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*Olivet Nazarene University*

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NOVEMBER, 1965

OCT 29 '65

**WHEN THE PRESSURE IS ON**

*Samuel Young*

**POVERTY IN THE PULPIT**

*The Editor*

**OUR PRINCIPAL BUSINESS IS TO PROMOTE REVIVALS**

*Wesley Adams*

**THE PASTOR AND HIS DISTRICT**

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**DR. "BOB" ON THE PREACHER'S HEALTH**

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**EVANGELICAL ANGLO-CATHOLIC: C. S. LEWIS**

*Dallas D. Mucci*

**GARMENTS OF PRAISE**

*Mrs. B. Edgar Johnson*

*-proclaiming Christian Holiness*



# THE NAZARENE PREACHER

NOVEMBER, 1965

Volume 40      Number 11

RICHARD S. TAYLOR  
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# When the Pressure Is On

By General Superintendent Samuel Young

**T**HE TEST of a minister does not come simply in the day of opportunity; it also comes in the day of adversity. Our progress or retrogression is often related to our inner attitudes and poise (or lack of it) when the pressure is on.

All of us have difficulty in thinking clearly and objectively when we ourselves are involved. When controversy arises, it is a good rule for the minister to take as much blame as he dares without becoming dishonest. This will save time and grief in trying to blame someone else. Surely we should not hesitate to confess our faults and let God afford the healing.

Also, a ready sense of humor helps out. How easy then to laugh at ourselves! What insights and release are afforded when the minister looks in the mirror and declares honestly, "How can you be so stupid?" A good chuckle will sometimes stop the tears and groaning, for all of us do recall the things in the past that gave us agony and now only serve to amuse us. The perspective of a few years often shows how ludicrous was our previous pain.

Then too, we need to remember that we are still in the hands of God even when some of the saints of the church don't understand us or when those we have trusted fail us. Why not let God sanctify the adversity for our good and His glory? We are safer than we think when we live in the known will of God.

Difficult days have a way of probing our true motivation. Have we allowed limited success in the work of God to go to our heads? Do we feel important or do we continue to pray, "Thine is the kingdom, and the power, and the glory"? If God and His kingdom are first in our lives, then surely we will never allow ourselves to be the cause or occasion for a rift in the church where we serve. John the Baptist's words should constantly goad us, "He must increase, but I must decrease."

*Our Heavenly Father*, give us grace for the day of adversity. Sanctify every loss to our good and to Thy praise. Make us good soldiers of the Cross. Help us to follow Him who endured the Cross and despised the shame. Give us faith to trust Thee when the pressure is on. Be pleased this day to give us the serenity and peace that belong to those who put their trust in Thee. In His name. Amen.

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

## Poverty in the Pulpit

ONE OF OUR general superintendents expresses his anxiety that much of our preaching is with “intellectual margins that are too thin.” It is a vivid and apt phrase. There are no resources in reserve. The bank balance of ideas is exhausted with every sermon, and hardly enough deposit is made during the week to keep the next “check” from “bouncing.” Ultimately the bouncing will be done by long-suffering laymen—by votes. One church did it when affairs reached such a state that the teen-agers were guessing as they left home on Sunday morning: “Well, what will it be today—‘attitudes’ or ‘tithing’?” The pastor had been playing those two strings so long that the congregation had given up all hope of hearing anything else. It is tragic for a church to vote a pastor out, but in some situations one wonders who has been abused the most—the pastor or the church.

If the minister has an IQ of about 90 he is to be pitied, for he is not capable of doing very much about pushing out his intellectual margins. The sweep of his thought will always be confined to a narrow compass. His grasp of truth will always be small, his insights few. But if a man has the native endowment for better things and still does not improve, he deserves no pity, for he is trifling with a sacred and solemn trust. A. M. Hills told of a king who spent his time trying to invent a superior mousetrap. He might have been hinting about preachers who spend more thought on their bulletins than on their sermons.

But intellectual margins will not be achieved entirely by the mechanical production of sermons. The preacher must be an avid, daily student of the Word until he has some comprehension of its vast and total sweep, and until he is as much at home at its tables as he is in the choice eating spots of his city. Some preachers could name the best restaurants quicker than they could recite the books of the Old Testament.

The preacher who would have both breadth and depth must be a man of prayer and meditation. He must be taught of the Spirit. He must know the human heart. It is an instrument of many strings and he needs to understand them all. His mind should be fertile, alert, disciplined, inquiring. His intellectual interests ought to be as broad as life, and roam the fields of science, history, literature, current events; yet all must be made to bow in service to his Lord. And though his interests are broad, he must be a specialist in Christian theology and have a competent and thorough grasp of holiness doctrine, plus the ability to present it lucidly and interestingly.

If such “intellectual margins” are matched by human warmth and spiritual depth, then there is some hope that the Scriptures will be unfolded with balance and perception, and related to the varied needs of the audience with true relevance and understanding. Then there is likelihood that the preacher will learn the art of laying hold of the Bible with one hand and the people with the other and so bring them together that the total man is edified, intellectually, emotionally, and spiritually.

Too often young preachers catch this vision (God bless them for the vision!) but make the fatal mistake of lugging into the pulpit a show of erudition. They multiply syllables and display new words as a dowager flashes her diamonds, until they make themselves incomprehensible. They drag in technical jargon from psychology and science to impress the chance college student in the audience. They weave in learned observations and illustrations from current science and intellectual fads. They discuss with great earnestness academic questions about which their starved congregation couldn't care less. They are like the preacher Bishop Gerald Kennedy mentioned, whose laymen complained that he answered more questions nobody was asking than any man they had ever had. This isn't the expansion of the intellectual margins for which our leader is pleading. It is only adding denseness to thinness, and being irrelevant to boot.

The intellectual breadth needed must undergird every sermon without any attempt for the sermon to advertise it. If it is there it will be seen in the soundness of the exegesis, so that thoughtful listeners will be satisfied that this is what the passage really means. It will be in the simplicity and aptness of the language, so that the thought is not imprisoned within verbal walls but transported on verbal wings. It will be in the freshness of the imagery, so that listening will be exciting. It will be in the simple logic and transparent wording of the main divisions so that each forward step will be a delightful discovery. It will be in the helpful relevance both of the truths elucidated and their applications. And it will be in the impression of competence conveyed to an audience: competence in handling the Word and competence in developing the subject matter. It will be in that general feeling in the audience that the preacher possesses mature understanding, both of the Bible and of them—an understanding wedded to compassion. Finally, it will be in the awareness that this preacher hasn't told all he knows in this one sermon. He has not exhausted his stock of ideas. There are stores in reserve. This good sermon wasn't an accident, the sort of thing that just happens once in a while. They know that if they come back they will get another solid meal just like this, but with a freshness and tang and suitability all its own.

And they will come.

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Napoleon boasted that he never tried to make friends, that followers were of more importance. The most striking picture of Napoleon in existence is one of him standing *alone* in exile with an unhappy, melancholy expression on his face.—*Selected*.

But it is costly—  
there's the rub!

## Our Principal Business Is to Promote Revivals

By Wesley Adams\*

**D**R. J. B. CHAPMAN once said, "Our principal business is to promote revivals. The one striking feature of the Nazarene movement is intense revival fire."

Few people, if any, would question the validity of the latter portion of this statement by our sainted leader of the past. However there are some among us who feel that our "principal business" is no longer to promote revivals. "Revivals are no longer essentially important." "Revivals cost too much and pay too small dividends." These are but a few of the complaints sometimes directed against having revivals in the local church.

While others are not so bold as to make these accusations, nevertheless the sentiment is beginning to become apparent. One revival a year is now supposedly sufficient for some of our churches. Weekend revivals or a series of weekend meetings are replacing the ten-day or Sunday-through-Sunday revival campaigns. A prominent educator in our denomination observed that, if the present trend continues, revivals in our churches will become a thing of the past. Could this possibly happen in the Church of the Nazarene? Could this happen to a church which was born in revival atmosphere?

An article (July, 1964) in a prominent religious periodical (evangelical

and conservative) raised the question of whether evangelical Christianity needs to have revivals any longer, and whether they are necessary or adequate to reach the cultured and educated twentieth-century man of our society.

The writer who raised these questions, I am sure, had never been in an old-fashioned or new-fashioned, Heaven-sent revival. Revivals, as the very word indicates, energize and revitalize the spiritual life of the church. Revivals extinguish the sluggishness, laxity, and unconcern which are so prone to creep in and to paralyze its members. "It is remarkable the number of problems that an old-fashioned revival will solve for a church. It promotes unity in the membership, invites the interests of outside people, awakens a spirit of liberality in giving, dissipates the tendency to unkind and useless criticism, and takes the friction out of the machinery of the Church"—J. B. Chapman. But in addition to all this, a genuine revival will also strengthen the church statistically. It just makes good, sound common sense to have revivals.

Many are the Nazarenes who can testify that it was during a revival they were converted or sanctified wholly or called into the ministry. Who dare say revivals are no longer profitable?

No one could carefully and honestly read Dr. Mendell Taylor's recent book *Exploring Evangelism* without

\*Bethany, Oklahoma.

being conscious of the fact that revivalism throughout Church history has been God's ordained and approved method of rejuvenating spiritual life and fervor in His Church, as well as one of the chief means of bringing spiritual awakening to the lost masses of humanity.

Neither can one study the history of our own Zion without being keenly aware that the characteristic spirit of the Church of the Nazarene has been a blazing, consuming passion of holiness evangelism. Our ever-present objective has been to "pray the glory down" and have Holy Ghost revivals whereby lost souls might be saved from an awful hell and believers cleansed from all sin. Our denomination was conceived in a re-

vival, born in a revival, made her phenomenal growth in a revival atmosphere, and can only maintain and successfully carry out her God-given mission in this world as we keep the fire and glow of revivals burning in our churches. As Bud Robinson said, "We can afford to fail at almost any other point, but we must have revivals."

Yes! Our principal business is still to promote revivals. Brethren, let us not fail in this eternally important task of having genuine revivals in our churches. May we all earnestly pray that the Holy Spirit will be released in our churches in old-fashioned, conviction-producing, hell-shaking, New Testament, soul-saving, Pentecostal revivals.

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Plain talk from  
a wise superintendent helped this man  
find his place on the team

## The Pastor and His District

By Robert I. Goslaw\*

IT WAS in February, 1954, that a pastor opened his heart to me in this letter. He put his personal problem this way:

If you have anything on the district that you think I can do, just let me know and if possible I will do it. If I have *not* served the district it is because I have not been asked to do so. I have always felt as though I was *not a part* of the district, just an *observer*, and not a part of the district. If you know any reason why I have

*not been accepted* thus far, I would be glad if you would let me know, because I do want to be a part of my district.

"Playing on the team" or "sitting in the grandstand" is the experience of each pastor. It is a concern of my heart to find ways and means to assist every pastor to experience the warmth of spirit, the joy of belonging, the strength of fellowship, and the thrill of participation on the team. It is in this spirit that I counseled this pastor more than a decade ago. Let me offer a few suggestions designed to help you know

\*District Superintendent, Pittsburgh, Pennsylvania.



## How to Be a Part of the District Team

1. When you come to the district do not begin by thinking of yourself as “an observer.” You are not; you are the leader of one of the many local churches which make up the district. In fact *you are* a vital part of *the district*. The district does not exist apart from the pastors and their people. Therefore assume from the beginning that you are *part of the team*—and *act like it!* The work of God is bigger than your local church. (many pastors will say, “Thank the Lord!”) I have found that if you “stay aloof” you will feel that others are aloof toward you. If you are “too busy with your OWN program” to cooperate and fellowship with the team, they will not consider you a part of them. However, if you “get in and work” as one of the team, the team will rejoice that you are one of them. They want you in all their activities, yet every time you *miss* an activity it causes questions to arise in their minds, such as: Is he ill? Can we help him? Why doesn’t he come? What is the matter with him? After a while no one expects you to come. You are left out, not because of the attitude or actions of independent negligence. Friendliness creates friendships!

## You Are on the Team— Play with the Team

2. When you meet with the team, whether district or zone activity, make a *positive contribution* to her objectives and plans. You do not have to agree with every detail of the plans adopted by the majority. If others do not accept your view, show them how *BIG* a man you are! State your thinking in the spirit of

Christ but work together. Some men have never learned to grow up. Like children, if they don’t get their own way, they will not play! It is their way or else! Such egotistical independence leads to exclusion from the team! It is not that the team acts to exclude you, but by your own actions you raise a barrier between yourself and the team. From here you go down the hill to isolation, insolence, grumbling, and so on into frustration.

## Practice the Golden Rule

3. When you are a part of the team, you will *attend* and *support* every district and zone function possible. If it is impossible to attend, you will *notify* the leader. You will do everything you can to get people to attend, but *come alone* if they will not come now! The people will follow the example of *their accepted leader* after a given period of time. This has been observed over and over again—a church has a good representation at all district and zone functions under the leadership of one pastor, and then a pastoral change comes; the new pastor is not a part of the district, and soon the laity become absentees. Change to a pastor who participates in district activities, and after a while (depending on how deep-rooted the spirit of noncooperation has become) the people begin to come! Is not this *leadership*?

A pastor recently told me, “My people are not interested in district things, and I cannot get them to go.” Yet as I toured his church, I found N.Y.P.S. zone banners, etc., won five years and more ago. Then it was clear—they used to be interested enough to *win the banner!* At the next zone rally this pastor was absent—and his brethren were not surprised!

## Lead Them by Your Own Good Example

4. When you are part of the team, you will accept *the responsibilities* of the team. When *costs* are involved, you will *do your share* without whining. The *zone activities* along with their assessments should get *your cooperation*. The *district activities* will find you *in your place* and with your check mailed on time. When *reports* are required, you will send in your report on the *first call* or write to tell your district leader when it will be coming. "No reply" tells on you! Is it asking too much to expect every pastor to send in requested reports? Surely not.

When *budgets* are assigned, you will take the *positive mental attitude* of one on the team. If you don't, you fail the team and yourself. Something wicked has happened in the heart of a man who will dodge his responsibilities. God cannot trust him longer. However when the pastor takes the positive attitude that "these must be paid even before my salary," the good people will rally to his side. I have the records of men and churches: A church that *does not pay* her budgets changes pastors, and the next year the budgets *are paid!* Or a church that has *paid her budgets* changes pastors, and now the budgets *are not paid*. Why is it some men get them paid and others can't? It is a matter of character, or he is in a job too big for him! It is not just a matter of the poor economic conditions, people moving, or . . . ; it is in the moral principles of the leader or an evidence of leadership failure. The pastor who puts his denominational responsibilities first will not need to worry! Should God's work outside the local church get the "left-overs"—if there are any? The wise team-pastor keeps *self-related inter-*

*ests* under control so that he can do his share in *team-related interests!*

## Beware of Local-itis— It Is Sickening

5. When you are part of the team you will not need to worry about *your future*. The pastor's relationship to his district has a greater bearing on his opportunities in the future than most men realize. Whatever *positive team* relations cost you in money, in physical energy, in personal sacrifice, or in leadership—it is a bargain! A man who is part of the team will find a *demand for his ministry*. Other churches, your own district superintendent—and, yes, other superintendents—will want a man like this. There is no future in fleeing to the scapegoat called "politics." You will only make yourself miserable and outside with that attitude. Remember, laymen on the good church boards want a *big man*—big enough to be a part of the team, a part of the Church of the Nazarene from the *local* to the *district* and *around the world*. It takes a big man to work on a team; a little man can play alone.

## Your Future Is in the Hands of Your Cooperation

Now, my pastor, I write you this way because I see in you a "potential" for Kingdom building. God has called you to serve at your best—the church needs you at your best. You may count on my prayers and willingness to assist you in every way possible. I shall be watching with keen interest your participation on the district team.

*P.S. For those of you who are reading this—he joined the team! He became faithful and devoted to the total program of the Church of the Naza-*

rene. He is respected, loved, and elected at the District Assembly.

Today as I look back across this decade of years in the district superintendency, I find the advice is sound! It is practical! It is needed today! Think on these things, act on

these principles, and you will be a more fruitful and beloved man of God. The Lord whom you serve will be pleased with your dedication as a member of the international team—called CHURCH OF THE NAZARENE.

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The editor interviews Dr. Robert Mangum, physician and surgeon of Nampa, Idaho, and member of the General Board

## Dr. "Bob" on the Preacher's Health

**D**R. BOB, you have been around preachers all your life, have observed many of them in the discharge of their duties, and you have seen many of them as patients. I think possibly you can give some of the rest of us some good advice concerning the proper care of our health. May I ask you a few questions? To begin with, do you find that the health of preachers and their wives is better or worse on the whole than the average?

*Doctor:* In my opinion the health of ministers and their wives would just about average up with the health of other professional groups engaged in dealing with people.

*Editor:* What would you say, Dr. Bob, to be the chief "sin" of preachers against their bodies?

*Doctor:* I feel that the chief failures probably of the ministry could be two, instead of one: (1) control of the weight problem, and (2) failure to provide adequate mental relaxation and rest.

*Editor:* In other words, driving themselves mercilessly on a tension and (to make bad matters worse) eating too much?

*Doctor:* Yes, that's it exactly.

*Editor:* Which is more hazardous to the health for the preacher, overwork or tension and frustration?

*Doctor:* I believe that tension and frustration are the most common causes of physical and mental breakdown. This I believe can be borne out because we hardly ever see an individual who breaks down physically unless there is some structural defect, but we do see many who are victims of mental and nervous exhaustion.

*Editor:* Then in seeking to avoid this debilitating and detrimental tension, would it be better for a preacher to follow a regime in which he worked seven days a week but managed to get a bit of play and relaxation *every* day with plenty of sleep every night, or, on the other hand, to work an intense *five-day week*, burning the candle at both ends on sort of a non-stop program, and then get a couple of days of catch-up with lots of sleep and play?

*Doctor:* I think that often, in the middle-age group especially, it is easy to overdo on a day or two off. I feel that in order to do justice to

one's health one should have a few minutes, say from fifteen to thirty minutes, of some form of physical relaxation or exercise every day, and then, if at all possible, to have a day of rest with possibly more physical relaxation. If this is impossible, then I think one should have a minimum of a half a day of relaxation and rest in which his physical activities would be adequate, but not excessive.

*Editor:* In determining the amount of food and exercise a preacher should have, does his individual metabolism play a significant part?

*Doctor:* Yes, many small men can eat double the amount that a large man should eat and still it would not be excessive for this individual. The metabolic rate and the hereditary characteristics of an individual may have much to do with the amount of food he requires and the amount of activity he needs to stay in shape.

Generally speaking, however, most ministers should eat less, especially the rich, dessert-type foods and those foods which add fat to the body frame. However I think right along with this that each minister should have some form of physical exercise or recreation which will help him to be at the peak of his performance in dealing with people.

*Editor:* Now, Dr. Bob, you have a wide acquaintance with preachers; among the more successful men that you know, what are some of the more popular forms of recreation that seem to really re-create instead of "wreck-reate"?

*Doctor:* In my experience most of the forms of recreation would center around golfing, hunting, fishing, or hiking in the out-of-doors. I do not feel that a game is always necessary, although a game provides the best mental relaxation. I think most any form of exercise which takes one's

mind completely off his responsibilities is very good; and for the younger person, a sharp game of tennis or handball or even Ping-Pong, might supply this individual need.

*Editor:* Is there any value in achieving relaxation by means of sedentary games such as can be played with others around a dining room table, or by hobbies that can be pursued in one's basement?

*Doctor:* Certainly so. In my experience there have been many whose physical activity was necessarily limited because of some physical ailment, or because of age, who were adequately cared for recreationally by a hobby such as woodwork, or tying flies for fishing, or simple games. Even working with boys' groups, teaching simple outdoor skills, can be relaxing and stimulating.

*Editor:* Now let's talk about sleep a little bit. Do you believe that the vocation of the ministry has any bearing on the amount of sleep preachers need?

*Doctor:* Yes, I feel that most of us who are engaged in dealing with people and carrying heavy responsibilities often need a little more rest and sleep than many people who are doing manual work.

*Editor:* Sometimes there are men, not only in the ministry but in other professions, who try to arrange for a brief afternoon nap. I understand that Former President Truman undressed fully and went to bed for an entire hour early in every afternoon during the days of his presidency. What do you think about working into one's program as far as possible such a rest period?

*Doctor:* While there are many people who do not need this, I would say that many of us have found that

a brief time of relaxation, even ten or fifteen minutes, often will make a tremendous difference in our afternoon outlook. Getting horizontal for a few minutes seems to give us the little pickup that we need. Maybe this is more a cerebral need than a muscular one, but it does work and is often a necessity.

*Editor:* Do you think it is ever advisable to utilize one's day off by going entirely to bed and possibly reading a relaxing type of book rather than getting out in vigorous exercise?

*Doctor:* The word "vigorous exercise" may make a difference in my answer to this question. I feel that there are very few individuals that would be satisfied to spend an entire day in bed reading. However, I know that there are some that do this and profit by it. For my own needs, I become very tired of reading after a few hours and feel that I need to get out and have some form of outdoor relaxation and exercise away from the phone.

*Editor:* Is overweight killing many preachers?

*Doctor:* Yes, I think overweight kills many preachers, usually by heart disease.

*Editor:* About how often should preachers have a medical checkup?

*Doctor:* The average preacher should have a medical checkup every two years, but if he is above the age of forty-five or fifty, it may be necessary to have one more often. All of the unknown signs and symbols of cancer should be looked for carefully. Anything suspicious should prompt a checkup immediately.

*Editor:* Now, Dr. Mangum, are there health hazards built into the ministry which cannot really be escaped by a conscientious preacher?

*Doctor:* That is undeniably true. No man of God can completely avoid the burdens and stresses which may be detrimental to his own health, but which are inherent in the very nature of his calling. Therefore he must not *overly* protect himself, but "spend and be spent" for his people. In this he will be like his Lord, of whom they said, "He saved others; himself he cannot save." But my major emphasis in this discussion is that it is not sacrificial devotion to ones' calling that kills preachers nearly so often as wrong living habits. And these can be improved without lessening one bit one's ministerial faithfulness.

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Joy is not gush; joy is not jolliness. Joy is just perfect acquiescence in God's will because the soul delights itself in God himself.  
—H. W. Webb-Peplow.

Does our preaching kindle hope?  
—or douse it in cold water?

## Preach What We Sing

By Carlos H. Sparks\*

THE SIRENS CRACKED the stillness of the early morning as police cars and ambulances converged on a suburban cottage. A man, the father of two subteen girls, and their mother, all of whom he had shot to death only moments before, lay at the point of death in the front yard. While friends sobbed, the three victims were placed in one of the ambulances and slowly it pulled away toward the mortuary. The murderer was gently placed on a stretcher and with red light flashing and siren screaming, the second ambulance made haste toward the nearest hospital, where a crew of doctors stood by. His blood was typed and matched, transfusions were begun, and emergency surgery performed—the murderer was saved.

It is not strange in medical circles that there was no critical remark from the surgeon as to how low-down the murderer was and how he ought to have blown his head off instead of just one jaw. No! Their concern was not with what the man had done but what they must do to save his life.

We preachers are professionals too, and our churches are more often than we know selected as an emergency unit for some bleeding, dying, hell-bent soul.

A fellow Nazarene minister told of a young man who had absented himself from a revival meeting. When asked why he did not attend, the young man helpfully replied, "I have

gone to church and the preacher tells me how low-down and good-for-nothing I am, and that if I don't quit drinking and smoking I'll go to hell for sure. But I already know this. What I want someone to tell me is how to get out of the mess I am in, and until they do the church does not have a message to help me."

And so they come, in never-ending variety, filling our pews! drunks who want to quit the habit; domestic cases who want a solution; youngsters in the struggle between the rights and wrongs; aged facing the sunset years somewhat bewildered.

The congregation sings, "Amazing grace—how sweet the sound!—that saved a wretch like me!" and, "I've reached the land of corn and wine, and all its riches freely mine..." The pastor prays and heaven and earth are drawn together—there is help at last. Here is a church that will love the needy. The choir excels with their rendition of "Jesus Saves." There is a flicker of hope as the weary lift their faces. Then the minister opens the sacred Book and reads a text of Scripture that would bring hope in any storm, but he is not warmed up yet. He fails to remember that it is the Word for authority, the Spirit to convict, and Christ to save; he tries to do it all alone. The dear pastor holds men's feet to the fire and brings down such a tirade of God's sure-to-come justice that the world from whence they came seems a babbling brook compared to that

\*Pastor, Cowan, Tennessee.

sanctuary. What the speaker lacked in tact he now makes up with muscle and brawn as he literally drags the frightened, shivering soul to his feet and aims him at the altar with an order to pray—a boomerang that won't come back.

The tragedy of it all is that it was well meant. The earnest minister has unwittingly robbed God of precious souls, the church of material support, himself of an increase in salary, and caused budgets to go unpaid. The church real estate deteriorates for want of repair, and the church does

not win the respect of the community that has confidence in normal growth. Pastors come and go, the crowd dwindles away, and we can't understand why—and the failures will exist until we learn to preach what we sing.

This is neither fancy, wild notion, or compromise. It is a working reality. It is God's kind of ministry. In love He sent His Son; in love His Son saves; in love we serve. Oh, "Amazing Grace," how very, very sweet the sound! I pray I have not learned too late to preach what we sing!

---

Are these articles being filed?  
It's a good idea—  
provided they are dug out  
when building time comes

## Planning Space and Equipment for Juniors

By Lavaun T. Shelton\*

### Adequate Space

When planning space and equipment for juniors, it is necessary, first of all, to study the needs of the juniors, then plan space which will most adequately meet those needs.

Pride of possession and joy in belonging are two strong motives in junior-age boys and girls. That is why juniors in the church need a place to call their own. They need things to go in this place that will make them feel at home and help them find joy in learning. They need to be together to find the meaning of fellowship.

A good room for juniors will be the best space that can be provided for them, quiet, clean, well-lighted, well-

ventilated, and comfortable. It must be a place that will silently speak to them of reverence, of beauty, and of God.

A junior area can best be regarded as a place to work. Juniors are activity-minded and tire much more quickly of sitting still than of being up and doing. Since this is so, their interest and enthusiasm will be in direct proportion to opportunities provided for them to do things for themselves, or with the entire group.

Trained church workers recognize the importance of adequate space for children. The following figures are based on careful studies which have been made in this area.

Plans for a Junior Department may begin with a group of 10 or more juniors. A good basis for planning space is to allow 8 to 10 square feet

\*Writer and editor of junior curriculum, Church of the Nazarene, Kansas City, Missouri.

per pupil. If an unusual increase in attendance is not anticipated, make plans for one combined assembly-class area of not less than 200 square feet. This would be adequate for a maximum of 20 pupils.

For larger groups, plan for a maximum attendance of 40 in a department, with an assembly room of 400 square feet. For more than 40 juniors, plan to have more than one Junior Department. The assembly rooms should be proportioned 3 parts wide and 4 parts long, such as 15 x 20 feet; or 4 parts wide by 5 parts long, such as 18 x 22 feet.

The most widely followed plan for Nazarene schools is to have separate rooms for each junior class. These rooms would most naturally open off the large assembly area. Plan for a maximum attendance in each class of 10. (Divide when the class enrollment reaches 12.) Classrooms should allow 9 or 10 feet, 90 square feet for 10 pupils, to 10 x 12 feet, 120 square feet for 10 pupils.

## Walls and Floors

A washable enamel paint on a smooth finish is important in rooms where active children meet, for both hands and feet of juniors may, at times, come in contact with the wall, and the finish will last much longer if it can be cleaned with sponge and soap. Soft shades of cream, light green, blue, or buff are most practical for junior rooms. Floors should be a smooth, hard finish of tile or varnished hardwood. Lighter shades add light to the room, and are to be preferred.

## Equipment

Basic furniture for a Junior Department would include:

Chairs, 14 to 16 inches high  
Table, 10 inches higher than seat of chair,  
with tabletop 30 x 72 inches  
Storage cabinet with shelves 18 x 26 inches  
Storage cabinet with 12-inch shelves  
Secretary's desk or table  
Coat and hat racks  
Piano  
Worship table  
Tack board with picture rail 32 to 34 inches  
from the floor

Individual chairs are a good choice for the assembly area, for they may then give double service if extra seating is needed in classrooms. Junior-size chairs are large enough that they may also be used by the adult workers in the department.

The best seating arrangement for a junior class is around a table. The table provides working space for looking up Bible references and writing in the *Junior Workbooks*. This plan also gives the best setting for informal group discussion, with the teacher serving as a guide for the working group, rather than as a lecturer.

Two storage cabinets are recommended. The larger one is needed to provide storage space for *Nu-Vu Backgrounds* and *Nu-Vu Bible Stories* packets. Construction paper, large teaching pictures, and large posters or song charts may also be kept in the larger cabinet.

A small table is nice for a worship center. However, if space is needed, or the table is not available, one of the cabinets described above could serve very nicely for the interest center.

With well-planned space and equipment, teachers will have better opportunities to work out our Lord's great commission—"Teaching them to observe all things whatsoever I have commanded you. And, lo, I am with you alway" (Matthew 28:20).

---

**When men grow virtuous only in old age, they are making a sacrifice to God of the devil's leavings.—Jonathan Swift.**



A glimpse of the most popular  
and skillful religious writer of our times

## Evangelical Anglo-Catholic: C. S. Lewis

By Dallas D. Mucci\*

ON NOVEMBER 22, 1963, the day the assassin's bullet took the life of President Kennedy, another great man died, virtually unnoticed in England—Clive Staples Lewis—better known to the Christian world as C. S. Lewis.

Lewis remained in the established Church of England until his death, "not especially 'high' nor especially 'low,' nor especially anything else." The Church of England was a concern to him by its "excessive good taste," and he felt that the orthodox churches and the Salvation Army had retained some spiritual life that his own church should reacquire. He had objections to the Roman Catholics for adding to the Scriptures, transubstantiation, the immaculate conception, worship of the Blessed Virgin, and papal infallibility. He was equally annoyed with Protestants busily subtracting from the gospel.

Lewis wrote in the November 26, 1958, *Christian Century* in a rejoinder to Dr. Pittenger, "Most of my books are evangelistic." God was not someone to be bargained with but obeyed. His most slashing attack upon the present Church was made in *Screwtape Letters*, "A major employment of hell is to encourage the present theologians to create a new 'His-

torical Jesus.' " Chad Walsh, in his book *C. S. Lewis: Apostle to the Skeptics*, believes that St. Paul would feel at home with Lewis. He points out that the doctrine of hell and a good many doctrines not denied but "embalmed" by orthodox theology are brought to life by Lewis. An urgent doctrine in Lewis' writing, though unpopular, is the return of Christ. His theology was evangelistic.

Lewis' doctrine of holiness was somewhat like this: The Christian is not called to religion or to good works, but to holiness before God, and Christ must be followed at all risk. This holiness was a bruising honesty in one's relationship with Christ. Again and again in his writing he is preoccupied with a holiness that is built upon obedience to Christ and nothing else.

He spoke of himself as a "converted pagan living among apostate Puritans." Lewis' honest and thrilling account of his conversion proves the correctness of his first statement. He wrote in *Surprised by Joy* (The Shape of My Early Life):

Total surrender, the absolute leap in the dark, were demanded. Now, the demand was simply "all."

You must picture me alone in that room in Magdalen, night after night, feeling, whenever my mind lifted even for a second from my work, the steady, unrelenting approach of Him

\*Pastor, South Hills Church, Pittsburgh, Pennsylvania.

whom I so earnestly desired not to meet. That which I greatly feared had at last come upon me. In the Trinity Term of 1929 I gave in, and admitted that God was God, and knelt and prayed: perhaps, that night, the most dejected and reluctant convert in all England. I did not then see what is now the most shining and obvious thing; the Divine humility which will accept a convert even on such terms. The Prodigal Son at least walked home on his own feet. But who can duly adore that Love which will open the high gates to a prodigal who is brought in kicking, struggling, resentful, and darting his eyes in every direction for a chance to escape? The words compelle intrare, compel them to come in, have been so abused by wicked men that we shudder at them; but, properly understood, they plumb the depth of the Divine mercy. The hardness of God is kinder than the softness of men, and His compulsion is our liberation.

He held the chair of Medieval and Renaissance Literature at Cambridge University until a short time before his death. He authored more than twenty books on the Christian faith. The audience of readers continues to grow and will. He was the writer's writer. There was a brilliance of language and mind that has not been matched or eclipsed in any Christian era.

He was a first-rate literary critic and added much to the world of letters as well as Christian apologetics. Dabney A. Hart, who attended Lewis' lectures at Cambridge, said, "What he gave could not be found in books, neither the wealth of detailed information nor the vitality of his synthesis of it." Kenneth Tynan, a Lewis student, states that he had more knowledge at his fingertips than anyone he had ever known.

He was born in November, 1898, at Belfast, Ireland. His father, Albert,

was a solicitor; and his mother, Flora Hamilton, the daughter of clergy and lawyer heritage. In *Surprised by Joy*, Lewis explained that his father had sentiment and passion, but his mother enjoyed happiness via a coolness and evenness. From the comments of friends and others, Lewis probably was a mixture of both personalities. He was often known as gruff, but those who met and talked with him thought him gracious and kind.

Lewis married Helen Joy Davidman Gresham, an American, in 1957. She had been converted to Christianity from Marxism by the writings of Lewis. Shortly after their marriage, a very happy one, a prognosis indicated Mrs. Lewis had advanced stage of cancer with a few months to live. A minister came and laid hands on her and prayed. In June, 1958, Lewis wrote a friend: "She has made an almost miraculous recovery and is at present very well indeed." The X-ray specialist called it a miracle. Mrs. Lewis died in June, 1960, after a much-desired trip to Greece with her husband.

Lewis was a Fellow at Magdalen College, Oxford, until 1955, when he went to Cambridge. For three years he made regular broadcasts on Christian apologetics on the British Broadcasting Corporation. Some of these were rebroadcast on "The Episcopal Hour" in the United States. During the Second World War he visited R.A.F. camps and lectured on theology.

He constantly resisted offers to go abroad for lectures. He preferred to walk in the English countryside. "The truest and most horrible claim made for modern transport is that it 'annihilates space.' It does. It annihilates one of the most glorious gifts we have been given." Lewis stayed home.

Lewis is best known for his Christian writings. He always wrote as an "amateur or lay theologian"—yet always with that cutting edge, razor-sharp, of truth and logic. Beginning with *Pilgrim's Regress* to the final collection of essays, he shared an honesty with every reader.

*Screwtape Letters* was my introduction to C. S. Lewis. I read the book and quickly passed it on to friends. One lawyer friend passed it on to another, and now three copies of the book are circulating in our town.

Lewis' writing, fiction or apologetics, must be read to be appreciated. A number of interesting books have been written to summarize his works; two or three of these are quite good, but they are mere shadows. Any great writer, thinker, and Christian usually makes me want to recount everything he has said—this would be impossible for Lewis—he wrote so well and so much.

*The Great Divorce* depicts a modern and yet a typical member of civilized society. A busload of ghosts from hell were brought to the shores of heaven and given another chance to enter. One ghost was astonished that he was forced to live in the pigsty of the Grey City while a murderer, Solid Person, reached heaven. Before this

ghost had opportunity to hear anyone from heaven, he began:

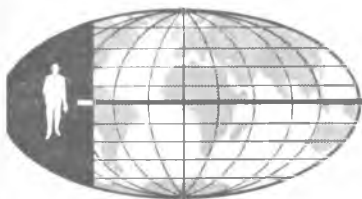
"'Look at me, now,' he said. 'I gone straight all my life. I don't say I was a religious man and I don't say I had no faults, far from it. But I done my best all my life, see? I done my best by everyone, that's the sort of chap I was. I never asked for anything that wasn't mine by rights. If I wanted a drink I paid for it and if I took my wages I done my job, see? . . . I'm asking for nothing but my rights . . . I'm not asking for anybody's bleeding charity.' Then Solid Person replied, 'Then do. At once. Ask for the Bleeding Charity.'"

The ghost told Solid Person he would rather be damned than forsake his self-righteous independence and stalked off angrily on his way back to the bus.

Lewis claimed that all his writing attempts were simply to make the faith plain. This has been done many times with a startling and uncluttered honesty. *Mere Christianity*, *The Abolition of Man*, *Reflections on the Psalms*, *Miracles*, *Letters to Malcolm: Chiefly on Prayer*,—all contain the Lewis ability to say what he meant as the simple plain faith of Christians. He wanted most to be a "man talking to men" and he was that.

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The man who sings his own praises may have the right tune but the wrong words.—*Selected*.



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

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

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| Pearl Cole, Office Editor

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Department of HOME MISSIONS

## **THE THANKSGIVING OFFERING AND WORLD EVANGELISM**

Every month a portion of the General Budget receipts goes for home missions. However, the principal source of money for the operation of the home missions overseas fields, the Negro and Chinese work in the United States, and assistance in home missions to the smaller districts, is through the Easter and Thanksgiving offerings.

As your church participates in this year's Thanksgiving Offering, please remember these are the overseas fields which will continue to receive help through our thank offering:

### **North and Central America**

Alaska                      Canal Zone  
Bermuda                  Newfoundland

### **Europe**

West Germany              Sweden  
Denmark

### **South and Central Pacific**

Australia                  New Zealand  
Hawaii                      Samoa

### **Africa**

South Africa  
Central Africa Zone

The dividends accrued from these investments are increasing each year. We have 3 Bible schools on these overseas fields—Australia, South Africa, and now Bussingen (near Schaffhausen), Switzerland. At the end of 1964 we had 91 churches with 2,958 members; 7,888 enrolled in Sunday school; \$419,189 paid for all purposes; and property valued at \$3.5 million.

The end is not yet! We are only in the beginning! Let us do our best for Him this Thanksgiving.

# New!



## A WORKBOOK FOR YOUR THIRD GRADE PRIMARIES

Beginning with the winter quarter, January-February-March, 1966, a new *Think and Do Book* will provide learning activities for older primary boys and girls. This quarterly workbook will be correlated session by session with the Primary Graded Lessons in *Primary Teacher*. It will guide pupils to use their Bibles, to complete thought-provoking tests and puzzles, to think through everyday problems of Christian choice and action.

Younger primaries will continue to use the *Primary Handwork*.

**Order on the First Quarter Sunday School Order**



## 23,921 HAVE! HAVE YOU?



UNIT 165a

**"OUTREACH THROUGH  
THE SUNDAY SCHOOL"**

DENOMINATION-WIDE QUADRENNIAL  
STUDY FOR THE  
**"MARCH TO A MILLION"**

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*To give you an idea . . .*

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FOR THE ANNUAL  
**HOME DEPARTMENT  
SUNDAY**

November 14, 1965

1

Appoint a committee to help plan a special program and day for the members of the Home Department, their families and friends.

2

Arrange transportation for those needing it. The adult class sponsoring the Home Department is ideal for this responsibility.

3

Send special announcements inviting all members of the Home Department. Provide extra copies for them to send to their friends.

4

Give every member who attends a remembrance of the occasion. Something like:

- a. A rosebud or other flower
- b. A beautiful bookmark
- c. A ball-point pen
- d. A box of promises
- e. A copy of the Home Edition  
of *Praise and Worship*
- f. A copy of *Come Ye Apart*

(Additional items and prices will be found  
in the *Master Buying Guide*.)

**MAKE THIS A DAY TO REMEMBER  
FOR THOSE WE TEND TO FORGET**

**“faith  
for a  
new  
age”**



## **Bible Society Offering**

- Sunday  
December 12
- All-church  
participation  
through N.Y.P.S.

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**Report Immediately**

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## **Send Offering to:**

Dr. John Stockton  
6401 The Paseo  
Kansas City, Mo. 64131  
or  
as directed by  
your district council

## *Did You Know That—*

**Missionaries on furlough may write the Department indicating how much deputation work they wish to have, and the Department will arrange their schedule accordingly?**

Some reports have come to our office indicating that there are people who think the Department requires every missionary to travel continuously in deputation services, with no time for rest. This is not true.

Every missionary is requested to take sixty days of rest upon his arrival in the homeland. After this period, the Department does like to have each missionary take some deputation services in order to share his mission field experiences with the home churches. Missionaries may request time between their tours to permit them to be at home with their families. Such requests should be made as early as possible—even before they come home—so that their slates can be made up accordingly.

Missionaries in specialized fields of service may request the privilege of working in their professional field during the week, and taking deputation services on weekends, if they wish. These requests are subject to the approval of the executive secretary of the Department of World Missions.

Most missionaries prefer to have a fairly steady schedule of deputation services, because the offerings help them in securing equipment to take back to the field. The Department does its best to fill their deputation slate according to their desires. No missionary is forced to take more services than he feels he is able to handle physically. We want our missionaries to be rested and refreshed when they return to the field. We also want the inspiration of their messages to touch as many of our people at home as possible. We need to be stirred to prayer and active sharing in the missionary program.

### *Did You Know That—*

**Deputation offerings count toward the church's 10 percent giving ONLY when they are sent to John Stockton, general treasurer, for deposit to the deputation account of the missionary? These funds can be sent in by the missionary or by the local church treasurer**

### *Did You Know That—*

**Deputation offerings are NOT deposited in a common deputation fund, to be drawn on by all missionaries?**

Deputation offerings are deposited to the deputation account of the individual missionary who sends them in. Whenever he wishes to draw on his account for equipment, clothing, or any supplies for returning to the mission field, he may do so by making application and securing the approval of the executive secretary for his proposed expenditures. When the missionary returns to the field, he may draw any remaining balance in his deputation account to be used for equipment and supplies.

If, because of illness or some other reason, a missionary does not return to the mission field, the money which people have given him to be used for missions will be assigned to some mission field according to the discretion of the Department of World Missions.



# It is time to **STOP**



## and make plans for 1966

**WHEN SPECIAL EMPHASIS WILL BE PLACED  
ON THE IMPORTANCE OF LAY EVANGELISM**

*A layman made the following statement  
to his pastor:*

“Your job is like that of a foreman in a plant. A foreman has a twofold responsibility. First, he must teach and train his men to do their work. Second, he is responsible for their production. So you as a clergyman have to train us for our ministry, and then help us to fulfill our mission, to produce. We are called to ‘go and bear fruit’; you are called to see that we do.”

The denomination-wide study of the book *Meet My Saviour* will be in February and March of 1966. This study in personal soul winning is designed to get the layman involved.

In most cases the pastor will be called upon to teach this class because he will be more experienced in personal evangelism than anyone else in the church.

Begin now to catch the vision of what would happen in your church if you as pastor could transfer your concern for souls into action in the lives of the laymen.

# The Christian News Front

THE WORLD of the Christian religion has been unusually active this calendar year and a summary of some events is worthwhile.

Most readers are aware that unity explorations among the major bodies entered new and significant phases during 1965. First official talks were held between the Catholics and the Episcopalians, Lutherans and the United Presbyterians; also the Eastern Orthodox faiths.

## Union Plan from N.H.A.

Closer to home was the first announcement of an ambitious plan, sponsored by the National Holiness Association, for a federation of eleven smaller denominations that stand for scriptural holiness in the Wesleyan-Arminian tradition.

These eleven denominations, with about five hundred thousand members, were listed by N.H.A. as the Wesleyans, Free Methodists, Pilgrims, Friends, Evangelical Methodists, United Missionary church, Salvation Army (with 261,000 members alone), and four smaller groups.

Leaders of the Church of the Nazarene have served as N.H.A. district officers and Nazarenes attend their annual meetings, but our denomination is not formally affiliated with N.H.A., and the plan of federation does not include the Nazarenes, at least at this time.

## In the "Talking" Stage

The proposal, still in the preliminary stage, is for colleges and missionary programs of the eleven denominations to be placed under united leadership and direction at the start. The eleven groups now support fifty-six educational institutions, including Bible schools, and fifteen missionary programs.

As for organic union, the Wesleyans and Pilgrims have a merger under way that may set a pattern. After years of talks, the Pilgrims have approved such a merger and the Wesleyans are scheduled to consider it

at a special assembly at Houghton, N.Y., in June, 1966.

## The Big-City Press

Also in 1965, the *New York Times* took an unprecedented step in establishing a three-man desk to cover the news of religion. Added to George Dugan, veteran religion writer, were John Cogley, widely known Catholic layman and writer, who became religion news editor, and Edward Fiske, a graduate of Princeton Theological Seminary.

Cogley, former editor of the *Catholic Commonweal* magazine on public affairs, said the move by the *Times* was intended to give breadth and depth to the coverage of movements and changes in theology.

"I think very profound changes are in progress in the religious world," Cogley said. "All faiths are making great changes. Often the issues are basically theological. In the past, the press did not prepare readers for these changes.

"We must do more now than report the coming and going of the clergy. The Saturday church page has been too removed from life. Religion now has become a front-page item. There are discussions and actions among the young clergy and laity and efforts to relate faith to the existing order. We plan to cover these."

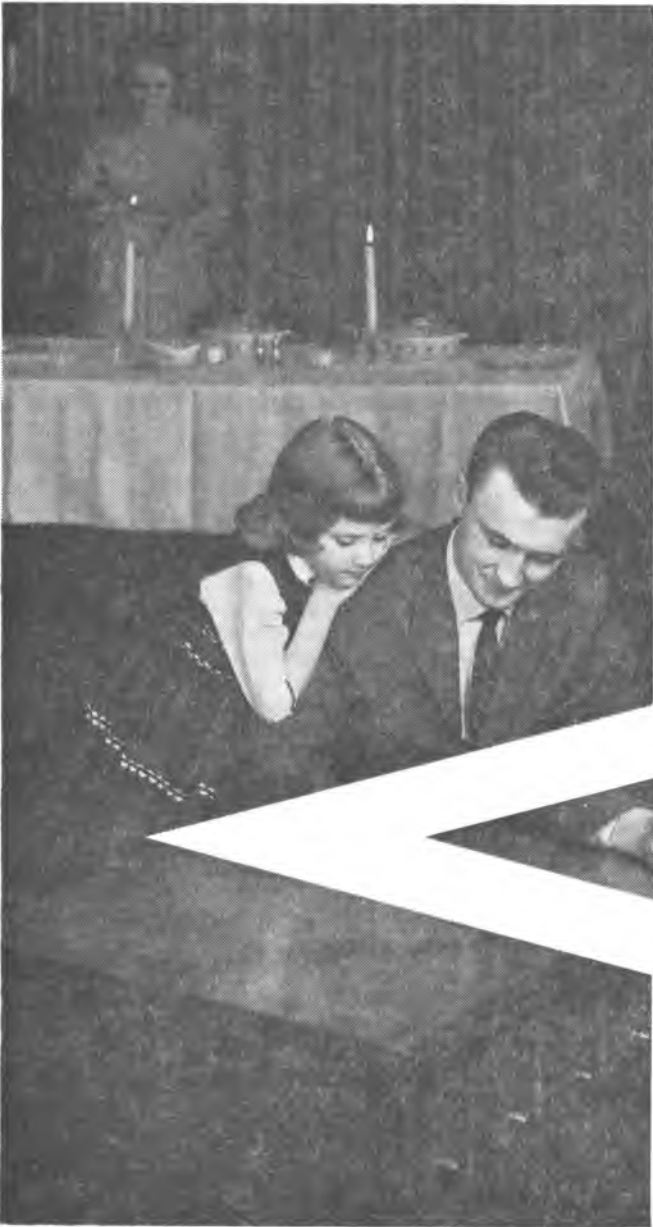
## Rural Church Life Study

One other unusual item comes from a new five-year study on rural church life covering a county forty miles north of Peoria, Illinois.

Rev. Victor Obenhaus, Church of Christ, found, among other things, a "gross unfamiliarity with the Bible—68 percent could not state the difference between the Old and New Testaments."

Obenhaus said that "almost nobody is able to relate his theology to his public life." He suggested that churches go to work to remedy "this dearth of theological understanding and lack of sensitivity to public issues."

JOE OLSON



Don't Say  
**THANKS**  
Without  
**GIVING!**



1965  
THANKSGIVING OFFERING  
for World Evangelism  
Church of the Nazarene

"That we  
should serve  
in  
NEWNESS  
of spirit"

(Romans 7:6)



Have you been tempted to discouragement lately? Does life seem less than meaningful? Do you feel like you are "spinning your wheels" or that you are "bogged down" in church machinery?

Now is the time to reexamine your commitment to Christ. A man—yes, even a minister—can give his time to good things, his money to good causes, and his lips to good prayers and still miss God's best.

It's so easy to get on the "doing good" treadmill, trying hard to keep up with life's demands and hurrying fast to keep each day's appointments, until day after busy day slips by and, almost before you know it, a little chunk of life is gone—a year or two or three—and gone, too, are the joy, the expectancy, and the NEWNESS.

We hear a lot about stewardship of time, stewardship of talent, and stewardship of money. These are all very important. But when they are given without

prayer, without meditation, and without surrender of self, they become only "good works" without the divine touch. They turn to ashes in our hands and we stand bewildered and disappointed, wondering why life has gone stale.

Standing quietly at the edge of our frenzied life is Christ. He always speaks to the listening heart. He is waiting to add a new dimension to duty. Before every day's work begins, come into His presence. Before every counseling session, spend a moment at His feet. Don't plan a sermon or a board meeting or a hospital call without Him. **Don't even take this year's Thanksgiving Offering without asking His guidance and His blessing.** Motion and machinery have no meaning without His touch. He is standing there—waiting. Don't rush by without speaking! Hear His voice, receive His touch, and then go forth to serve IN NEWNESS OF SPIRIT.

—General Stewardship Committee

NAZARENE PUBLISHING HOUSE

## Help Your Youth and Adult GAIN

a better understanding  
of the Christian

## FAITH

By a depth study of some . . .



## BELIEFS THAT MATTER MOST

By W. T. Purkiser

96 pages, paper

**\$1.00**

### JANUARY—FEBRUARY—MARCH

adult and high school Sunday school classes will be spending fifteen Sundays studying in the area of "What Christians Believe."

PASTOR—challenge the pupils of your Sunday school to study in this vital area of providing opportunity for them to study **BELIEFS THAT MATTER MOST**, by W. T. Purkiser, in addition to the Sunday school quarterly.



credit can be earned for Unit 114.1a\* by attending twelve of the fifteen Sundays and studying the book in addition to the regular quarterly.

**TO PARTICIPATE** register the class and report as you would any other Christian Service Training class. One registration per church is sufficient. See special form at right.

\*If you have offered Unit 114.1a recently, you may use **ESSENTIAL CHRISTIAN BELIEFS**, (\$1.00), by S. S. White, and receive credit for 114.a.

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## USE THIS HANDY FORM



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TO REGISTER CLASS

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Date \_\_\_\_\_, 19\_\_\_\_

Please send \_\_\_\_\_ copies of  
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\$1.00 each; 6 or more, 80c each, plus postage  
(Prices slightly higher outside the  
continental United States)

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Street \_\_\_\_\_

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CHECK or MONEY ORDER Enclosed \$ \_\_\_\_\_  
Charge (30 days) TO: ☐ S.S. ☐ Church

NOTE: Needed on ALL accounts—location, name of church.

Church location \_\_\_\_\_ City \_\_\_\_\_ State \_\_\_\_\_

Church name \_\_\_\_\_

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City \_\_\_\_\_

State \_\_\_\_\_ Zip \_\_\_\_\_

### REGISTRATION FORM

C.S.T. Unit 114.1a, "Basic Christian Beliefs"  
Text: **BELIEFS THAT MATTER MOST**—Purkiser

Name of Church \_\_\_\_\_

Street \_\_\_\_\_

City \_\_\_\_\_

State \_\_\_\_\_ Zip \_\_\_\_\_

District \_\_\_\_\_

ENROLLMENT estimate \_\_\_\_\_

Beginning date \_\_\_\_\_

Number sessions \_\_\_\_\_

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

☐ Wed. night ☐ Other \_\_\_\_\_

Send Report Blanks and Registration Materials to:

Name \_\_\_\_\_

Street \_\_\_\_\_

City \_\_\_\_\_

State \_\_\_\_\_ Zip \_\_\_\_\_

**Complete and Mail BOTH Forms TODAY.**

The Nazarene Preacher

*An inexpensive way  
to remember  
your whole congregation*

1966

# "Triumphant Life" Calendar



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**The Nazarene Preacher**



# Queen of the parsonage.....

AUDREY J. WILLIAMSON

## Garments of Praise

By Mrs. B. Edgar Johnson

**G**RIPING IS THE great American privilege," someone defended after we had all aired our "pet peeves" and "beefs." Sometime afterward I tried to substitute the word "Christian" for "American," and somehow it didn't sound right—"Gripping is the great Christian privilege."

On the flyleaf of my Bible I have copied this saying from John Wesley: "I dare no more fret than I dare curse and swear." Every time I read these words they jolt me.

Perhaps the reason I am thinking in this vein today is because November is the month in which we celebrate Thanksgiving Day, which certainly should be classified among the Christian holidays.

Some people seem to have little problem with nervous tension or physical imbalance in their systems. Some people are born with "happy glands." They have an optimistic outlook, positive attitudes, and a trusting mind. On the other hand, many of us have to do some serious work on these things. It is for these latter that I have a word of encouragement. In this area the Holy Spirit can work wonders.

Have you ever taken seriously this verse from I Thessalonians 5:18, "In every thing give thanks..."? I had often heard the remark, "If you can't pray your way through, praise your way through," and this has advanced from a trite statement to reality for me. A few years ago someone helped me to learn this and I want others to know the victories in store for them. I could recite numbers of instances from my own and others' experiences in which real deliverance has come because they acted upon this verse and praise was

given *in* and *for* some difficult situation. I must confess to feeling hypocritical when I first tried to practice this—for how could I thank God for something for which I was anything but happy? Then I frankly confessed to Him that I really didn't feel thankful for it, but because I was told in His Word, "In every thing give thanks," I was taking it literally. The results have been rewarding, and deliverance *in* trial is even more blessed than deliverance *from* trial.

Praise and thanksgiving are really a part of positive thinking. Much has been written on the power of positive thinking, and though there is no salvation in such mental exercise, there is certainly benefit from it. The Spirit-filled Christian has the true basis for positive thinking. It is a demonstration of our faith and commitment.

I have never had the robust constitution I would like, and when my first baby kept me up at night, I would fret and think, I will be a wreck tomorrow. And I would be! One day I heard one of my ladies comment to another, "I never minded being up with Sally; I always thought of how glad I was to have her." It was like a ray of positive sunlight to me. The next time my sleep was disturbed, I thanked God for my baby girl and concentrated on how fortunate I was to have her. I began to practice going in His strength when mine was depleted. It made a world of difference.

Often our minds (and hence our souls) are cluttered with a myriad of "beefs," negative thoughts and reactions, and petty criticisms. Sometimes we are unaware of them, but they are corrosive nevertheless. It might surprise

you if you made a list of your dislikes and complaints—weather . . . daylight saving time . . . cats . . . certain foods . . . procedures at church . . . ad infinitum. Some wear their griefs as a rosary about their necks, telling their tears, their grudges, their hatreds, one by one, over and over. The Holy Spirit works in this area too. He can cleanse this. When one's soul has had a new anointing from the Holy Spirit and is freshly bathed in His love, I have observed that many of these small dislikes fall away and many "loves" take their place.

Several years ago when I was learning some of these lessons in the midst of one of my sorest trials and was deliberately "practicing the Presence" and exercising my soul in praise and love, I awakened every morning for several months with this verse, "This is the day which the Lord hath made; we will rejoice and be glad in it" (Ps. 118:24). And in the midst of trial I was so immersed in His love that I gained a whole new vista of Christian experience.

Hannah Hurnard, in her delightful allegory, *The Mountains of Spices* (a sequel to *Hinds' Feet on High Places*), includes as one of her characters Mrs. Dismal Forebodings, a sour and bitter widow living to herself in her dreary cottage with pulled shades. Always clad in a dreary-hued dress and wrapped in a drearier gray shawl, she mirrored the misery, the gloom, and the bitter brooding of her soul. But one day she let the

Shepherd (Christ) into her wretched cottage and He gave her a beautiful, Oriental-looking shawl embroidered all over with richly glowing color, the pattern outlined in threads of gold and silver which shone and sparkled in the sunshine. Naturally she would have folded such an exquisite garment away as a priceless heirloom only to be worn on feast days and very special occasions, but it was His firm wish that she wear it every day. He told her that it was the "garment of praise" and He promised her "beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness" (Isa. 61:3). Dismal found that with this beautiful, glittering garment over her shoulders, her old gray dress looked too awful for words, so she discarded her widow's weeds for something more appropriate. She felt a bit self-conscious at first, but determined to get used to the garment of praise so she could wear it more naturally and gracefully to the glory of the One who gave it to her. And eventually her name was changed to Thanksgiving to correspond with her new nature.

When you are prone to feel depressed or discouraged, why not consider saying with the Psalmist, "Why art thou cast down, O my soul? . . . hope thou in God: for I shall yet praise him . . ." (Ps. 42:5), and with the aid of the Holy Spirit, slip the garment of praise over your shoulders? You'll be surprised how quickly you can become accustomed to it.

## A New Start

*I will start anew this morning with a higher, fairer creed;  
I will cease to stand complaining of my ruthless neighbor's greed;  
I will cease to sit repining while my duty's call is clear;  
I will waste no moment whining, and my heart shall know no fear.  
I will look sometimes about me for the things that merit praise;  
I will search for hidden beauties that elude the grumbler's gaze.  
I will try to find contentment in the paths that I must tread;  
I will cease to have resentment when another moves ahead.  
I will not be swayed by envy when my rival's strength is shown;  
I will not deny his merit, but I'll strive to prove my own.  
I will try to see the beauty spread before me, rain or shine.  
I will cease to preach your duty, and be more concerned with mine.*

—The Standard, Author Unknown

### Evangelism in the Ministry of Jesus

By Vernon L. Wilcox\*

#### Part Three

#### IV. Note the Field of Jesus' Evangelism

The angel that heralded His birth in Bethlehem described the scope of this newborn Saviour's redemption in Luke 2:10, "Fear not: for, behold, I bring you good tidings of great joy, which shall be to *all* people." If any one fact stands out in the ministry of our Lord as recorded in the Gospels, it is the universal scope of His offer of salvation. He healed the Syrophoenician's daughter and preached to those of Tyre and Sidon; He handed His cross to an African named Simon, and prayed fervently for His Roman persecutors. He came unto His own, the Jews; but He opened wide His arms of love to the whole world.

He found His field among the children: "Forbid them not to come unto me," He said when the disciples remonstrated with Him for taking time to bless them. He called young men unto himself when He needed helpers for His work. He attracted strong leaders like Nicodemus and Joseph of Arimathea. And "the common people heard him gladly." We see the *breadth* of His concern as He eats with the publicans and makes disciples of some of them. We feel the *depth* of His concern as He forgives the woman who comes humbly to wash His feet with her tears. We sense the *heart* of His concern as He exclaims: "They that are whole have no need of the

physician, but they that are sick: I came not to call the righteous, but sinners to repentance" (Mark 2:17). And there is compressed *power* in His command in Luke 14:21, 23: "Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind... Go out into the highways and hedges, and compel them to come in, that my house may be filled." *Our Lord is interested in full churches.* He never subscribed to the specious idea that in order to be pure we must be small. He said, "The field is the world," long before Wesley said, "The world is my parish." His great word was, "Whosoever will may come." In the court of the Temple, Jesus cried and said, "... I am come a light into the world, that whosoever believeth on me should not abide in darkness... for I came not to judge the world, but to save the world" (John 12:44-47).

#### V. Note the Methods in Jesus' Evangelism

Jesus used every available method to reach men. *He used the direct approach*, as we note in Mark 3:13-17: "And he goeth... and calleth... whom he would: and they came... And he ordained twelve... that he might send them forth to preach, and to have power... and Simon he surnamed Peter; and James... and John... he surnamed... Boanerges." The first three men He called were one Rock and two Sons of

\*Pastor, Eureka, California.

Thunder! They were to preach and have power! And He won them by going after them, challenging the best there was in them.

*He used the method of public preaching.* We do not know how great were the crowds that hung upon His words, but we do know that He preached to as many as five thousand men, not counting women and children; and if the ratio of men to the total congregation was then what it is today, His crowds must have reached twenty thousand at the least.

*He used the method of teaching.* So many are His parables, and references to His teaching that they need no recounting. "He spake many things unto them in parables" (Matthew 13:3). "All the multitude resorted unto him, and he taught them" (Mark 2:13). He at no time depreciated the importance of what we today would call educational evangelism. We are in divine order when we use the teaching method to reach people.

*He used the personal touch.* He laid His hand on the leper and said, "Be thou clean," when others were afraid to touch him. In Jesus the contagion of life was stronger than the infection of death in the diseased man. He laid His hands on the little children. He contacted the publicans and sinners in the house of Matthew, the converted publican: "As Jesus sat at meat in his house, many publicans and sinners sat also together with Jesus and his disciples: for there were many, and they followed him" (Mark 2:15). He took time out in the cool of the evening, after an exhausting day, to have an interview with Nicodemus, an honored member of the council. He appealed to his intelligence, and to his reasoning powers; but primarily He appealed to his will and confronted him with the supreme command and challenge, "Ye must be born again" (John 3:7). At the other end of the gamut of human condition He took just as much time and pains with a poor, sinful, rather ignorant, woman who came to draw water from Jacob's Well. John 3 gives us the sublime philosophy of eternal salvation, expressed

in connection with Jesus' conversation with Nicodemus, the doctor of the law. John 4 gives us in full detail the practical outworking of that philosophy in the conversion of the Samaritan woman. Yes, our Lord dealt personally with individuals, from the down-and-out to the up-and-out. Are we, His disciples, better than our Lord, that we do not need to use this personal approach?

*Jesus believed in concentrated effort in evangelism.* In Matthew 18:12 He asks, "If a man have an hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray?" There are times when effort must be centered on one individual. We cannot reach all the people all the time with all of our effort.

*Jesus used unconventional methods in evangelism.* When they brought the man to Him by letting him down through the roof, He was not surprised or nonplussed—He forgave his sins and healed his palsy and sent him on his way rejoicing. How much better to do that than to insist on a certain program or procedure that would postpone all results until the end of the service! Here surely is the prototype of all those wonderful seasons of refreshing when the roof of the church is broken through by the mighty power of the Holy Spirit, and a breath of heaven blows in upon our parched souls! When true revival comes, people get saved *before* the sermon, *during* the sermon, *after* the sermon, *because* of the sermon, *in spite of* the sermon, but they get saved! Jesus believed in putting the new wine of the gospel into new wineskins—otherwise they would burst with the potent contents. And there are times, and may the times increase, when unconventional methods must be used to present this revolutionary, life-changing gospel.

*Jesus was fearless in His evangelism.* In Mark 12:14, His enemies had to admit, "Thou regardest not the person of men," or as the *Expanded New Testament* has it, "You do not kowtow to anyone." He was not interested so much in the number of seekers as in the number

of finders. If He had to tone down or compromise His message to win an influential man, He passed him by.

*Jesus used restraint in evangelism.* While He was absolutely fearless, yet He never presumed to force any man's hand. When the so-called rich young ruler went away because he was too tied to his possessions to become a follower of Jesus, He didn't go after him and try to persuade him to come back against his will. He knew when to urge, and when to refrain from urging.

*Jesus was tolerant in His evangelism.* When the disciples were a bit unhappy about another preacher who was casting out demons without first having joined their church, He said in Luke 9:50, "Forbid him not: for he that is not against us is for us."

*Jesus believed in immediacy in evangelism.* In Mark 4:29 He said, "When the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come." The way of wisdom is not to reap too soon, but also not to reap too late. Sometimes we are overzealous, but far more often we are

overcautious, and the hail beats out the precious grain while we stand helplessly by and watch the destruction of our labors because we didn't reap when we had the opportunity.

*Jesus spent considerable time instructing His disciples in the proper methods of evangelism.* In Luke 9, He works with the twelve; and in Luke 10, He concentrates on the seventy. He counsels them to travel light, to care little for the amenities of comfortable living, to go in peace without chip on shoulder, to preach the gospel, to heal the sick, to minister unto such as would receive them, and to shake off the dust of those who would not respond. He encouraged them to witness (Peter was won by Andrew, Nathanael by Philip); and His last recorded words in Acts 1:8 were, "Ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth." *How they witnessed!* The world heard, and we heard, and answered the call, because they witnessed for their Lord.

*(Continued next month)*

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## Gleanings from the Greek New Testament

By Ralph Earle

Phil. 1:19-26

### "Salvation" or "Deliverance"?

In verse 19 Paul asserts his faith that whatever happens will turn out for his "salvation." But was he not already "saved"?

The Greek word is *soteria*. Its classical meaning was "deliverance, preservation."<sup>1</sup> Moulton and Milligan state that this word "is common in the papyri in the general sense of 'bodily health,' 'well-being,' 'safety.'"<sup>2</sup>

Arndt and Gingrich note that in Philo and Josephus (both first century) the term is used "generally of preservation

in danger, deliverance from impending death."<sup>3</sup> The latter meaning fits Paul's case perfectly. He was hoping to be freed safely from his imprisonment, instead of being executed (cf. 2:24). Rather obviously, then, the correct rendering here is "deliverance" (RSV, NEB, NASB). Phillips seems to miss the point entirely when he translates it: "for the good of my own soul."

### Bountiful Supply

The Greek word for "supply" is *epichoregia*. It comes from *choregos*,



“chorus-leader.” The verb *epichoregeo* first meant to furnish a chorus at one’s own expense, then simply to supply. So the noun is normally translated “provision” (NASB), “supply,” or “support” (A. & G.) It is a late and rare word, found in only one inscription (from A.D. 79). Vincent says: “The word implies *bountiful* supply.”<sup>4</sup> This seems to be the best translation (so Weymouth, C. B. Williams). Regarding the following phrase, “of the Spirit of Jesus Christ,” Vincent comments: “Either the supply furnished by the Spirit, or the supply which is the Spirit. It is better to take it as including both.”<sup>5</sup>

### “Earnest Expectation”

This is one word in the Greek, *apokaradokian*, found only here (v. 20) and in Rom. 8:19. Vincent defines it thus: “From *apo* away, *kara* the head, *dokein* to watch. A watching with the head erect or outstretched.”<sup>6</sup> Lightfoot comments: “The idea of eagerness conveyed by the simple word *karakokein* is further intensified by the preposition, which implies abstraction, absorption.”<sup>7</sup> The term may be translated either “earnest expectation” (KJV, ASV, NASB) or “eager expectation” (Weymouth, C. B. Williams, RSV, RSV, A. & G.).

### “Boldness” or “Courage”?

Paul hopes that with “all boldness” he may magnify Christ. The Greek for “boldness” is *parresia* (see comments on Eph. 3:12). Arndt and Gingrich give as its meaning: “1. *outspokenness, frankness, plainness* of speech, that conceals nothing and passes over nothing . . . 2. ‘Openness’ sometimes develops into *openness to the public*, before whom speaking and actions take place . . . 3. *courage, confidence, boldness, fearlessness*, especially in the presence of persons of high rank.”<sup>8</sup>

Weymouth adopts the first of these definitions. He renders the phrase “by my perfect freedom of speech.” Arndt and Gingrich prefer the second. But most recent translators adopt the third

—“unfailing courage” (20th Cent., Good-speed), “fearless courage” (Moffatt), “full courage” (RSV). The context seems to favor “courage.”

### “Magnified” or “Honored”?

The Greek verb is *megalyno*, from *megas*, “great.” It means “to make great” or “to declare great.” “Magnified” is a good translation. So also is “honored” (20th Cent., C. B. Williams, RSV). The same idea is expressed in “do honour” (Moffatt) and “honor” (Phillips). Weymouth has “glorified.” A good paraphrase is: “The greatness of Christ will shine out clearly in my person” (NEB).

### Fruit from Labor

Verse 22 seems a bit ambiguous. Perhaps the meaning is best expressed by C. B. Williams: “But if to keep on living here means fruit from my labor, I cannot tell which to choose.”

### “Wot”?

This archaic word occurs no less than ten times in the KJV. In every case it renders a Hebrew or Greek term meaning “know.” This history of the word goes back to around A.D. 1300. It had definitely become obsolete by the beginning of the twentieth century. Retained in ERV (1881), it was changed to “know” in ASV (1901). In fact, “wot” does not occur in the latter version. Many recent translations use “tell” here —“I cannot tell.” Closely related to “wot” is “wit,” used three times in KJV in the sense of “know.” The past tense of “wot” is “wist.”<sup>9</sup> This occurs fourteen times in KJV (six times in NT).

### “Hard-pressed”

Paul says that he is “in a strait betwixt two” (v. 23). The Greek literally says, “I am held together [*synechomai*] out of the two” (*ek ton duo*). The verb means “to hem in, press on every side.”<sup>10</sup> Thayer says that the thought here is: “I am hard pressed on both sides, my mind is impelled or disturbed from each

side.”<sup>11</sup> Lightfoot suggests: “I am in on both sides, I am prevented from inclining one way or the other.”<sup>12</sup> He adds: “The *duo* are the two horns of the dilemma, stated in verses 21, 22.”<sup>13</sup> The best translation is, “I am hard pressed between the two” (RSV), or “I am hard pressed from both directions” (NASB).

### “Stand by”

Paul is convinced that for him to “abide in the flesh” is more necessary for the Philippian Christians (v. 24.) So he declares: “I shall abide and continue with you” (v. 25).

These two verbs in the Greek are from the same root—*meno* and *parameno*. The prefix of the second is a preposition meaning “beside.” In order to bring out the connection of the two words in the original, the *Twentieth Century New Testament* has, “I shall stay, and stay near you all.” C. B. Williams renders it, “stay on and stay by.” Lightfoot offers, “bide and abide.”<sup>14</sup> The second verb may be translated “stand by” (Phillips, NEB). H. A. A. Kennedy

writes: “*Parameno* (which is best attested) has in later Greek the special sense of ‘remaining alive.’”<sup>15</sup> So Moffatt has, “remain alive and serve.”

### “Coming”

*Parousia* (v. 26) occurs 24 times in the New Testament. In all but six of these instances it is used for the second coming of Christ. Literally it means presence” (see Phil. 2:12.) But it was also employed in the sense of “arrival.” Here “coming . . . again” means “return” (Moffatt). The literal meaning is reflected by Weymouth: “my being with you again.”

1. Liddell-Scott-Jones, *Lexicon*, p. 1751.
2. VGT, p. 622.
3. *Lexicon*, p. 808.
4. *Word Studies*, III, 423.
5. *Ibid.*
6. *Ibid.*, III, 22.
7. *Philippians*, p. 91.
8. *Op. cit.*, pp. 635-36.
9. *Vine, Expository Dictionary*, IV, 238.
10. *Abbott-Smith, Lexicon*, p. 428.
11. *Op. cit.*, p. 93.
12. *Ibid.*
13. *Lexicon*, p. 604.
14. *Ibid.*, p. 94.
15. EGT, III, 429.



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### Post-Pentecostal Growth in Holiness

By Brian L. Farmer\*

TEXT: *My brethren, count it all joy when ye fall into divers temptations; knowing this, that the trying of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing* (Jas. 1: 2-4).

#### Critical Questions

1. Is temptation, referred to here, good or evil?
2. Does "count it all joy" mean that the reader is exhorted to be joyful?
3. Does patience produce perfection?
4. Is it a progressive perfection?
5. Is there a degree of patience which exacts absolute perfection?
6. What is the significance of the term "faith" as used here?

#### Exegesis

Some temptations are the design of the devil, his purpose being to seduce to sin. These temptations can in no sense be good, except perhaps in that God sometimes brings forth good even out of evil. But the temptations referred to here are not at all in this category. The Greek word is *peirasmos*, and as William Barclay states, "This is a word whose meaning we must fully understand if we are to see the very essence of the Christian life.<sup>1</sup> The word means to test with a sense of purpose, the aim being constructive, not destructive. (Cf. use of same word in Gen. 22:1; Judg. 2:22; 3:1, 4; Deut. 4:34; 7:19.) Temptations in this sense are benefits and must be regarded as good. They

are "trials (temptations) from without to be received with joy."<sup>2</sup>

Trials are not pleasant, so James does not say temptations are joy, but that they might be counted as such. This is so in view of the long-run benefits which testings occasion. The word here is sometimes rendered "pure joy." The Greek word for "count," however, is in the aorist tense; that is, with reference to each single temptation as it occurs. But "no chastening for the present seemeth to be joyous"; therefore it is not required that joy be experienced in the very moment of testing.

The word *hupomone* means fortitude, endurance, or an intelligent forbearance which does not only passively accept the situation, but stirs in it and has the ability to gain from it. This, the passage specifically states, leads to a perfecting of the Christian life. "'A noble word,' Trench calls it; it does not merely mark the endurance... but the brave patience with which the Christian contends against various hindrances."<sup>4</sup>

There is, therefore, a possible progressive growth in Christian piety. Much of this whole Epistle is concerned with the perfecting of practical Christianity, so this passage is in keeping with it. The fact that perfection here is progressive is made very clear in *The New English Bible*: "... And if you give fortitude full play you will go on to complete a balanced character."<sup>5</sup> Also the patience (see above) out of which this perfection grows is a continuous quality; an "unswerving constancy."<sup>6</sup>

No amount or constancy of patience, however, leads to an absolute perfec-

\*Pastor, Bristol, England.

tion. Furthermore, this is not a reference to the heart perfection of entire sanctification; which is not effected through patience, but by the Holy Spirit through faith.<sup>7</sup>

The reference here is to continuous faith. It is this which is tested: the faith, or faithfulness, a Christian lives by.

### Homiletical Approach

A first thought is that a "meaty" doctrinal sermon might stem from this passage.

#### OUTLINE:

SERMON TITLE: *Sanctification as a Beginning*

PURPOSE: To focus attention on the difference between holiness in crisis and holiness in process.

The introduction could be arresting and lead well into the theme if it took the form of an illustration. (See, e.g., illustration No. 1 in the list.) Being rid of the disease of inbred sin, we may now reach for the following objectives:

#### I. Perfection

A. In the sense in which Paul strove for perfection, having been already perfected in heart.<sup>8</sup>

B. The Word James uses for perfection means "perfection towards a given end, and for a given purpose."<sup>9</sup> The sacrificial lamb was perfect in this sense to be offered to God. The committed Christian becomes perfected for this and for that as he makes spiritual progress.

#### II. Completion

(Last clause of text)

A. In Christian graces

B. In prayer

C. In understanding

#### III. Victory

Victory may be confidently reached for, first in one area and then in another, until the previously defeated Christian is consistently victorious.

The conclusion might be to ask whether a clean heart—the basic requirement for this kind of progress—is really enjoyed.

A searching textual sermon could be entitled *Right Reactions*, bearing in mind that reactions are often more indicative of a person's state of grace than actions. (1) *The right attitude in trials*: "Count it all joy." (2) *The right thought in trials*: It "worketh patience." (3) *The right anxiety in trials*: That "patience have her perfect work." In conclusion it might be asked: "What has been your reaction to recent testings? Has it been a response of holiness or of carnality?"<sup>10</sup>

Also, an outline of an expository message to a troubled people might begin with the specific life situation and move on to say: (1) *Count it joy* (explaining the difference between counting it joy and feeling it joyous). (2) *Be patient*. (3) *Remember the future*.

### Illustrations

1. A person cured from a debilitating disease then has the power to reach for hitherto unattainable achievements in life.

2. There is a wealth of biblical and extra-biblical biographical material of those who succeeded in testings because of holy attitudes and of those who failed because of carnality.

3. Use in contrast the uncivilized sign of manliness to endure pain without a groan to no purpose.

### Bibliographical Aids

In addition to the works cited in footnotes, the following books are helpful: Chapman, J. B., *Holiness Triumphant* (Kansas City: Beacon Hill Press, 1946); Geiger, Kenneth, ed., *Insights into Holiness* (Kansas City: Beacon Hill Press, 1962); Smith, Allister, *The Ideal of Perfection* (London: Oliphants Ltd., 1963).

<sup>7</sup>William Barclay, D.D., *The Letters of James and Peter* (Edinburgh: Saint Andrew Press, 1961), p. 49.

<sup>8</sup>R. J. Knowling, *The Epistle of James, Westminster Comm.*, Ed. Walter Lock, D.D. (London: Methuen & Co., 1904), p. 2.

<sup>9</sup>Heb. 12:11.

<sup>10</sup>Knowling, op. cit., p. 7.

<sup>11</sup>*The New English Bible* (Oxford and Cambridge University Presses, 1961), p. 227.

<sup>12</sup>Barclay, op. cit., p. 51.

<sup>13</sup>See Acts 15:9.

<sup>14</sup>Phil. 3:12-14.

<sup>15</sup>Barclay, op. cit., p. 51.

<sup>16</sup>See Rev. R. Tuck, *Homiletic Comm. on James* (London: Funk and Wagnalls Co., 1890), p. 491 f.

# On Grieving the Spirit of God

By W. E. McCumber\*

SCRIPTURE: Eph. 4:25-32; II Tim. 1:6-8 (RSV)

TEXT: Eph. 4:30; II Tim. 1:7

The Spirit of God is a Person, not an influence. He can be grieved, and Christians are in danger of becoming guilty of grieving Him. He is a Spirit of power and love and self-control. I have joined these two passages into holy wedlock as a single text, because the second one helps to illumine the first—it suggests how we can grieve the Spirit if we are not careful to avoid these pitfalls.

I. He is a Spirit of love and *we grieve Him when we quench the outflow of His love* by denying love to others.

The Spirit of love desires to so cleanse and control us that we will love God supremely and others unselfishly. He wants to reproduce in us the love that Jesus bore toward men.

For example, the love of Jesus was compassionate and forgiving love. And here, when we are urged not to grieve the Spirit, Paul exhorts, "Be ye kind one to another, tenderhearted, forgiving one another, as God for Christ's sake hath you." We grieve the Spirit when we withhold forgiving love from one another.

II. He is a Spirit of power and *we grieve Him when we restrict the effect of His power* by limiting the number of its channels.

We are too prone to attempt the impossible feat of confining and compressing the Holy Spirit within our methods and techniques. We expect Him to work in all churches as He does in ours, and in all men's lives as He does in ours. And this grieves Him, for He has an infinite variety of ways and means to reach, save, and use men.

John Wesley was such a high churchman that he thought the conversion of a soul would be almost a sin if it took

place anywhere but in a church and through any means but regular sermons and sacraments. But the Holy Spirit thrust him out to preach in the fields and streets of England and thousands were saved.

Let the Spirit work as He wills. Through ordinary and extraordinary channels let His power flow forth for the healing of the nations!

III. He is a Spirit of self-control and *we grieve Him when we reject the discipline of His control* by living to gratify ourselves.

Self-control is not the control of self by the self. It is the control of the self by the Spirit of God. It begins with the crucifixion of self—dying to any personal claims upon our own lives and recognizing God's rightful claims upon us. Control is the carrying out of the crucifixion in its implications for daily living. It means saying in every concrete situation of our lives, "Not my will but Thine be done."

I read of a woman who shouted that God had saved her from drinking, smoking, and the theater. Her pastor discovered that she had never used or wanted liquor, had never used or wanted tobacco, had never attended or wanted to attend the movies. Self-control is not abstaining from sins we never want to commit. Self-control is preferring and choosing the will of God in every temptation to please ourselves. This is the thrust of Paul's ethical injunctions to the context (Eph. 4:25-29.)

Do not grieve the Holy Spirit of God. He is God's seal of ownership upon our lives, by which God marks us as His own for "the day of redemption"—the day when salvation will be completed and God's pilgrims will be home. Until that day we are challenged to live by the guidance, under the control, and for the glory of God. This we do by love, power, and self-control which the Holy Spirit enables us to have.

\*Pastor, Atlanta, Georgia.

## Lessons from the Seraphim

SCRIPTURE LESSON: Isaiah 6:1-9

TEXT: Isa. 6:2

Newton wisely observed that "we can know but little of beings whose forms, from their faces to their feet, are 'covered.'" But while we can know but little about them, we can learn much from them. The actions of the seraphim were responses to certain revelations about God, and those actions reveal what man's attitude toward God should be.

I. THE FIRST REVELATION: *I saw . . . the Lord . . . high and lifted up.*

The first response: "With twain he covered his face."

The first lesson: Before the Lord *exalted in power*, our proper attitude is *humility*.

The covered face is a symbol of humility. God manifested His power to Elijah in the form of fire, hurricane, and earthquake, and then His presence in a "still small voice." In response Elijah "wrapped his face in his mantle" (I Kings 19:11-13).

Pride keeps many sinners from repentance and forgiveness. Like the rich fool in the story Jesus told (Luke 12:16-20), many are so proud of who they are and what they have that they blithely ignore God and their soul's welfare.

Pride keeps many believers from consecration and holiness. The author of Hebrews tells us that Christ died to sanctify His people and urges, "Let us go forth therefore unto him without the camp, bearing his reproach" (Heb. 13:12-13). It is the reproach of holiness that proud men will not bear that keeps many from the experience and life of holiness.

If we would cover our faces before God, i.e., humble ourselves before the revelation of His awesome power, He would release that power for our salvation from all sin!

II. THE SECOND REVELATION: *Holy, holy, holy, is the Lord of hosts.*

The second response: "With twain he covered his feet."

The second lesson: Before the Lord, *infinite in holiness*, our proper attitude is *reverence*.

The holiness of God is the ground of reverence in man. "Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy" (Rev. 15:4).

Reverence for God, on the other hand, leads to holiness in man. Isaiah, in the vision of divine holiness, was made acutely aware of his pollution. The fear of God which struck him dumb as the seraphim chanted also moved him to deplore and confess his uncleanness. The response of God to that confession was the purging of the prophet! "Thine iniquity is taken away, and thy sin purged."

Reverence for God is a vital note in gospel preaching. Paul declared "Knowing therefore the terror of the Lord, we persuade men" (II Cor. 5:11). God is holy and hates sin. Men are sinful and exposed to wrath. Stirred by that fact, Paul earnestly sought to persuade men to forsake sin and be reconciled to God.

We should cover our feet, i.e., walk reverently before a God who is infinitely holy! If we would share His abhorrence of sin we could also share His triumph over sin!

III. THE THIRD REVELATION: *The whole earth is full of his glory.*

The third response: "With twain he did fly."

The third lesson: Before the Lord, *universal in sovereignty*, our proper attitude is *obedience*.

Flying wings symbolized swift obedience to the will of God. We are taught to pray, "Thy will be done." Because God is an almighty Sovereign, we should take the position of obedient servants.

Obedience to God is man's first duty. As the prophet Samuel informed the disobedient King Saul, "To obey is better than sacrifice" (I Sam. 15:22). As the apostles informed the Sanhedrin, "We ought to obey God rather than men" (Acts 5:29).

Obedience to God can be man's very disposition. When Isaiah was cleansed from sin, he at once heard God calling

for message-bearers to a lost world. Immediately he responded, "Here am I; send me." When carnal rebellion is destroyed, the heart responds swiftly and gladly to God's will.

Obedience to God ought to become man's chief delight. The Psalmist said, "I delight to do thy will, O my God" (Ps. 40:8). This is the attitude involved in the prayer, "Thy will be done in earth, as it is in heaven." Before a God who reigns omnipotently only swift and complete obedience becomes man.

What shall furnish us that humility of spirit, reverence of mind, and obedience of life that qualify us to stand before God? Isaiah found it in a cleansing experience symbolized by the altar and the fire. The blood of Jesus Christ and the power of the Holy Spirit can deliver us from sin and enable us to stand before God unafraid and unashamed in life, in death, and at the judgment!

W. E. McCUMBER

## QUOTES AND NOTES

Last November the Advisory Council of the American Bible Society called upon the churches of America to make "1966 the Year of the Bible," to bring "a new understanding of the mission of the church in the publication, translation and distribution of the Scriptures."

The Council, composed of delegates from 68 Protestant and Orthodox denominations, representing approximately 90 percent of these faiths, was the largest in the Society's 148-year history. The Society, the most broadly based organization of Protestant and Orthodox churches, will observe its one hundred fiftieth anniversary in 1966.

The meeting approved a record budget of \$6,348,000. The Council called upon all denominations "to plan special programs of Scripture distribution and use of the Bible" during 1966 "to challenge

each member to become a more dedicated reader of the Bible and a more effective sharer of the Scriptures through personal witness and sacrificial gifts."

The Council also noted that Christianity is being challenged all over the world. "Islam is now well entrenched in Africa and elsewhere. Resurging Buddhism and Hinduism reach out for the souls and minds of men. Communism expends billions of dollars annually to spread propaganda literature highlighting atheism. A sharp decline in spiritual values threatens to undermine the most cherished values upon which our nation has been founded. These forces and ideologies can be diminished by the omnipotence of the Good Book. Here within the covers of this one Book, rests the all-inclusive message of God to the hearts and minds of all people everywhere," the Council declared.



## IDEAS THAT WORK

### "Operation Smews"

Dr. Kenneth Rice has always said one "must consider the utility of the use versus the magnitude of the risk." On that premise I thought I would send you a little idea that I picked up from Roy Cox, who used to be Sunday school superintendent here. It is called "OPERATION SMEWS" (SMEWS is to be articulated phonetically). Here is how it goes:

1. First you talk about "Operation Smews" three or four Sundays in advance until everybody is acquainted with the word SMEWS. No one but the pastor and superintendent will know the day that "Operation Smews" will go off, or what it is.

2. Then you enlist a "hard core" of about twenty-five members and ask them if they will make four telephone calls, which will take a total of six and

a half minutes, the Sunday morning that "Operation Smews" is to go off.

3. The Sunday on which "Operation Smews" comes off, the pastor and superintendent call each one of the "hard core," starting at 7:30 a.m., and tell them what "Operation Smews" is. By 8:00 every one of the "hard core" knows what it is and has four names and telephone numbers ready to start calling. Therefore by 8:06½ "Operation Smews" has been activated. (These figures are based on the assumption that one hundred calls will cover your Sunday school enrollment, prospects, and fringe.)

4. The "hard core" will make their calls in a recorded style, no greeting or salutation, as follows:

"This is 'OPERATION SMEWS.'

Your Sunday Morning Early Warning System.

It is now 8:00.

We would like to see you in Sunday school at 9:45.

Please and thank you.

Over and out."

5. That gives everyone involved plenty of time to get up, get ready, and get out.

Our Sunday school had a 37½ percent increase over the previous year's average when "Operation Smews" got off here.

EDWARD J. GALLUP  
Roseburg, Oregon

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## MY PROBLEM

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**QUESTION:** How can I eliminate worldliness in appearance from my choir?

A KANSAS PASTOR WRITES:

Whose definition of worldliness? Even some Nazarenes might think your choir conservative. I presume you mean jewelry such as earrings, makeup, and general gaudiness of dress such as capped sleeves and low necklines.

A sermon or sermons (without hobbying) could no doubt help. Possibly a meeting of the choir in which they set the individual and group requirements for members and post these in the choir room as well as mailing to each member. Sanctified Nazarenes should take their stand in this matter. Reading our church rules at the meeting would possibly remind some of God's standard of holy living.

It may be that your problem is with good, saved (and possibly sanctified) people who are new Christians and need some light on the subject. A good pastoral visit might solve your problems.

The pastor could head a music or choir committee to set rules for each choir member to abide by if he continued in the choir.

Not least to be considered is the fact that God is still in the convicting and transforming business. The prayer warriors of the church could "zero in" on the problem and leave it in His hands.

A CALIFORNIA CHOIR DIRECTOR AND SONG EVANGELIST SAYS:

*The choir is our reflection.* These ideas and attitudes have solved this problem in our services:

1. Never neglect to have prayer at rehearsal and pre-service.

2. Make every song a soul-winning effort. If the choir director is blessed when he leads, the choir will be blessed as they sing.

3. Keep all choir members mindful of their responsibility in creating an atmosphere worthy of God's presence.

4. Remember the choir director and choir members are ministers of the gospel.

5. Pastors, you are responsible for the attitude of the choir.

6. Pastors should meet frequently with the choir to keep the motivation correct.

7. Uniformity in dress helps the choir's appearance. Unusual or inappropriate dress should not be tolerated.

8. No individual should stand out.

9. Simplicity and modesty as becometh holiness should be the rule.



10. Don't be afraid of rules—every organization has strict rules. (Many churches of liberal denominations have regulations for their choirs. Adornments and elaborate coiffures that attract attention to the person are not allowed simply because of poor taste.)

11. Make your rules strong and forceful. Don't be afraid of losing members. You'll hold them with strict rules.

12. Always meet for prayer and organization before entering the sanctuary. Never just call for choir members from the audience.

13. There is one reason and only one reason for a choir—to add to our services.

14. *The choir reflects everything we believe—our doctrine, our spiritual condition, our church spirit, our pastor, and our choir director!*

**PROBLEM:** How is the best way to handle an elderly person who monopolizes the testimony time at every opportunity?

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

## Hymn of the month

### "There's a Wideness"

Praise and Worship hymnal, No. 32

The author of this hymn, Frederick William Faber, grew up in the lake district of Ireland among the great jagged rocks, streams, and the fields of purple heather. He never lost his love for these surroundings and once wrote a friend, "Just to think of it gives me tranquillity and peace."

During his youth, Faber was a strong athlete, but later on became a monkish priest and felt that all such activities were wrong for Him. He made a practice of fasting for long periods until he suffered from lack of proper food. Perhaps this is one reason why he died at the early age of forty-eight.

During his short lifetime (1814-63), he gave us a number of much-loved

hymn poems. One of the favorites is "Faith of Our Fathers."

This hymn of the month was once titled "Come to Jesus," but as the years went by, people preferred to use the first line of the song as its title. Mr. Faber wrote thirteen stanzas for this hymn, but only four of the best-liked stanzas were kept in hymnals. It is thought that Faber was inspired to write the words after meditation on the passage of scripture in I John 4: 8-10.

The composer, Lizzie Shove Tourjee, originally wrote this tune for a graduation song. Later on it became the tune for "There's a Wideness."

## BULLETIN EXCHANGE

### A Puzzling Situation

*It's very strange that rain on Sunday*

*Seems so much wetter than on Monday;*

*And weekday pains that we ignore,  
On Sundays seems to hurt much more,*

*'Til we decide to stay in bed*

*When we should go to church instead.*

—ALFRED I. TOOKE  
*Dundee Hills Messenger*  
Kansas City, Mo.  
HAROLD E. PLATTER, pastor

### Points to Ponder

No man ever did a designed injury to another without doing a greater injury to himself.

Lighthouses don't ring bells and fire off guns to call attention to their light—they just *shine*.

Two marks of a Christian: giving and forgiving.

*Nazarene Newsbits*  
Winamac Church, Indiana  
W. S. MUIR, pastor

The Nazarene Preacher



# HERE AND THERE

## AMONG BOOKS

### Choice Illustrations

By Earl C. Wolf, editor (Kansas City: Beacon Hill Press, 1965. 96 pp., \$1.25.)

Rev. Earl C. Wolf has gone through some twelve hundred of W. W. Clay's illustrations which have appeared in the *Bible School Journal* over the past several years, and put 140 of the best into a compact little book. These are classified and indexed according to both topics and scriptural texts. The latter classification is often overlooked with the emphasis upon topical categories, and therefore offers something "extra" for the pastor who sees the need for the Bible reference in any illustration.

W. W. Clay needs no introduction, nor does he need our commendation for the thousands who have found his contributions in the *Journal* helpful and enriching in their studies of the Sunday school lessons. There is no question as to whether Mr. Wolf has succeeded in his aim to give us the best of the collection in this book. He leaves us wishing, however, that there were more in the collection. But then, being small in size, this volume will sell for less.

JAMES MCGRAW

### The False Prophet

By Dwight E. Stevenson (New York: Abingdon Press, 1965. 142 pp., cloth, \$2.75.)

Dwight E. Stevenson, professor of homiletics at the College of the Bible, Lexington, Kentucky, has established himself as a provocative teacher and writer, and this volume bears abundant testimony to that fact. With incisive handling of biblical ideas and with keen insight into current practices in the ministry, Stevenson "seeks to contribute to a sharper image of the Christian ministry by sounding a warning against the false and the counterfeit . . ." (p. 8). While his approach is negative in character, the overall effect of the book is illuminatingly positive.

Who is a false prophet? "He is a destroyer of true religion, but thinks of himself as its protector" (p. 19). He "supposes that 'our way of life' (American culture) is the highest good, that it deserves to be

eternal, and that the church exists to defend and preserve that way of life. The false prophet is a citizen of his world" (p. 31). He is an "ardent advocate of the status quo" (p. 35). Furthermore, he is the preacher who is "trapped in the temple," which is to say, he is bound by the religious cultus and thus is professional. Institution-centered, the false prophet peddles "cheap grace and easy merit," which shows itself in three ways: "as salvation by ritual, as justification by membership, and as forgiveness without repentance" (p. 61). Also, the false prophet is uninspired; he has no direct word from God. This is not to say that he is speechless, but that he is a plagiarist. Finally, the false prophet is a hypocrite, "living behind a mask." His goodness is purely theatrical and moralistic. For each one of these descriptions Stevenson finds a biblical parallel.

While the reviewer would argue with several statements relating to the author's views on the Bible, the devil, and the possibilities of a minister living a holy life, he cannot depreciate the richness of insight concerning the temptations of the ministry which is found in this brief analysis. His literary style is captivating. Note some of his penetrating sentences: "A plagiarizing preacher is a reverend robber" (p. 72). "Self-justification and the harsh judgment of others go together; they are two sides of the same thing" (p. 104). "The tongue is a lash that does not draw blood" (p. 105). "For ministers, in addition to the ordinary failings of other men, are tempted by special sins that arise from their nearness to the altar. And unless they live penitently, they will live arrogantly or despairingly" (p. 127).

With extensive use of sources and humor, organized around his own reflections, the author has effectively and seriously called for "an authentic pulpit ministry" for our times. His study searches the soul, a spiritual exercise through which every prophet of the Lord ought to be willing to pass periodically. The author's conclusion merits quoting: "If the contemporary church suffers from coldness, confusion, and conformity, it may not be amiss to examine the

temperature of the church in the neighborhood of the pulpit. Unless there is authenticity there—or, at the very least, the agonizing struggle for authenticity—how can we expect to find it elsewhere?"

WILLARD H. TAYLOR

## The Vital Heart of Christianity

By Merrill C. Tenney (Grand Rapids, Mich.: Zondervan Publishing House, 1964. 96 pp. Cloth, \$2.50.)

This "vital heart" the author believes to be the resurrection of the Lord Jesus Christ. The first chapter, in which he examines the evidence for the historicity of the event, is worth the price of the book. He is also reasonably convincing in establishing the implicit presence of the resurrection idea, in relation to the Messiah, in the Old Testament. Springing out of this basic truth Tenney also sees "The Basis of Belief," "The Heritage of Liberty," "The Christian Dynamic," "A Guaranteed Future," "An Urgent Motivation," "The Secret of Courage," and "The Ultimate Goal"—to name the subsequent chapter headings. Their relevance is obvious. The chapter on "Liberty" expounds the idea that the resurrection of Jesus releases resurrection power operable in us now, delivering us from the compulsive power of sin. While this does not remove the sin principle from our hearts, Tenney believes, it "offsets" it so thoroughly as to make available a real life of holiness. The Calvinistic concept of the sin principle is naturally in the background here. On the whole, the author's main thesis is established: that the Resurrection is "the vital heart"; for apart from the Resurrection the atonement is invalid, our Christ is a shadowy, dead personage in history, and the power of personal holiness in the Holy Spirit is unavailable. In the words of the author, when the rationalists of Corinth tried to rid Christianity of the supernatural by denying the Resurrection, they "felt that they had merely removed an excrescence from Christian faith; they did not realize that by so doing they had severed its jugular vein" (p. 12). If a pastor should desire to preach a series of sermons on the Resurrection, here is a rich source of inspiration and material, presented interestingly and in a lucid style.

R. S. T.

## Aspects of Christian Social Ethics

By Carl F. H. Henry (Grand Rapids: Wm. B. Eerdmans Publishing Company, 1964. 190 pp. Cloth, \$3.95.)

Constant promotion of federal benevolence programs by modern politicians is increasingly blurring the sense of justice in government affairs, contends Dr. Carl F. H. Henry, Protestant theologian and editor of *Christianity Today*. In this volume the author traces the contemporary confusion of justice and benevolence to the subtle influence of unbiblical theological speculations upon modern social ideals.

"The liberal theologians deny the equal ultimacy of righteousness and love in the nature of God," he asserts, "and in the sphere of social ethics they likewise make benevolence rather than justice the primary responsibility of government."

The book contains stinging criticism of ecclesiastical social action committees which committed Protestant denominations in support of specific legislative programs while the exposition of sound biblical principles of social action was neglected. At the same time, it summons Protestant laymen to a larger role of political awareness and action.

The work contains chapters on "Christianity and Social Transformation," "The Christian View of Work," "The Christian Stake in Legislation," and "The Nature of God and Social Ideals."

In an appendix on "Christianity and Revolution," Henry argues that the Christian religion is on the side of neither totalitarian tyrants nor radical revolutionists.

He writes: "Christian social theory opposes social change by anarchic methods. When revolution is regarded as a self-sufficient objective (and hence is represented as itself a panacea for social evil) it becomes insupportable and intolerable. Moreover, when revolution is detached from spiritual and moral obligations and proffers exemption from social responsibility it breeds irresponsibility and bestiality and must, therefore, invite Christian condemnation. Christianity's interest in social change always carries with it the demand for inner renewal, and not simply external readjustments . . ."

The authentic Christian strategy for social transformation, Henry argues, is regeneration and not revolution.

R. S. T.



## AMONG OURSELVES

Recently at a preachers' convention a "Queen of the Parsonage" slipped me a note . . . It read: "I wish our preachers and wives had to take a two weeks' course about ethics, manners, and financial or administrative matters" . . . She had the seventh to eleventh words underlined . . . I wonder what the observing lady had in mind . . . She at least seemed to feel that the need was sufficiently urgent to justify *compulsory* attendance . . . Yet isn't a wholly sanctified preacher conscientious enough to *want* to improve in these areas? . . . How can a holy man be content with crudity and slovenliness in dress or deportment? . . . Or unethical irresponsibility in business? . . . She probably was thinking of those little shortcomings that people don't see by themselves . . . Like pleading with folk to sit forward, then hugging the back pew themselves the first chance they get . . . Or looking bored when another is preaching, but demanding loud amens when it is their turn . . . Or maybe like a hilarious conversation in stage whispers with fellow preachers during the special song . . . Or moving about while another is praying (giving directions to the pianist, or clumping down the aisle during the benediction in the weekly dash to the door) . . . Or slouching on the platform, or sitting spread-eagle . . . Maybe trustees ought to install a big mirror facing the pulpit . . . Too high for close-up primping by the laity but just right for the preacher's vision . . . Many of us would be shocked at what we see (or *should* be) . . . What the congregation must see all the time, unless they turn the pews around . . . Well, maybe the lady didn't have this sort of thing in mind at all . . . I wish she would write and say . . . Anyway, as far as ethics is concerned, a good start can be made by reading Earle W. Vennum's article next month . . . That won't take two weeks—just a few minutes.

Until next month

BT

# The glorious new cantata for 1965!



## By FLOYD W. HAWKINS

Composer of "I've Discovered the Way of Gladness,"

"Let Thy Mantle Fall on Me," "I Met God in the Morning."

Unforgettable musical themes listeners may be humming for weeks afterward have been woven into inspired scriptural settings. A variety of choral styles (some with descants) are interspersed by dramatic recitatives and solos for soprano, contralto, tenor, and baritone. Challenging—but can be produced by the average church choir. Accompaniments include organ registrations. 64 pages—all music—no narration. 45 minutes—performance time.

No. MC-10

\$1.25 each

### DIRECTOR'S KIT

An excellent way for the choir director to become acquainted with the style and length of this new cantata. It will aid him with interpretation and expression for a better presentation. When heard by the choir, learning time is reduced.

The kit contains a 33 $\frac{1}{3}$ , long-play recording of the complete cantata, together with a reference copy of the cantata and sample of the matching service folder.

MC-10K

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This four-page bulletin folder displays the same cover design as on the cantata. The other three pages are blank ready for mimeographing.

Your church will want to distribute this folder at the performance or even earlier to stimulate attendance.

MC-10SF

100 for \$2.00

Prices slightly higher outside the continental United States

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Your Christmas Music***

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