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# NAZARENE PREACHER

JUNE 1966

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## **KEEPING THE STANDARDS OF REDEMPTION**

*General Superintendent Lewis*

## **CULTURE SHOCK IN JUNE**

*The Editor*

## **ARE WE LIVING FOR TIME OR ETERNITY?**

*Arthur Hedley*

## **THE NEW TESTAMENT CONCEPT OF THE MINISTRY**

*W. E. McCumber*

## **EVER PLUG FOR A "BOOK ALLOWANCE"?**

*Dallas D. Mucci*

## **THE DISTRICT BOARD OF CHURCH EXTENSION**

*Robert I. Goslaw*

## **A PORTRAIT OF SIN**

*John A. Knight*

## **THE "THINK MUSCLE" IN A "THINK SHOP"**

*Ross Price*

*—proclaiming Christian Holiness*



# NAZARENE PREACHER

JUNE, 1966

Volume 41      Number 6

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# Keeping the Standards of Redemption

By General Superintendent Lewis

**T**HERE ARE gospel and doctrinal standards as well as standards of attire and ethics. These standards are all vital to the initiation and continued application of redemption to the individual.

There seems to be a continuing tendency to modify these all-important standards to accommodate the human race in its drift away from God and salvation. Such accommodation is a tragedy, for God does not allow His commands or salvation offering to man to be distorted.

The preacher is the guardian of these standards. He is the representative of God to guide the human race to salvation. There is no escape from this responsibility.

In these days we often hear of "decisions" for Christ. A decision is no doubt necessary as an act of the human approach to God, but it alone does not bring regeneration.

"Accepting Christ," "believing on Him," etc., are all a part of the great step of the soul into grace, but they are only *a part* of the human side of salvation.

The preacher in the Church of the Nazarene cannot and must not be detoured when he is proclaiming the way of salvation. The essential act of repentance *must not be neglected*. Yea, indeed it must be the dominant word and theme of regeneration as the person does his part to get to the *acceptance of Christ* level.

Let us take a quick look at our *Manual*, page 28. It states:

## VIII. REPENTANCE

"We believe that repentance, which is a sincere and thorough change of the mind in regard to sin, involving a sense of personal guilt and a voluntary turning away from sin, is demanded of all who have by act or purpose become sinners against God. The Spirit of God gives to all who will repent the gracious help of penitence of heart and hope of mercy, that they may believe unto pardon and spiritual life."

There now, isn't that clear! It is also scriptural. By the way, there is a lot of interesting reading right along there in the *Manual*. How about reading it all again? Then let's preach it, brethren!

*Let's preach it!*

## Culture Shock in June

**I**N JUNE several thousand college students will trek back to Nazarene churches from Nazarene colleges. In many cases the emotional adjustment will be as painful as when they first found themselves in the unfamiliar surroundings of college. Before they left in the fall they felt completely comfortable in the little home church, with its simple furnishings and honest but plain people. Now they feel ill at ease, strangely misfitting, and they don't know how to "take hold" again. In their perplexity they are apt to seem cool, disinterested, or possibly excessively talkative and critical. They either sit in the back and look on as strangers, or else try to reform everything the first week.

The older people welcome them, then when they sense the subtle changes, begin to be resentful, misinterpreting Mary or John's attitudes as being conceit. The next step, naturally, is to blame the college, that was supposed to send them back better Christians and better workers in the local church. Instead, here they sit around as if they were too good to do a thing—unless they can run it, and make everything over.

But herein lies a gigantic pitfall of misunderstanding on all sides. The real problem may not be the college's failure, but its success. Mary and Johnny went to college to be *educated*. But if the job has been well done, Mary and John will not—cannot—return the same. They should be more deeply spiritual, surely; and more intelligently devoted to Christ and the church. But more "intelligent" devotion includes elevated standards and tastes. After all, they have studied English, so they are more sensitive to poor grammar. They have studied history, so are more universal in outlook. They have studied psychology, so have a better idea of why Aunt Sue acts as she does. They have studied music, therefore hurt inside when the choir is off key.

For many months they have sat under the best preachers, both in chapel and in college church. They have listened to well-trained choirs. They have watched Spirit-filled but *trained* soloists, conductors, pianists, and organists. They have admired the worshipful, clean, church-like sanctuaries, even the fresh flowers in proper places. Now they suddenly find themselves back home, and defects they never saw before fairly scream at them. If it is a small church (and over 50 percent of our churches are), and if the church is like altogether too many small churches, the sensitive student, whose spiritual growth has included *cultural* enrichment, sees the old, cheap picture still hanging crooked, possibly even the same faded bouquet of artificial flowers that he farewelled in the fall, in the same old glass jar; he hears the discordant banging of the pianist on the ancient, out-of-tune piano. It should be no surprise if he finds worship almost impossible, and himself very unhappy. He is simply suffering from "culture shock."

How can the pastor and the saints best bring the awakened young collegian "out of it"? What attitude should the pastor take?

If ever these young people need a lot of love and understanding, it is now. And if ever the pastor needs a large fund of common sense, and good religion to boot—that too is now. If he is wise he will not drive the wedge deeper by getting on the defensive, and lashing out against backslidden students and worldly colleges. He will remember, rather, at least three things: First, the college isn't finished with its educating task yet. Secondly, the student is simply not mature enough to be expected to know how to adjust himself without a bit of adolescence bulging here and there. Since he is not ready yet to provide the understanding, older heads are going to have to provide it. Third, right now the restless youth needs a gentle shepherd. Let the pastor be that shepherd.

If he tries—if he even goes halfway—he will very probably find a grateful student. The youngster may be half-hurt, half-mad, half-lonely, half-glad, but he will respond to understanding attention. The pastor should soon invite him to his home, chat with him as an equal, man to man, find out (without suspicious probing) his thoughts. Express confidence in him, commend him in his acquisition of learning. Arrange activities which will involve him. Use him in the public services. Capitalize on his new skills. Let not the pastor be held back by his own educational limitations; what the young person needs now is not a Ph.D. but a spiritual father. And when the boy isn't looking, straighten that picture and throw out the old flowers . . . On Sundays preach with love and confidence. The boy or girl will come to see that the college may have more outward cultural advantages but has no corner on the qualities of character which are most important. And while not valuing culture less, he will value depth of simple piety more.

As the pastor reacts, so will the whole church. And soon a puzzled collegian will be reassimilated, then ready for another year of college, and in the long run, possibly saved to Christ and the church.

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## Personality Changes Resulting from Entire Sanctification

**T**HE QUESTION sometimes arises: What personality changes should be immediately apparent following the crisis of entire sanctification?

In rare cases none at all. A few persons, either by natural disposition or culture, have attained a stability, poise, and graciousness so exemplary that no marked change of manner is effected. As justified Christians they may also exhibit a high degree of zeal in the Lord's work. In these cases the inner work of grace will not be outwardly proven by startlingly noticeable changes, though it will be most clearly known to the person himself.

Generally, however, an unsanctified Christian's personality is adversely affected by the carnal mind within. Since the telltale outcroppings in the personality are numerous and variable, the details of transformation which may be expected when entire sanctification occurs are also variable. But certain changes are so common as to be almost predictable.

Before attempting to specify such changes however, let us review the inward work. There is a deep peace, and a sense of purified and enlarged love. These twin blessings flow from a new freedom and a new awareness. The awareness is of the Spirit's presence. The freedom is as big a relief as when the load of guilt was lifted, except that this time it is freedom not from bondage to sinful practices and a sinful past, but from bondage to a sinful self. The soul is "out from under" the heaviness of a hungry heart, the tension of a divided mind, the battering of envy, covetousness, hostility, malice, and feverish ambition—that restless, gnawing, ego-nursing self, which is so abnormally prestige- and position-conscious.

This inner change will naturally tend to produce a more relaxed manner outwardly. With the invisible "shoulder chip" gone, a more carefree disposition can reasonably be expected. The inner humility will result in different reactions than the previous stiff, tense, face-saving pride, that always had its defenses up. The increase of love in the heart will naturally tend toward a more obvious interest in others, felt more naturally and hence expressed more convincingly. By and large, therefore, in most cases the immediate personality changes will result in marked improvement in interpersonal relations.

One of our overseas superintendents told General Superintendent George Coulter: "When a national gets sanctified, I have observed (1) a new consistency in conduct, (2) a new self-forgetfulness, and (3) a new zeal in service." This is a remarkable testimony to observable personality changes rooted in profound character changes.

However we should be very slow in describing a stereotype which can be used as a criterion. Though divine love will permeate the whole personality, and the new wholeness will induce wholesomeness, and the Holy Spirit will impart radiance which will in itself become a new dimension of attractiveness, there will remain many individual traits of personality unchanged. If the Holy Spirit can use them He will assimilate them into the whole new man, and cause them to become conductors of color and charm. If they are "in the way" He will gradually modify them.

Timid, reserved people may not at once become instantly friendly and outgoing in strange situations. Quick people will not necessarily become slow, or slow people quick. Cultural deficiencies may for a while leave a residue of objectionable faults, such as unconscious rudeness, opinionativeness, impulsiveness, even thoughtlessness. Later, the onset of physical or mental illness may bring surprising deterioration in the personality, with complete recovery concomitant with recovery from the illness. This is not always true, for at times sweetness and Christlikeness of manner is preserved intact through the most severe illness. Such difference in cases we cannot fully explain. Nevertheless, other things being equal, when there is consistent spiritual progress there can be expected to be corresponding improvement in general Christlikeness of personality, even down to old age.

But in the overall view, the personality improvements accruing gradually over fifty years of consistent growth will in most cases weigh more, even if they are less noticeable, than the sudden changes manifest immediately after the second definite work of grace. And this is really as it should be. One may be wholly sanctified now—yes, right now. But it takes time to develop the saintliness of balanced and strong maturity.

We are weak and useless if we  
do not keep the dust of time  
out of our eyes

## Are We Living for Time or Eternity?

By Arthur Hedley\*

*The things which are seen are temporal; but the things which are not seen are eternal (II Cor. 4:18).*

TO THE MODERN MAN the only things that are real are those he can see, hear, taste, and handle. He either denies the existence of the unseen things, which Paul declares are eternal, or he treats them with scepticism and dismisses them from his mind. There are many who regard the human species as a creature of time and sense, a species of higher ape, with no destiny beyond the bounds of his mortality. That other world of which the New Testament speaks so much, the world which lies beyond history and yet is a present reality, is regarded as a myth or as something to which man may turn his attention when life draws to its close. A well-known statesman, on reaching "three score years and ten," declared the time had come for him to give time and thought to the preparation of his soul to meet his Creator in the next world.

Seeing that modern man gives little thought to an afterlife it is not sur-

prising that, in spite of all the failures of his predecessors, he still seeks to make this earth a paradise. Being a creature of time and sense, with this world only for his domain during his brief existence, the most he can do is make life as tolerable as possible while he remains here, and then pass out as though he never had been. The materialist, especially the communist, looks hopefully to science to usher in a Golden Age for humanity. Man will then enjoy heaven on earth, and will die satisfied with no desire for any other heaven. He believes that all the apparent mysteries of the universe and human nature will gradually fade away as science extends the scope of its researches.

Meanwhile science is developing the techniques which, soon or late, will give man all he could ever hope for. Ultimately the world will be one vast state in which all men will be brothers, and in which poverty, starvation, oppression will be no more. Science will enable man to have long hours of leisure to pursue his hobbies, cultivate his mind, and it promises to double his present allotted span on earth. We are told that "the atom will perform all our work for us in two hours a day. The few automatic manless factories of today must be-

\*Kent, England



come the rule." According to the Marxists, "Human society is to be made a matter of scientific planning, and in the end life on this earth will be perfect and complete."

Many of the secular optimists are less hopeful today; they are disillusioned men and no longer know what to make of things. Some have now accepted the Christian revelation and faith as the *only* hope for civilization. Mr. H. G. Wells, who fascinated his readers with visions of the new world science would usher in, died *despairing* of humanity. Man was hopeless, the world was doomed. Prof. C. E. Joad, who wrote so glowingly of the glories of the future when education had done its perfect work, frankly confessed in his closing years that two world wars with the promise of something far worse had shown that his faith in education, in the ethical evolution of man, was misplaced. He came to see that sin was *inherent* in man's nature; that sin made the establishment of Utopia impossible, and that unless men turned to God the future was too awful to contemplate.

The whole trend of human history gives little ground for believing in man's achievement of his own perfection, individual or corporate. The mastery which science gives us over natural phenomena is *morally neutral*; it may be used for good or ill. Science is a blessing or curse according to the way men use it. Scientific medicine saves many lives; the latest bomb will destroy a large city with its teeming population, in a moment of time. Civilizations seem to carry the seeds of corruption within themselves, and history is a dismal record of nations that fell, empires that crashed, and cultures that have vanished in dust and ruins. The idea of human history as a continuous pro-

gress in time moving to perfection is far from the truth. Mr. Bertrand Russell, believing that death ends all, takes a very stoical attitude to life. Seeing that all that man is, all that he has done, is doomed to perish, he says, "Only on the firm foundation of *unyielding despair* can the soul's habitation be safely built."

Confronted by such a picture of ultimate futility, the average materialist finds that he can best preserve his sanity by closing his mind to the implications of his belief. He dreams of a brave new world but all the time he has to suppress a feeling of defeat, of an ever worsening situation. The man whose horizon is bounded by death naturally seeks to make the best of his brief existence, and likes to believe he is helping the world to grow better and better, though in his heart of hearts he knows that he is not even growing better *himself*. All the while he is conscious that he must meet Death, his "last enemy," and that he himself must inevitably be the loser. We may fail to keep many appointments in life, but we *must* keep our appointment with death, since "it is appointed unto men once to die, but after this the judgment" (Heb. 9:27).

Man has a longing for immortality and finds it hard to believe that death means oblivion, for God "hath set eternity" (Eccl. 3:11, RV, marginal rendering) in his heart. But if he rejects the revelation of God in Christ then death finds him in unrelieved misery, for he has nothing to look for, to hope for, as this mortal scene fades from his eyes. Without a vision of the eternal to inspire him, man becomes rebellious, bitter, cynical, unbalanced.

Christ widens our horizon, for it is no longer bounded by death. It

stretches far, far away to the New Jerusalem, which is not of man's making, the city of celestial light and joy (Rev. 21:1-5). Our Lord spoke of His Father's spacious abiding places where there is room for all (John 14:1-2). The believer's horizon is *heaven* where Christ is. In that celestial realm all that hurts or annoys will be no more, for there sin, sorrow, and suffering are banished forever.

After the resurrection of Christ and His ascension into heaven the eternal world became intensely *real* and *vivid* to the disciples. We have only to read the Acts of the Apostles, the Epistles, and the Book of Revelation to see how they were inspired to toil and suffer because Christ was so near to them, and heaven with all its glories and joys was so real. They were still creatures of time, but they were also heirs of *another* world, and this gave life a *new* horizon, a new purpose, a purpose which completely transformed life. The believer was now an heir of eternal life, and looked forward to an "inheritance incorruptible, and undefiled, and that fadeth not away" (I Peter 1:4).

The man whose vision does not reach beyond this life becomes obsessed with time. He is seized with what Emil Brunner calls "the panic of the closed door." There is so much he wants to do, to possess, to enjoy, that he can hardly stand still and rest awhile. He who lives for Christ, for eternity, is saved from this obsession. The Christian lives still in the world of time, he still needs an accurate watch, but he is less subject to the panic which overtakes the man who sees death as the closed door to life forever. And yet, because the unbeliever is not absolutely sure that death ends all, he is fearful lest he may find himself an immortal being,

having to give an account of himself before One he has despised on earth. The believer knows he is to live forever, that *already* he is in possession of eternal life, a life death cannot touch; and that death, however it may come, cannot "separate us from the love of God, which is in Christ Jesus our Lord" (Romans 8:38-39).

The more we live in the light of the eternal the more serene we shall be in spirit, and the more usefully we shall spend our days. When our horizon extends beyond this present world we shall keep our sanity in a mad world that seems intent on destroying itself. Since God is our eternal Home and we are one with Him forever, we remain undisturbed in a world full of fear, perplexity, panic, uncertainty.

Being children of the Eternal does not make us indifferent to the sorrows and sufferings of our fellows. The names of Lord Shaftesbury, Wilberforce, Clarkson, Elizabeth Fry, Lloyd Garrison, Florence Nightingale, remind the world forcibly of its indebtedness to these noble Christian benefactors who were inspired by the love of Christ. The believer who knows he is to live forever, through the grace of God, can have a great influence over his fellows and be a mighty power for good when he is moved by the love of Christ, and is transparently sincere in all his ways. A new light is cast on the meaning of our temporal existence when we know we are children of eternity more than of time. Our one concern now is not the brevity of our earthly life, but that we may so live out our days that we shall have no great cause for shame when we stand in the presence of Christ our Redeemer, who through His atoning blood opened for us the gate into life eternal.

*"... the greatest irrelevance of which any minister can be guilty is the irrelevance of a message that pleases but cannot save"*

## The New Testament Concept of the Ministry

By W. E. McCumber\*

SO LONG as the church endures to serve the needs of a broken world, the ministry and its message will be a vital and relevant subject of discussion. There will be preachers and preaching until the end of the world. The danger is ever present, however, that the right kind of preachers and preaching will not always characterize the pulpits of our local churches.

In a passage of Scripture not directly concerned with preachers and preaching, Simon Peter says something that indirectly but forcefully bears upon the subject. Addressing the council at Jerusalem he said, "Brethren, you know that in the early days God made choice among you, that by my mouth the Gentiles should hear the word of the gospel and believe" (Acts 15:7, RSV). This introductory remark was followed by words directly bearing upon the issue before the council. But these introductory words themselves contain two important implications concerning the man and the message in the New Testament concept of the ministry.

The first is this:

*I. The preacher is a man called by God unto his office.*

"God made choice," said Peter, "that by my mouth the Gentiles should hear the word." The New Testament preacher is a man called by Another to his office. He does not assume it at his own initiative nor

of his own volition. He discharges the serious responsibility of preaching, not because aptitude tests and personal preferences have convinced him that he is suited to this work, but simply and solely because the summons of God has left him no alternative.

"God made choice" is qualitatively different from "I decided," or even from "the Church suggested." The individual will acquiesce in his call, the Church will discern and ratify his call, but God reserves unto himself the prerogative of calling.

Preaching, biblically understood, is the act of God. "The gospel," declared Paul, "is the power of God for salvation" (Rom. 1:16, RSV). This power does not reside in a printed word or in a preaching man, as though it was somehow separable from God, as though it somehow became a force independently existing, capable of being manipulated by man. "The power" is not severable from God. "The gospel is the power of God" precisely because *God himself is acting* in the proclamation of the gospel to bring men to faith. As in the visible word of the sacrament "God is not less active than the minister," so in the verbal sacrament of the Word, the "mouth" may be Peter's or Paul's or yours, but "the word" and "the power" are God's. He speaks and acts in true preaching. Certainly, if the proclamation of the gospel is essentially the work of God, the divine Workman will not dele-

\*Pastor, First Church, Atlanta

gate to another the choice of His instruments!

Feverish programs of recruitment, aimed at selling the ministry as a career to the elite of our youth, smell strongly of unbelief. They are symptomatic of an unhealthy anxiety for the future of the pulpit and the security of the church. Urging men to undertake the work of the ministry at their own opting is a way of saying that God is unwilling or unable to supply tools to His own hands by the direct appeal and command of His Spirit to those whom He would choose as preachers. There are no biblical instances of indirectly mediated calls to preach, either through parents, congregations, or school administrators. We would expect none in Scripture, for there God is everywhere presented as Sovereign, the living, acting, speaking God who is fully able to recruit His own ministers and enlist His own help. "You did not choose me," said Christ to those first New Testament preachers, "but I chose you and appointed you" (John 15:16).

If we will faithfully preach the gospel, God will raise up in the church a host of young people converted to Christ, cleansed by Christ, claimed for Christ, and committed to Christ. From such a regenerated "labor pool" God will be able to recruit, at His own option, an adequate number of preachers. *How* He calls each of them we cannot predetermine. *That* He calls them we firmly believe.

The direct divine calling of the preacher will solve another problem that seems to vex the church. Concern is divided between *getting* young men into the ministry and *keeping* them at the task. The church is frequently embarrassed by the number of "dropouts" who turn to other vocations. A man unsupported by a

divine call to the ministry is not likely to survive the burdens, responsibilities, loneliness, and hostility that the ministry inevitably encounters. When the heat is on the temptation to vacate the pulpit and peddle merchandise will become irresistible to many. But the man committed to Christ, who is armed with the inner certitude that God has called him to preach, will not be intimidated by men, demons, or living standards. Those who can say, "God made choice of us," can also stand in the face of every force that threatens to muzzle them, saying, "We must obey God rather than men" (Acts 5:29, RSV).

The second aspect of New Testament ministry suggested by this scripture is almost a corollary to the first:

## II. *The preacher is a man supplied by God with his message.*

"God made choice," the apostle said, "that by my mouth the Gentiles should hear *the word of the gospel*." The phrase, "God made choice," governs the message as surely as the man. As no man has a right to preempt the election of God by intruding upon the ministry at his own volition, so no minister has the privilege of offering a message of his own devising in lieu of the *given* word of God. Men who are called to preach at all are called to preach *the gospel* or nothing at all.

Recent studies in the area of preaching have wisely emphasized the New Testament concept of the preacher as *keryx*, a herald, and the preaching as *kerygma*, a herald's proclamation of his Lord's message. To alter or exchange the gospel of Christ is no more permissible to a New Testament preacher than the revision or substitution of a monarch's edict would be to his lowly herald. God not only chooses the man, saying "Go . . . speak to the people," He also

conveys the message, adding, "the words of this Life" (Acts 5:20, RSV).

"It pleased God," wrote Paul, "through the folly of what we preach to save those who believe" (I Cor. 1:21, RSV). But he has already defined the content of this "folly": "Christ sent me . . . to preach the gospel; . . . we preach Christ crucified" (vv. 17-23). Here this "folly," this "gospel," this "word of the Cross" is set in deliberate contrast to "the wisdom of the world." To substitute the wisdom of the world, *even its latest theological wisdom*, for the folly of the atoning and redeeming Cross is to deny and prostitute the New Testament concept of preaching.

The preacher is called to deliver the message God has given, not the message that men expect or desire. The apostles bore that message knowing full well that certain segments of a sophisticated age would brand it "nonsense." Their responsibility was simply to proclaim their Lord's news, not to edit, revise, or reinterpret that gospel to render it palatable to worldly-wise men. They were content to let it stand as "folly," not to make it appear as "wisdom" in the eyes of pagan philosophers and alleged philosophers. Even so, men called by that same God are furnished today with that same message. They are not required to season the gospel to the palate of "modern man" by processes of demythologizing, dehistoricizing, and desupernaturalizing. They may safely trust God to make that given message both "the power of God" and "the wisdom of God" to those who are being saved.

This is not a denial of our responsibility to set forth the gospel in language and thought forms intelligible to our generation in our location. As in Jerusalem, A.D. 33, so in America, A.D. 1966, every man should hear

the gospel in his "own tongue" (Acts 2:6-8). But it must be *the gospel* that he hears. Neither am I pleading for the rejection out of hand of whatever help philosophy, psychology, theology, and history may afford us in communicating the gospel understandably. But it must be the gospel that we communicate. We can and must translate the ancient good news into modern speech. But we have no license to convert the gospel of the blood-stained Cross and empty Tomb into a philosophy, psychology, or theology. We proclaim *what God has done*—His saving actions in Christ Jesus—and not what men have concluded.

"The word of the gospel" which God chose to address to the Gentiles by the mouth of Peter is the *only* word any minister is commissioned to proclaim. Any "other gospel" is already under the apostolic interdiction (Gal. 1:6-9). A substitute message may enable one to appear more erudite, eloquent, and abreast of the times in the eyes of sinful contemporaries, but that pseudo-gospel will be as powerless to save as it is palatable to pride. *And the greatest irrelevance of which any minister can be guilty is the irrelevance of a message that pleases but cannot save.*

"Preach the word" is the minister's mandate (II Tim. 4:2). And in the New Testament concept of preaching, God both calls the preacher and creates the message. *The acts of God in Christ, with the meaning assigned by God to His own acts, constitute the gospel.* To preach that gospel is high privilege for any man, but no man can assume that privilege at his own caprice, only at the divine summons. With such a ministry, bearing such a message, the church will survive and persist amid all changes and conflicts, as the instrument of God's peace for a guilty world.

His tongue may be in his cheek  
about the "allowance"—but not about the books!

## Ever Plug for a "Book Allowance"?

By Dallas D. Mucci\*

**A**N EDITORIAL in the February 12, 1965, *Christianity Today*, ends, "Protestant ministers frequently complain that they do not have time for adequate reading and study. Whatever the causes—and they are many, both in the congregation and in the minister—it still remains cruelly true that he who does not have time to read does not have time to preach."

No denomination is spared this "out of college or seminary ending of study and reading." A former district superintendent of mine became so concerned he sent out a letter to all pastors, "Please buy older cars and get some good books to read."

The superintendent realized one of the sad facts of the modern minister—he is not a student. He claimed that the pastor's studies had few books of any worth. From a survey he concluded, "Many of you pastors don't read much at all. Buy and read this next church year."

A friend of mine confessed privately, "I don't believe Rev. ———, pastor of ——— Church, reads a book a week. Do you? Where does he get the time?"

The *Christianity Today* editorial states, "There are about 270,000 Protestant ministers in the United States. If the writer of a good religious book

can appeal to 10 percent of them, he is overjoyed and may even suffer euphoria." If the Nazarene Publishing House has a sale of 7,000 on a specific theological practice or apologetics book it is a rare success. There are almost that many clergymen in the denomination. We are not purchasing enough books or reading enough.

Getting back to this district superintendent's idea of books instead of late model cars, a "book allowance" from the church might be granted instead of the car allowance. Any member of a church is informed by pastors that a car is needed, but the most "aware" members usually do not realize their pastor has need of good books. Why not start a "book allowance"—if your church can afford it and you are willing to settle for an older car.

However, the new books are not enough. The pastor of the twentieth century must be a man who reads . . . reads and reads. Begin with the Bible. Too much of our preaching is traditional; in fact, the Protestant minister is preaching more tradition today than Scripture. Soak up the Bible. Read it . . . know it.

Many Roman Catholic prelates admit that the priests do not study the Scripture. If a Protestant pastor does not study the Scripture, he just does

\*Pastor, South Hills Church, Pittsburgh

not have anything to say on Sunday. If God's Word is to be preached we must start with the revealed Word.

"If a preacher is to do lasting work, work that abides for eternity, expository preaching is his method," insists Faris D. Whitesell. Then Dr. Whitesell, in *Power in Expository Preaching*, calls for a full and complete study of the Scripture and allied helps, such as commentaries.

Our reading and study can transcend the "getting the Sunday sermon ready." Ineffective, irrelevant preaching is based upon this frantic search for the shorthand approach to a sermon. Most of our reading should be other than that spent in actual preparation of the sermon. The richness of any message will be gleaned from weeks and months of reading that was not for the specific task of "that sermon."

The Protestant clergyman is characterized by Hollywood as the public relations man for God with nothing but an empty kindness and a "glad hand." This unglamorous portrayal is resented by all, but is a direct result of the lack of reading and study. Everyone—lawyer, counselor, psychiatrist—is consulted before the pastor on matters of personal spiritual significance. The people say, "He is nice, but doesn't know what to do."

Reading will keep the pastor abreast of life. A good smattering of four to six representative contemporary novels gives quite an insight into life situations. Any current book that claims to discover what is hap-

pening in the world is a most readable item for any pastor. The Word of God must be applied to the life situation and this can only be accomplished when the preacher knows that situation. Current news and analysis magazines will become a part of regular reading as well.

Theological problems are a part of life. Study some of the epic struggles of the past; one or two. Put yourself into a position to apply the Word of God on the theological problems that affect your area of service today. Read!

Guard the morning study hours and read "that" book or two or three each week. Remember that Sunday you must let men know your message has the authority of God behind it and "life in front of it." There is no other way to deliver a relevant message.

Yes, the Holy Spirit can do much with little. But our little bit should be as Paul's instruction to Timothy, "Concentrate until my arrival on your reading and on your preaching and teaching. Do not neglect the gift that was given to you in the proclaiming of God's Word . . . Give your whole attention, all your energies, to these things, so that your progress is plain for all to see" (I Timothy 4:13-15, Phillips).\*

Does your church board need to start a "Book Allowance"?

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\*From *The New Testament in Modern English*, © J. B. Phillips, 1958. Used by permission of The Macmillan Company.

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**"We claim that if Christ were not the priest taking away the sin of the world, He could not be a prophet who revealed God."**

**—Masahisa Uemura, famous Japanese Christian leader. Quoted in "Decision," June, 1965.**

A statement of the purpose, policies, and procedures adopted by

## The District Board of Church Extension

*of the Pittsburgh District, under the leadership  
of District Superintendent Robert I. Goslaw*

**T**HIS STATEMENT is given for the purpose of giving guidance and assistance to all local churches who are contemplating the purchase of land, buildings, or the construction of buildings. This is to inform the churches of the purpose, policies, and procedures by which the District Board of Church Extension shall function.

### I. The Purpose of This Board

1. This board is given the responsibility to advise the local church in the purchasing of land, buildings, or the construction of buildings along wise and sound lines.

2. Your district superintendent is available for counsel with the pastor and/or the church board or building committee. His years of experience in this field can be of immeasurable value to the local church. Consult with him in the formative stages and throughout the project.

3. The churches are asked to follow the *Manual* procedures and the following instructions as hereby set forth by this board. We seek to avoid the high risk of unsound building adventures. The board is able to give perspective, information, and counsel that will benefit the local church and pastor.

4. The duties of this board are enumerated in the 1964 *Manual*, section 119, page 75, and section 232, page 125.

### II. Approval Is Necessary

1. The *written approval* of the District Superintendent is necessary for the purchase of real estate, the selling of church property, the mortgaging of church property, the exchanging of church property, or otherwise disposing of church real estate. See 1964 *Manual*, section 118, page 75. Consult with him in the beginning.

2. The *District Board of Church Extension* must consider all propositions for the purchase of real estate, or the erection of a church building or parsonage, and to advise them concerning the propositions submitted. See the 1964 *Manual*, section 119, page 75 and section 232, number 4, page 125.

3. The *District Board of Church Extension* must *approve* or *disapprove*, in conjunction with the district superintendent, propositions submitted by the local churches relative to the *incurring of indebtedness* in the purchase of real estate or the erection of buildings. See 1964 *Manual*, section 119, page 75, and section 232, number 5, page 125.

### III. Steps in the Selling of Church or Parsonage Property

1. The pastor should consult with the district superintendent on the proposed *plan to sell the property* and the *use of the money* received from the sale of the same.



2. The *church board* should consider the proposition by taking into account all the related facts. When they come to agreement on a proposal they shall recommend it to the church membership for their vote. The membership shall vote at a duly called special church meeting. See 1964 *Manual*, section 66, page 58.

3. The pastor shall submit all the facts on the proposition to the *district superintendent*. The district superintendent must give his *written approval* for the sale. See 1964 *Manual*, section 118, page 75.

4. The *trustees* are *authorized*, by the vote of the congregation and the approval of the district superintendent, to *sell the property, deliver the deed* to the purchaser, and *dispose the money* received from the sale as *voted* by the *membership*.

#### IV. Steps in Buying Land or Church Building or Parsonage

1. The pastor should consult with the district superintendent in the formative stages. The superintendent will be interested in knowing the need for the purchase, the location, the size, the terrain, the condition, the price, and the ability of the church to undertake the financial obligations.

2. The church board should elect a *building committee* or act in this capacity.

3. The *building committee* shall consider the needs of the church, securing the necessary facts to determine what is required to best serve the purpose of the church. They should seek out suitable sites and buildings which can be purchased.

4. The *building committee* should *recommend* to the *church board* a certain site or building for their consideration and approval. The recommendation should include a feasible financial plan.

5. The church board should consider the recommendation and approve or dis-

approve the purchase and financing plan.

6. The approved proposition is submitted to the District Board of Church Extension for their *advice and approval* where *indebtedness* is incurred. This board shall give their *written approval* or recommendations. The *district superintendent* shall give his *written approval of the proposition*.

7. The pastor, after consultation with the church board, shall duly call a *special church meeting* for the purpose of having the membership vote on the specific proposition. A majority vote of members present is necessary. See 1964 *Manual*, section 66, page 58.

8. After the church board, the District Board of Church Extension, the district superintendent, and the membership at a special church meeting have approved the proposition, the *trustees* are *authorized* to sign contracts, mortgages, and necessary legal instruments to execute the purchase.

#### V. Steps to Construct a Church or Parsonage Building

1. A *church building committee* shall be elected by the church board or the board itself shall act in this capacity.

2. The pastor and the building committee shall consult freely with the district superintendent during the formative stages of the program. The experience and knowledge of the superintendent can be valuable to the local church in all stages of the building program.

3. The building committee shall consider the *church building needs* and agree on proposals to meet these needs, securing literature and suggestions from the Division of Church Extension of the general church in Kansas City, Missouri. Complete studies should be made on the communities served by the church and projections on anticipated population and membership growth.

4. The building committee recommends an *overall plan* to the church board for their consideration and approval.

5. The church board votes to *engage an architect* or qualified man to prepare *preliminary plans*, not final working drawings, in *consultation* with the *building committee* and the *district superintendent*.

6. The church board approves the *preliminary plans*.

7. The *building committee* determines the *method of constructing the building*, such as: (1) contracting out the building to a general contractor after securing bids, (2) the church serving as the contractor and securing bids for subcontracts as needed, or (3) do-it-yourself.

8. The *building committee* shall secure sound estimates of the *total cost of the building and furnishings* and submit to the church board a sound plan for financing the project.

9. The church board submits the proposition to the *District Board of Extension* for their counsel, advice, and approval.

10. The church board votes to *approve* the building plans, as approved, and the plan for financing the project.

11. The church board authorizes the final plans or working drawings to be prepared and approved by the necessary *state and local authorities*.

12. The *building committee* shall secure *bids and/or estimates* on the building and have these approved by the church board.

13. The *building committee* shall make arrangements with a *bank or lender* to finance the building and furnishings.

14. The *written approval* of the *district superintendent* shall be secured.

15. Contracts can then be signed and obligations incurred to complete the project.

## VI. Data to Be Submitted to This Board

1. The *long-range plan* for the *development* of the church facilities.

2. The *present proposition* under consideration.

A. Give *all data* concerning the *purchase of land*, such as location, size, terrain, zoning, and any other related information.

B. Give *all data* concerning the *purchase of buildings*, such as location, zoning, size, type of construction, state of repair, repair or remodeling costs, price, and adaptability to church use.

C. Give *all data* in the *construction of a building*, such as site, compliance with zoning and building codes, plot plan, design of building, floor plan, method of construction, total cost of the project including land, building, and furnishings.

D. Give a *complete financial report* of the local church and her past record in meeting her obligations, such as local expenses, pastor's care, payment of all church budgets, and the *ability* to take on the additional *mortgage payment*.

E. State the *total indebtedness* you are seeking approval for and give evidence that the church can raise the necessary money to make the mortgage payments.

F. Give *evidence of the desire of the congregation* for this project and their willingness to make it a success.

G. State the *concern of the pastor* for this project and his *willingness and faith* to bring it to a successful completion.

## VII. Key Points This Board Considers

1. The local church must show the *need* for the land and/or building.

2. The church must evidence increasing *morale and dedication* to an expansion program.

3. The proposed plan must be *adequate, feasible*, and in the *best interests* of the local church.

4. The church must be in a sound financial position as evidenced by *increased giving*, paying all *local bills*, providing an *adequate pastor's salary*, and paying *all budgets*.

5. The complete financing of the proposed project shall be submitted to this board:

A. *Present assets* including cash on hand, value of church and parsonage property, net income from sale of property, pledges, and any other assets.

B. *Present liabilities* including any mortgages on church and/or parsonage property showing balance due, monthly payments, and name of lender.

C. *Present total indebtedness* of *proposition*, including land, buildings, landscaping, and furnishings.

D. *Present total indebtedness* to be incurred.

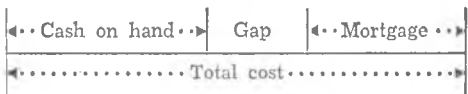
E. Show how you will finance this indebtedness—mortgage or other source, total amount to be financed, interest rate, number of years to pay off, name and address of lender.

F. Show a *mortgage commitment* from a bank or lender.

G. Show the ability of the church to carry the indebtedness and the plan adopted by the church board to secure the additional monthly payments.

H. Demonstrate that sufficient money is available to complete the project.

(Illustrative chart)  
"CLOSE THE GAP!"



Ways to close the gap:

1. Raise more money before starting.
2. Raise more cash during construction.
3. Increase the mortgage, yet under the maximum debt limit. (See "Guidelines that Determine Debt Limit")
4. Reduce the cost by economizing in design, layout, materials, method of construction, or reduce the size.
5. A little of each.

VIII. Guidelines That Determine Debt Limit

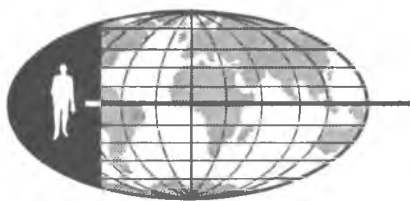
The following "guidelines" are used by lending institutions and District Boards of Church Extension. They help to determine the maximum debt limit a church can prudently carry. It is essential that each church keep the debt as low as possible.

1. The *morale* and *dedication* of the congregation to accomplish the project.
2. The *attitude* and *ability* of the local church to meet her local, district, and general church obligations.
3. *Confidence* in the *ability* of the *pastor* to lead the church in a successful completion of the project.
4. The total indebtedness should not exceed 50 percent to 70 percent of the *appraised value* of the land, buildings, and furnishings. A qualified appraiser should determine the value of the completed project.
5. The total indebtedness should not exceed from 2.0 to 2.75 times the total raised for all purposes in one year. In cases where there has been an unusual rise in the income for one year, the board may average the income over the last three years.

EDITORS NOTE: For application form recommended for submitting the expansion proposal to the District Board of Church Extension write Department of Home Missions and Church Extension, Church of the Nazarene, 6401 The Paseo, Kansas City, Missouri, 64131.

"We simply cannot as Christians live in an ivory tower of isolation and pious meditation that does not come to grips with the problems of our day and generation. It is a great disservice to the cause of Christ to link up theological conservatism with a denial of basic human rights. It gives a powerful argument to the Communists."

—Edward G. Wyman



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

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

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Pearl Cole, Office Editor

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Department of EDUCATION

## YOU ARE RESPONSIBLE

We are told that 7 out of 10 of our young people are lost to the church by the end of high school years. What can we do about it?

### TO SAVE OUR YOUNG PEOPLE TO THE CHURCH

#### **Pastor, You Can:**

1. See that names and addresses of high school seniors and juniors are sent to your Nazarene College Director of admissions;
2. If your young people are attending another college or university, write the local pastor to give names and campus addresses;
3. Follow every student with letters, personal visits, church news, literature, and prayers.

We have a rightful claim on every high school graduate who attended our Sunday school. Let's not give up a single young person without a full-scale battle.



This is the day each year  
for every pastor to give a boost for

## THE GENERAL CHURCH LOAN FUND

*Why?*

Because this is the fund from which church building loans of nearly \$6.5 million have been made to over 600 Nazarene churches.

*Why?*

Because the loan fund has been built principally by savings deposits (now nearly \$1.7 million) from individuals and churches.

*Why?*

Because \$200,000 in approved applications are now waiting for available funds. New deposits are needed to take care of them.

*Why?*

Because as we work together we help churches that otherwise could not build, at the same time receiving interest on our savings.

Literature for your use on Father's Day (or some other Sunday if more convenient) has been sent to all pastors in the United States and Canada. If you have not received it, or need additional copies, please write immediately to the Division of Church Extension, Department of Home Missions, 6401 The Paseo, Kansas City, Missouri 64131, U.S.A.

# Tar Heels Forge On

ON THE NORTH CAROLINA district, comprising some fifty growing churches, the district superintendent, Dr. Lloyd B. Byron, has underway one of the best district relations programs in the Nazarene denomination.

A principal factor in each city and community with Nazarene churches has been the pastors working with and through the local newspapers. The pastors are gaining in confidence and know-how. For the last several years, the district director of information and public relations has been Rev. Loren E. Schaffer, pastor of the Nazarene church at Pineville. He is an expert in public relations who works steadily at the job for his local church and for the district.

## A Growing Understanding

The efforts of the local pastors are showing gains in the Tar Heel state. A better degree of understanding and a wider acceptance of the Church of the Nazarene and its program is evident in the principle cities and in the state as a whole.

"Pastors keep telling us they are breaking through regularly in local newspapers with Nazarene news," Schaffer says. "As we move over the district, we see many newspaper stories that indicate support for our program."

At the district preachers' conference, Schaffer had discussion and work sessions as usual with the pastors. He distributed some notes taken at a church news clinic held in Charlotte, N.C., where the panelists were church public relations men and church news editors.

One panelist said: "The King's business requires haste, dignity and *vast coverage*, and the public media, chiefly the newspapers, are willing to help us spread the truth."

Another asked: "Where are the churches? The greatest story ever told is not being told. The Word is not in the press. Commerce, crime, and government get in, but the Word does not get in. It is the duty of the church to put its story in the proper place in the mirror the press holds up before the community."

A church editor said that she would like to be regarded as an "associate member" of each local church and to receive its newsletters and bulletins. "My advice to church news writers is that they think in terms of local news. Also, keep in mind my deadline and get copy to me preferably two or three days before deadline."

Schaffer also included his usual list of suggestions on the preparation of news stories for the newspapers. Some of them follow:

Write on one side of the paper only.

Use a typewriter if at all possible and double-space.

Use paper 8½ x 11 inches.

Put the name of your church, your name, address and phone number at the top of the first page. Number each page.

Never submit a carbon copy to a newspaper. The carbon copy is the pastor's personal copy.

## Study Lead Sentence

Give the story capsule in the first sentence, if possible, or at least in the first paragraph. (One news service had a rule of telling it all in 17 words or less!)

Answers to the five (5) W's should appear in the lead sentence or the first paragraph. These are: Who, What, When, Where, and Why or How.

At the end of the story write "end" or "-#-#-"

Be specific, do not generalize. Avoid adjectives. Do not use contractions or slang.

If you quote the Bible *be sure* that you check the reference in your Bible and that you give the proper book, chapter, and verse.



Trumpets should  
sound double forte  
for this NEW book



## "LIFE IN THE SPIRIT"

by Richard S. Taylor

It has readability with many pertinent quotations and a style that is pleasing and always to the point.

A pastor could use this as a basis for an excellent series of Sunday morning sermons on holiness.



Unit 115b Bible Holiness  
Text: "Life in the Spirit"

Frank McConnell is presently minister of visitation at Bethany First Church. For many years he was an outstanding pastor and evangelist. He now conducts some unique "personal work revivals." The following list comprises some of his "workable methods" for Sunday school and church growth. Pastors, assimilate and emulate as much as you can. Rev. McConnell says, "Where a pastor works these the church has a good increase."

## WORKABLE METHODS

(By Frank McConnell, Bethany, Oklahoma)

1. **A NEW PASTORATE:** In a city of 10,000 or less, a pastor should have a brochure of his church printed giving the beliefs of our denomination, the picture of the church building, and a picture of the pastor. Then the pastor should knock at every door in the city. Have a book—write down the names and addresses of every prospect.
2. **REVIVALS:** On the revival advertising should be the picture of the pastor and for courtesy sake the picture of the evangelist. The pastor should organize his church and put this advertising in every door in the city. Those who pass out the revival advertising should get as many names of prospects as possible and the evangelist and pastor should call on all of these during revival.
3. **SPECIAL ISSUE OF THE "HERALD OF HOLINESS":** Enclose a brochure of your church in this Special Issue and put it in every home in your city. Get as many prospects' names as possible. Have your church call on these prospects.
4. **HAVE A 10-WEEKS FALL DRIVE:** Organize for calling one night a week for the ten weeks. Make it just ten weeks.
5. **HAVE A SPRING DRIVE:** 10 weeks. Give your people assignments for calling on prospects. Four names and addresses can be placed on a 4 x 5 card.
6. **COUNT CALLS PUBLICLY:** Do this every Sunday morning.
7. **HAVE FOUR CLASS COMMITTEES:** Absentees; Sick; Visitors; Prospects.
8. **FOR PERSONAL EVANGELISM:** Have a C.S.T. course using the new book from the Department of Evangelism: "Meet My Saviour."
9. **USE RALLIES AND CONTESTS:** Never run contests over ten Sundays.
10. **WRITE LETTERS OF APPRECIATION:** Never send printed cards.
11. **TEACH THE CHURCH TO BE FRIENDLY:** Just a committee isn't enough.
12. **GET PROSPECTS:** New babies, new people in the community. (Get these from the City Water Department.)
13. **COMMUNITY SURVEYS:** This is good at least once a year.
14. **MAKE HOSPITAL CALLS:** Pray with each patient you visit. Pray for all in the room. Make the prayer short and distinct.
15. **PRAY IN HOMES:** Do not stay long. When you stand to leave, say, "I'll pray before I go." Then start right out praying. "Thank God for this family. Bless these children. Help them to mind their parents and Christ. Help them never to go into sin."

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**MOVING NAZARENES:** A service of the Department of Evangelism—Write us for further information, 6401 The Paseo, Kansas City, Missouri 64131.





## *Nazarene World Missionary Society*

INTERNATIONAL CENTER / CHURCH OF THE NAZARENE

6401 THE PASEO • KANSAS CITY, MISSOURI 64131

MISS MARY L. SCOTT, Executive Secretary

June, 1966

Dear Pastor,

It is a privilege to express my personal appreciation as well as that of the General Council for your valuable support of the N.W.M.S. and the Prayer and Fasting program. We are grateful for what has already been accomplished in enlisting 186,963 people to fast one meal a week (or deny themselves some food) and pray 15 minutes for missions. We also are glad for the \$927,375.81 raised through the Prayer and Fasting League.

However, we have only scratched the surface of the potential of this powerful tool God has given us. You can help us dig deeper by:

1. Preaching a sermon on FASTING and prayer some Sunday in June
2. At the close of your message urging every member of your church who has not yet joined Prayer and Fasting to do so and pass out enlistment cards (furnished free from the N.W.M.S. Office in Kansas City).
3. Challenging your members with the financial potential of the Prayer and Fasting League, using your local statistics. Simply multiply the number of church members by 13, N.W.M.S. members by 13, and Prayer and Fasting members by 13, to show how much could be raised by each one "sacrificing" 25¢ worth of food each week and faithfully putting the 25¢ in their Prayer and Fasting envelope. Here's how it would work:

100 Church Members -----	\$1,300
80 N.W.M.S. Members -----	\$1,040
70 Prayer and Fasting Members -	\$ 910

4. Setting a goal worthy of your efforts and commensurate with the urgent needs around the world.

Ordinarily we do not write you pastors direct, but 1966 is an exception. Mrs. Goslaw, General Council Member in charge of Prayer and Fasting will contact you further regarding this all out push in '66.

Sincerely yours,

MARY L. SCOTT  
Executive Secretary

# Nazarene Evangelistic Ambassadors

## Will Soon Be Leaving

Two new teams of Nazarene Evangelistic Ambassadors will be leaving July 11 for mission fields in Latin America. The team coordinators will be Dr. Honorato Reza and Rev. Paul Orjala. Members of the teams are young men from our seven English colleges in the States and Canada, the Seminary, and the Spanish-American Seminary in Texas. The teams will have two days of concentrated briefing in Colorado, spend two days at International Youth Institute there, and then leave from Denver, for their assignments. They will visit ten Latin American countries between July 12 and August 28. A unique part of their assignments will be singing in five different languages as they visit the various countries.

Evangelists who will join the groups for one or more assignments each are Ponder Gilliland, Paul Martin, Dr. E. S. Phillips, and Sergio Franco.

Team members are required to complete reading assignments of ten or more prescribed books on the areas to be visited, before they leave.

Crusades will be held in large tents, open air arenas, large central churches, football stadiums, a large city auditorium, and other areas capable of holding more than a thousand people. The local Nazarene churches in each field will underwrite the cost of the campaign in their area.

### Members of the Teams are:

#### Team I

Coordinator: Dr. H. T. Reza  
David Walker, B.N.C.  
Merritt Neilson, E.N.C.  
Daniel Berg, N.N.C.  
Paul Zoroya, O.N.C.  
John Wells, P.C.  
Paul Johnson, T.N.C.  
John Fraser, C.N.C.  
Ron Wilson, N.T.S.

#### Team II

Coordinator: Rev. Paul Orjala  
Brad Moore, B.N.C.  
William Gough, E.N.C.  
Michael Litsey, N.N.C.  
Terry Read, O.N.C.  
Forrest Stone, P.C.  
Keith Vennum, T.N.C.  
Joe Dimas, S.A.S.  
Willie Dishon, N.T.S.

Team I will visit British Honduras, Argentina, Chile, Peru, and Southeast Mexico. The languages they will use in singing will be Spanish and English.

Team II will visit Barbados, Brazil, Uruguay, Bolivia, and Haiti. They will sing in English, Spanish, Portuguese, Aymara, Creole, and French.

Pray for these men as they undertake this assignment. These are not pleasure trips. The Ambassadors will be assigned door-to-door visitation work for the missions; they will be holding services, giving private interviews when requested, and witnessing in every way possible for Christ. In a very vital sense these young men will be representing God and the Church of the Nazarene, and their own government before thousands of people who have never before had this contact. The impression these young men make will open or close many doors to the gospel and to our church. They need your prayers as they go.

# HOW SHALL THEY H

300,000,000 ENGLISH-SPEAKING PEOPLE

162,000,000 SPANISH-SPEAKING PEOPLE

90,000,000 PORTUGUESE-SPEAKING PEOPLE

100,000,000 JAPANESE-SPEAKING PEOPLE

173,000,000 RUSSIAN-SPEAKING PEOPLE

658,000,000 CHINESE-SPEAKING PEOPLE

100,000,000 GERMAN-SPEAKING PEOPLE

NEARLY  $\frac{1}{2}$  OF THE WORLD'S PEOPLE  
OUT OF REACH OF PERSONAL MISSIONS

**WE MUST REACH THEM**

"SHOWERS OF BLESSING" in English

A PORTUGUESE BROADCAST THIS YEAR IN

# MISSIONARY RA

In JULY

HELP REACH THESE

## NAZARENE RA

—One of the World's Largest Gospel

H. Dale Mitchell, *Executive Director*

International

# AR THE GOSPEL?

LE  
OPLE  
PEOPLE  
NG PEOPLE



ARE  
AL MISSIONARY CONTACT

ITEM BY RADIO

... HORA NAZARENA" in Spanish

ENDS ON OUR GIVING IN THE

## UDIO OFFERING

ST MILLIONS

O LEAGUE

Broadcasting Services—

er                      Kansas City, Missouri 64131



1966  
**NAZARENE  
EVANGELISTIC  
AMBASSADORS**

Church-wide Ambassador Sunday

**OFFERING—MAY 15**

Every Church Uniting  
in This  
N.Y.P.S. Evangelistic Effort



Youth  
to  
Youth



*taking the  
WORD  
to:*

British Honduras

Argentina

Chile

Peru

Southeast Mexico

Barbados

Brazil

Uruguay

Bolivia

Haiti

# FOR THE NEW ASSEMBLY YEAR

## A PROGRAM



**The Honor School Program**

**ANNUAL PROJECTS  
1964 - 68**

- 1 HONOR TEACHERS**  
Fifty per cent of teachers  
be honor teachers
- 2 ENROLLMENT**  
Increase in total enrollment
- 3 ATTENDANCE**  
Increase in average attendance
- 4 WORKERS' MEETINGS**  
Hold at least one each quarter
- 5 VISITATION**  
Maintain a weekly visitation program

**"Be an Honor School"**

*and*

## A GOAL



**CHURCH OF THE NAZARENE**

**MARCH**  
TO A  
**MILLION**  
ENROLLMENT  
IN  
SUNDAY  
SCHOOL

*Member*

**"MILLIONAIRE  
CLUB"**

**10% GAIN**

# SUMMER CAMP TIME IS a time of



SOUL SAVING  
CHARACTER BUILDING  
CHRISTIAN GUIDANCE  
NEW CHRISTIAN FRIENDS  
WHOLESOME FUN

## PASTOR

Urge Sunday school pupils to attend camps.  
Urge laymen to give time as counselors.  
Offer your time as a camp counselor or helper.  
Provide finances and transportation for pupils.



## JOIN The V.B.S. Pioneers!

Every vacation Bible school which sends an offering to help a home mission church conduct a first vacation Bible school becomes a member of the Vacation Bible School Pioneers. Each vacation Bible school is encouraged to take at least one offering for this purpose. The V.B.S. Pioneer offering is an approved Home Missions special. The church may count it on 10 per cent giving.

Send your offering to Dr. John Stockton, General Treasurer, Church of the Nazarene, 6401 The Paseo, Kansas City, Missouri 64131. Be sure to make it, "Vacation Bible School Pioneers."





## TODAY'S CHILDREN ARE TOMORROW'S CHURCH

Freckle-faced Children . . .



Fighting Children . . .



Angelic Children . . .

We love them all. They are OUR children and a very important part of our church family. We will honor them on Children's Day, June 12. This provides a wonderful opportunity to give recognition for the contribution they make to the church. This is a good time to impress upon them that they, too, are stewards and that God needs the service they can give.

The Children's Committee, a subcommittee of the General Stewardship Committee, recommends the following stewardship books for children: *Belongs to Me*, *Sharing God's Gifts* (junior age) and *I Can Help God* (primary age). These may be ordered from the Nazarene Publishing House.

# THOUGHTS ON STEWARDSHIP AND OFFERING ENVELOPES AND SUCH

The true goal of denominational stewardship is changed people, not bigger budgets. It is possible to reach goals without changing lives. The pastor who strives only to meet "this year's budget" is taking a dead-end road. The pastor who prayerfully and consistently leads his people into the path of total commitment which includes the grace of firstfruit, generous, proportionate giving is scriptural in his approach to stewardship.

The following are quotations gleaned from the weekly offering envelopes of years past. By the way, have you thought of sharing the message on the current offering envelope with your congregation? These messages may be used effectively as "quotes" in your weekly church paper or Sunday bulletins. They are good "thought provokers" to be used in prayer meetings or Sunday services. They'll help to keep your people stewardship conscious. Here they are. Help yourself!

Whatsoever thou spendest more . . . I will repay thee." (Luke 10:35). The good Samaritan went beyond what was expected of him. It was the "one touch more" that brought complete restoration to the man in need. Are we willing to invest our time, talents, our material possession—"a little bit more" that God's work may go forward? That is why our tithes and offerings are needed. It is love that dictates "the more." And God is the Paymaster.

—S. T. LUDWIG

\* \* \* \* \*

The quality of our stewardship is determined by the measure of our concern for the advancement of Christ's kingdom. Deep interest will make giving a joy. But it will do more: it will impel us to follow our gifts with our prayers. Genuine concern means continued involvement in the work that our dollars are doing.

—J. FRED PARKER

\* \* \* \* \*

Passionate attachment to things can be as deadly a narcotic as the vilest lust. It is not what we have that counts, but what has us. Caught in a train wreck, a Christian engineer confessed to a lifelong attachment to secondary things as he cried out, "I have lived all my life for second things."

—EDWARD LAWLOR

\* \* \* \* \*

There are times when the Holy Spirit prompts us to launch out in our giving beyond our known capacities. If our giving is always sensible, always calculating, and always within our known ability to give, some of God's choicest spiritual blessings will pass us by unnoticed and unclaimed.

—NORMAN O. MILLER

STEWARDSHIP

Rust-proof treasures! That's exactly what He offers . . . to any man who will hold lightly this world's goods and invest heavily in the Other World's values. Let my gain be out of the reach of rust, moth, or thief, and let my heart follow it Home.

—PAUL SKILES

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You are not asked to make a contribution to the Church. Your gift should be to God (I Corinthians 10:31). In this scriptural context of giving, the offering placed in His hands becomes a sacred sacrament, and will not lose its reward.

—T. W. WILLINGHAM

\*\*\*\*\*

The disposition to give is implanted by God in the hearts of His children. The determination to cultivate and express this attitude by giving tithes and offerings yields blessed results in life and influence.—GEORGE COULTER

\*\*\*\*\*

Tithing is a delight to the one who loves God. The one who tithes as an act of worship finds a deeper fellowship with God. The spiritual results of tithing commend it as a divine institution, not just a superior financial system profitable to the Church.

—MARY L. SCOTT

\*\*\*\*\*

The overflow brings joy in Christian living. Going the second mile, filling the measure, pressing it down, letting it run over—this is the joyous way. Paying the tithe to the last penny makes a man feel right, but it is the overflow gift of love that makes him “go rejoicing.”—HELEN TEMPLE

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There is a joy in giving that comes when we crash the “giving barrier” as an airplane breaks through the “sound barrier.” When we pass the point of narrow self-interest in stewardship, there is a release to greater and greater spiritual results.

—W. T. PURKISER

CHANGE OF ADDRESS FORM

**PASTOR—a Service for You**

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

Name \_\_\_\_\_ Date of change \_\_\_\_\_

New Address \_\_\_\_\_

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

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

New position: Pastor \_\_\_\_\_ Evang. \_\_\_\_\_ Other \_\_\_\_\_

Former address \_\_\_\_\_

Former Church \_\_\_\_\_ District \_\_\_\_\_

Check: HERALD OF HOLINESS \_\_\_\_\_ OTHER SHEEP \_\_\_\_\_

NAZARENE PREACHER \_\_\_\_\_ OTHER \_\_\_\_\_  
(Clip and send to the General Secretary, 6401 The Paseo, Kansas City, Mo. 64131.)



# Queen of the parsonage.....

MRS. B. EDGAR JOHNSON

## Loyalty to the Kingdom

This morning I had occasion to visit the library of one of the oldest high schools in Kansas City. It is an impressive building—five stories of massive stone structure, situated on a hill like a giant fortress. The steps from the street to the main entrance were so challenging I counted all 114 of them. The aura of dignity that seems to cling to such old institutions of learning, like the ivy that clings to their walls, always impresses me.

In the great entry hall I was attracted to a large motto, "REMEMBER WHO YOU ARE," set in conspicuous red and black tiles in the floor, together with a mosaic of the school emblem. Most interesting! Even as I pondered these words on my way down the hall, I found the explanation beautifully framed in a recessed exhibit case in the wall. I stopped and copied it:

### REMEMBER WHO YOU ARE

Wherever You Go  
You Represent  
Whether You Want to or Not  
Yourself  
Your Family  
Your Clan  
Your Religion  
Your Neighborhood  
Your City  
Your Country  
and

### PASEO HIGH SCHOOL

Apparently some of the students had forgotten who they were, for the great plate-glass windows had been cracked by

twelve shots. As I left by another entrance, an employee of the school board was repairing four other glass doors broken by vandals.

All morning these words of the school motto churned in my mind. As is perfectly natural for the Christian, I began to relate and translate them into the spiritual realm, adding to the list that which we represent. Interpreted for the pastor's wife, we could add that *you represent, whether you want to or not*, your church—both local and general—your parsonage, your husband's ministry, and—first, last, and always—your Christ.

This involves tremendous responsibility. I read the story of one of our ambassadors who resigned his post and gave as explanation to his friends, "The responsibility was too confining—everywhere I went, everything I did was representative. If I stopped at a drinking fountain, people watched to see 'America' take a drink. I couldn't stand it!" As *His* ambassador, have you ever felt thus frustrated by the knowledge you were being always watched? You can't run away, as he did, but you can accept the fact as a challenge and rejoice in the opportunity rather than fret.

REMEMBER WHO YOU ARE. *You represent, whether you want to or not*, your church, which has entrusted you with its message and its ministry. Your example of loyalty to its doctrines and its standards will cultivate and nurture respect and positive attitudes on the part

of your members. You will be discreet in voicing any questions or criticisms, though there may be many obvious opportunities (Your members may supply enough of these for you to work on—and I mean in a remedial manner.)

Your loyalty to church leaders is also on public display. If you need help here, read the life of David. I never cease to wonder at his loyalty to his superior, King Saul, even though the king was out to destroy him. When you remember who you are, you will never be guilty, even unwittingly, of casting a stone that might shatter one of the doors or windows through which others may view or enter our Zion.

*You represent, whether you want to or not*, the ideal Christian home. This is the logical place for our people to look for the example. Almost frightening, isn't it? Who of us—being women—are not interested in those intimate glimpses into the home life of public figures—the president playing with his dogs, Billy Graham hiking with his children—and there is no doubt but these things influence us and our evaluations. Some popular magazines and gossip columns literally exist by capitalizing on this interest that the public maintains in the private life of its idols. You are the “first lady” in your church.

For twenty-one years I attended the annual Pastors' Wives' Retreat on our district and received training and counsel from wise and experienced district superintendents' and veteran pastors' wives. On one occasion Mrs. Ruby Wise, in one of her rich talks, reminded us that our members had every right to look to the parsonage home and family as the “ideal.” She went on to say that if by some sad chance there was a domestic problem or unfortunate incompatibility, before God and our calling we owed it to our people to reserve this in secrecy and still present to our people, *as their right*, an ideal of Christian home relationship. By no means were personality disharmonies to be aired, or even intimated, by word or look or attitude. Ponder this deeply in your heart of hearts.

*You represent, whether you want to or not*, the closest tie to the man your members must look to as leader, counselor, teacher, shepherd, messenger of God to their souls. You are exposed to his faults, his human weaknesses, his failures. Tell them to God and intercede for him, but do nothing to tarnish his image in the parish and thus reduce God's opportunity to minister through him.

*You represent, whether you want to or not*, the reservoir of heaven to your flock. You represent the wells of grace, of faith, of peace, of comfort, that are available to the child of God. Have you observed that association, however brief, with some folk leaves you feeling enriched in a way you can't explain? You come away with a sense of well-being—“God's in His heaven, and all's right with the world.” But on the contrary, others call forth an opposite response—leaving you with a “bad taste” in your soul, an unexplainable sense of defeat, and an uneasiness even in your own contribution to the conversation. “Out of the abundance of the heart the mouth speaketh,” and out of our reservoir we supply. Some seem to have a natural capacity for the things of God, but some have to “dig” a reservoir and allow God to fill it.

One of my pastors, Dr. Melza Brown, once said that the old-time saints greeted each other with “How is your faith?” But we have declined to the almost universal greeting “How are you feeling?” We must learn to express our faith, not our feelings. In some cases you, more than your husband, will be the agent of God to a soul. In our ministry there have always been a certain few who, by reason of disposition, personality, or the nature of their problems, turned to me for help. I always think of these in the words of John 17: 11, “those whom thou hast given me.” I can take them no further into the Kingdom than I myself have gone.

“Father, help us to *remember who we are and what we represent*, and may our allegiance be motivated by the compulsive loyalty of love, not the confining restraint of duty.”

### Gleanings from the Greek New Testament

By Ralph Earle\*

Phil. 2:14-16

#### Murmuring

THE GREEK WORD *gongysmos* sounds like the buzzing of bees. It is what is called an onomatopoeic term: the sound suggests the sense. Robertson comments: "It is the secret grumbings that buzz away till they are heard."<sup>1</sup> In the Septuagint it is used for the murmuring of the children of Israel in the wilderness. The phrase in this passage may be translated "without complaining." We are to do our assigned work cheerfully, not grumblingly (cf. RSV—"without grumbling"). Whispering tongues sometimes sound like buzzing bees, about ready to sting!

#### Disputing

This is the word *dialogismos*, from which comes "dialogue." It means "a thought, reasoning, inward questioning."<sup>2</sup> But it sometimes, as here, signifies "doubt, dispute, argument."<sup>3</sup> Whereas *gongysmos* occurs only four times in the New Testament (John 7:12; Acts 6:1; Phil. 2:14; I Pet. 4:9), *dialogismos* is found fourteen times. It is a favorite term in Luke's Gospel (six times).

Lightfoot gives an interesting comparison of these two terms. He says: "As *gongysmos* is the moral, so *dialogismos* is the intellectual rebellion against God."<sup>4</sup> The latter word may be rendered "arguing" (Phillips) "wrangling" (NEB).

#### Harmless

This adjective, *akeraios*, means "unmixed, pure," and so "guileless, simple."<sup>8</sup> It occurs in only two other places in the New Testament (Matt. 10:16; Rom. 16:19). Trench says that the rendering "harmless" is based on a misunderstanding of the derivation of the word. The correct translation is "simple" or "sincere," the fundamental idea being that of "the absence of foreign admixture."<sup>9</sup>

Concerning these adjectives in verse 15, Lightfoot writes: "Of the two words here used, the former (*amemptoi*) relates to the judgment of others, while the latter (*akeraioi*) describes the intrinsic character."<sup>10</sup> In essential agreement is the observation of Ellicott. He says the desire for the Philippian was "that they might both outwardly evince (*amemptoi*) and be inwardly characterized by (*akeraioi*) rectitude and holiness, and so become examples to an evil world around them."<sup>11</sup>

#### Blameless

The adjective *amemptos* (v. 15) means "free from fault,"<sup>5</sup> or "deserving no censure."<sup>6</sup> It is found commonly in epitaphs on tombs of this period. Trench points out that the precise sense of the word is "unblamed."<sup>7</sup>

#### Faultless

"Without rebuke" is one word in Greek, the adjective *amomos*. In the

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Septuagint it is used for sacrificial animals, indicating "without blemish." That is the correct translation here (cf. RSV). The adjective is appropriately applied to Christ, who offered himself "without spot" to God (Heb. 9:14). As Christians we should seek to be both "unblamed" (*amemptos*) and "blameless" (*amomos*). Goodspeed translates the latter "faultless."

### Crooked

The Greek word is *skolios*. Literally it means "curved, bent, winding" (Luke 3:5), metaphorically "crooked, perverse, unjust"<sup>12</sup> (Acts 2:40; Phil. 2:15; I Pet. 2:18), or "unscrupulous, dishonest."<sup>13</sup> It might be translated "warped" (Philippis, NEB).

### Perverse

This is the perfect passive participle of *diastrepho*, which means "distort, twist, pervert." So it signifies being in a perverted state—"perverse, corrupt, wicked."<sup>14</sup> Arndt and Gingrich say it means "perverted in the moral sense, depraved."<sup>15</sup> Lightfoot renders it "distorted."<sup>16</sup>

### Nation or Generation?

The Greek word is *genea*. It means "race, stock, family," but in the New Testament always "generation."<sup>17</sup> That is the translation here in most modern versions. Arndt and Gingrich note that the term means "literally, those descended from a common ancestor," but "basically, the sum total of those born at the same time, expanded to include all those living at a given time, *generation, contemporaries*."<sup>18</sup>

Jesus denounced His contemporaries as "a wicked and adulterous generation" (Matt. 16:4), as a "faithless and perverse generation" (Matt. 17:17). The passage in Philippians is an echo of this. And how sadly true are these words as applied to our generation!

<sup>1</sup>Word Pictures, III, 72.

<sup>2</sup>Abbott-Smith, *Lexicon*, p. 109.

<sup>3</sup>Arndt and Gingrich, *Lexicon*, p. 185.

<sup>4</sup>Philippians, p. 117.

<sup>5</sup>Abbott-Smith, *op. cit.*, p. 24.

<sup>6</sup>Thayer, *Lexicon*, p. 31.

<sup>7</sup>Synonyms, p. 380.

<sup>8</sup>Abbott-Smith, *op. cit.*, p. 17.

<sup>9</sup>*Op. cit.*, p. 206.

<sup>10</sup>*Op. cit.*, p. 117.

<sup>11</sup>Epistles of Saint Paul, p. 66.

<sup>12</sup>Abbott-Smith, *op. cit.*, p. 409.

<sup>13</sup>Arndt and Gingrich, *op. cit.*, p. 763.

<sup>14</sup>Thayer, *op. cit.*, p. 142.

<sup>15</sup>*Op. cit.*, p. 188.

<sup>16</sup>*Op. cit.*, p. 117.

<sup>17</sup>Abbott-Smith, *op. cit.*, p. 89.

<sup>18</sup>*Op. cit.*, p. 153.

## A MORNING RESOLVE

"I will this day try to live a simple, sincere, and serene life; repelling promptly every thought of discontent, anxiety, discouragement, impurity, and self-seeking; cultivating cheerfulness, magnanimity, charity, and the habit of holy silence; exercising economy in expenditure, carefulness in conversation, diligence in appointed service, fidelity to every trust, and a childlike trust in God."

—VINCENT

# A Portrait of Sin

(Genesis 3)\*

By John A. Knight\*\*

One cannot long pass through the corridors of Holy Writ without being gripped by a profound picture of sin. As early as the third chapter of the Bible (Genesis 3) there is found on the walls of the sacred pages a graphic portrayal of sin, which is as relevant today as when first painted.

Under the picture is an inscription warning the viewer that *sin always begins in dialogue*. The fatal mistake of Eve was that she "answered the serpent," who had spoken to her (v. 2). To enter into personal conversation with the enemy of the soul is to lay oneself open to the persistent encroachments of the evil one. The counsel of James gives the wise alternative: "Resist the devil and he will flee from you" (Jas. 4:7).

With such a warning in mind regarding the insidiousness of sin, one may now more profoundly view this biblical picture which in dark tones sketches the nature of sin. Immediately it is seen that *sin is the independent assertion of one's own sovereignty*. It is the desire to be "like God" (v. 5), who is absolute, independent, and eternal. Sin is the attempt to make one's own contingency and finitude invulnerable in himself apart from God. After one becomes aware of his freedom ("You must not," 2:17), sin is the autonomous exercise of it, with no reference whatever to God, the Source of all freedom. Sin is the making of non-spiritual decisions without regard for the will of God. It is the rebellious turning of one's temporality, which is the possibility for eternal life, into mortality, or spiritual death (v. 3).

And there is always more than one individual involved in any act of sin. Eve "also gave some to her husband and he ate" (v. 6). *Sin is corporate in nature*. There is no isolated sin. Though all sin is against God (Psalms 51), it inevitably affects one's fellows. It is insistence on doing as one desires regardless of who gets hurt. The nature of sin is to share itself. Sin is the infectious assumption that one's own guilt will be lessened by sharing it with others. Ezekiel endeavored to correct such a false view by declaring: "The soul that sinneth it shall die" (Ezek. 18:4, 20).

But *sin is also the breaking of fellowship*. The first man and woman cut themselves off from one another—they "sewed fig-leaves together and made themselves coverings" (v. 7). Sin is the inability to lay one's self bare to those about him. It cuts off the possibility of perfect openness with others, thereby destroying fellowship. Disrupted fellowship with man is a concomitant of a broken relationship with God. The artist of Genesis paints it thus: "the man and his wife hid themselves from the Lord" (v. 8). Man's sinfulness is expressed in his denial of guilt, and in his feeble attempts to protect or cover himself from others and God by his foolish justifications and rationalizations.

The biblical portrait pictures sin as bringing inevitable results. *Sin takes purpose from life*. Sinful man endures an "existence" of meaninglessness. Thus to Adam God spoke: "In toil shall you eat of it [the cursed ground] all the days of your life" (v. 17). The curse is not that man now must work, for God's purpose even before the Fall was that man "till" and "keep" the ground (2:15). The curse rests in the fact that work in a fallen state becomes drudgery rather than a joy for God's glory. One lives either to "glorify God and enjoy Him forever," or he endures threescore years and ten without a sense of vocation and meaning. Sin makes man empty.

As though that were not enough, *the sinner is banished from the presence of God* (vv. 23-24). To live in sin is to live outside of God. To be bound to self

\*The biblical references are from *The Book of Genesis* (translated by members of the Catholic Biblical Association of America; Patterson, New Jersey: St. Anthony Guild Press, 1948).

\*\*Professor of biblical literature and theology. Trevecca Nazarene College, Nashville.



is to be free from God—but freedom from God is death. Sin may bring a new autonomy, but with it also comes an unbearable alienation and estrangement. To make the situation tolerable man attaches himself more firmly to the finite and temporal. But this idolatry becomes ever increasing slavery. The more one seeks meaning in himself and the things of time and sense, the more he sees the “flaming sword” of the angel standing between himself and spiritual life (v. 24).

But the brush of the biblical artist makes one final sweep. His portrayal is like that of a Rembrandt portrait—a bright light shining out of a dark background. For in the midst of this black picture of sin, there emerges a ray of hope and light. The promise is given of a Sinless One, who shall break sin’s hold on man: the “seed” of the woman

(Eve), shall “crush” the head of sin (3:15). To the Christian believer this great promise is fulfilled in Jesus Christ, who was conceived of the Holy Spirit and born of the Virgin Mary, that He might “save his people from their sins” (Matt. 1:21). Through faith one accepts Christ’s Lordship and sovereignty. Absolute dependence upon Him becomes genuine freedom (John 8:36). Fulfilment of the true self is found in a self-sacrifice that gives one’s self to others. God’s law is once more seen as gracious and not as grievous (I John 5:3). Fear is removed (contrast v. 11), and fellowship is restored. Meaning for life has now come through Him who is the “Way, the Truth, and the Life” (John 14:6), enabling one to become a “way” to salvation for others, “truth” and good works for fellowmen, “life” and love to Adam’s sinful race.

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### **You Tell on Yourself**

**You tell on yourself by the friends you  
seek,  
By the very manner in which you speak,  
By the way you employ your leisure time,  
By the use you make of dollar and dime.**

**You tell what you are by the things you  
wear,  
By the spirit in which your burdens bear,  
By the kinds of things at which you laugh,  
By the records you play on the phonograph.**

**You tell what you are by the way you walk,  
By the things of which you delight to talk,  
By the manner in which you bear defeat,  
By so simple a thing as how you eat.**

**By the books you choose from the well-  
filled shelf,  
In these ways and more, you tell on your-  
self.  
So there’s really no particle of sense  
In an effort to keep up false pretence.**

**—From “The Lighted Pathway” Magazine**



### The Man Jesus

By W. E. McCumber\*

SCRIPTURE LESSON: Mark 4:35-41

TEXT: *What manner of man is this?*  
(v. 41)

"What manner of man is this?" The world has never ceased to raise this question. Millions of sermons have been preached, and thousands of books have been written, in an effort to answer this question. Jesus has condemned the world to the task of explaining him!

No one has the whole answer. But let us seek what answer we can find in the story we have shared.

I. "What manner of man is this?"  
One answer is, *A tired Person!*

He is indeed a weary man who can sleep while a boat is tossed and lashed by a pounding storm! Jesus had been teaching and healing all day. Throngs had jostled about Him and clamored for help, making relaxation impossible. To get away and rest He must escape to uninhabited regions. Even then people crowded into small boats, determined to stay in His exciting presence.

This was not unusual in our Lord's experience. He stayed so constantly busy, and so completely drained himself in helping others, that He was accustomed to utter weariness. Tired men are never a minority. But men worn-out from serving God and doing good are about as scarce as snowflakes in the Everglades.

Jonah slept in the hold of a ship while a storm was raging, and had to be shaken rudely awake. But Jonah, like most of us, was weary from dodging responsibility and running from God. Jesus was exhausted from serving human need and doing the will of God.

So while tiredness is a common experience, it came to Jesus in an uncommon way. And this speaks volumes concerning His manhood. It not only reminds us that he was a man, truly and fully human, but it tells us what kind of man He was—a man perfectly devoted to His Father's will, a man profoundly sympathetic with His brother's troubles!

II. "What manner of man is this?"  
Another answer is, *A triumphant Person!*

Panic-stricken disciples shook Him awake, exclaiming, "Don't You care that we're about to perish?" Jesus stood erect and spoke to the frenzied elements, "Peace, be still." The screaming wind was immediately hushed, and the roaring waves sank instantly to rest like a child spent from play. "And . . . there was a great calm."

The words of Jesus to the storm, translated quite literally, would be, "Be muzzled, and stay muzzled." Shut up and lie down, He commanded, as a master would speak to a barking puppy! And this man was Lord of nature. His voice was instantly obeyed, much to the amazement of the disciples.

To the disciples He spoke rebuke, also. "Why are ye so fearful? how is it that ye have no faith?" The terror that gripped their hearts and shredded their peace of mind when death was imminent was an inward storm, equal in ferocity

\*Pastor, First Church of the Nazarene, Atlanta, Georgia.

to the outward gale that lashed the lake to foam.

We can understand their fear. We can sympathize with their impatience, as they cried, "Master, don't You care?" For we have been defeated men, storm-cowed men, despairing and unbelieving men. But not Jesus. He not only triumphed over the storm at sea, but was Conqueror, too, of the paralyzing fear of death that gripped the disciples and made them helpless in the face of grave danger. For His faith in God's wisdom and goodness was just as unshaken and constant as was the devotion to God's will that left Him spent and sleep-starved.

Over the forces of nature, over the fears of men, He proved himself a triumphant man. Why has no other man exhausted himself with such perfect unselfishness as did Jesus? Why has no other man asserted himself with such absolute authority as did Jesus?

III. "What manner of man is this?" Our final answer must be, *A theanthropic Person!*

Theanthropic is a theological term. It combines the Greek word for "God," *theos*, with the Greek word for "man," *anthropos*. And only when the concepts of God and man are conjoined can we speak adequately of Jesus.

Man He was and is! So completely human that He could sleep through a storm from sheer exhaustion. But God He was and is! So truly God that as Creator He commands the creation, and wind and waves obey Him.

Jesus Christ is the God-man. Not a god who became man in such a way that he was no longer divine. Not a man who became God in such a way that he was no longer human. In His one person Jesus Christ has united two whole and perfect natures, Godhead and manhood, Deity and humanity.

This is the testimony of Scripture. "The Word was made flesh." The Word that existed from eternity with God, and as God, that Word became flesh and dwelt on earth. The birth of Jesus was the incarnation of God!

Thus He was called Immanuel, "God with us"! How fully God is with us in Christ is shown in this story. With us in the darkness, giving the light of His teaching and truth to enlighten our minds! With us in weariness, sharing the common frailties of hunger, thirst, and pain to which flesh is heir! With us in the storms that threaten life and terrify our hearts, bringing the example of His faith and His faith-creating word to our dilemmas and perils!

But the Incarnation not only means "God with us"; it means God for us! God assumed human nature because He loved man, He wanted to save man, He wanted to bring man into fellowship with himself. In spite of sin and guilt and condemnation, in spite of rebellion and hell-deserving, God does not leave us to die in the storm of judgment. He is with us because He is for us!

There was another storm. Winds of brutal passion and waves of Satanic hatred broke upon Jesus at Calvary. But this storm was not rebuked and hushed. He let the full fury of this hurricane beat upon Him until evil—our evil—had spent itself. For this God became man. For this the Word became flesh. For this the God of heaven walked with men on earth. For this God was for us—to bear our sins, to endure His own judgment against sin, that we might be forgiven and renewed and saved!

Jesus at Calvary—God with us in the worst storm that ever swept across the sea of history! This is the gospel. This is our hope. This is the death of fear and the birth of faith. This is our only salvation and eternal life.

Man that He might suffer for sin! God that He might suffer enough! Hallelujah, what a Saviour! ". . . the wind and the sea obey him." Let us obey Him too. When He calls, "Follow me"! When He calls, "Believe on me"! Let us obey Him. This Man who was tired for us, this Man who was triumphant for us, this Man who was theanthropic, God with us, God for us—let us obey Him!

## Trust and Be Saved!

SCRIPTURE LESSON: PROV. 3:1-10

TEXT: Verse 5: *Trust in the Lord with all thine heart; and lean not unto thine own understanding.*

Over twenty years ago I preached my first sermon, and this was my text. My preaching has reached its majority, but I haven't outgrown this scripture. Preaching methods have changed; theological progress has been made. But I still firmly believe that preaching should be rooted in scripture and energized by the Holy Spirit.

Taking up this text again, and praying God to make it meaningful, I want to apply it to the most vital of all matters, salvation.

### I. *Trust is the condition of salvation.*

"What must I do to be saved?" cried the stricken jailer. "Believe on the Lord Jesus Christ," was the apostolic answer (Acts 16:30-31). This is the whole tenor of Scripture. Men are not saved from sin by leaning on their own understanding, but by trusting in the Lord (Rom. 5:1; Eph. 2:8; John 3:16).

The Jewish answer would have been "work." Be good. Keep the law. Earn God's favor. But man cannot work his way to God. Sin has corrupted his life. We are not saved by what we do for God, but by what God does for us!

The Greek answer would have been "think." Come to right ideas about God. Adopt the most rational philosophy of life. But man cannot reason his way to God. His mind is blinded by sin. "For . . . the world by wisdom knew not God" (I Cor. 1:21).

Solomon hints at this truth in verse 7. Escape from evil comes, not from human wisdom, but by "fear" of the Lord—i.e., by reverential trust in God.

God cannot be reached by understanding. He reaches us in Jesus Christ, who died for our sins and rose for our justification. We are saved by trusting in the Lord (Rom. 10:9).

### II. *Trust is the action of the heart.*

To the Hebrews the heart was the very core of personality, the center from which all life sprang. Cf. Prov. 4:23.

Jesus echoes this truth, declaring that evil proceeds "out of the heart" (Mark 7:21-23). Thus, also, Paul declares, "For with the heart man believeth unto righteousness" (Rom. 10:10).

Faith is more than an intellectual assent, more than emotional response, more than volitional act. It is the whole man leaning on God, relying in Christ, instead of leaning on the frail reed of human wisdom and merit.

In Acts 8 true and false faith are illustrated. Simon Magus "believed," but not with his heart, and he fell into deeper and grievous sin (vv. 13-24).

In contrast, the Ethiopian eunuch "believed" with his heart, hearing the same message—"Jesus"—from the same preacher—Philip. And the eunuch "went on his way rejoicing" in Christ as his Saviour.

This is the message I have steadfastly proclaimed over twenty years. I proclaim it to you now. You can escape sin. You can have fellowship with God—not because you are wise, not because you are good, but because "Christ died, the just for the unjust, that he might bring us to God."

What shall I do to be saved? "Trust in the Lord with all thine heart, and lean not to thine own understanding."

W. E. McCUMBER

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## Heaven Is Home

SCRIPTURE LESSON: II COR. 5:1-9

TEXT: Verse 8: *We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord.*

"Present" is rendered "at home" in the RV. The text echoes our Lord's concept of heaven in John 14:1-3. Rightly do the Scots speak of a Christian's death as "home-going."

## I. Home means *rest after service*.

When men have toiled through the day, they go home at night to rest from their labors.

Our text is set in a context which begins, "... seeing we have this ministry ...," and ends, "We then, as workers together ..." (4:1; 6:1). The true Christian life is one of service, of work. And while we may never weary of the work, we do grow weary in the work.

At death the Christian goes to rest!

## II. Home means *refuge after storms*.

Home has always been a place to which men turn for refuge and refreshment after being buffeted by the storms of life.

Our text is thrust down into a description of the storms weathered by the dauntless apostles of Christ: "Troubled ... perplexed ... persecuted ... cast down ... delivered unto death" (4:8-11).

So severe are the storms that Paul expects them to destroy "the outward man," the "earthly house," the body.

But heaven will be refuge after storms, a calm harbor never swept by the winds of adversity that lash the believer in this world.

## III. Home means *reunion after separation*.

Home is where the scattered family meets to enjoy the interrupted fellowship of the family circle.

In heaven the family circle, so often intersected and broken by death, will be closed forever!

Read through the context, and see how repeatedly the plural pronouns appear. Paul is thinking, not simply as an individual Christian, but as a member of the family of Christ, who shall all be gathered home someday.

And note especially 4:14—"He ... shall raise up us also by [RV, *with*] Jesus, and shall present us *with you*." Eternal reunion after sad separation!

Heaven is home! Rest, refuge, reunion! And the gate to that home hinges

on the cross of Jesus Christ, as 5:19-21 emphasizes. Believe on Him and He will lead you home.

W. E. McCUMBER

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# MY PRBLEM

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**PROBLEM:** How can I be sure that the church and departmental calendar will be clear of irrelevant events during revival time?

### A MICHIGAN PASTOR WRITES:

I write this on the eve of our winter revival, so I feel that I can give it a fresh approach. I faced a similar problem, as well as trying to keep all departmental activities free from conflicting interests.

I now employ the use of a church calendar program which is included in a quarterly packet from a firm that produces calendar and letter forms for the pastor to simply fill in. On the next to last Sunday of the month I meet with my department chairmen to set up our calendars. This immediately irons out any conflicts and clears the calendar for important events such as revivals, which each department can assist in promoting. It is also an excellent means to keep in close touch with these chairmen.

On the last Sunday of the month the calendar is printed as a bulletin insert for all to have for the next month. The fact that our people appreciate it is seen by their calendar displays at home and their fine comments. The method is a simple and inexpensive one that assists the busy pastor in alerting his people to the importance of their church at work.

**EDITOR'S NOTE:** Of course every pastor is acquainted with the wall-type church calendar sent to each church as a service of the Nazarene Publishing House. Some alert pastors are using this very effective

tively as a master "clearinghouse" instrument. The material described in the letter above has some supplemental advantages, inasmuch as a copy can be given each month to the various heads of departments.

It is surely obvious that members ought to be trained to gear into a centrally planned and responsible program. Only by such cooperation can a disruptive hodgepodge of conflicting and overlapping activities be avoided. When the organization of a church breaks down to the extent that departmental activities are scheduled on revival dates, unrelated directly to the promotion of the revival, it is high time for a drastic overhaul, both in attitudes and in organizational procedures.

**PROBLEM:** At the annual meeting should the number of votes that each individual receives be publicly announced by the chairman of the meeting?

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 ♪

### "The Church's One Foundation"

(Praise and Worship hymnal, No. 441)

Rev. Samuel J. Stone, curate of the church in Windsor, England, felt that his people recited the Apostles' Creed too thoughtlessly, so set forth its teachings in music in the hope that it would become more meaningful. The hymn exceeded all his hopes and was so well received by all evangelical denominations that it has been adopted as the "Church" song of the world. It was chosen as the processional at the cathedral services at Canterbury, Westminster, and St. Paul's when the Lambeth conference of bishops met in 1888. The effect was said to be "almost appalling," so stirred were the emotions.

Music was written by Samuel S. Wesley, great London organist and grandson of Charles Wesley.



## IDEAS THAT WORK

### "Search the Sermon" Contest

Usually once each year I will preach a series of biographical messages. I prepare questions based on the messages and mimeograph them to be handed out to all present of junior and junior high age.

The boys and girls answer the questions as the message is preached. This encourages several things: greater attendance among this age-group, closer interest in the message, less talking and horseplay, and a greater absorption of Bible truths.

The annual "Search the Sermon" contest has always been received with enthusiasm, and often I have some older teen-agers and adults who ask for copies of the questionnaires.

A reward is given to the junior and junior high who have the highest score at the end of the sermon series. Last year it was an early morning ride on the range and cookout at a nearby dude ranch. Following is an example of the questionnaire:

#### "A Man Worth Considering"

Text: Job 1:8

Date

Questions:

1. How many children did Job have?
2. What indication is there that Job was a good parent?
3. Job was tested through three avenues (persons or groups of persons). Name them.
4. Why did Satan think Job was so devout?
5. How did Job's children die?
6. What was Job's reaction to the loss of his herds, flocks, and family? What did he do?
7. Why didn't Satan take the life of Job's wife?
8. What did Job's friends do the first seven days they "comforted" him?
9. Name at least one thing Job's friends accused him of.

10. What was God's attitude toward Job's friends?
11. What did God do for Job because of his faithfulness?
12. What were the two foundation stones of Job's life?

Sign your name here \_\_\_\_\_

Hand to usher as you leave.  
Do not consult your Bible.

ROGER M. WILLIAMS  
Peoria, Arizona

This is also true in the spiritual. To the Christian, interest is in proportion to involvement. Where there is no involvement, there is no interest. Where there is no interest, there is soon no life.

—Uplander, Upland, Calif.  
Bill Burch, pastor

A brash young man jumped off the top of the Empire State Building. As he passed the twentieth story he said, "Huh, this isn't bad; nothing's happened yet."

"Christianity is rebirth, not rethinking."

From Rev. Bedwell's sermons: "Some people come to church only when hatched, matched, and dispatched."

From *Nazarene News*  
Rochester, Minn.  
Jim Christy, pastor

Bishop Evin Berggrav, primate of the Norwegian Lutheran church, who was under Nazi guard, is reported to have gotten peculiar treatment from his captors. His eleven-man guard was changed constantly to avoid his strong spiritual influence.

*Nazarene Messenger*  
Indio, Calif.  
Don Redmond, pastor

## BULLETIN EXCHANGE

### FISHERS OF MEN

I watched an old man trout-fishing once, pulling them out one after another busily. "You manage it cleverly, old friend," I said. "I have passed a good many below who do not seem to be doing anything." The old man lifted himself up and stuck his rod into the ground.

"Well you see, sir, there are three rules for trout-fishing—first, keep yourself out of sight; second, use the right kind of bait; third, have patience."

Good for catching men too, I thought as I went my way.—MARK PEARSE.

### HE THAT IS DOWN

He that is down need fear no fall;  
He that is low, no pride;  
He that is humble ever shall  
Have God to be his Guide.

—John Bunyan

### LORD, KEEP ME ALIVE AS LONG AS I LIVE

When a person, after an active life, sits down in retirement with folded hands, life loses its significance. He begins to live in the past, and his life is cut short.

### Some Sentence Sermons

An ounce of cooperation is worth a pound of complaints.

The talebearer is helpless without an audience.

If money talks, then some collection plates only whisper.

It is always dangerous to substitute prejudices for reasoning.

It calls for rare judgment to read between the lines with any accuracy.

TEACHER: "Robert, who were the Pharisees?"

ROBERT: "The Pharisees were people who fasted in public and in secret devoured widows' houses."

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### One at a Time

Julia Ward Howe, author of "The Battle Hymn of the Republic," once wrote to an eminent senator of the United States in behalf of a man who was suffering great injustice. He replied: "I am so much taken up with plans for the benefit of the race that I have no time for individuals."

She pasted this into her album with this comment: "When last heard from, our Maker had not reached this altitude."

That person who has no interest in individuals, and who never tries to rescue even one lost soul, has a spirit different from that of the Master, whose personal words and work make up the bulk of His life record.

"He who waits until he can save many souls will never save one."

*Nazarene Messenger*  
Indio, Calif.  
Don Redmond, pastor

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Christian education is "home-made."

—DR. HOWARD HENDRICKS



## HERE AND THERE AMONG BOOKS

### The Bible for Today's World

By W. A. Criswell (Grand Rapids, Michigan: Zondervan Publishing House, 1965. 128 pp., cloth, \$2.50.)

W. A. Criswell, the well-known pastor of First Baptist Church of Dallas, Texas, has brought together in this volume ten sermons on the Word of God, the Holy Bible. A hard-hitting literalist with regard to the inspiration of the Scriptures, the author develops a strong and interesting case for his position. Criswell is adequately apprised of the problem areas, and so he systematically deals with each one—from the delicate issue of infallibility to the matter of the preservation of the Word through the centuries. He knows the arguments of the liberals as well as many of the sound responses of the conservatives.

The reviewer has two negative reactions. First, since these homilies were given "extemporaneously without notes" and later transcribed from tape recordings, they lack the finesse of grammar and logic which ordinarily is evident in a studied composition. Second, Criswell's verbal plenary view of inspiration

leaves several questions unanswered for one who subscribes to "a dynamic view of inspiration." Nevertheless, the average pastor will discover in this brief study some germinal ideas for some much-needed messages on the Bible.

WILLARD H. TAYLOR

### The Mysterious Numbers of the Hebrew Kings

By Edwin R. Thiele (Grand Rapids: William B. Eerdmans Publishing Co., Revised edition, 1965. 232 pp., cloth, \$6.00.)

One of the most difficult problems in Old Testament study has been that of harmonizing the chronological data for the kings of Israel and Judah as found in the books of Samuel, Kings, and Chronicles. Many scholars have thrown up their hands in despair and concluded that the case was hopeless.

Archaeology only added to the complexities of the problem. For today we know the exact dates of the main events that took place in the Assyrian and Babylonian empires. Fitting these in with the biblical data proved to be an extra burden. It became common to talk of unresolvable conflicts and contradictions.



A great debt is owed by all students of the Bible to Dr. Thiele. He has done more than any other single individual in our day to bring order out of chaos in this particular field. By long and patient research the author has discovered a key with which to unlock the door.

With regard to harmonizing the apparently conflicting data on the reigns of the kings of Judah and Israel, Dr. Thiele found that this scheme worked: "Judah began with the accession-year system, both for its own kings and its synchronisms with Israel. At a time of alliance and inter-marriage with Israel, the system of Israel was adopted by Judah and was employed through four reigns, after which Judah returned to its original system of reckoning. Regnal years in Judah began with [the month] Tishri. In Israel the nonaccession-year system was employed for the length of reign in Israel and the synchronisms with Judah. When Judah shifted back to the accession-year system, Israel also adopted that method. Regnal years in Israel began with [the month] Nisan. In both Judah and Israel a number of coregencies occurred, and in Israel there were two instances of rival reigns" (p. xv). The author claims that by using this system one can construct a harmony of the data in Kings and also relate this satisfactorily to the contemporary world.

That he has done his job well is evidenced by the testimony of William A. Irwin, noted Old Testament scholar at Chicago University. Dr. Irwin writes the Introduction to the book, in which he says of the author: "For the astonishing fact is that he demonstrates conclusively the precise and dependable accuracy of Hebrew chronology of the times of the kingdoms" (p. xx).

Ten chapters cover thoroughly the problems involved and state the conclusion. Included are a considerable number of charts and diagrams. In addition there are eight appendices, containing further important lists. The volume ends with a full bibliography and helpful index.

Dr. Thiele is a thorough-going conservative and also a fully competent scholar, with a Ph.D. from the University of Chicago. He has made a major contribution to Old Testament studies. It is commonly said that his book will be a standard reference work in biblical circles for many years to come. The volume is not intended for pastime reading. But anyone seriously concerned about the problems of Old Testament chronology, specifically as re-

lated to the kingdom period of Israel's history, will find this book indispensable.

RALPH EARLE

## Our Holy Faith

By T. M. Anderson (Kansas City: Beacon Hill Press, 1965. Printed for Asbury College. 347 pp., cloth, \$3.95)

Here is a compilation of doctrinal writings that should be given wide circulation among all Evangelicals of the Wesleyan persuasion. Dr. T. M. Anderson is perhaps the most widely known holiness evangelist of his day and is himself a master of expository evangelism. This book was the outcome of an assignment to prepare a text for basic college courses in Christian Theology. From the writers of the past one hundred years, Dr. Anderson has selected choice chapters and assembled them around basic doctrinal themes.

The first section is the Doctrine of God, made up of three chapters, one each on the Existence, Holiness, and Government of God. Section two has three chapters on Christ, His Divinity, His Virgin Birth, and His Saviorhood. Section four is concerned with the Doctrine of Redemption in which five chapters treat of the Nature of Sin: Human Depravity, The Principle of Sin, Redemption, and Salvation in the Old Testament. Section five comprises five chapters on the respective themes related to the Concept of Holiness: Holiness as the Central Idea of Christianity, that idea defined, the Desirability of Holiness, The Law of Purity, and the Atonement as Related to the Nature of Man. Section six comprises a third of the book and is made up of twelve chapters: The New Birth and Entire Sanctification, Distinctions Between Justification and Sanctification, The Crucifixion of the Carnal Nature, Errors About Deliverance from Sin, The Perfection of the Sanctified, Present Cleansing, A God-possessed Soul, The Supreme Motive, Purity and Maturity, Conviction for Holiness, The Attainment of Holiness, and Holiness Phraseology. This is followed by an appendix which includes excerpts from Wesley on Christian Perfection and selected doctrinal statements on sanctification by various denominations.

Authors of the various chapters are Dr. Anderson himself, Thomas Cook, D. Shelby Corlett, D. S. Doggett, R. S. Foster, H. A. Hanke, Z. T. Johnson (who also writes the Foreword), J. P. Neuman, Roy S. Nicholson, Jessie T. Peck, W. T. Purkiser, Thomas

N. Ralston, Daniel Steele, Richard S. Taylor, and T. C. Upham. The bibliography is brief and covers only the works quoted.

The book does not propose to deal with all areas of theology. It does not treat of the various phases of Ecclesiology or Eschatology. Nor does it treat of Anthropology, Revelation, Inspiration, or Canonics. Its concentration is upon the Concept of Holiness and the Experience of Entire Sanctification. These comprise at least one half of the book.

The chapter dealing with the Virgin Birth of Christ was disappointing, not because of what it said, but because of what it left unsaid by way of scriptural exegesis and proofs of the miracle. The chapter on Salvation in the Old Testament should have been followed by one on the same theme for the New Testament.

The book is best suited to the indoctrination of High School Seniors or College Freshmen. It will therefore be found helpful to the ordinary layman. It would adapt itself to courses in college for non-religion majors. It is not as complete in its scope and scriptural content as the work by E. P. Ellyson, *Doctrinal Studies* (which for some unknown reason the publisher allows to remain out of print), but it is of a similar calibre. Any preacher would profit from reading it and none could say it is too heavy. And since many will not be able to purchase and read the original works herein quoted, it would seem wise to purchase this compilation and peruse it carefully. Pastor, you too will find it helpful in your preaching, for it would be suitable as a guide for a year's pulpit program of sermons. It should also be recommended reading for your laymen, especially any who need clarification of their thinking about sin and salvation, sanctification and holiness.

ROSS E. PRICE

### None of These Diseases

By S. I. McMillen, M.D. (Westwood, New Jersey: Fleming H. Revell Co., 145 pp. Paper, 60c)

For many years now the relationship of destructive emotions to physical disease has been recognized, but only in recent years have some highly trained Christian medics and psychologists arisen to insist that the primary cause of illness is not only emotional but *spiritual*. One such authority is Dr. S. I. McMillen, whose dual aim is to show the miraculous anticipation of modern medicine to be found in the Penta-

teuch, and to show people the Christian way to physical, mental, and spiritual health. In doing the first he discloses some amazing but little known health facts, such as why the eighth day—and no other—is the safest day for the circumcision of an infant. In accomplishing the second aim the author points out the path, first, of sound mental hygiene, but further, the path of heart purity or self-crucifixion, in which the chief cause of illness, the carnal mind, is put to death. This book should be scattered by the dozen by every pastor. It is well documented as well as being cleverly written by an obviously competent physician and devout Christian.

The book is also available in cloth binding.

R. S. T.

### You Can't Lose for Winning

By Jess C. Moody (Grand Rapids: Zondervan Publishing House, 1965. 152 pp., cloth, \$2.95)

This is an enormously interesting and intensely practical book on various aspects of the ministry. Not a title or page is tame. But its humor is more than matched by spiritual depth. The introduction is by Billy Graham. Of the book Professor James McGraw comments: "I like it. It helped me. I believe most preachers would like it, and that it would help them." And incidently its vivid description of obstreperous and carnal Christians should prompt profound thanksgiving that God has a better state of grace available to all.

R. S. T.

### Nothing to Win but the World

By Clay Cooper (Grand Rapids: Zondervan Publishing House, 1965. 152 pp., cloth, \$2.95)

"The closer we get to Christ," wrote Mrs. J. C. Mason, "the more intensely missionary we become." This truth is the premise of this book of hard-hitting missionary messages. Our snug and smug comfortableness is searched and scored to the bone. For missionary-minded preachers it is full of up-to-the-minute facts, illustrations and general ammunition for all sorts of missions promotion uses. For the non-missionary-minded preacher, this is just the book to avoid if he is seriously determined to remain aloof and indifferent to the supreme mission of the Church.

R. S. T.

# The "Think Muscle" in a "Think Shop"

By Ross Price\*

**P**ASTORS NEED BRAINS, and they need to use them strenuously and often. Most of us are as intellectually lazy as we dare to be. But the good Lord gave us this knot on the end of the backbone for other purposes than the "food gate" and the "sight light." There is nothing incompatible between scholarship and saintliness. I cite for example the seraphic John Fletcher, saint and scholar of early Methodism. (Incidentally, few of us have bothered to read his splendid writings.)

Every one of us needs frequently to get into his "think shop"—Halford Luccock called it "the minister's workshop,"—and give his "think muscle" a real workout. Try a bit of intellectual weight lifting, grappling with such problems as "substance," "existence and essence," "free will," "causation" (or "necessary connection" as some call it), "personal identity," "miracle," "the problem of evil," and like open questions that have engaged thinkers for centuries.

A pastor who does not know his Bible is an abomination. One biblical book mastered each year with the aid of the world's best "helps" should be the minimum personal assignment for each of us. It would upgrade the level of our pulpit ministry markedly.

One article of faith mastered each month for the course of one year would produce soundness of doctrine for the exponent of God.

Then there are such questions of great interest to youth as: "What am I?" "Whence am I?" "Who am I?" "Why am I here?" "Who are these about me?" "Whither am I bound?" "How am I going to get through?" "Where am I now?" To say nothing of youth's problems: "How to resist temptation," "How to keep saved in an unsaved crowd," "On what basis shall I choose a lifework and a life partner?" etc.

My plea is that when God asks you, "What art thou?" you may reply, "I am a substance which thinks!" a Cartesian, but also a Christian, response.

\*Professor of theology, Pasadena College.

## AMONG OURSELVES

Under the caption "Don't judge by size" a writer says that "the wonderful things in nature are the smallest" . . . The flea leaps 200 times its length . . . (To jump proportionately, man would have to hop 1,200 feet) . . . The housefly takes 440 steps to travel three inches, and does it in a half second—corresponding to a man running 20 miles in a minute . . . Churches shouldn't be judged by size either . . . Some small churches are mighty and some big ones feeble . . . And it is the small traits that count most in character . . . The difference between mediocrity and greatness is in the little things . . . The little extras of devotion—discipline—sacrifice—thoughtfulness . . . A minister's wife recently told me that for years they gathered as a *family* on Wednesday evenings, before prayer meeting, to fast and pray for missions . . . Together they read the *Other Sheep*, studied the prayer requests, and presented them before the Lord . . . A simple family custom—but just one of the little "extras" in that family which augmented its spiritual impact in the community . . . Speaking of some small life-long scruples he had observed, C. W. Ruth once said to me: "But this is why God blesses me so" . . . Self-indulgent preachers, whose lives are like untied shoestrings, aren't blessed . . . And they are not a blessing . . . And it is in little things that a preacher reveals his bigness of soul . . . A Texas home missions pastor, Martin Arnie (as told by his district superintendent, Raymond Hurn) won a family to the Lord . . . But because they lived several miles from his church, and he feared they might become careless in going such a distance, he advised them to join the Nazarene church near them—and turned their name over to that pastor . . . This should be sent to Ripley . . . Thank God for men who don't have to be VIP's to be big . . . We are still in the day of miracles—of grace.

Until next month

BT



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