

9-1-1965

Preacher's Magazine Volume 40 Number 09

Richard S. Taylor (Editor)
Olivet Nazarene University

Follow this and additional works at: https://digitalcommons.olivet.edu/cotn_pm



Part of the [Biblical Studies Commons](#), [Christian Denominations and Sects Commons](#), [International and Intercultural Communication Commons](#), [Liturgy and Worship Commons](#), [Missions and World Christianity Commons](#), and the [Practical Theology Commons](#)

Recommended Citation

Taylor, Richard S. (Editor), "Preacher's Magazine Volume 40 Number 09" (1965). *Preacher's Magazine*. 392.
https://digitalcommons.olivet.edu/cotn_pm/392

This Journal Issue is brought to you for free and open access by the Church of the Nazarene at Digital Commons @ Olivet. It has been accepted for inclusion in Preacher's Magazine by an authorized administrator of Digital Commons @ Olivet. For more information, please contact digitalcommons@olivet.edu.

THE

NAZARENE PREACHER

SEPTEMBER 1965

LIBRARY
OLIVE Nazarene College
KANSAS CITY, MO.

AUG 16 '65

PREACHER RECRUITMENT

George Coulter

WHEN DIZZY FROM BLURRED LINES OF DUTY

The Editor

PREPARING FOR REVIVAL

Forrest McCollough

SUGGESTIONS FOR THE PASTOR'S READING PROGRAM

Neil Strait

COMPUTERS AND THE BIBLE

James H. Jauncey

EVANGELISM IN THE MINISTRY OF JESUS

Vernon L. Wilcox

AN ALL-EMBRACING SALVATION BY AN ALL-SUFFICIENT SAVIOUR

Bill Youngman

CAPITALIZING ON THE TELEPHONE

Ponder Gilliland

—proclaiming Christian Holiness



THE NAZARENE PREACHER

SEPTEMBER, 1965

Volume 40 Number 9

RICHARD S. TAYLOR
Editor

Contributing Editors

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

General Superintendents
Church of the Nazarene

CONTENTS

Preacher Recruitment, <i>George Coulter</i>	1
When Dizzy from Blurred Lines of Duty, <i>Editorial</i>	2
The Weak Leg of the Stool, <i>Editorial</i>	3
Preparing for Revival, <i>Forrest McCollough</i>	4
Suggestions for the Pastor's Reading Program, <i>Neil Strait</i>	9
Computers and the Bible, <i>James H. Jauncey</i>	10
Building for the Nursery Class, <i>Joy Latham</i>	12
Some Aspects of Arminianism, <i>H. Orton Wiley</i>	14
Pastor, Can You Spare Five Minutes? <i>Glendon Stroud</i>	33
"I Delight to Do Thy Will," <i>Ruth Vaughn</i>	35
Evangelism in the Ministry of Jesus, <i>Vernon L. Wilcox</i>	37
Gleanings from the Greek New Testament, <i>Ralph Earle</i>	38
An All-embracing Salvation by an All-sufficient Saviour, <i>Bill Youngman</i>	40
Capitalizing on the Telephone, <i>Ponder Gilliland</i>	43

DEPARTMENTS

The Pastor's Supplement, pp. 17-32 • The Theologian's Corner, p. 34
• Queen of the Parsonage, p. 35 • Biblical Studies, p. 37 • Sermonic
Studies, p. 40 • Ideas That Work, p. 43 • My Problem, p. 44 •
Bulletin Exchange, p. 45 • Among Ourselves, Inside Back Cover

Preacher Recruitment

By George Coulter

MUCH HAS BEEN SAID and written about the shortage of preachers in the Christian Church today. Surely the problem is serious enough to concern every preacher in the Church of the Nazarene.

But we often forget that preachers, more than others, have a share in the solution of the problem.

Preachers themselves are the best recruiters of preachers. While it is true that God alone can call men to this holy task, it is also true that God usually does not do this alone. He uses the example and influence of Spirit-filled, God-anointed preachers to help lay the burden of the ministry upon the lives of young men.

Through the years I have observed that some preachers have had unusual success in influencing a large number of young men toward the ministry.

In most cases these "recruiters" have been men who have had a vital pulpit ministry. Their preaching had strength and power. Their presentation of truth was dynamic and forceful.

Perhaps one of the reasons that the "preacher shortage" problem exists is because the pulpit has lost some of its strength. Lack of preparation to preach, pressure of daily church duties, or shallowness of sermonic content will eventually downgrade the pulpit in its effectiveness.

The example of a dull, colorless pulpit ministry is the most effective deterrent to a call to the ministry. Orthodoxy is vital and necessary. A well-ordered service has meaning and purpose. Speaking techniques are valuable. But nothing takes the place of a joyful proclamation of the truth. Here is where the soul of the preacher is set aflame with divine illumination. Here is where hearts are opened to receive. And here is where young men catch the thrill of becoming messengers of the King!

To attract young men to the high calling of the ministry, a preacher must have an evangelistic ministry.

An evangelistic ministry involves more than giving an altar call at the close of a sermon. It requires the creation of spiritual hunger in the hearts of the hearers. This is the central and perhaps the most difficult task of evangelism.

Spiritual hunger is created when the Holy Spirit applies the truth to the sinner's heart. But the human messenger also plays an important part by his sincerity, his dependence on the Spirit, and the depth of his involvement with the spiritual needs of his hearers.

(Continued on page 33)

When Dizzy from Blurred Lines of Duty

PITY THE PASTOR who is tormented with the feeling that, whatever he is doing, he ought to be doing something else. When studying, he feels he ought to be calling, when calling, he is nagged by a guilty conscience because he isn't studying. If he doesn't take a day off, he feels condemned; if he does, he feels even more so.

Probably all conscientious pastors have experienced at times these painful feelings of acute frustration. Several factors may contribute to this recurrent nightmare—jangled nerves, disorganized schedule, Satanic needling. If the devil has a sense of humor, his favorite pastime must be cracking this whip around some poor preacher's ankles and watching him dance.

It might not be kind to put at least part of the problem down to an undisciplined mind. A gentler approach would be that some of us have not arrived at a mature and sound perspective of our work.

Much comfort has been derived from the aphorism that "two duties do not conflict." This simply says that if at the moment it is one's duty to be sleeping (or praying, eating, calling, studying—or even playing) it cannot at the same time be one's duty to be anywhere else or do anything else.

But to decide with confidence just what one's immediate duty is one needs to see the correlate of that aphorism. There is a hierarchy in our duty-system, and the greater duty must take precedence over the lesser duty. Our problem lies in the fact that life's duties don't come at us single file, but four or five abreast, all clamoring for simultaneous attention—and all related to things which undoubtedly need to be done. We cannot be indifferent to any of them. Yet somehow we must compel them to wait in line. At this point our hope of both sanity and efficiency lies in our perspective, which is to say our ability to decide which duty has prior right. What most needs to be done right now?

But "right now" is a poor time to make the decision, unless there is in the mind of the preacher a previously prepared yardstick, a general plan for every day, equally applicable to the routine affairs and the unexpected demand. Happy therefore is the man whose mind is at rest in a clearly defined order of priorities. This does not mean an order that is set down on paper in an inflexible, watertight weekly schedule. It means a working philosophy that enables the mature minister to select from the multiple pressures of any day or single hour the most important items in the confusing array, in the light of his total ministry.

To pause long enough to say that this order of priorities should not only be adopted prayerfully and under the guidance of the Spirit, but that its application should be subject to the immediate aid of the Spirit, is not a concession, but fundamental to the whole approach. For the basic principle underlying the whole is that our work is God's work, and though the duty-system

may be sound, only the Holy Spirit can know infallibly the immediate claim on our time which is most urgent. A minister's so-called "maturity" of judgment is really nothing more than skill in letting the Holy Spirit quicken this insight.

However, determining with Spirit-aided vision the immediate duty is only half the battle. The other half is learning to relegate or delegate all other duties, and concentrate on the one thing needful right now with zest and confidence, then come to the end of the day able to commit completely to God, without self-recrimination, the remaining "duties" we couldn't quite get at.

A small measure of tension—even anxiety—is needed to keep us on our mettle, and on the stretch for improvement; but the measure must not be such as to disable us. To avoid needless insomnia by night and scattered rambling by day, therefore, we must prayerfully learn this simple doctrine of duty.

The Weak Leg of the Stool

THE PRAYER AND FASTING LEAGUE is a three-legged stool which supports a hefty portion of our world evangelism enterprise. Its three legs are fasting, praying, and paying. It is often assumed that the weak leg is "paying," and that if only more money could be collected by this means, the whole would be sturdier. It is to be seriously wondered however if the weak leg of the three is not really praying, instead of paying, or even fasting.

It is intercessory prayer for missions which is the deepest need. Herein our real strength or weakness lies. The place of prayer is the crucial field of battle in Kingdom work. This has always been true, and it is no less true today.

It is well for fasting and prayer to be linked together, but not arbitrarily so. One may fast without praying, and one may pray without fasting—and it is the praying that counts. It is well also to link paying with praying, but possibly it is a mistake to give to paying the lion's share of emphasis. One may pay without praying—in fact that is altogether too easy. But it is doubtful if one truly prays without in the long run being a good payer also.

But however one looks at this valuable auxiliary, its usefulness depends largely on the pastor. He can kill it by neglect, and "damn it with faint praise." He should work with his missionary officers in devising ever-fresh and effective ways to get his people to pray regularly, fervently, intelligently, and effectually for our worldwide missionary responsibilities.

The pain of discipline always comes first, the joy later.

Christ is worth getting out of bed for.

—Charles Whiston

In spite of obstacles, many churches are having real revivals—let this article show how yours can too

Preparing for Revival

By Forrest McCullough*

WHY ARE SOME REVIVALS glorious, some mediocre, and some less than that? Dr. L. T. Corlett in a lecture on evangelism at Trevecca Nazarene College gave this answer, "Most of our revivals have been ruined by *lack of preparation before the meeting began.*"

It is my firm conviction that a church can expect in a revival in the way of results only what that church has prepared for before the evangelist ever gets to town. We must have a "climate of evangelism" if the work of revivals is to be effective. We cannot have revivals if our hearts are cold and the way is unprepared.

A pastor writing to me recently concerning the coming revival in his church told me of the extensive plans and how the people had been praying for weeks leading up to the meeting, and then he stated, *I feel that it is nothing short of sin for a pastor to call an evangelist without making preparation for his coming.* These are strong words, but can any of us honestly deny the truth of such a statement? Money is spent, people's time is expended, the evangelist gives a part of his life to this campaign, souls are in the balance, maybe this is somebody's last revival, and it is a shame to do such an important work so lightly.

There are three human agencies in every successful revival campaign. First, there must be an anointed evangelist, with a specific calling for a specialized task. Second, there must be an enthusiastic pastor who plans, prays, and prepares as if this revival is the key to the future usefulness of his church. And third, there must be a cooperative people who work hand and hand with the pastor and evangelist to see a great harvest of souls. None of the three can make up for the lack on the part of the others. *Each* has a definite part.

Personal Preparation

Before the pastor can successfully promote revival in his church, he must prepare his *own* heart about this whole matter of evangelism and revivals.

We've frowned on excitement, and ridiculed altar runners, until we have our people afraid—afraid to be open-minded, afraid to be emotional, and afraid to be honest with God. To frown on excitement is to kill the basis for the beginning of revival. Revival IS excitement! First of all, then, a pastor must not fear revival stirrings among his people.

Second, he must change his attitude that revival will come when God gets ready, and that all we have to do is to stand aside and wait until it happens. One of the basic philosophies

*Commissioned evangelist, Tullahoma, Tennessee.

of Charles G. Finney was that revivals don't just happen, but that they are the operation of a spiritual law of cause and effect, and that when we meet the conditions God will send revival. We have folded our arms and twiddled our thumbs long enough and waited for revival to come. *It is high time that we began to pay the price to see it brought to pass.* If we are waiting on God we are backing up, for on God's calendar revival is long overdue.

Third, we must actually believe that it is still possible to have revivals in this day. Too many try to have revivals when underneath they don't really believe that it is possible to have them. They are defeated before they start. We need *new heart* for the task. We have taken to the retreat long enough! We must believe in what we are doing, and approach it with an optimistic attitude. An optimistic pastor fosters an expectant people. We must believe in revivals and expect revivals if revivals are to come. The Bible says, "According to your faith be it unto you" (Matthew 9:29).

Finally, we must change our attitude to realize that revivals are **BIG BUSINESS** and treat *them* as such. It was Finney who said, *Almost all the religion in the world has been produced by revivals.* This is not a secondary emphasis; this is the *main line*. In many churches much more time is spent preparing for the Christmas play than is spent preparing for all the revivals held in that same church within that same year. Many N.Y.P.S. programs get more attention than a revival service. All these things are important, but we must not lose sight of the most important of all. We must put evangelism where it rightfully belongs—**FIRST**.

Preparing the Church

As the meeting approaches the pastor should not leave one stone unturned in preparing for a mighty outpouring of God's Spirit in the coming campaign. For weeks in advance the pastor should *preach* revival, *pray* revival, and *plan* revival.

The first task of the pastor is to *get the revival before the church*. A "revival consciousness" must be created among the people. The advertisement should be printed early, and the church people alerted as to the dates, the evangelist, and the prayer plans leading up to the meeting. If there is a church bulletin or newsletter, this should be used extensively for information about the meeting, about prayer meetings, and to introduce the evangelist to the people. *The basis of cooperation is information.* We should aim to create a "spirit of expectancy" among the people. The air should be charged with expectancy and faith. This "spirit of expectancy" can grip a church regardless of size.

Preparing to "Reach Out"

To have successful revivals we must reach the people. The campaign is beneficial to the church and can reach out only if the church is reaching out before the meeting begins. I see it repeated week after week: we are able to reach people in the revival *only* if the church has a vision to get them to the services. The Bible says that "where there is no vision, the people perish." To help people we must first get them under the sound of the gospel. Too many of our campaigns fail just here—we are not *getting the unsaved to revival meetings as we should.*

In one of our recent meetings God broke in upon us in such a marvelous way that nearly every sinner and un-

sanctified person in the congregation was in the altar one Sunday morning. One of the fine laymen was heard to say after the service, "About the only way we could have had more seekers today is to have had more sinners." As I began to think of this statement I thought of so many in that community who should have been in the service, and no doubt would have, if greater effort had been made to have them there. It haunts me to think that somebody might miss heaven because an honest effort was not made to get him there while God was working in such a definite way.

Neat, attractive advertisement is a wise investment for every church. The average Nazarene church spends less to advertise a revival meeting than it spends for a month's Sunday school supplies. We are too lax at this point. The world has found that it pays to advertise, and we would too if we would really try it. The increased crowds will pay for the increased expenditure.

In addition to the paid advertising, free advertising can be secured through the newspapers and radio. Editors will usually be cooperative if we will take the material to them in a neat form—double-spaced, type-written, and ready to go—in plenty of time.

The purpose of all this work is to create a "consciousness of revival" in the entire community that will make it easier to get the people to come. Nobody should have to be *told* that the Nazarenes are having revival, only *reminded*.

It must be remembered that while advertising is important to create this "consciousness of revival," there is nothing that can take the place of personal invitation and a man-to-man, heart-to-heart contact with a lost soul. More *personal* evangelism is

needed on the part of the church before and during revivals.

In addition to reaching people who are entirely new, we have a great group in our *own* churches who are on the fringe, and it should be the aim of every pastor to get them into the services of the revival. There are a *quarter of a million people* enrolled in Nazarene Sunday schools who are unsaved. What a potential! Another church within a church, if we could only reach them! The pastor should take it on his heart to win *every person* on his Sunday school roll to Christ. In places where there are a number who leave after Sunday school, we have had one great combined service on Sunday morning where the evangelist preaches during the Sunday school hour. In addition to reaching the people who need the revival so much, it gives *added time*, which is so important for an evangelistic morning service. These combined services have been some of the most blessed and most fruitful times of my entire ministry.

Preparing Through Prayer

The first and foremost factor in every revival campaign is the presence of God. It does no good to reach the people unless "Heaven comes down our souls to greet and glory crowns the mercy seat." All of our advertising, all of our planning, all of our program is vain without Him. Jesus said, "The branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me . . . for without me ye can do nothing." It is like trying to run a machine without power to try to have revivals without God.

Really there is no secret to having revivals. The same old price of prayer and fasting that has brought revivals in the past will bring revivals *now*.

God has not changed and neither has the price of revivals.

A survey of revivals in the Church of the Nazarene conducted by the Department of Evangelism revealed that only a few churches have prayer and fasting, prayer chains, or individual commitment of members to private prayer. Too large a percentage reported *no* special prayer for or during revivals. Is it any wonder that so many revivals fall short of our desires? Here is our *basic weakness*—*not enough emphasis placed on real intercessory prayer before or during revivals*. Schedules are crowded, people are busy. But more individuals *could and should* find time to pray. *Any church that is too busy to pray is too busy to have revival*. It is my firm conviction that any church that will go to its knees in definite prayer will have real revival.

We *say* that we believe in prayer—but we don't *act* as if we do. Prayer is hard work. It is soul travail. It is heart-searching. It is birth pangs to bring children into God's kingdom. We back away from it too much. Brethren, *here is our need*. It is easier to organize than to agonize, easier to feast than to fast, and easier to plan than to pray. We cannot expect revivals without prayer—much prayer, burdened prayer, and prayer mixed with fasting. We don't need to explain fasting; we just need to encourage it. Jesus didn't bother to explain it; He just did it, and taught us to do it. I don't understand all about *why* it works, but I know it *does*. I don't believe that there is a situation too difficult, a case too hard, or a church too dead but what if we will become desperate enough about it God will help us to see victory, and a real Heaven-sent breakthrough.

Special times of prayer called for weeks in advance should be the normal preparation for every revival.

We must *plan to pray*! Some people object to prayer plans, but they are usually the ones who don't pray. If there is one thing that is more important than any other to a successful revival it is just here—*definite prayer plans*. No need to say that the people won't pray if we have not challenged them with definite prayer plans. It is not enough to say in a general sort of way that we want everybody to pray, but as leaders we must lead our people into something *definite and specific*. The Bible says, "For if the trumpet give an uncertain sound, who shall prepare himself to the battle?" (I Cor. 14:8)

Prayer plans can be devised to meet the individual local situation. Different working hours and various local situations make it impossible to make one plan work in every place. I believe that there is some plan that will work in every situation. I will suggest some of the plans that I have found to be effective: (1) A chain of prayer with people pledged to pray every hour around the clock. (2) Cottage prayer meetings leading up to the revival. (3) Calling on the people to fast one meal or more each day. (4) All nights of prayer. (5) Half-nights of prayer from 10:00 to 12:00, or from 7:30 to 9:30. (6) Early morning prayer meetings at the church each morning of the meeting. (7) Group prayer meetings, such as all men, all ladies, all young people, or a Sunday school class. (8) Dividing the day into four periods—6:00-12:00; 12:00-6:00; 6:00-12:00; 12:00-6:00—with a specified number pledging to pray for thirty minutes in these six-hour periods. (9) Noonday prayer meetings. (10) Day services with a large portion of time given to prayer. (11) Pre-service prayer meetings. (12) A specified time, such as 6:00 in the morning, when everybody "meets at the throne." (This is

effective where the people are scattered and find it difficult to meet at the church.) (13) "Prayer concentration periods" at various times of the day. (14) "Breakthrough" prayer meetings when you stay until you pray through, however long it takes.

We have talked about prayer, and said that we know this is the only way to have revivals, but, O my brethren, we are so spiritually lazy when it comes to *actually* doing it. *The time has come*—the preachers must lead the people to their knees. If we want praying churches, we must be praying preachers. We cannot expect to lead the people where we have not been ourselves. To our knees, brethren, to our knees! Someone has rightly said that if the world is to ever again get on its feet, the Church of Jesus Christ must again get on its knees. We cannot maintain "business as usual" and pray down the revival that we so desperately need and that our hearts so much yearn for. There are meals to be fasted, tears to be shed, and sleepless hours to be spent in heart-searching and intercession if revival is to come. We must not do any less in the face of such crying need! It is "REVIVE OR DIE"! God has given us the keys to determine which it will be. Revivals are not born in a hurry. We must wait on the Lord—we must *tarry* for power—and as the Early Church, we must "*continue in prayer.*" It was said of David Brainerd that he literally prayed himself to death. And God gave revival to the American Indians!

We must not allow past defeats or delayed answers to dampen our faith. Let us look with assurance and courage to Him who is able to do "exceeding abundantly above all we ask or think." He is "able to make *all* grace abound towards you; that ye, *always* having *all* sufficiency in all things, may abound to every good work." God is still on the throne! We can still have revivals! The skies are full of revival ready to be poured out on the Church of the Nazarene. Let's pay the price. Let's believe God. Let's preach it to our people until they believe God. Let's come out of the trenches and go to the battle. We are on the winning side! Up! The day is upon us! Revivals are possible. We can see the glory of God revealed in every church. Take courage; I believe it's coming. Glory to God!

*Tarry for power; this is our need.
Patiently labor, sowing the seed;
Soon comes the harvest, glorious
day!*

*A mighty revival is sweeping this
way.*

*Sweeping this way, yes, sweeping
this way,*

*A mighty revival is sweeping this
way.*

*Keep on believing; trust and obey.
A mighty revival is sweeping this
way.*

Note: Next month a pastor will tell us how he and his church prepared for revival and *had one*.

**Christ didn't join an organization to reform the lawyers; He just got a lawyer saved and sent him back among the lawyers as leaven.
—Hardy C. Powers**

Suggestions for the Pastor's Reading Program

By C. Neil Strait*

IN THE PRECEDING ARTICLE the importance of reading was discussed. It would now be profitable to list suggestions concerning the pastor's reading program.

Borrowing Books

Books are always available, even for the one who can afford no more than a postage stamp. One can send a list of books wanted to the Congregational Library, 14 Beacon Street, Boston, Massachusetts 02108. They pay postage on books sent to you and you pay for their return. The General Theological Library, 53 Mount Vernon Street, Boston Massachusetts 02108, pays postage both ways. Each of these libraries publishes a quarterly bulletin listing new additions. They will send the bulletin on request.

It is a wise gesture to make occasional contributions to these libraries, through their designated envelopes, for their services.

Buying Books

Paperbacks have been the pastor's best friend the last few years. For a most complete list of available paperbacks, address your request to any of the publishing firms printing paperbacks. Paperbacks published in Great Britain are less expensive than American publications. An up-to-date and complete list of these books is avail-

able from James Thin Bookseller, 53-59 South Bridge, Edinburgh, Scotland. The Student Christian Movement (SCM) series, along with the Fontana, Hodder publications, have nearly all the outstanding books available in paperback.

Plan Your Reading Schedule

It is wise to plan your reading to coincide with your preaching schedule. This, of course, is one of the many advantages of pulpit planning, in that it helps build the material on which the sermon or series of sermons will be drawn. (See *Christianity Today*, June 7, 1963, "Plan Your Preaching," C. Neil Strait, pp. 10-11.)

When pulpit plans have been worked out, books can be ordered and a reading schedule arranged to complement the sermon preparation.

Periodical Exchange

It is profitable to work out a periodical exchange with other pastors in the community or nearby. I have worked out several exchanges whereby I now have access to over thirty magazines, both secular and religious. Several ministers might want to plan future subscriptions so duplications will not be made, freeing money for additional journals or magazines.

Free Material

Be on the lookout for free material in the form of booklets, pamphlets, tracts, etc. Firms use small monthly

*Pastor, Carmi, Illinois.

magazines for advertising and these are often free. Many of these are filled with quotable material and usable illustrations.

Government Printing Office

The U.S. Government issues a list, weekly, of tracts, pamphlets, and books, which are very inexpensive. Address your request to be placed on the mailing list to the Superintendent of Documents, U.S. Government Printing Office, Washington, D.C. 20402.

Always Have Reading Material Available

Always have reading material in the car. Many moments are wasted—never to be regained—when waiting found someone with nothing to read. Anticipate the few minutes and—just in case—slip a magazine or book in the car.

There are periods of waiting at the hospital, doctor's office, grocery store, and elsewhere, when reading would be wise and profitable.

Have an Appropriate Filing System

A burdensome and time-consuming filing system is a hindrance rather than a help. Develop some appropriate filing system and keep it up-to-date.

It is profitable to develop some code for marking books and magazines, so when the time for filing comes the material can be filed with little or no rereading.

Don't Let Reading Replace Bible Study

Perhaps the greatest risk in reading is that the Bible is so many times left out. A pastor's first obligation is to know the Bible and its message. He is a steward of the Word. The pastor must discipline his reading to include the Bible and a thorough study of its message.

Note: Next month Maurice Allen will tell us how to organize our own "Personal Illustrator," for the compiling of illustrations.

Computers and the Bible

By James H. Jauncey*

THE RECENT ANNOUNCEMENT in the press that a Scottish professor had "proved" by a computer that only five of the Pauline Epistles were written by Paul is a further instance of a common misconception about these machines. The fact is that a computer is no superhuman brain with an intelligence all its own. It can't prove anything. It is limited

by the information programmed into it, and cannot interpret its calculations when it has made them. This has to be done by a man. The computer's job is to compute or make calculations quickly and accurately, and in this it is superior to man.

What has happened in the case of the Scottish studies is that a computer has been fed information about Paul's Epistles: vocabulary, grammar, length of sentences, etc. It has ana-

*Pastor, El Paso, Texas.

lyzed these and found differences between some of the letters. It has then been assumed by the researcher that these differences indicate different authorship.

The basis of this kind of study is the mathematics of significant differences which depends on probability. It is a carry-over from the physical sciences. Take, for instance, agriculture. Suppose you want to test the value of a certain fertilizer. You have one plot which uses the fertilizer and one which does not. You try to control the experiment so that this is the only difference between the two. When the crop is harvested you compare the yield in each by counting or weighing or some other numerical method of appraisal. The difference is treated mathematically to show if it is "significant," for it could be due to mere chance.

This matter of judging whether a difference is significant is very tricky. It depends very much on the numbers involved. If they are small (say less than 500) the difference would have to be huge before they could be significant. If the numbers are very large, then a smaller difference might well be highly indicative.

But even with large differences, you cannot rule out a chance explanation entirely. Researchers often work at a 99 percent probability level, that is, they assume a difference is significant if there is only 1 chance in 100 that chance is the explanation. The trouble is, of course, that in practical life such chances do occasionally come off. In other words, you can never be perfectly sure on a basis of statistical analysis.

Now in the case of the agriculture experiment referred to above, this would not bother us. If we knew that the odds were 99 out of 100 that the fertilizer made a real difference, we would go ahead and use it. But

would we want to deal that way with truth?

Another problem with statistical analysis is that, after you have decided that a difference is significant, you have a further question to ask and that is: Significant of what? In the case of the agriculture plots where there is only one factor varying, the answer is easy: The difference is due to the fertilizer. But if you are comparing two samples of literary vocabulary, you have several possible variables: different author, different time of life, different subject, different environment, different mood, and so on. Which factor is the significant one?

The computer can help a little on this, but not too much. It can compare samples from different authors on all these points and work out what differences can be expected *on the average*. But who is to tell whether the author in question is average?

The use of statistics to evaluate literary vocabulary is not new. G. Udny Yule pioneered it a generation ago. It is significant that some time back Yule ventured the opinion that the Pauline Epistles were too short to give any confidence in statistical analysis of them.

Perhaps the biggest problem in the use of the method on Paul's letters is the unpredictable nature of the style of Paul. Language does not just flow out of him like a steady stream; it rushes out like a torrent over a cataract. Paul cannot be called average in any man's book.

Fifteen years ago the writer of this article carried out similar research, but the hard way, with no computer to ease the labor. This was largely on the Pastoral Epistles as compared with Galatians. The problems mentioned above proved to be very real.

But this particular approach gave no indication that the Epistles were other than Pauline, yet it did show clearly the difference between Paul and other New Testament material known to be not from Paul.

All this indicates that much more work needs to be done on the method. Perhaps it will have to be abandoned as inapplicable, or perhaps it can be

shaped to give results that can inspire confidence. It is to be hoped that more conservative research will be done on these lines too. Meanwhile, there is no cause for panic. The Old Book which withstood the fires of the persecutions and the scissors of the higher critics has little to fear from the electronics of a computer.

The tiny plants in the Lord's garden need the most care

Building for the Nursery Class

By Joy Latham*

THE NURSERY CLASS ministers to children two and three years old. These busy persons are the juniors and seniors of the Nursery Department. It is a proven fact that threes—yes, and twos—are capable of learning many things. We in the church cannot afford to neglect these golden years of opportunity for foundation work in Christian character development.

How much space? Where shall it be? What kind of equipment is needed for the nursery class?

I. Space

The very nature of the two- and three-year-old child answers the question, "How much space?"

First of all we should plan for two rooms—one for twos and one for threes. Twos are bundles of almost perpetual activity, while threes have a little longer attention span. The two works or plays alone; the three is beginning to do things with others.

Twenty-five to thirty-five square

feet of floor space should be provided for each child, whether two or three. There should not be more than fifteen children in the room for twos, not more than twenty in a room for threes.

Toilet facilities should be near—preferably adjoining—nursery classrooms and should be equipped with child-size fixtures. If this is impossible, boxes or low platforms should be provided to enable twos and threes to use standard-size equipment.

In addition to space indoors, some outdoor space is desirable. If the church yard is large enough, a small area fenced in, which has both sunshine and shade, is ideal. The same space can be used for more than one group by working out a schedule.

II. The Room

A room for twos or threes should be light and well ventilated, on the first floor if possible.

*Director of Nursery Division.

Windows should be of clear glass and low enough that children can see out. Drapes, if used, should be washable, harmonious in color. Except when drawn to darken the room for rest time, curtains should not shut out light or sunshine.

Walls should be painted in soft colors: yellow for a northern exposure, a restful green for rooms on the southern or western sides of the church.

Floors may be hardwood, but are better covered with linoleum, asphalt tile, or a rug which can be cleaned. Children like to sit on the floor, and it is important that the floor be clean and warm. Heaters or registers close to the floor should have protective screens or shields.

The room should be arranged around centers of activity, so that the children may make spiritual development through experiences with books, pictures, block building, work, and play.

III. Equipment

The amount of equipment for twos and threes will depend upon the size of the class and the space available. The following are recommended as a guide in equipping the nursery room.

For Two-year-olds

A small, low table for the class Bible

One or two tables 24" x 36" and 20" high, preferably rectangular

A few chairs 10" lower than tables. It is not necessary to have a chair for each child.

A high storage cabinet for teacher supplies

Low, open shelves for children's materials

A place for teachers' wraps

A tack board—This may be made of cork or beaver board, 24" wide and 8' to 10' in length. A shallow tray along the bottom will serve as a picture rail. The bottom of the tack board should be 24" to 26" from the floor.

Small cotton rugs, or large bath towels, for rest if there is an extended session; a place to store them

Unbreakable dolls, washable clothes; doll bed (large and sturdy) which may be made from a box

Soft plastic dishes, a small tea table, and chairs

Add if possible:

A rocking boat (reversed, it is a set of steps)

**Build-It-Yourself Kit* contains directions for making the above and other nursery equipment items (U-360), \$1.00

**Blockbuster Blocks*—sturdy, reinforced, cardboard, hollow (12" x 6" x 4")—12 blocks (GAX-600), \$5.95 plus postage. Children may sit on them, walk on them, stack them to make large structures.

A wagon or large wooden truck
2 play telephones, plastic or metal

*A record player

*"Listen and Sing" records

*Rhythm instruments

For Three-year-olds

Threes need the same basic learning equipment as recommended for twos with these additional suggestions:

*Wooden building blocks—these are standard nursery educational blocks—unit size, 5½" x 2¾" x 1⅜"; also half-units, double units, and other shapes and sizes. Older twos may also use these blocks.

*An autoharp—This is a favorite instrument, useful in place of a piano.

IV. Teaching Materials

*A Bible

*Curriculum materials for twos

*Curriculum materials for threes

Related activity materials as recommended quarterly in *Nursery Teacher*

*Books

*Wooden puzzles

*Bible Stand-ups

*Work materials

*These items are listed with prices in *Nursery Teacher* and may be purchased from the Nazarene Publishing House. Nursery class equipment and curriculum materials are also described in a free leaflet available upon request to Nursery Division, Department of Church Schools, 6401 The Paseo, Kansas City, Missouri 64131.

Some doctrinal foundations we
need to know

Some Aspects of Arminianism

By H. Orton Wiley*

(Edited and submitted by Ross E. Price**)

II. The Outstanding Points of Arminianism

WE COME NOW to a consideration of the outstanding points of Arminian theology. In the next, and concluding, article we shall take note of some Wesleyan additions built on the Arminian foundation.

I. The Universal Atonement

Arminians believe in a universal atonement, i.e., that Christ died for all men, and those who accept His propitiatory work will be saved, and those who in unbelief reject Christ will be lost. They differ from the Calvinists in this, that they deny that any will be lost through any sovereign purpose of God, but solely through their unwillingness to believe on Christ and accept by faith the salvation provided through Him. Arminians deny that there is a single passage in the Bible that indicates that Christ did not die for all men. (The Calvinists hold to a limited atonement, and believe that Christ died only for the elect, not for all men; and this election is solely by the predetermined will of God.)

Here are some proofs of the Arminian position

1. *It is proved by those passages in which Christ is said to have died for*

the world and for the "whole world." (Italics added in biblical quotations.)

John 1:29: "Behold the Lamb of God, which taketh away the sin of the world." John 3:16: "For God so loved *the world*, that he gave his only begotten Son, that *whosoever* believeth in him . . ." John 4:42: "This is indeed the Christ, the Saviour *of the world*." John 6:51: "I am the living bread which came down from heaven: *if any man* eat of this bread, he shall live for ever." II Cor. 5:14: "If one died for *all*, then were *all* dead." And verse 15: "And that he died for *all*, that they which live should not henceforth live unto themselves." Verse 19: "To wit, that God was in Christ, reconciling *the world* unto himself."

2. *It is proved by those scriptures in which Christ is declared to have died for all men, as in the following:*

I Tim. 2:6: "Who gave himself a ransom for *all*, to be testified in due time." I Tim. 4:10: "Who is the Saviour of *all men*, specially of those that believe." Heb. 2:9: "We see Jesus . . . crowned with glory and honour; that he by the grace of God should taste death for *every man*."

3. *It is proved by those scriptures which state the efficacy of Christ's death as coextensive with the effects of the Fall.*

Isa. 53:6: "The Lord hath laid on him the iniquity of us all." Rom. 5:15-18:

*Nazarene educator and theologian; deceased. From an address to the Swedish Covenant church of Pasadena. Continued from "Theologian's Corner," August.

**Professor of theology, Pasadena College.

(Note what is said on this passage under "The Free Gift.")

4. *It is proved from those scriptures which declare Christ not only died for the saved, but for those who do or may perish through rejection of Him.*

Rom. 14:15: "Destroy not him with thy meat, for *whom* Christ died." I Cor. 8:11: "And through thy knowledge shall the weak brother *perish*, for *whom* Christ died?"

5. *It is proved by those scriptures which make it the duty of all men to repent and believe, and which place them under guilt and condemnation for refusing to do so.*

Mark 16:16: "He that believeth and is baptized shall be saved." Luke 13:3: "I tell you, Nay: but, except ye repent, ye shall all likewise perish." John 3:18: "He that believeth on him is not condemned: but he that believeth not is condemned already."

6 *It is proved by those scriptures in which the gospel is announced as good tidings to all people, and every creature.*

Luke 2:10: "Behold, I bring you good tidings of great joy, which shall be to *all people*." Mark 16:15-16: "And he said unto them, Go ye into all the world, and preach the gospel to every creature. *He that believeth* and is baptized shall be saved; but *he that believeth not* shall be damned."

7. *It is proved by those passages which invest the ambassadors of Christ with a universal commission, and which present free and unrestricted promises.*

John 7:37: "In the last day, that great day of the feast, Jesus stood and cried, saying, If *any man* thirst, let him come unto me, and drink." Rev. 22:17: "And the Spirit and the bride say, "Come. And let him that heareth say, Come. And let him that is athirst come. *And whosoever will* . . ."

8. *It is proved by those scriptures in which man's failure to obtain salvation is placed to the account of their own opposing wills.*

John 5:40: "And ye will not come to me, that ye might have life."

II Pet. 2:1: "[False teachers] who privily shall bring in damnable heresies,

even denying the Lord that bought them."

9. *It is proved by those passages which assert the universality of the resurrection of the dead.*

I Cor. 15:22: "As in Adam *all* die, even so in Christ shall *all* be made alive."

II. The Free Gift

This is a distinctive tenet of Arminianism. By it is meant that, as a result of the universal atonement, there is a gift of grace through the Holy Spirit to all mankind. This grace is generally known as *prevenient* grace, and is the basis of all salvation. All the steps in salvation—awakening, conviction, repentance, and saving faith—are initiated by this gift of *prevenient* grace. It is the Holy Spirit who awakens men to their need, and if they yield to this awakening they are convicted of their sins by the Holy Spirit, and yielding to this conviction, they are led to repentance and saving faith. This doctrine of the free gift is based upon Rom. 5: 16-18: "And not as it was by one that sinned, so is the gift: for the judgment was by one to condemnation, but the free gift is of many offences unto justification. For if by one man's offence death reigned by one: much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ. Therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one *the free gift* came upon all men unto justification of life."

By justification of life is meant here that the guilt of original sin has been removed from all men born into the world—so that they are innocent and just, though possessing original sin—and are not held guilty for their inherited sinful condition. This was removed by the free gift.

III. Mitigated Depravity

This term is sometimes misunderstood and needs explanation. It does not mean

that man is less totally depraved, for Arminianism holds to total depravity in its creed, as firmly as does Calvinism. But it does mean that, as a result of the universal atonement and the universal gift of grace, man may—under the initiation and assistance of the Holy Spirit—be brought from awakening, conviction, and repentance, to saving faith. Even this faith is—as to power to believe—of God though the act of believing is necessarily our own. Dr. Adam Clarke says that man can no more believe unto salvation without the power of God than he can remove a mountain; but with that power he may believe and be saved. Arminianism is a system of grace from its beginnings to its issue in glorification. [Rigid Calvinism teaches that man is utterly corrupt. How far is this from sheer diabolism? Arminians use total depravity to mean that all areas of man's nature have been tainted and corrupted by the sin principle.—R. E. P.]

IV. Voluntarily Appropriated Depravity

Another tenet of Arminianism is known as *Voluntarily Appropriated Depravity*. Since by the *free gift* total depravity is mitigated—not in the sense of weakening it, but in the sense that grace is given by the Spirit to turn from this depraved condition by the aid of the Spirit—Arminianism would remonstrate against another tenet of Calvinism. Rigid Calvinism holds that total depravity is death and nothing can be done about it except by a regeneration based upon predestinating grace. But the Arminians hold that something can be done about it. For we can be raised out of death into newness of life through the gift of that grace which enables us to accept the gift of salvation from sin. But the peculiar phase of this doctrine is

that the *free gift*, having delivered men from the guilt of inbred sin, brings every newborn child within the covenant of grace. In infant baptism we testify to our belief that the child is in the covenant of grace. But when he comes to the age of responsibility, and sins, then he brings upon himself by his voluntary act the guilt of inbred sin. This makes it obligatory upon him, not only to be forgiven for his actual sins, but to be cleansed from all unrighteousness—for sin, either act or state (or condition), can never enter heaven. A child is in the covenant and sins out; and when he does so he becomes guilty, not only for his sinful acts, but for his sinful condition.

V. Continuity of Grace

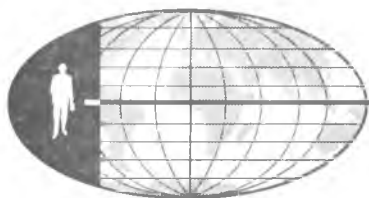
Arminianism holds to a continuity of grace. It maintains that the Spirit comes to convict the world of sin, of righteousness, and of judgment. And if the promptings of the Spirit are heeded, the sinner will be led to awakening, conviction, repentance, and saving faith. It does not hold to two kinds of grace as does Calvinism—"common grace," which comes as a restraining influence and is the source of good works in non-Christians; and "saving grace," which comes as a result of the effectual calling. It holds to one kind of grace, and contends that a sinner who yields to the call of the Spirit, step by step, will be led to salvation.

Rom. 1:16-17: "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith."

(To be concluded)

"Brethren, if you are not theologians, you are in your pastorates just nothing at all."

—Charles Spurgeon



The

PASTOR'S

S U P P L E M E N T

.....
Compiled by The General Stewardship Committee

Dean Wessels, Secretary
Pearl Cole, Office Editor

GENERAL STEWARDSHIP COMMITTEE

V. H. Lewis, Sponsor

M. A. Lunn, Chairman

Orville Jenkins, Vice-chairman

Dean Wessels, Secretary

Members

Ray Hance

Albert F. Harper

B. Edgar Johnson

Edward Lawlor

M. Lunn

Everett S. Phillips

W. T. Purkiser

Kenneth S. Rice

Mary Scott

Paul Skiles

John Stockton

T. W. Willingham

NAZARENE RADIO LEAGUE



RADIO

Your UNSEEN HELPER

Used by the UNSEEN SPIRIT

To do UNPARALLELED GOOD

"SHOWERS OF BLESSING"

—now on 531 stations and growing

"LA HORA NAZARENA"

—world's largest evangelical broadcast in the Spanish language—301 stations

NEW OPPORTUNITIES SEEM LIMITLESS

Pray for God's guidance and blessing.

Promote "Showers of Blessing" in your area.

NAZARENE RADIO LEAGUE

H. Dale Mitchell, Executive Director

6401 The Paseo, Kansas City, Missouri 64131

Department of Education



PERSPECTIVE FOR TOMORROW

What will the moral climate of our nation be tomorrow? Can we expect that the principles of honesty, of decency, of integrity will be moved into the fabric of our culture a generation from now?

These questions are being answered today! The kind of training we give our youth is telling the story, for these imperishable principles are based on spiritual values. They stem from the moral code laid down by the world's greatest lawgiver—Moses. They were implemented by the teachings and example of the world's only Saviour—Jesus Christ, the Lord!

That is why the Department of Education of the Church of the Nazarene offers an unparalleled opportunity for an *investment* in the future.

PORTRAIT OF RESPONSIBILITY

If democratic government, based on Christian principles, is to continue in our turbulent world; if religious faith is to be allowed free and unhindered expression in a world that is being circumscribed by crass materialism, then all of us must share in the building and construction that continues on the college campus. Dormitories, science halls, chapels, student centers, classroom buildings—these advances must have the increasing support of our Christian stewardship!

PREPARATION FOR SERVICE

Have you tried being a student lately? It's not the easiest thing in the world. Mental discipline is never easy, but it is rewarding. In colleges sponsored by the Church of the Nazarene, thousands of students are training for service in many vocations. In these centers of learning, students are in the laboratory of life, testing, analyzing, questing for truth. And the Master of men said, "The truth shall make you free." The Department of Education shares the conviction that this process of character building based on Christian foundations and an unshakable faith in God's eternal purposes must go on. And it will go on if men of dedication will support these colleges with special gifts, annuities, and remember our Nazarene colleges in their *wills*.

PATTERN FOR SURVIVAL

To express one's concern for the continued education of our youth—there are a number of ways this can be done. We mention a few of them. The Department of Education, 6401 The Paseo, Kansas City, Missouri 64131, welcomes any questions you may have or requests for more detailed information.

OPPORTUNITIES FOR INVESTMENT

Bethany, British Isles, Canadian, Eastern, Northwest, Olivet, Pasadena, Trevecca, Nazarene Theological Seminary

A college building . . . to endow a chair . . . scholarships . . . books and equipment . . . gift annuity contract . . . gifts of cash, property, or bonds by will . . . unrestricted gifts . . .

"Gifts to Nazarene colleges and Nazarene Theological Seminary extend your stewardship beyond your lifetime."

NAZARENE BIBLE COLLEGE DAY

SEPTEMBER 12, 1965

Our goal is an offering of at least \$200,000 on this historic day to launch the Bible College.

Send all monies to:

DR. JOHN STOCKTON, *General Treasurer*
6401 The Paseo
Kansas City, Missouri 64131

evangelistic IMPACT

In an effort to secure active youth involvement in the church-wide evangelism emphasis "Ten Sunday Nights of Salvation" (September 26—November 28, 1965) N.Y.P.S. proposes:

- That October 17, 1965, be declared "Youth Night"
- That the special attendance goal for "Youth Night" be 100,000 persons of N.Y.P.S. age (about the number of teen and young adult combined membership).
- That youth be used especially in the "Youth Night" service in prayer, testimonies, music, and scripture reading.
- That the entire emphasis be supported by designating September, 1965, IMPACT month. All teens are encouraged to have the *IMPACT* booklet. Special IMPACT helps are inserted in the third quarter *Teen Topics*.
- That the special evangelism issue of *Conquest* be used for young people to give to, or share with, unsaved friends. It is not too late to order your additional copies now. Your district president has order blanks. All orders must be in no later than September 15, 1965.

MISSIONS AT HOME

U.S. NEGRO

This has been the best year in our Negro work. The churches on the Gulf Central District are showing excellent gains. Young preachers, most of them trained at Nazarene Bible Institute, are full of zeal and are making good leaders. Some of them are undergoing real sacrifice for the work of the church.

Our congregations are securing more adequate buildings as fast as funds are available. Several of them are crowded out and must have larger facilities. The

Gulf Central Builders' Club and Alabaster funds are helping in several building projects this year.

On other districts, new churches are being organized, in some instances by districts purchasing churches as neighborhoods change. The statistics are not yet in, but in 1965 we will have over fifteen hundred Nazarenes in predominantly Negro congregations in the United States, and over two thousand in average Sunday school attendance.



Photo by Walter Hering

U.S. CHINESE

There are four Nazarene churches in concentrations of Chinese people in California. They are showing a steady growth and are making a good record on the three districts on which they are located. Last year there were 142 members in these churches and their Sunday schools averaged 323 in attendance. Each fall the four churches jointly sponsor

a Thanksgiving retreat for their young people. Attendance and interest have been increasing each year.

Los Angeles First Chinese Church is in need of an additional Sunday school unit. San Francisco First Church has purchased an adjoining lot for the erection of a church building in the next few years.

ANNUITY RATES INCREASE

The Conference on Gift Annuities has increased annuity rates for the first time in ten years. The new rates become effective September 1, 1965.

GIFT ANNUITY RATES—SINGLE LIFE

Age at Issue	Rate	Age at Issue	Rate	Age at Issue	Rate	Age at Issue	Rate
30	3.0	44	3.9	58	4.6	72	6.0
31	3.0	45	4.0	59	4.7	73	6.2
32	3.0	46	4.0	60	4.7	74	6.3
33	3.0	47	4.1	61	4.8	75	6.5
34	3.0	48	4.1	62	4.9	76	6.7
35	3.0	49	4.2	63	5.0	77	6.9
36	3.1	50	4.2	64	5.1	78	7.1
37	3.2	51	4.2	65	5.2	79	7.4
38	3.3	52	4.3	66	5.3	80	7.6
39	3.4	53	4.3	67	5.4	81	7.7
40	3.5	54	4.4	68	5.5	82	7.8
41	3.6	55	4.4	69	5.6	83	7.9
42	3.7	56	4.5	70	5.7	84	8.0
43	3.8	57	4.5	71	5.9	85	8.0

When writing for rate on two lives, please give dates of birth.

ANNUITIES OFFER IMPORTANT ADVANTAGES

Attractive rate of return—Guaranteed for life—Income largely tax-free—Easily arranged by mail—Freedom from investment responsibility—Significant tax-saving benefits in year agreement is made—Satisfaction of making a lifetime capital gift for the Lord’s work.

WRITE FOR THE NEW BOOKLET, *SUCH AS I HAVE*, which explains the Annuity Plan,

to: Jonathan T. Gassett, *Executive Secretary*
Wills and Annuities
Church of the Nazarene
6401 The Paseo
Kansas City, Missouri 64131

Name _____

Address _____

City and State _____

1965 SERVICEMEN'S RETREAT

Berchtesgaden, Germany



(the 1964 retreat group)

See that your servicemen in Europe, the Middle East, and
North Africa are encouraged to attend.

Time: November 15-18, 1965

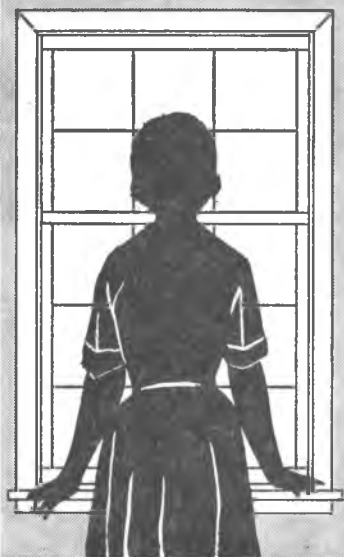
Place: Berchtesgaden, Germany
General Walker Hotel

Speaker: Dr. Norman Oke

Coordinator: Chaplain Calvin G. Causey

Anything you can do to help your servicemen attend will
add to the depth of your ministry.

STEWARDSHIP



AS SEEN FROM THE PARSONAGE WINDOW

By a Pastor's Wife

A favorite topic where two or more pastors' wives are gathered together seems to be the advantages and disadvantages of living next door to the church. Having lived a reasonable distance from the church in our last pastorate and next door here, I have switched back and forth in my views depending upon the immediate circumstances prior to the conversation.

But, today, I can't help reflecting upon the advantages of sipping my coffee and observing the dedicated workers in our church. I might not realize the extent of their stewardship if I did not live beside the church.

Who else but the parsonage family knows that, while most of

you are eating breakfast or looking for that missing shoe, activity has already begun at your church?

WOODY WOODS, ready for church and with a smile on his face, indicating no remorse at rising at an early hour on the Sabbath, is whistling and sweeping out the bus, getting ready to start his route. You can set your clock at 8:40 by Woody's cheerful arrival. May God increase his number!

At just such a time, BROTHER HOOVER, moving much too swiftly for his seventy-eight years, boards the bus for the first of twenty or so times per run. Each child who fails to meet the bus finds Brother Hoover ringing his

doorbell to find out why he isn't ready for Sunday school. Failing health has begun to interrupt this longtime practice of Brother Hoover's, but I thought you ought to know what he has done for years. I know this because the Sunday school bus sits in my backyard.

Who but the parsonage family realizes how many hours MRS. AMBURN spends in her labor of love in keeping the church facilities so spotless. No doubt most people have taken the immaculate appearance of our sanctuary for granted. The new carpeting and other improvements do not automatically give the beautiful appearance—they have increased immeasurably the hours our dedicated caretaker spends in God's house during the week.

Many things other than the burden for lost souls keep this lady on her knees—black marks on the tile, discarded gum on the bottom of pews, mud on the car-

pet, etc. One day, upon entering the sanctuary unobserved by her, I found her polishing the brackets that fasten the pews to the floor.

As I prepare to tuck my children in bed, I have noticed a light in the church office and have recognized the silhouette at the desk as that of our church treasurer, WAYNE TURNER. Balancing books, writing checks, recording your contributions are not done by an IBM on Sunday morning. Your treasurer puts in many hours when no one but the occupants of the parsonage know.

Time and space defy me to mention our dedicated Sunday school teachers, musicians, and junior church workers. We wish you could collect a portion of your reward by hearing our two children, Cindy and Sandy, call your names in prayer.

I am thankful for the privilege of living next door to the church.

—MRS. ROBERT ULRICH

The above article is reprinted by permission. It appeared in the weekly newsletter of the Lowell Church of the Nazarene, Denver, Colorado. The General Stewardship Committee thought it apropos as a prelude to the October Laymen's Sunday emphasis. Parsonage family, what do you see from your parsonage window? Now is the time to begin your preparation for Laymen's Sunday—October 17. You will want to be observant of the faithful stewardship of your people. Don't forget to express appreciation and to give encouragement. A considerate, appreciative pastor usually receives consideration and appreciation from his people.

—DEAN WESSELS, *Secretary*
GENERAL STEWARDSHIP COMMITTEE



GROW

"MARCH TO A MILLION"

and GLOW

IN TEN SUNDAY NIGHTS
OF SALVATION

Enrollment Goal

November 26

Attendance Goal

November 26

Enrollment Goal

November 21

Attendance Goal

November 21

Enrollment Goal

November 14

Attendance Goal

November 14

Enrollment Goal

November 7

Attendance Goal

November 7

Enrollment Goal

October 31

Attendance Goal

October 31

Enrollment Goal

October 24

Attendance Goal

October 24

Enrollment Goal

October 17

Attendance Goal

October 17

Enrollment Goal

October 10

Attendance Goal

October 10

Enrollment Goal

October 3

Attendance Goal

October 3

Enrollment Goal

September 26

Attendance Goal

September 26

**TEN SUNDAYS OF
UNIQUE EVANGELISM**

10

* 10% INC

Spons

* 100,000

* 10 SUND

(Sunda

Sponsore

SEPTEMBER 26—NOVEMBER 28

SUNDAYS of unique vangelism

IN SUNDAY SCHOOL ENROLLMENT

Department of Church Schools

6 PEOPLE IN CHURCH SUNDAY NIGHT, OCT. 17

led by the N.Y.P.S.

RIGHTS OF SALVATION

(of Attendants in Church Sunday Night)

Department of Evangelism

September, 1965

(411) 27



What They Are Saying!

CANADA

C.S.T. has been rather neglected in this church for several years. However this particular course has been found to be so valuable and has engendered so much enthusiasm that we can expect great things along this line in the future.

INDIANA

A very helpful class in awakening the church to do more in visitation and the realization of their duty as workers for Christ and the church in the world today.

NEBRASKA

The textbook was an excellent one. The challenge it presents is effective for this day. We like the idea of the Leader's Guide, and this proved to be of real help to the teachers.

MISSOURI

Our people seem to really enjoy these sessions and are anxious to begin another series. They are putting some of the suggestions to work, and the results are being seen in the Sunday school and regular church services, with people praying through.

TEXAS

In my opinion this study book was the best and most inspiring of any Christian Service Training book we have ever had in the church. I know I am determined, with God's help, to have my life count for Christ and His kingdom.

OFFER UNIT 165A, "Outreach Through
the Sunday School"

This Fall
if you missed the spring emphasis

REGISTER NOW

Cross-country Missionary Conventions Under Way

Beginning September 30 in Miami, Florida, a series of ten Cross-country Missionary Conventions will be sponsored by the Department of World Missions. Dr. Everett Phillips, executive secretary, will preside. There will be three outstanding missionary speakers in each service. Workshops will be conducted by office staff members, explaining the financial management of your missionary dollars, the missionary candidate program, and other phases of the Department work. Also at the conventions will be a representative of the Nazarene World Missionary Society.

There will be ample opportunity to ask questions about those phases of the missionary work of the church that puzzle you.

Time is arranged for interviews with prospective missionary candidates during the day and following each service.

The evening services will especially be times of inspiration.

Plan to attend the convention nearest you and bring a carful with you.

Convention Schedule

PLACE	DATE	SPEAKERS
Miami, Florida	September 30—Oct. 1	Harmon Schmelzenbach, <i>Africa</i> Donald Owens, <i>Korea</i> David Browning, <i>British Guiana</i>
Birmingham, Alabama	October 5-6	H. Schmelzenbach, <i>Africa</i> Donald Owens, <i>Korea</i> David Browning, <i>British Guiana</i>
Nashville, Tenn.	October 7-8	H. Schmelzenbach, <i>Africa</i> Donald Owens, <i>Korea</i> David Browning, <i>British Guiana</i>
Bethany, Oklahoma	October 12-13	Harmon Schmelzenbach, <i>Africa</i> H. T. Reza, <i>Spanish Dept.</i> James Kratz, <i>Brazil</i>
Wichita, Kansas	Oct. 14-15	Harmon Schmelzenbach, <i>Africa</i> H. T. Reza, <i>Spanish Dept.</i> James Kratz, <i>Brazil</i>
Fort Worth, Texas	Oct. 19-20	H. Schmelzenbach, <i>Africa</i> H. T. Reza, <i>Spanish Dept.</i> James Kratz, <i>Brazil</i>
Amarillo, Texas	Oct. 21-22	H. Schmelzenbach, <i>Africa</i> H. T. Reza, <i>Spanish Dept.</i> James Kratz, <i>Brazil</i>
Phoenix, Arizona	Oct. 26-27	H. Schmelzenbach, <i>Africa</i> H. T. Reza, <i>Spanish Dept.</i> Donald Owens, <i>Korea</i>
Pasadena, Calif.	Oct. 28-29	H. Schmelzenbach, <i>Africa</i> H. T. Reza, <i>Spanish Dept.</i> Donald Owens, <i>Korea</i>
Fresno, Calif.	Nov. 2-3	H. Schmelzenbach, <i>Africa</i> H. T. Reza, <i>Spanish Dept.</i> Ernest Eades, <i>Cape Verde Islands</i>

SEPTEMBER 26–NOVEMBER 28

TEN SUNDAYS OF UNIQUE EVANGELISM

DURING THESE 10 WEEKS

THE DEPARTMENT OF EVANGELISM SPONSORS

10 SUNDAY NIGHTS OF SALVATION

(see center pages)

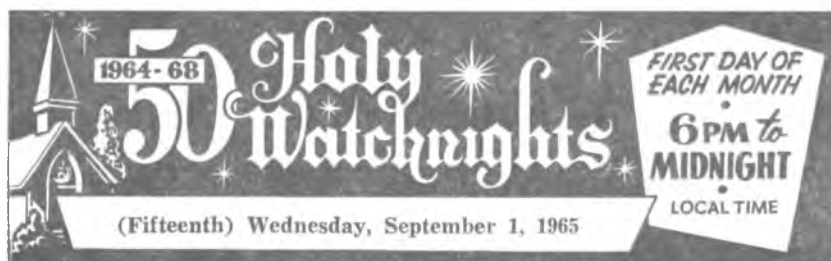
PEOPLE ON THE MOVE!

- A pastor writes about 2,500 families moving into the Cape Kennedy area during a three-month period this year.
 - Were any of these families “MOVING NAZARENES”?
 - Any from your church?
 - Let’s not let them move away from the church!
 - Send names and new addresses of ALL “MOVING NAZARENES” to the Department of Evangelism.
 - Do this as soon as you know of their plans to move!
 - The Department will ask a pastor in their new community to contact them.
- Let us know where our “MOVING NAZARENES” are!

**IMPORTANT
COMING EVENT
CONFERENCE ON
EVANGELISM**

**Kansas City, Missouri
January 11-13, 1966**

**PREACHERS—
JOIN IN PRAYER FOR A
SPONTANEOUS REVIVAL
IN EVERY CHURCH
AROUND THE WORLD**



DO YOU GET THE MOST OUT OF OUR TRAINING TOOLS



Do you use your new training tools to get the most results in worker skills? For instance take the new age-group filmstrip "Teaching Primary Children." Perhaps you used it last spring in a Christian Service Training session for your workers with first, second, and third grade children.

Now You Have a New Teacher

Recently you appointed a new teacher. In addition to the Sunday school quarterly, leaflet, handwork, large pictures, and *Nu-Vu* did you give him, or her, the book *Better Primary Teaching*? Good, now let us *show* the new worker how to teach. Let us demonstrate the best possible methods for working with primary children. You can do this with your filmstrip "Teaching Primary Children."

Show Him How

Set a time convenient to the new teacher. Set up the projector, record player, and screen, or ask someone else who knows how. Raise a few questions to alert your workers what to look for. Then leave it to your worker to find the answers:

1. What are the characteristics of primary children?
2. What are our goals for them?
3. What methods do we use?
4. What kind of room and equipment do we use?
5. What are the materials?
6. How do you lead primaries into a personal experience of salvation?

The new teacher will probably go through the filmstrip once with the rec-

ord—then through again studying it frame by frame. What more effective way to see so many skilled teachers in action in so short a time?

Now if your worker is with juniors, use the filmstrip "Walter Morgan, Junior Teacher." There is also one for kindergarten and one for nursery. An N.Y.P.S. worker would surely profit from "On Purpose, the Role and Goal of N.Y.P.S."

Your new Home Department supervisor would need to see "Reach Them Through the Home Department," over and over.

Even if a worker has seen the filmstrip before, in taking on a new assignment the filmstrip should be viewed individually again. Each frame is filled with so many suggestions that it is impossible to see everything the first time through, or assimilate it for use in God's work.

Where Can You Find Tools?

Are you saying you have never begun an audiovisual library for your own church? You would like to use these newer tools to train workers? Then why not check with a nearby pastor on a "Share the Cost" plan. Each church could be responsible for one of the training filmstrips and then you could trade. Keep them circulating.

Some districts have appointed an audiovisual coordinator to set up a library for all the churches. Have you looked into this?

There are now tools available—produced by Nazarenes, for Nazarenes—to do a specific training task. Are you getting the most out of these tools?

CARAVAN PLANS

October 10th is Caravan Sunday
Honor Caravaners and Guides

For Ideas and Suggestions Write to:

General Caravan Office
6401 The Paseo
Kansas City, Missouri 64131

Plan for Fall Training—Fill in the form below

REGISTRATION

513a: "Developing Caravan Leaders"
Text: "The Challenge of Caravan," Griffith

Name of Church _____
Street _____
City _____
State _____ Zip _____
District _____
Enrollment estimate _____
Beginning date _____
Number sessions _____

Send Report Blanks and
Registration Materials to:
Name _____
Street _____
City _____
State _____ Zip _____

Check when class being held
☐ N.Y.P.S. hour
☐ Wed. night
☐ Other

Mail Forms to:
Christian Service
Training Office
6401 The Paseo
Kansas City, Missouri 64131



HOW MUCH DO YOU KNOW

ABOUT YOUR BOARD OF PENSIONS

It's September again! The month when school starts! Just so you won't feel left out, the Board of Pensions has prepared a "comprehensive quiz." These are the questions. Answers are on page 32d. No fair looking till you've done your best. Ready? Go!!!

QUIZ

1. What is the major function of the Board of Pensions?
2. Where is the Board of Pensions office located?
3. How is the work of the Board of Pensions financed?
4. Who is executive secretary of the Board of Pensions?
5. What is meant by the term "Plan I Life Insurance"? "Plan II Life Insurance"?
6. Estimate the number of ministers in the Church of the Nazarene who are protected under Plan I Insurance. Plan II.
7. How are "new" ministers informed concerning insurance available through the general church?
8. What is meant by the term "double coverage"? Who is eligible?
9. Under which plan or plans are YOU protected? (Hope you know the answer to that one!)
10. How much does the insurance premium on Plan I cost the minister?

(answers on page 32d)



A Timely Reminder

for Sunday School Success in '66

1

Use the *Teacher's Self-rating Scale** to help your teachers qualify as Honor Teachers. This will help yours be an Honor School.

2

Have the teachers check the steps they will endeavor to complete on the "Honor Teacher Chart." You received one just before assembly. More are available.

3

Install new teachers and start new classes at the time of promotion—the last Sunday in September.

4

Rally on "Rally Day," October 31. This will be a good follow-up on your enrollment drive.

5

Plan a Workers' Meeting every month following the outline in *Plan Your Workers' Meeting,** and push your weekly visitation program—"Strive for Five" visitation report slips will help.

See pp. 12-17 of the *September Church School Builder* for ideas to use in enrolling people of different ages in the "March to a Million"—a part of "Ten Sundays of Unique Evangelism."



*Brochures available upon request from the Department of Church Schools, 6401 The Paseo, Kansas City, Missouri 64131.

Holiness and the Press

AN EDITORIAL is an expression of opinion and not necessarily the statement of a universal truth. But the editorial we quote from here is our conviction as well as the writer's. It is from the *Daily Herald* in Everett, Washington. We commend it to Nazarene pastors. The editorial follows in part:

In a very real sense the Press and the Pulpit are partners. It may seem at times that they are far apart, but in the deeper sense they are not.

Clamps of Oppression

You have heard it said that churches and newspapers rise and fall together. In every land bent under aggression's yoke—in the dictator countries—two things stand out:

- 1) There is a controlled Press
- 2) There is an intimidated Church

You may put it down for a truism that there cannot long be a free church in a nation which has a slave press.

By the same token, a free press will not endure alongside an imprisoned church.

Complement Each Other

The two thus are dependent upon each other and complementary to each other. The press maintains freedom of the mind and the church pre-

serves freedom of the spirit. Both are necessary. Take one away and the other is sorely distressed.

It is significant that the first article of the Bill of Rights recognizes this church-press partnership by providing specifically that Congress shall make no law:

- 1) Respecting the establishment of religion, and,
- 2) Abridging freedom of press or speech.

A third prohibition forbids any abridgement of the right to assemble peacefully together.

It is significant that the founders of our country placed these two guarantees of press freedom and religious freedom together back-to-back.

Dedicated to Task

Newspapers of the United States have dedicated themselves to the cherished task of keeping the people informed and the newspapers salute the churches of the land for their transcendent responsibility of keeping people faithful to their religious beliefs.

No faithful nation served by an informed press is likely ever to fall prey to false doctrine or false gods.

Christ Jesus said (John 8:32): "Ye shall know the truth, and the truth shall make you free."

A Closing Offer

As the supply permits, N.I.S. offers reprints of some magazine articles covering our last General Assembly at Portland. These are free. Send an

addressed, stamped, No. 10 envelope with your request to: Joe Olson, 6401 The Paseo, Kansas City, Missouri.

ANSWERS TO BOARD OF PENSIONS QUIZ ON PAGE 32a

1. The major function of the Board of Pensions is to cooperate with the Department of Ministerial Benevolence in providing for the financial needs of active and retired ministers, and to administer the insurance and tax-sheltered annuity plans for Nazarene ministers.

2. Headquarters Building—second floor, southwest.

3. The work of the Board of Pensions is financed through the Department of Ministerial Benevolence which, in turn, is financed by the 2 percent N.M.B.F. apportionment paid by local churches.

4. Dean Wessels is executive secretary of the Board of Pensions.

5. Plan I Insurance is the protection given ministers who participate in Social Security as ministers and earn the \$400 yearly minimum from their ministry.

Plan II Insurance is the supplemental group term life insurance, optional with the minister for the protection of himself and his dependents.
6. Plan I: As of July 30—5,341
Plan II: As of July 30—2,403

7. The Board of Pensions provides each district secretary with a packet containing a Social Security waiver and instructions for qualification in the insurance program. The Board of Pensions office also writes each “new” minister outlining the entire insurance coverage available.

8. “Double coverage” refers to the additional \$1,000 in life insurance which is provided to all ministers who have Plan I life insurance coverage and are members of districts paying 90 percent or more of their official N.M.B.F. district apportionment.

9. If you don’t know the answer to this one, check your files. If you still don’t know, write us—we’ll help you.

10. Not one cent! Premium costs on Plan I are paid by the Board of Pensions through the Department of Ministerial Benevolence.

This is a rare quiz. Nobody flunks! If you don’t understand these answers or if you have questions of your own, just write: **BOARD OF PENSIONS, 6401 The Paseo, Kansas City, Missouri 64131.**

CHANGE OF ADDRESS FORM

PASTOR—a Service for You

When you change address, fill in the form below and mail to the General Secretary. All official records at headquarters and *periodicals checked below* will be changed from this one notification.

Name

Date of change

New Address

City

State

Name of Church

District

New position: Pastor

Evang.

Other

Former address

Former Church

District

Check: HERALD OF HOLINESS

OTHER SHEEP

NAZARENE PREACHER

OTHER

(Clip and send to the General Secretary, 6401 The Paseo, Kansas City, Mo. 64131)

Pastor, Can You Spare Five Minutes?

By Glendon Stroud*

THE GREAT PROCLAIMERS of the gospel all have one thing in common. They all start with the Scriptures. Jesus did this on the Emmaus Road; Philip did so with the Ethiopian eunuch; Stephen did the same at his trial for life.

But God's own Word is the starting point for the Church as well as for the individual. All else that we call Christianity can be blessed by God only as it falls within the circle of His Word.

The Church of the Nazarene is a God-centered and Bible-centered church. We Nazarenes believe this is true without exception or qualification. Most Nazarene pastors and laymen would stake their lives on the fact that our holiness message is "the" message that can meet the need of the soul today.

If, however, we are going to reach our maximum effectiveness we must have more Bible reading in our churches. Sorry to say, some people never read their Bibles at home. They need it. Even the most systematic preaching of God's Word often fails to give sermon texts in their full context. And not all preachers are either systematic or true to their text.

If every pastor would set aside five minutes or more in every service for systematic Bible reading, a variety of things would happen.

1. People would start bringing that long forgotten Bible to church.
2. It would awaken their own interest in Bible reading.
3. It could give the pastor a chance to bring to their attention passages of Scripture too touchy or difficult to preach on.
4. It would give them a better background for the message.
5. The Holy Spirit would bless the Word of God to the spiritual upbuilding of the congregation.
6. Responsive or group reading would give everyone a chance to participate in the service and tend toward greater unity of worship.

The sermon only points to the Word and the living Christ. But the Bible is His Word that He has spoken to us. Sometimes more truth can reach a hungry heart by the effective reading of the fifth chapter of Matthew than in a month of preaching. Why not try it?

*Pastor, Fox Lake, Illinois.

Preacher Recruitment

(Continued from page 1)

Men who are soul winners invariably attract others to this sacred task. Men who have a passion to win men to Christ seem to ignite desires within the hearts of others to follow in their footsteps.

The preacher who is a "recruiter" generally has the ability to make truth personal, practical, and pertinent to those who hear.

There are times and occasions when truth should be couched in the language of the scholar. But sermons can be scholarly and orthodox and still fail to deal with the vital issues for which men

need answers. People still long to know the meaning of the Scriptures, to understand the application of God's Word to their needs, and to find the comfort and strength of the truth for their problems.

A ministry that deals in platitudes, denunciations, or trivialities brings no blessing or inspiration to an audience. But, even more serious, is the fact that such a ministry repels those whose lives might be challenged to be preachers of the gospel.

"Preacher recruiters!" What a task! What a responsibility! Perhaps we could all profit by glancing over our shoulders to see who follows in our train.

THE THEOLOGIAN'S CORNER

Conducted by the Editor

QUESTION. *Is the witness of the Spirit always strong in the heart of a sanctified believer or does this witness wax and wane?*

ANSWER. I think at times the Holy Spirit seems to "hide" himself, in order to permit us to pass through dry periods when we must (a) search our hearts and (b) walk by naked faith. But this is not His usual relationship to us; He normally makes His presence real by a sense of divine fellowship and a deep inner peace. Even this however may at times be much stronger than at other times. Possibly our own state of receptivity has something to do with this.

QUESTION. *Is the witness of the Spirit in entire sanctification more definite than in justification or of the same general intensity?*

ANSWER. As far as emotional blessing is concerned there may be considerable difference, with the accent on justification in some instances and the accent on entire sanctification in others. But if we see the witness of the Spirit as a satisfying assurance that the work

is done and all is well, we must say that there is no difference. One may have a satisfying assurance in both experiences.

QUESTION. *Is one who is wholly sanctified able to discern the will of God after prayer any more than is an unsanctified person, or does God reveal His will in the same way to both?*

ANSWER. Let's put it this way: It is easier under normal circumstances for a sanctified person to get the mind of the Lord because self-will is out of the way, secondary motivations and considerations are truly secondary, spiritual rapport with the Lord is more intimate and satisfying, spiritual vision is clearer, and one's ear is more in tune with the "still small voice." However, this does not mean that even a sanctified person will always know the will of the Lord easily or quickly. Relatively speaking, he may still be a novice in detecting the signs of divine guidance, and may still make errors in interpretation. Therefore he should be willing to consult, at times, more mature Christians, as well as humbly wait before the Lord in prayer.

Relevance

"What I should like to plead for is a conjunction of Christian commitment with relevance to the deeper needs of the human spirit, both perennial and contemporary, and their grounding in the central stream of historic Christian theology. It is my conviction that this speaks to life's ultimate questions with greater healing and with greater truth than any other answer. If this be true, let the churches proclaim it, winsomely and with relevance, but boldly!"

George Harkness, "Is Our Age a Post-Christian Era?" *Religion in Life*, p. 49, Winter, 1964-65. Used with permission.

Queen of the parsonage.....

AUDREY J. WILLIAMSON

"I Delight to Do Thy Will"

By Ruth Vaughn

I HAD MARRIED a young minister and was on my way to live in a parsonage with him. An older minister's wife came to me upon learning of my plans, and placing her hand upon my shoulder, she murmured: "I'm so sorry, my dear, oh! so sorry! The sacrifices demanded of a minister's wife are very great!" She paused a moment in sad reverie, shaking her head woefully. "The sacrifices, indeed, are great! My poor, poor dear!"

On the way to our new parish we visited with another minister's wife: my mother. She held me close to her heart and whispered: "There are joys and thrills in the role of a minister's wife, my child, for you are in a great capacity of service to your Lord. In His way, you will find delights, happiness, and peace in abundance. Your cup will be filled and overflowing!"

In astonishment at the contrast in the two philosophies of the life which I was entering, I told my mother of the first reaction. She smiled softly, radiantly. "Oh, yes, dear, the storm clouds will hover o'er your head many times. At those times the devil will tell you that the price is too much, the cost impossible, the sacrifice too great! But, dear, you can know his lies for what they are when you understand the true meaning of sacrifice. The real definition, which the devil would hide from you, is this: 'Sacrifice is the joyous thrill of *giving* the very best that you possess to the One whom you love the best!' When you understand this truth, then sorrows and heartaches will become filled with a deeper peace and a more precious sweetness than ordinary joys."

She picked up her worn Bible from the table at her side and opened it to the Book of Psalms. In her soft voice she read: "'I delight to do thy will, O my God.'

"Take this verse, honey," she said, "as your creed for living. For, you know, the attitude of your heart is actually, in truth and fact, the attitude of your thoughts. You can arrive at the place where you can accept every circumstance of your life—yes, even the hard places—as precious gifts from God! And then, whether in the shadows or the sunshine of life, you will be able to see Him at work shaping you as the potter shapes the clay on His divine wheel of destiny. Thus there need never be place in your life for bitterness, resentment, or self-pity. For every hard place is a glorious opportunity to fashion goodness from evil. No circumstance will ever enter your life, as a child of God, from which you cannot create beauty, joy, and love. Never allow self-pity to bind you in its bonds. But instead accept *all* of life with joy, and praise Him continually for *all* of His blessings."

There came a day in my life when I sobbed in heartbreak in the quiet stillness of our church sanctuary. I understood, then, my mother's prediction that the time would come when the storm clouds would hover, the light'ning would crack, the thunder would roll, and the devil would tempt me through my breaking heart. Ah, yes, I understood! I remembered an older minister's wife saying: "The sacrifices, indeed, are great! My poor, poor dear!"

But then—I remembered another minister's wife quoting a verse from the Bible. I opened the Book in my hands quickly to Ps. 40:8 and read through my tears: "*I delight to do thy will, O my God.*"

I considered.

"Could I really delight in *every* thing which God allowed to come into my life? Could I actually find delight in doing His will—even now?"

Looking deeply into my heart, I halted in amazement. The strongest emotion that I found there was—self-pity! I had been called upon to sacrifice—certainly—and now I was swallowed up in self-pity!

I remembered a statement by Oswald Chambers, who said that the greatest sin of all is self-pity. Self-pity, he said, causes one to "spit out complaints" and to be a "craving spiritual sponge." I thought back to the ministers' wives who had talked with me before we entered the ministry—and contrasted them.

One had pitied me because she so pitied herself. One was thrilled for me because she was so thrilled herself. One looked hard and selfish and radiated a bitter spirit. The other looked sweet and kind and radiated an overwhelming spirit of love.

I could still see the glow on my mother's face when, in testimony many times, she would quote Phil. 4:11: "*I have learned, in whatsoever state I am, therewith to be content.*"

This, I thought excitedly, this, of course, is the secret!

My mother had learned to accept every circumstance of her life with joy and praise. She went through life praising God for everything! Never, under any conditions, did she allow herself the luxury of resentment, of self-pity! She gave of herself freely, joyously, with abandon. She felt that she had no

personal rights! She was living for God, serving Him, and everything that touched her life or entered it was an opportunity whereby she could bring good out of evil, sweetness out of bitterness, joy out of sorrow. She had learned the beautiful power that fills a life when it is so committed to God that there is total self-abasement, self-unconsciousness, self-giving.

The difference in the two philosophies expressed to me, basically then, was this: One served God grudgingly and shrank from the cost. The other served God freely, with abandon, not counting the cost. One felt resentful and sorry for herself; the other felt thrilled and grateful for His love. One received life in a spirit of negative and uncreative submission. The other received life in a spirit of positive, creative, joyous acceptance.

I looked at the verse marked in red in my Bible and this time read it aloud tenderly, meaningfully: "*I delight to do thy will, O my God.*"

This incident which now brought tears to my eyes was a precious experience, a training ground for something better and higher. This was in His permissive will—and therefore was a gift filled with lovely potential. This was in His plan—and was a part of some beautiful harmony which I could not hear as yet.

From that moment I resolved to change my thought life from one of negative submission into one of positive, joyful acceptance. Thus I could live a happy life under pressure; I could have peace in the storm; I could have security in the battle! Ah! such a beautiful plan!

"*I delight to do thy will, O my God!*" When this became the credo of my life, the total picture of my problems changed and the challenges that were mine became filled with joy unspeakable and glory without end.

None of us have time to make all the blunders ourselves; therefore we should learn from the experience of others.

—Hardy C. Powers

Evangelism in the Ministry of Jesus

By Vernon L. Wilcox*

TO SPEAK of "Evangelism in the Gospels" is about as tautological as to refer to the mountains as being mountainous, to truth as being true, or to the sea as being full of water. For, as we know, the very word *gospel* in Greek is *euangelion*, which has been transliterated with almost no change into English as *evangelism*.

While the word evangelism has suffered somewhat at the hand of its detractors, and on the other hand has been to some degree modified and narrowed in its emphasis by its friends, including ourselves—yet it means, in the scriptural sense, the bringing of the good news of eternal redemption from sin to all men everywhere, by every available means. There is teaching evangelism, and preaching evangelism, and healing evangelism, and miracle-working evangelism, and personal evangelism, and mass evangelism, and missionary evangelism, in the Gospels. From Matt. 1:21, "Thou shalt call his name JESUS, for he shall save his people from their sins," to John 20:31, "These are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name," we are constantly confronted with evangelism, in precept, in practice, and in public presentation.

None of us will question the statement that Jesus was the great Example of evangelism in action. John, the fore-runner, borrowed his message from Him who should come after him; Peter and Paul and the Early Church went forth

illuminated by His light and empowered by His Spirit. To them the gospel was not a word, or a philosophical concept, but a spiritual dynamic that had changed their lives, and had power to change the lives of all men everywhere. Luccock tells of the bookbinder whose job it was to rebind a thin copy of the New Testament. He found the spine of the Book too narrow to contain in gold lettering "The New Testament," so he just used the initials "T.N.T." What better abbreviation could be found for the tremendous power in this Book of all books? It does contain in truth the T.N.T. of evangelism, the most powerful force in the world, and Jesus Christ is its prime Exponent and Example.

I. Note the Challenge in Jesus' Evangelism

Our Lord did not make it easy on himself or on His followers. When He helped others, virtue went forth from Him (Luke 8:46). It cost Him so much to minister to the multitudes that often He, as Son of God and Son of Man, felt it imperative to seek the solitude of the place of prayer to recharge His spiritual batteries.

When He called His disciples, He challenged them to leave all, including business and family, and follow Him. Peter and Andrew, James and John left their nets to become fishers of men; Matthew left his computing machine to become the tabulator of the Master's life; Zacchaeus was invited down off the tree limb to be rehabilitated, and to embark on one of the most ambitious programs of restitution recorded in history. Jesus warned an armchair fol-

*Pastor, Eureka, California.

lower than the birds and foxes had softer bunks than they might expect of Him. He told a relative-riden man that he wasn't fit for the Kingdom if he looked back. And He even went so far as to counsel a young man to "let the dead bury their dead," a cryptic statement if there ever was one!

This business of following Him was to be no snap, no afternoon picnic with a bit of religious teaching attached as a "devotional fireside half-hour." He cried in clarion tones: "If any man will come after me, let him *deny* himself, and take up his cross daily, and follow me" (Luke 9:23). To use the *Expanded New Testament's* translation, He said to Matthew: "Come and join me as one of my disciples, and consider it a permanent appointment" (Luke 5:28). In a very real sense, these men could never

go home again—their sights had been raised and the horizon of their lives broadened until they would be constrained and impelled to "go ye into all the world, and preach the gospel to every creature." Jesus presented them with the challenge of the century, indeed of all time, when He said, "Who-soever doth not bear his cross, and come after me, cannot be my disciple." But they came and they bore and they witnessed, by their words and by their lives and by their deaths. People are not challenged by a lukewarm offer of an easy life. There are no bleachers around the arena of this conflict between righteousness and evil. Every follower of Christ must forego the indolence of being a spectator and embrace the high privilege of being a participator.

(To be continued)

Gleanings from the Greek New Testament

By Ralph Earle*

Phil. 1:7

I or You?

A good example of the perplexing ambiguity sometimes found in the Greek New Testament is furnished by the seventh verse. The second clause reads, "because I have you in my heart" (KJV, ASV). But the margin of the ASV has "ye have me in your heart." Which is correct?

The problem arises because of the difference in Greek and English idiom and the presence of two accusatives with the infinitive *echein*. Very literally the Greek reads: "On account of the to have me in the heart you." A. T. Robertson writes: "One accusative is the object of the infinitive *echein*, the other is the accusative of general reference. There is no way to decide which is the idea

meant except to say that love begets love."¹ That is, the pastor's love for his people will beget in their hearts a love for him. This seems to be the most natural way to take Paul's statement: He holds the Philippian Christians in his heart (cf. RSV). The majority of the translators have taken it this way. Exceptions are: "you have me in your hearts" (Ballantine) and "you hold me in such affection" (NEB).

Bowels or Affection?

Verse 8 provides one of the best examples of the fact that a literal translation may actually be an incorrect translation. Paul says that he longs after the Philippians in the "bowels" of Jesus Christ.

The Greek word is *splanchnē*, which means "bowels" or "inward parts." It is used literally of these physical organs

*Professor of New Testament, Nazarene Theological Seminary.

in Acts 1:18. But elsewhere in the New Testament (ten times) it is employed metaphorically. The Greeks thought of the bowels as the center of affection. But we use the term "heart" for that. So the translation "bowels" here is actually misleading. Not only does it convey entirely the wrong idea to the one reading the King James Version or hearing it read, but it is apt to start the mind off on a sidetrack of unpleasant thought that will divert his attention away from the true meaning of the passage. Therefore any well-informed person reading the Bible in public will change the word "bowels" to something else like "tender mercies" (ERV, ASV) or "affection" (RSV, NASB). To fail to do so shows either ignorance or poor taste. In Acts 1:18, where the word is used literally, "bowels" could be changed to "inward parts."

It is interesting to note that in Luke 1:78 the King James translators rendered what is literally "bowels of mercy of our God" as "tender mercy of our God." Evidently they balked at speaking of the bowels of God! But is "bowels of Jesus Christ" in our present passage any better? In II Cor. 7:15 they rightly used "inward affection" for *splanchnē*. Why could they not have had the good judgment to do so in the other eight places where this word is used metaphorically? Instead, once in II Corinthians, twice in Philippians, once in Colossians, three times in Philemon, and once in I John (3:17), one has to be embarrassed with "bowels." In the short, sweet note to Philemon (one chapter) this word (vv. 7, 12, 20) really spoils the reading of this beautiful letter in public. It is past time that everyone concerned with the proper communication of the gospel should make the necessary adjustments required by intelligence and good taste in the public reading of the Bible.

Judgment or Discernment?

The last word of verse 9 translates a Greek term found only here in the New Testament—*aisthesis*. Thayer defines it as: "perception . . . cognition, discern-

ment."² The last of these terms is perhaps the best rendering here (so ERV, ASV, RSV, NASB). Arndt and Gingrich suggest, "become rich in every (moral) experience."³

Approve the Excellent

This phrase in verse 10 is translated much the same way in KJV, ERV, ASV, RSV, and NASB. Phillips suggests: "recognize the highest and best." *The Berkeley Version* has "distinguish differences." Weymouth comes perhaps closest to the Greek when he renders it "testing things that differ." One of the most striking translations is that of Moffatt: "enabling you to have a sense of what is vital" (cf. Goodspeed). This is one of the many passages in the New Testament where a comparison of different translations and versions can add much richness to one's study and preaching.

Sincere

The Greek word is *eilikrines*, found only here and II Pet. 3:1, where it is translated "pure." Its basic meaning is "unmixed." The derivation of the word is uncertain. Some think it comes from the idea of holding up to the sunlight, and so "transparent." For instance, C. B. Williams translates the whole phrase: "Be men of transparent character and blameless life"—a very meaningful wording. After considering this possibility, however, Trench writes: "It is not so much the clear, the transparent, as the purged, the winnowed, the unmingled."⁴

In either case, the idea of purity or sincerity is dominant. Barclay favors combining the two figures of suggested etymologies. He writes: "The Christian purity is a purity which is sifted until the last admixture of evil is gone, a purity which has nothing to conceal and whose inmost thoughts and desires will stand the full glare of the light of day."

¹Word Pictures, IV, 436.

²Lexicon, p. 17.

³Lexicon, p. 24.

⁴Synonyms, p. 319.

⁵William Barclay, *A New Testament Wordbook* (London: SCM Press, 1955), p. 33.

An All-embracing Salvation by an All-sufficient Saviour

By Bill Youngman*

SCRIPTURE: Titus 2:11-14

Critical Questions

1. How and when has the grace of God appeared to all men?
2. What is the meaning of "denying" in v. 12?
3. Can "ungodliness and worldly lusts" (v. 12) be more clearly defined and thus distinguished?
4. What differences in meaning are there between "soberly, righteously, and godly" (v. 12)?
5. Do the "blessed hope" and the "appearing of . . . Christ" (v. 13) refer to the same thing?
6. Is there any special significance in the word translated "iniquity" in v. 14?

Exegesis

1. There is some question as to whether the phrase "all men" in v. 11 belongs to "salvation" or "hath appeared." Adam Clarke, Lange, Ellicott, *Expositor's Greek Testament*, Lenski, and Fairbairn all connect it to "salvation." This is the natural order of the Greek text and thus translated would read with the American Standard Version "For the grace of God hath appeared, bringing salvation to all men." The American Standard Version is followed in this by *The New English Bible*, Phillips, Williams, Weymouth, *The Amplified New Testament*, Goodspeed, and Moffatt.

The appearance of this grace has to do with Christ. It refers "doubtless to what had taken place in Christ, yet not merely . . . to the Epiphany, or to the incarnation of Deity in His person, but to everything connected with His appearance and work among men" (Patrick Fairbairn, *Commentary on the Pastoral Epistles*, p. 278).

2. The word "denying" in verse 12 is variously translated "renounce" (NEB), "have no more to do with" (Phillips), "give up" (Williams), and "reject and renounce" (*Amplified New Testament*).

In its reference here to sin the word is strong and very emphatic: "renounce all connection with" (*Expositor's Greek Testament*), "decisively abandon" (*New Bible Commentary*) ungodliness. Bringing out the tense meaning of the verb it could then read: "We, for ourselves, having once and for all made a clean break with ungodliness, should now go on to live . . ." Here is good holiness preaching!

3. "Ungodliness" in v. 12 is a general word referring to all things offensive and contrary to God. It is the sum of a man's whole attitude toward God's person more than God's law (W. E. Vine, *Expository Dictionary of New Testament Words*, Vol. IV, p. 170).

"Worldly lusts" would be the attitude of the ungodly man toward the things of this world. The ungodly man directs his attention to, and sets his affection upon, the things which are of this world alone.

*Assistant chaplain, Eastern Nazarene College.

How true it is that a man's attitude toward God is revealed in his attitude toward this world!

4. "Soberly, righteously, and godly" seem to refer to the whole attitude and outlook the Christian should have "in this present world." Most commentators agree that, although Paul may not have had in mind a specific threefold division, these qualities logically assume this form. And it certainly is true that the grace of God "guides and sanctifies the life of man in all directions" (Lange, *Commentary on Titus*, p. 16).

"Soberly" would have reference to the self: the self-control and restraint, the wisdom, temperance, and God-controlled reason the Christian should use over his own life.

"Righteously" is the way we should deal with our neighbors. It is a just and honorable relationship with all men—the "rendering to every man his due, injuring no person in his body, mind, reputation, or property; doing unto all as we would they should do to us" (Adam Clarke).

"Godly" is "piously" (Wuest Translation) toward God. It is literally the opposite of "ungodly" (Vine, *ibid.*). *Godly* is the way of life governed by the thought that it is always in the presence of God.

5. This question is somewhat dependent upon another: i.e., whether we should translate with the King James "the glorious appearing" or with the American Standard Version "appearing of the glory." Lange, Ellicott, and Fairbairn all take the latter translation.

Christ himself tells us that His second coming will be "in the glory of his Father" (Matt. 16:27). "The Second Coming of Christ may, therefore, be regarded as an appearing of the glory of God" (*Expositor's Greek Testament*, Titus, Vol. IV, p. 195).

The modern translations seem to be about equally divided between the two possibilities, but the evidence favors identifying the two phrases as describing the same event.

6. "Iniquity" (v. 14) is also translated "wickedness" (Goodspeed), and "law-

lessness" (Wuest). Lexicons commonly define *anomia* as lawlessness, violation of law, iniquity, or sin. Dr. Wiley notes that it also carries the thought of hostility or rebellion (*Christian Theology*, Vol. II, p. 85).

Here again is good holiness preaching. Christ gave himself for us that He might redeem us, not only from all violation of the law, but also from all rebellion against it.

7. The phrase "a peculiar people" (v. 14) is explained by Fairbairn as "people over and above, occupying a position separate and peculiar, like one's special treasure" (*Commentary on the Pastoral Epistles*, p. 287). The people Christ redeems are peculiarly His own.

Bibliographical Aids for Further Reference

R. C. H. Lenski, volume containing Titus

The Expositor's Bible, volume on Timothy, Titus, Hebrews

Expositions of Holy Scripture, Alexander Maclaren

Homiletical Approach

OUTLINE NO. 1. THE GRACE AND GLORY OF GOD

Introduction: Paul tells us that the grace of God has appeared (v. 11), and the glory of God will appear (v. 13). (See "Exegesis," point 5.) Look at the purpose of each more closely.

I. *The Grace of God Brings Salvation* (v. 11).

A. To whom? "All men" (See "Exegesis," point 1.)

B. How? Through Christ (See "Exegesis," point 1.)

1. The grace of God as found in Christ instructs us in the purpose of salvation, v. 14.

2. The grace of God as found in Christ reveals to us the power of salvation, v. 14.

II. *The Glory of God Is Our Blessed Hope* (v. 13).

As the Christian's blessed hope because of its anticipated joys, it is:

A. A source of comfort (See song "When We See Christ.")

B. Cause of challenge (of Jesus' teachings on the rewards of heaven being a challenge to godly living)

OUTLINE NO. 2. THE GRACE OF GOD

Introduction: The grace of God is our instructor, our schoolmaster, teaching us (vv. 11-13):

I. *What to leave*, v. 12a (See "Exegesis," points 2-3.)

II. *How to live*, v. 12b (See "Exegesis," point 4.)

III. *Where to look*, v. 13 (See "Exegesis," point 5.)

OUTLINE NO. 3. THE PURPOSE OF CHRIST'S DEATH

Introduction: Why did Christ die? (v. 14)

I. *To redeem us* (Note twofold work of redemption, "Exegesis," point 6.)

II. *That we might serve Him* (See "Exegesis," point 7.)

OUTLINE NO. 4. HOW TO LIVE TODAY

Introduction: How should the Christian live "in this present world"? v. 12

I. *Toward ourselves*—"soberly" (See "Exegesis," point 4.)

II. *Toward all men*—"righteously"

III. *Toward God*—"godly"

OUTLINE NO. 5. SALVATION IS FROM ALL SIN

Introduction: What kind of salvation has the grace of God brought to all men? I propose to show that it is salvation from all sin! This portion of Scripture gives us three reasons for this conclusion:

I. *It is the plan of God*, vv. 11-12. The grace of God came in Christ, teaching us that we should deny ungodliness. (See "Exegesis," points 2-3.)

II. *It is the purpose of Christ's death*, v. 14.

III. *It is the pattern for the Christian's life*, vv. 12b and 14b. The life here described can be realized only as one is free from all sin.

The Go of the Gospel

SCRIPTURE—*Go ye into all the world, and preach the gospel* (Mark 16:15).

INTRODUCTION: When you plan to go on a trip, do you not first make some preparation?

PROPOSITION: How are you going?

I. *Go, and sin no more* (John 8:11).

A. Under the law the adulterous woman was worthy of death.

B. Under grace she was forgiven and found mercy.

II. *Go on unto perfection* (Heb. 6:1).

A. Pattern for our perfection is Christ.

B. Daily striving unto His likeness.

III. *Go rather to the lost sheep* (Matt. 10:6).

A. Disciples commissioned to go to the lost sheep.

B. Commanded to preach that the kingdom of God is at hand.

IV. *Go ye into all the world* (Mark 16:15).

A. How large is your world?

B. Have you gone into it with the gospel?

CONCLUSION: Necessary steps in our going with the gospel are repentance, holiness, dedication, commission. How are you going with the gospel?

ESTELLA JACOBS

Holiness Lectures

Dr. Charles B. Cochran of Marietta, Georgia, was guest speaker for Holiness Emphasis Conference, held in Estes Chapel, Asbury Theological Seminary, on October 28 and 29, 1964. The following are outlines of the four messages delivered:

CHRISTIAN PERFECTION—IT'S PRIORITY

I. The Doctrine Is Scriptural

II. The Doctrine Is Special

III. The Doctrine Has Been the Secret of Methodist Progress and Power

CHRISTIAN PERFECTION—IT'S POSSIBILITY

The affirmation of the possibility of Christian perfection rests on:

I. The Christian Ideal

II. The Divine Intention

III. The Inherent Nature of Man

CHRISTIAN PERFECTION—IT'S PROCESS

I. "Sanctify"—The Word

- II. Sanctification—The Work
- III. Sanctification—The Way to It
- CHRISTIAN PERFECTION—ITS PRICE
- I. Complete Craving of Desire
- II. Utter Consecration and Commitment
- III. Faith



IDEAS THAT WORK

Capitalizing on the Telephone

The great potential of the telephone is normally downgraded in church work. We are often reminded that in absentee follow-up, and contact work, the telephone rates perhaps third in effectiveness, somewhat behind the personal call and the letter. One wonders if this is fact or fiction. A study and experiment might reveal that there are many situations in which the wise use of the telephone is the very best way to do certain important tasks.

It is a matter of record that some corporations have saved themselves from failure by a bold replacement of large numbers of field representatives with top-level contact work by phone.

A few years ago I faced up to the pressures of undone church work. The hours and the days were not enough to get done all the things which seemed of urgent importance. And many of them would not be delegated. So I entered into an experiment with the telephone. Since that time the telephone company has taken an interest in my experiment, and has been most helpful in providing top personnel for conferences in guidance and study, as well as books and pamphlets for reading. Though they have developed fine techniques for business uses of their facilities, the attempt at planned church work is new for them.

Much of this is still in the stage of experiment and development. However

my slight experience with it has revealed to me, beyond question, that the potential of the telephone in pastoral and church work is largely both untapped and unlimited. Following are just a few suggestions.

1. *Pastoral calling.* Sometimes a telephone call, either of concern or just friendliness, enables one to be in contact at the right time with the right person. Not infrequently is the conversation more helpful than if it were done in person.

2. *Hospital calling.* Never could it replace the pastor's presence in time of serious need. But the growing availability of phones by hospital beds offers great additional benefits—a last-minute night call when one may be facing a fretful night; a friendly checkup when one is convalescing, and a personal call cannot be made that day; just before the midweek service, to pray with the patient on the phone, and bring an up-to-the-minute report to the service; some occasions when a phone visit is less embarrassing than a personal visit to the patient.

3. *The first follow-up of visitors to the church.* Sometimes people's backgrounds give them no understanding of what a pastoral call is. Often one cannot get to the visitor as soon as he would like. And, normally, one does not know just what conditions he may find in the home. I have found very acceptable and profitable a casual phone call to the visitor, telling him again of my pleasure in having him in church, finding out a few more details, and where it seems appropriate, to express appreciation for the privilege of talking to them by phone and saying, "Ere long my wife or I will drop by to visit with you." Then they are not surprised, or made ill-at-ease by the visit. By the same process, needless calls are eliminated where the visitor is not really a prospect for the church.

4. *Expressing appreciation* to church leaders for jobs well done.

5. *Calling young people*, or children, to compliment them on some achievement, or on a birthday.

6. *Pastoral counseling*—dealing with someone about his need of Christ, praying with someone for any need, and reading a Scripture portion to encourage.

These are just a few of the uses made. And these have worked.

PONDER GILLILAND

First Church, Long Beach, Calif.

MY PROBLEM

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

Apparently no reader had the courage to tackle this one. But this man has a delicate problem, which will require faith, patience, and poise. It would seem that in this seven-year pastorate he has been neither idle nor ineffective. We can assume that the quality of the work has been sound, so that he can be safely recommended as a constructive leader. Then he might ask himself several questions. Am I sure that it is the Lord's time for me to move, or is this my own idea? Have I prayed through about this, so that I am able to commit the matter to the Lord in quietness and confidence? And what do I mean by "desired results"? A bigger church, so that the move can seem to be a "promotion"—or am I willing to take another hard situation and begin at the bottom all over again? Finally, have I during these seven years kept close to my district superintendent? Have I paid my budgets? Cooperated with the district and general program?

If all is in order, have a heart-to-heart talk with your superintendent. He is your first "legitimate" contact, and no other is legitimate if he is bypassed. If he advises you to stay where you are awhile longer, do so. If he agrees you should move but has nothing to offer upon which the Lord puts His seal, write to a few other superintendents, with the full knowledge of your own. Then throw yourself with renewed energy and full-throttle enthusiasm into your present work, awaiting the unfolding of God's providences with no further anxiety.

THE EDITOR

PROBLEM: How can I be sure of success in selecting in advance the right evangelist for my local needs, when many of the available evangelists I have never met, and our "needs" cannot be precisely anticipated far in advance?

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

♪ Hymn of the month ♪

"Jesus Calls Us"

No. 80, *Praise and Worship Hymnal*

The author of this hymn, Mrs. Cecil Frances Alexander, wrote over four hundred hymns and poems. Practically all of these were intended for children and for this reason their language is very simple. Nevertheless her lyrics set forth some of the most profound truths of the Christian faith.

Mrs. Alexander also wrote hymn poems based on her husband's sermons. This exquisite hymn-of-the-month poem was especially prepared for her husband to use in his sermon on St. Andrew's Day in 1852. It has been adopted in the United States and Canada as the hymn of the Brotherhood of St. Andrew.

William Hebert Jude, an English organist, composer, and lecturer on musical subjects, wrote the music called "Galilee" for this hymn in 1874.

Mrs. Alexander loved people and her greatest joy was found in helping wherever there was need. Day after day she rode over the moors in all kinds of weather, carrying food, warm clothing, and medical supplies to the needy.



BULLETIN EXCHANGE

Homiletical Approach

A Sabbath well spent brings a week of content,
And health for the toils of the morrow;
But a Sabbath profaned, whatso'er may be gained,
Is a certain forerunner of sorrow.

Our great-grandparents called the Lord's Day the Holy Sabbath, our grandparents the Sabbath, our fathers Sunday. Now it is known as the weekend and certainly is the *weak* end of many people's lives!

—Selected

AN INDIAN CHIEF'S PRAYER: *Great God, let me walk three weeks in the footsteps of my enemy, carry the same burdens, have the same trials and temptations as he, before I say one word to criticize him.*

Massive, noble, venerated structures cannot be raised on faulty foundations. Shanties can.

—Central Church
Omaha, Neb.

ANCIENT CHINESE PHILOSOPHY: *If there is righteousness in the heart, there will be beauty in the character. If there is beauty in the character, there will be harmony in the home. If there is harmony in the home, there will be order in the nation. When there is order in the nation there will be peace in the world.*

Christ is interested in wholeness of personality and balance of life.

—L. T. Corlett

Hypocritical Singing

The singing of a hymn should be a blessed experience—it can be a prayer, a testimony, a praise, or an invitation to others. Some interesting comparisons have been written on the hymns we sing:

We sing "Sweet Hour of Prayer," and content ourselves with ten or fifteen minutes a day (if that much).

We sing "Onward, Christian Soldiers," and wait to be drafted into His service.

We sing "Oh, for a Thousand Tongues," and don't use the one we have.

We sing "Blest Be the Tie That Binds," and let the least little offense sever it.

We sing "Serve the Lord with Gladness," and gripe about all we have to do.

We sing "We're Marching to Zion," but fail to march to Sunday school, prayer meetings, or church.

We sing "I Love to Tell the Story," and never mention it all year.

We sing "Cast Thy Burden on the Lord," and worry ourselves into nervous breakdowns.

We sing "The Whole Wide World for Jesus," and never invite our next-door neighbors to church.

From Challenge
Auckland, New Zealand

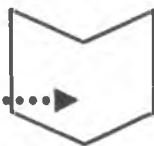
We often forget this, but it is true: Noise, explosive tones, superlatives, exaggerations of passion, add nothing to the force of what we say, but rather rob our words of the power that belongs to them. But the utterance that shows a spirit subdued by truth and mastered by wisdom is the utterance that sweeps away opposition, that persuades and overcomes.

—Selected



HERE AND THERE

AMONG BOOKS



The Holy Spirit and You

By Donald M. Joy (Nashville: Abingdon Press, 1965. 160 pp. Cloth, \$2.75.)

This is a valuable contribution to the new holiness literature being written for our day. From the standpoint of originality and literary style it is one of the best. It moves with a punch, presenting the message of an adequate salvation with freshness and spicy figures and epigrams, yet with depth and insight. In some passages it reads as if we have discovered a Wesleyan C. S. Lewis—and we could use one. There is not a trite line or burnt-over illustration; even the chapter titles are strikingly different, such as “What’s Going On Here?” Deftly the author traces the fall of man through the steps of recovery, and shows him how to stay on the track. Excellent for college students and the more thoughtful adults; useful also for study groups, as its format is planned with such groups in mind. Its chapter on definitions, called “The Fine Print,” is especially helpful.

R. S. T.

dare to proclaim it and then are willing to bear the consequences without apology or recantation!

There are nine short chapters which can be read easily in one and one-half hours: “Reforming the Faith,” “The New Testament Pattern,” “A Call for Stout Hearts,” “This Way Out,” “The Divine Inducement,” “Elements of Repentance,” “The Essence of Repentance,” “Its Relation to Regeneration,” and “The Straightened Reed”—each with many helpful insights for one who would do therapeutic preaching in our times.

The distinction between *attritio* and *contritio* is vital and valid, as is that between repentance and penitence. It is a simple and sweet-spirited vindication of the Arminian-Wesleyan truth after the manner and temper of these great souls and the sweet-tempered Arminian of the Arminians, John Fletcher of Madeley.

I am happy to commend it to any and all readers who seek true godliness in these unholy times.

ROSS E. PRICE

Repentance unto Life: What It Means to Repent

By J. Kenneth Grider. (Kansas City: Beacon Hill Press, 1965. 80 pp. Paper, \$1.00.)

Here is a little book with a great message. In fact it is the best thing on repentance since Spurgeon’s *Twelve Sermons on Repentance*, and it is far more readable. Written in a racy, popular style, filled with sound theological scholarship and valid biblical interpretation, it is something to be commended to minister and lay reader alike.

Evidently written from a burning heart and well-informed mind, it is an example of scholarship at its best, serving the true purpose for which God intended it. Moreover, we listen here to one who has experienced the thing whereof he writes. Repentance is a theme neglected in our times, but foremost among prophetic and New Testament preachers. May God raise up some modern John the Baptists, more Luthers and Wesleys and Whitefields, who

Practical Problems of the Christian Life

By Delbert R. Gish (Kansas City: Beacon Hill Press, 1964. 87 pp. Cloth, \$1.50.)

This brief but penetrating work compresses into a small compass a broad and comprehensive scope of ideas. The author is a clear, incisive thinker, and points out the path right down the center of the holy highway. We become aware of the ditch of perversion or overemphasis on either side of the road, but our attention is mainly directed to the way to avoid the ditch, and keep right on going. No one can complain about these studies being irrelevant, for they grapple both with how modern man thinks about right and wrong and how modern man acts. Here are the underlying ethical principles which are thoroughly Christian, and guidelines in the application of these principles to our lives, lived in our world in our decade. How to know right from wrong, ways of becoming strong in holy character, recognizing and disciplin-

ing our weaknesses by the aid of the Holy Spirit—these are a few problem areas thoughtfully analyzed, with restraint and balance but unswerving fidelity to biblical standards of Christian holiness. Preachers need to read this little volume first; then they will want to circulate it among their thinking college youth and serious-minded laymen. It is not a book for entertainment, but for the development of spiritual understanding. It is highly suitable for group study.

R. S. T.

Alive to God Through Prayer

By Donald E. Demaray (Grand Rapids: Baker Book House, 1965. 150 pp. Paper, \$1.95.)

This is a thoroughly practical and therefore widely useful study on prayer and ways to make it more effective and meaningful, for both the individual and the group. This is a "how" book, the first chapter setting the pattern, "How to Come Alive to God." The last chapter is directed particularly to pastors and prayer group leaders. The author is a reliable young Free Methodist scholar, head of the division of religion at Seattle Pacific College. Questions for discussion plus bibliography are given at the end of each chapter, making it suitable for study groups. An index also is provided.

R. S. T.

According to Promise

By Charles H. Spurgeon (Grand Rapids: Baker Book House, 1964. 130 pp. Cloth, \$2.50.)

Grace Triumphant

By Charles H. Spurgeon (Grand Rapids: Baker Book House, 1964. 320 pp. Paper, \$1.95.)

These two reprints of devotional classics by the great British preacher are well worth reading, not only for personal inspiration but for an analysis of sermonic skill. In the unfolding of a text in a simple, logical, gripping outline, Spurgeon was a master craftsman. We can often learn by reading the best. But there is something more in these sermons than merely ex-

amples of good homiletics. Spurgeon was able to reach the heart, and build his listeners up in the faith. These should be the aims of every preacher, and no pains should be spared in learning the secret. Perhaps Spurgeon's tender solicitude, his sparkling figures of speech, his simple, concrete diction, his constant touch with human life, and in addition to all this, his almost encyclopedic knowledge of the Scriptures, were all keys to his power. But his knowledge of the Bible did not seem as if he pried it out of an encyclopedia—that the whole point. But he was able to dip into either Testament seemingly at will to enrich his point with an apt quotation or illustration. Let the preacher read these books, be blessed by their truth, ignore the Calvinistic notes sounded now and then, study the art of a preacher who could enthral six thousand people every Sunday for over thirty years, then go and do likewise.

R. S. T.

An Introduction to Communism

By Henlee H. Barnette (Grand Rapids: Baker Book House, 1964. 110 pp. Cloth, \$1.95.)

This volume is scholarly and well documented, yet readable and nontechnical. In seven well-organized chapters it discusses Communism's aim and advance, the men behind the movement, general concepts of Communism, the case for and against the involvement of the clergy, and in the last chapter outlines guidelines for Christian action. It has a good bibliography. The author is professor of Christian ethics at Southern Baptist Theological Seminary.

R. S. T.

Of Sex and Saints

By Donald F. Tweedie (Grand Rapids: Baker Book House, 1965. 75 pp. Paper, \$1.00.)

In spite of the dubious title, this is a helpful manual which the pastor and his wife may use judiciously in their pastoral counselling. While very frank, it is thoroughly Christian and biblical in viewpoint. There are three chapters: The Physiology of Sex, The Psychology of Sex, and The Theology of Sex. Written by a Christian psychotherapist of Fuller Theological Seminary.

R. S. T.

The Master Builder

By Mrs. Marie Fretus

The Master Builder chooses His living stones with care,
For His great Church triumphant is built with wisdom rare.
His living stones through ages forever shall endure,
For all are of His choosing. The Master's choice is sure.

The Master Builder molds them and shapes them to His plan;
He carves and breaks and wields them; He builds since time began,
Then leads them through the garden of dark Gethsemane,
And brings them forth triumphant and gloriously free.

He carves and marks upon them His holy fruits serene;
Long-suffering and patience and charity are seen,
While love and joy all radiant with peace are shed abroad;
For all His stones are longing to glorify their Lord.

And now come faith and purity all radiantly bright,
And meekness sweet; the Master's hand has written all in light.
High o'er the world in beauty the Lord will own His own,
The Master Builder being the great Chief Cornerstone.

Elect and very precious, this holy Cornerstone,
And all the stones He chooses, with joy make Him their own.
His loving hand has guided and led their earthly way,
And evermore rejoicing, they love and own His sway.



AMONG OURSELVES

When Orville Kleven (Copenhagen) was preaching in Norway a few years ago, he discovered that most of the platforms were very high . . . One night after service a lad who had been sitting in the front seat confided . . . "Pastor Kleven, listening to you gives me a pain in the neck" . . . It would be very nice if high platforms were the only thing that gave our auditors a pain in the neck . . . But unfortunately— . . . Forrest Robbins of Danville, Illinois, sent me a verse written by Ferris Miller . . . "The preacher looked out at the congregation . . . And said in voice severe . . . 'I see by the count of your heads . . . That not all of you are here.' . . . The statement though concise and correct . . . Had cut in like a knife . . . Instead of bringing Christian love . . . It smothered the breath of life." . . . It does seem rather stupid to vent on the faithful presentees our vexation over the absentees . . . By a cheerful spirit and skillful handling a "small" meeting can be turned into a shining cameo of glory . . . I guess the bigness of a service depends not so much on the size of the congregation as on the size of the man up front.

Until next month

BT

P.S. Or *men*—if in a revival meeting.



*Ten Sundays
of Unique
Evangelism*

GROW and GLOW

Emphasizing

- **Sunday School Enrollment**
- **Sunday Evening Attendance**

SEPTEMBER 26 to OCTOBER 28

*Join Nazarene
congregations
around the world
and experience
how your Sunday
school can GROW
in attendance
and your whole
church GLOW
with revival fire.*

A new and exciting way to increase enrollment and encourage Sunday school pupils to return to the Sunday evening service. As weekly goals are reached, empty windowpanes on a banner resembling a stained-glass window are covered with different-colored Da-glo squares. At the end of the ten weeks each group making its goal will be recognized by its beautiful stained-glass window.

Stained-glass Window BANNER

Designed in the shape of a church window with 20 empty panes (10 at left represent Sunday school enrollment; 10 on right, Sunday night attendance) in which goals are written. Includes 20 sticky-back Da-glo squares for placing on windowpanes as goals are reached. 18 x 60".

You'll want banners for each department, many classes, and the entire Sunday school
SI-175 \$2.00; 3 to 5, \$1.50 each; 6 or more, \$1.35 each

Grow and Glow TAG

There's nothing like a tag to create interest—especially this colorful one as it dangles on a green string from a dress or coat with the word GROW on one side and GLOW on the other. 1 x 3", die-cut in shape of a church window.

Be sure to order enough to distribute to everyone enrolled.
PI-176 50 for \$1.25; 100 for \$2.25; 250 for \$5.25; 500 for \$10.00

Prices slightly higher outside the continental United States

Determine Your Needs—Order TODAY

NAZARENE PUBLISHING HOUSE

POST OFFICE BOX 527, KANSAS CITY, MISSOURI 64141