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# NAZARENE PREACHER

FEBRUARY 1966

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JAN 13 1966

## **WHAT SHALL I BELIEVE?**

*G. B. Williamson*

## **OUR SPACE PROGRAM CHIEF**

*The Editor*

## **WHAT DOES GOD LOOK LIKE?**

*Jasper A. Huffman*

## **"MY INNSBRUCK LESSONS"**

*Paul Skiles*

## **YOUR CHURCH AND YOUR NEWSPAPER**

*A. Bertram Davis*

## **DAUGHTERS OF THE KING**

*Mrs. B. Edgar Johnson*

## **THE FOUNTAIN AND THE FRIEND**

*W. E. McCumber*

## **INSTANT COMMUNICATION VIA CAR RADIO**

*W. Donald Wellman*

*proclaiming Christian Holiness*

THE  
**NAZARENE**  
**PREACHER**

RICHARD S. TAYLOR  
*Editor*

*Contributing Editors*

**FEBRUARY, 1966**

**Volume 41      Number 2**

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

General Superintendents  
Church of the Nazarene

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# What Shall I Believe?

By G. B. Williamson

**I**NTELLECTUAL CONFLICTS have beset honest and devout men of all time. Job, the patient man of many trials, beat down his doubts and the probing thrusts of his "friends" and shouted, "I know that my redeemer liveth." Melancholy Thomas, with inherent proneness to negation, asked for evidence to satisfy the demands of reason, and seeing, he believed. His "My Lord and my God" has reassured the faith of many. Saul of Tarsus, who had hated Jesus of Nazareth and persecuted the Church, testified, "I know whom I have believed."

Many radiant Christians have found all questions resolved in a heart experience which satisfied the queries of the mind. But the Church and the world owe a great debt to those who have battled through days of darkness to arrive at a well defined basis for faith unmixed with doubt. They have declared their convictions with confidence to reinforce those who might have faltered.

As one who had won, through much prejudice and mental anguish, a fully assured faith, Paul believed he was qualified to lead others to believe in Christ with all doubts resolved. Therefore he wrote to Timothy, "Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus."

Illumination of the understanding comes from God. God's Word is truth. Light is truth made personal in its application to the mind and conscience. Of Jesus it is written, "He was full of grace and truth." He was the "Word made flesh." He affirmed, "I am . . . the truth." The things of the Spirit are revealed by the Spirit of God. He enlightens the eyes of the understanding. By the Spirit of Truth, believers in Jesus, devout and obedient, comprehend the revelation of God inscribed in the Bible and enfleshed in Christ. By the enlightenment of the Spirit, Christ is seen as the Polar Star of all truth, life, light, and salvation. To the reverent and obedient believer there is none with whom to compare the Christ.

Paul did not discount the importance of apostles, prophets, evangelists, pastors, and teachers in giving guidance to believers. He advised Timothy, "The things that thou hast heard of me among many witnesses, the same commit thou to faithful men who shall be able to teach others also." His accent was on "faithful men able to teach others." All who teach or preach have a solemn duty to perform their work with fidelity to those of whom they have learned and whom they teach. All who mediate the truth of God should make sure they have learned from the Great Teacher, the Spirit of Truth.

*(Continued on page 36)*

## Our Space Program Chief

**L**ET it never be forgotten that foundations are always relevant to the superstructure built upon them. Jesus Christ is not only the Foundation of the Church, but of the social order, and of all moral and spiritual progress. Paul said, "Other foundation can no man lay . . ."—they can try, but they cannot succeed. The foundations of men, whether humanism, scientism, or communism, will crumble and even now are disintegrating beneath the weight of our complex, crazy problems. But God's foundation cannot be destroyed. We are being relevant to any problem or area of problems when we say to men: "Bring your building materials over here; build on Jesus Christ." If we simply study blueprints with them, and discuss architects, and help decide on windows and furnishings, without helping them to come to grips with the prior question of foundation and site, we will not be relevant in any way that is meaningful.

Furthermore, some are deluded into supposing that to be relevant we must be adept in the jargonese of relevance without even asking whether the jargonese is itself relevant to life. Dr. R. Benjamin Garrison, senior minister of Wesley Methodist Church on the campus of the University of Illinois, in an article in *Religion and Life*, speaks of the common mistake made by visiting ministers in his university church who want so hard to be relevant to the intellectual needs of their highly sophisticated audience, and prove that they are abreast of the times, and therefore proceed to lecture instead of preach. They quote Tillich, Bultmann, Sartre, and others freely and learnedly. But Dr. Garrison comments: "In working out his subject he has forgotten his object. In short he is intimidated by his hearers; he is scared silly—literally—by a group of harmless professors, many of whom are theological babes-in-arms and biblical illiterates, all of whom are sinners in the need of grace. Sinners in the need of grace—that is the origin and the object of our task."\*

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Dr. Garrison goes on to comment that underneath the "academic robe and beyond the intellectual jargon, they also have hearts. The brilliant young physicist whose child has just been born with the umbilical cord knotted around its neck is no longer just a brilliant physicist. He is a human being whose sorrowing heart no possible combination of academic answers will assuage. He is a man facing ultimate questions which, now, he can barely articulate, let alone answer. In that moment the pastor is in a position to offer that peace which the academic world cannot give. If he cannot, God help them both." And it may well be added that the minister who is truly relevant is relevant *in that moment*, or he is not relevant at all.

It is reported that a young man, enamored with the late Paul Tillich, took all the courses under this well-known theologian that he could, was personally acquainted with him, and literally immersed himself in his thought. But when he was out on his own in his first pastorate confronting his first funeral he suddenly discovered that there was nothing in the theology which he had learned which provided comfort for humble people in time of sorrow. He is said to have complained to Tillich when he next saw him, and his theological mentor admitted the lack. If this is so, let us not suppose that Tillich's thought is more relevant to life than holiness doctrine; it is rather less. For the complaint that there was little comfort for the hour of death and bereavement was never made about Wesley and Wesleyanism. "Our people die well," Wesley said. Any doctrine that helps people die well can never be called irrelevant.

Georgia Harkness has pointed out that the Church becomes irrelevant to the needs of the world when it becomes like the world. When the secularism which plagues our day gets into the Church, she believes, the Church can no longer speak redemptively and thus is no longer relevant. This simply means that if you want to divert a stream, a log across the river is relevant to your aim, but a bit of bark floating with the stream is not. Some people drift down the stream of theological dialogue and think they are being relevant. If their aim is simply to follow the river, they are; but if their aim is to divert the river, they are not.

But no man can divert the river alone. He can only make his contribution in cooperation with the Master Engineer. Let us lay aside this figure of speech however and think of a different analogy. We are reminded by Bert Daniels in the *Evergreen Frontier* that seventy-five doctors were stationed around the world to check on the astronaut John Glenn as he passed along. If one failed, the loss of our astronaut could, conceivably, have resulted. The only way each doctor could be relevant to the total United States space project was by doing the specific task he had been assigned. If he did that he could not miss relevance.

The application is clear. We are not primarily to be relevant to the kingdom of men, but to the kingdom of God. We cannot be relevant to the needs of men unless we *are* relevant of the kingdom of God. But no minister is relevant to the Kingdom unless he is faithful to his personal post of duty. He must find and fulfill his particular assignment. Jesus Christ is our space program chief. He knows how to deploy His men for the accomplishment of the mission, and no man who fills his post can possibly be irrelevant. He will be relevant to the problems of his church, his community, and the total needs of men everywhere.

A veteran Wesleyan theologian  
discusses an intriguing question

## What Does God Look Like?

**Jasper A. Huffman, A.B., B.D., D.D.\***

**T**HE age-long question: What does God look like? has been asked by both child and adult, and will persist as long as time shall last.

Though the Bible tells us that God created man in his own image, that explanation has always failed to explain satisfactorily how God looks. Ever since there have been commentators, they have made efforts to tell us at least what God does not look like, even though none appear to have been able to offer a satisfactory answer as to what He does look like.

### **I. A Hit-and-run Answer**

Theologians, when asked the meaning of Genesis 1:27 in which it is declared that God created man in His own image, have made haste to answer in the negative, saying that no reference is here made to physical form or feature, but to a moral or spiritual likeness. They have then wisely proceeded to list the moral and nonmoral attributes of God on the infinite level, the moral attributes being: holiness, righteousness, justice; the nonmoral attributes being: unity, spirituality, immutability, eternity, omnipresence, omniscience, and omnipotence. The likeness of man to God is predicated upon a similar list of attributes, but upon a finite

level. The inquirer is then left to stand, dazed at the wonderful answer, which to him must remain only a partial answer to his question.

For a considerable period of time this writer has entertained a conviction that this stock-in-trade theological answer given to this very legitimate question is a "hit-and-run" answer, and that the inquirer is entitled to some answers that will lift his bewilderment in some measure. Is there not something more which can be profitably predicated upon this subject without unpardonable speculation or dogmatism, based upon the Bible, sound doctrine, and Christian philosophy? Such a possibility is here suggested.

### **II. God Beyond the Range of Mortal Ken**

The existence of God is assumed from the first word of Genesis to the last word of Revelation. Why God decreed that, under existing circumstances, His face should not be seen (Exod. 33:20-23), and why man might see His face only upon the penalty of death, we may not understand. Yet God made it very clear that it was His purpose to reveal himself. This He did by the employment of sights and sounds which man was capable of sensing in the form of law graven upon stone tablets given amidst thunder, lightning,

\*Winona Lake, Indiana

and voices at Sinai; by prophecies: and in various ways ever since. Even prior to Sinai, God had made representations of himself in the form of beings called both "Lord" and "men" (Genesis 18).

There are several statements found in the Bible which appear to challenge this decree concerning not seeing God, of which Isaiah's report that he "saw the Lord," and his eyes had "seen the King, the Lord of Hosts," (Isa. 6:1, 5) is outstanding. Jesus, however, interprets this vision of Isaiah as having pertained not to the "face of God," but to the "glory" of the Lord (John 12:41). This harmonizes with Isaiah's own explanation of his vision, for he makes no comment upon the appearance of the Lord, but upon the "glory" with which He was surrounded. Jesus here provides us with a clue to the understanding of any other statement on the subject which may appear to need interpretation.

The Hebrews writer, when he says, "He that cometh to God must believe that he is [exists]," emphasizes the fundamental fact of God's existence in such a manner as to make Him approachable. He affirms for God entity, even though it is spirit entity. Even though spirit cannot be fully comprehended by man's present set of senses, the conclusion cannot be escaped that God has in preparation, at least for redeemed man, a finer set of senses, transcending the present set, by which he shall be able to comprehend and appreciate the spirit and things spiritual, including God—things which are now beyond the range of human ken.

### III. God Noncorporeal, but Spirit Entity

When Jesus declared God to be "Spirit" (John 4:24), He evidently

intended to place Him outside of the category of corporeality, therefore needing no typography for a worshiping place. But, says the *Expositor's Greek Testament*: "The predication involves much; that God is personal and much else." It is the personality of God of which we must never lose sight.

Even though God decreed that no mortal should see His face, or could see Him and live (Exod. 33:20), that is quite another thing than saying that He possessed no form or feature. The fact is that the implication is exactly the opposite. Even spirit entity cannot be conceived of as having no form or feature or recognizability to some intelligence somewhere. God himself cannot be a spiritual personality with no distinguishable trace of whatever spiritual personality may mean, so that He cannot be distinguished from nonentity or nothing. Why may not such traces as distinguish the spirit entity of God from nonentity be placed to the credit of the suggestion, that God intends that man shall think of Him in an anthropomorphic image? This question is all the more pertinent since God, the Trinity, in counsel said: "Let us make man in our image, after our likeness," and after man was made, climaxed the event by saying: "So God created man in his own image, in the image of God created he him" (Gen. 1:26-27).

### IV. God's Pen Sketches of Himself

Tracing across the pages of both Testaments, it is readily seen that the anthropomorphic image of God is consistently maintained throughout. In autobiographical pen sketches God represents himself in features strikingly similar to those of human personality. He is depicted as having



face, hands, and back—Exod. 33:20-23; eyes—Deut. 11:12; 32:10; Ezra 5:5; Ps. 33:18; 34:15; I Pet. 3:12; arm—Deut. 5:15; Ps. 136:12; Isa. 59:16; 63:5; Ezek. 20:33-34; hand—Exod. 3:20; Deut. 2:15; Ruth 1:13; I Sam. 5:6, 11; 7:13; Acts 11:21; Rom. 10:21; feet—II Sam. 22:10; I Kings 5:3.

Could it be conceivable that God would represent himself to man in such a thoroughly anthropomorphic image entirely apart from any purpose or expectation of intimating how He would have his creature, man, think of Him?

## V. God's Personal Portrait

In the forerunner's introduction of Jesus (John 1:18), are found two highly significant statements: (1) "No man hath seen God at any time." (2) "The only begotten Son, which is in the bosom of the Father, he hath declared [revealed, exegeted] him." It is the latter statement which intrigues us here. The Son has been made the personal Portrait of the Father.

It would appear that those closest to Jesus, His own apostles, were asking the same question which was asked long before and long since: "What does God look like?" Voiced by Philip sometime during the evening prior to the betrayal, while Jesus was discoursing upon the Father, the request was made that Jesus reveal or identify the Father. In words which could mean nothing less than that Jesus was the perfect and true Representation of God, Jesus said, "Philip, look at Me." "He that hath seen me hath seen the Father" (John 14:8-11).

Jesus was God spelled out in the form of humanity. He was not only "Perfect God," but also "Perfect Man." He was in His babyhood a specimen of perfect babyhood; in His

boyhood, a specimen of perfect boyhood; in His young manhood a specimen of perfect young manhood; and in His adulthood a specimen of perfect human adulthood (Luke 2:40, 52).

It is evident that the Early Church fathers also struggled to find an answer to this question. Tertullian (c. 150-c. 220) treats the nature of God in his *De Anima* (concerning the soul). A. C. McGiffert says: "Tertullian even went so far as to assert corporeality of God" (*History of Christian Thought* [New York: Charles Scribner's Sons, 1947], II, 9, in a footnote).

McGiffert quotes Tertullian as having questioned: "Who will deny that God is a body although God is spirit? For a spirit is a body of its own kind in its own form" (*Ibid.*, page 9).

Tertullian's reasoning concerning God as Creator is in keeping with the law of cause and effect. McGiffert interprets Tertullian's view of God as follows: "Inasmuch as a cause must be equal to, or greater than, the effect, God is corporeal not only because He would otherwise not be real, but because if He were incorporeal he could not have created corporeal things" (*Ibid.*, page 9).

My solution of Tertullian's problem would be this: Without insisting upon the corporeality of God (whatever corporeality means, which I reserve for human beings), which in us is understood as the guarantee of human identity, I must claim for God something transcending corporeality which constitutes the hallmark of spirit identity, and which both distinguishes Him from all else, and credentials Him for the Creatorship of everything.

This brings us to the profoundest consideration in connection with the question: What does God look like?

## VI. The Pattern God Employed in Creation

When the Trinity decreed upon the creation of man, what was the pattern which It (or He) decided to use in His creation? Since the "First Adam" and the "Last Adam" (I Cor. 15:45) were identical in their humanity, which one became the pattern of the other?

God's plans concerning creation were certainly of His own choosing. He might have been God and have chosen not to create at all. Or He might have exercised His deity prerogatives, and have chosen to create up to, or upon, any particular level.

In the sequences of God's creation considerations and decisions, the plan of redemption must have been given centrality, for it is definitely stated that the plan for man's redemption was made before God created the earth (Eph. 1:4; I Pet. 1:18-20). Did God not know that, should He create man with even so much as a garden sovereignty, man would exercise that tiny sovereignty against his Creator and his own good? To this question there is only one orthodox answer: Certainly! But God knew not only what man would do, but what He himself had already done. His plans for man's potential redemption were completed before the work of creation was begun. Unless God had found, in His infinite wisdom, a solution for man's future dilemma, there is no reason to believe that He would have created the world, much less the human race.

Since God must have decided to create man after He had formulated the plan for man's redemption, involving the sending of His own Son in the fashion in which He came—that of the spelling out of himself in human personality—why should He not have used the pattern for the

Garden of Eden man, which He had already planned to use for the Garden of Gethsemane man?

## VII. How Redeemed Men Shall See God

The hope that redeemed man will enjoy an enhanced vision consistent with his glorified body is held by all orthodox, evangelical believers. Just how to compare this new vision with man's present vision may not be easy.

Nowhere in the Bible is it affirmed that man shall ever see God, the first member of the Trinity, in or by any definite form or feature. Jesus, in the sixth Beatitude, declares, "Blessed are the pure in heart, for they shall see God" (Matt. 5:6). A sound exegesis of this statement, however, does not require this, though it does not exclude it. The negative statement of the truth of the sixth Beatitude is found in Heb. 12:14, where it is counseled: "Follow peace with all men, and holiness, without which no man shall see the Lord."

It appears that, whatever the future vision of God holds for redeemed men, it is still centered in and focused upon the Second Person of the Trinity. There are three outstanding statements upon this subject from the pen of the Apostle John, as follows:

1. "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is" (I John 3:2).

2. "Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him" (Revelation 1:7).

3. "And they shall see his face; and his name shall be in their foreheads" (Rev. 22:4).

With Christ back in heaven, having taken with Him a now glorified human body, in which form He continues His high-priestly functions, and yet to be envisioned by the redeemed according to the above passages, is it not possible, or even likely, that God intends that the only revelation that Deity will ever make of itself (or himself) to unredeemed or redeemed man, is that pattern over which man was created, God himself, later envisioned in Christ? If so, what is the answer to our question, What does God look like? and what better answer could we desire?

Upon the consideration of all these findings: God's representations of

himself by His autobiographical pen sketches; the Portrait of himself, Son of God—Son of Man; the totality of His image produced by these representations; plus this future prospect—may not the sincere inquirer after God conclude, without unwarranted speculation or dogmatism, that God would be pleased to have him think of Him in the terms of perfect humanity—a gracious, fatherly, benign Personality—at least until the redeemed shall look at Him with their glorified vision, face-to-face, as the apostles were once invited to do with their then unglorified vision, and behold Him in His final revelation of himself?

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## "My Innsbruck Lessons"

By Paul Skiles\*

**T**HERE are four lessons. I do not mean to imply that these ideas had never before occurred to me. Only that they were forcefully emphasized through the experience. I'll attempt no extensive application of the lessons.

### 1. God is as interested in preparation as He is in performance.

There is a tendency to get things organized, then check with Him. A tendency to make our plans, then ask His sanction.

God doesn't mind thinking. He doesn't mind being called in at the planning stage. This is not beneath

His dignity. In fact, this is the best way I know to be assured that He'll be around when the plans are put into action.

In addition to my administrative responsibility, I also had what was, to me at least, an even more pressing responsibility, that of five major messages and the public evangelistic emphasis. My anxiety was sincere. But it didn't last long when I realized how ready God was to be in on it.

I didn't know who would be there . . . but He did.

I didn't know what the needs would be . . . but He did.

I didn't understand all of the varied backgrounds and cultural differences . . . but He did.

\*Executive Secretary, Nazarene Young People's Society.

I didn't know what to expect . . . but He did.

I didn't know what to say . . . but He did.

And we just worked it out together.

Study was never more stimulating. I was quickened. Mentally. Physically. And spiritually. Three weeks before the Institute, when the manuscripts were finished and sent to the interpreters for a little advanced study, I was satisfied—completely

fitted in perfectly as part of my preparation for this assignment. Another lesson was:

**2. The best way to reach people is to find out where they are and go to them.**

Profound? Not exactly, but true. There just is no substitute for personal interest and contact. Even when language differences made it

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*Last August the first All-Europe International Youth Institute of the Church of the Nazarene was held at Innsbruck, Austria, under the leadership of Paul Skiles, executive secretary of the Nazarene Young People's Society, and Jerry Johnson, superintendent of the Middle European District. The institute was attended by 215 persons, from Ireland, Scotland, England, Germany, Italy, Switzerland, and Denmark. Only 10 were over forty years of age, 85 were teen-agers. Present and active were superintendents Dr. George Frame, Rev. James B. MacLagan, and Rev. Paul W. Wire, besides Rev. Jerry Johnson, and plus Rev. Hugh Rae, president of British Isles Nazarene College. Proceedings were conducted in three languages, English, German, and Italian, with Rev. Richard Zanner and Rev. Elio Milazzo serving as principal interpreters.*

*The institute was a resounding success. In the words of Paul Skiles, "All of our purposes were fully realized. All of our goals were exceeded. All of our hopes were surpassed. All of our prayers were answered." When asked to report in seminary chapel in Kansas City, Mr. Skiles reviewed the facts, then outlined some personal lessons derived from the experience. With his permission, we are printing his message quite largely as he gave it. Paul Skiles has something to say to every one of us. The principles underlying the success of Innsbruck are exactly the keys to success in the Lord's work anywhere.*

---

satisfied—that the word God wanted was ready.

I'm a reluctant speaker. I'd much rather let someone else do it. But I was almost amused to discover I could hardly wait to deliver the messages. This wasn't like me.

I also realized that God does long-range planning. He had given me, through many previous experiences, a chance to learn many things that

clumsy and slow, the hours spent in personal conversations and informal activities were completely rewarding. They became the basis for confidence and friendship which brought warmth and response in the public meetings.

I know it would have been considerably less demanding to insist on more privacy, but the value of the personal contact could not be overestimated. For them and for me.

I don't intend to make an extensive application here, but a lot of misunderstandings, conflict, and frustration just might be avoided in working with people, if more time and effort were devoted to finding out where people really are in their thoughts, attitudes, reactions, burdens, and problems—and then being willing to go to them. Not being distant, remote, or isolated.

I just know that people who have opened the doors of their homes frequently to their pastor will usually open the doors of their hearts and minds to him when he stands in the pulpit.

Another lesson was:

**3. Communication is a matter of emotions as well as a matter of words.**

There are several thoughts wrapped up here. I hope I can untangle them a bit.

There is a tendency to equate communication with speaking. We may even come to think that we communicate every time we talk. So if we talk loud enough and long enough, we'll get our idea across. But the very fact that we talk too much, should be a clue as to our subconscious uncertainty about getting the message through.

What are some of the basic factors in effective communication?

**CONFIDENCE**—The person to whom you seek to convey an idea must believe in you, either through personal observation or well-documented recommendation.

**RESPECT**—The person to whom you seek to convey an idea must sense that you really believe what you are asking him to believe. If you speak . . . speak with conviction.

**INTEREST**—The person to whom you seek to convey an idea must have some degree of conditioning . . . a readiness to receive . . . a need to believe.

Innsbruck, because of the extreme language limitations, was a dramatic illustration that communication is more than words. The power and role of words was drastically curtailed . . . but the message was not. There was understanding. There was response.

Now in efforts to communicate spiritual truth, all of these same principles apply. But there is one distinct advantage. It is that the Holy Spirit becomes an active agent to guide the messenger . . . reinforce the message . . . and inspire the listener. Being convicted—being convinced—is not an exercise in human persuasion. It is, and always will be, the operation of the Holy Spirit. What a thrill to see Him at work.

**4. One thing that, for me, makes God special is His complete versatility.**

He—always . . . at all times . . . in all places . . . under all circumstances—is able. That's impressive.

He doesn't get into ruts. We do. He doesn't. He hasn't run out of ideas. He has plenty of imagination. He doesn't need precedent to follow.

Talk to me about His bigness and you soon stagger me. I'm overwhelmed. I get distracted by the galaxies and things. I really can't cope with it. My human measuring devices are not adequate. There is no reasonable basis for comparison. It's so far beyond me, that I'm not real sure just what it means to me.

But when you talk to me, and let me see for myself, the great range of His thought, and interest, and activity in our behalf, I am amazed

... and blessed. He is attentive and very understanding. His music is not always fortissimo . . . sometimes it's pianissimo. Sometimes His voice is as thunder . . . but He knows how to whisper too. And He knows when.

This is good for my faith. He has variety in His resources. He has more than one approach.

Leaders sometimes get to the place in their understandable zeal where they feel that they offer Him His

only approach to a situation or to a congregation. But how comforting it is to know that, if our efforts are really in His name and for His glory, He is active along with us . . . and through us . . . and through others as well. And that He will affect the problem at many points . . . perhaps many that we are not aware of at the time.

I must say I'm moved by His "Allness."

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What every pastor should know  
about religious news  
—ignorance can be costly

## Your Church and Your Newspaper

By A. Bertram Davis\*

I SHALL have lots of church news for your paper," a new pastor told a reporter. "But I never advertise in newspapers. I do my advertising with flyers and posters."

The reporter, who had called on the pastor to get a story on his background and his plans for his present church—not to discuss advertising—thought for a moment and then said, "We are glad to give you free stories on your activities. And my employer pays my salary; he bought the typewriter I use; he bought the press on which the paper is printed; he pays the printer who sets your news in type, the proofreader who corrects the copy, and the newsboy who delivers your paper. It costs him money

to publish your news, but it doesn't cost you anything. Yet when you spend money on advertising you spend it with someone who is not interested in your news and who cannot give you all that free service. Is that quite fair?"

Now it was the pastor's turn to think. Then he said, honestly, "I never thought of that. Perhaps I had better reconsider."

The reporter got his story. And the minister became one of the best advertisers and the best news sources among the clergy of that city.

This was one of many interesting experiences this writer had in more than thirty years of handling church news for "hometown" newspapers, the last eighteen years of which were spent at the editorial desk.

\*Retired newspaper editor, Rockaway, New Jersey

To handle church news in a way that will honor the Lord and at the same time meet the standards of good journalism is a gratifying experience, and is one way for a Christian newspaperman to serve the Lord. One reward of this type of work is the friendship of fine men in the clergy of different churches. For a newspaper is not a denominational publication and it cannot give a denominational slant to its reporting.

But the successful reporting of church news is not all up to the reporter, nor the editor. Much of the responsibility rests on the ministers. Journalism has certain basic rules, and the pastors who know and follow these rules are the ones who prepare church news so it can be used with a minimum of cutting or editing. And they are the ones most welcome in the editorial office.

You as a pastor can do several things to help your newspaper editor help you.

One of these things is to start a news story with the most important fact. In one story it may be an event; in another, a person; in another, the reason for a project. Very rarely should the time of an activity be mentioned first, because this is not often the most important element. And newspaper readers want to get their main facts first.

Try to answer the questions "Who? What? When? Where? and Why?" and perhaps "How?" in the first two or three paragraphs. Then go on with details that are pertinent but not so vital.

Another way to help your editor is to find out and *observe* his deadline. A deadline is just as important to a newspaper as the starting hour of a service is to a preacher. Your news will get better handling if it is

in the office well ahead of the deadline. If it is caught in the last-minute rush it may have to be left out.

Also, news should be neatly typed, double spaced, and have a margin all around, with a wider margin at the top where the editor can indicate the headline he wants, and write instructions for the printer. Put your name, address, and phone number at the top of the page.

Typewriter-size paper is preferable. Preachers who write in pencil, on scraps of paper (we have known some) are not very popular in a newspaper office. They give the editor too much of a job in deciphering their writing, and in having the material typed so the printer can read it.

Everyday, down-to-earth English should be used in all stories for a newspaper. Theological terms are good in a seminary classroom or a preachers' conference, but the average newspaper reader does not understand them. Use short words in preference to long ones (this can be done without making the material sound "choppy"), and if you can make one word do the work of three, by all means use it.

If you are planning an event that might be a good picture possibility, tell the editor well in advance. Then cooperate with him on the time and place for taking the picture. And cooperate with the photographer (remember he is a professional) on matters of arrangement, seating of people, number of persons in the picture, and the placing of furniture or other objects.

In these days of "tight" newspapers, little if any material of the "church bulletin" type can be used. This includes routine choir rehearsals and monthly society meetings, unless the

society is having an outside speaker or some unusual program feature.

Then what kind of material should be sent to your hometown newspaper?

Here are a few suggestions: Christmas programs; Children's Day, Mother's Day, and Father's Day services; Easter plans; evangelistic meetings (with a photograph of the evangelist), a missionary speaker (with a photograph), elections of church and society officers, building campaigns, expansion programs, and Sunday school picnics (especially if you go out of town).

When mentioning people remember that a person's name is very important and very personal to him; and it is important to the newspaper, too. So be sure of the spelling. Use the first name and initial the first time a person is mentioned in a story. If he is from out of town tell where he is from and what his work is. If the person is a woman, use "Mrs." or "Miss."

When we compare building projects and choir rehearsals as to their news value we think of one clergyman who complained bitterly because lack of space had made it necessary to omit announcements of such rehearsals and of routine meetings of church Scout troops.

The church editor courteously explained our problem and assured the minister of our desire to use real news.

"We understand your church is starting a building program," she said. "We hear you are using outside rooms for Sunday school classes now, but that you plan to build an

extension soon. That's real news! We would like to use a story on it."

"Humph!" the pastor exclaimed. "That's nothing!"

And he turned on his heel and stalked out of the office. Later he had the grace to come back and apologize for his manner. But in the meantime everyone in the editorial office wondered how far that pastor put the golden rule and other scriptural teachings into practice outside the pulpit. Most newspaper people are not Christians, but they look for Christian conduct in those who are.

One time, after some discouraging efforts to get the real church news of our town and to keep our clergy friends satisfied, we wrote an editorial expressing the view that every theological seminary should give a course in basic journalism. The paper had hardly reached the newsstands before we had a phone call from the president of the local clergy association, inviting us to attend the next meeting and tell the members what constituted church news, and how to prepare it for the paper. We got a friendly reception and enjoyed the meeting.

When you find out what your editor wants and how he wants it, work with him. He wants news; you want publicity. Good newspaper publicity is one way of bringing people to your church. And you do want them to come, hear the Word of God, be saved, and grow in the Christian life.

One last thought. Don't forget to give your editor a friendly "Thank you" for his advice, and for taking care of your church news.

---

Two things God hath joined  
And no man can part,  
Dust on the Bible  
And drouth in the heart.  
—Source unknown



## "Over the River to Charlie"

By Russell T. Allen\*

### "Dense Charlie?"

**S**PURGEON, as previously reported, never had a college education, although he was offered such an education at Cambridge, and this has led to the false idea that he was not a very intelligent man. In fact, one of his teachers has left upon the record a statement that Charlie indeed was "rather dull, slow but persistent, doing thoroughly whatever he had in hand."

Charlie must have developed at a rapid rate after this, however, as his overseer at New Market said "at fourteen he could read the Greek Testament and his mathematical ability was good." He was well grounded also in Latin, and had a tolerable knowledge of French. In fact, upon Charlie's announcement that he was seriously considering the ministry, one lady wrote his father a letter saying it was a shame to allow a bright boy like Charlie to throw himself away in such a foolish manner.

While an underteacher at New Market, and only a young man, he advertised in a local paper the following notice: "Mr. Charles H. Spurgeon begs to inform his numerous friends that, after Christmas, he intends taking six or seven young gentlemen as day pupils. He will endeavour to the utmost to impart a good commercial education. The ordinary routine will include arith-

metic, algebra, and mensuration [measurements], grammar and composition, ancient and modern history, geography, natural history, astronomy, Scripture, and drawing. Latin and the elements of Greek and French are required. Terms, five pounds per annum." This could hardly be considered the work of an ignoramus!

Was Charlie dense? Magoon says, "Mr. Spurgeon is an intelligent man. His personal influence implies this, and his published works prove it. Fools abound, it is true, but it is hard to find a whole community of them, even in London or New York. Mr. Spurgeon began the assiduous study of books at an early period and evidently has been a comprehensive reader of whatever he deems practical."

He appears to have been an avid reader, as one of his former students writes, "We were frequently treated on Friday afternoons to talks about books, authors, preachers, reformers, and poets. What an omnivorous reader the President must have been! To us it seemed that there was no great book or noted writer of ancient or modern times he was not acquainted with . . . he advised, 'Stint yourself to buy good books; try ever to improve your stock. The minister's life and library are the people's granary; they always suffer if either is low.'"

Spurgeon seemed to have followed his own advice as attested to by William

\*York, Pennsylvania

Wright, secretary of the British Bible Society, who knew Charlie quite well. Wright states, "He was acquainted with all literature and his power of reading was perhaps never equaled. He would sit down to five or six large books, and master them at one sitting. He sat with his left hand on the left side of the book, and pushing his right hand up on the right side of the book until the page became projected, he turned it over and proceeded to the next page. He took in the contents almost at a glance, and his memory never failed him as to what he had read." He was tested one day on this and he repeated almost word for word the contents of some books he had just read! Possibly he had a photographic mind as this amazing ability would appear to indicate.

Charlie himself said, "He whose ministry is most original will be the first to confess his obligation to his books. He waits upon God for a subject and as often as not finds it while reading, neither does he hesitate to say that the Lord his God brought him to it because it came by the instrumentality of another man's writings."

William Wright goes on to tell us about Charlie's intelligence in regard to rightly dividing the Word of Truth. "I was at first surprised to find Mr. Spurgeon consulting both the Hebrew and Greek texts. 'They say,' said he, 'that I am ignorant and unlearned. Well, let them say it, and in everything by my ignorance, and by my knowledge, let God be glorified!'" . . . His exegesis was seldom wrong. He spared no pains to be sure of the exact meaning of his text. On one occasion, he was going to preach on the subject of the olive tree, and sent his secretary to the keeper of the Natural History Department of the British museum, with a series of questions regarding the peculiarities of the tree. Mr. Carruthers, the keeper, was so much interested in the inquiry that he wrote out several pages for Mr. Spurgeon."

Charlie himself admitted, however, that he was not a profound or deep theological speaker. "I am conscious of

not possessing those peculiar gifts which are necessary to interest an assembly on one subject or set of subjects for any length of time. Brethren of extraordinary research and profound learning can do it, and brethren with none of these and no common sense may pretend to do it, but I cannot. I am obliged to owe a great deal of my strength to variety rather than profundity." One commentator remarks that he did not contribute anything to the theology of the church at large, but that his contribution was of a different but essential nature.

Dense Charlie? Well, if he is to be questioned on the subject he would say, "Recollect who I am, and what I am, a child, having little education, little learning, ability, or talent. Without the Spirit of God I feel I am utterly unable to speak . . ."

On certain subjects Charlie seldom spoke. "You will bear me witness, my friends, that it is exceedingly seldom I ever intrude into the mysteries of the future with regard either to the second advent, millennial reign or the first and second resurrections. As often as we come across it in our expositions we do not turn aside from the point, but if guilty at all on this point, it is rather in being too silent than saying too much . . . I scarcely think it would be justifiable for me to spend my time upon prophetic studies for which I have not the necessary talent . . . I think some ministers would do far more for the profit of God's people, if they would preach more about the first advent and less about the second . . . I believe the Lord Himself shall come, but of that day and of that hour knoweth no man, no, not even the angels of God. . . . Our business is to expect Him always, to be always looking for His appearing, watching for His coming; that whether he come at cock crow or midnight, or at morning watch we may be ready to go in with the wise virgins at the marriage feast and rejoice with our beloved."

When they dedicated the new Metropolitan Tabernacle his first words

were, "I would propose that the subject of the ministry in this house, as long as this platform shall stand and as long as this house shall be frequented by worshippers, shall be the person of JESUS CHRIST . . . if I am asked what is my creed, I reply, 'It is Jesus Christ.'"

He was steeped in Puritanism and was called by Gladstone "the last of the Puritans." He was called an "heir of the Puritans," "a Puritan born out of time," and the papers all attached Puritan labels to him. He said many times that his theology was Puritanic and he believed the Puritan school of thought embodied more of the truth of God's Word than any other philosophy. He was a man who at his death had 7,000 volumes of Puritan literature, and spent a lifetime looking for Puritan originals. He said that he harbored a prejudice against new editions of old Puritanic works, and preferred to hunt the originals even if they did "wander about in sheep and goat skins, and though they be shut up with the heaviest board."

John Bunyan had a great influence on Charlie, and he read *Pilgrim's Progress* over at least one hundred times before he died. He claimed that, of all preachers, George Whitefield had the greatest effect as a model for his life. He said that, with due recognition of the Lord, he followed Whitefield's tracks with unequalled footsteps.

Was Charlie dense? John Ruskin didn't seem to think so. He regarded Spurgeon very highly for his intellect and told others that he was a master of idiomatic English. He rebuked Charlie for wasting his gifts, as he put it, on "little people."

Charlie had some pretty staid ideas about men in the pulpit. He felt ministers should be able to communicate in simple terms to a congregation rather than giving high intellectual sermons which he considered useless. "I mourn and grieve that our ministers are so much diluting the Word of God with philosophy, desiring to be intellectual preachers, delivering model sermons, well fitted for a room full of college

students and professors of theology, but of no use to the masses, being destitute of simplicity, warmth, earnestness, or solid gospel matter."

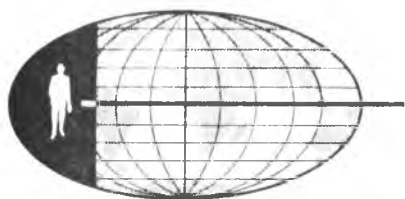
At the Pastor's College, which Charlie founded, he would instruct his students to believe the fundamental Biblical doctrines and never waver on the fact that the Bible was God's infallible Word. His preaching was inflexible and stubborn on these points and he never deviated from the truth to be found in the Scriptures. His position on these counts received much comment and evoked much adverse response from certain quarters, but he preached them just the same.

### "Fence Charlie?"

When Spurgeon came to London he was a rude, unmannerly, rustic, country boy of nineteen. He was an uncut diamond, unpolished and crude. He was devoid of all the social graces necessary to be on the London scene and unless someone should harness and channel his unbounded talents and desires, he would have a difficult time in the "hub of society."

The first sermon he preached was not attended by a cultured young lady named Susanna Thompson possibly because she did not care much to hear this completely unoriented young man from the hill country. She was finally persuaded to go to the evening service after hearing of the stir he caused in the morning worship service. He was indeed quite a sight to behold, but somehow Susanna Thompson became attracted to him. In fact the feeling was mutual, as the preacher could not help but notice this lovely lady and spoke to her. A friendship developed, despite Charlie's obvious lack of culture, but Charlie was not to be fenced in by marriage in a hurry. They were "just friends" for some time; then at a church party Charlie sat next to her with a book in his hand called *Tuppers Proverbial Philosophy*. It had homey little sayings in it about all phases of life and had a chapter entitled "Marriage."

(Continued on page 44)



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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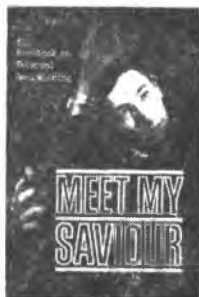
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*Your people  
will find help in the*

## Denomination-wide Study of

**UNIT 162.3a**

*(Personal Evangelism)*



## MEET MY SAVIOUR

**HANDBOOK FOR SOUL WINNERS**

*Send Registration to the*

**CHRISTIAN SERVICE TRAINING OFFICE**

**6401 The Paseo**

**Kansas City, Missouri 64131**

# WILLS: A CHRISTIAN RESPONSIBILITY

## Stewardship Emphasis—February, 1966

The General Stewardship Committee has designated "Wills: A Christian Responsibility" as the special stewardship emphasis throughout the Church of the Nazarene for February, 1966.



PASTOR . . .

## Here's What YOU can do:

1. Plan for an active emphasis in your local church.
2. Promote it through sermons, announcements, bulletins.
3. Have your board appoint a "Wills Emphasis" Committee.
4. Reserve one of the films on the stewardship of wills.
5. Order and distribute free brochures.
6. Display the special poster on wills.
7. Send names of interested persons to Office of Wills.
8. Order and reserve materials now!

CLIP AND MAIL

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

LITERATURE: \_\_\_\_\_ Yes, please send number of copies indicated:

\_\_\_\_\_ *Where There's a Will*

\_\_\_\_\_ *Steps in Making a Will*

\_\_\_\_\_ *When You Consult Your Attorney*

\_\_\_\_\_ *Making Your Will*

\_\_\_\_\_ *Such as I Have*

\_\_\_\_\_ *Life Income Plans*

FILM REQUEST: \_\_\_\_\_ I wish to reserve a film for \_\_\_\_\_

16-mm. (30 minutes each)

filmstrips (15 minutes each)

\_\_\_\_\_ "Treasures in Heaven"

\_\_\_\_\_ "For All You Love"

\_\_\_\_\_ "God's Will Through Yours"

\_\_\_\_\_ "What Will You Do?"

Name \_\_\_\_\_

Address \_\_\_\_\_ City \_\_\_\_\_ State \_\_\_\_\_



● **FOR THE PEOPLE YOU LOVE—**

- Provision for your companion
- A guardian for your children
- A portion for dependent relatives

● **FOR THE CHURCH YOU LOVE—**

- General church program of world evangelism
- An educational institution of the church
- District or local church projects

● **FOR A WORLD IN NEED—**

- Missions—516 missionaries in 43 world areas
- Evangelism, Home Missions, Church Extension
- Seminary, college, or Bible college

◆ ◆ ◆

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**WHO SHOULD MAKE A WILL?**

**IF YOU ARE AN ADULT** you should be concerned about a will. Everyone who has reached legal age may be considered as having an estate.

**IF YOU ARE A WIDOW**, or live alone without any family, you need to make a will to avoid state appropriation of your property.

**IF YOU ARE A SINGLE PERSON**, you need to make a will to stipulate the disbursement of your property in the manner and toward the interests that have concerned you during your lifetime.

**IF YOU ARE MARRIED AND WITHOUT CHILDREN** but have near blood relatives, you need to have a will to protect your wife's full inheritance.

**IF YOU ARE MARRIED AND THERE ARE MINOR CHILDREN**, you need a will to protect the children by means of a trust, trustee, and/or guardian.

**IF YOU ARE A CHRISTIAN**, you have an added responsibility to be a good steward of God's material blessings upon your life.

## THE STORY OF TWO CLERICS



“Brother, we did it—we really did it! Our district paid 90 percent of its N.M.B.F. budget last assembly year.”



“Our district made the 90 percent bracket too—I did my part and now I’m a happy holder of ‘double coverage.’ ”



“Come to think of it—our district is well into the new assembly year.

Wonder where my church stands on its N.M.B.F. budget?”

“Say, I’d better do some checking too.

I’d hate for my district to come up a few dollars short just because my church failed to pay its budget!”



“SEE YOU LATER”



**“OOPS!”**

A FELLER NEVER KNOWS WHEN HE MIGHT  
NEED THAT ‘DOUBLE COVERAGE.’ ”

## Have You Ever Wondered--

**What happens between the time when a missionary applicant applies for appointment and the day when he leaves for his assigned field?**

There are many steps to be taken to transform an eager aspirant into a trained, prepared new missionary.

**TRAINING:** College if possible, plus sidelines in practical skills. For ministers and Bible school teachers, Seminary is desirable.

**EXPERIENCE:** Two years of experience in the area in which the applicant is prepared to work: teaching, preaching, medical work, etc.

**CONTACT:** The applicant is urged to contact the Department at least twice a year telling of his progress.

**RECOMMENDATION:** Candidate submits names of ten or fifteen people who know him. These receive questionnaires concerning the candidate. They in turn suggest other names to be contacted in the same way. A file of twenty to forty questionnaires is built providing a profile of the candidate.

**CONSIDERATION:** The Department office selects those thirty or thirty-five candidates with the best qualifications, and about December 1 sends them an invitation to meet the Department of World Missions for interview in January. Travel and hotel costs for the period they are required to be in Kansas City are paid by the Department.

The Department studies the complete file of each candidate before interviewing him. Its recommendations concerning his appointment are sent to the general superintendents along with his complete file. The generals also interview him. The combined recommendations of the Department and the general superintendents are sent to the General Board in the Department minutes. When the General Board approves the minutes, the candidate is then, and only then, officially appointed to the stated field. He is notified by telegram.

**PREPARATION:** The field superintendent is notified of the new appointee. The new appointee receives a Guidebook and the Missionary Policy to study. He must provide the Department with instructions on payment of insurance policies, bank deposits, power of attorney to sign his income tax statements, deductions for tithes to his home church, and any other financial matters he wishes the Department to care for, for him.

The Department, in turn, secures passports and visas for the candidates, instructions on inoculations needed, provides money for equipment and for travel expenses, secures reservations on the boat or plane.

The new missionary crates and ships his goods to the port of embarkation. A port pastor is contacted regarding his arrival and helps the new recruit get his shipment aboard ship. The mission field is notified of the date and port of arrival.

In late summer the new missionary attends an intensive Training Institute to prepare him for the task ahead. Shortly thereafter he is on his way, with a telegram from the Department wishing him Godspeed as he boards his ship in September or October.





**"March to a Million"  
Gains—1965**  
(not including foreign fields)

**MULTIMILLIONAIRE DISTRICTS (20% or more increase)**

S.W. Oklahoma—23.7%	Hawaii—23.4%	Gulf Central—20%
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**MILLIONAIRE DISTRICTS (10%-20% increase)**

	Percent		Percent
South Carolina	15.9	Los Angeles	11
Central California	15	N. California	11
Iowa	12.9	N.W. Ohio	11
Maine	12.8	N.W. Illinois	10
Virginia	11.8	Houston	10
British Isles North	11	New York	10

**FAIR SHARE DISTRICTS (7%-10% increase)**

Sacramento	9.8	Canada Central	8
North Carolina	9.6	Florida	8
Joplin	9	Illinois	7.6
North Arkansas	9	Philadelphia	7.6
Missouri	8.9	New England	7
British Isles South	8.7	Georgia	7
N.E. Oklahoma	8.5	South Arkansas	7
Oregon Pacific	8.5	Wisconsin	7
New Mexico	8		

Your



**Opportunity for**

***Evangelism Through the Sunday School***

Pastors, please give assistance to your teachers of junior highs right away. The current Sunday school unit of study lasting through the first quarter and over two Sundays in April carries a special evangelistic emphasis.

The study began in January with "Luke's Story of Jesus." The unit's goal was stated: "To bring the junior highs of our Sunday schools into a personal assurance of the forgiveness of their sins and acceptance into the family of God."

The last two Sundays of March (20 and 27) and the first two of April (3 and 10) are pointed up as holding the best evangelistic possibilities.

Pastor, pray with your teachers, and plan to give the junior highs of your Sunday school opportunity to be saved. These young teen-agers need to find Christ! Unless we reach them now they may never be won. Today's youth offers a tremendous challenge to the church!





Is **WITNESSING** hard for you?  
You'll find help in the  
denomination wide study of

**MEET MY SAVIOUR**  
HANDBOOK FOR SOUL WINNERS  
February-March, 1966  
Sponsored by the Department of Evangelism

## PASTOR, WE ASK YOU!

- Is your church participating in the C.S.T. course on personal soul winning during February-March?
- Have you registered your church with the C.S.T. Department in Kansas City for the course *Meet My Saviour*, Unit 163.2a?
- Have you ordered your supply of *Meet My Saviour* textbooks for the course from the Nazarene Publishing House?

A "no" answer to any of the above questions should result in your immediate action to prepare for the training of your people in personal evangelism and soul winning.

1. Register today with the C.S.T. Department, Church of the Nazarene, 6401 The Paseo, Kansas City, Missouri 64131.
2. Order your C.S.T. textbook, *Meet My Saviour*, today from the Nazarene Publishing House, P.O. Box 527, Kansas City, Missouri 64141.
3. Pray and prepare for your church members to put their training into action. **SET THE EXAMPLE—EXPECT RESULTS!**



**1964-68**  
**50 Holy Watchnights**  
Tuesday, February 1, 1966  
**FIRST DAY OF EACH MONTH**  
**6PM to MIDNIGHT**  
LOCAL TIME

## HONOR ROLL CERTIFICATES

A nearly complete report for 1965 shows that 850 Evangelistic Honor Roll Certificates have been issued. This is a fine increase over

1964, when 735 certificates were received by local churches. **WILL YOUR CHURCH QUALIFY FOR THE EVANGELISTIC HONOR ROLL IN 1966?**

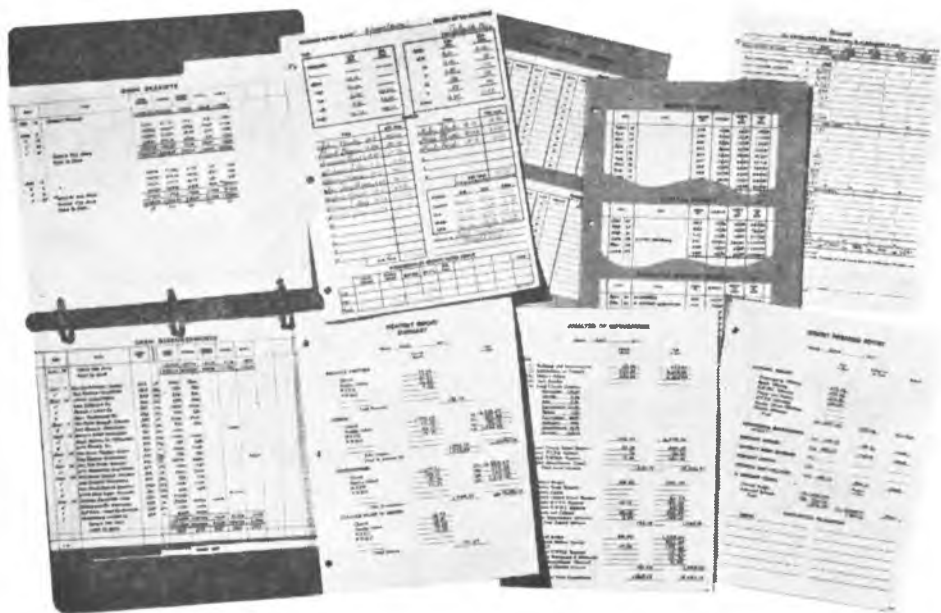
**WANTED: Praying Preachers for a Spontaneous Revival**

# Use This Handy Loose-leaf Binder . . .

## UNIFORM CHURCH TREASURER'S RECORD

### *A Self-contained Record Book for Maintaining the Unified Treasury System*

- Offers simplified accounting, understandable even to those with no formal bookkeeping training
- Gives a detailed financial picture of each department and auxiliary of your church
- Provides the pastor with all needed data for preparing his annual report
- Flexible in its use for any church—large or small.



For almost twenty years the *Unified Treasury System* has been widely accepted as an effective church record system in the Church of the Nazarene. NOW, to add to its usefulness it has been updated and made available in loose-leaf form.

In addition to the departmental **JOURNAL SHEETS** and **SUMMARY REPORTS** are such helpful forms as: **COUNTER'S REPORTS** (in triplicate), **INDIVIDUAL LEDGERS** (for local, district, general budgets), **MONTH** and **ANNUAL RE-**

**PORTS**, and **INDIVIDUAL GIVING RECORDS**—all in one handy binder.

Instructions and Sample Forms provide a concise, clear "How to use" explanation. The stiff-board, three-ring binder is covered in a durable, black, grained imitation leather and imprinted in gold. Pages may be easily removed and inserted by thumb releases. Size, 10¼ x 11½" with 8½ x 11 insert sheets. Refill available for each form.

**NUMBER R-150**

**\$5.95**

Prices slightly higher outside the continental United States

**PASTOR**—Learn the advantages this new record book can be to your church—a system that will give you an accurate, complete, and up-to-date financial record.

**NAZARENE PUBLISHING HOUSE**

Post Office Box 527, Kansas City, Missouri 64141

The Nazarene Preacher



## For Your February Stewardship Emphasis

Messages  
on  
Stewardship

Preachable  
Stewardship  
Sermon  
Outlines



W. A. Criswell, H. H. Hobbs, and nine other recognized pulpитеers contribute to this excellent collection of stewardship sermons. Together they offer the pastor a wide variety of insight and inspiration as he prepares his mind, heart, and messages for this important emphasis. 141 pages, cloth.

\$2.95

From a cross section of today's Nazarene preachers, NORMAN R. OKE has compiled a selection of 50 outlines on stewardship. Each is presented with enough detail so as not to lose the spirit of the original message, yet adaptable to the minister's own use. Punched for three-ring notebook. 104 pages, paper.

\$1.00



## The Life I Owe

By WILLIAM J. KEECH. A discussion, in depth, emphasizing how a vital concept of the stewardship of life is basic to Christian development. All phases of the subject are considered and examples presented on how they apply to different ages and circumstances. 108 pages, paper.

\$1.50

## Stewardship Tracts

Attractive, colorful, four-page folders containing pointed messages on various aspects of stewardship.

Why not distribute a different one to your congregation each Sunday during February? It should do much to fortify your local stewardship program.

- T-801 *What Is Stewardship?*
- T-803 *Old Stubs Tell a Story*
- T-804 *Stewardship Lessons*
- T-807 *God Walked on My Farm*
- T-808 *What the Bible Says About Tithing*
- T-840 *Tithing—a Divine Challenge*
- T-850 *Money! Money! Money!*

Minimum order, 25 of number—25 for 25c

Assorted in multiples of 25—1,000 for \$5.00

Prices slightly higher outside the continental United States



## Tithing Pledge Card

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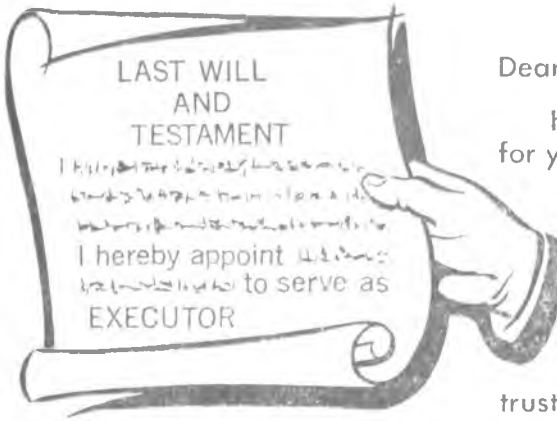
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You may preach many sermons from the pulpit, but if you leave a carefully prepared will, your act will speak long after your pulpit voice has been stilled. By making a will you extend your ministry and bring about a certain kind of immortality. If you do not write a will, the state will write one for you.

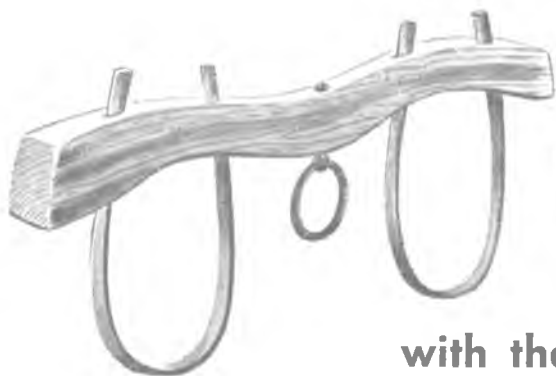
Because the General Stewardship Committee believes that every Christian is a trustee of possessions as well as of life, it has voted that 1966, and especially February, which is Stewardship Month, be designated as a time of special emphasis on wills and annuities. Watch the February issues of the "Herald of Holiness" and the February "Other Sheep" for more information. Also note Dr. J. T. Gasset's message on pages 18 and 19 of this "Pastor's Supplement."

And, pastor, don't postpone making your will. Your dear ones and your church have a just claim to this one act of thoughtfulness.

Sincerely,

*Dean Hecks*

Secretary, General Stewardship Committee



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# As Others See Us

**W**HAT is the image of the Church of the Nazarene? How do non-Nazarenes see us?

This may not be a difficult question for a pastor to answer in a small town or a city up to 50,000 population where the Nazarene church has enjoyed a steady growth for 20 to 40 years.

## Little Known in Places

In other small towns, where the Nazarene work is relatively new, and in many larger cities, the Church of the Nazarene and its program are not so widely known.

Nationally, the Nazarene denomination is gradually becoming identified as the major stronghold of Wesleyan Arminianism—or, in layman's language, as "the largest Protestant church that stands for scriptural holiness in the Wesleyan tradition."

One writer who has done a great deal to help make the Nazarenes better known is Louis Cassels, religion editor of United Press International, who has recently written a book, *What's the Difference?* (Doubleday, \$4.50), in which he defines and explains the various faiths in America.

The book is certain to become a valuable guide to newspapers and will help to make writing in the field of religion more meaningful.

## Faiths in America

Mr. Cassels explains in the first chapter that he has not endeavored to lay aside his own convictions on religion. He writes: "This book has been written from the standpoint of one who is a committed Christian, one who has been nourished in the Protestant tradition."

In his chapter on "Faiths Born in America," he devotes space to "holiness churches," which he says are "typified by the Church of the Nazarene." He writes, in part:

"The common bond is a strong emphasis on John Wesley's doctrine of entire sanctification, which holds that the Holy Spirit achieves such a purifying of the hearts and motives of truly consecrated Christians that they are freed from their natural human proclivity toward sin."

Cassels sees Nazarenes as "almost as austere as oldtime Quakers" in their personal habits.

"But for all the strictness of discipline, they do not seem to feel that holiness is burdensome. One is impressed in reading Nazarene literature by its constant emphasis on religion as a joyous experience . . .

"Nazarenes attach great importance to personal evangelism, or witnessing . . . They also are great givers . . . Nazarene contributions average more than twice the overall average for Protestant denominations."

## A Cause for Prayer

This laudatory summation will draw the attention of many sincere seekers of truth to the Church of the Nazarene. It is cause for a humble prayer of thanksgiving to God.

It becomes clear that the image of any denomination is the total of the images of each respective church, which, in turn, is the total of the influence of the Christians in that church whose lives adorn the gospel of Jesus Christ.

JOE OLSON



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# Queen of the parsonage.....

MRS. B. EDGAR JOHNSON

## Daughters of the King

THE PARSONETTES (seminary wives) have chosen a very appropriate theme for 1965-66—"Daughters of the King."

This theme drew from memory a story my mother used to tell about the little daughter of a king who lived in a beautiful palace, surrounded by spacious gardens, and all the luxuries of royalty. But the little princess would sometimes look out through the great iron gates and watch the peasant children rolling hoops in the dusty road. Their merry laughter rang out as they scampered barefoot, dishevelled, care-free, and often she longed to join them. One day she went to her father, the king, and told him that more than anything in the world she desired to go barefoot in the road and roll a hoop with the children of the village. Her father looked at her with understanding love. He would have given her most anything her heart desired, but he explained to her that this was one request he could not grant, because she was the daughter of a king. One day she would be the ruling queen over these very children, so there were some things she must forego because of who she was and was to become.

Some time ago I read an account of Prince Charles of Britain, then about eight years of age, whose training had already begun to include practice in standing at attention, feet spaced apart, in a relaxed manner for long periods at a time. This was part of his preparation for the future when as king he would be required to review troops and such things.

Certainly a child of the king must be subject to specialized training and some unusual disciplines that would not be demanded of others.

Of course all children of God may be said to be children of the King, and mother's story would thus be significant to each, but I am thinking now of ministers' wives especially as "daughters of the King." They are not above others, not better in any sense, and yet theirs is a special role. Our children should sense that their minister-father has been "tapped on the shoulder" by God, singled out, divinely chosen to be His ambassador. It is *different* than other vocations, because when God calls a man, it is not of human choice; it is a divine commission to be answered—the greatest compliment to a finite man. (How unfortunate when any minister or wife shatters, or even dims, the image of his divine calling before the children!) When that one who is especially commissioned of God chooses a life partner, she must accept and acknowledge this fact, or live an unhappy life.

To pursue our theme thought, let us think of our being placed over various provinces in the kingdom of God.

I am often amazed at the loyalty and near adoration that the British subjects feel for their queen, but then I find myself with a special feeling for her. We are all aware of the tremendous veneration the women of the United States developed (rightly or wrongly) for our former president's wife in three short years. We seem to be born with a disposition to look up to a leader. No

one has more opportunity than a pastor's wife to be a leader in love and Christian graces.

When a new "queen of the parsonage" comes on the scene she usually finds the congregation ready to accept her as "first lady of the church." She needn't be exceptionally talented, extraordinarily brilliant, certainly not rich. She need not be expected to lead them in fashions, in entertaining, in interior decorating—though good taste in all these is helpful. But as a "daughter of the King" coming to serve in one of His provinces, she should excel in that which can make her their leader spiritually. This spiritual quality is more than inherent, more than what can be learned in books, more than that which can be imitated. It comes from knowing the King, and being completely dedicated to His kingdom.

One earnest young "parsonette" expressed herself recently, "Oh, I want to learn how to be a good minister's wife—I know so little and feel so inadequate." She voiced it for all of us, for we have found that there is much to learn. But the basis for successful and victorious service can be summed up in that word "commitment." I am still learning the full meaning. There is an initial commitment when we are sanctified—a complete yielding of our wills. But, oh the depth of experience in the day-by-day commitment. "He must increase, but I must decrease." God gives us as much of His Holy Spirit as we are capable of receiving, and we *can* increase our capacities!

Our own daughters have always thought that being a minister's child had distinct advantages. This very year when one of them transferred to a new high school, she related that in class one of the boys learned that her father was a minister and he turned to her and nervously but seriously said, "I didn't know your father was a minister; if I've said anything I shouldn't, I'm sorry." Again she declared, "Mother, it seems I just 'have it made' when it comes to being spared many embarrassing situations and exposures. I am advanced a built-in respect which others have to establish."

One lady who had been reared in a Nazarene parsonage was expressing unsolicited sympathy to me one day as she recalled how her mother had suffered always—longing for jewelry she couldn't have, for places she couldn't go—utterly shackled for the ministry's sake. It is small wonder this daughter was bitter and unsaved.

Do you chafe occasionally under imagined restrictions, or feel unduly inhibited? (Honesty might compel all of us to confessions of self-pity somewhere in our files.) Maybe it will help to remember that you are the daughter of the King. Your husband is the divine appointee over his particular province. In future articles perhaps we can consider further some of the Kingdom protocol and privileges and realize more clearly why we cannot "roll hoops in the dust."

"The king's daughter is all glorious within" (Ps. 45:13).

---

**They who teach by the doctrine must teach by the life, else they pull down with the one hand what they are trying to build up with the other.**

**—Quoted by Mrs. George Coulter**



### Gleanings from the Greek New Testament

By Ralph Earle

Phil. 2:5-8

#### The Mind of Christ

"Let this mind be in you" has the same Greek verb that is found twice in verse 2, where it reads "be like-minded" and "of one mind." The latter of these is a participial construction.

The verb is *phroneo*, which means "think" or "have in mind." Literally the passage reads: "Think this in you [plural]—or among you—which also in Christ Jesus." Obviously this needs some amplification to make sense in English. Arndt and Gingrich suggest the following translation: "Have the same thought among yourselves as you have in your communion with Christ Jesus."<sup>1</sup> *The New English Bible* gives a good paraphrase: "Let your bearing towards one another arise out of your life in Christ Jesus." Phillips puts it a bit more briefly: "Let Christ Jesus be your example as to what your attitude should be." Probably the most meaningful rendering is that given by Lightfoot: "Reflect in your own minds the mind of Christ Jesus."<sup>2</sup>

#### Robbery or Prize?

The second clause of verse 6 reads, "Thought it not robbery to be equal with God." The ASV has, "Counted not the being on an equality with God a thing to be grasped." The RSV reads almost exactly the same.

"A thing to be grasped" is all one word in Greek, *hapargmos*. Most modern expositors are agreed that it does not have the active meaning, "the act of seizing" or "robbery," but rather the passive meaning, "a thing seized" or "a prize." For instance, Lightfoot paraphrases the passage: "*Though He pre-existed in the form of God, yet He did not look upon equality with God as a prize which must not slip from His grasp.*"<sup>3</sup> Ellicott favors this interpretation: "*He did not deem the being on an equality with God a thing to be seized on, a state to be exclusively (so to speak) clutched at, and retained as a prize.*"<sup>4</sup> Marvin Vincent says that the correct meaning here is "thing seized."<sup>5</sup> Thayer gives for this passage the sense: "A thing to be seized upon or to be held fast, retained."<sup>6</sup> Probably a good translation for the whole phrase is that given by Vincent: "Counted it not a prize to be on an equality with God."<sup>7</sup> Somewhat smoother would be this wording: "He did not consider being equal with God a prize to be retained."

#### The Kenosis

Paul goes on to say (v. 7) that Christ "made himself of no reputation." The verb here is simply *ekenosen*—literally, "he emptied." That is why this is called the "kenosis" passage. It describes the

self-emptying of the Son of God. The correct translation is: "He emptied himself." Of what? All orthodox theologians are agreed that it does not mean that He emptied himself of His divine nature. Rather, it was His heavenly glory—"The glory which I had with thee before the world was" (John 17:5).

Vincent issues a salutary note of warning at this point. He says of the verb employed here: "Not used or intended here in a metaphysical sense to define the limitations of Christ's incarnate state, but as a strong and graphic expression of the completeness of his self-renunciation. It includes all the details of humiliation which follow, and is defined by these."<sup>8</sup>

## Form and Fashion

The former word (vv. 6, 7) is *morphe* in the Greek, the latter (v. 8) *schema*. Regarding the first word Trench writes: "The *morphe* then, it may be assumed, is of the essence of a thing."<sup>9</sup> Concerning the latter he comments: "The *schema*

here signifying his whole outward presentation."<sup>10</sup>

Lightfoot emphasizes the idea that *morphe* means "what He is in Himself"—truly God become truly servant—but *schema* indicates "what He appeared in the eyes of men."<sup>11</sup> Of the latter Vincent writes: "*Schema* is the outward fashion which appeals to the senses."<sup>12</sup> The former word refers to the inner being, the latter to the outer appearance. Christ not only appeared to be a servant in His incarnation; He was one. There was no playacting here. But manifesting himself to men as a man, He yet humbled himself further to the ignominious death on the Cross.

<sup>1</sup>Lexicon, p. 874.

<sup>2</sup>Philippians, p. 110.

<sup>3</sup>Ibid., p. 111.

<sup>4</sup>Commentaries (Greek text), "Philippians," p. 56.

<sup>5</sup>Philippians (ICC), p. 58.

<sup>6</sup>Lexicon, p. 74.

<sup>7</sup>Op. cit., p. 58.

<sup>8</sup>Ibid., p. 59.

<sup>9</sup>Synonyms, p. 265.

<sup>10</sup>Ibid., p. 263.

<sup>11</sup>Op. cit., p. 112.

<sup>12</sup>Op. cit., p. 60.

## What Shall I Believe?

(Continued from page 1)

A teachable spirit on the part of the learner is of fundamental importance. Intellectual pride brought the fall of Lucifer and of Adam and Eve. It has been the downfall of many in every age. Reverent attention to trustworthy teachers is essential to honesty and fairness of judgment. Proud repudiation of things imparted by believing parents, pastors, and teachers is no proof of intellectual integrity. It may be evidence of a closed mind. There must be some guidelines in the quest for truth. Those who boast of an open mind may have opened it at both ends until nothing is retained with certainty. Often those who close their minds to a priceless heritage to receive something contradictory, fall prey to error.

Within the framework of the divine

revelation there is room for a variety of views because no scripture is of private (or single) interpretation. Certainly there are treasures of wisdom and knowledge hidden in Christ which have not been discovered and proclaimed. Nevertheless, within the Church of Jesus Christ we have a long line of honest and able teachers who have formulated doctrines and creeds to support the faith of Christ's followers. It is not for us to deny and refute, but to explore and understand, then to enrich by our contribution. Thus the things of God will be quickened by the Spirit unto living reality for us and for others. "The foundation of God standeth sure, having this seal, The Lord knoweth them that are his."

Let all true believers in Christ find their place in worshipful obedience within the stately temples of divine revelation, and there behold the things eternal with living faith.

### *Introducing Our Homileticist for the Year*

Unquestionably one of the outstanding sermonizers in the holiness movement is W. E. McCumber, pastor of First Church of the Nazarene, Atlanta, Georgia. His outlines are models of clarity, logical development, and balanced content. He has consented to provide three sermon outlines each month for the current year. They should not be plagiarized; i.e., they should not be taken into the pulpit and preached "as is," and the people be led to believe that the preacher is delivering his own sermon. If used fully, their source should be frankly acknowledged to the congregation—this is plain honesty. If used partially, they should be ground through the preacher's own mill until they are so thoroughly his own that the original author would scarcely recognize them. Better yet, let them be studied as models, then imitated by the preacher in the development of his own sermon from his own text. Properly used, such outlines can be stimulating and helpful.

Rev. W. E. McCumber is the author of "A Good Word, and Other Sermons," "Holiness in the Prayers of St. Paul," and "Our Sanctifying God."

—EDITOR.

## The Fountain and the Friend

W. E. McCumber\*

SCRIPTURE: I John 1:1—2:3

TEXT: Verse 7

First John was written to Christians who wanted victory over sin. "My little children, these things write I unto you, that ye sin not." In our text we find the source and power of inward and outward holiness which makes such a victory a reality.

I. *A promised cleansing.* "The blood of Jesus Christ his Son cleanseth us from all sin."

"Sin" refers to the inherited sin principle. Acts of sin require forgive-

ness; the pollution of sin demands cleansing.

"Cleanseth" is a continuous present tense. The Blood cleanses and keeps on cleansing. It keeps clean what it has cleansed.

"The blood of Jesus" is the ground of complete moral purity. To its purifying energies no limits need be set!

In a revival I met a man who impressed me with his gentleness, kindness, and courtliness of speech and manner, despite his rugged frame and craggy features. I learned that he was a genuine Christian gentleman, but once had been a bootlegger and killer, the terror of his county. The sanctifying blood of Jesus had made the transformation!

\*Pastor, Atlanta, Georgia



II. A *precious companionship*. "We have fellowship one with another."

Cleansing by Christ leads to communion with Christ! "How can two walk together," asked Amos, "except they be agreed?" "If I wash thee not," said Christ to Peter, "thou hast no part with me." The deeper the cleansing, the truer the comradeship!

In His company we shall never be *bored*. Those who walked the Emmaus road with Him said, "Did not our hearts burn within us?"

In his company we shall never be *defeated*. We rest upon One who said, "I have overcome the world!"

Sir Robert Stopford wrote, "We are half-starved and otherwise inconvenienced by being so long out of port, but our reward is, we are with Nelson!" What a tribute to the inspiring qualities of Admiral Nelson's comradeship! And the Christian pilgrim can weather any difficulty with joy and triumph for he is with Christ! There could be no greater reward.

III. A *positive condition*. "If we walk in the light, as he is in the light."

"God is light," and to walk in the light is to walk with God, to take God's direction.

Jesus indicated that direction when He "steadfastly set his face to go to Jerusalem," in order there to smash a fatal blow at sin by His cross. God is moving toward the utter destruction of sin from the universe.

To walk in the light, then, is to move toward an experience of complete deliverance from all sin in your soul! To excuse, condone, tolerate, or indulge sin is to walk in darkness and lose the fellowship of Christ.

Dr. Munhall told of a lovely Christian woman who married an infidel. Slowly, under the pressure of his skepticism and demands, she began making small concessions and compromises. One day the moral struggle reached a climax. She knew that Christ must be all in all or nothing at all. She made the

wrong decision, walked away from light, and in a short while was admittedly and completely backslidden. Reason snapped from moral grief and she died in the asylum!

In the light God has given, if you know your need of cleansing and deeper communion, now is the best time to plunge your vile soul into the fountain of Christ's blood!

---

## Walking as Christ Walked

SCRIPTURE: I John 2:1-11, RSV\*

TEXT: Verse 6

To abide in Christ is to live in constant relation to and fellowship with Him. And this means to follow Him, for He will not be led by us—we must go with Him. Following Him means walking as He walked, emulating His actions and attitudes, His behavior patterns. It is not that we are saved by following His example, but those who are saved (vv. 12-14) ought to make His example their guide and goal.

What does it mean "to walk in the same way in which He walked"?

I. He walked as a man *contented with God's will*.

He was not only obedient to God's will, He was *contented* with it. He not only said, "I always do what is pleasing to him" (John 8:29), but also, "My food is to do the will of him who sent me, and to accomplish his work" (John 4:34). As food satisfies the body, so Christ was satisfied in mind and spirit by doing the will of His Father.

Paul came to this position. He could write from prison and privation, "I have learned, in whatever state I am, to be content" (Phil. 4:11). To walk as Jesus walked is "godliness with contentment," not whimpering and complaining in self-pity when our circumstances are difficult or dangerous.

\*All quotations in this outline are RSV.

II. He walked as a man devoted to human needs.

Christ said, in summary of His mission upon earth, "The Son of man came not to be served but to serve, and to give His life as a ransom for many" (Mark 10:45). And it was reported about Him by His intimate followers, "He went about doing good and healing all that were oppressed by the devil" (Acts 10:38). He spent His life, and at the last sacrificed it, to minister compassionately to human needs.

We ought to walk in the same way! This was how the early followers of Christ interpreted Christian duty. John wrote, "If anyone has the world's goods and sees his brother in need, yet closes his heart against him, how does God's love abide in him?" (I John 3:17) And James wrote, "Religion that is pure and undefiled before God and the Father is this: to visit orphans and widows in their affliction, and to keep oneself unstained from the world" (Jas. 1:27). To walk as Jesus walked is to serve the needs of the sick, the hungry, the unsheltered, the oppressed, the imprisoned, the disenfranchised.

III. He walked as a man burdened for earth's lost.

"The Son of man came to seek and to save the lost" (Luke 19:10). With these words He focused the primary interest of His life. He cared that men were lost, away from God, without peace and life, in bitter slavery to sin, and in danger of perishing. He likened His ministry to the quest of a shepherd for a lost sheep, braving the cold, the night, and the peril of the wilderness to recover a straying sheep.

This concern for the lost should mark His people. "That I might by all means save some" (I Cor. 9:22), was the heart cry of Paul. It ought to be the consuming passion of every Christian! To walk as Jesus walked will lead us to the lost to tell them of a Saviour who can rescue them from sin and give them peace!

Our steps may be weak and faltering

at the first, as infants learning to walk. But with growing strength and resolution we ought to follow Christ, walking in His footsteps of love and service to God and humanity. And if any here have gone away from Christ, walking no longer with Him, this is the time to plant your feet once again in the blood-flecked footprints of the Lord. To take seriously this word from the Lord will recover the wayward and revolutionize the whole church. Dare we right now take it seriously?

---

## The Danger of Arrested Spiritual Development

SCRIPTURE LESSON: Isa. 6:1-13

TEXT: Verses 8-9

The prophet's experience has been traced by the three brief rhyming words, "woe," "lo," "go"—words of conviction, cleansing, and commission. A similar development has been found in Romans 7, 8, and 9.

I. *Too many people have not advanced beyond the "woe" stage.*

They have become convicted of the awful depravity of the human heart but have no faith for its cleansing. Indeed, the viewpoint of sin as radically incurable this side of the resurrection is a distinguishing emphasis of neoorthodoxy in its revolt against the naive optimism about human nature that marked liberalism.

Now the vision of God's holiness and man's sinfulness is important. Man does not know himself for what he is until he recognizes himself as a sinner, depraved in heart, defiled in speech, dirtied in action. And sin is never really sinful to us until we see it against the luminous backdrop of God's holiness.

But God can do infinitely more than expose sin—He can destroy it. He has provided an atoning sacrifice (the altar) and a sanctifying Spirit (the live coal), by the merit and power of which human nature can be purified and transformed.

By divine grace we can advance beyond the "woe" stage to the "lo" stage, to a personal experience of assured cleansing! Jesus, who knew the hearts of men as no other did, declared the possibility of heart purity: "Blessed are the pure in heart."

## II. *Too many people have not advanced beyond the "lo" stage.*

They seem to have found the promised cleansing. They are familiar with Canaan's vocabulary, and adept at testimony to inward holiness. Strangely, however, their holiness is a private commodity only, lacking any social thrust. Their lives are self-centered, filled with inlets, devoid of outlets. They talk of being blessed, but they are seldom a blessing.

Now the cleansing is vital. And testimony to cleansing, humbly given, grace-ascribed, and Godward-directed is certainly appropriate. But we are to be something other and better than cleansed vessels; we are to be cleansed channels. We must, if holiness is genuine and biblical, advance to the "go" stage and become the message-bearers of God to our generation. We must hear the word of commission—"Go, and tell this people."

## A. Our going is not conditioned upon appreciative response.

Isaiah's message would be borne to people with fat hearts, heavy ears, and closed eyes, people stubborn and unresponding, who would answer concern with indifference, love with hate. Nevertheless, the hard compulsion of God's "go" would not permit him to retreat from that responsibility in whimpering self-pity!

## B. Our going is not conditioned upon numerical success.

The promised fruit of Isaiah's ministry would be just a remnant, "the holy seed," while the vast majority of Israel would rush heedlessly past his warnings to terrible judgment. But God valued that remnant enough to expend the prophet's life in its behalf! We can-

not quit because many are called, but few are chosen.

## C. Our going is not conditioned upon elapsed time.

To the prophet's cry, "How long?" the divine reply was, "Until the cities be wasted without inhabitant, and the houses without man, and the land be utterly desolate." As long as there are people who need God's message, the divine "go" continues to demand our service. We cannot say, I have given so many years and now I may quit! Our stewardship of evangelism is determined by divine mandate and human need, not by leaves torn from calendars!

"Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me. And he said, Go, and tell this people..."

Has the "woe" of conviction been flung from your smitten heart? Don't stop there! Get the cleansing.

Has the "lo" of cleansing attested your personal encounter with the sanctifying God? Don't stop there! Accept the commission.

Has the "go" of commission thrust you into the Kingdom service of message-bearing? Don't ask "how long?" or "how many?" Keep proclaiming the Word of God and pleading with men until the eternal light breaks upon your weary soul, and you hear the Lord say, "Well done, thou good and faithful servant!"

# “QUOTES AND NOTES”

## Holiness Association Stand

"We urge our constituents and all others of like faith to face more courageously the social implications of our cherished message." These are the opening words of the report of the Committee on Social Action of the Ninety-seventh Annual N.H.A. Convention, held at Detroit. The following are abbreviated statements in the report:

"We encourage all members of N.H.A. to seek ways to effect a more meaningful fellowship . . . and to pray for our denominational leaders as they face the challenging difficulties entailed in working out a federation of the holiness churches."

"We are keenly aware of the anguish suffered by minority groups who have been denied certain civil rights. We rejoice with them in the gains made by and for them."

"We [deplore] the 'new morality'—which is really old immorality and can only result in the disintegration of the personality and the damnation of the soul."

"We believe in the rightness of democratic processes and feel there is as much danger in the militant extremism of the radical right as there is in the communist conspiracy on the left. We believe this great nation has a basic soundness."

"We share the concern for a future society filled with automated factories and unemployed workmen. We know we cannot arrest progress. We should, rather, face the exciting challenge of finding the Christian answer."

"To the attainment of these objectives, we pledge our best efforts. We solicit the prayers and assistance of all who share our convictions. May God's blessing attend our efforts."



## **IDEAS THAT WORK**

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### **Instant Communication via Car Radio**

While driving alone one day about four years ago, doing the daily routine of our pastoral ministry, I noticed an old orange and black oil truck just ahead. Coming out of the top of the cab of that truck was a short antenna tied to a small radio bolted to the dash-

board. Through the dingy rear glass I saw the head and shoulders of the driver lean forward slightly and to his mouth he put a small mike. Later, I learned that with slight turn and a flick of a switch he was in personal contact with his office. And then the light broke through that has since meant a great deal in the multiplicity of my pastoral ministries.

I began to talk to myself a bit, and the following is some of that monaural conversation. I said, "If that two-way citizen-band radio is important to the simple business of selling oil, then how much more important it should be to the complex job in the multiplicity of my pastoral ministries."

So from there I began to explore and build a case for its possible existence. Briefly here are the reasons I presented to my church finance committee:

(1) I began on the premise that any wide-awake man on the church finance committee would be interested in most anything that would help to make his pastor more effective in Kingdom business. (I'm well aware that this could be a shaky premise, but nevertheless this was our point of beginning.)

(2) Then I envisioned the many times I had been out calling and needed an address that I didn't have or the one that I had was incorrect. Like the oil man, with a flick of the switch, I could call my secretary or the parsonage, whichever the case might be, and I had the answer. Also, since the church was paying the gasoline bill, I calculated that in two years I would save the cost in gas to say nothing of my time.

(3) How many times have you been away from the office or parsonage and because of an emergency you were needed, and for two hours or more you were unable to be reached. With this, I conjectured I could be there in a few minutes. There are some answers to these problems, but the best I have found is the miracle of modern communications. Especially is this true where there is a limited secretarial staff.

(4) One of the habits I have tried to develop in specific kinds of pastoral

calling is to alert the people on whom I was to call. Here again by a flick of that switch, the secretary could call Mrs. Jones moments before my arrival and this has proven to mean much.

(5) With my short memory, I figured I could use it to tie down many of the ideas that seem to flood our minds as we go from one hospital to another or from one home to another seeing patients or routine calling. Did you ever stand up to testify and when you sat down, regret that you had not said something you really wanted to? This I often did upon leaving the office, with as many different kinds of things that plague us. So, it seemed to me that it could serve to lengthen my memory, to develop some good ideas that would have flown by the time I returned home.

(6) Closely akin to this is the unforgivable tragedy of forgetting an appointment. You may never have done this but most of us have. But, as I prognosticated, the parsonage queen or Miss Secretary, upon the arrival of Mrs. Jones, could flick the switch and inform my bewildered, cluttered mind that my appointment had arrived. After catching my breath (the switch not yet being clicked), I could say, "Thank you, I'll be there in five minutes." She always waits far more than this for a busy doctor, I rationalize, and I'm sure once in a while she will not mind this—but, two or three hours, NEVER!

(7) Think for a moment of the drop-ins that we could serve if we were only somewhere to be found. Sometimes the heavy burdens mixed with a timid personality cause people not to react as they should in making a proper appointment, so they just drop by to see their pastor, but even though he is not there and doesn't plan to be back for two or three hours, by the miracle of shortwave he gets there to counsel and pray just when they need him most.

(8) Also, upon investigation, for this limited kind of radio there was no test to take, only the detail of filling out a request for license.

(9) One of the most rewarding things about this entire program is the fact that, with the knowledge of this added efficiency, the entire congregation knows that when they really need their pastor, he is available almost at once.

These are only a few of the points in the case I built for the Finance Committee, but by then, they were softened for the kill. Not really, for they considered it a small item financially, in the light of these facts.

The set that serves our church cost three hundred dollars. This was at a reduction, but it includes two receiver units complete, a large antenna atop the highest part of the educational building, the auto antenna, plus installation.

But how about the maintenance? In four years, we have spent less than twenty-five dollars, or an average of fifty cents a month.

Needless to say, we have used this little idea in the ever-increasing responsibilities of today's minister. with gratitude!

—W. DONALD WELLMAN

*First Church, Eugene, Oregon*

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## The Duties of Life

*Three things you ought to control:*

*Tongue, behavior, mood.*

*Three things you ought to hate:*

*Evil, envy, unthankfulness.*

*Three things you ought to practice:*

*Courage, industry, love.*

*Three things you ought to escape:*

*Idleness, bad company, gossip.*

*Three things you ought to wish for:*

*Health, good friends, good humor.*

*Three things you ought to think about:*

*Life, death, eternity.*

AUTHOR UNKNOWN

"Don't feel sorry for me that I'm getting old. This life is just a shake-down cruise; soon I will be starting my maiden voyage."

—WILLIAM SADLER

The Nazarene Preacher

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# MY PR?BLEM

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

## A WISCONSIN PASTOR WRITES:

First, most evangelists are quite adequately qualified to adapt their campaign to the contemporary "needs" of a particular congregation. Whether the need is centered around revival, evangelism, Sunday school promotion, youth emphasis, etc., our evangelists are versatile enough to meet the situation.

Second, it would be wise to enlarge your fellowship with evangelists by visiting as many nearby Nazarene evangelistic campaigns as possible, offering to entertain them for a morning or afternoon in order to become better acquainted with them.

Third, and most important, I believe that the providence of God, His omniscience and foreknowledge play the most vital part in all of our church planning, especially this area. If you have no alternative but to call someone with whom you are not acquainted, just remember he is not unknown to God.

## AN ILLINOIS PASTOR ADVISES:

The first requirement of securing an evangelist is to know something about him and the type of ministry he offers. One does not have to know him personally. You might consult your district superintendent who usually knows your church and can direct you to a man whose ministry would be useful to that particular need. If a pastor has served a church a year, he should know what type of ministry is needed.

As to slating ahead, I find God's given direction is the best available, for God

can lead the evangelist to preach the gospel that is needed for any given situation if both are Spirit-led. Serving some time as an evangelist, I found that God could help me to fit into the program of revival in any church and work in cooperation with the pastor, as both fasted and prayed together.

The success of a revival does not altogether depend on the ministry of the evangelist, but on how well the church has prepared their hearts for it. While Peter was preaching, the Holy Ghost fell on all who heard him. God will give you the right man at the right time for a prepared people.

## AN IDAHO PASTOR SAYS:

There is some danger in trying to manipulate revivals to fit our conception of the "needs" of the church. As pastors we understand the needs from time to time, yet the evangelistic meeting must be more than a solution to our problems. It is basically an outreach. Of course the extent of outreach is limited by our people's readiness at revival time. Through prayerful consideration I plan revivals for my church, with the approval of my board, as long as five years ahead. We have never had a "bad" revival by planning ahead. Surely God uses sensible long-range planning to meet our current needs, at least as much as he would use "last minute" planning to accommodate our problem situations. Prayerful consideration before God gives me the right man for the right time—well in advance of the revival time.

## AN OKLAHOMA PASTOR SUGGESTS:

One of the wonderful things about a real heaven-sent revival is that it will always meet the needs of any local church. As Dr. Vanderpool has said, "A genuine revival will solve every problem the church has." So with this in mind, let us consider some basic guidelines:

1. Pray much about the matter. God will direct you.

2. Try to know some basic things about the evangelist: Is he a fluent preacher? Is he much in demand? (Some of the best evangelists are slated solid for two or three years.) Does he preach the rugged truth, God's Word? (We have the promise that God's Word will not return void.) Does he preach with love and compassion? Is he known as a man of prayer?

**PROBLEM:** How can I handle two or three well-meaning people who want to participate in the home visitation program, but whose disqualifications in appearance and speech are so pronounced as to be an acute embarrassment to the church?

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

## Over the River . . .

(Continued from page 16)

Charlie quickly turned to the chapter and placed his finger on the title and thrust it (the book) into Miss Thompson's hand. He caused her to see the word "Marriage," and then whispered in her ear, "Do you pray for him who is to be your husband?"

Susanna's face got red as a beet and she became quite flustered, but underneath quite delighted. Charlie didn't propose that night but escaped the marriage tie for about sixty more days and then asked Susanna to marry him. She accepted. During their engagement she spent many happy hours reading to Charlie from Puritan literature and instructing him in how to adapt himself to London's social institutions. Finally on January 8, 1856, at the age of twenty-two Charlie was corralled and married at high noon to this cultured, fine Christian lady. He was greatly influenced by his young wife. She helped him to overcome crudeness in his mannerisms and sermons and was a great encouragement to him.

Once a visiting professor heard Charlie speak and remarked to a friend that the sermon seemed to have flowed in such a manner as to indicate that it was composed on the spot while he was

preaching. Upon hearing this, Spurgeon exclaimed, "That is remarkable! The text was given me by one of my deacons who died yesterday, and requested in his last moments that I preach from it. At six this morning I sat down to think out the discourse, but after an hour spent on it could make nothing of it. 'I never could preach from other people's texts,' I said to myself in despair, and told my wife about it. She said to try again. I tried again, with the same results. 'Well,' said Mrs. Spurgeon, 'go to the pulpit and the sermon will come to you.' I followed her advice and you know the result."

As an outcome of Mrs. Spurgeon's efforts, Charlie undertook many humanitarian projects and was channeled by her to an even broader ministry. The union produced twin boys—Charles and Thomas—and in the years following Charlie's death, Charles and his mother published the letters of Spurgeon.

(To be continued)



YOU REVEAL YOUR CHARACTER BY—

*The friend you choose  
Your use of leisure time  
The attitude you have  
Your use of dollars and cents  
How you dress  
How you accept defeat  
Your walk  
What you discuss  
How you laugh  
What you view  
Your entertainment  
How you face opposition  
How you handle fork and knife*

*Yes, all that you do on the path of life helps to disclose your real self. A Danish sculptor said, "The body gives expression to the spirit it houses."*

—SELECTED

Sow an act and you reap a habit. Sow  
a habit and you reap a character. Sow  
a character and you reap a destiny.

—ALDEN WILSON

### Honey from Trials

*Are there lions in the pathway  
Roaring angrily along?  
Slay them in the strength of Jesus;  
Be a Samson, brave and strong.*

*Through the Conqueror of Calvary's  
cross  
You may be a victor too.  
Daily from slain lions gather  
Trophies of God's grace to you.*

*Be not baffled by your weakness;  
Trust Jehovah's mighty arm  
Neath which strongest lions cower.  
Whom God strengthens, none can  
harm.*

*You will find that from each carcass  
Of the lions you have slain  
Strength will come from out of  
weakness,  
Bringing you eternal gain.*

*All your words will drip with sweet-  
ness,  
And your heart will long to share,  
Not the trials, but the honey,  
Gathered from the carcass there.*

*You will pass it on, rejoicing,  
Cheering others in distress,  
And they'll all enjoy the honey,  
Though your secret none may  
guess.*

*Midweek Call*  
First Church, Whittier, Calif.  
ROSS E. HAYSLIP, pastor

## Hymn of the month

### "All Hail the Power of Jesus' Name" (1789)

(Praise and Worship Hymnal, No. 1)

This great hymn of adoration and praise, exalting the power of Christ, was written by Edward Perronet (1721-92) and is considered his greatest hymn.

The Perronet family were French Huguenots who fled to Switzerland and later to England because of the persecution of Protestant Christians in France. Both Edward and his father were of an extremely evangelistic nature and became interested in the revivals under Whitefield and the Wesleys. Edward traveled with the Wesleys for a time, helping in their meetings, and often sharing in the persecutions they endured.

The hymn tune used in America was written by Oliver Holden, a self-taught musician of Charlestown, Massachusetts. However the English tune "Miles Lane," which was written earlier and is still the English favorite, was written by a nineteen-year-old organist in London, William Shrubsole. It is interesting to note that a verse of the hymn is carved on the tombs of both Holden in America and Shrubsole in England.

Not only is this one of our greatest worship hymns of praise, but is very effective when used by orchestras or instrumental ensembles, as well as a chorale arrangement.

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### A Preacher's Prayer

Dear Lord, fill my mind  
With worthwhile stuff  
And nudge me hard  
When I've said enough!  
Amen!

—Source unknown





# HERE AND THERE

## AMONG BOOKS



### Saved to Serve

By Roy Wilbur Howell (Grand Rapids: Baker Book House, 1965. Paper, \$1.95.)

Just when one is about to conclude that the subject of stewardship has been saturated, along comes a book that is exciting in new avenues of approach, refreshing in style, convincing in argument, and amazing as it opens up new vistas of a life in which nothing is withheld from God.

One delightful quality of this month's book selection is that it breaks through the limitations so often associated with the theme of stewardship. It pictures the subject as a way of life—committed life. The title itself suggests this broad application: *Saved to Serve*.

It is definitely Arminian as it touches on the doctrine of entire sanctification. You'll appreciate the author's comments on holiness and its place in the life of stewardship.

There are paradoxical characteristics in the book: it's anything but academic; it's readable, well supplied with pertinent illustrations, yet it has a depth of insight as it discusses the scriptural and experiential basis of a life completely given to God. It's not involved in its presentation, but much of it you'll want to reread a second and third time.

Not often will you find a book so filled with ideas for sermon building which at the same time gives your spirit a real lift Godward.

ORVILLE W. JENKINS

### Where Two Creeds Meet

By O. Glenn McKinley (Kansas City: Beacon Hill Press, 1965. 123 pp. Paper, \$1.25.)

This is a book on Arminian and Calvinistic differences, from the standpoint of Scripture, by a nonacademic Wesleyan Arminian who has studied many

sources—mostly academic ones—and who comes out as a confessed Wesleyan Arminian all along the theological gamut.

It first appeared in 1959 as a hardback, and has just been issued as a paperback. It would seem that the author ought to have consulted James Arminius' own writings for such a study, and that he might have drawn upon the considerable support of his own view to be found in Shank's *Life in the Son*. Nonetheless, he has used a considerably thorough bibliography, and gives, on the whole, a helpful treatment of the differences between Calvinism and Wesleyan Arminianism on justification by faith, eternal security, and entire sanctification.

There are some statements which might be challenged. One is in a list of doctrines Augustine "gave the church" (p. 22)—whereas Tertullian (on prayers for the dead) and Cyprian (on the Church's authority) had contributed significantly. Another is in his saying that "all that is included" (p. 32) in the first work of grace is justification, regeneration, and the witness of the Spirit, whereas reconciliation, adoption, and initial sanctification also occur at this time. One is surprised, too, to find the author saying that neither Augustine nor Calvin taught predestination to damnation (p. 19). He includes Luther, too, as teaching the witness of the Spirit (p. 41), whereas many of us would understand that Luther did not teach this. Luther felt that, if one knows that he is saved, such knowledge would preclude his being justified by faith—and that doctrine, of course, was a basic one with Luther.

In spite of a few matters such as these, this is a book to be highly recommended. Its treatment of biblical passages on both sides of the issues is most commendable. I do not know

where such a broad listing of passages on these issues has been brought together. The author even includes mention of the oft-overlooked "Arminianism in Ezekiel" (pp. 90-91). And if you want persuasive polemic against Calvinism, you will find it here (e.g., p. 87).

J. KENNETH GRIDER

### Total Christianity

*By Frank Colquhoun* (Chicago: Moody Press, 1965, 91 pp. Paper, 95c.)

This is a comprehensive and well-written discussion of the question, "What is Christianity?" The author's proposition is that the answer must be fourfold, since Christianity is a personal experience of salvation, a corporate fellowship and medium of service called the Church, a body of revealed truths to be believed, and a holy and soundly ethical life to be lived. Unfortunately his reference to sanctification is inadequate. But even if the pastor might not feel free to distribute the book widely, it provides the pastor himself an excellent model for a series of sermons. This is the scope of truth which should be covered periodically from every pulpit.

R. S. T.

### Adventures of a Deserter

*By Jan Overduin* (Grand Rapids, Michigan: Eerdmans Publishing Company, 153 pp. Cloth, \$3.50.)

This remarkable study of Jonah by a Dutch pastor and theologian combines the analyst's probing with the warmth of the prophet and the rock-ribbed faith of the Christian. This is not for general circulation, but will stimulate the preacher to preach judgment as well as grace, to believe more firmly in God's providence as well as mercy, and to understand more profoundly the twistings and turnings of the human heart in its evasions of duty and God. There is here a high view of the Bible, of providence, of Christ and His atonement, of the Holy Spirit, of repentance. "Faith and repentance are so closely connected that the one cannot exist

without the other. If I *will* not repent, I *can* not believe," he says (p. 149). The style is limpid, colloquial without being cheap, epigrammatic, at times brilliant in incisiveness and penetration. Unfortunately, his view of grace has a hard time getting off the ground. Conversion, while beginning at a point of repentance and faith, seems to be a never-ending and never-completed process. The writer sees the double-minded Jonah in all of us. But the holiness preacher who already rejoices in the power of the Spirit to cleanse the motivational springs of the heart will pity this inadequate view of Christ's immediate saving power, while benefiting immeasurably by the many positive values of the book.

R. S. T.

### A Passion for the Impossible

*By Leslie T. Lyall* (Chicago: Moody Press, 1965. 208 pp. Cloth, \$3.50.)

The subtitle of the book is *China Inland Mission, 1865-1965*. Some have argued that if God altered the course of events in answer to prayer, the world would be unpredictable. To this Leslie T. Lyall replies: "But why should the world be predictable, except to a Determinist or a Communist?" At any rate the history of Hudson Taylor and the China Inland Mission is irrefutable proof that God does so answer prayer. And Lyall recites the evidence convincingly in this volume. the book is not only rich in faith-food, but informative as well, for in tracing the history of the C.I.M. the related events affecting China are skillfully interwoven. A better total grasp of the entire problem is the result.

R. S. T.

### A Survey of Old Testament Introduction

*By Gleason L. Archer, Jr.* (Chicago: Moody Press, 1964. 478 pp. Cloth, \$6.95.)

This is perhaps the best book available on introductory matters from a

# Preaching Upheld by Prayer

By Ross W. Hayslip\*

OUR DENOMINATIONAL LEADERS tell us that "there was never a real Sunday night of evangelism in any church until someone had prayed fervently." To be a factor of evangelism in our continued thrust of "Evangelism First," which we emphasized last quadrennium, our preaching must be undergirded with real prayer. The great soul-winning efforts of Finney were backed up by the prayers of men like Father Nash and Abel Clary. These men seldom appeared in public, but spent time in intercession as Mr. Finney preached.

Wilson Lee, great Methodist preacher of the nineteenth century, was preaching in a private home. He covenanted with a godly Negro named Charles to be at prayer in a shed-room while he was preaching to the people in the largest room of the dwelling. When Lee arose to preach, the pious colored man was on his knees in the shed-room. A power more than human came upon the service. People fell on every side praying and weeping. Into the midst of this scene came Charles. He had heard the Lord's answer, and not venturing to rise had entered the room walking on his knees with tears flowing down his face made bright by the grateful joy that overspread it. A great revival broke out from this service in western Maryland.

E. A. Girvin described a meeting in Dr. Bresee's old tabernacle in Los Angeles by saying, "There came upon them such a spirit of prayer that many began to pour out their hearts to God in all parts of the house and there rolled over the assemblage such tides of glory and power that several lost their strength. Little was done during the rest of the service but to wait and praise, while such a sacred wave of heavenly glory filled the place as to be beyond all power of portrayal."

What could happen in our Sunday evening services if two or three of our couples who know how to pray would quietly, and without ostentation, adjourn to a Sunday school room when the pastor arose to preach and would spend the time while he was preaching in earnest intercession? It would have to be folks who felt the burden of real intercession and were gifted in the art of petitioning the throne of God's grace. Acts 4:31 says, *And when they had prayed, the place was shaken where they were assembled together.*

A modern intercession group realizing the possibilities of this divinely appointed means of cooperating with God could no doubt be instrumental in transforming a mediocre preacher into a prophet and a lethargic Sunday service into an outpouring of spiritual power. Lord, teach us to pray!

\*Pastor, Whittier, California.

scholarly, conservative standpoint. It has been written by one who is competent in the languages, archaeology, and history of the Old Testament background.

Further, it has been written by one who holds to a plenary-verbal view of inspiration. While one might prefer Archer to hold to a plenary-dynamic view of inspiration, he nonetheless can

greatly appreciate the careful consideration given Scripture in the discussion of literary and historical problems. This book is particularly helpful in its evaluation of higher criticism of the Pentateuch, discussion of problems of the early chapters of Genesis, and analysis of evidence for suggesting an early date for the Exodus and Conquest.

HARVEY FINLEY

The Nazarene Preacher



## AMONG OURSELVES

Only a preacher could have done it . . . Just say them out loud, WONDERING—WALKING—WALLOWING . . . Savor them slowly . . . How mellifluous! . . . There ought to be a law against wasting such alluring alliteration on anything short of a sermon . . . Though admittedly the third major division seems rather anticlimactic . . . How can anyone who is *wondering* and *walking* end up *wallowing*? . . . It's easy—but needless . . . To avoid it check with Church Extension (p. 30) . . . We learned last summer on the Atlantic Ocean the true meaning of wallowing, when our freighter engine was shut down for repairs . . . High seas—no power . . . Completely at the mercy of the elements . . . Rolling, tossing, shuddering, groaning . . . Lots of movement but no progress . . . The acid “stomach test” . . . When a minister starts wallowing in self-pity, you know the power is off . . . Repair the engine, Brother, and get going . . . Before you sicken everybody on board . . . After a good praying-through, throw yourself into the three special February emphases (pp. 17, 18, 23) . . . Even making out your own will (p. 27) won't feed the blues—it might aid in the cure . . . For sometimes putting our “house” in order is part of putting our “engine” in order.

Until next month

BT

P.S. The *third* February emphasis is Seminary Offering, February 13, for the much-needed library building.



*...deserves  
a place  
in your  
home!*

**herald**  
**OF HOLINESS**

*Church of the Nazarene*