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THE NAZARENE PREACHER

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THE AGE OF DANGER
General Superintendent Coulter

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The Editor

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Melvin McCullough

THE GLORY OF THE CROSS
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—proclaiming Christian Holiness

THE
NAZARENE PREACHER

APRIL, 1966

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The Age of Danger

General Superintendent Coulter

NOT ALL the dangers in the ministry appear in the first few years of service.

There are, of course, the dangers experienced because of the restlessness of youth, or the immaturity of a beginner in the ministry. Most parishioners are prepared to put up with these.

But more frequently the real dangers appear in the years of maturity. Sometimes a preacher moves forward with enthusiasm and fervency in the beginning days of his ministry only to become cynical at the time of his life when he should be rendering his most effective service.

There may be many reasons for failure in maturity. I shall mention only a few.

It could be that some men give inadequate attention to the fundamentals of ministerial effectiveness. Many "get by" for a while because of youth or special talent or personal winsomeness. But unless there has been attention to the disciplines of study, prayer, and preparation, there comes a day when the charm of youth fades.

The words of my district superintendent proved to be sound, "While you are here in this small church, you can build study habits and resources upon which you will draw all the rest of your life." Dangers develop when ministers run out of resources on which to build a growing and productive ministry.

Sometimes undue concern for material things or for official advancement poses problems for the preacher in the years of maturity. In the zeal and idealism of youth a man may give himself without reserve. But because of the added burdens of family, responsibility for children's education, or undue concern for financial security, a preacher can falter and miss God's plan.

When men choose pastorates on the basis of salary considerations rather than on the basis of divine leadership, they are in danger. When men seek position and maneuver for place or prestige, they are in danger. When men calculate their course to create the right impression on the right people, they develop an insincerity that eventually leads to superficiality or hypocrisy.

An unwillingness to accept the penalties as well as the privileges of our church polity can only lead to distrust among the parishioners. In the system of church government followed by the Church of the Nazarene no preacher can deprive a layman of the rights and privileges granted to him by the *Manual* without paying an awful penalty.

(*Continued on page 10*)

From the EDITOR

Ladders to God Must Come from God

THE CIRCUMSTANCES leading to the death of Paul Tillich in Chicago last October should give serious pause to all men of maturity who are molding the thought of youth. In his first personal confrontation with the young "God is dead" professors at Chicago Divinity School, he became so excited that his wife had to take him to their room, and the discussion had to be postponed until next day. That night the heart attack struck which resulted ten days later in his death—and the discussion remained forever unfinished. Could it be that his fatal excitement was caused by the claim of the young professors, "You are our father; you have made us what we are"? What would he have said next day in "rescuing God" from the demise which his students considered to be but the logical extension of his own premises? (Or, even more important, what would he say *now*?)

The whole episode was both tragic and prophetic. But though a deliberate stance of atheism by professionally religious leaders is shocking, it is impossible to label it surprising. It is exactly what could have been predicted. Teachers should not themselves start down a theological road on which they are not willing for their disciples to go all the way.

The current frankness therefore in some religious circles in questioning the very existence of God is but the predictable dead end, not of one man's thought only, but a generation of theological reductionism. When Christ is reduced to a very human prophet, the child of his age; when the historic affirmations about his birth, death, and resurrection are reduced to myths; when the Bible is reduced to the level of a fallible and stumbling record of human religious ideals, it is inevitable that the end of this process will be the "death of God." For these are the divinely appointed channels by which God reveals himself, the Jacob's ladders by which the divine becomes real and the earthbound soul of man elevated from his cloddiness to the spiritual dimension. When man rejects these channels, he is pulling the ladders down upon himself. Then his search for God becomes increasingly pathetic, moving from groping to questioning, and from questioning to denial. How could it be otherwise?

God cannot be found in the mists of man's intellectual vagaries; and the cumulation of philosophies and sciences only deepens the fog, until the end result is bound to be frustration and skepticism. For how can man "by searching find out God?" (Job 11:7) The ancient question still demands a negative answer.

We smile at the naivete of the Russian astronauts who gloated that they did not see God, therefore—presto!—this proved God did not exist. But ought we not equally to smile (or weep) at the blindness of Western professors who have supposed that natural theology and humanistic philosophy are sufficient to teach us all we need to know, and therefore conclude

that special revelation in a sacred history and a sacred book, and especially particular redemption in a Man on a cross, are quite nicely dispensable, as excess theological baggage?

The Bible is important, but we don't need to bow to it as a "paper pope"—an infallible book is quite needless (so the argument runs). The virgin birth of Jesus is a pretty legend, but not at all essential to the Christian "faith." The Resurrection is of course an inspiring doctrinal metaphor of the perseverence of ideals and influence, but don't bother to insist on asking whether Christ literally and bodily came back to life—that is beside the point; we can preach the "living Christ" without pressing that annoying detail. And so the questioning and whittling and reducing goes. But lump it all together and you have thinly disguised unbelief spawned from sinful hearts, with a slight overlay of Christian terminology and religious piety.

And this will prevail as long as men insist on erecting their own ladders. Poking them into the mist here and there they will first ask, What is He like? then, Where is He?—and receiving no answers will stoutly affirm, He's not there! But God is found in His glorious personal and satisfying reality when men humbly accept God's ladders of revelation. And one of them most assuredly rests, one lateral on a cross, and the other on an empty tomb.

For Me

Under an Eastern sky,
Amid a rabble cry,
A man went forth to die,
For me!

Thorn-crowned his blessed head,
Blood-stained his every tread,
Cross-laden on he sped,
For me!

Pierced glow his hands and feet;
Three hours o'er him did beat
Fierce rays of noon-tide heat,
For me!

Thus wert thou made all mine.
Lord, make me wholly thine;
Give grace and strength divine,
To me!

In thought and word and deed,
Thy will to do, oh! lead my feet,
E'en though they bleed,
To thee!

AUTHOR UNKNOWN

Of all months, this is the time to wrestle with the great pivotal truths of our holy redemption. Sweat in the study is the price of clarity in the pulpit. Clarity in the pulpit is the price of soundness in the pew.

A Pauline Understanding of the Atonement

By Melvin McCullough*

AT THE MOMENT the writer has on his desk a church bulletin which displays a striking thought on the cover, "A Cross-centered Church with a Christ-centered Message." This catchy phrase suggests that back of the program, organization, and busy activities, the primary objective of this church is to make known the meaning of the Cross and introduce men to Christ. This purpose is in line with that of the New Testament Church and immediately highlights the importance of having a thorough understanding of the atonement. If our preaching follows the New Testament pattern, it must have as its focal point the cross of Christ; and such preaching demands a grasp of the atonement from a theological perspective.

Paul was the first and probably the greatest to interpret the meaning of the Cross. "Christ crucified" is quite central to Pauline theology. Paul makes this clear when writing to the Corinthians he says, "For Christ sent me not to baptize, but to preach the gospel"; and what he meant by preaching the "gospel" is implied in the words which immediately follow: "not with wisdom of words, lest the cross of Christ should be made of none effect" (I Cor. 1:17).

To observe that the Cross is central in Pauline thought does not involve deep insight. To give the meaning of the Cross according to Paul is another matter. Paul was not a formal, systematic theologian. This makes the study of Paul taxing and ofttimes bewildering; but nevertheless the servant of God ought to give himself to the discipline of comprehending Pauline thought.

Paul's primary thesis in his understanding of Christ's death is that "God commendeth his love toward us, in that, while we were yet sinners, Christ died for us" (Rom. 5:8). God's eternal redeeming purpose, as Paul sees it, is to reconcile all things through Christ to himself, whether in earth or in heaven (Col. 1:20). This is Paul's cosmic understanding of Christ's saving deed. In Christ's victory, God's victory over evil is ultimately realized.

God's purpose of uniting all things in Christ is certainly not least seen in the profound passage in Eph. 1:3-10. Here it seems that the writer is saying that all God has been trying to do is now fulfilled in Christ. God is seen here as being active in redemption. He is behind Jesus' coming into the world. Redemption is declared to be the plan for the "fulness of time" (Eph. 1:10 and Gal. 4:4). This emphasizes that there was a specific time when Christ's saving work was to take place. The whole thrust of Paul's thought is that the Cross was not accidental. It must be attributed to the deliberate and planned purpose of God. The Son was sent by God to accomplish God's predetermined design. The Cross was not solely an act of Christ; it was an act of God himself.

Sin and the Atonement

The Church has found difficulty in agreeing on any one definition of exactly

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what happened in the atonement. Whatever theory has been preferred, behind it has been usually the fact that man is a sinner, and something drastic must be done in his behalf. If man were not at variance with God, there would be no need of a Saviour.

Paul notes the connection between Christ's death and man's sin. In the familiar verse which summarizes Paul's understanding of the atonement, he says: "Christ died for our sins" (I Cor. 15:3). He speaks of the "Lord Jesus Christ, who gave himself for our sins" (Gal. 1:3-4). In the Roman letter alone, Paul uses *hamartia*, the commonest word for sin. forty-eight times.[1] Here he states: "God sending his Son" as an Offering for sin "condemned sin in the flesh" (Rom. 8:3).

Early in the Roman letter the apostle discusses the origin of sin. He treats the topic in the form of an illustration in Rom. 5:12-21. A parallel is drawn between Adam and Christ in order to emphasize the greatness of God's redeeming grace. In a careful exegetical consideration of this passage George B. Stevens shows that Paul's argument is based on three primary presuppositions: (1) Sin in general finds its origin in Adam's disobedience. (2) Death is the consequence of sin. (3) Adam and Christ are seen in analogous relations to the human race—the former to the race of men as sinners who are in need of redemption, and the latter to men as subjects of that redemption.[2]

Paul insists on the universality of sin. For him man stands under an obligation of punishment. He who sins (and all have sinned) is guilty of death. Though man through his disobedience was placed in a desperate predicament, Christ intervened in man's behalf. Just as all men were involved in Adam's sin, all men are able to benefit from Christ's redemptive death. There is one who is able to conquer sin. Some have accused the apostle of being overly obsessed with sin, but in Christ's atoning death he sees the possibility of deliverance from sin. This is the crux of the matter. It is here we find hope.

The Meaning of Christ's Death

There are three general views of the atonement suggested in Scripture. First, it is regarded as a vicarious propitiation which finds its necessity in the divine nature. Also, it is seen as the demonstration of God's love toward the sinner. In this sense the death of Christ moves men to repentance and faith. Lastly, it is viewed as necessary in order not to violate the moral integrity of the Ruler of the universe and the Administrator of law. These three views are combined in Scripture, and the proper theory regarding the atonement must give an appropriate place to these three emphases. Historically it is recognized that error occurs when one of these elements is stressed at the expense of the others. They are, for instance, in Rom. 3:21-26. In Rom. 3:25 Christ's death is represented in terms of a vicarious propitiation, On the other hand, as W. B. Pope observes of Rom. 3:24: "The words 'justified freely through His grace,' grace displayed in the atonement as affectingly appealing to man, may be so interpreted as to lay the foundation of what is occationally termed the theory of Moral Influence."[3] From the systematic theologian's perspective this passage (particularly verse 26) reminds us also of the governmental theory with its emphasis on preserving the moral integrity of God. However, it is not our objective to relate the Pauline ideas to the generally recognized theories of the atonement. Rather it is our hope to let Paul's ideas speak for themselves.

There can be little dispute in regard to the fact that Paul taught that the saving work of Christ is wrought on man's behalf. Christ's death was a vicarious deed in that "Christ died for [*huper*, on behalf of] our sins" (I Cor. 15:3). The greek preposition *huper*, meaning "on behalf of," is significant in understanding what Paul is saying. This is the preposition which he employs rather than *anti*, which means "instead of." The Authorized Version usually translates both of these prepositions as "for." However, the vicarious value of Christ's

death is related to the preposition *huper*, and Paul uses it often to express this idea.[4]

The fundamental Pauline idea is that Jesus died on the Cross on behalf of men, but this writer cannot agree with those who seem to rule out any idea of substitution in Paul's concept of the atonement. The idea of substitution is suggested when he speaks of Christ, who "died for all" (II Cor. 5:14) and became "a curse for us" (Gal. 3:13). However, in both cases the preposition is *huper* (conditional substitution) rather than *anti* (absolute substitution). Thus Vincent Taylor is correct in saying generally that St. Paul's doctrine is not substitutionary and then stating: "St. Paul's teaching is substitionary in the sense that He did for us that which we can never do for ourselves, but not in the sense that He transfers our punishment to Himself."[5] Punishment can be meted out only to the condemned man, technically speaking. Paul never calls Christ our substitute, but he seems to indicate that Jesus' suffering was the satisfactory equivalent of our punishment.

The writer has already implied that Paul understood the death of Christ to be representative. This emphasis is seen in Paul's picture of Christ as the Second Adam.[6] C. H. Dodd calls Christ "the inclusive Representative"[7] in describing Him as the Head of a new order. It is as the Representative of our race that Christ's death has efficacy for us. In Him we all die. In Him we all rise in newness of life.

It should be further noted that Paul saw the death of Jesus in a sacrificial frame of reference. In fact the sacrificial element is at the heart of his witness. He uses the word itself in Eph. 5:2 where he speaks of Christ, who "loved us, and hath given himself for us an offering and a sacrifice to God." This is also seen in the close relationship which exists between salvation and the blood of Christ.[8] The significant verse in this connection is Rom. 3:24, where Paul describes the atonement with the sacrificial terms of expiation and "blood." Whether the Greek verb *hilaskomai* means propitiation, mercy seat, expiation, or all three, as some have suggested, is not really relevant to this discussion. The emphasis which must be made is the fact that Rom. 3:23-26 teaches that Christ's death was an atoning sacrifice. In another instance the apostle says, "Christ our passover is sacrificed for us" (I Cor. 5:7). It was the smear of blood from the slain lamb on the lintels of the door which saved the Israelites when the angel came to destroy the firstborn of every Egyptian household during the Egyptian bondage. It was the death of Christ and the shed Blood applied to the hearts of men which saved men from the death in which their sins had involved them.

The Objective of the Atonement

The question which is really crucial is, How did Paul view the spiritual end of the atonement? In a general way it may be said that he saw the spiritual objective of the atonement as being salvation and sanctification.

In describing salvation, the apostle uses three metaphors: redemption, justification, and reconciliation. In the New Testament context the metaphor of redemption carries the idea of paying a ransom (*lutron*) price.[9] Justification is a judicial expression which refers to God's declaration of man as righteous, not because he is deserving, but because of his faith in Christ. It would perhaps be fair to say that Paul's favorite word in describing the restored relationship between God and man is reconciliation.[10] Richardson says that it is a metaphor which carries the idea of making peace after war or "being readmitted to the presence and favour of our rightful Sovereign after we have rebelled against Him."[11] Leon Morris in a careful study of the word shows that it came to signify the exchange of enmity for friendship.[12] It is not enough to rid man of the guilt and power of sin. Man was created in the image of God in order that he might live a life of fellowship with God. It is when the fellowship which was broken by sin is restored that the objective of the

atonement is realized, and this is the meaningful picture which is portrayed by Paul's use of the word reconciliation.

God's objective in the atonement is also described by the apostle as being sanctification (I Cor. 1:30). There is in the atonement provision for man's holiness. This is perhaps best set forth in Ephesians, where he says that the election of God has purposed "that we should be holy and without blame before him in love" (Eph. 1:4). The apostle tells us in his opening remarks to the Colossians that the ultimate goal of Christ's atoning work is "to present you holy and unblameable and unreproveable in his sight" (Col. 1:22). The purpose which God had in mind in choosing and foreordaining us as His people "in Christ" before the world began was nothing short of holiness of heart and life. The predestination suggested is conditioned on man doing his God-appointed part.

Paul sees the spiritual objective of the atonement as being a life which has been completely liberated from sin by the power of the Holy Spirit (Rom. 8:2). "God sending his own Son . . . condemned sin in the flesh" (Rom. 8:3), says the apostle. Here the atonement is said to deal radically and effectively with the sin problem once and for all, and the implication is that this means sin both as an act and as a principle in the life of the believer. It is only as we have entered into a life completely free from sin that we have claimed the full redemptive benefits of Christ's death. It is only as we are sanctified that we are prepared for the future hope which will be realized with Christ's Parousia and the consummation of all things (I Thess. 5:23).

If God's servant will stress these Pauline emphases with straightforward clarity in his preaching, he will follow in the footsteps of the apostolic preachers. God forbid that we do less than this.

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[1]William Barclay, *The Mind of St. Paul* (New York: Harper & Brothers Publishers, 1958), p. 183.
[2]George B. Stevens, *The Pauline Theology* (New York: Charles Scribner's Sons, 1898), pp. 124-27.
[3]W. B. Pope, *A Compendium of Christian Theology* (New York: Phillips & Hunt, n.d.), II, 281.
[4]Gal. 2:20; Rom. 5:6; 8:32; and I Thess. 5:9.
[5]Vincent Taylor, *The Cross of Christ* (London: Macmillan & Co., 1956), p. 31.
[6]Rom. 5:12 and I Cor. 15:45.
[7]C. H. Dodd, *The Epistle of Paul to the Romans* (New York: Harper and Brothers Publishers, 1932), p. 80.
[8]Eph. 1:7; Rom. 5:9; Col. 1:20; and Eph. 2:13.
[9]Marvin R. Vincent, *Word Studies in the New Testament* (Grand Rapids, Michigan: Wm. B. Eerdmans Publishing Co., 1946), IV, 42 f.
[10]Rom. 5:10 f.; II Cor. 5:18 f.; and others.
[11]Alan Richardson, *An Introduction to the Theology of the New Testament* (New York: Harper & Row, Publishers, 1958), p. 215.
[12]Leon Morris, *The Apostolic Preaching of the Cross* (Grand Rapids, Michigan: Wm. B. Eerdmans Publishing Co., 1956), p. 187.

Dr. Norman G. Dunning of Hull University in England said: "Dull unexciting religion has emptied the church in Europe since the beginning of this century . . . and it will do it in America before the century closes unless you are very careful. I have watched your country for a whole generation . . . I can see in the church life of America precisely the same symptoms I could see in the church life of my own country when I began my ministry in 1924. We had better heed the voice of God."

Our form of service should be determined by our aim. Is it worship? Then anything which obstructs worship is improper.

Play It by Ear?

By Kenneth Kern*

THE PURPOSE of worship in a holiness service is to bring the souls of men into a meaningful relationship to God through the Holy Spirit. The responsibility of the minister is to determine in what manner this relationship is best accomplished.

The slipshod methods and programs of many ministers, especially in worship services, have long been a sore spot in some areas. A fear of formality has caused many to become so dangerously informal that sinners would think they were visiting a sideshow rather than a service of the holy God. Thus the philosophy of "playing it by ear," whether related to the order of service or waiting for the Holy Spirit to intervene where man has failed, is not in harmony with the standards of holiness.

Have you ever seen a carpenter build without a plan of some sort? I have seen such a product. It was nothing of which to be proud. Does the Lord expect us to do His building in the same way that the careless carpenter builds? Our Lord was a skilled Carpenter, not because of His omniscience, but because of a learned skill. I am sure that He premeditated many of the acts which He performed.

Which is more important in the musical sense, to be able to play by ear or follow a scientific pattern of standard notation with which one has become familiar? There are advantages to both, but after some consideration, most readers would agree that the latter alternative is more desirable. Playing by ear is a gift, but there are times when it is not reliable.

One of the prerequisites of playing by ear to any musical instrumentalist is that he has heard the melody before. How can anything be reproduced except that its original form be observed? How can a man play the order of service by ear except that he is aware of a previously organized pattern which we shall call the *melody?* What makes a melody beautiful? Is it the freely composed irregularity of a spontaneous inspiration? Or is it the regular, orderly, predictably planned theme which is recognized by its smooth transitions and punctuated rhythm which sets a mood?

Imagine what the "Londondery Air" would sound like if every third or fourth note were omitted or the rhythm value changed with every other measure. If a melody is divided with some unfamiliar insertion it does not leave nearly so good an impression as one which has a steady rhythm and a reoccurring theme which sets the mood for the words.

"Amazing Grace" can be sung to the tune of "Yankee Doodle," but it

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will fail to create the atmosphere of contemplation stimulated by the standard melody to which "Amazing Grace" is sung. It is doubtful that the finer musical compositions were not seriously premeditated and altered to accomplish their purposed end. Thus the philosophy of playing organization by ear can result in a chance combination that would be about as effective as "Amazing Grace" sung to the tune of "Yankee Doodle."

The minister's request, "Sister Jones, will you play the piano today?" reflects general carelessness. Any such display of unnecessary direction in the pulpit detracts from the sacredness of the hour and shows a lack of awareness of the situation. The pastor is responsible for the behavior of his people in service through the training he has provided.

A lack of good judgment of the pastor concerning special musicians can be really disheartening. Just because Johnny has had four or five lessons on the trumpet does not equip him to play "Rock of Ages" as the Sunday morning special. Businessmen are very careful what they use for special sales emphases. Undoubtedly they will use the best available to make their product attractive.

Have you ever sung a solo with an accompanist who said she had heard the song but would probably make a few mistakes because she didn't have the music and would have to play the song by ear? It is much better to sing a cappella than to risk the destruction of your song. Chances are the accompanist will not only play some wrong notes but may leave some important notes out.

I have been in worship services which remind me of the accompanist who is not familiar with the melody. When a minister has forgotten the offering until just before the benediction, he has risked the attitude of worship in giving. Another example of discord is the pastor's selecting ushers from the platform, oblivious to the fact that his two favorite ushers are lame with rheumatism and unable to assist.

Evangelistic services which feature outside singer and speaker require planning if they are to be effective. When people on the rostrum talk back and forth and snicker or act like clowns, they do not conform to the public image of the Christian ministry.

Humor is all right in some services but should be used with wisdom. Joke-crackers are not very popular in the ministry. The truth probably is that they have been playing by ear and never got into the music books of the ministry, namely, the Bible, good commentaries, and expositional reading. If all they have seen on the printed page is the "funnies" in the newspaper, how can they depend on the inspiration of the Holy Spirit?

Guests are among the first in any church service to sense the insincerity or lack of preparation on the part of the leader of the service. Should not Christianity be attractive and be presented with great care and in earnest?

As an enthusiast of the table-tennis sport I have discovered that playing by ear can be catastrophic if your opponent is equipped with any great degree of skill. I cannot play well unless I am in proper physical condition and have my own ordinary but personal paddle. A warm-up period is necessary to become familiar with the melody, in this case the particular table, the particular ball, the particular paddle, the particular lighting,

the particular space, and the particular opponent. Never have I competed successfully in any tournament without adequate preparation which includes the conditioning of body and mind.

The services in which I have experienced the greatest degree of spiritual blessing and challenge have been ones which were planned when the minister of the hour prepared himself before the Lord in knowledge and prayer. Have you ever been suspicious that the sudden "direction of the Holy Spirit" was necessitated by a lack of carefulness in preparation? I have.

When I suggest that a minister should plan every service, I do not hint that there should be no freedom in the service. However, the mind and soul being conditioned through preparation for the challenge of the hour, will experience more freedom in the Holy Spirit because of an earlier and premeditated knowledge of the leadership of the Holy Spirit.

The melody of worship is beautiful when it has an added harmony arranged by the minister who is concerned enough about the leadership of the Holy Spirit to prepare the atmosphere of the entire procedure of worship. Harmony according to a selected definition of *Webster's New Collegiate Dictionary* is "just adaptation of parts to each other; agreement between the parts of a design or composition giving unity of effect or an aesthetically pleasing whole." Who can say that harmony in worship can safely be played by ear when it is so important that it meet the standards of the above definition, which emphasizes adaptation and agreement of parts?

Let us learn the melody through much prayer and study, adding the harmony through an awareness of God's will, the use of an educated common sense, and reserving the philosophy of "playing it by ear" for those times when we have no control over the "music" of organization, or when the Holy Spirit definitely intervenes in a special outpouring.

The Age of Danger

(*Continued from page 1*)

When a preacher seeks to circumvent the orderly processes of church government to save himself or to accomplish his purposes, he is undermining his own tenure.

The age of danger can be avoided. Attention to first principles is of vital importance. Dedication to the interests of the Kingdom more than to interests of self is essential. Faithful adherence to the governing principles of church life is an absolute necessity.

Destruction need not come at noonday! Despair, disillusionment, or cynicism need not overtake us in the years of maturity. Just as the "path of the just is as the shining light, that shineth more and more unto the perfect day," so the life of the minister can develop and grow in strength, beauty, and spiritual usefulness.

In this issue we are including two additional papers read at the Conference on Evangelism, held in Kansas City in January.

Rev. Kenneth H. Pearsall is district superintendent of the Albany District. Previously he served fifteen years as pastor, including Akron First Church and Yakima First. He is a graduate of Eastern Nazarene College and a gifted writer and preacher.

Dr. Leslie Parrott graduated from Olivet, and earned a Ph.D. at Michigan State. He has served extensively as evangelist and pastor, and is a well-known author. Currently he is chairman of the denominational music commission and pastor of First Church, Portland, Oregon.

An Empowered Preaching Ministry

By K. H. Pearsall

LET US give some consideration to the prerequisites for an empowered preaching ministry. Since this unction or anointing is so very necessary and essential to holiness preaching, the price that we must pay for its possession could never be too dear. Perhaps we should make it very clear that the possession of this empowering cannot be obtained by arranging brightly colored knobs or buttons, by the pulling of certain levers, or by the setting and presetting of certain dials. This power comes only when men of the ministry are willing to desire, discipline, ask, seek, and demand the inflow of the Spirit. Men who have enjoyed the Spirit-filled life have been men who have lived and worked in the secret place of the Most High through a systematic and self-denying devotional life. Richard Taylor, in *Further Insights into Holiness,* (in the chapter "Holiness Preaching That Communicates)" suggests:

"This anointing will be given to the earnest man, whose every act in and out of the pulpit is in keeping with his high calling. God won't anoint the flirt, the flippant, the frivolous. He won't anoint the ambitious, the hireling, or the time-server. Spiritedness is no substitute for spirituality, and animation is no substitute for anointing."

Although times and methods have changed considerably, there is no substitute for the means to this end. It is still prayer and devotion, apart from the crowd, that brings results. Jowett warned "that the perilous gravitation of the world would be the downfall of many a good preacher of the Word." So we must fight off those hindering and dragging influences that would keep us from that place of receiving power. If the early spiritual leaders had to make a time for prayer and devotion in order to receive and keep that enduement, so we shall have to revamp our busy calendar and make time.

It is said that John Fletcher stained the walls of his room with the breath of his prayers. John Wesley spent two hours daily in prayer, while the founder of the Lutheran church said, "If I fail to spend two hours in prayer each morning, the devil gets the victory through the day." If these spiritual giants sensed their need, how much more do we need that secret place today! E. M. Bounds makes a statement that should cause all of us to think, when he says:

> "The man of God is no longer God's man, but a man of affairs, and of the people. If he can move people, create an interest and a sensation after religion and an interest in Church work—he is satisfied."

The second prerequisite for an unctionized preaching ministry is the baptism with the Holy Spirit. Let us never forget that it was this enduement of power on Peter on the Day of Pentecost that made the marked difference in his ministry. His hearers were so overpowered that they asked, "Men and brethren, what shall we do?"

Don't forget that this is the same Peter that once followed his Lord afar off, once denied his Lord, and even blasphemed his God. The baptism with the Holy Spirit has given to him a new anointing and he is fearless in his proclamation. Thomas Cook in *New Testament Holiness* in commenting on the baptism with the Holy Spirit writes:

> "It was this Pentecostal baptism that prepared apostles for their work. What else could have prepared instruments apparently so inadequate for their stupendous task? They had received the Divine enduement which is called unction, the crowning gift of the Holy Spirit for service. It is neither pathos, nor eloquence, no psychological power, nor mental force, but a subtle, mysterious, unaccountable, and almost irresistible influence which only God can give. No words can describe the gift, but it may be known and felt by all."

The baptism with the Holy Spirit can fill ordinary men and make them extraordinary regardless of when or where they serve. Perhaps we should pause long enough to pray, "O God, give us a fresh anointing of the blessed Holy Spirit until we shall be extraordinary for this extraordinary day in which we live."

Without a doubt, there are more prerequisites or requirements that could be included here, but time will permit me to mention only one. It seems to me that the last will follow logically, when we have been careful to meet the first two requirements. Jesus in His last discourse to his dedicated followers, while preparing them for His departure, said: "When he [meaning the Holy Spirit] . . . is come . . . he shall glorify me: for he shall receive of mine, and shall shew it unto you" (John 16: 13-14). Preachers of the Word who have been filled with the Holy Spirit will seek earnestly to glorify Christ. We have not been called to this high office to glorify a church or ourselves. We have been called and empowered to *glorify Christ.* He must be the King of Kings and the Lord of Lords. Wherever Spirit-filled men have adored, exalted, and proclaimed the Christ, men have been changed and the kingdom of God built up. When *He* is offered and exalted from the pulpit without apology or fear but with clarity, compassion, and concern, hearers will be drawn to the Saviour.

Dr. J. B. Chapman in his sermon *Christ and the Bible*, which was delivered more than twenty-five years ago, said in his closing remarks:

> "Blessed Christ, Thou hast won my heart. I fall at Thy feet in adoration. I worship Thee. I praise and glorify Thee. I ask no portion except the privilege of sitting at Thy feet."

While we are grateful and thankful for our heritage and for those Spirit-filled leaders who have brought our church thus far, is there a danger that the new breed and the younger generation of preachers shall try to take shortcuts to the empowered ministry? Having been given so much, we of our day and those who follow may carelessly fumble the ball at mid-field and allow it to be taken and carried by the enemy of our souls. Edward Gibbon made a provocative statement about the Greek philosophers in his book *The Rise and Fall of the Roman Empire,* when he wrote:

> "They held in their lifeless hands the riches of their fathers, without inheriting the spirit which had created and improved that sacred patrimony; they read, they praised, they compiled, but their languid souls seemed alike incapable of thought and action."

God help us today to be willing at any cost to pay the price in order that we might receive that enduement of the Holy Spirit that shall empower our preaching and give to our children the type of church that we have inherited.

The Place of Music in Evangelism

By Leslie Parrott

CHURCH AND MUSIC are inseparably bound together! This has been true from the beginning of the Old Testament. When Moses and his company came through the Red Sea on dry land, they paused for the first thanksgiving service on record. And the main feature of that service was an original song written for the occasion by Moses' sister, Miriam. When King David led the people in a great worship service in the Temple, there were (according to the Bible record) more than 4,000 singers and musicians in the choir and orchestra. The Book of Psalms, which is one of the most beloved books in the Bible, is actually a hymnbook.

The New Testament continues to underscore the place of music in religion. Over Bethlehem the angels sang for the birth of Jesus. In Jerusalem, Jesus concluded the Last Supper by the singing of a hymn. In Philippi, Paul and Silas sang in their own private service while they sat secured in the stocks of the local Roman prison.

Paul not only sang himself; he admonished others to do so also. To the Colossians he wrote, "Let the word of God dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord." To the Ephesians he wrote, "Be not drunk with wine, wherein is excess; but be filled with the Spirit . . . making melody in your hearts." And to the Corinthians he said by way of personal testimony, "I will sing with the spirit, and I will sing with the understanding also."

Music and revival

Not only is music at the heart of the scriptural record of worship, but music has been a major factor in every great revival movement. Congregational singing was important to the Protestant Reformation. As Luther gave the Bible to the people in the language of their day, he also gave them the gospel through hymns which they could sing both in church and at home. Some Catholics who feared Luther most cried that "his songs have damned more souls than all his books and speeches." Luther undertook the composition of the German song, "that the Word of God might be preserved among them, if by nothing else, by singing." Singing was also vital to the Wesleyan Revival in Britain and America. Charles Wesley has given us the Gospel in the singing page. John not only wrote songs himself but edited all that were published by Charles and himself. These singing preachers not only taught their people what to sing but also wrote out detailed instructions on how to sing in church. They sold their songbooks at prices the common people could afford. Their songs and their use in congregational singing gave the revival a thrust it could not otherwise have had.

In more modern times, music and evangelism still go hand in hand. Great evangelists like Billy Sunday and Billy Graham are joined with equally great musicians like Homer Rodeheaver, Cliff Barrows, and George Beverly Shea. Gypsy Smith said, "I have never seen a crowd get blessed of the Lord until first they cut loose and sing in the freedom of the Lord." Haldor Lillenas said, "The song service is not merely an introductory prelude to the . . . service; it is indeed a part of it." And General Superintendents Reynolds, Goodwin, Williams, and Chapman signed the following statement:

"After the Bible . . . and the *Manual* . . . nothing is more important to the people than its hymnology. If one is forced to choose between the privilege of preaching what the people are to believe or teaching them the songs they will sing, he might do wisely to choose the latter . . . may our people ever be a singing people."

Music has been at the heart of Nazarene church services. There is not a growing church among us that is not known as a singing church in its community. The first generation of Nazarenes pursued their evangelistic effort with a Bible in one hand and a *Waves of Glory, Number One,* in the other. Some of the favorite titles and first lines out of that grand old songbook were:

"Saved to the Uttermost"
"He Hideth My Soul"
"Redeemed, How I Love to Proclaim It"
" 'Tis So Sweet to Trust in Jesus"
"We Have an Anchor That Keeps the Soul"
"Oh, to Be like Thee"

"Blessed Assurance"
"Draw Me Nearer"
"Rescue the Perishing"
"Jesus, Keep Me near the Cross"
"Fill Me Now"
"Sweeter as the Years Go By"
"A Glorious Church Without Spot or Wrinkle"
"His Yoke Is Easy, His Burden Is Light"

It is interesting that the phrase which captured the spirit of the first twenty-five years of the denomination's history comes from a congregational song. When Dr. Timothy Smith and the History Committee were casting about for a suitable name for the official history of the Church of the Nazarene, they settled on a phrase from a song used in almost every district or general meeting in the denomination. "Called unto Holiness" is the first line in each of the four stanzas of the song, "Holiness unto the Lord," written by Mrs. C. H. Morris in 1900.

Which way?

The question before Nazarenes today is this: Now that our church has gone through a maturation process in many areas, what direction are we going in our church music? Some would have us "lift the level of our people" by making the Sunday service an experience in music appreciation. Others would set the gospel to toe-tapping music which mimics the rhythm of the world if not its spirit. There are times when our appreciation of fine church music needs to be lifted, and there are times when rhythmic gospel is appropriate. But somewhere between these two options is the fulfillment of the purposes of music in Nazarene evangelism. Here are four suggestions:

1. Music in Nazarene evangelism is at its best when emphasizing the basic doctrines of the church. The Catholics of Rome were shocked by the doctrine of Martin Luther, but they were absolutely terrified by the power of his music. I recently made a list of the songs in the Nazarene hymnal which help teach the fifteen points in the *Manual* statement of belief. I not only found an abundance of hymns to this end but was rather surprised to learn that the three general rules of the church are subject to teaching by music also.

2. Music in Nazarene evangelism is at its best when it helps to create a spiritual atmosphere in the service. We believe there is an atmosphere in Nazarene services which is different from other churches. That atmosphere doesn't just happen; it is created. Although many things make their contribution to this spirit, a major factor is music. The grace of knowing what to do next in revival music is a rare gift. The capacity to sense the mood of the congregation, to invest a situation with the right kind of songs and choruses, even to know when to stop, is a grace which needs cultivating.

3. Music in Nazarene evangelism is at its best when it helps people to be in touch with God. Worship and evangelism are not opposites; they are complementary. Music which helps the saint to see through the windows of heaven will help the sinner to be convicted. The Holy Spirit, who brings blessings to one person, may bring deep conviction to another and all through the same song. It has been said that heathenism has no hymnbooks. In contrast the Christian life is in harmony with God and bursts forth into singing. Not all of the redeemed are singers, but all of the redeemed have a song. There is wide variety in music expression and appreciation. It is better to allow for a wide variety in our revival music. The logic of Gypsy Smith makes sense at this point: "Please, let me have the hymn that says something to my poor heart."

4. Music in Nazarene evangelism is at its best in a revival atmosphere. Other churches may excel us in the presentation of cantatas, anthems, and oratorios, but we come into our own in gospel music. Music in Nazarene evangelism involves the wonderful combination of musicians with a personal testimony, singing and playing the testimony of a gospel song—and all through the power of the Holy Spirit. The influence of music over the heart and will of human souls is beyond question. Sacred music has always had a prominent part in evangelism in the Church of the Nazarene. From our earliest days music has had one purpose, and that has been to augment our effectiveness as a soul-saving church. One general superintendent said, "We must sing our way into the hearts of sin-sick humanity." Our evangelism has attracted people as much by happy, unrestrained enthusiasm in music as by anything else. Music in evangelism is of little value apart from the spirit of those who participate. The only music which moves the hearts of men and women in evangelism is music by musicians inspired by the Holy Spirit.

Wesley's advice

But not all the responsibility for good gospel music in Nazarene evangelism is the

responsibility of the musicians. What about pastors and evangelists who seem detached, or disinterested, or bored with the so-called preliminary part of the service while they wait for the two important parts of the service, the offering and the sermon. Perhaps it is fitting to conclude with the five rules John Wesley gave to his preachers concerning congregational singing:

First, Wesley said, "Sing all. See that you join with the congregation as frequently as you can. Let not a slight degree of weakness or weariness hinder you. If it is a cross to you, take it up, and you will find it a blessing."

Second, Wesley said, "Sing lustily and with good courage. Beware of singing as if you were half dead or half asleep; but lift your voice with strength. Be no more afraid of your voice now, nor more ashamed of its being heard than when you sang the songs of Satan."

Third, Wesley said, "Sing modestly. Do not bawl, so as to be heard above, or distinct from, the rest of the congregation, that you may not destroy the harmony; but strive to unite your voices together, so as to make one clear melodious sound."

Fourth, Wesley said, "Sing in tune. Whatever tune is sung, be sure to keep with it. Do not run before, nor stay behind it, but attend closely to the leading voices, and move therewith as exactly as you can: and take care that you sing not too slow. This drawling way naturally steals on all who are lazy, and it is high time to drive it out from among us and sing all our tunes just as quick as we did at first."

Fifth, and last, John Wesley said, "Above all, sing spiritually. Have an eye to God in every word you sing, aim at pleasing Him more than yourself, or any other creature. In order to do this, attend strictly to the sense of what you are singing; and see that your heart is not carried away with the sound, but offered to God continually: so shall your singing be such as the Lord will approve of here and reward when He cometh in the clouds of heaven."

Third in a biographical series on the life of Charles Haddon Spurgeon

"Over the River to Charlie"

By Russell T. Allen*

His Eloquence

It is sure that Mr. Spurgeon had something to draw people from far and near to hear him preach. Was it his appearance? Magoon says some preachers owe much to their personal appearance and very presence in the pulpit. Even before they open their mouths, there is something about them which causes a sort of awe and respect to creep over the audience. The appearance of Spurgeon may have been interesting, but hardly commanding. He had a boyish face, even when he was older, and was short and fat. He wore a Van dyke beard most of his life and his buck tooth became less obvious as he grew in years. His figure was awkward and he was considered even ugly by some, what with his homely face and hair parted in the middle! One would not expect much from him until he opened his mouth.

A Rich Voice

Then Charlie spoke! He had a superbly full, deep bass voice that he spent much time cultivating. He had his voice in complete control at all times and could sound like a peal of thunder one minute and the softness of a pigeon's cooing the next. He could be heard from the remotest corner of any building, no matter how large it was yet he never seemed to shout or force his voice.

That voice! He had the appearance early in life of a bull frog, but that voice! It was sweet and musical, having a full range of sounds like that of an organ in a great hall. He would go from a trumpet blast to a whisper very quickly and with great effectiveness. He never slipped into a pulpit whine and his oratory was flowing and delightful to the ear. His body was in complete harmony with his voice when he spoke and his gestures were in perfect accord with the golden tones that left his lips.

What was the secret of Charlie's success in eloquence? Some say it was the utter sincerity by which he spoke, and this sincerity was projected in his voice to his listeners. His honesty of purpose appears to be the crowning guarantee of his popularity. A report in the *Glasgow Examiner* newspaper said that among the 30,000 English preachers and 3,000 Scotch divines many had studied the art of speaking assiduously, and yet failed to attract the audience Spurgeon attracted.

Charlie said himself, "It is never worth a minister's while to go up his pulpit stairs to show his auditors that he is adept in elocution. High sounding words and flowery periods are a mockery to man's spiritual needs. If a man desireth to display his oratory let him study for the bar, or enter Parliament, but let him not degrade the cross of Christ into a peg to hang his tawny rags of speech upon. The cross is only lifted up aright when we can say 'not with enticing words of man's wisdom, but in demonstration of the Spirit, and of power.' Every minister should be able to say with Paul, 'Seeing then that we have such hope, we use great plainness of speech.' "

(*Continued on page 44*)

*York, Pennsylvania

The
PASTOR'S
SUPPLEMENT

Compiled by The General Stewardship Committee | **Dean Wessels**, Secretary
Pearl Cole, Office Editor

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Department of EDUCATION

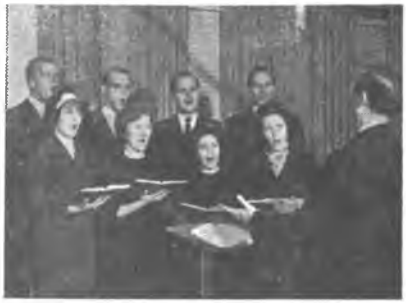
PASTOR,

THINGS HAVE CHANGED

Since You Were in College!

- The college faculty, curriculum, and facilities have been upgraded in the past five years. So has the preparatory program in the high schools.
- There are many more sources for low interest loans and four-year financing arrangements. Most undergraduate students now carry full school loads, saving ahead for college, working summers, and paying off loans after graduation as necessary. Thus they gain maximum progress toward the degree.
- The automobile has greatly added to the mobility of the student but he can ill afford to support the car or to be on the road every weekend.
- There is a decreasing percentage of students who come planning to enter the ministry. How many young people have responded to a call from churches you have pastored? There will always be "dropouts"—we must have more "starts" in order to produce more "completions."
- BUT—
  As in the past, Nazarene colleges are maintaining a program of Christian education in which each student is confronted with the claims of the Gospel and encouraged to accept God's plan for his life.

Promote Christian College Day—April 24



WE'LL SING IT

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PRODUCING—PROCLAIMING—PRAYING

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H. Dale Mitchell, *Executive Director*
International Center, Kansas City, Mo. 64131

Growing Church Achievement Program

We are now well along in the district assembly year. Please remember that each district may honor two churches this year for outstanding growth and achievement.

1. An award will be made to the small church with less than fifty members which has outstanding growth during the year.
2. An award will be made to the church with fifty members or more which achieves outstanding growth, and which sponsors a new church or gives 5 percent of its money raised for home missions, or receives a generous offering for district home missions.

Churches are born to grow! Check up on your church and determine how you can have the most effective evangelistic outreach.

Going Up!

Yes, all interest rates on savings deposits in the General Church Loan Fund have been increased.

★ All deposits for one year now earn 4 percent interest.

★ All deposits for five years or longer now earn 4¼ percent interest.

★ All deposits of $10,000 or more for five years or longer now earn 4¾ percent interest.

Let your church and your people help this fund to grow. Deposit your savings money in the General Church Loan Fund—building funds, General Assembly trips, personal savings.

Write today to the

General Church Loan Fund
Division of Church Extension of the
Department of Home Missions

Cradle Roll—
"MIRACLES IN MAY"

May 1 CRADLE ROLL DAY

Launch the campaign with a program in Sunday school. Pastor, devote your morning message to the need for Christian concern and outreach visitation.

May 1-22 CAMPAIGN DATES

Cradle Roll workers, visitation teams, church and Sunday school members work together to find Cradle Roll members.

May 22 BABY DAY

Climax the campaign with a program honoring Cradle Roll and nursery babies.

Take Another Step

in the

"MARCH

to a

MILLION"

Better Kindergarten Teaching, by Mildred Speakes Edwards, is the new C.S.T. text for Unit 231a. This replaces the book *Teaching Kindergarten Children*, by Lois Young

In order to encourage churches to order this book promptly the Nazarene Publishing House is providing (without cost) a copy of the Home Study Guide for each book ordered for the C.S.T. "Prepare to Share" library. Use the order blank on page 30 of this issue, and mail before May 1, 1966.

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V.B.S. 1966

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Created to help you and your V.B.S. workers become acquainted with ALL the basic materials to be used in the 1966 vacation Bible school program.

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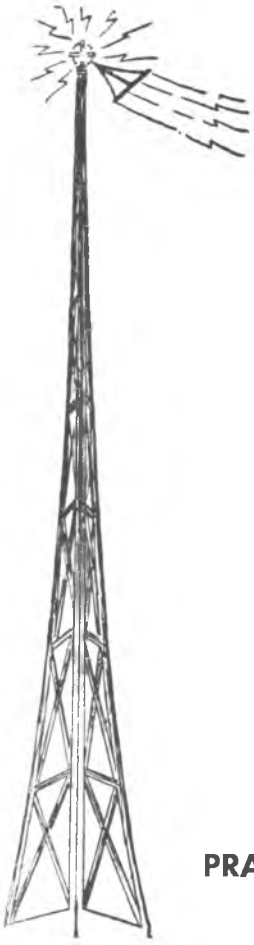
"Evangelize in the Power of the Spirit"



PENTECOST SUNDAY

a day of all-out

HOLINESS EVANGELISM

in every local church
throughout the
Church of the Nazarene

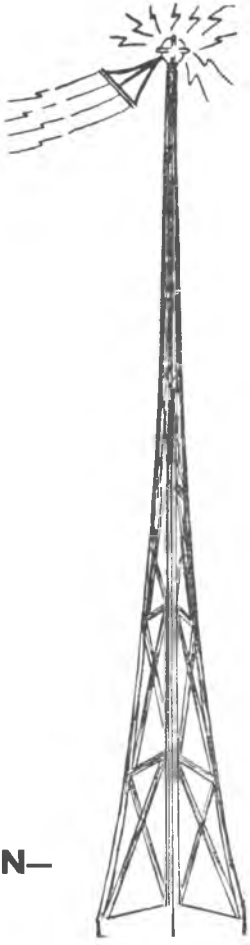
• • • •

SUNDAY, MAY 29
1966

• • • •

Let every pastor and local
church join in

PRAYER—PLANNING—PROMOTION—PREACHING



Pastor: Did you receive your Directory of Evangelists?
Did you receive your material from the Department of Evangelism in preparation for Pentecost Sunday?
Are you prepared to make Pentecost Sunday, 1966, a day of genuine holiness evangelism?

SUNDAY APRIL 1 —— **THE 21ST OF** —— **50 HOLY WATCHNIGHTS**

WANTED: Praying preachers for a spontaneous revival

STEWARDSHIP HIGHLIGHTS

The General Stewardship Committee would like to share some of the highlights of stewardship throughout the church, as reported to the General Board in session during January. It is our hope that you will be encouraged by the gains, reflective about the needs, and inspired by the accomplishments of the past year.

1. The 1965 Easter Offering reached the official high of $1,595,090. This is the largest Easter Offering in our history.
2. The Thanksgiving Offering reached $1,747,088 as of February 23. This is the largest offering in the history of our church.
3. Nazarene per capita giving reached a new high in 1965, with an average of $168.33. This is $7.95 over the previous year.
4. Sixty-nine districts showed an increase over the year before in percent given for world evangelism. Forty-nine districts reached the 10 percent goal. In 1965, 1,869 churches reached the 10 percent goal. This was under the new 10 percent formula as voted by the General Assembly. Under the new formula the denominational average for 1965 was 10.57 percent. Under the old formula it would have amounted to 9.59 percent.

APPEAL . . . The Stewardship Committee report included an earnest appeal which should interest every pastor. It had to do with the current shortage of ministers. This lack is now confronting the Church of the Nazarene. The Board of General Superintendents has requested that the General Stewardship Committee take specific responsibility in keeping this need before our people. We, therefore, urge ministers and laymen alike to help create an atmosphere of prayer and obedience that will encourage our young people to be willing to answer God's call to the ministry. Those of us who are ministers have an awesome responsibility and a unique opportunity. Does your outlook on the ministry as a calling encourage or discourage the young people in your church who may be in the throes of decision? It's something to think about!

—DEAN WESSELS
Secretary

If Nazarenes are to reach the quadrennial goal of $22,000,000.00 we must raise on the average $10.00 a minute, 24 hours a day, 7 days a week, 365 days a year, every day of the quadrennium. Every time the second hand on the clock makes a full swing of 60 seconds, the General Treasurer's office must ring up an average of at least $10.00 in order for the Church of the Nazarene to fulfill its worldwide holiness commitments and to expand in other needed areas. To date, we have met this challenge. We have two years to go.

WITH GOD'S HELP WE CAN DO IT! WE WILL!

DEPARTMENT OF MINISTERIAL BENEVOLENCE

NEWS IN A NUTSHELL

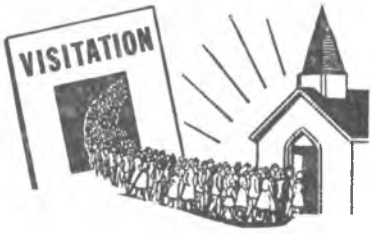
(Excerpts from Report to the General Board, January, 1966)

The Department of Ministerial Benevolence has two major areas of service: (1) Benevolence and (2) Insurance. These two areas embrace the N.M.B.F. regular and emergency assistance program, and the life insurance and retirement and annuity programs. The following highlights will bring you up-to-date on department accomplishments.

1. During 1965 the Department of Ministerial Benevolence served 709 ministers and widows with regular monthly assistance. This is an increase of 50 over the year before. Ninety-seven elders and widows were added to the roll in 1965.
2. In 1965, the 90 Percent Plan went into effect. Under this plan, insured ministers on districts paying 90 percent or more of their N.M.B.F. apportionment received "double coverage"—$2,000 in group term life insurance. Forty-two districts made the 90 percent list. Only 32 missed it. A total of 2,936 ministers received "double coverage."
3. There are 5,388 ministers who hold the basic life insurance coverage and 2,315 who have the Supplemental Insurance.
4. The Nazarene Tax-sheltered Retirement Annuity Program for ministers and lay employees, introduced a little over two years ago, continues to gain annuitants each month.
5. The past year has been one of the busiest in the history of the department—and one of the best.

—DEAN WESSELS
Executive Secretary

A Timely Reminder



TRY IT—
IT WORKS

E + V = A

(Enrollment + Visitation = Attendance)

OVERSIGHT

N.W. Indiana should have been included as a Millionaire District. They had a 10 percent gain. Our apologies and congratulations.

In the "March to a Million" Campaign

HOME DEPARTMENT ENROLLMENT COUNTS TOO!

The Goal:

A Home Department Membership
Equal to 10% of the
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WRITE NOW *for further information on organizing a Home Department in your church:*

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YOUNG ADULT Topics

Discussion Programs, Bible Studies, Doctrinal Programs, Devotional Themes, and Christian Service Training Guides

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6-Year Cycle of Programs for Teens

JUNIOR Topics

Workable Material for Junior Boys and Girls. Guidance for Primary Groups.

For Your Calendar

April 10, 1966
Easter Sunday

Annual denomination-wide offering for world evangelism. The following check-list is for your convenience in planning:

- ☐ Is your Easter Offering poster attractively displayed in a prominent place?
- ☐ Have you planned a special time for distribution of the Easter Offering envelopes? Make this service a meaningful one. See that the children have envelopes too.
- ☐ Have you set a goal for your offering? You need something at which to aim!
- ☐ Are you making use of your weekly newsletter and Sunday bulletins to keep the Easter Offering before your people? These items should contain thought-provoking statements relative to stewardship, missionary work, the coming Easter Offering.
- ☐ Have you set aside time to pray for the offering and to ask God what He would have YOU do?

April 15, 1966
Social Security

Social Security enrollment deadline for ministers. See your February issue of *Pastor's Supplement* for more information (page 31).

May 15, 1966
Insurance Questionnaire

If you are covered under the General Church Group Life Insurance Plan One, your Annual Insurance Questionnaire is due on this date. It must be returned by May 15 if your Plan One insurance is to be continued for another year. If your questionnaire has not reached you, please notify BOARD OF PENSIONS at once.

MISSION FIELD NEWS NOTES

from the General Board, January, 1966

New Missionaries

Rev. and Mrs. John Anderson Jr., India
Rev. and Mrs. Norlyn Brough, Nicaragua-Costa Rica
Rev. and Mrs. Bob Brown, General Appointment
Miss Patricia Buffett, General Appointment
Rev. and Mrs. John Clayton, Taiwan
Miss Frances Courtney-Smith, General Appointment
Rev. and Mrs. Charles Fountain, Guatemala
Rev. and Mrs. Paul Hetrick, Jr., Swazi-Zulu, Africa
Miss Vivian Howsden, General Appointment
Rev. and Mrs. Merlin Hunter, General Appointment
Rev. and Mrs. William Kelvington, Japan
Miss Mary Meighan, Swazi-Zulu, Africa
Mr. and Mrs. Thomas Riley, Swazi-Zulu, Africa
Miss Patricia Sawyer, Rep. of So. Africa
Rev. and Mrs. Daryl Schendel, General Appointment
Rev. and Mrs. William Shipman, British Guiana
Miss Grace Stonecypher, General Appointment
Rev. and Mrs. Paul Stroud, Cape Verde Islands
Mr. and Mrs. Robert Studt, Africa Field Headquarters

New Assignments

Miss Bente Carlsen—to New Guinea
Rev. and Mrs. Ralph Cook—to open work in Jamaica
Rev. and Mrs. Herbert Ratcliff—to Puerto Rican Bible School
Mr. and Mrs. Lauriston Seaman—to Japan

New Fields

Jamaica will be entered in 1966 with the work spearheaded by Rev. and Mrs. Ralph Cook, who have been missionaries in India, and more recently in Trinidad.

Jordan has been set apart from the Middle East District as a field by itself. Rev. Berge Najarian is the new superintendent.

The Panama Canal Zone, formerly under Home Missions, has been united with our Panama District under the superintendency of Rev. Elmer Nelson.

Retiring

Miss Tabitha Evans and Miss Doris Brown, both missionaries in the Republic of South Africa, will retire from missionary service in 1966. Miss Evans has served as a missionary for thirty-eight years, and Miss Brown for thirty-nine years. Both went to the field first under the International Holiness Mission, and became Nazarene missionaries at the time of the union of the I.H.M. and the Church of the Nazarene in 1952.

Dr. A. E. Sanner, superintendent of Casa Robles, our missionary retirement home in Temple City, California, will retire in May, 1966. Rev. James Young has been appointed to succeed Dr. Sanner in the superintendency of the home. Mr. Young is presently pastor of the Downey, California, Church of the Nazarene.

NAZARENE PUBLISHING HOUSE

Meditations for Easter

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By John W. May

Pastor, Church of the Nazarene
Weirton, West Virginia

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Maple Sugar or Persimmon?

WHILE the word is the chief source of information, the visual side in telling our story is important also. We must use "all means" to "win some." This is why pastors have asked the question, "How about pictures in connection with our stories?"

The answer to this question varies. It is found in your local newspaper. Read it. If an editor uses only one or two pictures on his church page, he is not likely to accept a picture "spread" idea—although he might! If he did it would be because your pictures told the story better than words!

A good rule for any pastor is to be guided by the advice of the church news editor or the weekly editor on picture possibilities. In most cases, if a newspaper wants a picture, it will assign a photographer.

On the importance of the visual, we think of the close Kennedy-Nixon race for president in which Kennedy credited pictures with a major share of the thin edge. Kennedy's top photographer gave this opinion:

> We're in an age when the visual means more than the word to the great mass of people. They looked at the TV debates, but many didn't listen. The image a candidate projects is the most important. If one man impresses them a bit more, because he looks like a gentleman, or a fine American, or whatever, they're going to vote for him!

Any pastor who chooses can make an application from this. It's important for a pastor to have a quality picture of himself to be used in the newspaper in connection with a special event. The cost of such a picture might even properly come out of the church budget! If a pastor looks like the fine Christian gentleman that he is—in the newspaper—some folks are going to say: "I'd like to hear him preach!"

JOE OLSON

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Queen of the parsonage.....

MRS. B. EDGAR JOHNSON

"Daughters of the King"

The Royal Family

RECENTLY I went to see a friend's new baby boy. She also showed me his birth certificate stamped with his tiny footprints. It read: "This certifies that Charles Lyle Millhuff was born to Mr. and Mrs. Charles R. Millhuff in Shawnee Mission Hospital at 10:46 a.m. on Tuesday, the 31st day of August, 1965." That was all—just name and date and place. It was signed by the hospital administrator and attending physician. So little written on that important document, but so much implied. When that piece of paper is filed in the courthouse, the unwritten part decrees the parents are responsible to feed and nourish their child for as many years as he is dependent. They are required by law to provide him with clothing, shelter him, educate him, give him medical care, supervision, and discipline. Such great responsibilities and restrictions are laid upon these parents. If they fail, they can be brought to court, fined, jailed, or have the child taken from them.

The law is only for parents who are not motivated by love. These parents seem not the least concerned with the limitations and burdens imposed by parenthood. They only demonstrate great joy and love for their newborn son. They do not feel it will be a hardship to keep him from starvation—they can hardly wait to get him his first ice cream cone, and bake his first birthday cake. They will delight in dressing him in the best taste, fix up a room to delight a boy's fancy; they'll buy him a tricycle and an electric train; doubtless they already have a college selected for him.

Consider our spiritual birth, heritage, and care of our Heavenly Father. We become members of the family of God by a spiritual "birth." We cannot grow into it, earn it, join it—we must be born into the family. "Except a man be born again, he cannot see the kingdom of God."

A baby may be born into a palace with the "blue blood" of royalty in his veins, or in the hovel of a drunkard. He may be born into the home of devoted servants of God, or of God-hating communists. He cannot choose his parents nor his birthright. Not so with the second birth—"But as many as received him, to them gave he power to become the sons of God."

Just as a babe experiences the moment of entrance into this physical life when he draws the first breath of air into his lungs and utters that welcome cry, so there is a moment when the child of God by faith is ushered into spiritual life, draws that quickening breath of the Holy Spirit into his being and cries, "Abba, Father." He has entered in, been born of the Spirit into a new realm of life—"A new creature: old things are passed away; behold, all things are become new." He has a new name, new family, new life. He is a member of the Royal family, a child of the King!

When Dr. Kimber Moulton was our pastor, I recall he told the story of Dr. Blund who had lived his life completely outside of Christ. As he lay upon his deathbed, his wife brought the Rector to ease his tormented soul. The Rector began to quote the twenty-third psalm, but Dr. Blund dismissed it with

this plea, "Isn't there somewhere in the Bible where it says that a man can be born again? I am a doctor; I have attended the birth of thousands of babies, and one thing that always amazed me was that look of utter pastlessness in their eyes—nothing behind, everything ahead. Can a man be born over and his past blotted out?" This is it! The new birth brings an utter pastlessness as far as God is concerned—everything ahead. The babe must learn to walk, to talk, to feed himself, to go on to maturity, which is an exciting venture in both physical and spiritual life.

Our spiritual birth certificate is filed in the records of heaven—"Rejoice, because your names are written in heaven." John speaks of those whose names are recorded in the book of life. There is also an administrator and attending physician who bears witness to this second birth—"The Spirit itself beareth witness with our spirit, that we are the children of God."

And how much more than this is the continuing love and care our Heavenly Father has for His family. I know the great love of my parents for me; I also know the deep affection I have for my own children. There isn't anything my mother and father wouldn't have done for me, if it had been in their power and not to my detriment; and I share that feeling. Sometimes the love, the yearning, the joy, or pity I feel just "hurts." It is almost more than human emotion can contain. But then I hear my Heavenly Father say, "If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?"

Children inherit certain traits from their parents—perhaps they walk like them, have the same voice quality, and many other things. They resemble parents in appearance; they speak the same language; they acquire the same culture. Yes, parentage is very important. Children of the King take on the nature of the King; there is family resemblence; they speak the same language.

Family ties are very strong. "Blood is thicker than water" goes the old saying and this is certainly true in the family of God, for there is no stronger relationship than the Calvary blood ties. I have never subscribed to the aversion some feel toward calling other members of our Christian family "brother" and "sister." I like it. I'll admit it seemed a strange vestment to don when, fresh from college, I was suddenly labeled "Sister Johnson" by our first flock. But I grew used to it. And the full significance of it was brought home to me one night when the alcoholic husband of one of our young ladies broke up the service in the midst of prayer meeting, fell at the altar, and prayed through gloriously. His first words as he looked up at my husband through his tears and grasped his hand were, "*Now* I can call you *brother*." Of course! He had just been born into our family.

There is one phase of parenthood we'd like to omit, but it is too much a part—that of chastisement. Two little boys were hurling rocks at passing autos, and a young man hurried from one of the houses in the block, picked up one little boy, paddled him, and led him away. Would it imply that he loved the other little boy more, since he laid no hand on him? No, it implied "fatherhood," and *loving* fatherhood.

I recall once in trying to demonstrate this truth, my husband called two youngsters from the audience and asked each in turn who disciplined them, told them when to come in, where they could go, etc. The girl immediately suggested her parents, whom my husband identified by name. When asked the same questions the boy named a different person. Appearing puzzled my husband queried, "But how come Mr. Brown tells Diane what to do, but not you?" to which he quickly replied, "Mr. Brown is not *my* father." The lesson was clear.

Yes, my Father cares for me and knows what things I have need of. I am learning better each day just how much it means to be the daughter of the King.

Gleanings from the Greek New Testament

By Ralph Earle*

Phil. 2:9-11

Highly Exalted

Because Christ humbled himself to become obedient to a shameful, but sacrificial, death on the Cross, God has "highly exalted him and given him a name which is above every name" (v. 9). This refers to His ascension and glorification.

The verb translated "highly exalted" is *hyperypsoo*. It is not found in classical Greek and occurs only here in the New Testament—though it is used in the Septuagint several times. Abbott-Smith defines it thus: "To exalt beyond measure, exalt to the highest place."[1] Similarly Arndt and Gingrich say that it means to "raise to the loftiest height."[2] Vincent (ICC) writes: "Paul is fond of *hyper* in compounds, and the compounds with *hyper* are nearly all in his writings. . . . Its force here is not 'more than before,' nor 'above his previous state of humiliation,' but 'in superlative measure.' "[3]

Given or Graced?

The Greek verb translated "given" is *charizomai*. It comes from the noun *charis* which means "grace." So the verb signifies: "1. *to show favour* or *kindness* . . . 2. *to give freely, bestow* . . . 3. In late Gk. . . . *to grant forgiveness,* forgive freely."[4]

The verb occurs twenty-three times in the New Testament. About half the time it means "give," and the other half "forgive." In both cases the emphasis is on the idea of doing it freely or graciously.

The KJV rendering here is correct and probably adequate, and is followed in most modern translations. But because of the derivation from *charis,* one is tempted to favor the wording of *The Berkeley Version*: "God . . . has graced him with a name that surpasses every name."

A Name or the Name?

The best Greek text has "the name." The definite article is omitted in the late, medieval manuscripts, which formed the basis of the KJV. The ASV (1901) has "the name." Weymouth (1902) reads: "God . . . has conferred on Him the Name which is supreme above every other name." That expresses it well. "Name" signifies "title and dignity."[5]

At or In?

The tenth verse says, "That at the name of Jesus every knee should bow." The preposition "at" is *en,* which properly means "in." That gives a very

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

different sense here and is obviously more fitting. It is not a matter of bowing at the mention of the name of Jesus.

What does it mean to bow "in the name of Jesus." Vincent writes: "Paul follows the Hebrew usage, in which the name is used for everything which the name covers, so that the name is equivalent to the person himself."[6] To bow in the name of Jesus is to recognize Him as Lord, exalted at the right hand of the Father.

Things or Persons?

The KJV specifies what knees will bow by saying: "of *things* in heaven, and *things* in earth, and *things* under the earth." It will be noticed that the word *things* in all three instances is italicized, indicating thus that it is not in the original.

In the Greek there are simply three adjectives. The first is *epouranios,* which means "*in* or *of heaven, heavenly.*"[7] In the oldest Greek writer, Homer, it is used of the gods. The second adjective is *epigeios,* "of the earth, earthly."[8] The third is *katachthonios,* "subterranean, under the earth."[9] It is used in classical Greek for the infernal gods.

These three adjectives are in the genitive plural ("of —s"). Unfortunately, in the Greek of most adjectives the same form is used for the masculine and neuter in genitive and dative cases. (The feminine is a different form usually.) Hence it is impossible to tell whether the masculine or the neuter is meant, except as the context may indicate. In English we put a noun with the adjective to make the matter specific. But the Greek has the habit of using an adjective, usually with the definite article, as a substantive. For instance, the key phrase of Ephesians, "in heavenly *places,*" is in the Greek simply "in the heavenlies."

In the case of the Ephesian phrase it seems clear that the adjective must be neuter. But the matter is not so evident in the passage before us, so the commentators differ in their interpretation. For instance, Lightfoot thinks the reference is to "all creation, all things whatsoever and wheresoever they be. The whole universe, whether animate or inanimate, bends the knee in homage and raises its voice in praise."[10] He goes on to say, "It would seem therefore that the adjectives here are neutral."[11]

Vincent considers Lightfoot's arguments for the neuter to be a case of "over-subtilising." He interprets the language as indicating: "The whole body of created intelligent beings in all departments of the universe."[12] He and Abbott-Smith agree in interpreting the third adjective as referring to "the departed in Hades." It seems that this is about as definite as we can be.

Looking at the modern translations, we find that Weymouth has: "Of beings in the highest heavens, of those on the earth, and of those in the underworld." Similarly, Charles B. Williams reads: "So that in the name of Jesus everyone should kneel, in heaven, on earth, and in the underworld." Likewise Goodspeed has "everyone." John Wesley (1755) had "of those in heaven, and those on earth, and those under the earth," taking the adjectives as masculine. In spite of the fact that the English Revised Version (1881) and the American Standard Version (1901) followed the KJV in using "things," most modern translators have preferred the masculine form. The RSV and NEB avoid the issue by simply saying "every knee should bow, in heaven, . . ." That is perhaps the safest way to treat the passage. However, the use of "tongue" in verse 11 seems definitely to favor the reference in verse 10 as being to persons rather than "things."

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[1] *Lexicon*, p. 459.
[2] *Lexicon*, p. 849.
[3] *Epistles to the Philippians and to Philemon*, p. 61.
[4] Abbott-Smith, *op. cit.*, p. 479.
[5] Lightfoot, *Philippians*, p. 113.
[6] *Op. cit.*, p. 62.
[7] Abbott-Smith, *op. cit.*, p. 177.
[8] *Ibid.*, p. 168.
[9] *Ibid.*, p. 240.
[10] *Philippians*, p. 115.
[11] *Ibid.*
[12] *Op. cit.*, p. 62.

The Glory of the Cross

By David McCulloch*

SCRIPTURE: John 12:23-33

John makes us see the glory of the Cross gleaming out in four directions.

I. The glory of the Cross mounts *upward* to God the Father—"Father, glorify thy name" (12:28).

This is the first of the four directions. First, indeed, because the Jesus of John is among us, in life and in death, chiefly that He may reveal and commend the Father. Perhaps we should go farther and say, not "chiefly," but "solely" or "exclusively"; for if the Father is revealed and commended as He should be, John would hold that all other ends have been reached, and that Christ's work is done.

St. Paul writes in his letter to the Ephesians, "an offering and a sacrifice to God" (5:1-2). "To God." Godward first looks the work of Calvary—before it may look manward. "Father, glorify thy name." It was the supreme passion of His being to glorify the Father. The mystery of His person, the beauty of His character, the wonder of His deed, all are of such value that we cannot attend to them too closely. But it is of utmost importance that His wonderful life be seen as that of the anointed Servant of God, who was always working toward a larger work, and moving towards a mightier issue than a mere contemplation of His human life would suggest. Indeed beauty of the life itself is only fully appreciated when viewed in its relation to this mighty movement of God towards the redemption of man. It is distinctively the Lord's death which is our pardon and our peace—not incarnation but the death of the Incarnate is our redemption (Phil. 2:8).

II. But the glory strikes *downward* also, upon evil and its malignant powers.

"Now shall the prince of this world be cast out" (12:31). John never questions the personality of that strong and subtle and cruel and indefatigable prince of this world. To his mind Satan is the living protagonist of evil, and a most dread reality. How vicious his devices are! We cannot afford to live this Christian life on the circumference of reality. We are engaged in a desperate battle against evil forces. We are at enmity with Satan and with the powers of hell. A society which has no liking for single-hearted and decisive Christianity envelopes us like a down-dragging and poisonous atmosphere. This world is not a friend of Jesus Christ. Jesus prayed, not that His disciples be taken out of the world, but that they would be kept from the evil one (17:15). He knew the world in which they must live and prayed, "Sanctify them" (17:17)—not only to be guarded, but empowered by the Holy Spirit to be victorious (Luke 22:31-32; Heb. 7:25).

Christ's victory was won in His passion and resurrection (I Pet. 1:11; Heb. 2:14; I John 3:8).

*Paisley, Scotland.

III. The glory of the Cross flows *inward* through the soul of man (vv. 24-26).

On a day far back in his own life he had hearkened to the cry and welcome of the Baptist (1:35-37). When the Cross first breaks on our gaze and fills our vision, it is the morning of the soul, and we who were dead in trespasses and sins are new creations in Christ Jesus.

Someone has said that Christianity is a religion of personal pronouns.

It is also a religion of possessive pronouns. We often find one of its key words is "my." He is the "Lamb of God which taketh away the sin of the world"; but His death is in vain for us unless, and until, we take Him as our *own.* We must have repentance of our *own,* faith of our *own;* we must partake of the Bread of Life for *ourselves;* we must have the witness of the Spirit in our *own* hearts.

All vital Christian experience begins with a vision of the Lord Jesus Christ, an unveiling of the Lord to the soul. The glory of the Cross flows inward—awakening our consciences, stirring our affections, drawing us into fellowship. The gospel of a broken heart demands the ministry of bleeding hearts. *When we cease to bleed, we cease to bless.* "Why do you wish to return?" The question was put to a noble young missionary who had been invalided at home. "Because I can't sleep for thinking of them."

Beloved, we can never heal the needs we do not feel. Tearless hearts can never be the heralds of the Passion. The atoning Saviour must express himself through the ministering servant.

IV. The glory of the Cross streams *outward* to a wide and waiting world, a lost and dying world. "And I, if I be lifted up from the earth, will draw *all* men unto me" (John 12:32).

Grace is flowing like a river;
Millions there have been supplied.
Still it flows as fresh as ever
From the Saviour's wounded side.
None need perish;
All may live, for Christ has died.

The death of Jesus made possible the outflowing of this river of God.

Upward, downward, inward, and outward the glory of the Cross travels and gleams, wielding an influence so wonderful and so vast. "God forbid that I should glory, save in the cross of our Lord Jesus Christ" (Gal. 6:14).

The Seamless Robe

By W. E. McCumber*

SCRIPTURE: John 19:17-25 (RSV)**
TEXT: *Let us not tear it* (v. 24)**

The seamless robe of Christ would have been just rags had the soldiers torn it. They refused to destroy its beauty and value, so they cast lots to see who should get it.

I want us to think of some seamless robes in which Christ now appears to men, and I want to urge you to preserve their wholeness.

I. The Scriptures

Christ appears to men in the Scriptures "They . . . bear witness to me" (John 5:39). And the witness of Scripture to Christ is a seamless robe: "Everything written about me in the

*Pastor, Atlanta, Georgia.
**All Scripture references in this article are RSV.

law of Moses and the prophets and the psalms" (Luke 24:44-47); "To him all the prophets bear witness" (Acts 10:43). The whole Bible was to set forth Jesus Christ.

Critics tore the seamless robe. They opposed the God of the Old Testament to the God of the New Testament. They opposed the message of Jesus to the theology of Paul. They opposed the Christology of John to the Synoptics.

Wholesome change has come. Accent is on the unity of Scripture, on the one apostolic gospel. Whatever the diversity of personality, terminology, purpose, and perspective, all the Bible writers bear witness to the central truth of Christ. "Let us not tear it."

II. The Christian Church

Christ appears to the world in the Church. When Saul persecuted the Church, Jesus spoke to him from heaven saying, "I am Jesus, whom you are persecuting" (Acts 9:5). The Church "is his body, the fullness of him who fills all in all" (Eph. 1:23). This is not to equate Christ and the Church, or to regard the Church as an extension of the Incarnation. But this body does become an instrument by which Jesus Christ is represented to the world.

To tear this robe—to create schism, division, and strife within the Church—is a grievious sin. Paul, in every church Epistle, enters a strong and urgent plea for the maintenance of the unity of the church (Rom. 16:17; I Cor. 1:10; II Cor. 13:11; Gal. 6:1, 2; Eph. 4:1-6; Phil. 1:27; Col. 3:12-15; I Thess. 5:13). How careful we should be to honor these admonitions!

If your heart is wrong towards anyone in this church, whatever he has done to your dislike or hurt, your feelings of malice, resentment, unforgivingness are making tatters of a seamless robe! "Let us not tear it."

III. The Individual Christian

Christ appears to the world in the individual Christian. Paul could say, "It is no longer I who live, but Christ who lives in me" (Gal. 2:20; and, "Be imitators of me, as I am of Christ" (I Cor. 11:1).

This is not to say that anyone is a perfect representative of Christ. But Christians do serve to represent His spirit and aim in human society. Men should see Christ in us!

We tear this seamless robe of individual Christian life when our commitment is halfhearted, our lives compartmentalized—Christian in part, pagan in part. To be Sunday Christians and weekday pagans, Christians at church but not at home and job, Christians in Sunday school but not in high school, is to reduce a seamless robe to unsightly rags. "To live is Christ" should be true of all of us at all times. "Let us not tear it."

Wholeness is another way of saying holiness. I plead for your recognition of the holiness that properly belongs to Scripture, to the Church, to your lives. Steadfastly resist any attitude or action that would destroy this wholeness. So yield your lives to the unifying, sanctifying grace of God that every impulse or wish to rend the garment in which Christ now presents himself to the world will be destroyed. Not His robe, but your sin, let that be destroyed!

Abounding Love

Scripture Lesson: I Thess. 3:1-13

TEXT: Verses 12-13

"Love" is a word used so commonly with such ambiguity that its meaning is nearly lost. What Paul refers to is not human affection or sentiment, but *agape,* divine love poured into our hearts by the Holy Spirit (Rom. 5:5). Such love is active goodwill.

I. The *source* of abounding love

"May *the Lord make you* increase and abound in love."* Only the Lord can destroy the selfishness that hinders the outflow of His love from our hearts. "In whatever degree love exists in us, God is its source . . . and it is only as God

*All Scripture references are from RSV.

imparts His Spirit to us more fully that our capacity for loving deepens and expands" (Denney, *Expositor's Bible*). Our part is to yield ourselves to God.

II. The *direction* of abounding love

"To one another and to all men." Such love embraces both *the whole Church* and *the whole world*—which means loving many who are unloving and unlovely. Is this not how God's love was expressed to us all? (John 3:16; I John 4:10-11.) The prayer is for a love that overleaps racial and denominational differences.

Such love Paul himself demonstrated: "as we do to you." In him we see a Jew loving the Gentiles, a Christian loving the pagans, a sufferer loving his persecutors. Paul's example shows that his prayer expects an answer in this life. Perfect love and blameless holiness are experiences to be received and expressed on earth, not just in heaven.

III. The *consequence* of abounding love

"So that he may establish your hearts unblamable in holiness before our God and Father." In biblical language the "heart" means the whole personality, the inner life. *Establish* translates a Greek word which literally means "to put in a buttress." The inner life is to be supported in the midst of life's stress and strain by abounding love.

Holiness, the state of being separated unto God, which includes and necessitates being cleansed from sin, is here described as blameless behavior. The inner life can be blameless although the outer life is not faultless. Abounding love purifies the intention, but it does not guarantee the action. Infirm bodies and imperfect minds often detract from the holiest of motives.

This being true, it is important to remember that blameless holiness is "before our God and Father," not before men, who can judge only by outward appearance.

IV. The *vindication* of abounding love

"At the coming of our Lord Jesus with all his saints." Christ is coming as final Judge of all men. Then the inner life will be revealed, the secrets of our hearts laid bare. If we have blundered, not through malice but in love, the Judgment will reveal that God accepted the intention and forgave the action.

But if we have been outwardly respectable and upright, while our hearts were insincere and selfish, the judgment will reveal the lack of true love and holiness. Therefore the heart that abounds in love can face the coming of Christ, not in dread but in hope, not with anxiety but with joy (I John 4:16-18).

Jesus died to provide the abounding love for which the apostle prayed. The question of our holiness is thus a question of His honor. Have we honored the Cross by opening our hearts to the sin-cleansing, love-perfecting Spirit of God? If we have not, is there a better time than now, a better place than here, a better reason than Calvary?

W. E. McCumber

Still He Comes!

Scripture: John 20:19-23 (RSV)*
Text: *Jesus came . . .* (v. 19).

The time at which He came was significant—evening. Then human resources are depleted. Then divine renewal is needed. Just when men need Him most, the Lord comes!

I. "Jesus came" with an *assurance*: " 'Peace be with you' . . . Then the disciples were glad" (vv. 19-20).

It was the assurance of conquered *sin*. "Peace." But the wicked have no peace (Isa. 57:20-21)—only guilt and fear. Christ is saying, I have conquered sin; I have provided forgiveness; I have cancelled guilt. "My blood was for thy ransom paid; I died that thou mayest live."

It was the assurance of conquered *death*. "He showed them his hands and his side" (v. 20). The marks of the Cross were there, mute evidence of His death. But this same Jesus was alive. He had

*All Scripture references are from RSV.

gotten through death. In Him all who believe would have release from the bondage of fear and death!

II. "Jesus came" with an *assignment!* "As the Father has sent me, even so I send you" (v. 21).

The *nature* of this assignment: "If you forgive the sins of any, they are forgiven" (v. 23). We are to proclaim the conditions upon which forgiveness is possible (Acts 2:27-38). Ours is the merciful errand of bearing the gospel to men bound in fear and guilt.

The *scope* of this assignment: "As the Father has sent me" (v. 21). John says in his First Epistle, "The Father has sent his Son as the Savior of the world" (I John 4:14). The world is our parish. We are assigned to "the end of the earth" (Acts 1:8).

The *power* for this assignment: "Receive the Holy Spirit" (v. 22). We serve and witness by the life of the risen Lord, by the infilling with the Holy Spirit. The power is thus commensurate with the assignment.

"Jesus came" and He still comes. To sinful men, desperately needing a Saviour the risen Lord comes with the assurance of His peace. To redeemed men, who are needed as message-bearers to a lost world, He comes with the assignment of His gospel.

W. E. McCumber

IDEAS THAT WORK

Automatic Telephone Answering

Churches cannot do without telephones, and the problem of the unattended telephone for small-town churches, and even for those located in big cities, is vexing.

It is always important that congregants be able to communicate with the minister in case of family emergencies.

Yet the minister may be out of his office or otherwise be unable to answer the phone. What is the solution?

Science and the world of electronics are constantly joining forces to bring new comforts to our everyday life, one of which is an automatic telephone answering device.

Here is how the telephone answering unit works: The minister records a message which he wants his callers to receive. This is a comparatively simple task, involving his talking into a plug-in microphone and tape recorder. Thus it is his voice, unlike the use of a telephone-answering service, which is heard by the caller. It is a personal touch which creates confidence. Messages which are recorded can be changed easily, as old messages are erased automatically when the new one is recorded.

When the minister leaves his office for any reason, he "sets" the unit for use. A call which comes in triggers the unit to play the recorded message. It might be as follows: "This is Pastor Smith with a recorded message. I am out of my office at the moment and cannot carry on a conversation with you. Please leave your name, phone number, and message, and I'll call you back at the first opportunity. Please begin talking when you hear the tone signal . . ."

The set goes into action and records every word said by the caller. Upon his return to the office, the minister needs only flip a switch and copy down his messages. A flick of another switch and the messages are erased and the unit is set for reuse. The tape can be slowed down or replayed before erasing the messages.

There are several firms in the business of manufacturing such automatic telephone-answering devices—some have refinements. If a minister is out on calls and does not wish to return to his office to pick up the calls, he can use a portable oscillator and dial the telephone number of his own office. A signal generated by the oscillator held in his hands near the mouthpiece of the telephone will start the device at the office in operation for playback to him of all recorded messages. He is thus

never farther away from his congregation than the nearest telephone.

Such automatic answering units work twenty four hours a day, acting as the minister's personal secretary—devoted exclusively to answering his phone. The door to his office may be closed temporarily while out on ministerial duties, but in effect the office is open to those in trouble and allows for the carrying out of his duties.

This device saves both time and money and, because of the goodwill it generates, pays for itself many times over. It is leased by the manufacturers, and the small monthly rental charges are added to the church's telephone bill, and like the telephone itself, maintenance is provided without cost by the local telephone company.

Telephone companies are constantly seeking means of providing subscribers with more efficient ways of utilizing the telephone. Any local company will show how such a system can be put to use, and will explain how the use of this dignified system is brought to the attention of the callers.

JOSEPH ARKIN
Bayside, New York

MY PROBLEM

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

A RETIRED ELDER (PENNSYLVANIA) WRITES:

Being a pastor for thirty-seven years in one church, I found many different kinds of problems. This touchy one resolves itself altogether around the spirit and attitude of the preacher himself. He can show disgust, make some unwise remark, or by impatience offend and lose this elderly person. Meet this person privately, after you have prayed until your eyes are moist and the flint in your own heart is dissolved, and you know you are dealing with a never-dying soul who is near eternity. Tell this dear person how precious time is and that everyone ought to have time to express himself. Tell him how much you are interested in his having a good influence among the saints. And be sure that you yourself don't usurp all the time.

The prayer and testimony of God's people is the heartthrob and center of all spiritual life, and the leader who fails in leading the flock of God in this holy exercise will have limited the work of the Spirit until the Christians never become efficient witnesses and workers. Furthermore, such failure robs the kingdom of God of some of its greatest ornaments—prayer warriors and witnesses with tongues of living fire.

PROBLEM: When a pastor feels that the church should have a different treasurer, how can he guide a change without hurting anyone?

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

Hymn of the month

"Hallelujah! What a Saviour!"

(*Praise and Worship* Hymnal, No. 456)

This may be the greatest hymn of P. P. Bliss, with the possible exception of "Almost Persuaded." Bliss was born in Rome, Pennsylvania, of poor but devout parents. His first years were spent in a log cabin. Lacking education and the musical training he so sorely craved, the boy tried to make rude instruments to accompany his singing from any materials at hand. He never heard a piano until he was ten years old. Converted in his early teens, he began to write simple gospel songs shortly thereafter. Attending school when he could and

taking part in a singing class comprised his training. Yet he was able to give us a great number of highly singable gospel songs such as "Hold the Fort," "Let the Lower Lights Be Burning," "Jesus Loves Even Me," "Whosoever Will," and many more which have been particularly appreciated as Sunday school songs. At the early age of thirty-eight he met tragic death. As he was returning with his talented and devoted wife from an evangelistic meeting, the train on which they were traveling crashed through a bridge. The cars burned and 100 persons died.

"Hallelujah! What a Saviour!" is especially appropriate for pre-Easter and Easter services.

BULLETIN EXCHANGE

You will not have to love your enemies long; the process will kill them.

Some men who water their milk every day can't understand why the prayer meeting seems so thin.

It was a bitter experience that put the "prod" in the prodigal.

The world doesn't have much faith in professional reformers. Usually if a fellow does a good job on himself, he hasn't much time to reform others.

Beloit Beacon
Beloit, Wisconsin
R. E. CLARK, pastor

What Is It?

It cost nothing, but creates much.

It enriches those who receive without impoverishing those who give.

It happens in a flash and the memory of it lasts forever.

None are so rich they can get along without it, and none so poor but are richer for its benefits.

It creates happiness in the home, fosters goodwill in a business, and is the countersign of friends.

It is rest to the weary, daylight to the discouraged, sunshine to the sad, and Nature's best antidote for trouble.

Yet it cannot be bought, begged, borrowed, or stolen, for it is something that is no earthly good to anybody till it is given away!

What is it? It's a smile!

—*Selected*

Many a man saves everything but his soul.

Another good thing about telling the truth is you don't have to remember what you say.

Life, for most of us, is a continuous process of getting used to things we hadn't expected.

A Church is known by the men it keeps.

Hard work is the yeast that raises the dough.

Hobart News
Hobart, Indiana
R. GOUTHEY JONES, pastor

Living Grace

Someone asked D. L. Moody: "Have you enough grace to be burned at the stake?"

"No," was the reply.

"Do you not wish you had?"

"No, for I don't need it. What I need now is grace to live in Milwaukee three days and hold a mission."

"As thy days, so shall thy strength be."

A Thought

A good sermon helps people in different ways. Some rise from it greatly strengthened. Others awake from it refreshed.

Nazarene News
Clovis, New Mexico
IRA E. FOWLER, pastor

"Over the River to Charlie"

(*Continued from page 16*)

Simplicity and Vividness

Some ascribe his eloquence to his simplicity of speech. He was praised by both Gladstone and Ruskin for the way in which he handled the English language. Wayland states that it was a trite and homely English linked with a quiet manner and the absence of violent gestures. It is also said that Charlie could adapt himself very well to whatever locality he might be preaching in by using the same dialect as the people of the community. This immediately established rapport and the people felt he was one of them.

He could paint word pictures that were easily grasped by his hearers. For example Charlie said, "God puts our prayers like rose-leaves between the pages of His book of remembrance; and when the volume is opened at last there shall be a precious fragrance springing up therefrom." His use of illustrations and the manner in which he told a story were powerful windows to presenting the truth of the gospel.

In fact Charlie said at his Pastor's College that a sermon without the use of illustrations was like a house without windows. He wrote three volumes entitled *Lectures to My Students,* and his last chapters contained talks on the art of illustration. Once one of his students objected that he could not find any good illustrations. Charlie good naturedly rebuked him and suggested that even a candle would yield many illustrations if one were wide-awake to see them. The class seemed a little dubious of his remark so Charlie prepared a lecture on "Sermons From Candles"!

Here is one excerpt from this lecture: "Have you ever heard of a person who in real earnest did the very foolish thing which I am attempting in pretense? I have a candle here, and I want to light it—what shall I do? Before me I see a candle burning very brightly and I will take a light from it for this other candle. I have not succeeded. How is it that I have altogether failed? I am of a very persevering turn of mind; I will give it a fair trial. I cannot succeed in lighting my candle and you are all laughing at me and you whisper I must be overmuch stupid to try to light a candle while an extinguisher is upon it. I subside. Do you not think that very many persons go with an extinguisher on to hear the minister preach? Listen to yonder young lady! 'Well I will go to hear him, Mary Anne, because you press me, but I am sure I shall not like him.' Is she not very like a candle covered with an extinguisher? Why our nameless friend does not like the preacher, she has not told us; but probably her prejudice will be more intense in proportion as she is unable to give a reason."

Another ability in which he seemed to excel was extemporaneous speaking. Spurgeon has been called the most effective extemporizer ever to appear on the pulpit scene, and Charlie himself realized the great value of this method because every year he devoted time to lecturing on "The Faculty of Impromptu Speech." This also appears as a chapter in his books written to help young ministers in the pulpit.

Pike says that it would be a capital omission not to make note of the blithe humor that enlivened his earnest temperament and gave him the ear of the people. Charlie said "There are more flies caught with honey than with vinegar and there will be more souls led to heaven by a man who wears heaven in his face than by one who bears Tartarus in his looks." He knew how to make the gospel sound like good news from God, and his joyful countenance coupled with his unbounded enthusiasm placed him in good stead in this account.

Earnestness

Charlie aimed at the individual in his preaching and attained eminence in homiletical history primarily on account of his ability to elicit strong audience response to his sermons. He stressed the importance of strong personal convictions and moved his hearers to take

some action about the truth expounded. Wayland says Spurgeon left little to the imagination in his style of delivery but the content of his messages were food cut in pieces and easily digested by the audience. Some say he modeled his style of address after William Jay of Bath and Robert Hall of Bristol, but he is too original to be constituted an imitator. He did seem to have Rowland Hill's quaintness of illustration, and not infrequently provoked a smile by some startling expression or figure; but the general seriousness and earnestness of his tone and manner forbad any feeling of levity; and if, occasionally, his humor excited a passing smile, the depth of his pathos more frequently drew tears from the greater part of his congregation.

He seemed to be set aglow when he preached and his purpose was quite clear as he went about to convince people of sin and of the righteousness to be found in Christ Jesus. He would talk of concrete situations rather than indulge in abstract principles. He said that there were preachers who in their sermons seemed to take their hearers one by one by the button hole and drive a truth right into their souls, while others generalized so much and were so cold withal, that one would think they were speaking of dwellers in some remote planet, whose affairs did not much concern them.

Charlie never took notes into the pulpit, but after each sermon he would write down what he preached for the *Sword and the Trowel,* his monthly literary endeavour.

It was not so much the content of his sermons that placed him above other men in the field, but his method of presentation. His outlines are mere skeletons of his messages, and are a difficult gage of the delivery or the man himself.

Charlie wrote an article on getting the attention of an audience that would indicate his skill in this matter and gives us an idea of his own action with regards to so important a part of the speaker in public.

1. Frequently it is very difficult for a congregation to listen because of the place and atmosphere.
2. The manner of other people distract.
3. In order to get attention, the first golden rule is always to say something that's worth hearing.
4. Speak plainly.
5. Give attendance to your manner of address.
6. Do not make the introduction too long.
7. Do not repeat yourself in exactly the same phraseology.
8. Use many illustrations.
9. Cultivate surprise power.
10. Be interested yourself in the subject you have.
11. Make the people feel that they have an interest in what we are saying to them.

As to the power of Spurgeon's eloquence, Sheridan Knowles, the speech teacher previously referred to in this series, said that Charlie could make an audience laugh, cry, and laugh again within five minutes time. Spurgeon valued emotional persuasion as a means of reaching the hearts of people, but yet others who heard him speak were impressed by his conversational style of approach.

Here are the impressions of a former president of the United States as he heard Charlie proclaim from the pulpit: In John Garfield's journal are recorded these words, "He evidently proceeded upon the assumption that the Bible, all the Bible, in its very words, phrases, and sentences, is the Word of God. His arrangement is clear, logical, and perfectly comprehensible; and at the end of each main division of the sermon, he makes a personal application of the truth developed to his hearers and asks God to bless it. He has the word-painting power quite at his command, but uses it sparingly. I could see those nervous motions of the hands and feet which all forcible speakers make when preparing to speak; and also in the speaking the sympathy between his body and his thoughts which controlled his gestures and produced those little touches of theatrical power, which are so effective in a speaker."

(*To be continued*)

HERE AND THERE AMONG BOOKS

As Matthew Saw the Master

By William P. Barker (Westwood, New Jersey: Fleming H. Revell, 160 pp. Cloth, $2.95.)

Here is a devotional and expository survey of the Gospel according to Matthew which will be an invaluable aid to any pastor who wishes to preach from this Gospel. In sixteen chapters the author unfolds the significant events and teachings of the Lord Jesus, and not only unfolds their contemporary and contextual meaning, but relates the truths to today by very excellent illustrations. This is not a detailed exegetical commentary, of course, but a series of expository sketches, each chapter broken down into a number of sub-topics, practically all of which could serve as a title for a sermon. Stimulating and enriching to say the least, and certainly a worthwhile resource for interesting preaching.

—R. S. T.

Out of the Jaws of the Lion

By Homer E. Dowdy (New York: Harper and Row, 1965. 254 pp. Cloth, $3.95.)

This is another Harper Missionary Classic. It is a graphic, gripping picture of missionary life by the author of the now familiar *The Bamboo Cross* and *Christ's Witchdoctor*.

Homer E. Dowdy has reconstructed the 1964 events in northeast Congo. It is not a pretty picture of glamorous missionary endeavor. It is the actual story of flesh-and-blood ministers of Christ's gospel. They faced suspense and inhuman suffering. Some were murdered. Others came out with their lives but with a deeper dedication to Christ and His will. They and their older children have heard God's call to return to the Congolese at the earliest possible moment.

The story is primarily that of the workers of the Unevangelized Fields Mission. Some of their noble martyrs were Hector McMillan, William Scholten, and John and Elizabeth Arton with their teen-aged daughter, Heather. There is related also the suffering of others who laid down their lives.

In their common hour of trial Dr. Paul Carlson of the Evangelical Covenant touched the U.F.M. missionaries. The book tells of the merciless killings of William P. McChesney and James Rodger of the World Evangelization Crusade. It recounts the story of the death of a Methodist pilot, Burleigh Law, when he tried to rescue fellow workers.

The picture section shows photos of more than twoscore who were *not* delivered out of the jaws of the lion.

The heart of a child of God who faces indignities and uncertainties with a Christlike spirit is exposed in this new chronicle of our strange times.

Read it. You will thank God for brave leaders of men like Alfred Larson. You will be strengthened by the triumph and fortitude of Ione McMillan. You will read the Acts of the Apostles and the Epistles with new understanding and appreciation.

—Hilma Phillips Bouck

For the Easter Season

The Voice from the Cross, by Andrew W. Blackwood, Jr. (Grand Rapids: Baker Book House, 1955. 71 pp. Paper, $1.00.)

These are sermons on the seven words from the Cross. "It would be a helpful resource for the Lenten season."—Earl C. Wolf.

My God, Why? And Other Questions from the Passion, by Wallace T. Viets (Nashville: Abingdon Press, 1966. 112 pp. Cloth, $2.25.)

Another book of Lenten and Easter sermons. "This book is easy to read. It has clarity and warmth. It has a heavy sprinkling of apt illustrations for the preacher . . . of value to the pastor who is a discriminating reader."—Earl C. Wolf.

My God, My God—Why? by Adolph Bedsole (Grand Rapids: Baker Book House, 1965. 67 pp. Paper, $1.00.)

Also on the seven last words. The book is worthwhile, but not outstanding.

Dialogue at Calvary, by John A. Holt (Grand Rapids: Baker Book House, 1965. 79 pp. Cloth, $1.95.)

Not sermonic primarily, but devotional

and inspirational. It deals with words spoken to Jesus by those who surrounded the Cross instead of the words spoken by Jesus while on the Cross. The book is characterized by penetrating thoughtfulness, clear analysis, and literary excellence. There are many quotable sentences.—R. S. T.

Prelude to the Cross and Other Sermons, by Paul P. Fryhling (Grand Rapids: Baker Book House, 1965. 149 pp. Cloth, $2.50.)

Outstanding sermons from the pen of the pastor of First Covenant Church of Minneapolis. Nothing ordinary here. If only one book in this group is purchased, maybe this should be it.—R. S. T.

Did Jesus Rise from the Dead? by Albert L. Roper (Grand Rapids: Zondervan Publishing House, 54 pp. Cloth, $1.95.)

The subtitle of this convincing little volume is "A Lawyer Looks at the Evidence." Not sermonic, but a clear and logical analysis of the facts surrounding the crucifixion and resurrection of the Lord Jesus.—R. S. T.

Some Recent Books on the Holy Spirit

The Spirit in Redemption, by George Shaw (Reprinted by Paul Finch. 414 pp. Paper, $2.00.)

A holiness classic—comprehensive and inspirational.

Through the Eternal Spirit, by James Elder Cumming (Minneapolis: Bethany Fellowship, Inc., 1965. 203 pp. Paper, $1.75.)

Also very compresensive and rich in spots, though not sound on the baptism of the Holy Spirit. A reprint of a standard work.

The Holy Spirit at Work in the Church, by Lycurgus M. Starkey, Jr. (Nashville: Abingdon Press, 1965. 160 pp. Cloth, $3.00.)

A helpful and thoughtful study of the active relationship of the Holy Spirit to the various phases of church life by a contemporary Methodist theologian. For the discriminating reader. A high view of the Holy Spirit, but the author's view of the Bible is less than satisfactory.

I Believe in the Holy Ghost, by Maynard James, with Foreword by Norman Grubb (Minneapolis: Bethany Fellowship, Inc., 1965. 167 pp. Cloth, $2.95.)

Written by a Nazarene British evangelist, well known in America, the editor of the *Flame.* Thoroughly Wesleyan and deeply devotional. We do not agree with the author's advice concerning the exercise of tongues given on page 120.

Problems of the Spirit-filled Life, by William S. Deal (Kansas City: Beacon Hill Press, 1965. 158 pp. Paper, $1.50.)

Wesleyan as well as Arminian. A reprint. While the earlier part of the book discusses specifically the Holy Spirit, the major attention is devoted to practical problems in living a Spirit-filled life.

Mature Religion

By Orlo Strunk (New York: Abingdon Press, 1965. 160 pp., cloth $2.75)

What is maturity in religion? This question is at once fascinating and perplexing to the student of religious experience. Knowing this fact, the author of this monograph attempts to find help in answering it by systematically analyzing the standards of maturity as suggested by a group of representative psychologists. The six psychologists he chooses are divided into two groups: (1) those who insist that the clues to human behavior lie in the unconscious processes; (2) those who find the clues in conscious intentions and a search for meaning. Sigmund Freud, Carl Jung, and Erich Fromm represent the first division whereas William James, Gordon W. Allport, and Viktor E. Frankl represent the second. After drawing together the insights from these six men and establishing a norm for judging religious growth, the author carefully forges a definition of religious maturity, which is much too lengthy to present here.

The value of this book, in the opinion of the reviewer, does not rest in its developed definition of religious experience and maturity, but rather in its concise and well-ordered analysis of religious elements in the theories of the six psychologists and the general insights of the author with regard to maturity. A busy pastor will find this study a delightful refresher on modern psychological thought, as well as a spur to face up to the nagging question: In what ways should my people give evidence of maturation in spiritual living?

WILLARD H. TAYLOR

I Say Amen!

By William H. Bynum*

THOUGH OUTWARD CONSENT or assent is not always a true criterion by which to judge the true response of individuals, certainly there is value in verbal as well as mental assent to truth. Response to the truth is essential to good spiritual health as well as to freedom in worship. Communion or communication between pastor and people, or between two Christians, is dependent to a great extent on response. Rapport is a two-way street.

I have made it a habit to respond with frequent "Amens" when my brethren of the ministry preach. I do this for the following five reasons.

First, I say Amen in the worship service because I believe that a truth assented to becomes more indelibly imprinted in my mind as well as in character. One is more likely to remember and incorporate into his life that to which he gives vocal assent.

My second reason, which automatically follows, is that if a truth is imprinted on my memory, it will prompt me to share this truth with others, and thus to spread the good influence of the pastor and the church.

Again, I respond publicly because I believe it furnishes an example which makes it easier for my children to accept the truth.

I also say Amen because my participation in the service gives emotional, psychological, and spiritual support to the minister as he endeavors to get the truth across to the congregation.

Last in number, though perhaps first in importance, I say Amen because to do so makes it easier for the Holy Spirit to come and to speak to my less responsive brother.

It is so easy to make the mistake of complete silence which Job's friends made. But many times in my own ministry I have been encouraged and have felt the tempo of a service rise because someone had the courage to say a contagious Amen. Try it the next time you go to church. I say Amen!

*Pastor, Marsing, Idaho.

AMONG OURSELVES

Dr. Corlett tells of a student at Bethany who said one day in chapel . . . "God has answered my prayer . . . I have been praying that God would make me wise . . . He answered me in a word of three letters—D-I-G" . . . How natural it is to want wisdom—knowledge—power—success—souls—handed down to us from heaven in neatly wrapped packages! . . . Really there is no escape from digging . . . Even the lazy man is digging . . . his grave . . . So since we must dig, we may as well dig for treasure—in the Bible, books, on our knees, in pastoral calling . . . The Conference on Evangelism was a gold mine . . . Many spent hundreds of dollars to get there . . . But it is coming to you free of charge, delivered to your door in the March and April issues . . . But while the denomination can pay the bill and Uncle Sam can deliver it, no one can do your digging for you . . . Could it be that while some spent large sums to go to Kansas City, others would allow the gold mine, delivered free, to lie around *unworked?* . . . Read the articles for *information* and *inspiration,* plus directional *indication* . . . Then turn to the supplement for channels of *implementation* . . . Inspiration without implementation and perspiration results in expiration . . . Recently the Nazarene churches of Ashland, Kentucky, area sponsored a great Holiness Crusade with Dr. E. S. Phillips and Rev. J. B. Maclagan (of London) . . . Why not more holiness conventions, with the word spelled right out big and bold?

Until next month

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