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THE
NAZARENE
PREACHER

JULY 1966

CHOPPERS SHOULD MIND THE CHIPS

J. B. Chapman

NEW SERIES—PREACHING WITH A PASSION

Joseph Gray

BIGOTRY OR LOYALTY?

The Editor

**CHRISTIAN PERFECTION IN THE EXPERIENCE
AND TESTIMONY OF JOHN WESLEY**

Hugh H. Gorman

PROPHETS IN A WORLD OF SKEPTICS

Jirair S. Tashjian

FORGOTTEN FRINGE BENEFITS

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THE FASCINATING BOOK OF DANIEL

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BUILDING FOR ADULTS IN CHRISTIAN EDUCATION

Alpin Bowes

—proclaiming Christian Holiness



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RICHARD S. TAYLOR
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CONTENTS

Choppers Should Mind the Chips, <i>J. B. Chapman</i>	1
Bigotry or Loyalty? <i>Editorial</i>	2
Penetrating the Secular World, <i>Editorial</i>	3
Christian Perfection in the Experience and Testimony of John Wesley, <i>Hugh H. Gorman</i>	4
A Unique Revival Setting, <i>D. W. Hildie</i>	7
Prophets in a World of Skeptics, <i>Jirair S. Tashjian</i>	9
Building for Adults in Christian Education, <i>Alpin Bowes</i>	12
Preaching with a Passion—Funerals and Feelings, <i>Joseph Gray</i> ..	14
Forgotten Fringe Benefits, <i>Mary Tregenza</i>	33
The Fascinating Book of Daniel, <i>Maynard James</i>	35
Gleanings from the Greek New Testament, <i>Ralph Earle</i>	36
The New Covenant, <i>W. E. McCumber</i>	39
Vacationers Keeping the Home Tie, <i>B. Edgar Johnson</i>	43

DEPARTMENTS

The Pastor's Supplement, pp. 17-32 • Queen of the Parsonage, p. 33 • Biblical Studies, p. 35 • Sermonic Studies, p. 39 • Ideas That Work, p. 43 • Hymn of the Month, p. 43 • My Problem, p. 43 • Bulletin Exchange, p. 44 • Here and There Among Books, p. 46 • Among Ourselves, inside back cover.

Choppers Should Mind the Chips

By J. B. Chapman*

A letter from a layman expresses reverence for the memory of a minister who "hewed to the line, let the chips fall where they would." But I chanced to know the preacher of whom he speaks, and do not think the description suited him. I have not answered the letter (an editor can scarcely be expected to do that always), but I am in a quandary. I think the layman intended to compliment the preacher, now dead, but I think the description belittles and slanders him.

Of course the expression is familiar to me—I once lived in the woods. I have stood by, as a child, when some careless chopper wielded the axe, and I know what it is, as an innocent bystander, to take a hapless chip on the chin or on the side of the head. Some choppers whom I knew cut just as much wood as these careless ones, but they always guided the chips so as to miss innocent observers, or they warned of the danger before they began.

But why continue the parable? We are speaking of preachers under the symbol of choppers. And so long as they themselves are not struck, many people commend the preacher who in legalistic fashion preaches the gospel (and his notions) as though it were an inflexible thing that has no regard for human limitations and human feelings. But these same commenders are very likely to complain when the chips hit them, claiming that the chopper directed the stray missile on purpose.

Today I read a letter from a mother of little children who is evidently overworked and under a great mental and physical strain. In her periods of depression she is tempted to believe she has committed the unpardonable sin. She frequently goes to the altar, but the help she gets there does not seem to abide. Shall I preach on the unpardonable sin to her, tell her that her state of mind is proof of carnality, that what she needs is to dig deep and pray through? That is what I tell people in general. But if a chip flies out and hits this little highly nervous mother, I am sorry. She needs rest of body and mind. She should stay away from "high pressure" meetings. She should take care of her health until her children are older and her strain of life is somewhat relieved. And it is cruel not to so advise her.

Confession of sin is a condition of forgiveness. But here is a man whose situation is such that a confession would break up his home. Shall I disregard the chips and hold him to the line? Well, I did not.

(Continued on page 37)

*Deceased General Superintendent, Church of the Nazarene.

Bigotry or Loyalty?

IT IS IMPOSSIBLE to love Jesus Christ deeply and at the same time be neutral, passive, and good-natured about either doctrines or teachers who deny our Lord.

There are times when the detached objectivity of the scholar is unseemly indifference, and when academic tolerance is base betrayal.

One wonders what Paul's attitude would be toward certain modern theologians who may talk much about the *kerygma* and "proclaiming" the gospel, yet have emasculated that gospel by the extraction or dilution of everything Paul held to be basic and essential. Yet we needn't wonder, for we really know. His opposition and exposure would be vigorous and scathing. It is sure that he could not read certain books with purely intellectual interest or with dispassionate "objectivity." He would still exclaim: "But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed" (Gal. 1:8).

In fact, none of the apostles, who saw His miracles and heard His words, who watched Him die and then were eyewitnesses to His resurrection and ascension, could possibly handle some modern theories in a pleasant academic manner, trying to see what they could "learn" from these daring thinkers. John's verdict would be vigorously supported by all of them: "Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed" (II John, vv. 9-10).

Pure love for the Lord will make either tentativeness or tolerance impossible when the basic doctrines concerning the Lord are at stake. The fervently devout disciple is always jealous for his Saviour's honor, and resents swiftly and renounces unequivocally every subtle detraction from the full meaning and majesty of His historic person, whether the particular issue is the Virgin Birth or the Blood atonement or the Resurrection. Not only outright acceptance of the heterodox, but even tentativeness, instantly brands one as an unsafe leader or teacher.

The scholar's ideal is to approach all thought systems unemotionally. Any show of emotion or dogmatism in handling academic questions is downgraded as being unworthy of the scholar's calling. But when the questions concern the Lord Jesus Christ, one must decide whether he is to be a scholar first and a Christian second or a Christian first and a scholar second. Humble devoted discipleship demands emotional and positive reaction to some issues. After all, neutrality would not be expected if the person discussed were one's mother. Why then when it is one's Lord?

Some men love to debate religious issues just because they love to debate. They "contend for the faith" contentiously as a trial lawyer loves a good fight. But a vigorous stand of opposition to an emasculated gospel just might

not be prompted by bigotry, narrow-mindedness, or anti-intellectualism, but by simple loyalty to Jesus Christ, who died for our sins and rose again for our redemption.

Penetrating the Secular World

IF THE CHURCH is going to leaven society and influence the social structure in any appreciable measure, it must penetrate the secular life of the world around it. It is too often assumed, however, that this can best be done by some kind of political action, petitions, resolutions passed in assemblies, letters of protest or approval, or even in public demonstrations. It may at times be the duty of Christians to participate in these ways. The far more effective way, however, is to go into the world through the day-by-day witness of the laity who are *already there*. This is a penetration from within by Christian men and women who belong to the secular world vocationally. Unless the Church succeeds in reaching the world through these laymen, it will not influence the world very much by means of political agitation.

Every lay Christian must serve as the Lord's Trojan horse in the devil's city of Troy. A Christian in a key spot will influence the policies of a newspaper, and thus the world. A Christian in a key spot will influence the actions of the state legislature, and thus the world. And unless true Christians are there and unless the church members who are already there are true Christians, whatever else the Church does or says will be like a foreign voice shouting in through the window, and it will not accomplish very much.

Therefore the Church's effectiveness in going to the world will not be determined by how well she has written her recommendations or framed her resolutions, but by how well she has done her job of evangelism. If she has only made church members out of sinners, sending them back into the world will be like infiltrating the enemy with his own men, but in our uniform. But if we have truly evangelized, and have brought these people into a saving knowledge of Jesus Christ, which has changed them both within and without, and brought them into a life-and-death discipleship that they will not betray at any cost, then through them the Church will be going into the world in the way that really counts. This brings us right back to what some of us have been trying to say all the time: The best way for the Church to be relevant to this generation is to go about its business of getting men saved and sanctified and established in the faith. If in our excitement and preoccupation with something else we neglect this, or despise it as being outmoded, we will be the real betrayers of our day, for we will have exchanged a primary relevance for a secondary one.

**Treat a man for what he is and that he will remain. Treat a man
NOW as you by faith envision him to be and that he will become.**

Gene Hudgens

"Everyone ought to declare what God has done for his soul," wrote Wesley

Christian Perfection in the Experience and Testimony of John Wesley

By Hugh H. Gorman*

MANY BOOKS have been printed concerning the preaching and teaching of Christian perfection by John Wesley. There is no doubt but that Wesley did clearly and strongly preach that, after the new birth, believers were to press on into the experience of entire sanctification. Many writers suggest that Wesley was like the Pharisees of old who "say and do not," admitting that Wesley did certainly teach this message, and that thousands of his followers testified that they had entered into the experience, but they maintain John Wesley never did claim it.

Wesley's "Second Blessing"

Anyone acquainted with the life and ministry of Wesley will know that his theology was experiential. That is not to say that he formed his theology from experience alone, for anything he taught, or to which he testified, had strong scriptural support. Wesley believed God! If there was any blessing in the Bible promised to man, then it was possible to attain that blessing when the conditions were met. There was more to the Christian life than the new birth, observed Wesley; there was the growing in grace, and the going on until one was made perfect in love; then still there was growth. Wesley experienced this blessing!

When was John Wesley sanctified wholly? It is true that he does not give us the day nor the date when he entered into the Canaan of perfect love, and so there has been much speculation on the part of different preachers and writers. There are some clues in his writings which may help us. In his letter to Bell and Owen in 1762 he insisted that he had known and taught the experience for more than twenty years, which would place the date sometime before 1742, and at the most four years after his conversion. In 1771 he declared that he had known it for about thirty years, and this would place the date around 1741.

There are some who, like Curtis, Jessop, and Wood, believe that Wesley was sanctified wholly at Snowfield, December 24, 1744. In the journal we read concerning it:

In the evening, while I was reading prayers at Snowfield, I found such light and strength as I never remember to have had before. I saw every thought as well as action or word just as it was rising in my heart, and whether it was right before God, or tainted with pride or selfishness. I never knew before (I mean not as at this time) what it was to be still before God.

I waked the next morning by the grace of God in the same spirit; and about eight, being with two or three that believed in Jesus, I felt such an awe and tender sense of the presence

*Pastor, Belfast, North Ireland.

of God as greatly confirmed me therein; so that God was before me all day long. I sought and found Him in every place; and could truly say when I lay down at night, now I have lived a day.

I am inclined to believe, like Bishop Marston, that Mr. Wesley received the blessing within a year of his Aldersgate Street experience. One possible date is New Year's Day, 1739, which Sydney Dimond believes could well be regarded as the birth-day of the great revival movement which sent Wesley and the early Methodists forth to preach full salvation. On this day in Fetter Lane, London, the Wesleys, Whitefield, and sixty others were having a love feast.

About three in the morning, as we were continuing instant in prayer, the power of God came mightily upon us, insomuch that many cried out for exceeding joy, and many fell to the ground. As soon as we recovered a little from that awe and amazement at the presence of His majesty, we broke out with one voice, "We praise Thee, O God; we acknowledge Thee to be the Lord" (Wesley).

It is possible that in this meeting when God came in such a mighty way Wesley and many others in that room were made perfect in love. Whitefield when he refers to it says it was "a Pentecostal season indeed." A few days later the same people met again to pray and fast, and to plan their work for God, and they parted "with a full conviction that God was about to do great things among them."

Surely Whitefield's reference to Pentecost could have been more than a coincidence or passing comparison, for the conditions which prevailed in Fetter Lane were indeed similar to those in the Upper Room when "they were all with one accord in one place," and the Holy Ghost came to purify their hearts by faith.

If Wesley was sanctified wholly at Fetter Lane, or during the first year of his conversion, what happened to him at Snowfield in 1744? The experience at Snowfield surely was a mighty outpouring of the Spirit of God, but was not necessarily the time when he was sanctified wholly. He was probably receiving one of the many anointings of the Spirit of God which he experienced during his lifetime.

Did Wesley Testify to the Experience?

Wesley believed in testifying to experiences which glorified God. At one time he advised that the greatest caution should be taken in testifying to the experience of holiness. When great blessing attended his ministry, and the teaching and experience became known and accepted, he constantly reminded his people to testify frankly to what God had done for them. In a letter to John King in 1787 he wrote:

It requires a great deal of watchfulness to retain the perfect love of God; and one great means of retaining it is, frankly to declare what God has given you, and earnestly to exhort all the believers you meet to follow after full salvation.

After reading a booklet written by a Nazarene college professor, Dr. Sangster is reputed to have said, "I see you follow the teaching of Wesley; we follow his example," as if to say that Wesley did not practice what he preached. I believe that it can be clearly shown from the life and writings of John Wesley that he did practice and testify to the message he proclaimed.

Regarding Wesley's experience of entire sanctification, Sangster writes, "He never claimed it himself . . . indeed he disclaimed it." This, sad

to say, is the opinion of many; yet it is quite clear that the perfection which Wesley disclaims is resurrection perfection, which Paul also disclaims. Flew stands with Sangster in stating that Wesley never testified to the experience. Cell is not so sure, and does not commit himself, but says that it is possible that Wesley did testify in the class meetings to the experience which God had wrought in his heart.

For more than fifty years Wesley had made the preaching of entire sanctification as a second work of grace one of the leading passions of his life. If he did not enjoy the blessing, surely he must have been one of the biggest hypocrites of all time. But he certainly wasn't that! Chadwick affirms that Wesley testified to the experience of heart holiness:

Thousands whose integrity was beyond reproach have testified to its possession. They were in a glorious succession. John Wesley bore a similar testimony (*The Call to Christian Perfection*, p. 83).

He testified not only by lip, but by his wonderful life, which was dedicated to God, and which was an example to all believers. This is important, for in the life of Wesley actions spoke louder than words.

No doubt some of the critics of the Wesleyan experience of heart holiness would be thrilled to read in the words of Wesley, "I am sanctified wholly; I am pure; I am holy." Some have testified like this with the emphasis on the capital "I" and lived to regret it. Surely Wesley's method of testifying was more humble and God-glorifying when he said, "We are saved from sin, we are made holy by faith."

Everyone ought to declare what God has done for his soul, and that with all simplicity; only care is to be taken to declare to several persons that part

of our experience which they are severally able to bear, and some parts of it to such alone as are upright and simple of heart (*Works*, VII, 352).

Let us look at some statements from the writings of Mr. Wesley where he definitely testifies to the experience of Christian perfection. Again we refer to his letter to Bell and Owen written in 1762:

You have over and over denied instantaneous sanctification to me, but I have known it and taught it (and so has my brother, as our writings show) above these twenty years.

In a letter written in 1771 we read:

Many years since, I saw that without holiness no man shall see the Lord. I began by following after it and inciting all with whom I had intercourse to do the same. Ten years after, God gave me a clearer view than I had before of the way to attain it, namely, by faith in the Son of God. And immediately I declared to all, We are saved from sin, we are made holy by faith. This I testified in private, in public, in print, and God confirmed it by a thousand witnesses. I have continued to declare this for about thirty years, and God has continued to confirm the word by His grace.

In a letter to Dr. Dodd, which was later published in the *Arminian Magazine* in 1782, Wesley declares positively that the perfection he writes about is his *own experience*:

In the sermon on Salvation by Faith, I say, "He that is born of God sinneth not," (a proposition explained at large in another sermon, and everywhere either explicitly or virtually connected with, "While he keepeth himself,") "by any sinful desire; any unholy desire he stifleth in the birth." . . . "Nor doth he sin by infirmities . . ." Taking the words as they lie in connection thus, (and taken otherwise they are not my words but yours) I must still aver, they speak both my own experience, and that of many hundred children of God whom I per-

sonally know. And all this, with abundantly more than this, is contained in that single expression, "the loving God with all our heart, and serving Him with all our strength." Nor did I ever say or mean any more by perfection, than thus loving and serving God.

What more do we want? Surely this is the message that runs clear

through the whole Word of God, and as Wesley said, "This doctrine is the grand depositum which God has lodged with the people called Methodists; and for the sake of propagating this chiefly He appeared to have raised us up." This is God's message for today! Let us, like Wesley, go out to preach it, teach it, testify to it, and live it to the glory of God.

A Unique Revival Setting

By D. W. Hildie*

THE FOLLOWING anecdote is related in the autobiography of Peter Cartwright, when as a Methodist circuit rider in the year 1820 he was traveling his circuit on horse:

"Saturday night came on and found me in a strange region of country and in the hills, knobs and spurs of the Cumberland Mountains. I greatly desired to stop on the approaching Sabbath, and spend it with a Christian people; but I was now in a region of country where there was no Gospel minister for many miles around, and where, as I learned, many of the scattered population had never heard a Gospel sermon in all their lives, and where the inhabitants knew no Sabbath only to hunt and visit, drink and dance. Thus lonesome and pensive, late in the evening, I hailed at a tolerably decent house, and the landlord kept entertainment. I rode up and asked for quarters. The gentleman said I could stay, but he was afraid I would not enjoy myself very much as a traveler, inasmuch as they had a

party meeting there that night to have a little dance. I inquired how far it was to a decent house of entertainment on the road; he said seven miles. I told him if he would treat me civilly and feed my horse well, by his leave I would stay. He assured me I should be treated civilly. I dismounted and went in. The people collected, a large company. I saw there was not much drinking going on.

"I quietly took my seat in one corner of the house, and the dance commenced. I sat quietly musing, a total stranger, and greatly desired to preach to this people. Finally I concluded to spend the next day (Sabbath) there, and ask the privilege to preach to them. I had hardly settled this point in my mind when a beautiful, ruddy young lady walked very gracefully up to me, dropped a handsome curtsy, and pleasantly, with winning smiles, invited me out to take a dance with her. I can hardly describe my thoughts or feelings on that occasion. However, in a moment I resolved on a desperate experiment.

*Pastor, Fairbanks, Alaska.

I rose as gracefully as I could; I will not say with some emotion, but with many emotions. The young lady moved to my right side; I grasped her right hand with my right hand, while she leaned her left arm on mine. In this position we walked on the floor. The whole company seemed pleased at this act of politeness in a young lady, shown to a stranger. The colored man, who was the fiddler, began to put his fiddle in the best order. I then spoke to the fiddler to hold a moment, and added that for several years I had not undertaken any matter of importance without first asking the blessing of God upon it, and I desired now to ask the blessing of God upon this beautiful young lady and the whole company that had shown such an act of politeness to a total stranger.

"Here I grasped the young lady's hand tightly, and said, 'Let us all kneel down and pray,' and then instantly dropped on my knees and commenced to praying with all the power of soul and body that I could command. The young lady tried to get loose from me, but I held her tight. Presently she fell on her knees. Some of the company kneeled, some stood, some fled, some sat still, all looked curious. The fiddler ran off into the kitchen saying, 'Lord a marcy, what de matter? What is dat mean?'"

"While I prayed some wept and wept out loud, and some cried for mercy. I rose from my knees and commenced an exhortation, after which I sang a hymn. The young

lady who invited me on the floor lay prostrate, crying earnestly for mercy. I exhorted again, I sang and prayed nearly all night. About fifteen of that company professed religion, and our meeting lasted next day and next night, as many more were powerfully converted. I organized a society, took thirty-two into the Church, and sent them a preacher. My landlord was appointed leader, which post he held for many years. This was the commencement of a great and glorious revival of religion in that region of the country, and several of the young men converted at this Methodist preacher dance became useful ministers of Jesus Christ.

"I recall this strange scene of my life with astonishment to this day, and do not permit myself to reason on it much. In some conditions of society I should have failed; in others I should have been mobbed; in others I should be considered a lunatic. . . . The actions prompted by those sudden impressions to perform religious duty, often succeed beyond all human calculation and thereby inspire a confident belief in an immediate superintending agency of the Divine Spirit of God. In this agency of the Holy Spirit of God I have been a firm believer for more than fifty-four years, and I do firmly believe that if the ministers of the present day had more of the unction or baptismal fire of the Holy Ghost prompting their ministerial efforts, we should succeed much better than we do, and be more successful in winning souls to Christ than we are."

Let's work together. Remember the banana; every time it leaves the bunch it gets skinned!

"By the Spirit"—the skeptic
can be won

Prophets in a World of Skeptics

By Jirair S. Tashjian*

THE SPIRIT of the world has always attempted to smother the voice of prophecy. From the earliest beginnings of Hebrew prophecy to the present decade of the Christian era the world has always expressed a certain animosity and ill will to those who have spoken the word of the Lord.

Upon a careful analysis of the problem one may be brought to the realization that the gap today between the secular and the religious seems to be wider than ever. Take for an illustration the vast difference that exists between Christian institutions of learning and secular ones. Those of us who had the privilege of studying behind the "insulated" walls of a Christian college may be little aware of the kind of "free" thinking that floats around in a secular university.

Similarly, when one has had the privilege of growing up in the warm environment of an evangelical church, he may be somewhat surprised, if not shocked, to find out that the secular world does not even know what Christianity is all about. This state of affairs is quite a contrast to the Middle Ages, and even later centuries, when the Church was a dominant "factor" in the life of the people.

Skepticism is perhaps the word that

describes in general the secular mind today. Skepticism is not to be understood in its derogatory connotations. From the Christian point of view, skepticism is of course undesirable. But from the secular frame of reference, it is a virtue.

According to Webster, skepticism is the method of suspended judgment, criticism, or doubt; as a point of view it is opposed to dogmatism, and appears as a reaction from it. Although skepticism is more negative than intellectualism and rationalism, all these isms are closely related. Of all the factors that have contributed to the growth of skepticism the development of science is perhaps the most important. It has been said that the man of the white robe has to a large extent replaced the man of the black robe.

This state of the secular mind, and specially its educated segment, poses a number of problems for the evangelical church. For one thing, it breaks down communication between church and secular society. The critical attitude of the secular man and the believing attitude of the Christian man constitute two contradictory approaches, two divergent methods, two conflicting starting points. Thus no common ground of understanding and communication seems to be feasible.

Moreover, the polarization of society into religious (believing) and

*Student, Nazarene Theological Seminary. This essay won first place in the 1964-65 N.T.S. essay contest.

secular (doubting) tends to hamper the evangelical church to get an empathetic understanding of the secular frame of reference, and vice versa. That is, I as a Christian tend to observe the secular mind and viewpoint only as an outsider, an alien, a stranger, and a critic. On the other hand, the secular man and skeptic is not doing much better; he is not even attempting to understand me. He rules me out as being outrageous.

Furthermore, the cold rationalism of the intellectual skeptic may become quite critical of the evangelistic teachings and methods of the evangelical church. The church may be taken to task for the doctrines she teaches and the programs she institutes. The evangelistic aggressiveness of the church may be interpreted as a reflection of the industrially and economically competitive attitudes and behavior of the American society. The infinite divisions within the Christian Church become offensive to the secular world; therefore it sees in the ecumenical movement a worthy alternative.

Supposing that such a characterization of the secular mind is correct, and there is every reason to believe that it is, what is to be the attitude of the evangelical church? Three courses of action are open. The first is to ignore the secular world. To many minds this seems to be the only choice possible. The argument goes something like this: We will preach the Bible as it is; if the world accepts it, well and good; if not, so much the worse for the world. This kind of irresponsible approach to the problem does not produce too many results; it does not solve the problem. It does not even speak to the secular world; it is not brave enough to engage in the battle. Although this kind of preaching is supremely loyal to the written Word of God, it fails

to speak to the issues of the day, and the world fails to catch the significance of the Church's message.

The second course of action is to yield to the rational demands of secular thinking. The strength of this kind of preaching is that it attempts to translate the gospel into modern thought forms and therefore engages the interest of the secular man. It speaks to the issues of the day; it attempts to make the gospel relevant to the modern mind. But there is one drawback in this approach: it simply yields too much to the rationalistic categories of secular thinking. By attempting to put the gospel into rationalistic categories, it reduces it to a mere instrument for social reform, or a tool by means of which one may achieve mental health. The sharp edge, the cutting edge of the gospel is dulled. Its intensely spiritual and evangelistic aspect is toned down. The gospel is changed into something that it was never meant to be.

The third course of action is to win the world. Not to ignore it, not to yield to it, but to win it. This is the most difficult of the three.

The sincere, believing, committed Christian must never give up the attempt to offer an intelligent account of his faith and experience to the rigid demands of the skeptic. Having done so, the Christian must also realize that reason alone cannot account for and explain the Christian faith. It is not enough, therefore, to convince the secular man intellectually; his whole being must be changed—including his mind, his will, his life—and brought into conformity with the will of God in Christ Jesus.

It is not enough to change the philosophical view of a certain individual. It is not even enough to change his theological view. Some-

thing more drastic than that must be done to him. The problem of man is not simply ignorance. His problem may be more accurately described by that horrible word sin. Man's malady is not so much ignorance as it is rebellion. Of course the intellectual skeptic will raise all sorts of doubts and questionings, and some of these may be quite genuine. Yet at the deeper levels of his personality there lies a rebellious soul that must be subdued and brought under the atoning blood of the Lamb. Only thus can man be made into a new creature in Christ. And only thus can the world be won to Christ. This and nothing less than this must be the mission of the evangelical church.

Although the evangelical church must always be true to its distinctive mission, it must at times be willing to modify its methods and adapt them to the particular needs of the community in which it is located. For instance, if a Church of the Nazarene is located in a university town, that church is under obligation to develop some methods by which it is enabled to influence that university crowd for Christ. The Inter-Varsity Christian Fellowship is one such method. Another such method is to invite a Christian college professor to the church and have him deliver "lectures" on subjects that would arouse the interest of university students and attract their attention. Special meetings, discussion groups, revival series may be planned with the needs of the university community in mind. Such events would undoubtedly require much work, planning, advertising, and, above all, dedicated concern.

The laymen of the church should be encouraged to participate in a number of community and civic activities and programs. Only thus can the church keep in close contact

with the secular world and be an active part of it. There will be times when the church will be unable to influence the world except to the extent that she is willing to be a part of the secular scheme. Yet while doing so she will never forget that she is the bride of Christ in a very unique relationship.

There is today a tremendous need for the ministry of simple love and reconciliation to people who suffer from alienation and absence of meaning in life. Sin alienated man from God and man from man. It is the responsibility of the Christian to heal this alienation, to bring comfort to people who are terribly lonesome. We are obligated to identify ourselves with men and women who are so tragically engulfed in sin. We cannot for one moment escape this obligation because Christ identified himself with the whole race of fallen mankind. He who knew no sin became sin for us that through Him we might attain unto the righteousness of God. We cannot neglect the ministry of reconciliation and comfort and hope.

But to befriend the non-Christian, important as it may be, still lacks something vital. Something more profound than this needs to be done. Quite plainly, the non-Christian must be led to see the value of Christ's sacrifice on the Cross. The sinner must eventually acknowledge his malady and submit himself to the cleansing of the blood of Christ. Can anything less than this bring healing to the human dilemma? "Nothing but the blood of Jesus." It is the happy obligation of the Christian to witness to the world about the power of Christ. He must do this always in the spirit of Christ, in the spirit of love. The attitude of the Christian must always be that of goodwill and genuine Christlikeness.

The essence of Christianity is not

so much thinking as it is living, living by faith. If I am to be a follower of Christ, I have to take a leap of faith. Yet it would be inaccurate for you to tell me that this is blind faith. The mere fact that I have been reading, studying, exploring this many years is an indication perhaps that I am not willing to have a blind faith. I do not want a blind faith! And yet if I were to ask myself, "What was it that motivated within me the desire for intellectual training?" the answer will have to be that it all started back yonder several years ago when confronted with the gospel I entered by faith into fellowship with Christ, I received His grace by faith, and my sins were forgiven by faith. I will witness to the world about God's gift of faith and forgiveness. If it refuses to accept it on such premises, I have no tools by which I can force it. I must leave it in

the hands of the Holy Spirit and continue to pray, work, urge, plead, convince. If those who hear me want to receive what I received, they will have to respond to the urging of the Holy Spirit in their hearts. Having the witness of the Holy Spirit within the heart is a thousand times better than having intellectual certainty.

The Church today is called upon to render a truly prophetic service to a skeptic world. She must always play a double role: she is to be in the world but not of the world. In this she would be only following the precedent established by her Lord, who, God though He is, has humbled himself to take the form of man and to redeem man at the high cost of His own suffering. In the final analysis, if the Church of Jesus Christ is to be the redemptive agent in this world, she must be willing to suffer for the sake of the world.

Building for Adults in Christian Education

By Alpin P. Bowes*

WHAT SHOULD take place in an adult Sunday school class? While this may vary some, it should probably include *learning, discussion, group fellowship*, and moments of *informal worship*. These considerations should control the character of the rooms as we plan for adults in Christian education.

Group fellowship is best promoted on an informal basis. Seating should

be comfortable and flexible. The room should not be crowded. If there is to be learning, on the other hand, the seating should not be too comfortable, so that people will go to sleep!

Discussion requires classes small enough so the individual is not lost, and a room without distractions so all can be heard. This calls for real walls, well-built. While the class should be small enough for individual participation, fellowship can best be

*Office Manager, Department of Home Missions.

developed in classes large enough so the visitor or shy person is not singled out and embarrassed. Moments of informal worship require a room that is quiet and free from distractions.

From this study, the ideal classroom for adults begins to take form. It may be a square, a circle, or a rectangle (if the width is not less than three-fourths of the length), with a ceiling height of eight or nine feet. Seating, easily moved and comfortable, should provide for an average attendance of fifteen to twenty, with a maximum of twenty-five to thirty. Colorful molded chairs that can be stacked are better than folding chairs. There should be from ten to fifteen square feet per person, with eight square feet as a minimum and for maximum attendance only. The class may sit in a circle if not too large, with the teacher seated and using his lap or a small table for his lesson materials. Some will want to use a reading stand. Maps, a blackboard, and a tack board should be part of the room equipment, but should not dominate the room or make it look like a schoolroom. A small desk near the door may be used for the secretary's records, extra quarterlies, etc. There may be a shelf or a small bookcase for some books the class is using or a class library geared to the age-group. Some classes may wish folding tables for small discussion sessions. Some will use a small piano, which will of course add to the space requirements. A shelf and plug-ins for a record player or projector enable the class to use these items of Sunday school equipment when needed.

The walls of the adult classroom should be warm and pleasant in color, and two colors may be used for interest. Avoid deep, strong colors. Wood paneling, with light finish, has

the cheapest upkeep cost. Artificial lighting should be ample for every corner.

There are several kinds of floor covering, including wood, vinyl tile, and carpeting. Wall-to-wall carpeting is the most economical in the long run and gives sound reduction and a homelike atmosphere.

If possible, classrooms for young parents should be somewhere near the nursery. The older adult groups should not have to climb stairs.

Finishing the classrooms should be a project of the whole church. If drapes or curtains are necessary, matching ones should be provided for all rooms, so the building will have a proper appearance from the outside. Class projects should be of small financial outlay, such as pictures for the room, or some songbooks or other items of special equipment.

The sanctuary, with its fixed pews and large space, is not an ideal classroom; yet many churches find it necessary to place one or even more classes in the sanctuary. When this is true, make the most of the situation. Have portable equipment handy, such as a reading stand, map stand, and a blackboard on an easel. Call this the sanctuary class, be more lenient on the age grouping, and adapt teaching procedures to the situation.

No Sunday school class should have the idea that it "owns" its classroom. Building costs are too high to have a room that is used only one hour a week. Every room should be available for other uses. Adult classrooms can be used for youth groups, committees, prayer groups, and others.

We must not become disheartened when we are not able to have ideal classrooms at all times. If there is in the heart of the teacher of adults a

genuine desire to serve the members of his class and lead them into deeper truths of the Word and Christian experience, and if there is in his mind

a willingness to adapt, to be flexible, to use some imagination, God will help him to be an able servant of the Lord in his place of responsibility.

Preaching with a Passion

A welcome series of five very practical articles by Dr. Joseph Gray begins with this article, "Funerals and Feelings." The author is not a stranger to holiness circles, either as a writer or as a preacher. He is the author of "You Need a Family Altar," "The Double Cure," and other volumes, and is at present research editor of a Bible publisher in Wichita, Kansas. As an elder in the Church of the Nazarene, he holds his membership in the First Church, Wichita. These articles are the cream of many years of rich experience in the ministry.

I. Funerals and Feelings

WE WALKED down the corridor of the hospital together, the surgeon and I. He made an unconscious gesture as though he would shrug a weight from his shoulders. He had battled hard and long for the patient's life, and the resultant victory was sweet. I had backed him with prayer all through the operation, and now we sought to relax together.

We turned into the snack room for a welcome cup of coffee and moved over into the doctors' section, where I was a privileged guest. At the table I asked him if his operations ever became commonplace to him. He considered the matter quite carefully and then said:

"Of course I have reached the place through years of training and practice where many of my techniques and skills are almost automatic. My mind and fingers turn them out without too much conscious thought or tension. At the same time, my mind

paces ahead to the next stage of the operation. This is a lifesaver for me. I could not perform as many operations as I do if I worked under the same tension as in my first few operations. Then I had to think out every little part of the operation a step at a time, and I could not jump ahead of myself in my mind, at least not very much. But if an operation ever becomes to me something to be hurried through without any feeling, I think it will be time to quit. The automatic take-over by my muscles, and the habit-patterns I have formed through the years, help me tremendously. But I am constantly on the border line where all my faculties must jump to attention at a moment's notice. Many times I leave the operating room as limp as a dishrag. I am glad that some of the strain has lessened in routine operations, but I never want to reach the place where an operation is just another chore to

be hurried through as quickly as possible."

Then he turned the tables and asked me a question: "Is there any part of a minister's duties that affect him like that?" I thought of the multitude of duties: the preparation of the sermon, the delivery of the sermon, the altar service, the home and hospital visitation, the counseling room. I remembered the stress and strain of some of these. But my heart and mind came up with a rather surprising answer.

"I think," I answered, "that the funeral comes the nearest to being like that of any part of a preacher's ministry. Like much of your routine, and much of my own routine, a man learns the routine of the funeral until it is no longer a burden to remember all the little details as it was when he started his ministry. I can chuckle now over a few of the minor mistakes I made. But at the same time, the funeral is one of the greatest challenges that a preacher faces. If I ever get to the place where I can take a funeral lightly and casually, I shall feel that I am in the wrong place and it is time to quit. I think the funeral, more than any other part of a man's ministry, ought to take hold of something deep inside of him, and grip at a man's vitals every time he faces up to it."

We sat there in companionable silence, and my mind drifted back across the years. I remembered some of the times my heart had been torn to pieces in the presence of death. I remembered coming home many times sick in body; the emotional tension had so activated my body that I needed a bath to clear off the perspiration, and then I needed a quiet place until my heart and nerves had returned to normal. I think that if ever a funeral had become commonplace to me in my pastoral years

I would have felt that I had reached the end of my usefulness.

Here was the baby of an Indian couple. They had nothing of this world's goods. They chose a graveside service. I did not find out until later that they were afraid to ask for the use of a church for fear they would be charged for it. It would have been easy to take this funeral too casually. But I put on the best clothes I had, and gave the service the best I had to offer. The careful ministry in their hour of sorrow brought the husband to Christ, and drew the wife closer to Him.

Here was another baby funeral. The man had built a church for us, but would not come near the church services for fear he would have to yield. Then one morning he stood on my doorstep with the tears running down his cheeks. His baby was stillborn, and his wife was in danger of her life. Would I hold a service over the baby, and then wait a little while to see if we should just inter a small casket or a little one and a larger one at the same time? I remembered hearing Dr. U. E. Harding tell of preaching just such a sermon seated with the family, rather than standing behind the lectern. I decided to do the same thing. It was an hour both of comfort and of challenge for the man. I am happy to write that the wife recovered, and they both made new vows to God.

Here was the funeral of a suicide, a prominent businessman. Only a few weeks before I had preached at another funeral where he was present, and a little later at still another one. He was hungry, but withdrawn, and I couldn't seem to break through to him. Now he lay before me in the third funeral. Every fiber of my being cried out to know if I had done my best for him. And then, of course I faced the duty of being courteous to

him and yet being faithful to the rest of the family.

I recalled another suicide. This young man had been in my Sunday school class just the week before, and then had listened to me preach. Now the sergeant of the R.C.M.P. stood on my doorstep making an official call. He told me that the young man had borrowed a shotgun from his prospective bride, and then blown his brains out. I left my place as host pastor to the District Preachers' Convention to go to the funeral chapel and hold the service. Practically the only real mourner was the sorrowing sweetheart. My heart was torn for her as I sought to comfort her with words that were all too inadequate. All through the rest of that Preachers' Convention, I was tormented with the question, Had I been so busy making plans for the convention that I had missed the signs of disturbance, and let this man slip through my fingers?

I recalled standing at the casket of a man who had told me not to pray for him anymore, that he had grieved the Holy Spirit away from his life. Now I stood there and wondered, If I had been a little more persistent, would he have made it in? A few weeks later I stood at his son's grave, another suicide, possibly an attempted murderer. A fancied grievance over the pitiful little inheritance his father had left had caused him to drink a cup of poisoned coffee that seemed to have been intended for his brother. Had I done all I could to avert that quarrel and win that boy for Christ?

Now I recalled a man who had died instantly in a car crash. He had been in service the Sunday evening before the crash. He had always been a little shaky about his Christian experience. We had talked and prayed

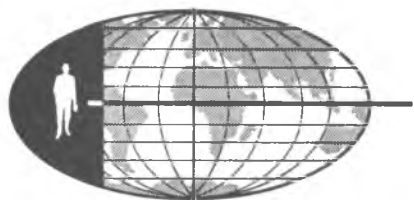
together a little that Sunday evening. Had I done my very best to be loyal to him and keep him close to Christ?

Here was a man who had died of a heart attack on his way home from work in the middle of the night. He had been able to pull his car over to the side of the road and avert a crash. We had been casual friends, and had not been very close. His membership was in another denomination. But the family thought enough of me to ask me to take the major part of the funeral. Had I been faithful to him, and had he made it into the city of God as a result of my ministry?

Then I remembered some of the victorious funerals, those which were more like coronations. These had been easier to hold, but they still took a lot out of me. Always there was the challenge that there were unsaved people sitting there who might be influenced by this triumphant home-going. I recalled driving home from one of these triumphant funerals with the question in my mind, Had I done my best for those who were there? And once again, in spite of that quiet exultation, there had been that completely washed-out feeling, the draining of my emotions, as I thought of the challenge that funeral had been to me.

The doctor broke into my musings as he finished his coffee and rose to his feet with a smile. "I have more work to do," he said; "we won that one, but we can't win them all. I never lose one but what I ask myself if just a little more care, a little more skill, a little more knowledge, might have tipped the balance." Evidently he had been holding his own musing session also. "Many a time I have gone back to my office after such a bout and looked at the diploma on the wall and been tempted to tear it

(Continued on page 45)



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

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Compiled by The General Stewardship Committee | Dean Wessels, Secretary

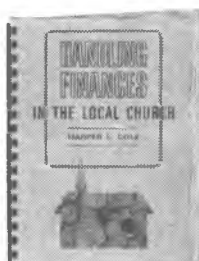
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We **MUST** start in **PORTUGUESE** this year. 80,000,000 people in Brazil, and others in Cape Verde, Portugal, etc., are waiting.

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APPROVED SPECIALS

For that special project above General Budget after it has been paid in full, the following are needs that could not be included in the regular budget of our home missions fields. These are approved for "10 percent" giving credit:

Alaska:	—to replace a sixteen-year-old car that is completely worn out, balance of \$1,350 (*\$2,500)
Australia:	—for church buildings for Greek congregations in Melbourne and Sydney. For each \$2,000
Australia:	—Nazarene Bible College: for guest house \$2,500
Denmark:	—on property of second church in Copenhagen \$14,300 (*\$15,000)
European Nazarene Bible College:	—for library \$2,000 —for building and remodeling \$39,500 (*\$50,000)
South Africa Nazarene Bible College:	—for library books \$1,000 —Dormitory for married students \$3,900 (*\$5,000) —for president's home \$4,220 (*\$5,000)
Sweden:	—to purchase property for a church, more needed. . . . \$40,000
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These specials provide an opportunity for personalized missionary giving. Churches or individuals may give part or all of any of these. For more information, write Dr. Orville Jenkins, general home missions secretary.

*Original Amount Approved.

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Pastor, did you ever stop to think that you can set a good example for your people by making use of your weekly tithe envelope? It's a systematic, regular way to give. It helps your local church treasurer to keep accurate records.

What you put into this little envelope helps to support your local church, your district interests, and the General Budget. Its ministry is worldwide. It is your hand outstretched to others. It is your testimony that you care enough to share—systematically.

This little envelope bears a printed message that will bless you and your people. Take time to share it together. It will make stewardship a part of every worship service.

This little envelope will go a long, long way—with your help!

General Stewardship Committee

STEWARDSHIP

Notes
and
Quotes

A positive statement of a great negative truth: The love of the right use of money is the root of much good.

* * * * *

Only a giving church has the right to ask its member to give.

* * * * *

Easy Terms

A storekeeper placed in the window of his shop a crucifix. The sign beside it stated, "This beautiful crucifix on easy terms." A thoughtful Christian man stood long before the window, gazing at the display, his mind captured by the apparent incongruity expressed. The idea that even a symbol of the sacrifice of Golgotha was obtainable "on easy terms" seemed to rise up and cry out in vigorous protest. He took a pad of paper from his pocket and penned these lines:

*Death is a path of pain and peril;
Roses grow on bushes thick with thorns;
A mother wears a crown of ancient travail;
Calvary's cross a suffering Christ adorns.*

God does not make "easy terms." Of course it isn't easy to tithe. Who said it was—or should be? Does the Christian seek "bargain prices" for the way of the Cross? Perhaps someone bought that gilded cross on easy terms—"a dollar down and fifty cents a week." Is your concept of discipleship based on "easy terms"? Discipleship requires stewardship. And the steward's concern is not how little, but how much of life (and money is a part of life) can be given that the gospel be preached and the Kingdom achieved.

* * * * *

The test of Stewardship is not what our money is doing for us, but what our money is doing to us.

* * * * *

A businessman placed in the window of his store the sign, "OPEN UNDER NEW MANAGEMENT." To curious neighbors he explained, "I have accepted Jesus Christ as my Saviour."

* * * * *

There is no need to worry about the action of the hand if the heart is right with God.

* * * * *

No church is a spiritual success that is a financial failure.

* * * * *

A man who loves money, who is a miser, who does not use his money as God wants him to use it, is a sick man. (Peter Marshall)

* * * * *

To speak in terms of "a selfish Christian" is a misnomer.



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OUT OF THE PAST

Doesn't it seem strange the way history repeats itself? From the desk of R. R. Hodges (archivist, Nazarene Headquarters) came a tract written by C. W. Ruth during the height of his fifty-seven-year ministry as a world-renowned holiness evangelist. Reading it, we could not help but smile and say, "It sounds like an article written by a Nazarene evangelist in the year 1966."

Read the following excerpts from a tract written from the heart of an old-fashioned holiness evangelist:

"ENTERTAINMENT OF THE EVANGELIST"

Rev. C. W. Ruth

(1865-1941)

"In order for an evangelist to do his most effective work, he needs to be entertained in a manner that will not dissipate his strength, and divert and distract him.

"First, he should be located conveniently to the church, secure a room at a good hotel if at all possible and practicable. The evangelist should not be expected to go from house to house for his meals. He is not a visitor who has need of being feasted and entertained but a laborer in the harvest field. In too much visiting there is danger of too great familiarity.

"Experience has taught the writer that he can do his very best work when his entertainment is such as to permit much privacy where he can read, pray, rest and meditate unobserved and unhindered; where he can lay out his books and letters and papers, retire at night and arise in the morning, and pass in and out unobserved. Just as a pastor's study is a necessity in order that he may prepare for his work, so a good, comfortable private room is a necessity for the evangelist.

"The writer has these objections to being entertained at the parsonage: 1. It is an imposition on both the pastor and the wife; 2. Frequently the parsonage is small and crowded. The writer could scarce tell the number of times he has had to sleep on a folding bed in the pastor's study. 3. The pastor and the evangelist are apt to wear each other out by keeping late hours, comparing notes, and talking. 4. If the evangelist preaches a little close someone is sure the pastor has informed the evangelist and instructed him how to preach. Let all the membership of the church share in the entertainment of the evangelist by contributing to a special fund for that purpose.

"Finally, meet the evangelist and be ready to take him to his room at once. Inquire occasionally concerning his needs and comfort, and thus encourage him to give you his best."

PRAYING PREACHERS OBSERVE THE 50 HOLY WATCHNIGHTS

The 24th—Friday, July 1—6:00 p.m. to midnight, local time

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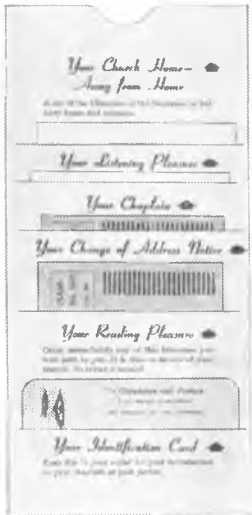
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General Superintendent

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SERVICEMEN'S KIT

... is available without cost for churches to present to any young person entering military service.

MEMO: To All Pastors

The N.S.M.C. office would like your cooperation in immediate notice relative to any casualty affecting Nazarene military personnel.

Denominational interest should be expressed in these times of emergency. Those involved should be surrounded by prayer and concern.

PAUL SKILES, N.S.M.C. Chairman
6401 The Paseo
Kansas City, Missouri, 64131

MISSIONARIES

Are a Costly Investment

SOMETIMES people wonder if the Church of the Nazarene is a little severe in its appraisal of missionary candidates. There are some applicants who are very honest in their profession of a call to missionary service, yet they are not placed under appointment. Why, sincere people ask, do we not give them a chance? Why not let them prove whether they can make it as missionaries or not?

Missionaries are a costly investment. It costs the church—and this means it costs YOU—\$10,000 in sacrificial money every time a missionary couple has to be brought home from the field. We invest \$7,800 in every new missionary couple who go to the field for one year. If they stay two years and then, for any reason, must come home to stay, the cost to the church may well be above \$10,000.

In addition, when a missionary fails to make the adjustment to missionary life, there is a spiritual cost on the field, for invariably his maladjustment creates problems for the other missionaries, and also for the nationals among whom he has served. It may take years of careful nurture and rebuilding by the older missionaries to overcome the damage that has been done.

Money given by faithful Nazarenes is a sacred trust. The Department of World Missions guards it carefully. Every possible effort is made to protect the church's investment. Even with the most careful screening we know that some will be sent out who will not be able to succeed in their missionary assignment. The Department of World Missions does its best to keep this number of costly "dropouts" down to the lowest possible figure.

In view of this sacred trust, the Department must use its best judgment in selecting its missionaries, and thus protect the interest of the individuals who have given their money for missions; and also protect the future welfare of our mission fields.

The Department of World Missions will spend \$250,000 in 1966 to send out new missionaries. It will pay more than \$110,000 to bring older missionaries home for furlough, and return furloughed missionaries to their fields when their furlough year is over.

In addition, the Department will spend at least \$632,000 to maintain on the mission fields those missionaries who were already there in 1966. This does not include the additional cost of maintaining Bible schools, day schools, hospitals, dispensaries, printing plants, churches, national workers' salaries and housing, special evangelism efforts, repairs and upkeep on mission field buildings, and the education of the missionaries' children.

Yes, missionaries are a costly investment. But successful missionaries yield immeasurably rich returns. Precious souls are being reaped from the four corners of the earth. The harvest fields are ripe. The laborers are few. We must guard our missionary investment—not only because it costs the church valuable dollars when a missionary does not succeed, but because it costs the Kingdom infinitely more in souls that may be lost.

When you hear of someone who is tempted to think the church is a little too strict in its selection of missionary applicants, remind them of the high cost of failure.



*Enlisting the Churched
To Enroll the Unchurched*

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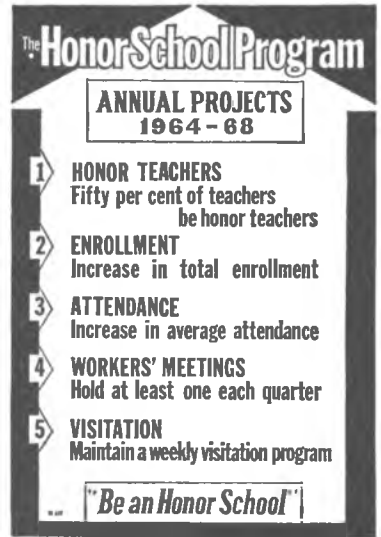
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**Community Survey in the
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THE PROGRAM



*THAT WILL HELP
YOUR CHURCH REACH*



THE GOAL

Others have proved it—why not you?

HAVE YOU AND YOUR CHURCH OVERLOOKED SOMEBODY?

Not long ago a retired minister, at the "tender" age of ninety-four, dared to suggest that he needed help. He frankly admitted that he did not believe he was much different from other old people. He said, "Our greatest lack is our being made to feel we no longer have a recognized part in the business and affairs of the world. We are passed by and ignored, even when sure we can yet 'do things.'"

Determined to do something about this "state of affairs," he took it upon himself to be the champion of the aged. He became an outright crusader. When he was in a new community he searched out the old and the neglected. He tells of one instance when he visited an old man of eighty-seven who was nearly blind and deaf. He shouted a verse of scripture into the old man's ear and prayed a short prayer. Then the old man, limping painfully, followed him to the door, waiting for just one more word from someone who understood and cared.

Perhaps we all need to be reminded of the Psalmist's prayer in Psalms 71:9—"Cast me not off in the time of old age; forsake me not when my strength faileth"; and also in Psalms 71:18—"Now also when I am old and greyheaded, O God, forsake me not; until I have shewed thy strength unto this generation, and thy power to every one that is to come."

Pastor, you can help to answer that prayer, for it is a universal one. Your days are crowded with many things, but if you want a time of real spiritual uplift, just take a few minutes off to visit with an elderly saint in your church or your community. You will receive an even greater blessing than you can give!

The accumulation of a few years and a few gray hairs does not decrease the human desire to communicate with others and to feel loved and needed. The following are a few suggestions which will help to bring sunlight to the hearts and homes of the elderly:

1. Make special occasions of holidays and birthdays by taking a little remembrance by the house. Include a note of appreciation. Let them know you care and that you have time for them.
2. Make arrangements for some young people in your church to offer to run errands or to show special thoughtfulness to those who are infirm or handicapped. Encourage the youth groups to remember the aged.
3. Be sure that if the elderly person is able to attend services he or she has transportation and is invited out for dinner or for a "snack" occasionally.
4. Creck to see that every aged person in your congregation is receiving the *Herald of Holiness* and the *Other Sheep* and that he also receives all local church news. If he must miss Sunday services, be sure that he receives his Sunday school paper and any materials that are made available to your congregation for that Sunday. This helps him to know that he is a part of the "church family." Some churches even provide a recording of the Sunday morning message for shut-ins. Much of this work can be done through your Home Department, but be sure to keep in touch as pastor.
5. Remember to pray for the aged and infirm. This should be a regular part of your midweek prayer service. They need the assurance that you are remembering them in public and private prayer.
6. Provide opportunities for Christian service. Their devotion and years of experience will prove invaluable. Ask not only, "What can we do for the elderly?" but, "What can the elderly do for us?"

As you think and pray about the needs of the aged within your sphere of influence, you will be reminded that God loves His children no less in the evening of life—nor should we!

—Department of Ministerial Benevolence

Accent on Youth

LEADERS in public relations and journalism are directing their energies toward meeting the interests and needs of our rapidly changing and expanding readership.

Wes Gallagher, general manager of the Associated Press, the greatest news gathering enterprise in world history, views this primarily as a change to meet the demands of ever younger and better educated readers.

He points out that half the population of the United States has been born since 1936 and the median age of readers and viewers gradually is growing younger. He states:

"The youthful population puts a premium on quality and publishers, editors, writers, broadcasters and public relations leaders who use the public media must face up to this trend."

Gallagher pointed up his conclusion by declaring that the youthful population knows little about World War II—they were too young for firsthand knowledge,

and history books seldom keep up with the rush of human events.

"But they know a lot about astronauts, lasers, computers and a hundred other subjects that did not exist a generation ago.

"Writing for both the older and the younger generations, each with different background knowledge, presents unique challenges which reporters and editors must meet," he said. "We must combine youth and experience."

Turner Catledge, executive editor of the *New York Times*, feels the greatest challenge of the day is to meet the needs of the "knowledge explosion"—to satisfy the desire for information by the more advanced readers and those who earnestly desire to keep abreast of significant developments.

In the news field, he said: "Too many of us have grown smug and self-satisfied. We are reluctant to take on the new and venture from the old. We must get a move on!"

O. JOE OLSON

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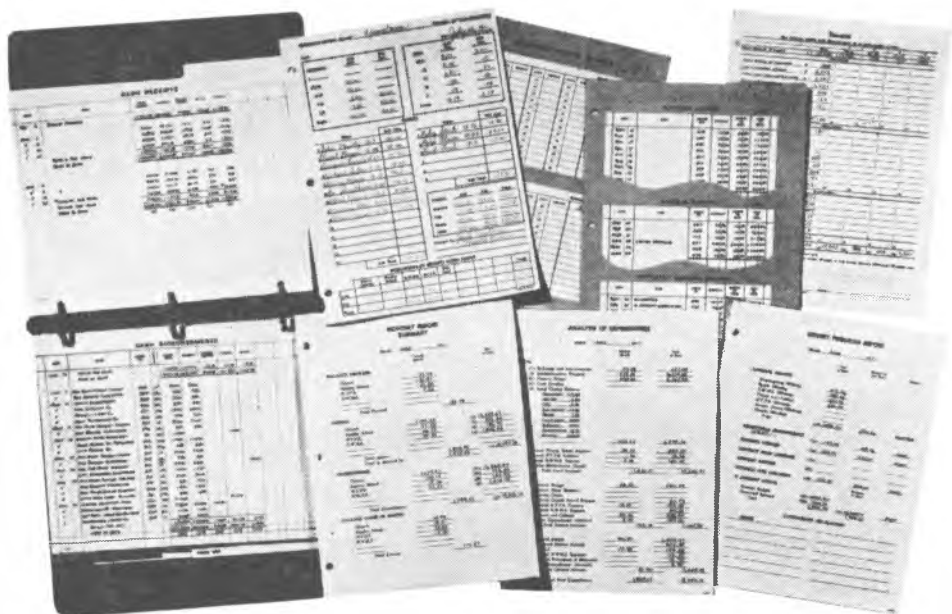
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Queen of the parsonage.....

MRS. B. EDGAR JOHNSON

Forgotten Fringe Benefits

By Mary Tregenza*

I HAVE ALWAYS been a little embarrassed by the sentiment people express to the minister's wife. The implication seems to be that the demands made by members of the church are so excessive that she is monstrously overworked, her husband is grossly underpaid, and the parsonage family is the poorest clad in the church.

There are at least a dozen reasons why such stereotypes need to be shattered. In the first place, they are not essentially true. In the second place, the opposite is more often the case. And in the third place, these false concepts could actually hinder young women from following their husbands into the ministry—into the blessedness of sharing the life of God's man among men, and the warmth of acceptance accorded the parsonage family.

Don't misunderstand me. There *are* problems. A minister's wife, like any other public figure, is naturally subjected to criticism. There are unusual demands. But most of them are little more than occupational hazards. (The doctor's wife has her problems, too.) The distresses that are peculiar to parsonage life should always be linked with an assurance that God is able to make all grace abound.

Here are some of the fringe benefits too often ignored. The minister's wife is immediately accepted in circles which others must reach by a long and tedious climb. The same title opens the door of the most impoverished homes of the

community as well, where the minister's wife may offer help without the hint of patronage. To her the sorrowing make bare their hearts and strangers their secrets. Hers is a sacred corner of ministry in the citadel of life—all because she married a minister.

But there is more. Much more. Think of the unearned love and affection, esteem, and goodwill that are heaped upon the pastor's wife—the dividend of earlier devoted ministerial care.

Hospitality shown to the minister's wife and her family is constant and generous. Her home is filled with gifts of love. And one problem she does have that gets little mention indeed is what to do with surplus in eggs, pies, and garden vegetables that now and then pile up in the parsonage pantry!

If her family is sick, everyone is concerned and numbers come forward to help. Hers is the most prayed-for family in the parish.

Overworked? This may be more her husband's fault than the congregation's. Think it over. Sad indeed if an erroneous idea of this nature would make needy members of the congregation feel guilty of taking her time.

Underpaid? Perhaps by some standards, and if eternal dividends are ignored. But even this prejudice melts when members of the congregation with half their pastor's income come with sacrificial gifts that are in every sense fragments of themselves.

What about the wardrobe? The average pastor's wife is among the best-dressed women in many local situations.

*Reprinted from *Pulpit*, November, 1965. Used by permission.

And most congregations take pleasure in having her so.

In more recent years an idea has become epidemic that the pastor's wife is no less responsible to her husband's profession than is the doctor's wife. The parsonage lady may equate her duties with similar ones on a secular level and grieve over her lost earning potential. Is it possible that the American ministry is to be robbed of every possibility of sacrifice?

Invasions of privacy? If the need is urgent, such demands become a privilege—the opportunity of standing with a fellow believer in a crisis hour. If the intrusion appears trifling and unnecessary, it is possible that the pastor has not established a pattern of making himself available at regular hours in the church office.

Some time-consuming relationships sustained by the pastor's wife are in actual fact political crutches for her husband's popularity. And who is to blame for these but herself? It is the divine call that gives stature to a minister of the gospel. All human subsidies are vain.

While aware of the erroneous stereotypes of the minister's wife so long in vogue, one minister's wife had a conviction that some new and wholesome

insights were also beginning to appear. She circulated a modest questionnaire among nearly a hundred people and the results were cheering.

"I felt a considerable relief as I studied the results," she said. "These people are expecting of us only what we expect of them—genuineness, sincerity, friendship—set within a commitment to Christ. We are constrained, but we are constrained by Christ. We are in bondage—but to God, which is perfect freedom."

Let the newcomers take heart. Those who make up the ranks need not be paragons—just people! Encourage yourself with these charitable words written by Mary Applegarth:

"It is one of the major surprises of getting around the map to discover how many ministers have married the *right women, chosen in extreme youth but whittled away by time and shock* into very useful saints and ladies; with the drum of the Eternal regulating their footsteps, with the dream of harvest deep in their souls and the zeal of rescue foremost in their loneliness."

So you live in a glass house? Perhaps God intended it so. (Did He not set the Israelites before the eyes of the whole world?) Shine it until it sparkles with Christian excitement and experience!

Just Think

*Of stepping on shore,
And finding it heaven;
Of taking hold of a hand,
And finding it God's hand;
Of breathing new air,
And finding it celestial air;
Of feeling invigorated,
And finding it immortality;
Of passing from storm and
tempest to an unbroken calm;
Of waking up—
And finding it Home!*

—AUTHOR UNKNOWN

The Fascinating Book of Daniel

By Maynard James*

THE BOOK OF DANIEL has a peculiar fascination for both saints and sinners. Somehow, they cannot leave it alone.

Our Lord referred to it in His Olivet discourse, as recorded in Matthew 24. He said that the setting up of "the abomination of desolation spoken of by Daniel the prophet" would be a sure sign of the coming great tribulation (vv. 15-21).

Josephus, the noted historian, tells us that when Alexander the Great advanced against Jerusalem, 332 B.C., he was met by the Jewish high priest and shown the Book of Daniel.¹ In it he saw the prophecy that a Grecian king was destined to destroy the Persian Empire.² Believing it referred to himself,

Alexander was delighted.

Instead of destroying Jerusalem, he spared the city and its inhabitants and granted the request of the Jews that they be allowed to enjoy the laws of their forefathers and pay no tribute on the seventh year.

Sir Isaac Newton, one of the greatest scientists of all time, was intensely interested in the Book of Daniel. He went so far as to say that to reject the prophecies of Daniel was to reject the Christian religion.

From earliest times the Church of God believed that this amazing book was written by Daniel during the cap-

tivity of Judah (603-533 B.C.). But in recent years it has been the fashion for many critical scholars to deride this age-long belief of the Church. They now freely assert that the book was not written by Daniel, but by a Maccabean Jew, or in the time of the Maccabees, some four centuries later.

Among the detractors of the traditional authorship and date of the Book of Daniel are Dr. S. R. Driver, Professor R. H. Charles, Canon J. W. Farrar, and Professor E. L. Curtis of New Haven. There is a sense in which these scholars have unwittingly followed the example of the pagan Porphyry, who in the third century contended that the Book of Daniel was a forgery, written during the time of the Maccabees, after Antiochus Epiphanes had appeared. But this fascinating book has survived all its critics and has proved to be an anvil upon which the detractors' hammers have been broken to pieces.

Apart from what Josephus tells us

of Daniel the prophet, and apart from the fact that the book is included in the Hebrew Canon and also in the Septuagint,³ it is enough for us that Jesus Christ himself set His seal upon the authenticity of this amazing book. Therefore, whosoever sets aside the Book of Daniel rejects the infallible testimony of the Son of God.

Certainly a promise of divine blessing is given to those who reverently study the Book of the Revelation.⁴ In like manner, great profit is bound to come

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to those Christians who diligently read the prophecies of Daniel. For Daniel is really an introduction to the Apocalypse. To understand the first we must study the second; and to grasp the full significance of Revelation we must know Daniel.

At least three things must be remembered about the Book of Daniel:

First: it contains not only prophecies of tremendous events which have now passed into history, but also it deals with the very days in which we live. In that respect it is right up to date.

Second: it gives to us, as no other Old Testament prophecy does, the key to symbolic chronology.

Third: Daniel was the only prophet who predicted the exact time of Christ's first advent. This is clearly shown in the "seventy weeks" prophecy in chapter 9.

To sit at the feet of the inspired seer of Judah is an entrancing experience. We look in wonder as he sweeps across the vistas of millenniums. We watch with him the rise and fall of mighty empires. Yes, and we sigh with him when pagan and evil ecclesiastical powers make war on the saints.

We are profoundly disturbed at the apparent triumph of Antichrist over the forces of righteousness. We long for a satisfactory explanation of it all.

But how great is our rejoicing as we behold the complete and final overthrow of Satan and his minions! The Stone "cut without hands" breaks in pieces all alien kingdoms.⁵ The awful sway of antichristian forces may be for a "time, and times, and the dividing of time";⁶ but the universal reign of the Messiah King shall be for ever and ever.

Satan may cast Shadrach, Meshach, and Abed-nego into the fiery furnace, but he cannot prevent One "like unto the Son of God" from joining and delivering these valiant men.

Wicked men may be allowed to imprison Daniel in a den of lions; they cannot frustrate the designs of Jehovah for His faithful servant. And so, beholding the end of those who put their trust in God, we say a glad "Amen" to

all that Nebuchadnezzar and Darius confess concerning the God of Israel.

The prophet Daniel leaves us, ready to "stand in his lot" in that glorious day. Already he is among those who are eternally "blessed."

Drinking of the same fountain, we long to join the "wise" who shall "shine as the brightness of the firmament" in the coming kingdom of Messiah. We resolve, by the grace of God, to be among those, who, because they "turn many to righteousness shall radiate" as the stars for ever and ever.

⁵Josephus' Antiq. XI, VIII 5.

⁶Daniel 8:5-7, 20-21.

⁷Greek version of the Old Testament.

⁸Revelation 1:3.

⁹Daniel 7:27.

¹⁰Daniel 7:25.

Gleanings from the Greek New Testament

By Ralph Earle*

Phil. 2:17-18

Offered or Poured?

The Greek word for "offered" (v. 17) is *spendomai*, which means "I am poured out or offered as a libation (in the shedding of my life-blood)."¹ It occurs only here and in II Tim. 4:6—"For I am now ready to be offered" (cf. NEB—"As for me, already my life is being poured out on the altar"). Paul wrote to the Philippians during his first Roman imprisonment, knowing it might end soon in death. He wrote his second letter to Timothy shortly before his second Roman imprisonment terminated in his execution. In the latter instance he knew that martyrdom for the faith was almost inevitable.

The correct translation here is: "But

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even if I am being poured out as a drink-offering upon the sacrifice and service of your faith" (NASB). It has sometimes been objected that the drink offerings (libations) of the Jews were poured around the altar, not "upon" the sacrifice. But the same Greek preposition as here, *epi*, is used in Leviticus 5:11 (LXX) for this. Lightfoot comments: "On the other hand, as St. Paul is writing to converted heathens, a reference to heathen sacrifice is more appropriate (comp. II Cor. ii.14); while owing to the great prominence of the libation in heathen rites the metaphor would be more expressive."²

Service or Offering?

Instead of "service" in this verse, Phillips, RSV, and NEB all have "offering." Is the change justified?

The Greek word is *leitourgia*, from which comes "liturgy." It occurs only six times in the New Testament. In Luke 1:23 it is used of Zechariah's priestly "ministration" in the Temple. In II Cor. 9:12, Paul employs it for the "service" which the Gentile Christians were rendering to their Jewish brethren in the form of a love offering. It is used similarly in Phil. 2:30. Finally, it occurs twice in Hebrews: for Christ's "ministry" (8:6), and for the "ministry" in the Tabernacle.

The word has a long history. In ancient Athens it was used for "the discharge of a public office at one's own expense."³ Then it came to be employed for referring to religious service, which is what it always means in the Septuagint and New Testament. Moulton and Milligan give instances in the papyri of the term as applied to the Egyptian priesthood.⁴ It would appear that "service" is the best translation here.

Nevertheless it is closely related to "sacrifice" (*thusia*). Lightfoot points up the connection of the whole clause in these words: "The Philippians are the priests; their faith (or their good works springing from their faith) is the sacrifice: St. Paul's life-blood the accompanying libation."⁵

Rejoicing Together

It has been said that the Philippian letter might be summed up in four words: "I rejoice; rejoice ye!" That is based on the last part of verse 17 with verse 18. Paul says, "I am rejoicing [*chairo*] and rejoicing together [*synchairo*] with all of you. In the same way do you rejoice [*chairete*] and rejoice together [*synchairete*] with me."

Paul is especially fond of compounds with *syn* (cf. synthetic), which means "with" or "together." The average Greek lexicon has some half a dozen pages listing words in the New Testament that begin with *syn* as a prefix. A large part of these are found only in Paul's Epistles. He had a great appreciation of "togetherness" in the Christian life.

¹Abbott-Smith, *Lexicon*, p. 413.

²Philippians, p. 119.

³Abbott-Smith, *op. cit.*, p. 266.

⁴VGT, p. 373.

⁵*Op. cit.*, p. 119.

Choppers . . .

(Continued from page 1)

I told him to confess his sins to God and obtain the divine forgiveness and then bide his time to make whatever confession God seemed to require of him. I believe that with a little time and patience he will be able to save his home as well as his own soul. So I regard the chips.

I preach that God will take care of those who trust in Him; that the words of the Lord are pleasant, and all His ways are peace. But a woman came a hundred miles to the convention to recite to me how her husband died of a broken heart because he was blamed for difficulties in the work of the Lord. The oldest son, who was inordinately fond of his father, languished, and in two years followed the father in death. The mother undertook to educate the two daughters, and continued their education in much sacrifice. The elder

daughter seemed to make a good start, but faltered and brought shame and disgrace to her mother. At the last, the younger daughter developed symptoms of a certain kind of insanity and turned against her mother. At the end the mother still professed faith in the grace and goodness of God, and she said she had felt impressed to come to see me in the confidence that I could encourage her. But I confessed my inability to speak a word in the presence of so many and such deep sorrows, and told her it was she who had brought the message of encouragement, and that I would now preach the enduring mercy of God and His power to keep those who trust in Him with better assurance than ever before. The woman burst into tears, and said, "I knew God would not fail me, and that you would speak the words of encouragement that I needed to hear." Here I was trying to explain that I could not do what she wanted and in the explanation I did what she required. I still hew to the line when I tell how God will care for and deliver His own, but I watch the chips and try to guide them so they will not wound such a one as this visitor was, should such be in the audience.

A certain man was a good giver to the support of the gospel when he had work and was able to work. But he lost his health, and now when the preacher or others say, "If you really obey God He will give you work and will give you money so you can support the gospel," the poor man feels chagrined, and has been threatening to stay away from church in order that he might avoid these thrusts and not be in the way of others. Here is just a brother hurt by the chips of careless choppers—that is all.

And what shall I say more? Well, it reminds me of the two surgeons in a certain city. One was devoted to his profession. The other was devoted to the good of his patients. The first would perform a successful operation, even if he caused the patient's death in the act. The other would spare the patient at the expense of technical surgery. And, would you think it, the people came to

prefer the doctor who regarded his patients rather than the one who "hewed to the line, let the chips fall where they will"!

Our task is not to sustain a reputation or defend a cause. Our business is to save souls and build lives. We may spare the bruised reed and blow gently upon the smoking flax and still be following a good Example. We must not compromise the standard, but we must regard human good. The automobile driver may have the right of way, but still he is commended if he swerves to miss a car and save a life. This does not mean that he should habitually drive with one wheel in the ditch, but it does mean that he must not be a legalist and demand his right even if he kills someone by doing it. Paul knew that eating meat makes one neither better nor worse. But he proposed to quit meat if that were required to save souls. His own summary was, "Let your moderation [your pliability] be known unto all men." But why any pliability? The doctrines are unvarying, the ethics is constant, the goal is definite. Why should there be any flexibility? Why, because the standards were made for man, and not man for the standards, and there is a ceaseless call to be alert to save souls. I must indeed hew to the line. But still I can well regard the chips; for the best way to maintain the cause is to save souls, and the way to save souls is to save souls, not simply to work a system or follow down a certain groove.

At the close of the sermon a great man said to the eloquent preacher, "You love to preach, don't you?" The preacher admitted that he did love to preach. But the answer was not so easy, when the questioner said, "But do you really love the people to whom you preach?"

And that is just it. Conventional preachers are practically always wanting in love. What we need is a deeper love, a fuller passion for souls, a tenderer heart, and a more ready and more melting unction for the work to which God has called us.

The New Covenant

By W. E. McCumber*

SCRIPTURE LESSON: Ezekiel 36:16-32

TEXT: Verses 25-28

To a nation under judgment the prophet speaks a message of grace. Though scattered among the heathen, they will be regathered into their own country (vv. 19, 24). Purged from their paganism, God will again be their God, they will again be His people. To those who violated His covenant, a long-suffering and merciful God promises a new covenant.

The writer of Hebrews unhesitatingly applies the new covenant promises to the church (Heb. 10:14-22). This is not to deny a future fulfillment of them in Israel's life. But we today are the faith-recipients of this new covenant, sealed to us by the blood of Jesus Christ.

Our scripture for today is a classic passage setting forth this new covenant—God's solemn agreement of mercy. Let us share its rich provisions, asking God to create within us an appropriating faith!

I. The *cause* of this new covenant—grace!

God states the cause in *negative* terms; "not for your sakes" (vv. 22, 32). Nothing in sinful and guilty humanity could be the ground of God's merciful salvation. Man is morally bankrupt.

He states the cause in *positive* terms;

"for mine holy name's sake" (v. 22). He finds within himself the whole cause of man's rescue from sin, guilt, and death. Our only hope of escaping the hell which we create and deserve lies in the "name"—the revealed character—of God. This is most clearly seen in the naming of Jesus (Matt. 1:21, 23). In Him is God revealed as for us, not against us; acting to save us, not to damn us!

This, then, is the glorious truth that encloses the new covenant like a holy parenthesis, that man is *saved by grace*.

II. The *method* of this new covenant—renewal!

The new covenant promises forgiveness, but more than forgiveness. It promises a new relationship to God, but also a new character and behavior for man. It pledges a radical renewal of our total lives.

Viewed *outwardly*, this renewal is a cleansing "from all your idols" (v. 25). The believer will no longer allow anything or anyone to usurp the place of supremacy that belongs only to God.

Viewed *inwardly*, this renewal means "a new heart . . . and a new spirit" (v. 26): The heart that once was "stony"—hard, cold, unyielding—becomes "flesh"—warm, tender, responsive to God. Inward rebellion against God is displaced by a ready obedience to God.

Viewed *dynamically*, this renewal is achieved by the Holy Spirit—"I will put my spirit within you" (v. 27). It does

*Pastor, First Church, Atlanta, Georgia.

not depend upon man's resolution and reformation. It is accomplished by the gracious, sovereign will of God. "I will give you an heart of flesh . . . I will put my spirit within you." God's mighty "I will" thunders forth twelve times in our brief scripture lesson.

"I will sprinkle clean water upon you" (v. 25) is the Old Testament equivalent to "He shall baptize you with the Holy Ghost" (Matt. 3:11). It points, therefore, beyond mere forgiveness to a Pentecostal, radical cleansing from all sin!

III. The effect of this new covenant—holiness!

The *moral* effect is expressed in the promise, "Ye shall keep my judgments, and do them" (v. 27). From a divine, inward compulsion ("I will put my spirit within you, and cause you to walk in my statutes") springs a life of outward obedience to the expressed will of God for our lives.

The *economic* effect is expressed in the promise, "I will call for the corn, and will increase it, and lay no famine upon you" (v. 29). The church and the person who live in obedience to God will know the supply of every material need. Nations resort to war to prop up a failing economy. If they turned to God they could know prosperity with peace.

The *religious* effect is expressed in the promise, "[You] shall loathe yourselves in your own sight for your iniquities" (v. 31). A holy heart will be a humble heart, marked by a constant penitence that regrets all the sin that ever marred one's life, and attributes all the glory of salvation to a gracious God—"My sinful self my only shame, my glory all the Cross."

I believe that our text will have a future national fulfillment to Israel. But it has also a present, personal application to the Church—to you and me. The Spirit has been given; this is His age. Therefore we may now claim the covenant blessings of complete renewal, of inward cleansing, of divinely enabled holy living! And while God accomplishes all this by sovereign grace, He does it in response to prayer (v. 37)! Seek ye the Lord!

The Church—Christ's Building

SCRIPTURE LESSON: Eph. 2:11-22 (RSV)

TEXT: "You . . . are built" (vv. 19-22)

Christ is a Builder, and the Church is His building (Matt. 16:18; I Cor. 3:9). He is no "jackleg carpenter," and His Church is no shanty! Every building reflects the quality, integrity, and capacity of its builder. If the Church, in your estimate, is a shack, you have not seen the Church that Christ builds, but only a false church erected by man. The man-built church is a horrible example of unskilled labor, but the Christ-built Church is "a dwelling place of God."

When Paul writes, "You . . . are built," he describes the Christians in their relationship to Christ and one another. Here he speaks of what they are built "upon" (v. 20), what they are built "into" (v. 22), and what they are built "for" (v. 22). Around these significant prepositions we will gather the substance of this text, considering the Church as the building of Christ.

I. "You . . . are built" upon a revelation (v. 20).

"Built upon the foundation of the apostles and prophets, Christ Jesus himself being the chief cornerstone."

"The apostles and prophets" were the first heralds of Christ, the first official proclaimers of the gospel. "The foundation of the apostles and prophets" is the Foundation which they laid, the One of whom they preached, to whom they witnessed (I Cor. 3:10-11), even Jesus Christ.

And everyone who hears that gospel, and believes on that Christ, becomes a living stone and is built upon the Foundation. He is in this way, and in no other, a member of the true Church which the Lord is building.

The foundation of the Church is the revelation God has made of himself in Jesus Christ, and in the Scriptures written by inspired apostles and prophets to tell us of Christ. Upon that foundation

is being erected a Church which neither death nor the devil can destroy.

II. "You . . . are built" *into a fellowship* (vv. 21-22a).

"In whom the whole structure is joined together . . . in whom you also are built into it."

Christ is "the chief cornerstone," that part of the structure which determines the quality, cohesion, and strength of all the rest. There the walls are connected and aligned. Therefore, in Him we are "joined together"—the Church is a fellowship.

The idea of fellowship is borne out in the three figures used by Paul in this one passage: a city—"fellow citizens" (v. 19); a family—"members of the household of God" (v. 19); a temple—"a holy temple in the Lord" (v. 21). Salvation is at once personal and social, uniting us to the Lord, and in Him, to one another. If we will not love one another as brothers, neither can we have God as Father (I John 5:1).

Christ forms this union by His cross (vv. 11-18). He takes men of diverse racial and social and religious backgrounds, and resolves their antagonisms toward one another by reconciling them all to God. He bonds them together with the vermillion cement of His blood to make them one whole structure! True union in the Church is Christ-made, not man-manipulated.

III. "You . . . are built" *for an indwelling* (v. 22b).

"You also are built into it for a dwelling place of God in the Spirit."

It was the presence of God in the Jewish Temple which made it truly a holy place, the house of God. When God withdrew His presence, it was a desolate pile of stone awaiting judgment, the house of men (Matt. 21:13; 23:38). Even so, the Church has value only as a people in whom the Spirit of God resides.

The Spirit alone gives life and power to the Church, making the building vital and functional, not merely ornamental. Indwelt by the Spirit, the Church becomes an instrument by which God con-

fronts the world with Christ, that men might repent, believe, and be themselves added to this glorious structure.

W. E. McCUMBER

Hearing—Opportunity and Responsibility

SCRIPTURE LESSON: Mark 4:1-9, 21-25

TEXT: Verses 21-25

"Let him hear." Hearing is opportunity. For "faith cometh by hearing, and hearing by the word of God." Through faith come our knowledge of God, our forgiveness of sins, our blessed fellowship with Jesus Christ in daily living!

"Take heed what ye hear." Hearing is responsibility. The Christ who is made all things to us through faith would be the Saviour and Lord of others. Hearing His word, we are laid under obligation to share it with others who have not heard.

I. *The word of Christ is light shining upon darkness!*

He had spoken in parables, and the disciples had begged him for an explanation. Jesus would have them understand that He changed His style of teaching, not to conceal but to reveal truth. He is bringing a lamp of parable into the dark room of ignorance of God. The lamp was not placed beneath the couch, but on a lampstand, spreading its light over all the room.

When Jesus proclaimed His message in plain, unadorned, straightforward prose, it was rejected by many because of hostility and because of density. Men were either unwilling or unable to receive His word. Mercifully He changed His method. Now He would tell them stories. Earthly and familiar things would be thrown alongside heavenly and strange things. Remembering the stories longer, they would meditate and mull over them, giving the Holy Spirit opportunity to shatter their density and reduce their hostility by illum-

inating them with the meaning of Christ's words. The parables were for light, not for darkness; for mercy, not for judgment.

His preachments and parables were precious treasures indeed. And it has ever been the custom of men to hide away their valuables. The hiding, however, is never intended to be permanent. That which is hidden is to be manifested; that which is secret is to come to light. A treasured canvas may be locked within a safety vault, but only to prevent it from being damaged or stolen, so that it may be displayed to multitudes in some gallery of public exhibition.

The disciples were not to regard themselves as possessors of truth intended only for the favored and initiate few. The gospel of Jesus Christ is not like the secrets of the Masonic order, which only Masons are to know! The gospel is for the whole world, and those with whom it was first hidden are to publish it abroad. What is spoken privately into their ears should be shouted from the housetops!

"He that hath ears to hear, let him hear." Let him hear, that light may shine upon his darkness, that he may be saved from ignorance and sin and death. And let him hear that he may speak! Let the Word be sown in his heart to produce an abundant harvest. Let the truth come with quickening power to his life, that he may proclaim it everywhere he goes, to men who live in darkness and in death. The widest possible dissemination of the gospel, the largest possible harvest of souls—this is the opportunity and responsibility involved in hearing the Word of the Lord! "Take heed what ye hear"—for that opportunity is priceless, that responsibility is awesome!

II. *The word of Christ is light operating by law.*

Positively, that law is this: "With what measure ye mete, it shall be measured to you: and unto you that hear shall more be given. For he that hath, to him shall be given."

The more we give, the more we shall have. The more we speak for Christ,

sharing His words with others, the more Christ will speak to us, imparting additional truth and giving fresh insights. The measure of our sharing will be the measure of our blessing. The measure of our shining will be the measure of our enlightenment. Do we want more from God? Let us do more for God with what we have already received.

Negatively, that law is this: "He that hath not, from him shall be taken even that which he hath." If we receive and do not give, we shall lose what we have received. If we hear and do not speak, we shall lose what we have heard. If we turn from the light we have, we walk in ever-deepening darkness!

I am thinking of a church that does not believe in foreign missions, that has no aggressive and compassionate program of world evangelism. That church is smaller now than it was a century ago. It becomes fewer in number and resources with each passing year. "He that hath not, from him shall be taken even that which he hath."

I am thinking of a preacher who allowed his mind to decay. He invaded the field of evangelism with twenty-one sermons over twenty-one years ago. They were fresh and vital and convincing—a word from the Lord. But he ceased to study and ceased to pray, and now he is sounding brass and tinkling cymbal. He can lead people no farther than he was over twenty years ago! Now his messages amuse, but they do not convict. In his desperation to prop up a sagging reputation for success, he resorts to cheap and offensive tricks to get people to an altar of prayer. He has lost what light and grace he once possessed. His messages are pallid echoes of a once vigorous message.

Let him hear! The words of Jesus come with urgency to our hearts today. For if we will not hear His words, we cannot be saved from sin and death and the abyss of hell.

"Take heed what ye hear"! For by that Word you live. And by that word you serve. And the measure of your living and your harvest is the measure

of your fidelity to the opportunity and responsibility of hearing and sharing the Word of the Lord.

W. E. McCUMBER

Hymn of the month

"Saviour, like a Shepherd Lead Us"

(Praise and Worship Hymnal, No. 15)



IDEAS THAT WORK

Vacationers Keeping the Home Tie

Every vacation time our people seemed to lose some contact with the home church. The church people in turn lost contact with the vacationers as well. So why not make a "church project" out of vacation? To do this we asked all our people to do these three things. There was surprising participation.

1. Send to the pastor a church bulletin from the church attended on Sunday. This was to be mailed on Sunday afternoon or Monday morning. (Help us have the largest bulletin collection possible by summer-end.)

2. Help us have the largest "vacation card in town." Every vacationer send the pastor a picture postcard. These cards in turn were placed on a large (in our case a 4 x 8 bulletin board) card in the foyer until the large card was completely covered. Identifications glued to the front corner of the card informed the people of the vacationer and vacation spot.

3. With the church bulletin mailed home, every vacationer would also mail his tithe for the week if this hadn't been cared for before he left.

These bulletins and cards became a source of much of the news for the mid-week bulletin mailed out to the church and an indirect reminder for others to do the same.

At the end of summer we had a great file of church bulletins and a most interesting picture postcard. And the finances kept up to summer needs.

B. EDGAR JOHNSON

The words of this tender song for young people were written by an English lady, Miss Dorothy Ann Thrupp, 1779-1847. She wrote many poems for children and young people. Most of her other hymns have been forgotten, but "Saviour, like a Shepherd Lead Us" continues to be sung and loved by thousands of young persons and older ones as well. As a prayer for Christ's leadership, it is often sung during a wedding ceremony.

The music was composed by William B. Bradbury, an American, well known as a composer of church music. He became prominent through his "Juvenile Musical Festivals" in the Baptist Tabernacle, New York City, in which thousands of children participated. Through these festivals Mr. Bradbury stirred the city to recognize the necessity for musical instruction in public schools.

MY PR BLEM

PROBLEM: I feel that we should have at least two revival campaigns each year, but my board members think one is sufficient. How should this disagreement be handled?

AN OHIO PASTOR WRITES:

Soul winning, being the greatest business in the world, also offers the most rewarding of benefits. These benefits are not in the area of the material, but rather in the realm of the spiritual. Although we would agree that one soul is worth the world, our tendency is to evaluate each revival with a follow-up generalization—past revivals have been unfruitful and so will the next.

There is little doubt that, with rising costs, the expenses of evangelism become a factor in our attitudes. These attitudes should be faced with understanding, but not without question.

If, indeed, the purpose of the Church is to reach the unsaved, then our attitudes must be trained to fit our purpose. The development of this new attitude, "Souls are worth additional cost," is not easy, but it is possible. In the attitude of evangelism, winning the lost is our goal. And although frugality is a virtue, soul winning, though costly, bears *eternal* dividends.

It is also possible that your group may consider two revivals a year an affront to the spiritual level of the church. In the sense that "revival" is "renewal" it may well be that two are unnecessary. However, an emphasis on "spiritual deepening" in one campaign and an emphasis on "outreach" in the second might offer the solution.

AN OKLAHOMA PASTOR SUGGESTS:

First, don't let this become a big issue. Show such a reasonable, cooperative attitude that your board feels you are willing to fully consider their point of view on things.

Secondly, preach evangelism and the fact that our church makes its primary advance through revivals. Point out the need to win the lost all about the church until this is upon the hearts of your people. Also, try to sell the idea of two revivals a year to one or two key board members.

Third, with the aid of the key board members try to schedule a weekend revival in addition to the regular revival the first year. Get the very best evangelist you can and go in for a mighty revival.

I believe that when you have genuine revivals, your board will soon see that each revival more than pays its own way.

AN UNIDENTIFIED PASTOR ANSWERS:

There are three possible approaches: First, perhaps your board is right at this particular time. There is no merit simply in "having meetings." They must

be planned, prepared, prayed for, and drawn to the specific task of evangelism. Unless we "work" our meetings through preparation and outreach, it will make little difference whether we have one, two, three, or none! Secondly, it is more probable that you are right—two meetings are needed. Tell them the real reason for spring and fall meetings. In the fall we boldly strike out into new areas as we prepare for a great season of building. The spring revival is necessary to reap those we "planted" in the fall through our outreach. Thirdly, board prayer meetings with complementary preaching (not "at" the board) to emphasize the role of the church in outreach, care, love, and evangelism will alter the basic thinking of those who fail to see the need for constant and consistent revival programs. Above all, take leadership without fear, but without stubbornness, that this is the first task of the church and "WE" must design our entire church program to lead to these climaxes of seeking. Lead them to an evangelistic concern by example.

(Pastor, please identify yourself. Sorry!—EDITOR.)

PROBLEM POSED: Should a pastor know who tithes and who doesn't? If he did, how could he preach on tithing without its seeming a personal thrust at some?

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

BULLETIN EXCHANGE

Push. If you can't push, pull. If you can't pull, please get out of the way.

The man who rows a boat generally doesn't have time to rock it.

Some men have a good aim in life, but never pull the trigger.

*The Central News
St. Louis, Mo.*

The Nazarene Preacher

Offerings

Three ministers, serving churches near railroad lines, were comparing their troubles:

"Our first Sunday morning hymn always is interrupted by the Burlington passenger train rumbling past, right outside the window," the first complained.

"That's nothing," chimed in the second. "Right in the middle of my sermon the Rock Island fast freight always drowns me out."

"Brother, I wish all I had were your troubles," added the third. "Every time my deacons take up the collection, I look down the aisle, and there comes the Nickel Plate!"

Sad but True

Sadly the pastor said, "Brethren, I feel we may as well drop the midweek prayer meeting." This caused a furor among the brethren, and they indignantly denied him his way in the matter.

"But, my brethren," said the minister, "what you don't seem to know is that we haven't had a prayer meeting for six months."

All Welcome

Diner in Restaurant: "Do you serve crabs here?"

Waiter: "Sure, we serve anyone. Sit down."

The fly that buzzes the loudest usually gets swatted first.

—*Central News*
St. Louis, Mo.

Want a Revival?

When all the sleeping folks wake up,
and all the lukewarm folks warm up,
and all the dishonest folks confess up,
and all the disgruntled folks sweeten up,
and all the discouraged folks cheer up,
and all the depressed folks look up,
and all the estranged folks make up,
and all the gossips shut up
and all the members pray up,
and all true soldiers stand up,
REVIVAL IS HERE!

Funerals and Feelings

(Continued from page 16)

up. But then I catch myself, and go back to the task of trying to save the next one that comes along."

"You know, Doctor," was my response, "preachers and doctors are a lot alike in some respects. Many a time I have wanted to quit the whole business after I have failed in some respect. And I think the funeral in some respects is very much like the last patient. One of our general superintendents used to say that only God and the devil knew how many times he had resigned from preaching after his Sunday night service. I remember that some years ago one of my members gave me a little wall motto, 'Ye know that your labour is not in vain in the Lord' (I Cor. 15: 58). Many a night I have come home from church discouraged and sat there by the fire after all the family had gone to bed, until the wall seemed illumined by a heavenly light and that motto became a rich promise and a pledge for the future."

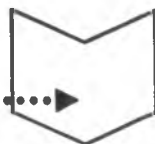
"Alright, Preacher," said the doctor, "I guess I'll have to take that motto for my own, 'Ye know that your labour is not in vain in the Lord.' I guess that ought to be a good motto for a doctor as well as a preacher; what do you think?"

As I think about that conversation, I believe what I told the doctor—that the funeral is for the preacher one of the supreme challenges of his ministry. He never ought to get to the place where it is commonplace or casual for him. Every funeral ought to be saturated with prayer. He should never get so busy with the petty details before the funeral that he forgets he is the man of God, called to warn, to comfort, to exhort, and to witness. This is his supreme task as he stands in the shadow of death.



HERE AND THERE

AMONG BOOKS



How to Build Expository Sermons

By T. M. Anderson and J. Harold Greenlee
(Kansas City: Beacon Hill Press, 1965. 158 pp. Cloth, \$2.95.)

A veteran preacher, known for his expository pulpit work, has come through with what must be considered the cream of his philosophy of expository preaching in this brief, practical, down-to-earth, "how to do it" book. In the authors' own words, this book seeks to answer the basic questions, "What methods must be used in preparing an expository sermon?" "How are the text and theme discovered?" "How are the supporting points dug out?" and "How are the finishing touches put on the true biblical exposition?"

After laying as the foundation for expository preaching the testimony of the Son, the Spirit, and the Scriptures, the basic steps in preparing the sermon are discussed in chapter two. The formula is "attention to the Scripture," which means searching for words, paragraphs, or chapters which "reveal God to man through Jesus Christ" and entering into the thinking of the inspired writer; then comes "analysis of the Scripture," which means understanding the theme and its meanings; and finally, "application of the Scripture," by which the author means understanding how this truth meets the needs of the hearers.

So far, this might have turned out to be just another book on preaching. But it is in the succeeding chapters—in which concrete examples are given, step-by-step processes of bringing out truths are taken, and sermon after sermon begins to emerge for the reader—that the book becomes a work of great value for the minister who desires to be a better expository preacher. The examples given are typical of T. M. Anderson's method, which he does not suggest should be imitated by others but nevertheless present worthy models for emulation.

The part of the book that appeals to this reviewer as much as any other, or more, is the section in which Harold Greenlee examines some key words and their meanings.

He contributes four chapters to the book, in which he discusses origins of key doctrinal themes such as sin, repentance, reconciliation, sanctification, justification, holiness, and others. He gives word studies of the names of Jesus, the Comforter, disciples, apostles, angels, and others. His chapters on studies in the Gospel of John and studies in the Epistles contain many helpful and practical points for preachers to know.

A prayerful consideration of this book should help any preacher improve himself as a Bible expositor—and what preacher among us can afford to ignore the need for improvement here? Anderson and Greenlee in this book have made what may be one of the significant contributions in the current resurgence of interest in expository preaching.

JAMES MCGRAW

Mastering Life with the Master

By Wesley H. Hager (Grand Rapids: Wm. B. Eerdmans, 1964. 105 pp. Cloth, \$2.50.)

This is an inspiring book and at the same time one that is practical and down-to-earth. It is based on the twofold premise: "Jesus was a master of the art of living," and through Him we can master life.

Every chapter title begins with the word "conquering." The objects of this participle are: circumstances, discouragement, a sense of inferiority, time, loneliness, sorrow, our doubts, covetousness, frustration, troubles, poor health, and the constant crisis. It would seem that every reader could find some help in the practical suggestions given under each of these topics, and the pastor will find resource material for both preaching and counseling.

There are numbers of epigrammatic statements, "Self-pity is always the mark of a little soul" (p. 13); "The problem in mastering life is always the one of finding the right angle" (p. 16).

In his chapter on "Conquering Discouragement" the author gives half a dozen

striking examples of people who faced deep discouragement and yet went on to remarkable success. He also points out the oft-repeated fact that discouragement is Satan's favorite weapon, the one he has found most effective.

In "Conquering Time" it is noted that some of the world's greatest men died in their twenties or early thirties. On the other hand, some undertook their most successful tasks in their seventies and eighties. The author makes the apt observation: "The quality of life at any age is always determined by the spirit within the soul, by the attitude toward life" (p. 40). He also says: "We conquer time by making the best of each day as it comes and by keeping on" (p. 43).

On "Loneliness" the author writes: "We conquer loneliness when we practice the presence of God and remember that we are never alone" (p. 50).

The chapter on "Sorrow" is filled with quotable poetry and helpful suggestions. In the discussion of "Covetousness" one could wish for some clear teaching on the cleansing of the heart in entire sanctification. But here, as always, there is sound advice for successful living. We do read: "John Wesley turned the thoughts of millions away from self to Christ until they forgot themselves and found life" (p. 73). But of course this is only part of the picture.

Many readers will feel that in this book there is more sound psychology than deep spirituality. But the author does give honor to God, and there are many helpful things that can be used.

RALPH EARLE

Encyclopedia of Psychological Problems

By Clyde Narramore (Grand Rapids: Zondervan Publishing House, 1966, 285 pp. Cloth, \$5.95.)

The author speaks as a Christian and as an authority on psychology. On page 84 he writes: "Real guilt is the convicting power of the Holy Spirit for the transgression of God's laws . . . Real guilt is the result of sin and can only be dealt with by true repentance and the forgiveness of God." The writing is clear, well-arranged, factual, and authoritative. It is a book for quick reference to a great many kinds of problems to which so many are subject, some of them with physical manifestations, but all with psychological aspects. Such things as sleep and speech disturbances, obesity,

inferiority, stealing, and jealousy are treated. It treats twenty-six such topics in helpful ways.

I find no significant weaknesses. Even to having an excellent glossary, index, and bibliography, it rates highly in my opinion. Many people, even those without any technical training, can gain much worthwhile information and insight into mental, emotional, and even spiritual problems.

DELBERT GISH

J. Hudson Taylor:

Founder of the China Inland Mission
By Dr. and Mrs. Howard Taylor (Chicago: Moody Press, 366 pp. Cloth, \$4.95.)

J. Hudson Taylor, as one of the early giants in the missionary field, should be studied by all with a missionary interest. He founded the first "faith" mission and his work became the prototype of all such missionary endeavor. The book is strong in spiritual emphasis on personal life and missions. Its weakness is that it is a little "scholarly" in presentation. The constant quoting of his and others' letters is a little tiring for rapid reading, yet immensely revealing. With regard to holiness it is basically Keswick in theology, but in a complementary way. This abridgement will replace the two-volume work and become the standard classic on J. Hudson Taylor and the China Inland Mission.

PAUL R. ORJALA

Is the Bible True?

By Allen Bowman (Westwood, New Jersey: Fleming H. Revell Company, 189 pp. Cloth, \$3.95.)

The author is a distinguished professor of history and political science at Marion College, Marion, Indiana, and has also taught at Huntington College, Indiana, and at Houghton, New York. He is true to his Wesleyan training and ministry. Dr. Bowman tackles the many questions and critical accusations of the Bible and answers them in nontechnical language, but with a scholar-sure knowledge of these troublesome issues. For a person who is distressed by questions about the Bible, this book has some real answers presented with understanding and patience. I believe many laymen would want to read the book, as well as ministers who may be studying the challenge to the authenticity of the Bible.

B. EDGAR JOHNSON

A Handbook of Contemporary Theology

By Bernard Ramm (Grand Rapids: Wm. B. Eerdmans Publishing Company, 1966. 141 pp. Paper, \$1.95.)

This book will be the quickest way to know what contemporary theologians mean in the use of new or recent terms. Along with *Baker's Dictionary of Theology*, by Harrison, a pastor should have all the reference he needs for understanding traditional or contemporary theology. Ramm has read and put Barth, Brunner, Niebuhr, Kierkegaard, Tillich in a place of quick reference for us. This is a useful and probably needed tool for every pastor and Christian teacher of theology.

CHARLES SHAVER

Too Busy Not to Pray

By Jo Carr and Imogene Sorley (Nashville: Abingdon Press, 1966, 112 pp. Cloth, \$2.50.)

When the Foreword said that the unconventional approach was used, I expected something that might be termed "way out." But it is not so. This book is simply fresh and different in its approach. It is not just another devotional book. It was written by two mothers who know something of the stresses and strains of being homemakers but who also manifest an honest and spirit-

ual depth that is admirable and would be helpful to the readers. It seems to me that a harried young mother could be helped greatly by using this book. This book could be a resource perhaps for pastors' wives' retreats, devotionals for any mothers' group, or young adult retreats.

EARL C. WOLF

Miracles

By Benjamin B. Warfield (Grand Rapids: Wm. B. Eerdmans Publishing Company, 1966, 327 pp. Paper, \$2.25.)

This is an excellent example of brilliant argument, with the marshalling of vast learning and comprehensive research. Its exposure of the nonmiraculous nature of the cures and wonders in Roman Catholicism, Christian Science, Irvingism, so-called faith healing, is masterful and convincing, but his theological premises are debatable. The chief premise is that the truly miraculous was an apostolic credential and confined to the apostolic age. Even though in error, however, its caliber is such as to constitute it an important study in this field. It is strongly Calvinistic and anti-Wesleyan. This is a reprint from a past writer. Valuable for the scholar and competent pastor, but not for general distribution by us.

R. S. T.

Think on This: Jim Elliot, young missionary martyr, once wrote his parents, "Oh, that God would make us dangerous!" Young Elliot gave his life in an effort to take Christ to a tribe of killers, deep in Ecuador's rain forest. He lamented that "we are so utterly ordinary, so commonplace . . . we are harmless and therefore unharmed. We are spiritual pacifists, nonmilitants, conscientious objectors in this battle-to-death with principalities and powers in high places. We are 'side-liners'—coaching and criticizing the real wrestlers while content to sit by and leave the enemies of God unchallenged."



AMONG OURSELVES

The timely suggestion on p. 20 that the pastor openly use his tithe envelope might be matched by tipping off the ushers to give everyone on the platform a chance to give . . . Many a greenback has been slipped quietly back into my pocket (when a visiting preacher) after the plates were stuck under everybody's nose but mine . . . Do I look that poor? . . . Or stingy? . . . The pastor says, "Let us worship the Lord with our tithes and offerings" . . . But apparently the people on the platform don't need to worship . . . Which reminds me of a letter received from an avid N.P. reader . . . "I wish someone would write something about finance committees, ushers, and treasurers counting and recording the offering during the time the pastor is earnestly plunging into his message, that, no doubt, each of them could profit by . . . Wouldn't it be better for them to sacrifice the visiting and part of their dinner time than the sermon?" . . . These are words of wisdom . . . If the offering is truly an act of *worship*, it should be brought back and placed reverently on the Communion table . . . This simple ceremony emphasizes that my presentation is *to the Lord*—not just to pay bills and run an organization . . . And maybe that should be the time for the offertory prayer . . . By the way, Dean, got any more of those envelopes that go "around the world without a stamp"? . . . I could use quite a supply—for my letters, I mean.

Until next month

B7

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