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*Olivet Nazarene University*

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THE  
**NAZARENE  
PREACHER**

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**OCTOBER 1965**

**SUCCESS!**

*V. H. Lewis*

**BE FAIR WITH YOUR EVANGELIST**

*The Editor*

**"THE DAY OF REVIVAL IS PAST"**

*A. Gordon Blacklock*

**BUILDING FOR THE KINDERGARTEN**

*Mildred Speakes Edwards*

**THE PERSONAL ILLUSTRATOR**

*Maurice Allan*

**WAS THE PREACHER LATE?**

*Milo L. Arnold*

**MAKING COMMUNION MEANINGFUL TO OUR CHILDREN**

*Mrs. B. Edgar Johnson*

**A POSSIBLE PERFECTION**

*Brian L. Farmer*

*proclaiming Christian Holiness*





THE  
**NAZARENE**  
**PREACHER**

OCTOBER, 1965

Volume 40      Number 10

RICHARD S. TAYLOR  
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# Success!

By V. H. Lewis

**S**UCCESS as the world defines it is advancement in the secular field. It is the amassing of material wealth, or the attainment of power and prestige.

But for the minister it must not be so. The ministry is different from the secular and professional field in many ways. Certainly this is true in its understanding of success.

The successful minister is the one who is in the center of the will of God as he knows it, and who advances the kingdom of God in the hearts and lives of those outside the Kingdom, and in those who are Christians to the end that they may grow in grace and express their faith more consistently and effectively.

The minister cannot afford to let the unregenerate society influence his pursuit of God's will. With an ear deaf to material appeal, he must follow the will of God.

The minister must be careful and not allow the church organization to become a distraction from this noble objective.

There is no promotion from the center of God's will. There is no advancement beyond the place where in God's will the minister serves to win souls to the Lord.

There are no number one and number two positions or men in the church. Every minister is a number one if he is in God's will and does His work in a "number one" way.

The ministry then in a professional sense is very simple. It relates itself to the personal, divine call given to God's man. Just as soon as he knows what God wants him to do, he has the answer. The path ahead is then plain. The assignment is clear, and in that time and place he can give his best to the work of God.

This is success!



# .....From the.....EDITOR

## Be Fair with Your Evangelist

**I**F SUDDENLY all our commissioned evangelists were taken to heaven, pastors would soon feel the loss very keenly, and our denomination would be greatly impoverished. The Lord is not apt to remove them, as He sees we need them, and in this way as in so many other ways the Lord has mercy on us.

But we can be grateful by being fair. Surely this is not too much to ask of men who profess to be Christians. Yet sometimes pastors are not fair; and to be unfair is dishonorable. God cannot be pleased. We assume that the fault is due solely to carelessness, certainly not to malice.

On the whole, pastors in this country "never had it so good." The salaries being drawn by pastors of average-size churches—cash, house, and utilities, often plus car expense—is a constant source of amazement. This being so, the pastor is the last man on earth who should pinch pennies with his fellow minister who is living out of a suitcase, and whose sacrificial labors helped him reach his place of affluence.

It is almost impossible to overpay an evangelist. If the evangelist does the church any good at all, this measure of spiritual benefit is incalculable in monetary value; therefore it is impossible to pay him more than he is *worth*. To pay more than he *needs* may be possible, if he has a private source of income; but this is rare among us—therefore paying more than he needs is exceedingly unlikely. He needs everything the pastor does: housing for his family, a family car, clothing and education and medical attention for his children, insurance, social security, *plus* heavy transportation expense incident to his calling. And he needs these things not just during the lush season but fifty-two weeks in the year, just exactly as the pastor does.

There is not much likelihood that these minimal needs will be met unless every pastor learns to think in terms of paying at least twice his salary per Sunday (each Sunday counting as a week), plus his entertainment and his traveling expense to the meeting. This is the only way to compensate for the very small churches and those inevitable slack seasons.

Then, be fair with your evangelist in his entertainment. If the church can afford it at all, the evangelist should be given an opportunity to express a preference for the type of lodging, whether motel, hotel, or private home. No man can be at his best unless he has privacy for prayer and study, warmth and convenience for comfort, and suitable meals *timed* as well as *seasoned* to his taste. It is disconcerting to ask for a 5:00 p.m. dinner hour, then find oneself sitting down to a big dinner later and later each evening, with the wishes and convenience of everyone else being given priority over those of the evangelist.

While we are discussing fairness, we may as well mention the most reprehensible practice of all, that of cancelling within weeks of the meeting with insufficient reason. What might be insufficient? Well, the reason given



by one pastor to his evangelist would certainly fall into this category: A fellow pastor wanted to hold a revival so he could meet the payment on his car! It would be wrong doubtless to hope the meeting was a fizzle, but if it was not it was only because the Lord, again having mercy on us, blesses us in spite of our blundering and our ethical blind spots.

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## A Need for the Rediscovery of Prayer

**W**HEN DR. CHARLES F. WHISTON was asked twenty years ago to accept the chair of systematic theology at the Episcopal seminary in Berkeley, California, he accepted on condition that he would be permitted to teach a required course on the subject of prayer.

Recently he has been employed by the Lilly Endowment, Inc., to visit seminaries throughout the nation with his prayer emphasis. The background for this move was a serious study made by the Lilly people into the spiritual training of ministers. Their concern was prompted by the increasing number who were leaving the Protestant ministry, the frequency of nervous breakdowns among preachers and their wives, and the large number who had to seek psychiatric help. A director of the foundation, Harold Huling, felt that surely something serious was wrong in the education of these men.

Upon careful examination of the catalogs of the various seminaries of the nation he discovered that almost none of them offered anything whatsoever to their students in the area of a disciplined spiritual life. He came to the conclusion that the seminaries, and hence the pastors, were too much under the tyranny of the intellect and the academic pressures, and that the more important phases of the Christian life were being neglected. Accordingly the Lilly Endowment made arrangements that Dr. Charles F. Whiston take a leave of absence from his seminary and spend virtually a year in teaching students throughout the nation how to pray.

Meanwhile similar evidence of spiritual impoverishment among the clergy came from the United States Air Force. General Taylor, chief of chaplains of the air force, with offices at the Pentagon, became concerned over the large number of airmen cracking up, due to the terrific emotional and nervous tension incident to their work. To make matters worse, wives were breaking too, and many homes were being disrupted. But he discovered that his chaplains were unable to give to these men and women the spiritual help they needed. Therefore he set up regional schools for his chaplains for the express purpose of teaching them the resources of prayer. Again Dr. Whiston's services were utilized, and to date he has spoken on the subject of prayer to some five hundred chaplains in major conferences.

Could there be a message in all of this for us? Prayer can easily be so completely taken for granted that in the rush of practical duties it becomes in the end the one thing left out—left out of our board meetings, our expansion projects, our pastoral counselling, even our revival meetings. But



when prayer becomes squeezed into a corner, or becomes a hurried SOS on the run, we become dry, empty, and barren just as quickly as anyone else.

The right kind of praying will bring poise and power. Everything we do should be saturated and undergirded with prayer. More than that, our most fruitful ideas should be conceived in prayer.

It is to be feared that with too many of us what we assumed was our strong point has become our weak point. What we thought we could do better than anyone else we do not so well in some cases. Maybe we should take stock of our prayer life, and evaluate its place in our personal lives and its power in our ministry.

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When we have run out of alibis,  
we might try this!

## **"The Day of Revival Is Past"**

**By A. Gordon Blacklock\***

**N**OT TOO LONG AGO a member of the Church of the Nazarene said to me, "The day of revival is past in our church." I had almost come to the place where I would agree with him—that the day of revival was past—that is, until revival came to our church. We have recently closed what I consider a real Holy Ghost revival in the Church of the Nazarene, here in Alhambra, California, next door to the heavily congested, unconcerned Los Angeles metropolitan area.

Three things precipitated this revival:

1. The three days of fasting and prayer, March 25-27, during which our people fasted and prayed that God would come upon our church with a mighty outpouring of His Spirit. This included many who did

not touch food of any kind for the three days, drinking only water or fruit juice for the entire three days. Following the three-day fasting, some continued to fast one or two meals a day for several days.

2. A church board and a group of people who were willing to pay the price of prevailing in prayer and in loss of sleep for a revival.

3. An evangelist who was willing to stay with the church until revival came.

How did this come about? I believe it began when our new church was completed and dedicated in January of 1964, and our people began to pray for our coming revival that was slated to start March 8. However, our evangelist had said that he would not accept a revival meeting unless we were interested in staying with the meeting until a revival came with the accompanying manifestation of the Holy Spirit.

\*Pastor, Alhambra, California.



To this we agreed (not realizing what we were agreeing to). The evangelist did not come on March 8 as planned; but since he had told us that he would not set a definite date, we agreed to go along, and he arrived on April 1, following the three days of prayer and fasting set by our General Headquarters. During this time our people literally poured out their hearts to God, and God heard our prayers.

The letter I received from the evangelist a few days before the revival was to begin said, "We will be holding four meetings a day—6:00 a.m., 10:00 a.m., 7:00 p.m., and 7:30 p.m." My first thought on receiving his letter was: Brother, this may have worked in some small town, but not in the Los Angeles area, where people are scattered to the four corners of the globe and live many miles from the church; it just will not work here. However as the days passed before he arrived and the three days of fasting and prayer for the revival began, my thoughts began to be along the line, Well, nothing ventured, nothing gained; we'll try it.

Also he had requested that I let him conduct the revival meeting in his own way, and to this I had agreed. The first service on Wednesday night began with preaching along the lines of holiness of heart and life, and the infilling of the Holy Spirit; there were seekers at this very first service. We had slated this meeting for ten days, but with the promise that we would go on if revival had not broken out in the church. We began on April 1, and *nineteen* days later the *meeting* closed with the feeling that the *revival* had begun.

As I look back over those four services every day (except one Saturday when we had only a 6:00 a.m. service, and one Saturday when we had no 10:00 a.m. meeting), I feel

that the success of the meeting was founded in the 6:00 a.m. meeting. It was during these services that some even took off time from work and came to have us pray with them; questions were answered; special requests for prayer were taken care of; we laid hands on those who wanted healing; others we laid hands on that they might receive the Holy Spirit; and one by one, people began to come into the experience of entire sanctification. It was a rich, rewarding experience for the pastor of this church, seeing so many people filled with the Holy Spirit and their lives begin to show it. There were some days during this revival meeting when the pastor and evangelist were at the church for the entire day: 6:00 a.m. to 9:30 p.m.

From 6:00 to 6:30 a.m. was spent in study of the Scriptures along the lines of holiness, heart purity, heart cleansing, testimony, questions on problems confronting those seeking the experience; waiting on the Lord; laying hands upon those who were seeking to be sanctified or healed. Then at 6:30 we would pray around the altar until those that had to leave for work at 7:00 or 7:30 had left or we had prayed as long as we felt the Spirit leading.

Out of this experience of revival within our church I came to the conclusion that the Holy Spirit works in two special ways:

1. In the infilling of the life of the individual whose heart has been emptied of self and everything is on the altar for God.

2. The *moving* of the Holy Spirit in the church where the people pray earnestly, tarry, and for a time nothing seems to happen; then suddenly, as on the Day of Pentecost, the Holy Spirit moves in the lives of people and He seems to take over the entire service, where prayer and weeping



and seeking become the most important thing in the life of the individual. It is during this time of the *moving* of the Holy Spirit that so much seems to be accomplished; people pray through; hearts are touched; conviction settles down upon the church; and restitution and asking for forgiveness become a part of the service.

I hope the day will soon come in our church where our Nazarene evangelists, pastors, and church boards will be willing to go all out for a Holy Ghost revival in every church; a revival-program setup whereby each church will continue in a revival meeting until revival comes, whether it takes one day or fifty days. And so I agreed with the man who said, "The day of revival is past in our church," but I add this, "unless"—unless our pastors, our evangelists, our church boards, and our people are ready to pay the price for revival. And then revival will come.

I am sure there are several questions running through your mind now as to the results of the meeting and as to how you could advertise such a meeting. As to the advertising, we did very little, and yet we had the best attendance of any meeting thus far in the six years of my ministry here. We sent our "Mid-week Reminder" on the Monday be-

fore the meeting was to begin on Wednesday and put an advertisement in the paper on the Saturdays during the meeting. This was the only advertising, except that which our people did on their own by personal invitation.

There was not a strict count kept on seekers at the altar. However, there were seekers at the altar *every service* except the 7:00 p.m. prayer meeting. Many times the altar was lined and we stopped counting when over one hundred seekers had come. Many of these were people coming again and again for sanctification or salvation, as we seldom prayed more than half an hour with anyone, but would tell seekers to go home and pray and wait on the Lord and walk in the light. We did keep a list of names of those that were sanctified and this came to twenty-six adults and six young people.

The revival fires are still burning and our people are still testifying to the experience, and the Holy Spirit is still working in our midst. A Catholic woman was saved after the meeting closed and is seeking sanctification. She called her priest and told him to remove her name from the church register. There were two other Catholics converted during the meeting.

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Trust in yourself, and you are doomed to disappointment; trust in your friends, and they will die and leave you; trust in money, and you may have it taken away from you; trust in reputation, and some slanderous tongue may blast it: but trust in God, and you are never to be confounded.

**D. L. Moody**



A good teaching situation is an aggregate of little things—and only loving care will pay attention to little things

## Building for the Kindergarten

By Mildred Speakes Edwards\*

**T**HE PLACE in the church where the kindergarten children meet is an important factor in the teaching situation. This area is "our church" to the children. Teachers and pupils are affected by its atmosphere every time they meet there.

Kindergarten children should have a room where they can be separate from other groups during the entire Sunday school period if this is at all possible. They need opportunity to learn, play, work, and worship in ways best suited to their development and understanding.

The most effective teaching for this age child may be done in groups of not more than twenty children. The group should never exceed twenty-five in average attendance. A separate room is needed when attendance runs higher than this. When planning a new building or educational unit, a church should provide two or more kindergarten rooms if its attendance potential is more than twenty.

A ground-floor location is best; stairs are not safe for young children. A door opening outdoors is good if there is a lawn or patio where children might go at times for quiet enjoyment of God's world, for a story time, or for weekday activities.

Basement rooms are usually unsuitable for children's use, especially where the floor is several feet below ground level.

### Space

A kindergarten room should provide not less than twenty-five to thirty square feet of floor space for each child. This means that a room planned to accommodate twenty children should contain at least five to six hundred square feet of floor space. Thirty-five square feet per child is more nearly the ideal for space, especially where weekday use of the area is planned also. Space for movement, for learning activities—an uncrowded situation—is of prime importance to such young children. Overcrowding causes fatigue and restlessness. It hinders both learning and worship.

A room longer than it is wide meets the needs of kindergarten children more adequately than a square room. For example, a room thirty feet long and twenty feet wide might be planned to provide thirty square feet of space for each of twenty children. A ratio of three to four is often used in planning room dimensions. This gives a little extra width in proportion to length, which is good. The longer dimension of the room should be on the outside wall, with the windows cut into it.

\*Kindergarten curriculum. Church of the Nazarene, Kansas City.



## Storage space

Additional space should be provided for storage. This is usually figured at 10 percent of the total area (60 square feet extra for a room of 600 square feet, for example). An adjacent closet with shelves and/or drawers on three sides may be used. Or there may be built-in or free-standing cupboards inside the room if space is allowed there. Often this is more convenient for teachers. Storage closets and cupboards should be fitted with doors and locks.

## Walls and ceilings

Walls should be washable, finished in non-gloss, attractive pastels. If the light is strong, blues and greens are restful to the eyes. A dark room may be made more cheerful by brighter pastels of yellow, peach, or buff. Plain, solid-color walls are preferred; they give a feeling of spaciousness and do not distract attention from teaching pictures on wall or bulletin board. Paint is preferred to paper. If wallpaper must be used, avoid figured, "busy," paper. Walls should be treated as part of the teaching situation; therefore nursery-rhyme figures and unrealistic animal figures are especially to be avoided.

Ceilings should be light in color, and made of acoustical tiles or other acoustically treated material.

Wall electrical outlets are needed for the record player, the slide or film projector, the clock. These outlets should be of the safety type. A height of about 46 inches is convenient and safer than lower installations.

## Windows, lights, doors

Windows should be planned to provide adequate light for daytime sessions. They should be low enough for children to see out, 16 to 24 inches

from the floor. Window space is usually measured at one-fifth to one-fourth of the floor space in the room. Clear window glass is preferred, and south or east exposure. If draperies or curtains are used they should be in plain, harmonizing colors—and should not shut out needed light and air. Windows should allow for proper ventilation without drafts on the children.

If one wall is along a hall, small, high windows there will let in extra light.

Artificial lighting should be provided for cloudy, dark days and any evening use of the room. This lighting should be bright enough to make a cheerful room, but without glare.

Doors should be in the longer wall of the room, near one end, so that traffic through the doorway will interfere with activities as little as possible. A narrow glass panel in the door, above the children's eye level, is useful for alerting visitors or Sunday school officers to the type of activity going on. This will prevent interruption at quiet times, when children are listening to a story, at prayer, or resting.

## Floors

Inlaid linoleum, or tiles of vinyl, rubber, or asphalt, may be used for floor coverings. A hardwood floor may be left uncovered if it is finished properly. A rug in a plain, harmonizing color should be provided at one end of the room for the come-together time of the session. It should be washable or easily cleaned with rug shampoo.

Many new public school buildings and offices are installing floor coverings of 36-inch-square nylon carpeting tiles—sometimes called *acoustical squares* because they so effectively reduce the noise in a room. This type of floor is warm and comfortable



and may be cleaned by vacuuming. Initial cost of such installation may be greater, but upkeep over the years is so much less expensive that overall cost is less than other types of flooring.

## **An open room**

The kindergarten area should not be divided into classrooms, as might be the case in arranging space for juniors, for example. It is left an *open room*—every area open to light, ventilation, and maximum use.

### **Bulletin boards**

Bulletin boards along one or two walls, 24 to 25 inches from the floor, are needed. They may be made of celotex, cork, or a pegboard. Chalk-tray board fastened at the bottom of the bulletin board furnishes a picture rail.

### **Provision for wraps**

There should be a place for children's wraps and overshoes, inside the room if practical. A movable rack with rod for hangers, 34 to 36 inches from the floor is best. A 5- to 6-foot rod will provide for twenty children. There should be a shelf above the rod for hats and caps, one below for overshoes.

A place for teachers' hats and coats is also necessary.

### **Tables and chairs**

There should be worktables for the children. A good size is 30 x 48 inches, 20 to 22 inches high; 10 inches higher than the chair seat is the proper ratio for comfort and ease of work. Tables may be purchased ready-made or constructed of  $\frac{3}{4}$ -inch plywood, finished on one side, with black-finished hairpin legs or wooden legs.

Chairs should be sturdy but not too heavy for children to carry. There should be a full saddle seat, and adequate back supports. (Two supports across the back are advisable.) Seat height should be 10 to 12 inches. Where fours and fives are in the same room, one height, the 10-inch, should be used. A well-constructed stack chair is a good choice for a multiple-use room.

A chair 14 to 15 inches high (primary size) will be needed for the lead teacher in the come-together time of the session.

One or two adult chairs for guests are useful.

A special table for the Bible and beauty center is needed; 24 x 36 inches, 18 to 22 inches high is a good size. If there is space, two extra tables about 30 x 20 inches, 22 to 24 inches high, will be useful: one for the "wonder" table, to display interesting and beautiful objects brought in from God's out-of-door world; the other, to hold the record player.

A table will be needed for the secretary.

### **Other equipment needed**

Low, open shelves for supplies children use: 12 to 16 inches deep, with 12 to 14 inches between shelves

Display rack for children's picture and story books: width, 36 to 48 inches; rack tapering from 12 inches at bottom to 1 or 2 inches at the top; 3 or 4 ledges for books

File for lesson pictures and those collected from other sources

Record player; "Listen and Sing!" records

Piano or autoharp to accompany children's singing

For interest centers: building blocks; washable baby dolls with removable clothing; sturdy, child-size doll bed; small tea table and plastic dishes; picture and story books and wooden puzzles, as suggested in *Kindergarten Teacher*

Resting mats, if there is an extended session

## **A good room for kindergartners**

A kindergarten room should always be bright and cheerful, neat and clean—and obviously planned for *children*. It should be a place where a child can feel happy and loved and wanted—and where he can learn about God and feel Him near in a special way.

Such a room is not necessarily one on which a great deal of money has been spent. But a good kindergarten room does demand loving expenditure of thought and work and care. Kindergartners are worth it all: "for of such is the kingdom of heaven."

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For further reference, order from the Nazarene Publishing House: *Teaching Kindergarten Children*, by Mildred Speakes Edwards—C.S.T. text; "Teaching Kindergarten Children," filmstrip.



## The Personal Illustrator

By Maurice Allan\*

**W**HY ARE the churches empty and the playhouses full?" This question was asked by the Bishop of London of John Garrick, the famous actor. He replied, "You, Sir, present fact as though it were fiction and we present fiction as though it were fact."

In other words, the father of the modern theatre was saying that the majority of the public satisfy their appetites on material that has dramatic appeal. Who would dare deny this in the face of TV popularity today. Lecturers, preachers, Bible-class leaders, Sunday school teachers, personal workers, all must present realistic, vivid, and moving material if they want an attentive audience. With most people, unless emotions are stirred they will turn a deaf ear. The story, anecdote, poem, parable, experience, and quotation have a valuable contribution to make to your sermon or lesson. I have known Christian workers who doubted the wisdom of this, but my only reply was to ask them, "Have you read the teachings of Jesus Christ?" The Lord was a Master of this illuminating art.

Illustrations are necessary windows throwing light upon your subject and holding the attention of your hearers while informing. This procedure is the most painless form of learning. Reading the works of C. H. Spurgeon, J. H. Jowett, Dr. Donald Barnhouse,

you can study *when and how* to use illustrative material. Listening to modern preachers like Oswald J. Smith and Billy Graham, you will discover how to present these stories in a gripping manner. In this article I want to deal solely with compiling and cataloging material to have readily available when preparing your notes. This may not be the most important and exciting aspect of this art but it is a basic necessity. You cannot illustrate without having stories, etc.; and unless you have a phenomenal memory (which most of us have not), you must resort to an organized system to collect your illustrations. There are various methods. I shall give you only my own—a tested formula.

### Material Needed

1. A large loose-leaf ring book that will easily take typing size paper (8½" x 11"). One ring book will be sufficient to commence with; later you may like to expand and have two or more, so buy one that will likely be on the market in a few years' time.

2. Strong white paper, typing size. The surface is not so important as the strength of its texture. Each page may be thumbed hundreds of times over a period of years. Later you will probably need reinforcement linen rings to keep your pages from tearing out.

\*Evangelist, St. Petersburg, Florida.



3. An alphabetical thumb index which will extend beyond the paper's edge when inserted in the book. This should also be strong and either plastic or tough cardboard.

Points to note: The more rings in your book, the better for gripping the paper. The wider the back of this book, the more material it will hold. Make sure the paper you buy is punched to fit the rings. A pocket illustrator can be compiled with this kind of stationery on a smaller scale.

### How to Classify Stories

You will need a list of headings. This could be taken as the next step or you can wait until a few illustrations have been gathered and decide upon the headings as you require them. In any case they are important. Once your book begins to fill up, they will be your key to finding just the right illustration to suit your subject with as little delay as possible. Topical, doctrinal, and practical sections will be in this list.

In the *topical* section you may have listed "Apartheid," "Evolution," "Church Unity," etc. Under *doctrinal*, your list would certainly contain "Sin," "Redemption," and "The Church." Included in the *practical* section would be such titles as "Humility," "Giving," "Witnessing," and many others. Books on doctrine and the Christian life will help you select a list. But you only *have* to choose your subjects with each story collected. Keep this list up-to-date and in alphabetical order. Don't lose it; and either stick each revision of it inside the front cover of your ring book or else as the first page of the book itself.

Head the page on which you put the story in bold, clear letters, e.g., "GIVING." Only add to this page other stories on Christian giving and

perhaps stewardship. Have a separate page for every subject, and head these pages in the same manner. File all these pages under their correct letter in your index, in this case, G for "Giving." When a subject is broad enough to require it, have separate pages for various aspects; e.g., under "BIBLE" you may have a page each on "Its Authority," "Its Power," "Its Preservation," etc.

### Where to Find Your Illustrations

All your reading material should sparkle with good illustrations. Learn to read with the collector's eye. Newspaper articles and magazine features are lucrative sources. Most of the stories which you find here can be cut out and stuck into your "Illustrator," thus saving a lot of time copying. Keep a large envelope and drop cuttings in to wait a convenient season for classifying and entering them. Your personal "Illustrator" is like a great tank of water. You can always take out what you want so long as you are, from time to time, putting something in. Keep at it and it will never run dry.

Your personal experiences bristle with incidents which if retold in the right setting would put a cutting edge on the idea you are trying to get over to your audience. Let no day pass without noting an unusual, striking, or even humorous happening which would otherwise have been quickly forgotten.

If you travel at all, then your opportunities to collect a great fund of illustrations are even better. Inevitably a visit to a historic or well-known contemporary place which would have some claim to fame will provide stories. Much raw material is still untapped and will reward anyone who applies himself to a little research and questioning. I well re-



member visiting Carlisle Castle and going down into the dungeons dug deep into the earth. Mary, Queen of Scots, spent her last days in this foul place. We were instructed to walk across the uneven floor and feel in the darkness the wall on the other side. My friend was first there and suddenly he exclaimed, "There is a deep hollow in the wall here, and another, and another!" They were very smooth and semi-circular cavities. I wondered what they were and how they got there. Then the warden told us. Prisoners were kept on such stringent rations even of water that they licked the moisture from the rocky wall of their prison cells and produced the hollows. How like the devil's captives! I thought at once—trying to satisfy their appetites on hopeless things within the compass of their small world and never able to do so. The deep thirst of man can be satisfied only in Jesus Christ, the Source of living waters and lasting happiness.

It may be that you will see a story but cannot immediately imagine how it could be best used. To determine if it is a good one apply this test, Is it striking and yet does it have simplicity? If so then keep it, and later no doubt you will find a place for it.

Presumably you have some kind of library. This will provide a wealth of interesting illustrations. How can

you know where to find what you want? You remember reading a true experience of answered prayer which would exactly suit your talk. What book was it in and what chapter? You can keep track of all these excellent stories for future reference with the aid of your personal "Illustrator." When an illustration appeals to you, make a note of it right away. Write down the book, page number, along with the truth it illustrates. Example: "Faith in God's Word: Book, *Here I Stand*, by R. H. Bainton, page 144. Outline: Luther's stand on the Bible before the diet of Worms."

It would be preferable to jot this down in your "Illustrator" right away, but if it is not at hand, make a note in your diary or other safe place; avoid scraps of paper, which are confusing and tend to get lost. Classify these stories and then all you have to do is merely write down the book title, page, subject of illustration, or brief outline.

Imagine what scope there is in compiling an "Illustrator"! You are going to be much more alert in all the areas of your life once you get started. Only three stories a day—not a difficult assignment—will give you more than ten thousand in ten years. A veritable arsenal! Yet I guarantee that even if you had so many by then you would not want to stop.

---

**I will place no value on anything I have except in its relation to the Kingdom of Christ.**

**—David Livingstone**



In time of trial  
preachers should help—  
not become just another trial

## Was the Preacher Late?

By Milo L. Arnold\*

**I** HAVE ALWAYS liked Samuel. He towers high among the patriarchs, standing head and shoulders above the people of his day. He was honest, godly, and showed those marks of integrity so often wanting in people of his time—and our time.

I don't know whether he was actually late for an appointment or not (I Samuel 13:5-14). Saul said he was. Samuel seemed to think that he was on time or that, if he was not on time, there was no justification for concern about it. To say the least, if he was on time it was a last-minute arrival after causing a lot of concern for those who waited on him. I dislike for people to arrive at the last minute, all out of breath, after having kept me on pins and needles to the very last second.

Without a doubt Saul did wrong in offering the sacrifice and invading the religious sanctum of the priesthood. He should not have taken over the spiritual prerogatives of the prophet. He was only a king, and Samuel had been careful to advise him accordingly. Samuel had not wanted the people to have a king anyway, and when they insisted on having one, Samuel had anointed Saul but had kept the king subject to the prophet. He could not make his big moves without waiting for the prophet to come and give him a blessing.

To keep a king subject to the approval of a preacher is to put him in a difficult place at best, but to have the preacher wait until the very last minute to arrive as though the king's crisis was of little importance was the last straw.

No, Saul should not have gone ahead with the sacrifice. He was wrong and history has proven him wrong. However, from where I stand I cannot but wish the old prophet might have hurried a little more. Saul was not a child. He was a new king and was spoken of as a young man, but his son, Jonathan, was old enough to command a battalion. In fact Jonathan had already gone into the war and had won a signal victory. Jonathan, not being king, could go ahead and join the battle at his own time without waiting for the prophet's blessing. It is easy to see how Saul, the king, the father of dashing, heroic, successful young Jonathan, should be galled by his ties to the prophet's tassels.

Saul needed the ties, for he was by nature rash, imprudent, and emotionally erratic. The entire history of his life was a succession of unwise mandates and decisions. He needed to be tied to somebody, and who better than Samuel? The only question is whether or not Samuel made it harder for him by inflicting the last possible minute of delay upon him through being late to an appointment.

\*Pastor, Richland, Washington; member of the General Board.



Actually my concern is not so much for Samuel and Saul, for they have already given history their lives. Nothing is to be gained by going back over them. The thing that concerns me is my own life. I wonder if I am late sometimes and contribute even in some small way to the downfall of the people who wait for me.

Can it be that sometimes young people of the church go off on a tangent and do something less than wise which might have been avoided if I had been there on time with some good, wise leadership? Can it be that some good laymen of the church become discouraged and quit a difficult assignment simply because the pastor was late getting around to give his blessing and help to the person and the project?

Can it be that some of the people who become discouraged and give up their Christian commitment lacked only a little encouragement? I intended to give it to them, but I was so busy and got around at the last minute, only to find that they had made a wrong decision before I arrived.

Of course young people should not do foolish things. They should consult with their pastor, but a tardy pastor can make their wait very frustrating. Of course the men of the church board should be prudent and

hold up their action for the pastor's counsel; but if the pastor is too slow arriving, they will be needlessly tempted to bypass him.

We all agree that nobody is justified in backsliding; and before people quit, they should talk their problems over with the pastor—but the pastor's apparent lack of concern does not help. Delays always seem longer to the person who is waiting than to the person being waited for. Saul might have found it hard to wait while his small army was crawling off to hide in holes and cisterns. Some were fleeing across the river; some were going home; and conditions in general were discouraging. Maybe Saul needed the discipline of delay. Maybe he would have fallen apart anyway. Maybe Samuel did his best, but the whole episode made me ask if my delays might seem more serious to the people who are waiting than they are for me. Some defeats might be blamed on hasty laymen, when tardy preachers are not altogether uninvolved.

Saul wasn't much good at best, and Samuel was a wonderful fellow at the worst; but some of the best men I have ever known have lessened their usefulness by keeping people in suspense waiting for their convenient, last possible minute at an appointment.

---

**Systematic earning makes an industrious man; wise spending a well-furnished man; thoughtful saving a prepared man; conscientious giving a blessed man.**

*—Selected*



An amusing meditation—  
with a not-too-subtle wallop

## "The Smallest Church in 48 States"

By Ira E. Fowler\*

I HAD BEEN ASKED to pick up our guest speaker at the Pittsburg train station, and take him to Blackwater Falls State Park in time for the evening service of our West Virginia Preachers' Retreat.

En route we passed a sign that read, "The Smallest Church in 48 States." We slowed down and saw the little church building tucked away in a grove of trees a few rods from the highway. I have been thinking about that little church ever since. Several things about the church may teach us a lesson.

I. *Here was a church proud of its smallness.* In the light of the great commission of Christ, I could see no virtue in this. It is no sin of course for a church to be small, but there is sin in being proud of smallness, and sin in remaining small when the possibilities for greatness are all about us.

The world has far too many small people, small churches, small preachers, small plans and goals, small ideas. After all, if you are small, there is little need to advertise this fact, for the truth is soon known to all who pass by.

II. *Here was a church totally out-of-date, out of step with the times.* "The Smallest Church in 48 States," the sign read. The philosophy of this church seemed to be, "The good old days were the best," for two new

states had been added to the Union—but no matter that. None of that new-fangled stuff for this church. Three cheers for the days of forty-eight states!

This reminds me of a home mission church that God helped me to organize some years ago. A lovely building was donated, and a nice group of members united. The donated edifice had belonged to an independent group and their large sign hung on the front of the building. After the organization a pastor was called. Some months later I was passing and decided to stop—and, lo! what should my eyes behold but the same old church sign of the independent group still hanging on our new Nazarene church! That pastor was out-of-date and out of step with the times.

This is no plea for modernism or for a new gospel, for the "old-time religion" is good enough for me! It is a plea to "Come Alive in '65," in equipment, faith, and vision. The days of old were good days; however these are good days also if we believe that Christ is the same yesterday, today, and forever.

III. *Here was a church with no vision.* This fact was revealed by the very building itself. It was revealed in the advertisement, program, and equipment. The church board and building committee must have had a conversation something like this when preparing to build:

\*Pastor, First Church, Newell, West Virginia.



"Why build a larger church? It costs too much. Why build classrooms? We are just a few—but praise God, we are faithful. We don't expect to reach many, but we do plan to hold our own."

This church seemed to forget that tomorrow has two handles, and we take either the handle of doubt and smallness or the handle of faith and growth. This church had no plans for revival and the crowds they bring, no plans for visitation and soul win-

ning or a "Crusade for Souls." Here was no church "Crusading with Christ" in the Sunday school or giving 10 percent for missions.

I could not help but compare this church with the New Testament Church. The kind of church that Christ desires and expects is one that responds to the challenge of giving the gospel to every creature, that has caught the vision, heeded the commands of God, and accepted her responsibilities.

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## Some Aspects of Arminianism

By H. Orton Wiley\*

### III. Some Wesleyan Developments

In the two previous articles we noted points of contrast between Arminianism and Calvinism and the outstanding points of Arminianism. Herein we wish to consider some of the Wesleyan developments of the basic Arminian positions.

#### VI. Full as Well as Free Salvation

The seeds of full salvation, called by Mr. Wesley "Christian perfection," and by such other names as "entire sanctification," "perfect love," "the rest of faith," "salvation to the uttermost," and like terms, are to be found in the teachings of James Arminius, though not so clearly developed there.

Wesley and Methodism built on the broad foundation of a universal atonement and a gift of universal grace to all men to be received by faith. But they

developed more fully the Pauline conception of sanctification, as did Luther the concept of justification—both of which are strongly Pauline. Mr. Wesley also gave more attention to the witness of the Spirit as an essential element in salvation.

*Some misapprehensions* to be noted: The ignorance shown by the opposers of holiness is appalling. In regard to the term "Christian perfection," they interpret it to mean freedom from all faults, perfection in wisdom and knowledge, and all else that may be only applied to absolute perfection. Christian perfection is, in its highest sense, the purification of the heart from sin and the infilling of divine love through the Spirit. Now love may exist alongside a thousand mistakes, as anyone dealing with children knows.

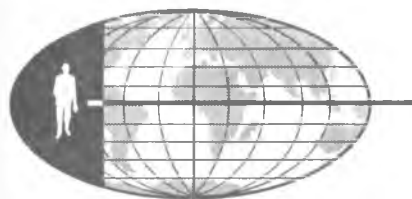
1. The Greek word *teleiosis* (perfect) means the accomplishment of whatever

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\*Edited and submitted by Ross E. Price, from an address by the late Dr. H. Orton Wiley.

(Continued on page 45)





The

# PASTOR'S SUPPLEMENT

.....  
*Compiled by The General Stewardship Committee*

Dean Wessels, Secretary  
Pearl Cole, Office Editor

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## CHRISTIAN SERVICE TRAINING

### DEVELOP AN INFORMED LAITY



### Study

## *Beliefs That Matter Most*

By W. T. PURKISER

in

**January—February—March**  
of 1966

During the Sunday School Hour

The youth and adult Sunday school classes will be studying "What Christians Believe." The use of "Beliefs That Matter Most," in addition to the quarterly, will help get the class member to study. Areas of study are: Realm of Faith, Trinity, Redemption, Conversion, Sanctification, the Church, the Second Coming.

**C.S.T. Credit** can be earned by studying the book plus the quarterly and attending **twelve** of the fifteen Sundays.

Register the class and order the texts in the usual manner. One registration per church is sufficient.

The class must be reported to the C.S.T. office in order to receive credit.








Alternate Unit . . . If you have used "Beliefs That Matter Most" recently, you may want to use "Essential Christian Beliefs" and earn credit for Unit 114a.



# LAYMEN'S HOME MISSIONS SUNDAY

OCTOBER 17, 1965

## *Every Pastor and Church Promote Home Missions*

-  Preach on home missions and the important place which laymen fill in starting new churches.
-  Have laymen relate the account of how your church was started.
-  Present the current home missions plans of your district.
-  Invite a Nazarene layman from a neighboring home mission church to tell of the work being done.
-  Publicize any zone home missions project.
-  Present plans for your church to sponsor a new Church of the Nazarene.
-  Pay your church's district home missions budget.

***Home missions is a vital part  
of the  
evangelistic outreach of the church!***

**The Department of Home Missions and Church Extension  
6401 The Paseo, Kansas City, Missouri**



## BE ONE of 100!

**LET YOUR CHURCH BE ONE OF 100 CHURCHES  
TO START A NEW CHURCH OF THE NAZARENE  
DURING APRIL AND MAY OF 1966**

General Superintendent Dr. Hugh C. Benner in his masterful quadrennial address stated: "Home mission activity continues to provide much of the growing edge of the church." Goals for the quadrennium include: "The organization of 500 new churches." We need at least 100 of our stronger churches to sponsor a new Church of the Nazarene during 1966! Your church can help sponsor a new church in the following ways:

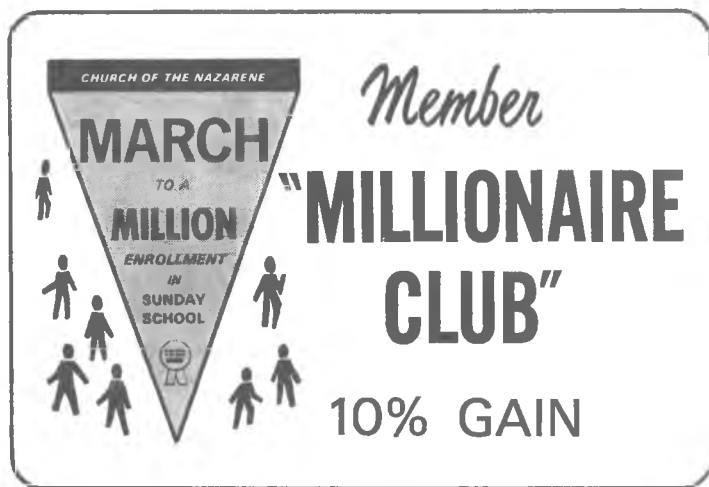
1. Raise funds to buy property or erect buildings
2. Give members to form the nucleus for another church.
3. Conduct a home mission revival.
4. Start a branch Sunday school.
5. Conduct a community survey.
6. Cooperate in zone home missions project.
7. Start cottage prayer meetings in the area in mind.
8. Elect a treasurer of the interested group and start a new church fund.
9. Give liberally in the district's home mission budget.
10. Work under the close supervision of the district superintendent.

Haphazard, unplanned home missions results in unproductive small churches and ill will. But carefully planned new churches, backed by prayer and home missionary zeal, bring spiritual growth to laymen and pastors, a tide of victory to the sponsoring churches, and advance Christ's kingdom.





ONLY 1 percent increase a week for ten weeks in Sunday school enrollment will make your teachers eligible to carry this distinctive Membership Card.



These cards can be ordered from the Publishing House for 35c a dozen. Ask for U-33.

"March to a Million" PINS and "Millionaire" RIBBONS are available to give to members of classes that make a 10 percent increase in enrollment:

PINS at 25 for 75c; 50 for \$1.25;  
100 for \$2.00; No. PI 25

RIBBONS at 25 for 75c; 100 for \$2.50;  
No. PI 22







# CARAVAN SUNDAY

OCTOBER 10, 1965

Participation Is



Word!

- Special music by the Caravaners.
- Use Caravaners as ushers.
- Caravan choir.
- Have Caravaners recite their scriptures from the "Articles of Faith."
- Use Caravaners for scripture reading.
- Caravaners as a group recite "I Believe's."
- Have Caravaners arrange a display of projects and crafts in the foyer.
- Have each Caravaner in uniform.

*Good news*

YOU CAN

"MULTIPLY . . . through

DOUBLE SESSION SUNDAY SCHOOL"


This is the title Rev. Millard Reed of Kenosha, Wisconsin, has given the write-up of their unusual increase in Sunday school organization and attendance in spite of limited space. This is the step-by-step account of what they did and what happened. A time schedule is included. The article will appear in the *Church School Builder* early next year; but, to help you who have limited space and want to GROW NOW, mimeographed copies are available immediately by writing:

Department of Church Schools  
6401 The Paseo  
Kansas City, Missouri 64131



**THE DEPARTMENT  
OF EVANGELISM**

*Promoting  
Ten Sundays of  
Unique  
Evangelism with*



**TEN SUNDAY NIGHTS  
OF SALVATION**

SEPTEMBER 26 – NOVEMBER 28

SEPTEMBER						
S	M	T	W	T	F	S
			1	2	3	4
5	6	7	8	9	10	11
12	13	14	15	16	17	18
19	20	21	22	23	24	25
26	27	28	29	30		

OCTOBER						
S	M	T	W	T	F	S
					1	2
3	4	5	6	7	8	9
10	11	12	13	14	15	16
17	18	19	20	21	22	23
24	25	26	27	28	29	30
31						

NOVEMBER						
S	M	T	W	T	F	S
			1	2	3	4
5	6	7	8	9	10	11
12	13	14	15	16	17	18
19	20	21	22	23	24	25
26	27	28	29	30		

# PASTOR, ARE YOU?

- 1

**ARE YOU** involved in making September 26—November 28 "TEN SUNDAY NIGHTS OF SALVATION" in your church?
- 2

**ARE YOU** reading, considering, and adapting material received in the packet from the Department of Evangelism for the "TEN SUNDAY NIGHTS OF SALVATION"? (If you did not receive a packet, write immediately. We will airmail one to you.)
- 3

**ARE YOU** endeavoring to reach your prospects for church membership during the "TEN SUNDAY NIGHTS OF SALVATION"? What is your goal?
- 4

**ARE YOU** displaying the "TEN SUNDAY NIGHTS" poster on your bulletin board?
- 5

**ARE YOU** planning to attend the Mid-Quadrennial Conference on Evangelism to be held in the Music Hall, Municipal Auditorium, Kansas City, Missouri, January 11-13, 1966?
- 6

**ARE YOU** joining with fellow preachers in prayer for spontaneous revival?
- 7

**ARE YOU** observing the "50 HOLY WATCHNIGHTS"? Next one: Monday, November 1.

**JOIN NAZARENES AROUND THE WORLD TO MAKE  
THESE "TEN SUNDAY NIGHTS" TIMES OF SALVATION**



- 100,000  
JUNIORS, TEENS  
and  
YOUNG ADULTS  
Attending the  
Sunday Night  
Evangelistic Services  
October 17



- *TEN SUNDAY NIGHTS OF SALVATION*  
(SEPTEMBER 26—NOVEMBER 28)
- 

## *Prayer Reminder*

The 1965 Servicemen's Retreat at Berchtesgaden, Germany, is next month, November 15-18.

Let Nazarenes join in prayer that our servicemen who attend, and their families, will be strengthened spiritually and led to walk in depth with God.



# Three Volumes NOW AVAILABLE

Volume 6 MATTHEW—MARK  
—LUKE

Volume 2 JOSHUA to ESTHER

Volume 7 JOHN—ACTS



## BEACON BIBLE COMMENTARY

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WESLEYAN COMMENTARY SINCE ADAM CLARKE**

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—Pastor in New York.

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Already Signed Up!**

**Volume 9\***  
(GALATIANS to PHILEMON)  
Scheduled for late fall

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

*Prices slightly higher outside the continental United States*



\*To be sent automatically to

**NAZARENE PUBLISHING**





*The Passion*

Matthew 26:1

would have preferred to wait until the million or more Passover pilgrims had left Jerusalem. But when Judas offered to betray his Master, they evidently decided to go ahead right away.

2. *The Anointing at Bethany* (26:6-13)

John (11:2) tells us that this anointing took place a day before the one in Luke 7:36-50 (see commentary on Luke 7:36-50). That would be on Friday of the week of the Passover (John 12:1). But Mark (14:3-9) and Matthew (26:6-13) present a different view. It seems best to follow the Johannine chronology, where the time connection is most precise. Andrews suggests the most satisfactory solution to the problem: "A close examination of Matthew and Mark shows that their account of the supper is brought in parenthetically." The reason for this is that apparently they wanted to show that it was the anointing which precipitated Judas' action in going to the Sanhedrin (14). Pinnock agrees with this when he writes: "Evidently we are to suppose that the proposal was a consequence . . . of that incident."

The anointing took place in Bethany (two miles out of Jerusalem, see map), in the house of Simon the leper (6). Simon was a very common name, and this man may have been cured of his leprosy by Jesus.

There came a woman—John identifies her as Mary (the sister of Martha)—with an alabaster jar of ointment. The Greek simply says "alabaster," but an alabaster flask for ointment, a vessel with a rather long neck which was broken off when the contents were used. The ointment was very precious (about half a pound's worth). It may well have represented her whole life's devotion. This she poured on Jesus' head. King and Pinnock agree that this act poured on Jesus' head. King and Pinnock agree that this act poured on Jesus' head. King and Pinnock agree that this act poured on Jesus' head.

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EASY-TO-USE  
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APPROXIMATELY 500 PAGES

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Hard cover bound in rich maroon cloth

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# REVOLUTION IS IN THE AIR!

**CHANGE IS THE BIGGEST STORY IN THE WORLD TODAY**  
**THE POPULATION EXPLODES**

(Perhaps six billions by year 2000)

**THE CHURCH GROWS**—but the percentage of people who  
are Christians is continually shrinking.

## DARE WE WATCH THESE CHANGES

Without Making the Greatest Christian Impact Possible?

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Let us get on the major stations in our world

**LET US GIVE GREATER SUPPORT TO**

"LA HORA NAZARENA"—the largest evangelical broad-  
cast (Spanish) in the world.

**LET US BROADCAST IN OTHER LANGUAGES**

Portuguese, French, German, Italian, Chinese

**WE ARE DEBTORS**

**WE MUST WITNESS WORLDWIDE**

---

Pray daily for your Nazarene Radio League  
as we strive for a more effective witness—  
to every man who will hear.

---

**H. Dale Mitchell, *Executive Director***  
**Nazarene Radio League**  
**International Center**  
**6401 The Paseo**  
**Kansas City, Missouri 64131**



## "The Great Miracle"

QUITE OFTEN persons will unburden themselves and confide thoughts to a stranger that they would not share with a relative or a close friend. This is the experience of syndicated writers whose mail sometimes taxes a staff of secretaries.

One of the most widely read columnists in the field of religion is Louis (Lou) Cassels, of Washington, D.C., whose column and feature articles appear in about 2,000 newspapers that are members of the United Press International.

### From a Southern Resident

Not long ago Lou received a provocative letter from a man who lives in a large southern city. Mr. Cassels's reply named the Church of the Nazarene and he sent a copy of the letter to the Nazarene Information Service. The letter follows:

DEAR MR. SMITH:

Thank you for your letter. I think you are perhaps a bit *too* cynical about the worldliness and self-centeredness of the average Christian church, but I would certainly agree with you that there are many grievous shortcomings in churches, just as there are in all enterprises in which human beings have a hand.

St. Paul said, "We hold this treasure in earthen vessels," and I think that comment is a fair description of the situation.

The institutional church is an earthen vessel, full of flaws, but it contains the greatest of all treasures, the Spirit of Christ.

I know that it may be very hard to detect His presence in some congregations; but I most sincerely believe that this is the great miracle which continues to be performed in our midst, namely, that people *can and do* encounter the living Christ even in the most improbable-looking corners of the ongoing Community of Faith.

Taking seriously what you said about your age and health, and your conclusion

that you "do not have a long time" to look for a church, I would first plead with you not to let human hypocrites and sinners stand between you and Christ.

Go to a church—*any* church that professes Christ would be better than none—and remember that He came not to call the righteous but sinners to repentance.

The church is, always has been, and always will be a place where imperfect human beings can go and in the company of other imperfect people seek a saving relationship with the One who alone can redeem and cleanse human lives—or churches.

Since I live in Washington, and not in your city, I am not able to pinpoint a specific church in your area that would meet your particular needs and your desire for a non-materialistic, unselfish church, concerned for the poor rather than for grand buildings.

But I would suggest that you might find what you're looking for in the Church of the Nazarene or the \_\_\_\_\_ of \_\_\_\_\_ church, or the \_\_\_\_\_ of \_\_\_\_\_, if any of those are in your area. Look under "churches" in the classified telephone directory. I am sending copies of this letter to the national offices of the denominations named in the hope that they will send someone to call on you.

*God bless you,*

### An Immediate Follow-up

The information was referred immediately to the proper district superintendent, who telephoned a Nazarene pastor near the home of the man in need. The D.S. wrote to N.I.S. later:

"Our pastor called and found Mr. Smith and his wife to be retired folks. They seemed pleased that our pastor had called. We offered to send a car for them to attend our church there and we plan to follow up our first call and do what we can for these fine people.

"We found they are living across the street from a church of the second denomination named by Mr. Cassels and they might choose to attend there."



# Department of MINISTERIAL BENEVOLENCE

Department of  
Ministerial Benevolence

from the office of  
Dean Wessels

October 1, 1964

OFFICE MEMO

TO: OFFICE STAFF AND READERS OF PASTOR'S SUPPLEMENT

PLEASE READ THIS LETTER EXCERPT. IT WILL DO YOUR  
HEARTS GOOD. THIS IS TYPICAL OF MOST OF THE ELDERS  
AND WIDOWS ON OUR BENEVOLENCE ROLL. THANK YOU.

*Dean Wessels*  
Dean Wessels

I was in the hospital 16 days and  
ill for 4 mo. of this past year, am  
under the care of two Drs. but there  
was one bright spot in my life of  
1964. I felt that God would have  
me give quite a sum for Home Missions  
on our Dist also \$100.00 for Labaster  
giving.

I have appreciated the financial  
help that I've received from the Dept.  
of Ministerial Benevolence more than  
words could tell but can still say  
I had rather give to our "Church of  
the Nazarene" than to take from it.

## HELP!

TO MAKE YOUR DISTRICT A

# 90%

## DISTRICT

BY PAYING YOUR N. M. B. F.  
BUDGET IN FULL. DOUBLE  
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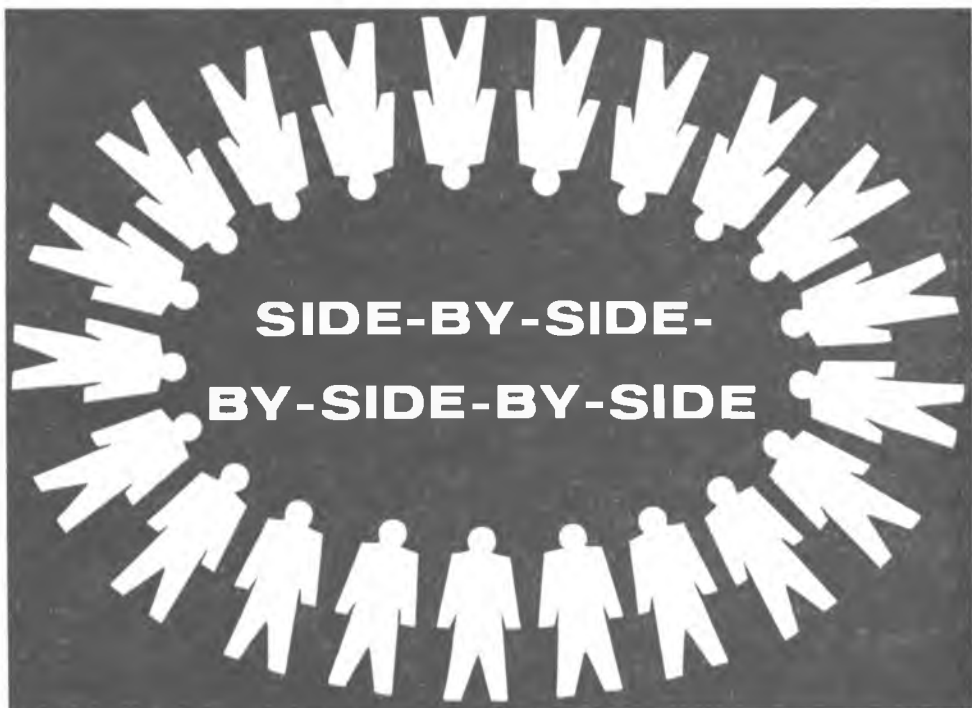


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# Queen of the parsonage.....

AUDREY J. WILLIAMSON

## Making Communion Meaningful to Our Children

By Mrs. B. Edgar Johnson\*

**T**HIS IS COMMUNION SUNDAY, and I love Communion!" I expressed my anticipation out loud as I made my way from my Sunday school class to the worship service.

One of the ladies with me (who had been brought up in a Nazarene parsonage) replied, "You know, it's strange, but Communion doesn't mean one thing to me and never has." Then she laughed as she added, "Oh, I can remember as a child how my sister and I could scarcely wait until the service was over so we could dash up and empty all the little Communion glasses that were left."

Of course that explained to me in part why it had no meaning for her. I'm sure that ministers' children, "brought up in the temple," so to speak, are exposed more intimately to many sacred practices, and there is danger lest they become commonplace. But if we maintain our reverence for these things, we can project those same attitudes to our boys and girls. While we do not hold to anything bordering transubstantiation, yet when the bread and wine have been prepared and dedicated to their holy purpose, they are no longer common and should be regarded by our children in a different manner from the juice in the bottle in the pantry.

Thinking back to my own training, so different from this lady's, it is small wonder that the Lord's Supper has always meant so much to me. We were

taught thoroughly the meaning, and also the "wrong" of taking it unworthily. Mother "prepared" us for it each time and helped us search our hearts to be sure there was "nothing between," and to this day I find myself taking inventory and preparing my heart expectantly.

And may I say here that it is my own conviction that children should not partake (even though we believe them covered by prevenient grace) until they are old enough to realize the meaning and know definitely the saving grace of God. I have felt grieved at times when I heard a child beg, "I want some too," and saw him participate with the same curiosity he might display in tasting Daddy's coke. I felt he was being robbed of future spiritual significance.

Far from becoming routine, this sacrament has taken on deeper meaning for me as the years have passed, until today it has actually become a real experience of grace for me.

A few years ago the testimony of a man from the Anglican church served to enhance the meaning for me. He had been deeply indoctrinated into the rituals and ceremonies of his strongly sacramentarian church and knew his Bible well but, as he testified, *did not know God*. One Sunday morning after hearing Dr. Fuller on the radio, he knelt and completely surrendered his soul to God and was wonderfully saved. The following Sunday he went to the altar of his church for Holy Communion, as was his usual practice, and heard the familiar words of his prayer book re-

\*Kansas City, Missouri.



cited: "His body broken for me . . . His Sacred Blood shed for me . . . That our bodies may be made clean by His Body and our souls washed through His Most Precious Blood . . . that we may evermore dwell in Him and He in us." Though he had known this service by heart, and partaken every Sunday, he had never known its *inner meaning*. The outward signs and symbols now took on spiritual meaning and it became a healing service for body and soul for him.

His testimony stirred me deeply and I became more spiritually sensitized to the meaning of this sacrament. It became a point of contact for a spiritual "recharging of my batteries." Of course I know that we can receive His strength constantly and He abides every second with us, but the very fact that He told us to observe this indicates it has special value and is intended to be a special means of grace.

"Take, eat:" He invites; "this is my body, which is broken for you" (I Cor. 11:24). "Drink ye all of it;" He says, extending the cup which is himself, "for this is my blood of the new testament which is shed for many for the remission of sins." "This do in remembrance

. . ." Of what? Of everything that redemption provides for abundant life in Christ! In remembrance of His words in John 6:51, 54, "I am the living bread . . . and the bread that I will give is my flesh . . . Whoso eateth my flesh, and drinketh my blood, hath eternal life . . ."

Why does the Lord's Supper mean so little to some of our people? If it means chiefly the unwelcome prolongation of the Sunday service ("Don't tell me it's Communion Sunday again!"), or perhaps a vaguely symbolic rite, or a powerless commemoration of a long-ago event, we need to read again the adjuration of Paul to carefully examine ourselves (I Cor. 11:28) and make sure that we are not impervious to the presence of the Lord and thus profane His body and blood.

I hope my children will always hold sacred the memory, as I do, of their father presiding at the Lord's table—so carefully folding the spotless white cloth, so poised and reverent as he served the sacred elements. Never did he seem more godly in his holy calling than then, and I can hear his benediction as the worshipers left the altar, "Go in peace . . ."



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### Evangelism in the Ministry of Jesus

Vernon Wilcox\*

#### Part Two

#### II. Note the Message in Jesus' Evangelism

These dramatic words are found at the beginning of the Gospel of Action in Mark 1:14: "Jesus came preaching the gospel of the kingdom of God, and saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel." He preached forthrightly the urgent necessity of repentance. There was to be no continuing on in the old life of sin, with only a new label attached. There was to be a radical change in the life of any man who would enter the kingdom of God.

*It was a message of light.* "The people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up" (Matt. 4:16). With nearly two thousand years of the gospel light beaming upon us it is very difficult to realize what a dark age that was, when for centuries there had been no open vision and no prophet of the Lord. Here, breaking in upon the astonished dwellers in darkness, came this radiant young Man, His very presence shedding the light of hope and kindling the fire of faith in the hearts of those who had lost hope and given up faith.

*It was a positive message of encouragement.* He took as His text for His first recorded sermon: "The Spirit of the Lord is upon me, because he hath

anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord" (Luke 4:18-19). To be sure, there must be the challenge of repentance and confession and restitution and forsaking of sin, but there must always be the encouragement of the offer of Christ. What He offers the penitent sinner is so much more than He demands! Jesus never sent His crowd home with four flats and no spare, as Chappell would express it—He always extended the divine offer of eternal life to come, and abundant life here and now.

*His was a message of urgency.* To those who were congratulating themselves that they were better than some on whom the tower of Siloam had fallen, or than those whose blood Pilate had mingled with the sacrifices, He proclaimed, "Except ye repent, ye shall all likewise perish." He preached the universality of judgment, as well as of salvation. It was a message for all men, to all men. In the parable of the barren fig tree, He preached the personal responsibility of every human being. Ample opportunity will be given; the help of the divine Gardener is available; but each man must ultimately answer for his own life. He preached the necessity of responding to the call of life

\*Pastor, Eureka, California.



without delay: "Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able. When once the master . . . hath shut the door, and ye . . . knock at the door, saying, Lord, Lord, open unto us . . . he shall answer, I know you not." One cannot read this thirteenth chapter of Luke without sensing the overtones of eternity impinging upon the consciousness of Christ's hearers. They were made strangely aware of the fact that they were standing in the light of two worlds, and that what they did they must do quickly.

But it was also a message of empowerment. His disciples were not to live and preach in their own strength. He told them in Luke 24:49, just before He left them, "Behold, I send the promise of my Father upon you; but tarry ye in the city of Jerusalem, until ye be endued with power from on high." Jesus didn't just preach; He preached with the power of the Spirit. He didn't expect His disciples just to present truth; He expected them to wait until endued with the Spirit, so that their message would be *truth on fire!*

### III. Note the Force in Jesus' Evangelism

We have seen the urgency that pervaded our Lord's work. He was being pressed by the great need of humanity, as a river is pressed by the incoming of its tributaries. In Mark 1:38 He says, "Let us go into the next towns, that I may preach there also; for therefore came I forth." In transferring this burden to His disciples He says in Luke 12:35, "Let your loins be girded about, and your lights burning." In an effort to broaden their vision as well as to intensify their burden, He enjoins them in Luke 10:2, "The harvest truly is great, but the labourers are few: pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest." In Luke 4:43, He reveals the urgency in His own heart when He says, "I *must* preach the kingdom of God to other cities also; for therefore am I sent." Can anyone read these

passages without sensing this dynamic force in Jesus' ministry?

However, this kind of force is not automatic—it must be generated. By His own perfect example He showed us the way to spiritual power: "In the morning, rising up a great while before day, he went out, and departed into a solitary place, and there prayed" (Mark 1:35). Then, in Matt. 18:20, He gives the promise: "Where two or three are gathered together in my name, there am I in the midst of them." And in Mark 11:24, He implements the promise: "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them." There is no true evangelism without prayer and its Siamese twin, faith. Whatever methods and plans may be necessary, nothing will avail without the force of prevailing prayer and achieving faith.

But one more aspect in this force is to be noted, that of joy. There is not much true evangelism without joy. All our plans and methods will die a natural death before long unless infused with the joy of the Lord. Jesus told the man who had been delivered from demons, in Luke 8:39, "Return . . . and shew how great things God hath done unto thee. And he went his way, and published throughout the whole city how great things Jesus had done unto him." In another case, for some reason Jesus enjoined the cleansed leper in Mark 1:43, "See thou say nothing to any man"; but it was like trying to dam the Columbia with a matchstick—he *had* to tell it, and we read, "But he went out, and began to publish it much, and to blaze abroad the matter." In that matchless chapter on salvation, the fifteenth of Luke, our Lord tells the three stories of the coin, the sheep, and the boy that were lost and then found. Paramount in each of the parables is the joy of finding and being found. The shepherd called a convention of friends and neighbors and said, "Rejoice with me; for I have found my sheep which was lost." The woman immediately convened a session of the women's club and exclaimed, "Rejoice with me; for I have found the piece which I had



lost." And the prodigal's father arranged a great feast, and put on an elaborate program of music and rejoicing because his son had come home. The joy of sharing this great salvation with

others is the fundamental force of evangelism. Without it our efforts become perfunctory and our energies play out.

(To be continued)

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## Gleanings from the Greek New Testament

By Ralph Earle

Phil. 1:12-18

### Furtherance or Progress?

The word is *prokope* (v. 12). It literally means "a striking forward." First indicating progress on a journey, it came to be used metaphorically for progress in any realm. The best translation is "progress" (ASV)—here and in the other two places where the word occurs (v. 25; I Tim. 4:15).

### Palace or Praetorian Guard?

Paul tells the Philippians that his "bonds in Christ"—that is, his imprisonment in the cause of Christ—have become well known in the whole "palace" (v. 13). The Greek word is *praitorion*. Elsewhere in the New Testament it is found once each in Matthew, Mark, and Acts, and four times in John. It is translated "common hall" in Matt. 27:27, and "Praetorium" in Mark 15:16. In John and in Acts 23:35 it is rendered "judgment hall" (once "hall of judgment"). In each of these cases it refers to the governor's palace. But what does it mean in Philippians?

The first use of *praitorion* (which comes from the Latin) was for the headquarters in a Roman camp, the tent of the commander in chief. Then it was used (as in the Gospels and Acts) for the palace in which the governor of a province resided. In the third place it referred to the camp of Praetorian soldiers.<sup>1</sup>

The most thorough treatment of this term is in the commentary by Lightfoot. He calls attention to the fact that the Greek fathers interpreted the word here as referring to the imperial palace at Rome. But he affirms: "Not a single instance of this usage has been produced. . . . the imperial residence on the Palatine is not once so called."<sup>2</sup>

Lightfoot declares that a second interpretation—the Praetorian barracks attached to the palace—"is equally destitute of authority."<sup>3</sup> The same can be said for a third suggestion, that it refers to the great camp of the Praetorian soldiers. He concludes: "All attempts to give a local sense to 'praetorium' thus fail for want of evidence."<sup>4</sup>

What, then, does it mean? "Praetorium signifies not a place, but a body of men."<sup>5</sup> It most frequently "denotes the praetorian regiments, the imperial guards."<sup>6</sup>

This fits best with the phrase which follows. In KJV this reads: "and in all other *places*." It will be noted that "places" is in italics, indicating that it is not in the original. The Greek simply says "to [or 'in'] all the remaining." This can mean remaining people or places. Probably the best translation is still that of the ASV (1901): "throughout the whole praetorian guard, and to all the rest." Arndt and Gingrich say: "If the letter was written from Rome, the words *en holo to praitorio* are best



taken to mean *in the whole praetorian (or imperial) guard.*"<sup>7</sup>

Vincent calls attention to the fact that Paul was probably chained at all times to a member of the imperial guard, since he was an imperial prisoner. He adds: "His contact with the different members of the corps in succession, explains the statement that his bonds had become manifest throughout the praetorian guard."<sup>8</sup>

In Acts 23:35 the word clearly refers to the palace of Herod at Caesarea. In the Gospels it means the governor's official residence at Jerusalem. But there is still a dispute as to whether that was the palace of Herod the Great or the Tower of Antonia.

## Many or Most?

Paul rejoices that "many" of the brethren have been emboldened by his imprisonment to speak the word of God fearlessly (v. 14). The Greek for "many" is *pleionas*. This is the comparative degree of the adjective for "many." So it would literally mean "more." But since in the New Testament the comparative is usually used for the superlative, the proper rendering is "most." That is what is found in "most" recent translations.

## Contention or Ambition

The careful reader will note that verses 16 and 17 are in reverse order in the revised versions, as compared with KJV. As in all such cases, the more recent translations follow the better Greek text of the earliest manuscripts, while KJV is based on the poorer Greek text of the later manuscripts.

In verse 16 (17 in the better text) Paul declares that some of his contemporaries were preaching Christ "of contention." The Greek word is *eritheias* (genitive case). It means "ambition, self-seeking, rivalry."<sup>9</sup> Cremer notes that the general meaning of the term is "selfishness, self-willedness."<sup>10</sup> Thayer gives: "a courting distinction, a desire

to put one's self forward, a partisan and factious spirit . . . partisanship, factiousness."<sup>11</sup>

Arndt and Gingrich state that before New Testament times the word is found only in Aristotle, "where it denotes a self-seeking pursuit of political office by unfair means."<sup>12</sup> The KJV rendering "contention" is based on the older theory that *eritheia* comes from *eris*, which is correctly translated "strife" in verse 15. But this view is rejected by scholars today. The true meaning is "selfishness, selfish ambition."<sup>13</sup>

The term is now commonly held to be derived from a verb meaning to work for hire. H. A. A. Kennedy says: "Now that which degraded the hired worker, in the estimation of antiquity, was his labouring wholly for his own interests, while it was a sign of the noble to devote himself to the common weal."<sup>14</sup> Moulton and Milligan write: "The meaning of 'selfish' rather than 'factious' ambition perhaps suits best all the New Testament occurrences of *eritheia*."<sup>15</sup> A good translation, then, would be, "out of selfish ambition" (NASB).

## Sincerely

The Greek word is *hagnos*, which means "purely." A. T. Robertson points out the true meaning: "'Not purely,' that is with mixed and impure motives."<sup>16</sup> "Pretense" (v. 18) can also be translated, "with false motives."<sup>17</sup>

<sup>7</sup>Thayer, *Lexicon*, p. 534.

<sup>8</sup>J. B. Lightfoot, *Saint Paul's Epistle to the Philippians* (Grand Rapids: Zondervan Publishing House, 1953, reprint), p. 100.

<sup>9</sup>*Ibid.*, p. 101.

<sup>10</sup>*Ibid.*

<sup>11</sup>*Ibid.*, pp. 101-2.

<sup>12</sup>*Lexicon*, p. 704.

<sup>13</sup>*Word Studies*, III, 420.

<sup>14</sup>Abbott-Smith, *Lexicon*, p. 179.

<sup>15</sup>*Lexicon*, p. 263.

<sup>16</sup>*Op. cit.*, p. 249.

<sup>17</sup>*Op. cit.*, p. 309.

<sup>18</sup>*Ibid.*

<sup>19</sup>EGT, III, 425.

<sup>20</sup>VGT, p. 254.

<sup>21</sup>*Word Pictures*, IV, 439.

<sup>22</sup>Arndt and Gingrich, *op. cit.*, p. 730.





### A Possible Perfection

By Brian L. Farmer\*

TEXT: *Jesus said unto him, If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me (Matt. 19:21).*

#### Critical Questions

1. What is the meaning of the term "perfect" as here used?
2. To gain such perfection, are all required to sell their property and give away the proceeds?
3. What is *treasure in heaven*?
4. Is following to be regarded as a prerequisite to attaining perfection or a condition of maintaining it or both?
5. Is the following of Jesus instantaneous or continuous?

#### Exegesis

Most of the modern translators retain the word "perfect" in this text. Jesus did not have an absolute perfection in mind, for there was still some following to be done. But if the young man would have his self-confessed heart need perfectly met, he must obey the Lord's commands. Jesus offered *completion, a well-orbed, satisfied life of spiritual fulfillment*. The experience here spoken of was not optional in this sense; both the man's present peace of mind and his future *treasure in heaven* depended on his receiving it.

Some do not have property to sell! This, of course, does not mean that such people are unable to receive what Christ offers. *What thou hast* is the important phrase in this regard. Complete consecration is the requirement,

and the specific details of this will be as varied as life itself. The crisis of self-surrender was in this instance, as it always will be, the vital turning point in the spiritual life.

No one can adequately put into words the blessings of the spiritual life. Even the Lord was circumscribed by human language. He used the phrase *treasure in heaven* to denote a prosperity which was unworldly. It includes all of the unseen blessings of godly living in both this world and the next. Assurance of forgiveness, power over sin, peace deep and abiding, joy, and love are but a few of the heavenly treasures Christ had in mind.

The fact that this experience of completion or perfection is not to be regarded as a terminal point or as an ultimate is indicated by Christ's instruction, *Follow me*. A certain following of Christ is necessary to bring a person to the place of being sensitive to his spiritual lack. But a Christian is better able to follow Christ subsequent to the perfecting experience since, when once wholly surrendered, competing claims of allegiance will have been banished from the heart. In this text, following is enjoined as a condition of maintaining the blessing received (or which would have been received had the young man been obedient). There must be a progressive consecration in the light of an ever closer proximity to Christ as life unfolds.

Following Jesus, by its very nature, cannot be instantaneous. One can *begin* to follow in a moment of time, but following is continuous and, indeed, progressive.

\*Pastor, Bristol, England.



## Homiletical Approach

This text lends itself admirably to a three-point expository sermon on consecration as a prerequisite of entire sanctification. (Or, since the word *perfect* is used in the text, the preacher might wish to use the term Christian perfection, explaining its meaning in the introduction.) In any event, he will want to point out in the introduction to this sermon that there is a great lack-supplying experience to be sought by the Christian and that (as in the case of the young man) the matter of personal consecration is usually the dominating factor.

### I. "Sell That Thou Hast"

A. A call to consecration in plain terms.

B. No specific offering required; rather, our *all*.

C. One resistance is as damning as many.

### II. "Thou Shalt Have"

A. Consecration does not impoverish; it enriches.

B. Blessings of perfection are such; Jesus used the phrase *treasure in heaven*.

C. You will be eternally sorrowful without them.

### III. "Come and Follow Me"

A. There is the crisis moment of complete consecration.

B. Consecration also consists in following Christ, which is both a continual and progressive experience.

C. It is possible to have been consecrated once, but not now.

In concluding, the preacher might address himself to the hearers who, like the young man, do feel a spiritual lack. Some will be aware of the points on which they are not consecrated; others may not be so aware. It will then be pointed out to the former that they must yield and to the latter that they must search their hearts.

Another approach would be to use this text (and its context) to show that only full salvation meets the deepest desires of human hearts. Here was a man who had: (1) All that the world could offer (wealth, youth, prestige), (2) Much that God could offer (he kept

the commandments), but (3) Not *all* that God could offer. He therefore went away sorrowfully.

A sermon on growth in grace might stem from the fact that *come and follow me* is a much more realistic proposition to one who has experienced Christian perfection than to one who has not. The shackle of inbred sin is a terrible hindrance to one who would follow Jesus and thereby grow in grace.

Alternatively, a sermon on the theme that Christ requires perfect love might be based on this text: (1) Cold commandment-keeping insufficient; (2) Concern for others enjoined and a call to follow Christ commanded.

## Illustrations

It was once my task to remove a rusty hinge from a garden gate. The screw-nails were so corroded I could hardly get a screwdriver in the slots. Finally after a great deal of toil and sweat (and very nearly blood and tears) I managed to extract three of the four nails. But as far as I know, the hinge is still on the gate until this day. One resistance is as much a hindrance as many.

A preacher friend was on his way to church on Christmas Day. A small boy, obviously very proud of his real-looking toy machine-gun, levelled the weapon at my approaching friend. The moment he pressed the trigger, a pneumatic drill shuddered into life across the road. The boy's face was a picture! In respect of his gun there was nothing he wanted more than reality, but when he got it, it shook him!

## Bibliographical Aids

Much of the world's great devotional literature is of value in preparing messages on consecration and surrender to the will of God. I make mention of a few works below that I find specifically helpful:

Samuel Chadwick *A Call to Christian Perfection*, Hodder and Stoughton, London

———, *Humanity and God* (Chapter 13), West Publishing Co., Apollo, Pa.

Leslie D. Weatherhead, *Discipleship* (Chapter 1), Student Christian Movement Press, London, 1934



# God's Power for God's People

By W. E. McCumber\*

SCRIPTURE: Ps. 62:5-12; Eph. 3:14-21

TEXT: *Power belongeth unto God* (Ps. 62:11); *That ye might be filled with all the fulness of God* (Eph. 3:19).

Commenting on Eph. 3:19, H. C. G. Moule tells us that it refers to "what-ever, being in Him, is spiritually communicable to the saints." God's communicable qualities include power, for the Bible is replete with promises that He will share with us the boundless resources of His power. Let us study some areas where that is specially and blessedly true.

I. God communicates to us *the power of exemplary character*.

Genuine Christian character is not the product of self-help philosophies. It results from obedience to the will of God. Paul wrote the Philippians: "It is God which worketh in you both to will and to do of his good pleasure" (2:13). The power of God poured into our lives provides us with an adequate dynamic for the performance of His will.

To the patriarch Abraham, God issued the command, "I am the Almighty God; walk before me, and be thou perfect" (Gen. 17:1). Our first reaction to such a command is to cry, "Impossible!" Such character and conduct is quite beyond the frailty and mortality of our estate. But the Hebrew for "God Almighty" is *El Shaddai*. *El* is a simple word denoting "power," and *Shaddai* is from the root *shad* which means "breast." As the helpless infant draws its strength and life from the breast of its mother, so the power by which holy character is formed and righteous conduct is fashioned is communicated to us from God.

Thus, to his prayer that we might be inwardly strengthened with the mighty fullness of God, Paul appends the ethical section of Ephesians, which deals with the daily "walk" of the Christian. God's power is ours for holy living.

II. God communicates to us *the power of effective service*.

Every true Christian is desirous of being valuable to Christ in the service of His kingdom. The joy of being used as an effective witness for Christ to a lost world is possible to every one of us, for the Saviour said, "All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations . . . and, lo, I am with you alway" (Matt. 28:18-20).

Our total ministry of preaching, teaching, and witnessing is undergirded by divine power, and therefore may be effective and fruitful in the face of whatever opposition we may encounter. Service to Christ does not depend upon our wisdom or ability, primarily, but upon His power communicated to His people.

In another promise the risen Lord affirmed, "Ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me" (Acts 1:8). We are not generators of spiritual power; we are simply transmitters. Our usefulness to Christ does not depend upon our personal ability so much as upon our spiritual sensitivity. If we keep our lives clean, the power of God will flow through them to touch the lives of others about us who need the Lord.

Thus again the prayer of Paul in Ephesians explains how he could triumph over sufferings and limitations and effectively proclaim the mystery of Christ (vv. 1-13).

D. L. Moody, despite severe educational handicaps, moved two continents closer to God. He explained his success in gospel work with this simple testimony, "My human best filled with the Holy Spirit."

III. God communicates to us *the power of endless life*.

The author of Hebrews, describing the priesthood of Christ, wrote: "There ariseth another priest, who is made, not after the law of a carnal commandment,

\*Pastor, Atlanta, Georgia.



but after the power of an endless life" (7:15). This endless life is another power which God is pleased to bestow upon His people. Not only did Christ say, "I am he that liveth, and was dead; and, behold, I am alive for evermore" (Rev. 1:18); but He also said, "Because I live, ye shall live also" (John 14:19)

In His first mention of the Church our Lord affirmed, "Upon this rock I will build my church; and the gates of hell shall not prevail against it" (Matt. 16:18). The Greek word here is *hades* and means, not the place of final punishment of the wicked, but the grave. Basil Atkinson, in the *New Bible Commentary*, makes this comment, "The common interpretation of this passage has been, and still is, that the powers of evil will never prevail against Christ's church. While this is true, the real meaning seems to be that death will never finally overcome believers, but that all of them will ultimately rise."

Our service will not end with obliteration, as a candle gives its light for a while and then is blown out and surrounded by darkness. No! The power of His personal victory over death is shared with His people, for He gives to them eternal life.

This then is the power that belongs to God but is shared by Him with His people: power to walk erect and straight morally, power to serve human need in Jesus' name, power to survive the onslaught of death and live forever in heaven. Open your hearts by faith to receive this power!

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## MY PROBLEM

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**PROBLEM:** Should gifts of money or property be accepted with strings attached?

A MINISTER FROM MISSOURI ANSWERS:

There is no unqualified answer. It all depends on where the other end of the string is tied. If it is tied to some project that would compromise the ideals and

message of the Church of the Nazarene the answer is, "No!" If the "strings" are consistent with holy purposes and would serve to strengthen and motivate the church upward, the gift may be received.

*Example:* If a person of theological persuasion differing with the Church of the Nazarene made offer to donate a substantial amount to a Nazarene college with the "string" that he teach at the college or have voice on the board, it seems declination is the only route. However, if a gift of valuable property were made to the church with "strings" that required a church with suitable architectural specifications to be built and that it be done within a given period, the property could readily be accepted if those responsible had good reason to believe sincerely that the terms could be fulfilled.

**PROBLEM POSED:** Is there some way I can loan out the books of my library without losing them?

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



## IDEAS THAT WORK

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### Increasing Prayer Meeting Participation

The midweek prayer meeting, I sensed, was composed of three different types of people: those who really carried the burden and laid hold of God in no uncertain terms; the pray-ers—those whose prayers are so full of trite phrases that one can almost predict the form and content; and the passengers, who apparently came along to give moral support to those who took part.

Resolving to have as many participating as possible, and especially with the golden opportunity of the protracted prayer time on the first of the month, I set about to rectify this. I tried dividing the time and interest into periods



of fifteen minutes during which prayer was made specifically for what was on the chart. The interest was divided into general, district, local, and missionary. This proved helpful, as did several other experiments, but the one that was the most "successful" (pardon the term, but you know what I mean) was that of typing out "starters" and naming a specific request on the paper. Each person when coming in picked a "starter" and used it. Then during the singing of a chorus or a hymn these were exchanged. This way I had everyone in the service pray—even the lady who professed in her own home to me, "You know, Pastor, I would just love to take part, but I just don't know what to pray for."

Our participation has increased in the regular prayer services and the attendance is also on the increase.

FRED COWAN

*Sunderland Church, England*



## "I Love Thy Kingdom, Lord"

No. 48, Praise and Worship hymnal

The author of this hymn, Timothy Dwight, was the grandson of the famous preacher Jonathan Edwards. He was an unusually brilliant boy and through the teachings of his mother learned to read the Bible at the age of four. He entered Yale University when he was thirteen and graduated at seventeen.

Dr. Dwight became a minister and chaplain after teaching a few years, and later became president of Yale University. During his years at Yale his influence changed the whole spirit of the college and a great revival broke out which spread to other New England colleges as well. It was also during this time that he wrote the words of this stately old hymn which speaks of his great love and reverence for the Church, for which Christ gave His life.

Aaron Williams, a Welshman who was a music engraver and publisher in London, wrote the tune which fits this hymn so well.

## QUOTES AND NOTES

### American Bible Society News Release

Bible translators were more active in 1964 than at any time in history. More than 500 translation and revision projects are currently under way, with more than 3,000 persons directly engaged in Bible translations.

Sixteen languages were added to the total number of languages into which at least one book of the Bible has now been translated. The total at the end of 1964 was 1,232. Of these, the entire Bible has been translated into 236 languages and dialects, a whole Testament into 289, and at least a complete Gospel or other book into 707.

Countries where the new language translations are spoken include Peru, Mexico, Cameroun, Bolivia, Ghana, Philippines, Congo, and Taiwan.

One of the year's major developments is the transfer of printing of the Scriptures to overseas locations. Approximately 25 percent of Scripture production financed by the American Society is now being done abroad.

The Society distributed 25,341,912 volumes of Scriptures in the United States and 23,333,705 abroad for a total of 48,675,617 in 1964 as compared with 34,000,000 in the previous year.

About 50,000,000 persons in the United States have no copy of the Scriptures despite a domestic distribution of 42 percent over the previous year. One state, Hawaii, has more followers of Oriental religions than Christianity.

A total of 65,834 Scriptures in Braille and Talking Bible Records was produced for the blind. The Bible was recorded for the first time in the Revised Standard Version in 1964.

A total of 301,541 Scripture volumes were provided to New York World's Fair visitors.







# BULLETIN EXCHANGE

## Surprise!

*I dreamed death came the other  
night  
And heaven's gate swung wide.  
With kindly grace an angel  
Ushered me inside.*

*And there to my astonishment  
Stood folks I'd known on earth—  
Some I'd labeled as "unfit,"  
And judged of little worth.*

*Indignant words rose to my lips,  
And never were set free;  
For every face showed stunned sur-  
prise—  
Not one expected me!*

—Author Unknown

*Dundee Hills Messenger, Kansas City*  
HAROLD PLATTER, pastor

**Prayer is the opening of a channel from  
your emptiness to God's fullness.**

**Gossip: A wagging tongue disconnected  
from a brain speaking to an ear connected  
to a microphone.**

—Southern Californian

## If Everybody Would Only—

*Laugh more and whine less;  
Hustle more and crab less;  
Work more and loaf less;  
Boost more and beef less;  
BUSINESS (yours and the Lord's)  
Would get better fast.*

—Central News

Central Church, St. Louis, Mo.  
R. GOTHEY JONES

Some people decide to be saved at  
the *eleventh hour*—but die at *ten-  
thirty!*

The very thing that Satan throws in  
our path to check us may be a stepping-  
stone to higher experiences. If we will  
live in the will of God, He will bring  
us through any circumstance.

*Sparents* are those that spare the rod  
When offspring need attention.  
They find their troubles multiplied  
In ways too sad to mention.

—Bass River, Nova Scotia  
T. W. THOMAS, pastor

## The Rising Cost of Power

Those of us who put considerable  
mileage on our cars each year are slight-  
ly less than thrilled about the jump in  
gasoline prices of recent days. Thirty-  
seven cents per gallon in Yosemite or  
Yellowstone is great, but in southern  
California, devastating! Then, as if to  
add insult to injury, one company near  
the church still carries the ridiculous  
sign, "POWER NOW COSTS LESS."  
Power has seldom cost more! How like  
our Christian lives! How like something  
the Lord said, "He that loseth his life  
for my sake and the gospel's, the same  
shall find it [life]."

Was there ever a day in our lives  
when the price of commitment was any  
greater than it is now? Show me, broth-  
er! There are so many "legitimate"  
opportunities, entertainments, recrea-  
tions, job possibilities, hobbies, second  
jobs, "family resorts," and weekend ex-  
cursions which cry out for our time,  
money, and attention that it takes the  
best of a person to say, "No," to these  
things in the interest of spiritual growth  
and increasing spiritual power in our  
lives.

O Lord, give me the courage to pay  
that price for "high" living. Amen.

—TOM BARNARD, associate minister  
*Midweek Call*, Whittier, Calif.



## Some Aspects of Arminianism

(Continued from page 16)

is in hand. Concerning a trip to San Francisco, having arrived safely, we may say we have perfected our journey. The goal of the new covenant is that the law of God should be written upon our hearts and minds so that we do, out of faith and love, the will of God as we understand it through the teachings of the Word.

2. We believe that, since man sins, he not only must be forgiven, but he also becomes guilty for original sin, *voluntarily appropriated*, and must be made holy in order to be saved, for nothing unholy ever enters heaven.

3. We believe further, on the basis of the continuity of grace, that converted (or regenerated) persons who walk in the light will be led into the experience of holiness of heart and life, even though they be unfamiliar with the doctrine pertaining to this truth. Many have entered into the experience who later, under the preaching of holiness, have discovered that they themselves had entered into this precious experience.

4. There is a difference between sin and the consequences or effects of sin. We must be delivered from all sin, in both act and condition, in heart and in life *in this life* or never at all; but the consequences of sin will never be removed until the resurrection, when we enter the glory world with Christ, and are ourselves glorified. To keep Christians from coming into the precious experience of heart purity by confusing it with glorification is one of the deceits of the enemy of souls.

### VII. Gracious but Conditional Security

It is at the point of Christian security or assurance of salvation that the two positions of fatalistic Calvinism and synergistic Arminianism differ radically.

*The Calvinistic View:* This holds that all who have received the grace of God, being born again of the Spirit, shall certainly persevere to the end and be

finally and eternally saved. They shall never fall totally or finally from a state of grace. The doctrine is based upon the belief in unconditional personal election. It is now generally called "eternal security," and is held by many who do not hold the foundational dogma upon which it must essentially rest, i.e., unconditional personal election.

*The Arminian or Wesleyan View:* This view holds that those who were once justified and regenerated may, by grieving the Spirit of God, fall away and perish everlastingly. Perseverance in the ways of righteousness and glorification in heaven are strictly conditional, i.e., they are dependent upon the individual's continuing in a state of grace. The Christian security taught by the Wesleyans indicates that none will be lost who will cooperate with the Holy Spirit and His ministrations of grace. But it also recognizes that our salvation is not a "cat-kitten" affair wherein God takes people to heaven who grieve and resist His Holy Spirit.

Let us note some positive proofs of this latter position.

1. It is clearly implied in the solemn injunctions which the Scriptures exhibit as to the necessity of faithful continuance in the grace of God. Matt. 24:13—"But he that shall endure unto the end, the same shall be saved." Matt. 26:41—"Watch and pray, that ye enter not into temptation." John 15:4 and 6—"Abide in me . . . if a man abide not in me, he is cast forth . . ." I Cor. 9:24—"So run, that ye may obtain." I Cor. 10:12—"Wherefore let him that thinketh he standeth take heed lest he fall." Col. 1:23—"IF ye continue in the faith grounded and settled, and be not moved away from the hope of the gospel . . ." Heb. 3:14—"For we are made partakers of Christ, IF we hold the beginning of our confidence steadfast unto the end." Heb. 4:1—"Let us therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it." I Pet. 5:8-9—"Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour: whom resist stedfast in the faith . . ."



II Pet. 1:10-11—"Wherefore the rather, brethren, give diligence to make your calling and election sure: for IF ye do these things, ye shall never fall . . ." Rev. 2:20—"I have a few things against thee." Rev. 2:10—"Be thou faithful unto death, and I will give thee a crown of life."

It will be seen that many of these texts expressly connect our future blessedness with the faithful observance of the conditional precept.

2. It is proved by the repeated warnings of the Bible against apostasy, such apostasy with its consequences being announced as fearfully possible.

Ezek. 18:24-26 (this passage is persistently overlooked by those who seek security in sinning)—"But when the righteous turneth away from his righteousness, and committeth iniquity, and doeth according to all the abominations that the wicked man doeth, shall he live? All his righteousness that he hath done shall not be mentioned: in his trespass that he hath trespassed, and in his sin that he hath sinned, in them shall he die." Matt. 5:13—"If the salt have lost his savour . . ." John 15:4 and 6, referred to above (fire awaits the fruitless and withered branch that refuses to abide fruitfully in the vine). Rom. 11:19-22—"Because of unbelief they were broken off . . ." I Cor. 10:3-12 (this passage cannot be other than a warning against the idea of sinning security; note the sins specified). Heb. 10:38—"But IF any man draw back, my soul shall have no pleasure in him." II John 8—"Look to yourselves, that ye lose not those things . . ." Rev. 3:11—"Hold that fast which thou hast, that no man take thy crown."

All these texts would be without meaning if our salvation were eternally secured without a continuance in the ways of righteousness.

3. It is proved by the affecting de-

scriptions and examples of apostasy which the Bible presents as warnings to the people of God.

Matt. 12:43-45—"The last state of that man is worse than the first" (but see the entire passage). I Tim. 1:18-19—"Some . . . concerning faith have made shipwreck." II Pet. 2:20-22—"It had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment" (again, consult the entire passage). Heb. 6:4-6—"Tasted of the heavenly gift . . . made partakers of the Holy Ghost, etc. . . if they shall fall away . . ." Heb. 10:26-29—"If we sin wilfully after that we have received the knowledge of the truth, there remaineth . . . a certain fearful looking for of judgment . . ."

No terms could be found which more clearly describe a state of salvation than those employed in these texts, as descriptive of the former condition of these apostates.

We made the statement earlier that most so-called Calvinists today are four-fifths Arminianized. Their faithful handling of logic and the Scriptures has caused them to surrender the idea of a limited atonement, an unconditional personal election, the dogma of irresistible grace, and the absolute, unlimited sovereignty of a God who has created other sovereigns, thus limiting His own sovereignty. Strangely, it seems, many still wish to cling illogically to a doctrine of sinning security. But such cannot be consistently retained if one surrenders its foundation stones—"irresistible grace" and "unconditional specific election."

The historical facts remain that immediately after the synod of Dort, which excommunicated the remonstrating Arminians, there followed a strong reaction toward the principles of the Early Church as emphasized by Arminius and his followers.

**Character is in the long run the decisive factor in the life of individuals and of nations alike.**

**—Louis Allis Messenger**





# HERE AND THERE

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## AMONG BOOKS



### The Epistles to the Corinthians

By Julian C. McPheeters (Grand Rapids: Baker Book House, 1965. 154 pp., cloth, \$2.95.)

The president emeritus of Asbury Theological Seminary has been known for many years as an outstanding preacher of the Word. Here he shows us how to preach biblically.

This is the fourteenth volume to appear in the "Proclaiming the New Testament" series. The one remaining volume, on Luke, is scheduled to be published soon.

The uniform procedure for the entire series is for each text to be treated under five headings: historical setting, expository meaning, doctrinal value, practical aim, and homiletical form. The last section, which is by far the longest, calls for outlining the text with full notes under each main point.

The treatment throughout is expository. The avowed aim of the series is to encourage expository preaching and furnish some guidelines for it. This purpose has been well achieved in each volume.

Dr. McPheeters does an especially good job of covering the full material. In many cases he gives an exposition of the whole chapter, listing the appropriate verses under each heading in the outline. This is the exact opposite of topical preaching.

One of the admirable features is the defining of significant Greek terms. For instance, in his discussion of "Spiritual Gifts" in I Corinthians 12 he discusses the Greek words for most of them. The treatment of chapters 12-14 is especially good.

Another helpful feature is the abundance of relevant quotations—from authors ancient and modern. The author is widely read, as this book shows constantly.

Dr. McPheeters belongs in the holiness tradition. This shows up in his emphasis on cleansing from all sin and perfection in love. He recurs fairly often to these important truths.

The Corinthian letters are rich in preaching material. Much of this richness is brought out in the author's treatment. He points the way to effective expository preaching from this section of the Bible.

This reviewer was somewhat surprised at

the sparse use of alliteration. In common with older writers, Dr. McPheeters frequently adopts lengthy headings in his outlines. On the other hand, the main points are at times striking and effective.

One could do well to preach a series of sermons on the Corinthian letters. The present volume would help the preacher to make a good start.

RALPH EARLE

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### Home Before Dark

By Bryant M. Kirkland (New York: Abingdon Press, 1965, 157 pp., cloth, \$2.75.)

This book about learning to cope with death is a popular presentation of devotional insights on "life's ultimate journey" (p. 8). It would be useful to a pastor in preaching funeral sermons and in comforting those to whom death looms large. It is weak theologically in that death is not seen to be due to sin—and to be man's last enemy. Yet it is rich in illustrative material on positive attitudes toward death. And it quotes many hymns, in just the right places, on the hope that Christians have, mainly because of Christ's resurrection.

Its thesis is that learning to die will help one to live.

J. KENNETH GRIDER

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### Preaching to Be Understood

By James T. Cleland (New York and Nashville: Abingdon Press, 1965. 126 pp., cloth, \$2.75.)

This book contains the Worrick Lectures on Preaching delivered in Glasgow in 1964, and deals with what the author believes to be the basic issues in preaching: the source of the preacher's authority, the gospel as "proclamation," the principles of sound biblical interpretation, the place of homiletical technique, and the significance and nature of the church for preaching.



In his first chapter dealing with the Word of God as the source and authority of preaching, he weakens his case regrettably by grinding his theological axes all over the place, as though he is the final authority on what is the "right" theological position. Some of his generalizations are rather perplexing. For example, he states: "The main point is, liberal theology in every one of its authentic expressions has been *through and through Christocentric*. More than that it has been the most determinedly Christocentric theology in Christian history" (p. 19). A few lines prior to this gem he has quoted Luther's position and sounded very much like a student of Barth, neither of whom would agree with this sweeping conclusion, we would guess.

But wading on to the heart of the lectures, and seeing his purpose unfold in the later chapters, this reviewer was cheered by his emphasis on what Cleland calls "bifocal" preaching; that is, preaching which focuses neither upon "truth" nor upon the "contemporary situation" to the exclusion of the other, but upon both these essentials. He states: "It is not a case of being Bible centered, or man centered. It is the conscious, careful recognition of both the historic faith and the folk in front of the pulpit. There are always two centers of interest in a sound sermon—the historic faith and the present day" (p. 43).

He effectively warns against "the sin of eisegesis," the interpretation of a text by reading into it one's own ideas, or "reading into" a passage something that is not really there. His lecture on the importance of a clear and distinct purpose, headed "A Bow at a Venture," is excellent.

Finally, in the last chapter, the book takes on its meaning as he discusses communication, which one would think the book was all about. Not much new is offered, but some tried and true principles are stated with wit and freshness, and it is worth reading.

JAMES MCGRAW

## The Two Works of Divine Grace in the Scripture

By S. W. Strickland (Kansas City: Beacon Hill Press, 1965. 75 pp., paper, \$1.00.)

Periodically it is helpful for both preachers and laymen to scan the Bible to refresh the mind as to what it says about "two works of grace." When we see the long

list of specific references to the need and possibility of a second work of grace, we are possessed anew with a deep sense of assurance that this is God's will for our lives.

In this brief paperback, Dr. Strickland has provided this kind of review of the biblical teaching on this subject. The major share of this study surveys the New Testament—the Gospels, Acts, Romans, Corinthians, Ephesians, Thessalonians, and the Petrine letters. One is surprised that the Epistle to the Hebrews, a bulwark of the doctrine, is omitted. Equally unfortunate is the fact that only one chapter is devoted to the Old Testament, and it deals solely with David's experience as presented in Psalms 51.

The author's premise is stated succinctly: "The Scriptures teach two works of grace because they teach two different kinds of sin." Moving down through the Bible, the author attempts to show, if not specifically, at least generally, that biblical believers possessed the principle of sin after their conversion and thus needed a second work of grace in which the principle was purged away. The lucid, readable style of the writer makes the book highly enjoyable and informative.

Several questions were raised in the reviewer's mind as he read through the book: Would it not be better to speak of the "dual character of sin" rather than "two different kinds of sin" (cf. "Introduction"). In a study in which the Bible is the primary source and support, would it not be wise to document to some degree some of the generalizations? For example, on p. 11 the author asserts without documentation that "throughout the Old Testament this same idea of sin as an 'inborn,' morally wrong, inherited principle or condition is clearly taught." Or, on p. 62 he states: "According to the Apostle Paul, persons do not get sanctified when they get saved, but that sanctification is a second definite work of grace and is in the will of God for all His saved children." Also, can it be sustained by careful exegesis that the phrase "a second benefit" in II Cor. 1:15 refers to the second work of grace (p. 38)? With the exception of the omission of Hebrews and these three questions as to format and interpretation, this seventy-five-page monograph is an excellent summary of the Wesleyan interpretation of the scriptural references which are generally accepted as teaching "two works of grace."

WILLARD H. TAYLOR

The Nazarene Preacher



## AMONG OURSELVES

I never knew anyone who could get very far hopping on one foot . . . It takes two feet to really go places, and they must be used together, in happy coordination . . . The left foot of preaching must be followed by the right foot of teaching . . . The left foot of evangelism must be balanced by the right foot of indoctrination . . . Inspiration by instruction, freedom by discipline, spontaneity by culture . . . It was when the early churches were "walking in the fear of the Lord" AND "in the comfort of the Holy Ghost" that they were both "edified" AND "multiplied" (Acts 9:31) . . . Expansion—consolidation, activity—rest, blessing—trial, witnessing—living, believing—obeying . . . This is the rhythm of life . . . And of progress . . . Left, right; left, right . . . But *we* want only one foot (whichever our preference inclines to) . . . I guess we need a balanced program after all . . . If a pastor is hopping along on a strong left foot of evangelism, he needs to cultivate the teaching side of his ministry (*Church School Builder* and C.S.T. courses will work wonders) . . . If this is already his forte, he needs to work and pray to become a soul winner . . . Of course none of us will really be perfectly balanced in our gifts . . . That's the reason we need each other . . . We need Lawlor *and* Dudney, Harper *and* Rice . . . Pastors *and* evangelists, preachers *and* teachers . . . In fact we need administrators, educators, promoters, publishers, editors, just about everything . . . For it is the Church walking—not just you and I on our own.

Until next month

BT



# FOR THE WHOLE FAMILY in a *BROKEN* *World!*

The  
"Herald"



INDIAN  
OCEAN

U T H  
I F I G