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THE
**NAZARENE
PREACHER**

AUGUST 1966

JUL 18 '66

*General Superintendent
Williamson*

"APPROVED UNTO GOD"

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BY THE WAY, WHAT BECAME OF JOE—?

The Editor

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—proclaiming Christian Holiness



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RICHARD S. TAYLOR

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"Approved unto God"

By General Superintendent Williamson

STUDY TO SHEW THYSELF approved unto God" (II Tim. 2:15). This is the first of three aims set before Timothy in the familiar text of which the quote above is a part. The preacher's most important relationship is to God, who has put him in the ministry. Paul is in substance saying to Timothy, Endeavor diligently to show thyself acceptable to God and worthy of the vocation whereunto you are called.

Every preacher is obliged to acquire all the learning he can assimilate for the glory of God and the salvation of men. He should possess all the knowledge he can keep consecrated to the more effective preaching of Jesus Christ. Knowledge mixed with faith in Christ tends to humility. It is conducive to a teachable spirit and a commensurate compassion for all in spiritual darkness. The world has had all too few saintly scholars. Let their number multiply.

A man approved of God is an embodiment of personal holiness and Christlikeness. He is "a pattern of good works." Preachers will do well to search their souls with this question asked by Halford Lucock, "Is there anything in us not easily explained without calling in divine resources?"

Paul called the attention of Timothy and all ministers of Christ to some specifics in holy living.

1. He exhorted the preacher to discipline his desires. "Flee also youthful lusts" (v. 22). It is the duty of all who seek to be approved of God to bridle physical desires. Failure will sooner or later lead to a costly forfeit. Excess in eating will undermine health, render the brain sluggish, and result in obesity and general ineffectiveness. Regular and proper times for meals with restraint are habits recommended by good judgment.

One must also bring his natural attraction for the opposite sex under control of an enlightened conscience as guided by God's commandments and God's Spirit within him. Evil thoughts and first steps toward acts of indiscretion are to be rejected promptly. The new liberties acceptable in many social circles today are not the criterion of preacher practice.

2. Paul also recommended chaste, elevated, refined conversation as essential for one approved of God. He condemned vulgar and suggestive speaking, saying, "Shun profane and vain babblings; for they will increase unto more ungodliness. And their word will eat as doth a canker" (vv. 16-17a). There is a snare, and sometimes sin, in

(Continued on page 38)

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

By the Way, What Became of Joe—?

HAVE YOU EVER played the game of “What Became of”? Almost always someone is sure to start it when a few old clerical cronies get together. Really, I suppose, no one ever thought of it as a game, for there is no particular fun in it. But it could be rigged into a game, for you could begin with A (“What became of Adam Appleseed?”) and work through the alphabet, seeing who could supply the most names. But as I say, there would be no fun in it, because by the time the crowd got to W there would be a sad, sick feeling all around.

What did become of them?—these promising, even successful preachers we used to know. We can think of college chums, brilliant chaps; but they gave up the ministerial ghost even before they got started. Some were diverted before they switched their A.B. tassel—decided to teach, maybe. Others were diluted in graduate school, and somehow just quietly went down the drain.

But a lot of them became preachers, full-fledged, and did well for a while, like the Galatians. Then they also were “bewitched.” If we could get them all together (would Madison Square Garden hold them?), we would paraphrase Paul and cry, “O foolish men, who hath bewitched you, that ye should not fulfill your calling?” Some would shamefacedly have to answer, “A woman.” Maybe their wives, whose hearts were in the world rather than the work, and who, Eve-like, enticed their husbands into other paths. In a few cases it was some *other* woman who delivered this pulpit-Samson into the hands of the Philistines, where he has been grinding in anguish in the house of the enemy. He has not, and never will, recover his strength, so can never claim more for God in his death than in his life.

But really, should we say, *Who*? No person can bewitch a man from the ministry if he is inwardly whole and sound. It is not the *who* but the *what* that we should blame, and generally the *what* is in the man himself. It was not “the woman” (that was Adam’s alibi) but feeble moral resources—a pattern of indulgence, lack of discipline, neglect of soul food.

In our little game the details would be as varied as the letters of the alphabet. Here is one man, for instance: He was unusually spiritual, gifted as a platform manager, loved as a pastor, really on his way. But somehow his rocket flubbed. Maybe he stayed too long. Somehow (there are always a lot of elusive “somehows” about these situations) a crisis developed—he didn’t think the D.S. handled it fairly; his wife had just the right doctor here and didn’t want to leave; the children liked the schools; et cetera. So there they sat, refusing to take another church; and there they still sit, but now in their own home—he in business, and with graying hair. Not really backslidden, apparently; not anything sordid like a moral tangle—but just out of the ministry. That’s tragedy enough, for anyone called of God to preach the gospel!

So here was a case of inability to adjust to change. Now if we add to unadaptability other basic faults, we wouldn't need the whole alphabet at all, for the multitude of local situations which provide the occasions for men leaving the ministry can pretty well be covered by a very few basic causes.

In fact, one letter of the alphabet will do the trick. *Lust*—for sex, for food, for praise, for prestige, for power; unsanctified ambition! *Love of money*—and the things money can buy. Mismanagement slays as many Samsons as do the Delilahs. *Laziness*—failure to work, to study, to improve, until the time comes when there is no place to go. The word of every D.S. becomes, "Sorry, I have no opening just now." *Littlestness*—self-pity, unappreciativeness, punitiveness of soul, censoriousness, small vision. *Lovelessness*—no real liking for people or passion for souls—and certainly no deep love for God.

Undeniably some are out of the ministry today not for these reasons at all, but because of events over which they have no control and for which they cannot be blamed. But there are still far too many who will not be able to exonerate themselves so easily at the Great Judgment. Let's not provide material for a sad, droopy game like this. To avoid it, all we need to do is love God with our whole hearts, love people, give our strength and time to our calling with undivided attention, and refuse to be enticed by siren schemes for dabbling in business or other sidelines. And when I say, "Love people," I mean all kinds of them, but most of all *our* people, the ones we have right now.

Then we must cultivate largeness of soul and mature understanding; build rugged self-discipline into our character; keep everything "on the altar"—salaries, parsonages, children, moves; master the Bible by constant study, and expand our intellectual horizons by wide reading; and in general work hard for Jesus' sake. If we do these simple things, and just keep right on doing them, we'll be a respectably retired minister someday, not a derailed one. The gray hairs of a venerable old preacher with a long life of faithful service behind him are a crown of glory, which the sidetracked "has-been's" will never wear.

The game is about over, and we can finish it with a spree of fantasy. Let's stop asking, "What became of . . . ?" and say, going back over the alphabet quickly, "What would it be like if they were all still in the ministry?" Our imaginations can have a field day with this one. But we can be sure of one thing: a lot of district superintendents could sleep more soundly at night. There wouldn't be so much talk about the shortage of clergymen.

Maybe the Lord wouldn't mind if we added a bit of our own to that prayer to the "Lord of the harvest" to send forth laborers, and postscripted, "And, Lord, give them the grace and gumption to stay in the whitened harvest field after You put them there."

If you read history you will find that the Christians who did most for the present world were those who thought most of the next. It is since Christians have largely ceased to think of the other world that they have become so ineffective in this. Aim at heaven and you will get earth thrown in; aim at earth and you will get neither.

C. S. Lewis, in "Decision"

How to Have a Right to Grow

By Wilbur W. Brannon*

CHURCH ADVANCE cannot be isolated from the areas of spiritual devotion and the glow of a burning heart. There must be a prime *cause* and a perpetuating *passion* that move toward our directive purpose.

CAUSAL POWER

The *causal* power of the church is *prayer*. This is where the movement is begun. We have not given our direction a precise definition yet, but if we are to move in line with God's will—as churches—there must be a starting place. That place is on our knees. If the Church is to give birth to a forward movement, she cannot avoid the agony in the labor room of prayer. We cannot expect to evangelize by organizing without agonizing.

OUR PURPOSE

What is the purpose of the church? What is its prime objective? What is our goal? Only as we come to grips with this question will we be able to chart a course for any advancement in our churches.

Is our primary objective to develop big churches—or even bigger churches? Is it to erect status symbols in our communities? Is it to organize successful religious enterprises that boast of increased budgets, larger memberships, and magnificent facilities?

To be sure, these things cannot be separated from what we understand

to be our divine trust. We *are* to grow in size. We *are* to be examples, epistles to be “known and read of all men.” We *are* to enlarge our boundaries and rebuild our walls. But do these things constitute our *prime* objective?

Evangelist Leighton Ford, writing for Dr. Ockenga's Park Street Church in Boston, says: “Our chief business is not to win souls but to glorify God. The end is not our work but God's glory. Whatever we do in word or deed, we are to do all to the glory of God. The question of motives in evangelism is all-important. Our concern must not be that our campaign should be a success, or that members be added to the churches. Our concern must be that, whether by success or by failure, God may be glorified.”¹

What is a common approach among us? “Will you come to Sunday school next Sunday? We want a record attendance!” Find the root of that invitation! We may not like what we find. It may be selfishness. This does not kindle genuine spiritual interest. We cannot say that this type invitation does not have short-lived values. It even inspires enthusiasm for the immediate situation. But no church can prosper in the long run unless there are some more basic spiritual elements in its promotion.

This may sound like retreat rather than advance. But first consider what is the essential element of church growth.

*Pastor, Hot Springs, Arkansas.

OUR DRIVING PASSION

Growth suggests life, and life cannot be separated from love. Take away love and you are taking away life. The life of God is described in the Bible as love. Jesus could not have lived without love. Neither can the Christian live without love. In fact, the sinner's alienation from the love of God makes him dead while living. The marriage dies without love, and something of life itself is destroyed when a person is not loved.

When life is vibrant with love, growth is unmistakably apparent. It cannot be suppressed. Look at the young couple in love. What new adventure! What new dimensions of life! What development—both personally and together! It comes with the sharing of new joys and the acceptance of strange sorrows. Life grows only as it is sustained and held together by love.

Now look at the church. It may be expertly organized, beautifully adorned, securely financed, and numerically enlarged. But does this describe the real advance of the church? The deepest question is: "What about its love?" Is this question annoyingly trite to you? Is it disappointingly "old stuff"? If so, then it is to you this speaks the more specifically!

Come now to the heart of the matter. The perpetuating passion of the church is contained in our cardinal doctrine: "... love out of a pure heart." What is impelling us in our promotional work of the church? Love is the motivation. It is love that brings us to our knees, then sends us out to toil and sacrifice. It is love that burns as our controlling passion. It is love that directs us in our God-given task.

What precisely is this task? If love is the directive, let it speak!

On behalf of advancing the Sunday school, love says:

1. I will make it a point to know about every absentee.
2. I will organize to follow them up every week.
3. I will visit every pupil with a desire for his salvation.
4. I will make every classroom a sanctuary, every teacher a witness, every chair an altar.

On behalf of advancing the church through service training, love says:

1. I will search the Scriptures for spiritual guidance and growth.
2. I will take training courses to help me in leadership development.
3. I will learn and practice the art of soul winning as a part of my daily life.

On behalf of our advance in stewardship, love says:

1. I will not only give, but I will plan for an educational program on stewardship. I will preach it from the pulpit, teach it in the classroom, practice it in my worship.
2. I will make my church services free in style, evangelistic in tone, retaining a proper dignity worthy of our divine Saviour.
3. I will take pride in keeping my church beautiful and functional.
4. I will always keep the challenge of our worldwide responsibility before the people.
5. I will keep a positive attitude toward the needs of the church, inspiring vision and faith that expedite all noble projects.

6. I will not look for easy paths and indulgent living, but by sacrifice and service increase the influence of the kingdom of God.

Love has a way of being very practical. In fact, it is love that saves the church from going into one financial crisis after another through

a series of urgent appeals for money to meet embarrassing deficits. It is love that studies the character and the needs of our communities. It is love that gets a visitation program going without which the church simply will not grow. It is love that not only accepts goals, but makes goals higher. For "love knows no limit to its endurance."² It believes all things, hopes all things, and endures all things. "Love is not without a purpose, and a purpose is the eternal condition of success." It is love that gives our churches a vital C.S.T. program and a healthy, growing Sunday school.

Yes, we are growing. We want to become big—and bigger! But that is not our objective. Growth is only the result, the by-product of something else. If our objective is to become bigger, then we will be inviting people to Sunday school to break a record. We will be winning people to make us bigger in order that they may work to help us become bigger still.

But if love, as a dynamic spirit of evangelism, is our object, then our purposes are purified from all selfishness, and progress is maintained on a firm footing. We love people, not for what they can do for us, but for what we can do for them.

A local congregation adopted a slogan that expresses this idea: "With a desire to share from a heart that cares." Our greatest need is to lose our institutional self-consciousness in the absorption of a God-consciousness. Only then can we become redemptively person-conscious.

W. Curry Mavis says: "Preachers, particularly the pulpiteers, are idea-minded or organization-minded. The scholarly teacher type is likely to be knowledge-minded. Many liturgically trained ministers become form-

minded. Every minister at times is tempted to be ambition-minded. When the going is hard, preachers may become problem-minded. None of these, however good some of them may be, are sufficiently valuable to take the place of person-mindedness in a shepherd of souls."³

Christian love, as it is expressed in the pastor's heart, gives him the ability to "feel-in" with the experiences of his people. It gives the people an assurance that we care enough about their problems to see them from their point of view. It will make our calling program challenging and it will make our preaching relevant.

Love is the reason for having revivals. Revivals will always be necessary to the growth of our churches. If the time ever comes when revivalism ceases in our church, then whatever sort of lay witnessing may be launched, it will become a type of ecclesiastical salesmanship designed to get joiners for the church. This weak substitute for spirituality will never reach the world for Christ.

Here again proper emphasis is laid at the motivational and directional levels from which the church's advance or retreat is determined. The church cannot communicate with the world on any other basis than love. This is the church evangelizing. Love will not survive unless it communicates. Neither can the church survive unless her love communicates in the service of an evangel. For love is the "calling" of the church and is the life-imparting fellowship (*koinonia*) of the church.

The Apostle Paul says, "Let your love be without dissimulation."⁴ Moffatt's translation is: "Let your love be a real thing." Joseph Parker, commenting on this verse, says: "Let there be no hypocrisy in love. The very word 'love' ought to be its own

protection. Love is one of the substantives that can dispense with epithets . . . Let love be without two-facedness; hypocrisy, double-dealing . . . This is to be the spirit of the Church; a great, honest, frank, radiant love: not necessarily a blindness to infirmity, to disability, but love triumphing over disability, infirmity, and drawback of every kind."⁵

When Jesus said that we must lose ourselves, He was designating a condition for discipleship. He was putting His finger on the content of our love. The individual will remain lost; i.e., he will never find himself as long as his love does not reach out beyond himself. An outreaching love is a re-

lease from the grip of a grotesque self-consciousness. For the church to advance, she must lose her own identity in the redemptive work God has called her to perform. She must lose her self-consciousness in a great love-absorbing God-consciousness. This will lift us to the highest level of achievement our churches have ever known.

¹The Park St. Spire, Feb., 1965, p. 16. Used by permission.

²I Cor. 13:7 (J. B. Phillips).

³W. Curry Mavis, *Advancing the Smaller Local Church*, (Winona Lake, Ind.: Light and Life Press, 1957), p. 131. Used by permission.

⁴Rom. 12:9.

⁵Joseph Parker, *Preaching Through the Bible* (Grand Rapids: Baker Book House, 1961), XXVI, 102. Used by permission.

In no other area is II Tim. 2:15
more urgent

Evaluating the Emphasis of Our Holiness Ministry

By Robert W. Helfrich*

A YOUNG MAN, halfheartedly aspiring after Communist ideology, listened intently to the fervent speech of a Communist leader in which the speaker convincingly described what Communism could do for the one who adhered to its doctrine. At one point during this speech the intent listener raised the question, "What does Communism have to offer the man who is dying?" In other words, is her ideology relevant to *every* need? I believe it was Richard Baxter who stated that we

preachers ought to preach as "dying men to dying men." If this be true, and I feel certain that most preachers agree that it is, then the subject of this brief article is apropos—for it has to do with "evaluating the emphasis of our holiness ministry." To be more specific, it may well be proffered in the form of a question: Is the emphasis of our holiness ministry relevant to everyday living?

May it be understood from the beginning that I have no quarrel, in any sense of the word, with the formulation of the doctrine of holiness in our creed. However, a recent statement by a general leader in the

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field of holiness, estimating that 75 percent of the people who profess to be sanctified do not possess the experience, leads to the question, Is it possible that there may be practices and attitudes which have grown up around our creedal statement which may leave something to be desired?

In such an evaluation as this we ought first to ask ourselves the question, Is our treatment of the message of holiness not endangered when we permit the term "sanctification" to mean *only* one thing—the second crisis experience which the Apostle Paul calls entire sanctification?

In most theological teachings and in the New Testament the term sanctification applies to the whole realm of spiritual transformation which is involved in the change from the dominating force of sin to the complete dominion of Christ in our lives. Within this miracle is the new birth with its concomitant experience of what is called in Wesleyan circles "initial sanctification"—or holiness begun. Included also is the growth in grace which leads one to an awareness of deeper need. It also includes the crisis in which this deeper need is faced in complete sincerity, the unyielded areas in the heart surrendered in a total consecration, and the defilement cleansed away by the purging fires of the Holy Spirit. But—what seems to be neglected or perhaps entirely forgotten in some preaching is the fact that in addition to all this there is included the *daily walk* of the sanctified Christian.

This walk is not faultless (as is so often implied), but can be blameless because of the cleansed motives in the heart. It can be a walk which is characterized by perfect love within the Christian's heart, and an increasingly sensitized outward life of growth in holiness. Could it be in

this area that our emphasis needs to be reevaluated so that the message of holiness does not become irrelevant to everyday living?

Our danger lies with the supposition that the work of the Holy Spirit is concerned only with the second crisis, whereas the entire divine undertaking in the enterprise of bringing men back to God and then leading them on to glorification is administered by the active work of the Holy Spirit. Also, ought we not take care that our people are not left with the impression that after two climactic experiences have been realized the highest pinnacle of religious experience has been reached. Spiritual defeats (referring to the human element) may ensue as a result of the recipient's limited knowledge as to what he was seeking, what prerequisites had to be met before receiving that which he was seeking, and just what this experience was to do for him after he did receive it. It is the latter which causes the most consternation in actual experience, so perhaps it is here that we need to give the most earnest heed as to the relevancy of our holiness ministry.

A point of concern in my own mind is that we often seem inclined to hurry our people into seeking for and professing of entire sanctification when they are obviously unready really to face this second crisis. Could it be that some of this stems from the fact that we think our presentation of the subject of second-blessing holiness constitutes "light" for those in our congregation? The truth of the matter is (as I heard a professor say during my college days) that nothing is "light" to any man until the Holy Spirit has impressed it upon his heart. This is a process which involves a time lapse in most people, and our impatience obviously finds this hard

to accept. I feel certain that a dispensational need of ten days waiting is not a prerequisite, but are there not still a number of psychological factors which can be encompassed only by allowing the Holy Spirit time to do His office work? It seems that so often our method is to hurry people to the altar for the seeking of an experience—only to feel defeated if they are not hurried through to a profession of an experience which they have obviously not received. The host of lukewarm people in today's churches will bear this out!

A perfection which is full and final is set beyond the grave. As R. N. Flew has stated in *The Idea of Perfection in Christian Theology*, "It is the establishment of a realm that can not be shaken, after the anguish and catastrophe of the present age." Could it be that there has been a tendency to equate sanctification with absolute perfection? If one desires to say that perfection lies in intention, then perhaps we are on the right road. But some preaching down through the years has given the impression that absolute perfection is the end product of a sanctified experience—thus creating confusion in the minds of sincere Christian people. One seeks

the experience and believes that God has given him a perfect heart, only to be confused and defeated later on because something crops up within his life which appears contrary to our teaching of the doctrine. Yet he is afraid to keep seeking an improved relationship because this would imply that he doubted the completeness of the work of the Holy Spirit in his initial experience of heart holiness, and, as he has heard, to doubt is to sin.

If our holiness ministry is to be relevant we must take time to re-evaluate our presentation of the message of full salvation. To do less than this is to do an injustice to our people, and what's even worse, an injustice to Holy Scripture. We must be careful that we don't come to the place where we are willing to accept fancy for fact, or where we "can't see the forest for the trees." And as R. S. Foster so well puts it in his book on *Christian Purity*, "May the infinite Spirit aid us to know the truth; and may he so deliver us from the blindness of unbelief, and so inspire us with resolute and heroic purpose, that we may follow the heaven-descended guide, until we come into the brightness of the perfect day."

**The world has been so inoculated with a mild form of religion
that it is proof against the real thing.**

—E. Stanley Jones

How Not to Get the Cooperation of the Church Board

By Fred Cowan*

“ . . . AND NEVER FORGET, especially when dealing with your church board, that God has His queer saints as well as His dear saints! [We all laughed.] The best way to achieve your objective is to get one of your board members ‘sold’ on the idea . . .”

As one of the students who took that course in pastoral theology, I had great respect for the tutors, but sometimes they would insist on the “old faithfuls.” I ceremoniously laid to rest that part of the lecture in the graveyard of my memory and marked the spot: “R.I.P.”

Shortly after accepting the call to the pastorate I went round the church inspecting the premises. I figured we had quite a lot of changes on the way until I presented my list to the board. I introduced my “speech” with words like these: “There are many things here that need to be changed! We need to get more people out to the midweek prayer meeting. In order to do that we will need to get some better seating accommodation in the church and the prayer room. To do this we will need an income something in the region of about 25 percent over our present income. [I had figured it all out beforehand, and I had all the answers ready for them.] The notice board that we have—why, if one large poster is put up, there is no room for anything else; it is far, far too small and it is not in the right place! We must have a piano for our children’s work and for singing choruses. I’ve had a look in the kitchen, and really that old boiler has had its day. We should have

a new electric one. Oh, and one other thing—I think that you ought to have had a manse by now.”

Now these were necessities that no sensible board member would object to, but I was amazed at their reaction. I figured that I had said what needed to be said, and had considered my approach as a well thought-out plan. That it was, but there was so much that I had not learned of the local situation! I had not considered the history of the church. I did not know that in days of yore they had a manse, but that the time came when they could no longer meet the financial commitments and so had to dispose of it. I was ignorant of the fact that one of the board members in that meeting had made and erected the notice board when no one else would take the trouble to do so. True, it was small, but did it merit the condemnation I had given it? I had not considered that the seating accommodation had served its purpose well for many years, and could do for the time being. I had not been told that the last time a piano had graced the sanctuary some of the young people had misused it immediately after a Sunday evening gospel service, with obvious results! You can imagine the feelings in my heart as I sat at home that night, a young pastor whose vision of a flourishing church had been smashed by a few old cronies in the board meeting. They had thrown the lot out—lock, stock, and barrel—and I wasn’t too sure whether or not they were going to throw me out as well. My father, always abounding in quotations, came to my mind at that moment, and so did one of

*Pastor, Sunderland, England.

his favorites: "If at first you don't succeed, try, try, try again." I wondered if it was worth it.

As I made my "supper" that night I reconstructed the scene and tried to see what had gone wrong. The things I had mentioned—were they not each one important? Indeed, when visiting, had not some of the board members agreed that these very things needed to be done? Had I been too enthusiastic? Had I not assessed the cost correctly? Had I presented too many things? Had I not spent enough time in prayer about the matter? Had my presentation been faulty? Just where had I gone off the rails?

Shortly after this I got married. (Not because of it!) Solomon once said, "Whoso findeth a wife findeth a good thing . . ." (Prov. 18:22), and how true those words have been in my case! Here was the one who would surely see my point of view and stand with me. I told her of our needs in the church (after she arrived) and she conceded that all were genuine and needed our attention. (Had I really convinced a woman?)

She was no sooner in the church than she found herself on the board. We went home after the first meeting she attended and I was waiting for her to pour oil on troubled waters. Again I had presented my "reform bill" somewhat readjusted, and again it had been rejected. "No, no, Dear," she insisted, "you can't do things that way! If only you could have heard yourself! You started by giving them the impression that nothing had been done until you came; then you said what you were going to do, and you left them thinking, This young fellow thinks he's going to turn this place upside down. You got their backs up at you and you will never get them to do anything by going on like that. I have served on a church board before as a member of the church—not as the minister's wife—and I know how they feel. The best way to get anything done is through the board members, not the pastor. Get some of them in as the leaders of the depart-

ments; get them to see the needs as you see them; then when they make the suggestion, you capitalize on it, and you will get it that way. I know a wee bit more about boards than you do with all your college training." Phew! All that again! I mused to myself, I seem to have heard those sentiments expressed somewhere before.

At once I set to work. I pointed out the tremendous need for workers in the departments. I stressed the joy and rewards of seeing a well-executed task done for the Lord and the church. I emphasized that I would readily help anyone who would try to do any of the tasks that needed to be done. As a result of this, one person accepted the office of president of the N.W.M.S. She has proved to be the key.

At our last board meeting we were approaching the close when I asked, "Does anyone have anything else that we should discuss here tonight? Is there any other business?"

"Yes, Pastor," replied the N.W.M.S. president, "I would like to say a word. Since I became president of the missionary society, I have been receiving from headquarters quite an amount of good publicity material, and from the missionaries, prayer letters. Now if there was a notice board that had a section especially for the N.W.M.S., I could post these materials, and then other people than those who belong to the society could see the news and might be attracted in. I mean, at the moment there is so much church work being announced that the notice board at present is full. I have nowhere to put up the literature that I get."

"Well, yes," I replied rather thoughtfully (in that tone of voice that betrays neither the joy of realizing one's ideal, nor the fact that this idea had been "planted"), "I must say that there are many people who are not yet in the N.W.M.S. and some others who do not hear very much about our missionary work. This seems to be a good way to get them interested. Do you think it would catch their attention?"

"Oh, yes, Pastor. I think we could

do with a board for the missionary society."

"What is the feeling of this meeting to this proposal? Does it have a second? . . ."

Today we have a great big notice board with a space reserved for each of the departments, and the former notice board has risen in status to become the "Church Notice Board."

Preaching with a Passion

By Joseph Gray*

II. The Details of the Funeral

IN OUR LAST ARTICLE we wrote of the funeral as one of the supreme challenges of a pastor's ministry. It seems almost like a descent from the sublime to the ridiculous to write of the smaller details of the funeral after writing of the passion it should engender.

But if we continue to use the analogy of the operating room we shall see that it is far from ridiculous. It is of supreme importance. Just as the doctor and his staff must see that every instrument is in place and is sterile, so the preacher ought to be thoroughly and completely ready for the task in hand. If he is, his ministry will take on new depth and feeling. So here are a few suggestions that may help you to be a better minister in this very important area.

The Emergency Kit

Do you remember the doctor's little black bag in the days when doctors made house calls? It contained the most necessary items of a doctor's equipment. The preacher needs something like that.

A man ought to take time when he is not under pressure to think through to a few basic messages that will stand him in good stead when preparation time is at a minimum. And he should keep these readily accessible at all times.

Quite early in my ministry I acquired a funeral manual, *The Ideal Funeral Manual*, which I value highly. The manual itself is replete with scripture selections, opening sentences, quotable poetry, committal services, and some good funeral sermon outlines. Bound in the back of the manual is a brief hymnal of funeral hymns. With it are four companion hymnals of the same size. The whole kit is in a snap case, so that it always stays together in one place.

I have one full service of my own selection, adaptable to various occasions, clipped into the front cover, and a committal service that meets the need of most occasions, clipped into the back cover. In addition to my regular funeral sermon notebook, I cut and prepared some double sheets that fit inside this manual. On these sheets I have typed my messages that I consider the most adaptable for emergencies. This is my emergency kit. When I am called to conduct a funeral in a hurry, without knowing too much of the details, this kit always goes with me.

In the years when I served in a community with five great tuberculosis sanitariums, when any hour of the day might bring the call for an emergency funeral, I found this kit invaluable. Several times in my active pastoral years I was called to funerals in neighboring communities on very short notice. It was at times like this that the kit became a lifesaver for me. Whatever

*Nazarene elder, Wichita, Kansas.

form your emergency kit takes, you ought to have one.

A fellow pastor received a call from a small neighboring community. A body had been shipped in for burial there. The undertaker had brought it from the county seat expecting to find a minister in residence there. But there was none. Would he drive the fifteen miles and conduct the funeral? Meanwhile the undertaker would find the keys to the church and air it out and get the family seated. In his haste, he forgot to tell the minister either the age or the sex of the deceased person. By the time the minister got there the family had been waiting around for an hour and a half, and he could not very well delay them longer. He had a kit like mine, and some music was hurriedly arranged from the accompanying hymnbooks. He had just time to glance at the obituary and his outline before he was summoned into action. His emergency kit paid off for all the work he had laid out on it, just for that one funeral.

If you have plenty of time for more detailed preparation, and the kit is not needed, so much the better. But for the times when the opportunity for preparation is at a minimum and you are called upon to make very hurried preparation, the freedom from the pure mechanics of the task will make you a much better funeral minister.

Know Your Local Customs

A man should be thoroughly familiar with local customs that may vary a little from traditional funeral routine in most parts of the country. And he should know about them ahead of time if at all possible.

For example, I know two widely separated parts of the country where the minister is expected to meet the family at the house and have prayer with them, and then go with them to the place where the funeral is to be held. In one of these sections, the casket is already in place at the church or funeral parlor; in the other section, the casket is at the house, and the minister and family ac-

company it to the place of service—usually a church. Failure to acquaint myself with this custom some years ago cost me a very anxious fifteen minutes at the church, and the family an equally anxious fifteen minutes at home. Fortunately, the error was discovered in time to rush me from the church to the home.

In one place where I served, the old custom still prevails of the congregation and the family sharing in the singing of the opening hymns as in a regular church service. Contrary to the usual custom elsewhere, the congregation and the family are quite scandalized if they are not allowed to participate in the singing. A man needs to know about this when he serves there.

In another community the funeral is considered incomplete if the preacher does not precede the casket from the sanctuary to the hearse, quoting scripture all the way. And he is expected to quote it, not read it. A preacher who does not do it is considered remiss in his duty.

In most parts of the country quietness and dispatch are used in getting the family into the car and on the way to the cemetery after the church service. Whatever consolation is offered to the family is given to them at the graveside after the interment. But I know one community where it is customary to extend sympathy to the family while they are sitting in the car before they leave the church for the cemetery. In another community the family leave the graveside immediately after the benediction and the casket is not lowered until after they leave. Condolences are extended an hour or so later at the home. In this case, words of sympathy at the graveside are considered highly improper.

In some communities, to omit music at the graveside is considered highly improper and discourteous. In other communities, music at the graveside is unwelcome and unwanted.

I have made no attempt to weigh the relative merit of these various customs. But a man ought to know these things

in time to keep from making blunders that will weigh against him in the future.

Know Your Local Morticians

A preacher ought to be reasonably well acquainted with all the local morticians. Shortly after a man moves to a new community he will find it advisable to visit the morticians when they are not busy with a funeral. It is a friendly gesture and will not be considered out of place if it is well handled. This is a very good time to check up on the little local idiosyncrasies mentioned above, *before* they come up in public to embarrass you.

It is also a good time to find out something about the layout of the local funeral parlors while no emergency exists. Acoustical properties, public-address systems, musical arrangements, family rooms and their location in relationship to the rostrum, can all be explored without embarrassment.

And in the quiet leisure of this hour you can find out a little about the background and the religion of the mortician. It also gives him a chance to size you up, and learn of any little details you like to have at your funerals. Such visits can be of real value in furnishing information and reaching a place of mutual understanding.

Writing the Obituary

I found that this was a service I could often render for which the family would be unusually grateful. Most families have definite ideas about the arrangements they want to make for the funeral. They usually know what music they want, who are to be the pallbearers, and what preachers they want to cooperate in the service. Naturally, they will appreciate a consultation with the minister about these things, and he may be asked to make some of the arrangements. However in most cases, unless they are all completely numbed by shock, some member of the family will take over and make the necessary contacts. But be sure it is understood who

will do it, and volunteer to assume the responsibility if nobody seems able to do it.

But I have found that many families do not have anybody capable of writing a warmhearted, friendly, yet dignified obituary. Yet they nearly always want something more than the few bare statistics in the undertaker's little folder. I have found that a willingness to help write the obituary, even though I am hard-pressed for time, is a service that many families highly appreciate. Most pastors are capable of doing a good job in this field because of their ability to organize their thoughts and put them on paper. Many times the gathering together of this information will give you an insight into some facet of the deceased's life that you did not know anything about.

It is also well to remember that a well-written obituary will find a welcome place in the newspaper, especially in the smaller community. The members of the family will clip it out and keep it, and it will be highly prized in the years to come. And your part in its preparation will not be forgotten. It will also help to cement your friendship with the editor of the paper.

The Sermon Itself

There is a growing tendency away from funeral sermons, especially by ministers of a liberal tendency. But I believe a brief, well-thought-out, well-worded sermon is a real comfort to the family and at the same time a challenge to the unsaved. A man does not have to do the work of an evangelist at such a time and present a gospel invitation, but he can still perform a real ministry of challenge at this time, and yet be kind and courteous to the family and respectful to the departed one.

Standing by the Casket

A place of real service is at the close of the indoor service when the family are saying good-bye to the loved one. If the minister will take an unobtrusive place close to the head of the casket, he will

be readily available. A steadying hand at an elbow; a word at just the right time; a gently restraining hand on a mourner if the deceased is fondled too much; a quiet suggestion that the viewing has been long enough; all these will help to ease the burden in a very difficult few minutes. The preacher ought not to leave all the responsibility for such ministrations in the hands of the mortician and his assistants.

After the Funeral

Last of all, there is the period after the funeral. It is often a period of intense loneliness. It is also a period of readjustment. It is also a time when decisions must be made, financial and otherwise, that may have been overlooked while the whole family were

together. Without taking the place of a lawyer, there are times when a friendly word of counsel as to what course to take is in order. The minister, out of his previous experience, can be a tower of strength at such a time.

In addition to the calls between the death and the funeral, the wise minister will make a call at the home within the twenty-four hours immediately after the funeral. Then he will make such subsequent calls as may seem advisable. It is time well spent.

Perhaps the hints in this article may not seem to be in line with the title of this series of articles—"Preaching with a Passion." But passion is not always a tempestuous storm. It may be a deeply flowing river with streams of influence that reach out in many directions.

Self-study Guide

The following are characteristics likely to promote success in cooperative activities. Grade yourself as to your ability in these areas:

	Excellent	Good	Average	Poor
a. Being a good listener				
b. Taking suggestions gracefully				
c. Benefiting by criticism				
d. Appreciating the other fellow				
e. Showing a friendly interest				
f. Respectful to the rights of others				
g. Planning one's work to fit with the team pattern				
h. Sincerity				
i. Integrity				
j. Trustworthiness				

When we do it all the time, do we tend to become mechanical and professional?

My Business Is Persons

By James H. Jackson*

MY BUSINESS is persons. Since I am a dean of students, these persons are generally young people. During the past few years the greatest satisfactions of my ministry have come through counseling sessions in the Dean's Office—sessions that have concluded with young persons gaining insight into a better life.

With the constant flow of problems, there is always a temptation to slip into a more or less professional attitude with the problems of these persons. With experience and training there is even a certain amount of self-satisfaction in doing a good job.

This week I was taught a new lesson in love and concern by a businessman who came into my office. I thank him for this quiet tutoring.

For several days I had been working through a particularly knotty problem with a student. A decision had been made which seemed fair and consistent. The rights of the student and the integrity of the institution had been carefully guarded. There didn't seem to be much more to be accomplished. The issue was about to be marked "closed." Justice had been done. We had done all we could. There was a limit to the concern which a counselor could carry.

It was at this point I received a telephone call from the businessman. He was not just interested in the student with whom I was working, but was one

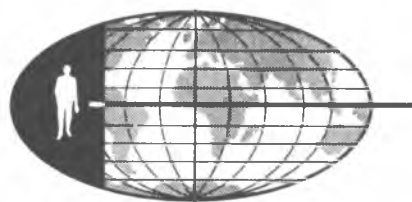
of the injured parties in the situation. He had not called to complain further, but he asked if we couldn't do something more to help the student.

My first thought was to indicate to him that we had carefully dealt with the matter and it was settled as far as we were concerned. Probably I was thinking of other problems which were waiting on the calendar and would be happy to have this one filed. While I was thinking my response, he went on to ask if we couldn't meet at once with the student and help him find a way to a better life. Of course we would try.

Later that day I watched as that businessman, who had been taken advantage of by a student, talked from his heart to this same student who was deeply troubled. A few hours before I had been willing to close the folder and forget it and perhaps even thought more effort would be wasted, but suddenly I was aware of the fact that an untrained businessman was demonstrating a concern that I had meant to carry! I was humbled by the experience as we began to listen to the student again and tried to help put together the pieces of a broken life.

The story does not have a happy ending, for the results of past events were to reach far beyond that counseling room. In spite of the lack of a satisfactory conclusion to the interview, I shall not soon forget the simple lesson in compassion that I was taught that day by a businessman who had a heart.

*Dean of Students, Pasadena College, Pasadena, California.



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.....
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YOUNG ADULT TOPICS presents program materials in such areas as Bible study, doctrine, discussion themes, special day ideas, skits, and Christian Service Training guides. Local N.Y.A.F. leaders are given tips for leadership in "Guidelines for N.Y.A.F. Leaders." Regardless of size, each local young adult group can achieve better programming with this quarterly. Subscription price is \$1.50 per year.

Progress ???

The per capita giving is greater—the Sunday school attendance is up—more people are coming to church. All of these reports are great but the primary measure of progress in a local church is the number of members received by profession of faith during the year.

The members can give more, pray more, be “more” spiritual, but the church is dying unless new Christians are added to the fold. Gains by profession of faith are directly related to the personal soul-winning work being done in the local church.

Reports coming in indicate that God is using the study of *Meet My Saviour* to help both laymen and ministers to lead persons to a saving knowledge of Christ.

One pastor reports, “While in the midst of our study of *Meet My Saviour*, one of our rather timid ladies won a lady to the Lord while on visitation. Already the lady has been baptized and has joined the choir. The amazing thing is that the woman who did the soul winning is so reserved by nature that she seldom testifies in prayer meeting.”

Although this was a denomination-wide study in February and March, I would like to encourage every church that has not offered the study to do so this fall.

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GOAL: *FIFTY THOUSAND UNCHURCHED LOVED ONES
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The Nazarene Preacher

The Power of Advertising

MUCH HAS BEEN written about the value and power of advertising. Proof of its worth is everywhere. Newspapers and magazines with large circulations bulge with display ads, many in color. New life insurance companies take full-page ads in the *Wall Street Journal* and get up such a head of steam that they attract to their sales staffs virtually anyone they desire.

Yes, the proofs that advertising pays—handsomely—are legion. The sad part is that the Church, as a whole, has not gotten the message.

"They Can't See It"

One prominent Nazarene district superintendent recently told me: "I just can't get some of my leading pastors to see the value of advertising!"

He was speaking especially of some of the larger cities where newspapers have such huge circulations that the advertising rate, always based on circulation, seems prohibitive even to large Nazarene church pastors.

This district superintendent reads the newspapers in his major cities. He reports that, while holiness churches rarely are represented, the church pages will carry ads of independent churches, faith healers, some of the small, active Pentecostal churches, Christian Science, and Jehovah's Witnesses!

The Times Breaks Over

However, the Nazarene leader has never lost hope in this area.

He noted that the *Times* of London, after 180 years of stodgy independence and money-making, had broken its tradition this year and now is carrying news on page 1, where it formerly published only ads.

Equally important, the *Times* has launched its own \$280,000 advertising campaign intended to establish and promote a new image of editorial vitality.

The *Times*, once known as the "Thunderer," was traditionally the newspaper of Britain's ruling class, the so-called "Establishment." It was satisfied to sit

back with its 250,000 circulation because this included all of the "important" people.

Now the *Times* is seeking to double its circulation to at least 500,000. (The *Kansas City Star's* circulation now is 375,000).

Sir William Haley, editor of the *Times*, declared: "I want to get rid of that forbidding image that some readers speak of. We want more readers and this is the way we plan to get them."

Holiness churches have been classified in many ways.

One of my friends, the late great Rev. C. E. Ryder, a pioneer Nazarene preacher in Nebraska when the going really was hardscrabble, used to laugh and say: "They call us lun-atics, fan-atics, at least somewhere in the attic!"

Turn the Other Cheek

To all the hard and slurring words, Nazarenes always have turned the other cheek, remembering we endeavor to walk in the footsteps of One whom they spat upon, buffeted, and then crucified.

But sometimes critics perform a valuable service if we have ears to hear and then do something about the criticism when it is valid.

Critics like to call holiness churches "obscure." The dictionary defines this as: Not readily seen, retired, remote, abstruse, vague, shadowy, misty, hazy, unknown, etc., etc.

Well, what are we doing about it?

Thomas Jefferson said that he read the newspaper more for its ads than anything else because he felt the ads were the truth!

Mark Twain said the spider always selects a merchant (or church) that doesn't advertise, "for then he can spin a web across the door and be undisturbed!"

Someone else has put it this way: "The church that doesn't advertise may know its business but no one else does!"

How are you going to win the world if the world doesn't know you exist?

Weekly advertising helps.

O. JOE OLSON



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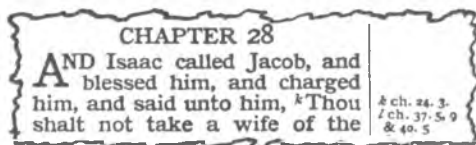


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The Nazarene Preacher

The Challenge of Home Missions

IN OUR THINKING we often equate the challenge of home missions with the district promotional emphasis or statements from general church leaders. The real challenge of home missions, however, lies in the people of the world. Because people are crowding together in cities more and more, it is in our cities that we will prove the success or failure of home missions—our cities with their high-rise apartments, inner-city areas, booming educational complexes, multi-racial movement, suburban sprawl, town houses, and all of the other developments. The fundamental message of the gospel does not change, but it will take new techniques and methods, the most careful planning, bold leadership, and utter commitment to penetrate the barriers to the gospel that exist today. No matter how successful the church may be in its missionary endeavor, if we fail at home we cannot long maintain our work abroad.

During 1965 new churches were organized in the United States in one city of over 25,000 population and in six cities of 10,000 to 25,000 population (according to 1964 population estimates), as follows:

East Lansing, Michigan	31,700
Carlisle, Pennsylvania	16,400
Delray Beach, Florida	16,100
Bozeman, Montana	14,100

Henderson, North Carolina	13,700
Pinellas Park, Florida	13,000
Belvidere, Illinois	11,800

In the United States there is no Church of the Nazarene in 7 cities of 100,000 to 500,000 population, 56 cities of 50,000 to 100,000 population, 150 cities of 25,000 to 50,000 population, and 538 towns of 10,000 to 25,000 population.

Outside of the United States churches were organized last year in only 2 cities of more than 10,000 population in the 10 countries that represent our home base and overseas home mission areas (Canada, British Isles, Australia, New Zealand, Denmark, Sweden, West Germany, Republic of South Africa, Rhodesia, and Zambia). These cities were Kassel (population 192,500) and Stuttgart (population 602,900) in West Germany.

It is true that 50 new churches were organized in 1965 in cities where we already had a church or in communities with less than 10,000 population. These represent genuine home missions outreach. But let us not forget that home missions is the greatest challenge to the church today. We do so by supporting the home mission program on our district and by keeping a home missionary spirit on the people of our congregations.

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* * * * *

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* * * * *

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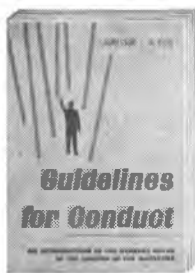
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MRS. B. EDGAR JOHNSON

Beyond the Parsonage Door—You Represent God

By Mrs. Fred Pick*

AS THE PASTOR'S WIFE goes beyond the parsonage door she will be called upon to act as counselor and helper on many and varied occasions. In discussing these I would like to use the slogan, "Our lives are a showcase—Christ is on display."

There are several qualifications that I think are necessary if we are going to be God's representatives in dealing with our people.

The first one is a heart of kindness—a kindness that lights up the lives of those with whom we come in contact. Remember, you must win people to yourself before you can win them to God. Kind deeds may include such things as a handwritten note tucked into a sympathy or get-well card, a note of thanks for a lovely dinner enjoyed the day before, or perhaps just a warm hand-clasp and a "God bless you! I'm praying for you."

I love to make little gifts and raise flowers, especially roses, so that I may have on hand a little gift or a bouquet for those who are ill, shut-in, or discouraged, and also for the happy occasions such as weddings, showers, or birthdays. I always try to give something to those who enter my home, even though it is just a cup of coffee or tea. Through the beauty of kindness, we can show a sin-benighted world the loveliness of Jesus Christ. I want my life to be a showcase with Christ on display.

The second qualification is a concern for human souls. Treat a knock on the

door as an opportunity, not an interruption—welcome people with a smile that they will sense comes from the heart. I am not referring to those who come to gossip or find fault. During my twenty-one years as a pastor's wife that is something I have never encouraged, and have seldom been bothered.

When people come to you for help, be concerned about them. Remember, souls are more important than household tasks. We should keep our homes as neat and attractive as possible, but there are times when helping a needy soul is more important than the ironing. Put Christ on display!

The third qualification is spiritual discernment. We will have to have an understanding of human needs. Not everyone comes with the same problem. Neither can we give the same advice to each. Many are in trouble of their own making, and without being rude or harsh we must help them to see where they are wrong, and also tell them God has the answer for them. Lead them to God if possible.

Doctors tell us many of the emotional disturbances and illnesses of today are caused by a troubled conscience. We must show people the only way to get relief is to confess their sins and get right with God. There are some who will need doctors and lawyers to assist them with their tangled lives, but we will be surprised how many we can help; and when we do, they will bless us as long as we live.

Let me give you an illustration: About fifteen years ago a lady came to me with a family problem. A problem

*Pastor's wife, Mifflinburg, Pennsylvania.

of this type usually has two sides and it is best not to become involved. Since I was not acquainted with her or her family, I was not in a position to pass judgment. So I spoke to her about her soul and told her God had the solution for her problem. After a brief prayer I sent her away with a portion of God's Word. That evening the telephone rang and this lady requested my husband to call at their home. After many hours of counseling, the family found God. The Lord did wonderful things for them. They became faithful, tithing Nazarenes. (The one daughter is a graduate of E.N.C. and is a schoolteacher.) This happened in September. The week before Christmas a delivery boy brought us an envelope with the following note enclosed:

REV. PICK: Go down to Prowant's Store and pick out a suit, hat, shirt, and shoes. **NO SKIMPING!**

MRS. PICK: Go down to Kuhn's Store and pick out a dress, hat, and shoes. **NO SKIMPING!**

Everything will be taken care of.

Mr. and Mrs. Santa Claus

Not until several years later, after the death of this dear lady, did we learn the identity of Mr. and Mrs. Santa Claus.

There will be others coming to us with problems not of their own making, who need encouragement, comfort, and prayer.

Let me give you another illustration: A few months ago we had as visitors in our Sunday morning service a Nazarene family from another state. They had been visiting in northern Pennsylvania and were much discouraged about a family situation. On their way home Sunday morning they took the wrong road and came over the mountain to Mifflinburg. As they approached the town they saw our church road sign and found they were in time for morning service. It seemed the Lord directed the service especially for these people—the choir sang “I Must Tell Jesus,” and my husband's text was, “Come unto me, all ye that labour and are heavy laden . . .” After service we invited them to our

home for dinner. My husband spoke words of encouragement to them. After dinner we had prayer and they started on their journey. A few days later we received this note:

DEAR BROTHER AND SISTER PICK:

The spiritual food and physical food which we enjoyed Sunday at your church and home were a real blessing to our bodies and souls. We are still talking about God's guidance in leading us “over the mountains” to your church and home. You both were so kind and generous in sharing your home with us. We sensed the Spirit's presence in your lives, your church and home. This visit meant MUCH to us in more ways than we can express our feelings. Truly, the showers of blessings fell spiritually, as well as from the heavens as we traveled home.

Love and prayers,

Yes, Christ was on display!

Never make fun of any trouble told to you, and never repeat anything. Remember, these people come to you as God's representative, for guidance because they have confidence in you.

The last qualification I mention is friendliness and a willingness to help. If you can learn to put yourself into another's place and do the natural thing from a heart of kindness, your people will love and appreciate you. They will love you for helping them plan their weddings, receptions, showers, etc. But I always help in the background at functions such as these—I never pre-empt. I have helped many of our young folks plan their weddings and receptions. I have baked wedding cakes and my husband has turned the ice-cream freezer to help some of our young people have a church wedding and reception they will long remember and cherish.

I remember so well one of our faithful young couples who were planning to be married. This young girl, of course, wanted a church wedding, but her unsaved parents refused to help her with the financial obligations. She came to me with the problem, and before she left my home, the plans were completed for her wedding and reception. I

(Continued on page 44)

The Variety of Daniel

By Maynard James*

Variety is a striking feature in the Book of Daniel. History, prophecy, and miracle are mingled with deep spiritual teaching. In addition, there is variety in its language, for it has come down to us as a bilingual document.

History

Chapter 1 records the invasion of Jerusalem by Nebuchadnezzar in 606 B.C. Jehoiakim, king of Judah, is brought under tribute and some of his people taken as captives to Babylon. Among these are Daniel and his three friends, Shadrach, Meshach, and Abed-nego.

Chapter 2 tells of Daniel's appointment as prime minister of Babylon and of the promotion of his friends to high offices of state.

Chapter 3 relates the drama of the heroic stand of Shadrach, Meshach, and Abed-nego against the king's decree to worship the image of gold. It is a page of imperishable glory in Judah's history.

The fourth chapter outlines amazing happenings in the career of the greatest Gentile monarch ever known. Nebuchadnezzar, a "king of kings," is struck with madness as a punishment for his arrogant pride. For seven years he lives among the asses of the field and eats the fodder of oxen. Then a humbled and repentant Nebuchadnezzar is restored to sanity and kingship. His "honour and brightness" are given back to him, so that he might "praise and extol . . . the King of heaven."

Chapters 5 and 6 tell of the death of idolatrous Belshazzar, the capture of

the city of Babylon by the Medo-Persian army, and the emergence of Darius and Cyrus as rulers of the Medo-Persian empire, which succeeded the Babylonish dynasty. Chapter 6 also relates the unsuccessful plot of jealous politicians to destroy President Daniel.

The identification of Belshazzar in secular history was for long an insoluble problem. Contemporary records did not seem to mention such a monarch. Then came the discovery of many ancient inscriptions which shed valuable light on Daniel's account. They showed that Belshazzar was the eldest son of Nabonidus, and that he, as co-regent, was king of Babylon at the time stated by Daniel in chapter 5. Many of these inscriptions are available to English readers (*Records of the Past*, and other works by Professor A. H. Sayce, LL.D.).

So the Hebrew prophet proved to be right after all! It is true that the identity of Darius the Mede remains a problem. Thus far we have no proof, apart from Daniel's record, of the existence of such a ruler in secular history. But that does not mean that Daniel made a mistake. The argument from silence is always a risky business. Just as the finding of the cylinder of Nabonidus cleared up the mystery of Belshazzar, so we firmly believe that in due course further discoveries will confirm the record of Daniel concerning Darius the Mede.

Prophecy

The prophecies of Daniel are immense in their outreach. They range over thousands of years, predicting not only the rise and fall of world empires, but

*Editor of the *Flame*; Nazarene British evangelist.

also foretelling details of romance and court intrigue among kings then unborn. The rise and fall of Medo-Persia, with its far-flung battlements stretching from India to Ethiopia, are prophesied. The emergence and meteoric conquests of Alexander the Great are foretold. Vividly forecasted are the rise and fall of the Mohammedan power out of the ashes of Alexander's empire. Then comes the prophecy of the rise and fall of pagan and ecclesiastical Rome. The final scene has to do with the emergence of a Kingdom which will never fall. It is "given to the people of the saints of the most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him" (7:27).

Miracle

Three miracles are mentioned in Daniel. First is the preservation of the three Hebrew youths in the burning, fiery furnace. Next comes the supernatural handwriting on the palace wall during the impious feast of Belshazzar. Third is the miracle of Daniel's deliverance in the lions' den.

Spiritual Teaching

Some of Daniel's prophecies have baffled even the most eminent Bible scholars. But his devotional portions never fail to inspire and challenge the youngest Christians. They tell us of the triumph of grace in the darkest hours of apostasy. They unveil a God who is not only sovereign in power, but who also is compassionate and faithful. Side by side with the acknowledgment that "the most High ruleth in the kingdom of men, and giveth it to whomsoever he will" is the glorious affirmation that "to the Lord our God belong mercies and forgivenesses, though we have rebelled against him" (4:25; 9:9).

Language

The bilingual structure of the Book of Daniel is unique among Old Testament documents. From chapter 2, verse 4, to the end of chapter 8 it is written in

Aramaic. The rest of Daniel is written in Hebrew. Aramaic was the popular language of Babylon. It was, in fact, the Aramaic of the East (as distinguished from the Aramaic of the West) and was the language of diplomacy and commerce. It seems that when God, through Daniel, wanted to disclose certain truths and principles to the Babylonian monarchs, He caused them to be written in their own language. But those portions of the book which are written in Hebrew have a special significance for the people of Israel.

Thus the variety of Daniel extends to language and message. Some of the messages addressed to Israel are for consolation and hope in their captivity and distress. Other messages, for the great Gentile powers of the world, have their application too. They seek to convince the heathen nations of the omnipotence and omniscience of Jehovah. They also warn of the dire consequences of rebellion against His holy laws.

It is evident, then, that for versatility Daniel is unsurpassed among the prophets.

Gleanings from the Greek New Testament

By Ralph Earle

Phil. 2:19-30

"Comfort" or "Courage"?

The verb *eupsycheo* (v. 19) is translated "be of good comfort." RSV and Phillips have "be cheered" (cf. NEB—"it will cheer me"). Abbott-Smith gives as its meaning, "to be of good courage."¹ Thayer has "to be of good courage, to be of a cheerful spirit";² Arndt and Gingrich, "be glad, have courage."³ Since the verb comes from the adjective *eupsychos*, "courageous," it would seem that the best translation is: "so that I also may be encouraged when I learn of your condition" (NASB).

"Likeminded"

Paul says of Timothy: "For I have no man likeminded" (v. 20). The adjective is *isopsychos*, from *isos*, "equal," and *psyche*, "soul," just as word above was from *eu*, "good," and *psyche* (lit., "good-souled"). Both terms occur only here in the NT.

For the adjective, Thayer gives "equal in soul." Arndt and Gingrich suggest "of like soul or mind." NASB translates it "of kindred spirit."

"Hope" or "Trust"?

One would assume that "I trust" in verses 19 and 24 is the same in the Greek. But such is not the case. In verse 19 it is *elpizo*, "I hope," from the noun *elpis*, "hope." In verse 24 it is *pepoitha*, the perfect tense of *peitho*, "have confidence." So it would mean, "I have a settled confidence." Paul seemed to have a firm conviction that he was going to be released from prison. This is one reason why we date the Epistle to the Philippians near the close of his first Roman imprisonment (probably in A.D. 61).

"Suppose" or "Think"?

The verb is *hegeomai* (v. 25). It means "think, consider, regard,"⁴ Phillips translates the phrase, "I have considered it desirable." RSV and NASB both use "thought." Weymouth has, "I deem it important." Thayer says that *hegeomai* denotes "a belief resting not on one's inner feeling or sentiment, but on the due consideration of external grounds, the weighing and comparing of facts . . . deliberate and careful judgment."⁵ So "thought" is better than "supposed."

Fellow Worker and Soldier

As has been noted before, Paul is particularly fond of words beginning with *syn*, the Greek preposition which means "with" or "together with." Two of these occur in verse 25.

The first is *synergon*, translated "companion in labour." This is the only place (out of thirteen times in NT)

where it is rendered this way. Four times it is correctly translated "fellow-labourer." The literal meaning is "fellow worker" (RSV)—*ergon* means "work."

The other word, *systratiotes*, is accurately rendered "fellow soldier." To Paul the Christian life was both work and warfare. Fortunately there were a few faithful souls who were engaged in both with him.

"Messenger"

Paul says that Epaphroditus was the "messenger" of the Philippians, conveying their love offering to him in prison—probably so that he could dwell "in his own hired house" (Acts 28:30)—"in his own rented apartment" (Phillips)—at Rome instead of in a miserable dungeon.

The word for "messenger" is *apostolos*. In seventy-eight out of the eighty-one times this significant word occurs in the NT it is rendered "apostle." In only one other place (II Cor. 8:23) is it translated "messenger." In John 13:16 it is rendered "he that is sent."

This noun comes from the verb *apostello*, which means "send on an errand or mission." The Philippian church had sent Epaphroditus as its "apostle" to Paul, to minister to his needs.

"Heavy" or "Distressed"?

Epaphroditus was longing for the Philippians and was "full of heaviness" because they had heard he was sick (v. 26). The word is *ademonon*, the present participle of *ademoneo*, "be troubled or distressed." In recent translations it is usually rendered "distressed" (Weymouth, RSV, NEB) or even "greatly distressed" (Goodspeed).

"Sent" or "Send"?

"I sent" (v. 28) is in the aorist indicative (*epempsa*), which normally signifies past time. But this is what is called the "epistolary aorist"—writing from the standpoint of the reader. When the Philippians received the letter, the messenger would have already been sent by Paul. But he had not yet gone

when the apostle wrote this statement. So the correct translation is, "I am sending him"—that is, with this letter. Epaphroditus was now to be Paul's "apostle," carrying his letter to the Philippian church.

"Carefully" or "Eagerly"?

Paul said that he was sending the bearer of the Epistle "the more carefully." This is all one word in the Greek, *spoudaioteros*, the comparative degree of the adverb *spoudaios*. It comes from *spoude*, which means "haste." So the adverb means "with haste or zeal, i.e. earnestly, zealously, diligently . . . hastily, speedily."⁶ Probably the best translation is "all the more eagerly" (NASB).

"Receive" or "Welcome"?

Though many versions have "receive" (v. 29), the compound verb *prosdechomai* is perhaps better represented by "welcome" (Phillips, NEB). *Pros* means "to." So the idea is "welcome to oneself."

"Reputation" or "Honor"?

"In reputation" is one word in Greek, *entimos*. It is from *time* (tee-may'), "honor," and so means "esteemed, highly honored."⁷ The best translation here is "hold in honour men like him" (Weymouth) or "hold men like him in high regard" (NASB).

¹Lericon, p. 191.

²Lericon, p. 264.

³Lericon, p. 330.

⁴Arndt and Gingrich, *op. cit.*, p. 344.

⁵Op. cit., p. 276.

⁶Abbott-Smith, *op. cit.*, p. 415.

⁷Arndt and Gingrich, *op. cit.*, p. 268.

"Approved unto God"

(Continued from page 1)

too much speaking. "Let your speech be always with grace seasoned with salt" (Col. 4:6).

It is also harmful to argue and wrangle about marginal issues. Here is Paul's warning, "Strive not about words to no

profit, but to the subverting of the hearers" (v. 14). Many sincere people have been derailed by senseless stress on hairsplitting distinctions. Again the wise senior apostle urged, "Foolish and unlearned questions avoid, knowing that they do gender strifes" (v. 23). A Spirit-led man of God may be skilled in turning conversation to safe, helpful, and uplifting themes. "Hold fast the form of sound words" (1:13).

3. Paul also offers valuable counsel concerning the company the preacher is voluntarily to seek. In verses 20 and 21 he employs a figure of speech in which those who are of the household of faith are likened to vessels of gold, silver, wood, and earth; "some to honour, and some to dishonour." The minister of Christ cannot always pick his company. At times he must follow the example of his Savior in receiving sinners and eating with them. This must always be with a redemptive purpose. In appropriate contacts with men in the world of business and civic affairs let the preacher be present as a "man of God." He cannot be a recluse or a detached ascetic, but he must be sure that his worldward exposure does not compromise his sacred office.

In any house of God there is variety. There are problem vessels not to be avoided; the socially minded must have no partiality. The inner circle of advisors must know the impact of their leader's influence. Youth groups clamor for leadership and must receive their due portion of time. There are the golden vessels of greatest honor, the saints, prayer warriors, bearers of the spiritual burden of the church—which is never light. They are seldom seen or heard and they hold no offices, but the preacher who does not cherish and seek their company is not considerate of his duty to them, and is impoverished in his own soul by his neglect of them.

In summary, a man approved of God is disciplined in habits, chaste in conversation, and wise in his choice of companions. "As he which hath called you is holy, so be ye holy in all manner of conversation [living]" (I Pet. 1:15).

The Savior's Dying Purpose

By W. E. McCumber*

SCRIPTURE LESSON: Heb. 13:9-16, RSV

TEXT: *So Jesus also suffered outside the gate in order to sanctify the people through his own blood. Therefore let us go forth to him outside the camp, bearing abuse for him (vv. 12-13).*

"Sanctify" has a dual significance: (1) To devote to God. (2) To purify from sin. Here we are assured that Jesus died to cleanse His people from inward sin and to devote them utterly to God. So the Cross thrusts upon us two questions: (1) Is your heart clean? (2) Is your life committed? Has the dying purpose of Jesus been fulfilled in your personal experience? Is it being expressed in your daily living?

I. The provision Christ made for holiness. "Jesus suffered . . . to sanctify . . ."

The place of His suffering is significant—"outside the gate." The bodies of Old Testament sacrifices were burned outside the camp, since they were regarded as bearing sin under wrath. Criminals were executed outside the camp, being regarded as under the curse of God. So Jesus suffered as One ostracized, as One whom His contemporaries regarded as "smitten of God," as a blaspheming criminal, as the very epitome of evil. Thus the two malefactors beside Him formed the parenthesis of the nation's abhorrence of Him.

In a way they could not perceive these Christ-slayers were right. He was *made* "sin for us, who knew no sin."

The price of our holiness is staggering—"through his own blood." He suffered unto death. He gave up His spotless life in atoning death. He spilled His blood to create a fountain for our cleansing. The sublimest merit must attach to this sacri-

fice, and the possibility of our being sanctified becomes indisputable when we find that promise written in blood! Moreover, the necessity of our being sanctified is emphatically spelled out. Jesus does not die for trivial options.

II. The condition we meet for holiness. "Let us go forth to him."

We go to him. Holiness is a divine work. We are not self-sanctified by discipline, ritual, or growth. We are sanctified by God, who alone has power to make real in us what Christ provided for us. Who quarrels with holiness impugns the power of God.

We go to Him *outside the camp*. Holiness has a separative effect. We must renounce both the pride and the cowardice that would keep us within the camp of popularity with the unholy and with the despisers of Jesus. We must be willing to be ostracized, ridiculed, shunned. Holiness has ever been an unpopular doctrine, experience, and practice. It severs one from Christ-rejecters in the world, and from world-annexers within the Church. It is a lonely route to a forsaken spot, but He is there to cleanse and claim, and that is all that matters!

We go to Him *bearing abuse for him*. Holiness is a fellowship of suffering. There is a holiness of the flesh, a proud, smug, self-righteous, contemptuous-of-others Phariseism, which brings its devotees into collision with men. But such are "buffeted" for their "faults." True holiness is participation in "his reproach." It suffers only because it is associated with Jesus Christ. It suffers, therefore, as He suffered, loving and forgiving and serving the very ones who heaped reproach upon Him!

This participation in the holiness of Christ not only means suffering and re-

*Pastor, Atlanta, Georgia.

proach. It leads to eternal fellowship with the Lord! The highway of holiness stretches *beyond* the Cross to its terminal—"the city which is to come" (v. 14). Holiness leads to heaven! And there, who shall remember the "slings and arrows of outrageous fortune"? All the reproach and ridicule, all the cross-bearing, will be forgotten as "the small dust of the balance" when we shall enjoy "the far more exceeding and eternal weight of glory." Holiness is the way *home* for all God's pilgrims.

But Jesus Christ had power beyond that given to other men. Every recorded encounter of Christ and death in the Gospels ended with the dead raised to life. Here it was the daughter of Jairus, who had just died. In Luke 9 it was the widow of Nain's son, who was about to be buried. In John 11 it was Lazarus who had been four days in the tomb. In these records there is an accumulating demonstration of the power of Jesus Christ over death! He is not helpless before the forces which baffle and mock the wisdom and strength of other men.

II. "They laughed him to scorn. But" *they were ignorant of His person.*

That Christ had power beyond all others, that Christ could raise the dead, is a tremendous tribute to the uniqueness of His person. He is unlike all others, for He is "the Word" which "became flesh." He is the incarnate God, the eternal Son in human vestments, walking and working among men in historical manifestation of His deity, power, and compassion.

It is true that others are associated with biblical accounts of the dead being restored to life. One thinks of Elisha and the widow's son. Of Peter and Dorcas. Of Paul and Eutychus. But in every such instance there is this difference: The prophets and apostles could only raise the dead in the name and by the power of Another, the name and power of God, to whom they prayed. But Jesus Christ restored the dead to life in His own name and by His own power. To the daughter of Jairus, He speaks, "Damsel, I say unto thee, arise."

When the king of Syria sent his leprous general, Naaman, to the king of Israel, he sent also a covering letter, saying, "Heal him." The frustrated, angry, and frightened king of Israel cried, "Am I God, to kill and to make alive, that this man doth send to me to heal a man of his leprosy?" The king knew what all of us know, that only God can restore the dead to life. Now it is a matter of sober, documented history that Jesus Christ raised the dead. The inescapable conclusion must be, Jesus Christ is God!

III. "They laughed him to scorn. But" *they were ignorant of His purpose.*

Death is in the world because of sin. And Jesus Christ interrupted every funeral He encountered because the fact of death was a personal challenge to Him. For He, the Son of God, became incarnate, and was manifested in history, for the very purpose of saving us from sin and death.

The Last Laugh

SCRIPTURE LESSON: Mark 5:22-24, 35-43

TEXT: *They laughed him to scorn. But . . .* (v. 40).

Was the little daughter of Jairus really dead? Of course she was. But Jesus, in the presence of bereaved parents, sought to mask some of the hideous reality of death, and to express some of the eternal hope of His followers, under the figure of sleep. From sleep there would be awakening. During sleep there is no conscious activity. Sleep is rest after burdens have been borne and troubles have been endured. And so the Master said, "She is asleep."

They laughed. The word in Scripture's mother tongue is descriptive of derision, of mockery. There was a strong element of mockery in their laughter. Ah, but "he who laughs last laughs best!" "They laughed him to scorn," the story reads. "But"! The story does not end on the note of jeering. Beyond their unbelieving laughter was the action of the incarnate God asserting His mastery over death.

I. "They laughed him to scorn. But" *they were ignorant of His power.*

When death comes, the doctor pulls a sheet over the patient's face and says, "I can do no more." The scientist says, "With all our knowledge and skill, we cannot revive the dead." The undertaker says, "I can embalm the body and adorn the pallid features with cosmetics, but I can't give your dead back to you." The priest says, "I can pray for the solace of the bereaved; I cannot restore the deceased." Before the grim and apparently final fact of death the wisest and best of men are helpless! They know well the force of a writer's words, "The dead, when they are dead, look so dead!"

He came to bear the sins of men in atoning, reconciling sacrifice. "The Father sent the Son to be the Saviour of the world." And "Christ died for our sins, according to the scriptures." He came to demonstrate His triumph over sin and guilt by reversing the verdict of death. He "was raised again for our justification." "Because I live," He assured His followers, "ye shall live also." Indeed, "The hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth."

Here, in the presence of the parents of the girl and of His chosen disciples, the Lord exhibits His power to manifest His purpose. The miracles by which the dead were raised pointed beyond to His death and resurrection, and to our forgiveness, renewal, and finally our resurrection to be with Him in His eternal glory.

"They laughed him to scorn. But" He extended His love and power and victory to the family of Jairus despite their mockery. We serve Him in a world where He is still ridiculed and scorned, and where our confidence in His compassion and might to save from sin and from death are dismissed by skeptical people as so much wishful thinking. If He was not deterred from working by their scorn, neither must we be intimidated by the world's hollow laughter. For despite their sarcasm, ridicule, and disbelief, men still sin, bear the awful burden of guilt, and face the inexorable event of death. That means that finally, when the laughter dies in the skeptic's throat, only Christ is relevant to modern life, and He cannot be otherwise than relevant because He only can deal effectively and redemptively with sin and death!

Let us then, even in the teeth of laughter, continue to patiently and joyfully bear witness to Him, that He is the Son of God, that He cares for the brokenhearted sons of men, that He can forgive all our iniquities and invest our frail hearts with the hope of everlasting life!

W. E. McCUMBER

The Preacher's Holiness

SCRIPTURE LESSON: II Kings 4:1-10

TEXT: *This is an holy man of God* (v. 9).

The prophet of God should be marked by holiness of character and conduct. Who preaches, "Be ye holy," should make him-

self the first target of his message. Here is a choice Old Testament example, not by his own testimony, but by that of others. Find here three marks of the preacher's holiness.

I. A *conspicuous* holiness. "I perceive that this is an holy man of God."

There is no disgrace worse than preachers with unholy lives who excuse their shame by pleading holiness as a "standing," a "position," and not as a state or condition. Elisha's whole life had a conspicuous, perceptible quality of holiness about it, as should every minister's.

II. A *companionable* holiness. "As oft as he passed by, he turned in thither to eat bread."

Elisha's holiness was not a pulpit robe. In daily converse, in the social relationships of life, in his conduct at the dinner table, he was a holy man. He was the same under all circumstances, among all peoples. Some are holy in professional relationships, but are unsociable and downright unfriendly outside the sanctuary. True holiness is genuinely interested in others.

III. A *continuous* holiness. "This is an holy man of God, which passeth by us continually."

The woman of Shunem was not expressing a first impression. This is her evaluation of a man's character and behavior after repeated contact and observation. "Intimacy breeds contempt," but only among contemptible persons. Holiness, if genuine, will pass the test of abiding scrutiny.

So Elisha impressed the man and wife in Shunem. So ought every minister among us impress his people, his neighbors, and his family. A holy man, holy among all people, holy at all times, holy in all situations, is the only man qualified to bear to others the message of holiness.

W. E. McCUMBER

Get Dressed—It's Time to Go

SCRIPTURE: II Kings 20:1-21

INTRODUCTION: Hezekiah's life. The *Thompson Chain Reference Bible* gives four times of crisis in his life:

1. The crisis of choice. He chose to forsake the idols of his father, Ahaz, and purge the nation of idolatry.
2. The crisis of invasion. He prayed unto the Lord and was delivered.

3. The crisis of sickness. His life was lengthened in answer to prayer.

4. The crisis of prosperity. He manifested pride and displayed his treasures to the ungodly.

All have to face the crisis of sickness and the approach of death at some time. While we have opportunity we need to pay close attention to the following:

I. Set in Order Your Personal Religion

A. Examine your personal commitment to Christ.

B. Take inventory on your personal religious exercises.

II. Set in Order Your Family Religion

A. How about your family altar? Has it been torn down? Or was it ever erected?

B. How about religious instruction of the family in the home?

III. Set in Order Your Church Religion

A. How's your church attendance? You should make an effort to be in *every* service.

B. How do you rate on cooperation in efforts of the church?

CONCLUSION: If you find you are not dressed, better hurry.

WILLIAM C. SUMMERS
Rochester, N.Y.

Christian Perfection

SCRIPTURE: Matt. 5:43-48

TEXT: Matt. 5:48

INTRODUCTION:

- A. Not perfection of God
- B. Not perfection of Adam
- C. Not perfection of angels

I. Commands to Perfection

- A. Abram—Gen. 17:1
- B. Children of Israel—Deut. 18:9-14
- C. Disciples—Matt. 5:48

II. Area of Perfection

- A. Perfect and complete love of God—Matt. 22:37
- B. Of others—Matt. 5:48
- C. Pure and holy living—Eph. 5:1-5

ALLAN MILLER
Junction City, Oregon

Definite Suggestions for Soul Winners

By Joseph T. Larson*

I. WHAT HINDERS A CHRISTIAN FROM WINNING SOULS?

1. Too many cares of life (Luke 21:34).
2. Putting other things first, contrary to Matt. 6:33.
3. "Fear of man [that] bringeth a snare" (Solomon).
4. Backslidden, unspiritual condition, unconcern for souls.
5. Lack of faith—Satan would say, "You cannot win souls!" Do you believe Satan? Why not trust God to lead you?
6. Ignorance of methods as well as the Bible's use. "He that winneth souls is wise" (Prov. 11:30).

7. Thinking that being a church member without fruitfulness is enough. How about John 15:1-7?

II. WHO? WHERE? WHY? WHEN TO WIN SOULS?

1. All born-again Christians may win souls.
2. All who will obey God and prepare for soul winning.
3. All who are led by the Holy Spirit, obeying God.
4. Souls may be won in homes, church, Sunday school, in business offices, on the street, in buses, trains, and airplanes. "Take opportunity by the forelock, not by the tail."

*Retired evangelist, Denver, Colorado.

5. There is a great need everywhere at home and abroad. Life is short; eternity is long, death is sure. Hell awaits the unsaved; heaven opens to His saints. Souls are lost without Christ, awaiting the judgment (Heb. 9:27; Luke 19:10; Rom. 3:9-20).
6. When to win souls? Now, and every opportunity. Watch for these opportunities in conversation, in service, and take real advantage of them on trains, buses, in social visits, and in business leisure time.

III QUALIFICATIONS OF THE SOUL WINNER

1. He must be born again (John 3:3, 5; II Cor. 5:17).
2. Separated from the world and sinful things (I John 2:15-17; II Cor. 6:17-18).
3. "Spirit-filled" (Eph. 5:17-18; Acts 2; Rom. 8:14, 26-27).
4. Have a love for God, for souls, and for Christ's cause (Matt. 22:37-39; Eph. 5:2; John 15:8-10).
5. Have a compassion and concern for the lost. Christ had this compassion (Matt. 9:36-38).
6. A wisdom from God, grace and tact in dealing with souls.
7. A good knowledge of the Bible, how to use it in dealing with souls. Examples of scripture to use: (Rom. 3:23; Rom. 6:23; Isa. 53:6; Ezek. 36:26; Matt. 11:28; John 6:37; 5:24; 1:12; I John 5:10-13; Rom. 10:9-10; Matt. 10:32-33; I John 1:7-10; I Pet. 2:24; and others).
8. Win souls prayerfully; place yourself at God's disposal.
9. Become a good advertisement for Christ, your Lord and Master.

10. Allow sinners to open the conversation, then enter into it with a point of contact.

IV. WHAT A SOUL WINNER SHOULD KNOW

1. A soul winner should know God, Christ as Saviour, the Bible as a Guidebook.
2. A soul winner should know how to approach a soul in the proper way; but remember to use opportunity when presented.
3. A soul winner should know millions are lost now, and will continue to be lost unless we do something about winning them to Christ.
4. A soul winner should be willing to obey God when He speaks to him. This takes constant fellowship with Him.
5. A soul winner should know how to lead a soul to Christ, and to bring assurance by the Word, the Spirit, and power of God. He can and will direct you.
6. How to deal with particular cases: the despairing, the self-righteous, those in false religions, and the wicked who sense their need of salvation (John 10:9; 14:6; Luke 19:10; and others).

V. THE SOUL WINNER'S REWARD

1. God's reward will be sure (Heb. 6:10).
2. Fruitfulness will be blessed of God (John 15:1-7).
3. Souls will be saved from hell, and saved for heaven and for God's eternal purpose and glory (Jas. 5:9).
4. Prayers will be answered for souls—have a prayer list. See how God will answer your prayers, giving the joy of service and of answered prayer.

5. Satan will be cheated and God's kingdom will be increased.
6. "And they that be wise shall shine . . . and they that turn many to righteousness as the stars for ever and ever" (Dan. 12:3).
7. God will be glorified forever in the souls won; and that will be glory for us as His servants too.

IN CONCLUSION: Have a prayer list of souls to be won. Pray daily for them; see God's ready answer. Wake up, pray up, stand up, and speak up! Visit your close neighbors. Expect persecution or rebuff, but take it for His name's sake. Study worthwhile passages of the Bible; memorize them, and be prepared for every occasion. Be God's man for each need (II Tim. 2:15; Eph. 5:16; 6:16-18).

The Parsonage Door

(Continued from page 34)

baked the wedding cake; my husband made ice cream. Other church members cooperated and baked cakes and made ice cream. The girls of her Sunday school class served as waitresses. She had a lovely wedding and reception and was so happy and grateful. As my husband was leaving the reception hall, the aunt of the bride, who had been critical of our church, met me at the door, and with tears in her eyes said, "I think it is wonderful the way you and your husband are helping the young people down there in your church." Christ was on display!

The founders of the holiness movement considered themselves "called apart" to win souls at a critical time. We as pastors' wives of a holiness denomination must decide whether we will accept the challenge for the day in which we live. Your life is a showcase. Is Christ on display?

MY PROBLEM

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

A TEXAS PASTOR ADVISES:

Sometimes we underestimate God's ability to use what we may be prone to classify as unusable material in this holy work of soul winning.

Every pastor in his quest for souls will make contacts with people of about every social, cultural, and economic level. It strikes me that by assigning workers to prospects of similar social, cultural, and economic levels, those seeming-liability would-be workers might be transformed into asset workers for God and souls. There must be a place of service for every God-touched person who wants to work in the vineyard.

AN OKLAHOMA PASTOR WRITES:

I'm not sure that this is any real problem. If these people are really well-meaning, I am sure that God will bless their efforts. To try to stop them would do more harm than good. Some suggestions, though, might be to send them to visit in their own type of homes; we do want to win "both the wise and the unwise."

Also a list of "do's and don'ts when visiting" in the bulletin would help them to become more effective. A study course on soul winning such as *Meet My Saviour*, with emphasis on appearance and speech, might prove helpful.

ANOTHER OKLAHOMA PASTOR SAYS:

Be thankful for someone who wants to visit. Sometimes it is hard to get "two or three" to really *want* to visit.

When Uncle Bud Robinson first asked for license to preach, he was told that

he should never preach, for if he did he would disgrace the church. He didn't disgrace the church—he won multitudes to the Lord.

I would encourage these folk to visit, but also find ways to suggest to them that they improve their appearance. Then send them to visit those prospects with similar backgrounds to their own. Surely all of your prospects aren't among the elite. If they are, you need to enlarge the ministry of your church.

AN ALABAMA PASTOR TESTIFIES:

Several years ago I moved into a new town. Being Nazarenes, we found the nearest church and attended. Naturally a newcomer will notice anything that stands out about the church or congregation.

My attention was attracted by a man whose appearance stood out in that congregation. His hair was not well combed. His teeth, the remaining ones, protruded. His clothes were well worn but clean.

After service he made it a point to shake hands with as many as would shake hands with him. As he greeted me and I introduced myself, he said several words to me before he went on to the next person. He had a very bad speech defect and I did not understand one word.

Upon inquiry I found his name was Harry _____. During the five years that I lived in that town I became well acquainted with Harry, but never was able to understand him when he spoke. I did discover, though, that beneath the worn clothes, the uncombed hair, and the missing teeth, Harry was beautiful—you see, he was a real Christian.

Harry didn't ask if it was alright to participate in visitation—he went. When there was a death in town, Harry knew about it. When the funeral was conducted, you could count on one mourner, for Harry was there. He made sure there was a flower if no one else thought to send one. During those years many people were influenced by Harry's life.

One day they found Harry's body, but Harry was not there—he had

moved to heaven and had not more use for the old body that he had worn out for his Lord. Someone was heard to remark, "I wonder if Harry will have any flowers." I don't need to tell you that his grave was not big enough to hold them all. Another was overheard to say, "If all Nazarenes were like Harry, I would try to become one." Harry is gone, but his influence lives on.

Now to answer the question: I would give the well-meaning person who wants to participate in the visitation program a list of names and a section of town; then I would get on my knees and thank God that someone was interested in His work. Who knows? Someone might be taking Harry's place.

PROBLEM: How do you feel about children being used to take up the regular church offering?

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



IDEAS THAT WORK

Choir Policies

Following is the choir policy presented by our music committee and adopted by our church board for all choir members:

Statement of Purpose:

Music in the church is a very important aspect of worship and evangelism. The following policies are to aid you in rendering the best possible service to the church and to God as you serve as a choir member.

Dependability and Promptness:

Believing the function of the choir to be extremely important, choir members are urged to make every effort possible to be present at all announced rehearsals and services where the choir participates. When absence is necessitated,

by a serious claim upon the member's time and presence, the choir director will be notified as far in advance as possible.

The choir member will present himself on time at each rehearsal and service. It is necessary, except in unusual circumstances, that each member come to the choir room at least five minutes prior to the beginning of a service in which the choir will participate, in order to adjust music and join in prayer.

Spiritual Life:

Our choir is one of Christian people singing for the glory of God. Each member must accept the responsibility to develop his spiritual life by personal prayer and meditation, by loyalty to the church and the choir, and by prayerful use of the talent he has for the glory of God.

Dress and Attire:

Since the purpose of the choir is to glorify God and aid in worship, members should endeavor to avoid any mode of dress or use of accessories that will unduly attract attention to themselves or to make them "stand out" in the choir group. The use of noticeable lipstick or rouge, or of jewelry, such as large broaches or earrings, will be carefully avoided while participating in choir activities. When choir robes are not in use, each member will dress in a modest and conservative manner, avoiding, in the interest of good taste, any sleeveless dresses or dresses lacking conventional covering.

Please detach here

I have prayerfully read the choir policies and willingly agree to abide by them.

To serve Christ as a choir member,

Signature

ROSS R. CRIBBS
Providence, R.I.

Hymn of the month

"The Solid Rock"

(No. 173, *Praise and Worship Hymnal*)

This is probably the best known and loved of some one hundred hymns given to us by Edward Mote, the son of a tavern keeper who became a Baptist minister. It is being used in every Christian nation. The author left this testimony just before his death in 1874, "The truths that I have preached I am now living upon; and they will do to die upon."

The melody was composed by the American composer, William B. Bradbury, who wrote the music for such other well-known hymns and gospel songs as "He Leadeth Me," "Sweet Hour of Prayer," and "Jesus Loves Me."

"The Solid Rock" appeared for the first time in Bradbury's *Devotional Hymn and Tune Book*, published in 1864—the only Baptist hymnbook to be published during the Civil War. The song soon became as popular in England as in America.



No man has ever become a failure without his own consent.

No horse is useful until he is harnessed and broken. No stream ever drives anything until it is confined. No Niagara ever is turned into light and power until it is tunneled. *No life ever grows until it is focused, dedicated, disciplined.*

Speaking without thinking is like shooting without taking aim.

The quickest way to acquire self-confidence is to do exactly what you are afraid to do.

Bruce Barton once said, "Sometimes when I consider that tremendous consequences come from little things—a word of encouragement, a pat on the back, an extra dime dropped at the newsstand—I am tempted to think there are NO little things."

It's not the hours you put into your work, but the work you put into your hours.

Every time you speak, your mind is on parade!

Status Quo—No Bibles, no prayer in our high schools, but plenty of Bibles and regular services at the state penitentiary.

Wanted: A recipe for interesting my Sunday school class without the bother of being interesting myself.

"Mother," said a small boy, "I want to be a preacher when I grow up."

"I'm so glad," said the proud mother, "and what makes you want to be a preacher?"

"Well," said the lad, "I guess I'll have to go to church all my life anyway, and I think it's a lot harder to sit still than to stand up and holler."

There are two priceless possessions for each one of us: TACT and a SENSE OF HUMOR. These will serve you when reason and logic fail.

—*Clearview Newsletter*
Snohomish, Washington
J. K. FRENCH, pastor

I Forgot

*I forgot my Lord in the summertime,
Just the time I needed Him most;
I was not away, but each Lord's day
I failed to be at my post.*

*I forgot my church in summertime
As I lazily lay in bed,
And the faithful had my work to do,
As I was spiritually dead.*

*I forgot my tithe in the summertime,
When He needed it most of all.
My cash I spent; I was pleasure-bent,
Just "off duty" for God till fall!*

*If He should come in the summertime,
When from duty to God I'm free,
What would I do when my life is
through
If, by chance, He should forget me!*

—Selected

So I have heard . . .

The man who minds his own business usually has a good one.

The religion we live is the only religion we have, no matter how much we profess.

Remember This: Looking ahead is a good way to keep from falling behind!

As a man grows wiser he talks less and says more.

**The duty of the many should not be the task of the few.
Brightening up the life of someone else will put a fresh shine on your own.**

Too many people who talk about going to the dogs overestimate the distance.

Each one is building today the house he must live in tomorrow.

Hobart News
Hobart, Indiana
R. GOUTHEY JONES, pastor



HERE AND THERE

AMONG BOOKS



Convictions to Live by

By L. Nelson Bell (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1966. 185 pp., cloth, \$3.50.)

Dr. Bell was educated at Washington and Lee University and the Medical College of Virginia. He did his postgraduate work under a Rockefeller Foundation fellowship. For twenty-five years he was chief surgeon at the Tsingkiangpu General Hospital in China, and after being ousted by the Communists, practiced surgery in Asheville, North Carolina. He was one of the founders of *Christianity Today*, and is at present its executive editor.

It would be natural to assume that Dr. Bell's impressive list of medical honors would not necessarily qualify him as a writer. His depth in Christian experience, however, and his educational background, coupled with his personal encounter with men in their life situations, combine at his pen to express, as Emile Cailliet puts it, "... the realism of the scientist and the humility of the Christian."

When pastors read this book they will probably be underlining passages or making many notes. Sermonic ideas leap out. Phrases—well-worded and practical—say those scriptural and theological thoughts which for some take many words.

The book is a compilation of essays which appeared originally in *Christianity Today*, but it maintains an orderly form and reads like it was intended to be a single volume.

One particular selection is worth the price of the book (not to discount the many other valuable selections)—"A Physician Takes a Look at the Virgin Birth." He writes: "... because the implications of the virgin birth have an inextricable relationship to His [Christ's] person it becomes a doctrine of greatest significance, for the *person* and *work* of our Lord can never be separated the one from the other."

While the "God is dead" people are trying to understand themselves, this clear note is a welcome evangel upon the ears of those who are seeking the true and living Lord.

There are some points relative to our concept of sanctification which many would want to see carried further. But a dis-

cerning reader will have little difficulty regarding any such passage.

In the main the book should add strength and depth to the pulpit ministry.

RICHARD H. NEIDERHISER

Plain Talk on Acts

By M. G. Gutzke (Grand Rapids: Zondervan Publishing House, 1966. 221 pp., cloth, \$3.95.)

These very practical talks are written in clear, simple English. There is enough human interest to make the book interesting reading for the layman. Since its exegesis is weak, the pastor would want to use it in connection with the *Beacon Bible Commentary*.

RALPH EARLE

The Law Is Holy

By Harold J. Brokke. (Minneapolis: The Bethany Press, 1963. 175 pp., cloth, \$2.50.)

The subtitle is "An Exposition of Law in the Light of the Gospel." By law is meant basically the moral and religious commandments of God, summarized in the Ten Commandments. Without an emphatic affirmation of law, the author believes, there will be no basis for a sense of sin, and no discovery of the need of a Savior.

There are two pairs of words which too often are understood as antinomies: law and grace, and works and faith. True it is that we are initially saved by faith in God's grace in Christ, but not in such a way that law and works are thereafter dispensable. On the contrary, it is by faith and grace that we are enabled to keep the law and perform works of righteousness.

This author does not whittle down the radical demands of the law to accommodate our morally spineless and rebellious age; but he magnifies the grace of God which through regeneration and entire sanctification adjusts our nature to the full demands of the law.

These brief expositions and essays are interesting, pointed, down-to-earth. Every young person would profit by reading them—and older people too.

R. S. T.



AMONG OURSELVES

August—the *brow-mopping month*! . . . When Dr. Bresee and Dr. Goodwin were sweating it out on a non-air-conditioned train one hot summer day, Dr. Goodwin (according to his own account) fidgeted and fussed while Dr. Bresee sat reading, seemingly unperturbed . . . Finally, when his colleague had shifted from one end of the car to the other trying to find a cool spot, Bresee said, “Just sit right down in it, and you won’t mind it so much” . . . Try it . . . It works with a lot of things . . . There is danger that August shall also be *time-marking month* . . . Nobody feels much like working . . . The summer slump, which we tried to prevent by numerous gimmicks in June and July, is now on us in spite of all our efforts . . . So we may as well take it easy . . . But we’re men now—can’t go back to the boyhood swimmin’ hole . . . We can, however, give our souls a cool, refreshing dip at camp meeting . . . or institute . . . and be helping others too . . . And why not let August be *plan-making month*? . . . Fall is just around the corner . . . Let it not catch us with our “sights” down . . . We don’t feel much like eating, anyway, so why not spend a day fasting and praying for the months ahead? . . . And all month ruminate on those sermons . . . For years Ralph Sockman spent his summer vacations soaking up the Bible and jotting down texts and titles as they came to him in his reading . . . And went home primed for the year . . . A *liberal* showing *that* much devotion to his calling? . . . Well, if that is just too much devotion for us fundamentalists we can at least be planning the denomination-wide survey in September (pp. 24-25).

Until next month

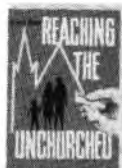
BT

September—Church-wide Survey Month

ENROLL THE UNCHURCHED

REACHING THE UNCHURCHED

A Manual of Survey Plans



Here is a book suggesting ways your church can find new people, *tools* for accomplishing this vital task, and *follow-up methods* for conserving the results.

Special attention is devoted to *Survey Systems*, five of which are presented on the merits of their repeated success. These are: Kauffman Plan, Edwards Technique, Munger Plan, Quinn Approach, and McGrady Campaign.

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