this was His basis for reward. To the one who had something positive to show, more was given. To the one who had nothing to show, what was given to him in the first place was taken away (v. 28). See also Rev. 20:12-13; 14:13.

Homiletical Approach

This parable fits in between two passages which clearly teach "there is no such thing as negative goodness"⁵ and itself adds great force to this truth. It comes as a real booster to the energetic soul winner, a timely challenge to the timid or mildly interested, and a fearful warning to the indifferent.

Since one's talents are nowadays thought of as his own ability, the introduction may need to be used to show that here the Master refers to the talents as something outside one's own ability. Scriptures which support the idea of the Lord looking upon people as gold could be referred to (Job 23:10; Zech. 13:9; Mal. 3:3) and mention made of how in the Old Testament gold lavishly adorned the place where God "abode" (Exod. 25:10-22) and how in the New Testament "ye are the temple of the living God" (II Cor. 6:16).

"Pentecost in the Parables" could be the title for a challenging address on soul winning and would show that:

1. *Every Christian is involved.* The first two servants who "went at once," entering into a wholehearted support of the church's program and a vigorous campaigning to *save the lost*, could be contrasted with the last servant. He, embarrassed by their company, "went his own way," calling in at the church week by week so as to make himself *feel* still part of it. What a wicked heart that would say, "I know Christ," and stand idly by while souls for whom He died needed spiritual help (Ezek. 3:16-18)!

2. *Soul winning consists of nurturing as well as gathering in*, and calls for life-time faithfulness. As well as having an increase, the first two still had the

equivalent of the original—Ezek. 3:19-21; 18:25-32; I Cor. 15:58; Heb. 5:10-12.

3. *The Lord calls His servants to be good, faithful, and effective.* Each of His servants must know a heart that is pure and perfected in love toward the Master and His "gold." Then he must do everything possible to bring about the purifying of all the "gold"—Christians are one another's gold—Mal. 3:2-3; I Thess. 3:12-13. Couple this purity of heart with the faithfulness of an Abraham, a Joseph, or the two servants; then thrilling miracles begin to happen in the spiritual world and the Lord's prayer in John 17:21-23 is wonderfully answered.

4. *The Lord has abundantly provided for us* through the glorious baptism with His Holy Spirit—Matt. 3:11-12; Acts 1:4-5; 2:4, 15:8-9—which is ours through consecration and faith—Rom. 12:1; Luke 11:13; Matt. 11:22; Mark 11:23-24.

Challenging and helpful applications of the arithmetic involved can be made to the Church's work. Take the "long time" as referring to a generation or thirty years. In this time the first two servants showed *through their own efforts* 100 percent in "goods" gathered in from out of the world—i.e., 3½ percent per year or 13⅓ percent for four years, consisting only of that from out of the "world."

Keeping the emphasis upon the *goodness and faithfulness in soul winning* that pleased the Lord, a message entitled "It's the Heart That Counts" could contrast the last servant with the others and be developed as follows:

1. What he was. *Their hearts* revealed unselfishness, trust, joyful cooperation, humility—when the accounts were settled they were surprised! All this led to efficiency, commendation, and peace—I John 3:21-24.

His heart: troubled with selfishness (he had other things to do); distrust ("It's not worth it"); fear ("Couldn't do it anyway"); pride ("Might make a fool of myself"). Result—squandering of his abilities, fruitlessness, and condemnation—I John 3:14-16.

2. Where it led him.

- (a) To a place of captivity. He wasn't free to enjoy his life's work, God's

people, God's goodness, or God himself.

(b) To a place of blindness. Blind to his abilities, responsibilities, fruitlessness, and perilous spiritual condition. "Do you love Me? Feed My sheep."

3. What he could have been. "O house of Israel . . . make you a new heart and a new spirit: for why will ye die? . . . turn yourselves and live ye" (Ezek. 18: 30-32). Let the preacher take this hopeless servant and have him led by the Spirit through the pathway of cleansing and assurance to the place of joyous and full cooperation in the service of God and His Church. Make of him a humble but delighted soul winner, who will lead others to be soul winners.

A message on the "Stewardship of the Gifts" could show that the key to successful stewardship of God's gifts of ability is not to be found in the abilities themselves, but only in the earnest and unceasing application of one's heart, mind, and soul through the abilities to the work of the Lord.

Change Barclay's title⁶ to "The Condemnation of the Wasted Abilities" and the word "gifts" to "abilities and opportunities" and there's another good outline.

Illustrations

There are many of these in Hills's, Sanders', and Gilliland's books listed below.

Bibliographical Aids

Worthwhile references for further reading and study include:

J. H. Jowett, *Twenty-six Week-Night Addresses*, "Dying We Live"—excellent

G. B. Williamson, *Labor of Love*

J. O. Sanders, *The Divine Art of Soul Winning*

P. W. Gilliland, *Witnessing to Win*

A. F. Harper & E. H. Kauffman, *First Steps in Visitation Evangelism*

A. M. Hills, *Holiness and Power*

John Wesley, *Notes on the New Testament*

R. C. Trench, *Notes on the Parables*
Clarke's Commentary

Matthew Henry's Commentary

Beacon Bible Commentary, Vol. 6

¹*Beacon Bible Commentary*, Vol. VI, 226.

²*Ibid.*

³R. C. Trench, *Notes on the Parables*, p. 280.

⁴*Beacon Bible Commentary*, VI, 227.

⁵John Wesley, *Notes on the New Testament*, Matt. 25:30.

⁶See *Beacon Bible Commentary*, VI, 227-28, or Barclay's *Gospel of Matthew*, pp. 357-58.

Time for Action

TEXT: Matt. 19:21

INTRODUCTION: When the rich young ruler came seeking the missing element in his spiritual life, Jesus met his question with a penetrating challenge and command.

A. "GO"

1. In order to test the degree of his desire for perfection, Ezek. 33:31
 - a. Was he truly sincere?
 - b. Was he merely emotional?
2. In order that he might count the cost, Luke 14:28

B. "SELL"

1. In order to separate himself from loved possessions, I John 2:15
2. In order to test his obedience, Matt. 6:19-20
 - a. Would he lay aside his money for God's use?
 - b. Would he invest in new stock for further personal gain?

C. "GIVE"

1. In order to prove he loved his neighbor as himself, I John 3:17
2. In order to prove he loved God with all his heart, Luke 14:26
3. In order to create a capacity for spiritual things, Matt. 5:6

D. "COME"

1. In order to forsake the old life, Phil. 3:13-14
2. In order to be identified with Christ, Col. 3:1-2

E. "FOLLOW"

1. In order to serve, John 12:26
2. In order to know the Source of eternal life, I John 5:12

CONCLUSION: This young man went away sad, for possessions possessed him. But those who are willing to put the commands of Christ into action, even to the point of material loss, will find the true riches: spiritual satisfaction and life eternal.

ROBERTA LASHLEY

Mount Savage, Maryland

Mother's Day Message

I. UNCHRISTIAN MOTHERHOOD (II Chron. 22:3)

- A. Wicked mothers who disregard the law and claims of God
- B. Unnatural mothers who disregard the claims and needs of their children
- C. Selfish mothers who are possessive and vain in their affection
- D. Blind mothers who do not see the true purpose and responsibility of motherhood, do not see spiritual values

II. CHRISTIAN MOTHERHOOD (II Tim. 1:5)

- A. Mothers who rear children with a Christian viewpoint
- B. Mothers who inculcate Christian values
- C. Mothers who practice Christian priorities
- D. Mothers who exemplify Christian self-sacrifice

—Selected



IDEAS THAT WORK

Revival Hosts and Hostesses

I suppose that all of our churches have hostesses for their regular services, but this is an extension of the idea for the revival services.

The pastor appoints a different family (man and wife) for each night of the revival to act as a welcoming committee. A list of the church contacts or church directory is passed from one family to the next, so that the hostess can telephone as many families as possible; of course they call their friends and neighbors too. At the close of the night service the host and hostess for the next night take over at the door to invite the people to come for them the following night.

In our last revival when we used the plan, one hostess made thirty-four calls; another, forty-one. The attendance was exceptional. One night was Sunday

school night. The S.S. superintendent and his wife were host and hostess. For this night the S.S. teachers helped telephone. It was Friday night, usually an "off" night, but the church was full.

One time before when holding a revival in a small church, I used the plan with volunteer hostesses. Before the week was over, all seats were full and people standing in back.

Give it a try!

ROBERT A. RAPALJE
Patchogue, New York

MY PR?BLEM

QUESTION: How can I educate my people to sing and appreciate the standard hymns of the Church?

A MONTANA PASTOR ADVISES:

Preach occasionally on the great hymns of the Church. Take, for instance, "How Firm a Foundation!" With the exception of the first stanza, every line is based on scripture. Take II Pet. 1:4 as a text, and then go through and enumerate the "great and precious promises" contained in this immortal hymn. A good source book is *A Treasure of Hymns*, by Amos R. Wells, W. A. Wilde Co., publishers, Boston, copyright 1945.

And then for great holiness emphasis, take "Love Divine," by Charles Wesley, and expound upon the great doctrinal truths contained there. In stanza two we read, "Let us all in Thee inherit, let us find that second rest." Here is your doctrine of the second rest (Heb. 4:9). Stanza three contains these words: Suddenly return and never, nevermore Thy temples leave." Here emphasize the instantaneity of sanctification, using Mal. 3:1, "And the Lord, whom ye seek, shall suddenly come to his temple."

I have preached occasionally on the great hymns, asking the congregation to take their hymnals from the racks and

follow along with me. The response has been most heartwarming. They will then begin to sing "with the understanding" as well as "with the spirit" (I Cor. 14:15).

Also the song leader should acquaint himself with the authors of the hymns. Occasionally he could call attention to an interesting incident in the author's life, or the circumstances under which the particular hymn was written. Care should be taken to make such remarks brief and to the point, letting the hymn speak for itself.

AN OKLAHOMA PASTOR WRITES:

If by "standard hymns" you mean such hymns as "All Hail the Power of Jesus' Name" and "How Firm a Foundation!" then don't expect your people to use these exclusively. On the farm we always fed rich food to the cows with care, lest we "founder" them. People can be "foundered" too.

But if your people just don't like these hymns at all, you do need to "educate" them. Start with your song leader. Discuss with him the value of such hymns and increase his appreciation for them. If he really is sold on using them, then it will probably be easy to teach the people to enjoy singing them.

Here are three suggestions on how to thus educate the musical taste of your people:

1. From time to time direct your people's attention to the deeper meaning of these great old hymns.
2. When singing these hymns, be sure not to drag them to death. There is a vast difference between a slow song being sung with a firm beat and clear diction, and killing it with a slow, indefinite rhythm.
3. Again, these hymns should be used wisely. Do not major on their use. If they are used with moderation, in the right setting, and with enthusiasm, your people will develop a "taste" for them.

AN IDAHO PASTOR SUGGESTS:

Learn new songs yourself, or have your song director learn them; then introduce them at times when the congregation won't be embarrassed by not

knowing the new song (i.e.: prayer meeting, evening services).

Most of the problem with NOT singing "old standards" is ignorance rather than rejection of these good songs. But congregations are individuals and will not try them "cold." Then use the song each week for several weeks. The current "Hymn of the Month" idea promoted in the *Herald* is a boost in this problem. Teach the song to the choir, or the young people, so that the congregation does not "fear" trying the "new" song. Hymn stories are good, if they are brief and well presented "Let's join Nazarenes around the world singing this good song which is not so well known here" is a good approach.

Of course the use of *Praise and Worship* is essential to our church's worship.

AN ARKANSAS PASTOR TESTIFIES:

I faced this problem on two separate occasions.

In one instance it was necessary to lead my own singing. It was simply a matter of selecting the songs.

In the other, I presented a list of the songs to be sung to the song director early in the week, so that he would have ample time in which to practice them beforehand. I was certain that they would follow a pattern leading up to the message. In this way it did not seem obvious just what the plan of music was.

In both cases I preached series of messages using songs of the Church as outlines or themes for the messages. The song preceding the message was usually a "special" sung at the request of the pastor.

There are several good books which may be secured from our Publishing House giving backgrounds of the old songs of the Church.

These, mingled in with personal experience regarding the blessings received from singing the hymns of our fathers, paved the way in both instances for general acceptance.

In the first instance it was necessary to purchase new songbooks. I handled this by getting the board to permit me to appoint a selection committee. I then

ordered several sample copies of hymn-books from the Publishing House. The rest was simply a matter of procedure.

A TEXAS PASTOR SAYS:

Our people love to sing. Introduce a new hymn on Wednesday night during prayer meeting, including, if you wish, something about the author, composer, and why you feel the church should learn this particular hymn. Do the same for your young people during N.Y.P.S., and for your choir, for they lead the congregational singing. In a week or two, when these groups are familiar with the song, sing it on Sunday evening, and then Sunday morning. In this way almost any church can learn twelve to fifteen new hymns a year.

PROBLEM: Should gifts of property or money ever be accepted by a church when strings are attached which will bind the church from its full freedom of action in future years?

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



BULLETIN EXCHANGE

A Letter from Lucifer

DEAR FRIEND OF THE GALESBURG CHURCH,

I have noted with concern that announcement has been made, both from the pulpit and by the bulletin, that the Nazarenes in Galesburg have announced revival services. Revival services are always a matter of deep concern to me. (I hear them use the same term.)

Let me emphasize that you should have no part in this. For when folks begin to attend, trouble begins for me. Differences are patched up; home problems are solved; the spirits of the people are lifted; the church grows faster. In fact, I just even hate the word "revival."

Not only do the above things happen, but people actually say they find Christ as Saviour or Sanctifier. And He is my greatest Enemy. Then, I suffer the embarrassment of people turning to God for help.

The purpose of my letter is a simple favor. Please ignore all invitations to this meeting. Take no chances. Please help me accomplish the damnation of your soul.

Satanically yours,

Lucifer

Another Letter from Lucifer

MY DEAR CO-WORKER:

Something beyond my fondest expectations has been realized since my last letter to you. Last week I urged you to use every available excuse to stay away from that dreaded revival at the First Church of the Nazarene. Particularly heartening has been how readily some of you (whom I thought would never stay away) have been so open to my suggestions that have seemed so reasonable. You have seized upon them so readily that I can scarcely believe my own success! Please allow me to congratulate you in the able manner in which you are helping me to damn your own soul, as well as others who have been looking to you as an example. In destroying their confidence in you, you are doing a most desirable thing.

There are only a few more services left in this meeting. Please try to hold out until it is over before returning to church. A repeat of a service like last Sunday night will cause me much embarrassment, for about sixteen youth sought and found help from the Lord.

Thank you again for your cooperation in the enlargement of hell.

Satanically yours,

Lucifer

These letters were used on successive weeks in the bulletin of First Church, Galesburg, Illinois. Incidentally, Lucifer's "ghost writer" was the pastor, Floyd H. Pounds.

Drops of Ink to Make Us Think

The one who rocks the boat is usually not at the oars.

*The man to be chosen, one quickly deduces,
Is the man who's the slowest at making excuses.*

*Bulletin, Central Church
Omaha, Nebraska
JACK W. NASH, Pastor*

The Watcher

She always leaned to watch for us,
Anxious if we were late,
In winter by the window,
In summer by the gate;

And though we mocked her tenderly,
Who had such foolish care,
The long way home would seem more safe
Because she waited there.

Her thoughts were all so full of us,
She never could forget!
And so I think that where she is
She must be watching yet,

Waiting till we come home to her,
Anxious if we are late—
Watching from Heaven's window,
Leaning from Heaven's gate.

—MARGARET WIDDEMER in
Masterpieces of Religious Verse

Harper & Row, Publishers

An ideal is an idea which has gathered sufficient emotional and volitional momentum to control conduct.

—GEORGIA HARKNESS

Integration must be sought and found in personal fellowship with Christ.

—J. B. CHAPMAN

The Lord's Supper

(Continued from page 16)

a corresponding eagerness in the believing heart to keep the feast that anticipates and guarantees His second coming.

This blessed hope makes the reflection that Paul enjoins the more essential—"let a man examine himself, and so let him eat." This was certainly intended to prevent the abuses that shamed God's house in Corinth, but never to keep one needy Christian from the Lord's Supper! If reflection brings necessary self-criticism or conviction, even this is an aspect of God's chastening love. He would save us from becoming worldly and being condemned with the world. Nowhere is the preparation needed to be ready for the Lord's return more fitly offered and more fully available than at the Lord's table. The Communion stands between Calvary and Christ's coronation as an oasis of the soul.

Our tables are not fenced, nor is the ordinance limited to those baptized or dedicated in a Nazarene church; neither do we ask for letters of commendation. "Let all those who have with true repentance forsaken their sins, and have believed in Christ unto salvation, draw near and take these emblems, and, by faith, partake of the life of Jesus Christ, to your soul's comfort and joy. Let us remember that it is the memorial of the death and passion of our Lord; also a token of His coming again. Let us not forget that we are one, at one table with the Lord," states the *Manual*. With memory hallowed, conscience submitted to the Spirit's light, hope aflame, and faith taking her Lord's provision, the miracle of Emmaus is repeated:

"He was known of them in breaking of bread."



HERE AND THERE

AMONG BOOKS



Proclaiming the New Testament

The Epistles to the Philippians, Colossians, and Philemon

By Paul S. Rees (Grand Rapids, Michigan: Baker Book House, 1964. 143 pp. Cloth, \$2.95.)

Another rich volume from this prince of preachers, this one even more intimately disclosing his homiletical steps. The units of thought in these three brief Epistles are treated each in separate chapters, first with a general yet incisive exegesis and exposition, then climaxing with the development of the same passage in sermonic form. And the sermons are superb examples of biblical perception, spiritual insight, and homiletical skill. Always a wizard with words, Rees does far more than merely make them impress the reader; he makes them express truth, in the most apt way possible. The alliterative unfolding of his major divisions, so natural, logical, transparent, and true to the passage, always leaves one wondering how it could have been said any other way. This skill is found well exemplified in this volume. A "must" for every holiness preacher.

R. S. T.

The Vision Which Transforms

By George Allen Turner (Kansas City: Beacon Hill Press, 1965. 348 pp. Cloth, \$3.95.)

Dr. Turner first published, in 1952, under the title *The More Excellent Way*, his research done at Harvard on the doctrine of Christian perfection. That volume was perhaps one of the half dozen most important books ever written on the doctrine of entire sanctification. And now it has been strengthened in many ways and is issued by the Nazarene Publishing House under the title *The Vision Which Transforms*.

One way in which it has been strengthened is by the addition of a quite thorough and exciting study of the support of holiness teaching in the Dead Sea Scrolls.

Turner can finally say, "In the scrolls the connection between cleansing from sin and the Holy Spirit is stated more emphatically than in our Bible" (p. 70).

Another way in which Turner's work has been strengthened is in a broadening of its perspective. It had been a Ph.D. thesis, and such theses are customarily restricted to one main point. In this case, the point was whether or not Wesley's doctrine of Christian perfection is scriptural. That one point of the thesis still came through when the work was first published, and the late A. C. Knudson introduced it as a book which investigates that point with a scholarly "restraint." The new edition properly drops the Knudson Foreword. That Foreword extols the caution of the book, and the author's holding to his one purpose. The book is now more broad in its perspective, as is shown in part by the author's saying in his new introduction, "One objective of this study is to ascertain whether or not the Wesleys' claim that their doctrine of Christian perfection is derived directly from the Scripture can be substantiated" (p. 10). The book's broader perspective is also contained in its sustained concluding chapter on the relevance of the holiness message for these times.

Turner not only studies holiness teaching in the Old Testament, where he does find it taught, mainly in the priestly and the prophetic writings (p. 161); he studies intertestamental Apocryphal, pseudepigraphic, and rabbinic writings as well, along with those of the Essenes which have been found since the middle forties in many caves near the Dead Sea. In the New Testament he sees a continuation of Old Testament sanctity teachings, but now with more elucidation of the doctrine's component elements and much more of doctrinal precision.

He traces the hints of holiness in the Fathers and even in the Reformers, but interestingly does not show the significance of James Arminius as sometimes anticipating Wesley in teaching purification from sin as a state and as definitely anticipating Wesley on such matters as prevent

grace, human freedom, and the witness of the Spirit. Indeed, James Arminius is not mentioned.

On Wesley's own entire sanctification teachings one cannot expect the thoroughness of Harald Lindstrom's *Wesley and Sanctification* or of Leo Cox's *John Wesley's Concept of Perfection* (published also late in 1964 by the Nazarene Publishing House). Yet for the space which Turner can give to Wesley's teaching, it is well done. He sees Wesley's more vigorous and more consistent teachings on perfection as issuing from Wesley's later period—instead of from the earlier period, as some have suggested (p. 212). An interesting observation made is that there is “. . . no evidence of his [Wesley's] having preached on the subject during the decade 1747-57” (p. 210).

It is well known that Christian holiness has been referred to in many ways over the decades. Wesley liked “perfect love,” but the phrase suggests to the outsider that a Wesleyan's outward conduct is supposed to be perfectly loving. Wesley liked “Christian perfection,” but that phraseology suggests to outsiders the idea of perfection in all areas of one's lived-out existence. It means, actually, that one's heart is perfectly cleansed from original sin, and that one's outward life is no longer carnally motivated. Being perfect in conduct as others observe that conduct is a more-and-more matter, attained to by growth in grace—by subjecting the human nature more and more to Christ's ideal pattern.

Turner's characteristic way of referring to the doctrine is to call it “the Christian ideal” (e.g., see pp. 55, 59, 60, 86). The term has the advantage of suggesting what is true: that eternal destiny is settled in the first work of grace—that if one is really justified at life's end he will go to heaven, but that the ideal is to be sanctified wholly in this life. The disadvantage of using the term is the possible suggestion that this experience is not really an imperative, not really crucial, something like icing on the cake that one can get along without if need be. One wonders if there is not an influence upon Turner at this point of the late A. C. Knudson's personalistic idealism.

Even although this review has rated the book as among the very best on the subject, certain matters on the debit side might be mentioned. One is the theological inexacti-

tude which one occasionally finds, such as in the passage where Turner sums up Paul's teaching on entire sanctification by saying that, for Paul, “the result is deliverance from sin in this life—from both its guilt and its dominion” (p. 161). He means, here, to be saying something Wesleyan, but actually says no more than Calvinists say. They will admit that after regeneration sin does not have dominion over us—that we are able to suppress it or counteract it, through the Holy Spirit's help, so that it does not reign over us. Wesleyans teach that it no longer reigns after regeneration and that through entire sanctification a person is delivered not simply from sin's dominion but from sin itself.

Another point on the debit side is in his simply opposing the idea of “sinless perfection” (pp. 112-13), and not giving the sense in which it is true—in the sense that the Christian may live, through grace, without acts of willful sin.

On the debit side, further, is the statement, “The Pharisees were the holiness people of Jesus' day” (p. 88). Nor does his discussion which follows make amends. Surely not many holiness people would welcome a stricture such as this. It is what either Reinhold Niebuhr or Emil Brunner might have said.

Also on the debit side is the fact that Turner believes that God was not thought of as completely righteous in early Old Testament times. Turner says, “At least as early as the eighth-century prophets, the idea of God as completely righteous, and demanding righteousness in His followers, was emphasized” (p. 82). A. C. Knudson took this kind of position in his *Religious Ideas of the Old Testament*. Many of us believe that Adam and Eve's punishment and that of Cain, and that at Babel, and God's dealings with Abraham and Moses and others, show that He is thought of as “completely righteous” all the way through Old Testament times, never swayed by the petty and puny wishes of His devotees as were the gods so-called of surrounding heathen nations.

In spite of these criticisms, this reviewer's high praise of the book and his hope that many will buy and read it are surely shown in his estimating it to be one of the half dozen most important books on holiness doctrine ever written.

J. KENNETH GRIDER



AMONG OURSELVES

Barnum, the famous circus owner, is supposed to have said: "Americans love to be fooled" . . . I'm not sure they love it, but they do have a sucker streak in them . . . Read what the Department of World Missions says on p. 19 and you will see what I mean . . . Of course, as Ted Martin says, "Better be a sucker than a cynic" . . . But I guess there's really no need to be either . . . The best way to forestall either is to inform our people . . . *both* about the risk of indiscriminate giving and the solid soundness of Nazarene policies . . . Facts about shadowy (and often shady) agencies will help prevent the "sucker" side while strong faith in our own program will prevent cynicism . . . Of course we have simply got to admit that with some people—Barnum was right . . . But with others, a bit of pastoral educating will result in better stewardship of the Lord's money . . . And C.S.T. promotes improved stewardship of talent, Dale Gallo-way has found (p. 23) . . . He would vote for the proposition that pastor-C.S.T.-time equals teacher-school-growth . . . A good investment of ministerial hours, I would say . . . By the way, anyone like to live in the country? . . . Alpin Bowes tells (p. 29) how to succeed with rural churches . . . How *not* to succeed is simple: look down on rural folk as "country bumpkins" and "hayseeds" . . . "City slickers" have no corner on either culture or piety . . . But let us all come forward for prayers, for we could use more of both . . . Better have piety without culture than culture without piety . . . But better still to have them homogenized . . . No matter how good the foundation, a house is still the better for a coat of paint. (Don't let the ladies see this!)

Until next month

BT

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