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THE NAZARENE PREACHER

SEPTEMBER, 1966

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IT'S STILL A GOOD OLD WORD

General Superintendent Cougher

AUG 12 '66

DON'T BE SCARED BY THE BOGY OF "COMMUNICATION"

The Editor

YOU GET WHAT YOU PREACH FOR

Joseph Gray

THE RELATION OF PULPIT AND PEW

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WHEN YOU BUILD YOUR OWN CHURCH

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ENROLLED FOR "HIGHER EDUCATION"

Mrs. B. Edgar Johnson

-proclaiming Christian Holiness



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It's Still a Good Old Word

By General Superintendent Coulter

The word is "DUTY."

In recent days it seems to have fallen into disrepute. Even in religious circles some have tried to avoid using it. Many consider it dull and distasteful. But it's still a good old word!

Public appeals to service are generally couched in different terms than a simple challenge to duty. People are supposed to respond more readily to an appeal if there is "inspiration" or "reward" involved instead of "duty." But it's still a good old word.

There's something stable and steadfast about the word "duty," and those who shape their lives and activities about it develop some of the same qualities of stability and steadfastness.

No one will deny that there are "joy" and "reward" in Christian service. But fortunate is the person who follows the dictates of duty even when other motivation seems to be lacking.

Nowhere is a strong sense of duty needed more than in the Christian ministry. Many a layman sees the preacher only when he is performing the more inspiring activities of his ministry. But anyone who has preached for any appreciable length of time knows that much of his work is unexciting and some of it is downright monotonous.

The successful preacher is usually the one who has learned to be faithful because of the inward imperative of duty whether the task is exciting or not. Years ago I heard Dr. J. B. Chapman talk about his early training on the farm. He described the dull and monotonous task of cultivating the fields day after day. The results and the rewards did not come immediately but faithful work eventually produced its own reward.

There are many tasks in life which I have had to do because of the demand of duty. I can't say that I have always felt like bouncing out of bed at the first sound of the alarm. But duty imposes demands and directs one's actions even if delay would cater to one's personal whims.

(Continued on page 3)

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

Don't Be Scared

By the Bogy of "Communication"

IF ONE READS WIDELY he becomes depressed with the almost perpetual groaning these days about the failure of the Church to communicate to the modern man. One writer, for instance, despairs of ever translating the Christian truths of a personal God, sin, grace, salvation, and eternity into language meaningful for this generation, because it lacks the concepts necessary for the assimilation of such terms. This, of course, is a gross exaggeration of the real facts of the case; and generally such wailing comes from armchair theorists who themselves have been reading the wrong men.

It is said, for instance, that modern man has no sense of sin. How can this be reconciled with the almost universal agreement among psychologists and psychiatrists that the number one problem in all forms of neurosis and mental illness is guilt? What is a guilt-anxiety if not a sense of sin? Admitting that in some cases the sense of guilt is unjustified and therefore might be called a guilt-complex, yet psychologists are coming more and more to see that in many cases there is a solid basis for the sense of guilt, and the patient cannot be truly cured until the guilt is relieved on a proper moral basis. The Christian preacher should see in this prevalence of guilt the operation of the Holy Spirit, who was sent to convict the world of sin, and is doing exactly that in this confused and materialistic age.

It would be impossible to imagine a greater gulf between the terminology of the gospel and the conceptualism of the populace than that which existed in the days of the Apostolic Church. Paul did not minister to a world conditioned (even in part) by generations of Sunday school training, church buildings everywhere, and religious songs impregnated with Christian ideas. Yet Paul communicated. So did Stephen and Peter and others—too well in fact. The world so thoroughly understood them that it killed them.

Of course the plain preaching of the gospel will not make sense to everybody, but we were warned of this in advance and it should occasion us no surprise. This has been true in every generation and will always be true, for the simple reason that "the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him" (I Cor. 2:14).

Without any doubt there are *arts* of communication which every preacher needs to learn. The importance of those arts should not be minimized. But it would appear that some who are overanxious are laboring under the delusion that if a preacher can just use the right words and be clever enough he can make the gospel acceptable to modern man. They are thus confusing things that differ. They think they are worried about communication, whereas the real problem is not communication at all but acceptability. But the gospel is not going to be made acceptable by the language or the methods of the preacher, for its unacceptability does not consist primarily in poor presentation, but in the sinfulness of man's heart, which is unwilling to accept the gospel on its own terms. As Mark Twain is sometimes quoted: "It's not

the passages from the Bible I don't understand that worry me, but the passages I do." The modern man has all too often turned away from the Christian religion, not because he doesn't understand it, but because he does.

These dour clerical prophets of pessimism also ignore a simple fact—that successful and effective communication must have in it the element of the supernatural. The effectiveness of the sermon or the testimony does not depend so much upon the wisdom of the speaker as on the direct activity of the Holy Spirit in the heart and mind of the listener. Paul rarely reached the masses, but wherever he preached, the seed found lodgment in a few ready and prepared hearts. In Athens he failed to persuade the majority, who, when they heard of the resurrection, laughed in scorn, but a few were spiritually receptive and believed. In Philippi he preached by the riverside and there was one woman convert "whose heart the Lord opened." And it is still true that God has ordained to save men by the "foolishness of preaching." This applies not only to the apparent folly of the message, but of preaching as a method. Both message and method have always been an offense to the pseudo-intellectual. But since both have been divinely prescribed, we may expect divine power to sanction our obedience, in spite of the sneer of skeptics. And this has been the case. Whenever God-called men have prayed mightily, then gone forth to preach in the power of the Spirit, God has seen to it that they have "communicated," and that some have turned and believed. It will always be so.

It's Still a Good Old World

(Continued from page 1)

So there are tasks in the ministry which may require the strong, commanding voice of duty to perform. For instance, there is the task of pastoral visitation. Not many preachers have an overpowering love for this activity. Most of us will allow other responsibilities to take precedence over this important task. Sometimes it is the strong voice of duty that drives a man out to visit and to minister in a planned program of pastoral visitation.

The same is true of sermonizing. There are those who find it comparatively easy to secrete themselves in their study with their books. But for many, overburdened by the demands of people and programs, it requires the discipline of duty to seek out the truths of the Scriptures and shape them into an instructive and inspiring sermonic structure.

The voice of duty needs to be heard in the pastor's heart when it comes to budget responsibilities. Quite often it requires courage and skill to face a reluctant church board with their fair share of district and general obligations. The man who feels his "duty" to God, to his denomination, and to his parishioners to give responsible leadership in financial matters will always be in demand.

The promotion of all denominational programs requires a strong sense of duty on the part of the preacher. Many preachers have a tendency to specialize in the program for which they have particular interest. Many local churches become "islands" of self-centered interests because the pastor has failed to give them the broader view of denominational objectives.

It's still a good old word! Let's keep it in our vocabulary! Let's live by it. Preachers who live by the imperatives of duty do not go astray.

Preaching with a Passion

By Joseph Gray*

III. You Get What You Preach for

I THINK IT WAS Uncle Bud Robinson who said: "Aim at nothing and you will hit it every time. Aim at something, even if you hit it only half the time."

More years ago than I care to count, I was pastor of our second church in Spokane, Washington, the Bethel Church. It was then in its beginning days. The building, which we owned jointly with the mortgagee, was a miracle of divine providence for us.

The church had been organized in a rented church by the first pastor. He had done a good work there with that home mission church until the time of his death. Soon after the second pastor came to succeed him, the denomination who owned the building informed the church they wanted it for other purposes. So there was nothing for our pastor to do but to find a new location. It was the depression days of the thirties and many members of the church were unemployed and on relief. It took faith to buy a church under those circumstances, but the incumbent pastor did just that. He walked the streets of Spokane, asking for the Holy Spirit's guidance in finding a place to worship. The Lord led him to a church which was about to disband, and we were able to purchase a lovely church and a nine-room parsonage for considerably less than ten

thousand dollars. The area governing group of the other denomination agreed to accept graduated annual payments for the property, beginning with \$300 and moving up through a graduated scale to \$1,000 for the last two payments. This would pay it off in ten years. If each payment was made on time, there would be no interest charged, but as soon as any payment became delinquent, interest would become due on all the rest of the principal.

The pastor and the congregation were able to raise the money for the closing costs and the move into the property, but they could not raise the \$300 down payment. With the approval of the district advisory board they borrowed the money on a year's note.

Now it was a year later and I was the pastor. The church had not been able to raise any money on the down payment. So we not only had to raise the current \$300 to avoid paying interest on all the principal, but we had to meet the demand note of \$300 for the initial payment. Six hundred dollars seemed like a million dollars in those depression days.

Like many another pastor, I turned to my district superintendent to help me out of the tight corner. Dr. D. I. Vanderpool was then the district superintendent of the Northwest District. He came to the rescue in his usual kindly and efficient way.

*Nazarene elder, Wichita, Kansas.

We planned for a Tuesday-to-Sunday revival effort. The plan was to evangelize until Sunday, raise what we could from the Bethel congregation on Sunday morning, then have a Sunday afternoon rally to enlist the aid of Spokane First Church, and then evangelize again on Sunday evening.

My wife and I had prepared a poster of the facade of the church with a white elephant blocking the entrance, together with the necessary envelopes and pledge cards. In discussing the pattern of the Sunday morning service Brother Vanderpool stated that he intended to raise the money *after* he preached. Somewhat skeptically, I asked him if he was going to preach an evangelistic message, give an invitation, and then raise the money. His answer was revealing. It ran like this, although I make no attempt to quote his exact words:

No, Brother Gray, I am not going to try to preach an evangelistic or holiness message on Sunday morning. I shall do that through the week and on Sunday evening. But on Sunday morning and Sunday afternoon I expect to preach inspirational messages with the avowed purpose of raising the money. I shall have in mind that the money must be raised, for this is a critical time for Bethel Church. You see, I discovered quite a while ago that you get what you preach for. The most important thing right now is to raise this money. If we succeed, Bethel Church will be open for many years ahead for the preaching of evangelistic messages; but if we fail, the doors may close very soon. So as I said, I am going to forego the evangelistic messages and preach for money in these two services, remembering that you get what you preach for.

Dr. Vanderpool did just that. Under the inspiration of his message and

the plans we had laid, the local congregation raised nearly \$500 in the morning service. That was a stupendous undertaking for that church in that day. Then in the afternoon our good friends at First Church, under the generous stimulus and leadership of their pastor, Dr. H. C. Benner, rallied to our aid, and together we raised the balance of the \$600. Dr. Vanderpool got what he preached for, and the doors of Bethel Church stayed open.

I might add parenthetically that, under the splendid leadership of future pastors, Bethel paid off the balance of the loan in less than eight years instead of the specified ten, and the church has gone on to make great forward strides since that time. I think the church learned a lesson of faith that Sunday it has never forgotten.

I know I never forgot that lesson myself. Many times since, I have remembered Dr. Vanderpool's words and stopped to ask myself, What are you preaching for? Do you expect to get it?

Too often we invalidate our ministry because we have no specific goal in sight. I think every preacher ought to ask before every sermon he preaches, What is my goal today? Not, What is the subject of my sermon? but, What am I preaching for? Do I expect to see souls saved? Do I expect men and women to be sanctified? Do I expect the cause of missions to be advanced? Do I expect Christians to be built up in the faith? Do I expect puzzled souls to receive divine guidance? Do I expect sorrowing hearts to be comforted? What am I preaching for? Do I expect to get it? This is the real touchstone of our preaching.

Some years ago I had a young friend I was trying to reach. He expressed interest in a navy chaplain

who was holding a revival in a large church of another denomination, so we arranged to attend. It was a stormy, snowy night but the body of the church was filled and half the balcony seats were taken. The preacher, however, threw his opportunity out of the window with his opening sentences. He said something like this: Well, this is Monday night and it is stormy, so only the church people are here. I am going to preach to them and forget about sinners. But the strange thing was that his sermon kept pulling him into evangelistic channels, yet he had thrown away his opportunity in the opening sentence or two. His invitation was a halfhearted and apologetic affair. My young friend for whom I was praying left the service untouched. The preacher got what he preached for—nothing.

Here is the other side of the picture. A couple of years ago I had occasion to slip into the study of my pastor, Dr. G. A. Gough, just before Sunday school. As I started to leave he said words to this effect: Don't rush away. I have been strongly burdened all last night and this morning that I should preach a strong evangelistic message. I know this is Sunday morning; our people will not be expecting it; we will be on the air—but I feel I must do it. Pray for me that God will have His way.

So I prayed briefly with him, and all through Sunday school and church I carried a burden of prayer for him. He preached a strong evangelistic message and at the close of the service, even before we were off the air, people began coming to the altar. Over fifty people came to the altar that morning. He got what he preached for!

Many times in my revivals I have included one healing service in my

campaign. In that service I have prayed definitely for the healing of the body. Then on other nights of the campaign I have asked people *not* to come forward for bodily healing while I was making an invitation for the souls of men. I did not want to be diverted from the main purpose of the revival and that particular service. Many times we have had prayer for healing *after* the main altar service was over, but we tried to keep the main purpose of the service uppermost during the invitation.

I have found I can preach for better results on holiness when I do not "scatter-gun" my preaching and try to preach on justification and sanctification at the same time and give a double-barreled invitation. Occasionally I preach a teaching sermon in which I cover both works of grace. But if I am going all out to get seekers on holiness, I usually preach on some phase of holiness alone and more especially on the challenge of full surrender.

Of course there is the occasional service when God sweeps in and all ordinary rules are transcended. A couple of years ago we had a missionary service in Wichita First Church in which the following things happened in swift, yet unhurried, succession after a message on missions by the missionary. First, we took an offering for missions. Then we had an altar full of seekers for holiness and salvation. Then we had a healing service. Then we had a number of young people volunteer for Christian service. That was an exceptional service in which the power of the Holy Spirit transcended all rules. This can happen anytime anywhere if our hearts are open to His leadings.

But in general it is still true: You get what you preach for. What are you going to preach for next Sunday?

The Relation of Pulpit and Pew

By Athel McCombs*

THE BUSINESS of pulpit and pew is the converging and uniting of the best powers and energies of men for the temporal and eternal good of humanity; for no organization under heaven can benefit a community as can a lively church; and no power, either on earth or in heaven, can supersede the power of consecrated ministry and sanctified laity united for the work of Christ.

The Basis of Respect

The clergy, to use the term in its broadest sense, has always held a position of high esteem. Early in the formation of the Hebrew nation God designated a certain tribe to be the priests or the ministers in the religious rites and services. These Levites enjoyed certain privileges and respects because of their calling. Later in sacred history, God ordained some men as prophets or preachers, who received and interpreted the word of God. These men were influential, and even before kings their words were, "Thus saith the Lord." Some were hated, yet retained a high degree of respect because they were the voice of God to mankind.

In the New Testament we read of the love of the early churches for St. Paul. If it had been possible, they would have given their own eyes so that St. Paul could have enjoyed better vision. Early in the Roman church, Peter was venerated and canonized. As history continued, the clergy retained its exalted position among the civilized cultures. Trevelyan, the English historian, speaks of the clergy as the second estate, out-ranked only by the nobility in the exercising of political power and prestige. Eventually, the clergy became so powerful that even ruling dynasties sought indulgences, and hesitated to make decisions without first consulting the pontifical representatives.

It was against such procedure that Luther cried out during the Reformation of the sixteenth century. As a result, marked changes were effected during this period, not only in the attitude toward the ministry but also in its forms of organization. The caste system of the three estates was weakened, and for the first time the laity began to be an integral part of the church.

However the clergy retained its place of special honor. Many factors contributed to this. Here in America, among the early settlers, formal edu-

*Dean of men, Olivet Nazarene College.

cation was limited and illiteracy was common, communication was difficult, travel was slow and arduous, and frontier life was rugged. The preacher's ability to read commanded the respect of the illiterate frontiersman; his tender words of sympathy won the appreciation of a bereaved mother; his contact with the world beyond the horizon made him the hero of the young folk. His words smote deeply into the heart of the sinner who rarely heard a sermon; his messages brought cheer to the hearts discouraged by crop failures and loneliness; and his expounding of the Scriptures was the nearest to "book-larnin'" that these pioneers had ever approached. For all of these things, they paid to the preacher their highest respects and courtesies.

However, a new day has come. Literacy is now the rule. A preacher cannot command respect merely on his ability to stumble through the twenty-third psalm. Young people talk in a matter-of-fact manner about the theories of relativity and nuclear fission. The world is a small place and people speak as freely of Tokyo, Casablanca, or Berlin today as my grandfather did of Chicago or St. Louis. With this increase in education, the facility of travel, and the development of electronic communication have come new demands upon the clergy.

To the office of the clergy have been attached many titles by the various denominations such as minister, priest, rector, but the most expressive, poetic, popular, and comprehensive of all is that of *pastor*. The need today is for good pastors. If I am looking merely for eloquence of speech, I'll stay home and listen to the radio. But the intimate relationship of the shepherd and his flock is unusual and worthwhile.

The term "pastor" can be traced

to the Old Testament usage where Jehovah or Yahweh is called the Shepherd of His people, and where these who are called shepherds are appointed to serve His people in His name. In the New Testament, our Saviour calls himself the Good Shepherd and He commissions Peter to feed the sheep. Here is the closest relationship between pulpit and pew. It is not a relationship that places a pastor on a pedestal as an object of veneration or worship.

A shepherd never expects special courtesies, indulgences, or favors from his flock—only their confidence and trust. Can any such self-seeking spirit be found in the Great Shepherd's words, "And whosoever of you will be the chiefest, shall be servant of all" (Mark 10:44)? Or what were the sought courtesies when He wrapped the towel about himself and washed His disciples' feet? In *The Making of a Minister*, Charles Reynolds Brown says:

You are to be ministers. The very title of your calling is the highest honor you will ever receive. If you are indeed "a minister," one who goes forth habitually and confessedly "not to be ministered to, but to minister" and give his life for the recovery and renewal of many, you need ask for no higher privilege, no more exalted position, or for no higher title.

It should be a high hour in the life of a minister when he stands in his pulpit and looks out upon the congregation and realizes that this is "his church." He is being honored by their confidence in calling him as their pastor. His relationship to them is to shepherd, to lead, and to serve. The laity will be quick to fall into line with the shepherd who wants to care for the flock, but our sympathy is short for the pastor who aspires to be the pet lambkin.

It would not be extravagant to say that if the Christian pastors of our churches would once more revive their own ideal of a true pastorship—or, better to express it, would take afresh the keynote of pastoral consecration directly from the example and precept of Christ, that great Shepherd of the sheep—the result would be a great enlargement of their ministerial usefulness.

The Loss of Respect

Why do the flock lose respect for their pastor? It happens occasionally and should be a matter of concern. Having been a member of the church for over thirty years, I am going to discuss some of the complaints of members. This is at the risk of alienating some of my ministerial friends, and of revealing the feelings and hidden thoughts of the laity.

There was a time when commentaries and biblical expositions were like secret writings to the average layman, but that day is past. I heard a sheep say some time ago that he could preach as well as his pastor. This remark I took with a grain of salt until I heard the pastor preach a few times, and then I was inclined to agree with the sheep. It takes more than *Handfuls on Purpose*, *Biblical Illustrator*, or Munsey's sermons to properly feed the sheep. The sheep depend upon the shepherd to find fresh grazing lands that have not been trampled on by every itinerant preacher and exhorter. I hear a pastor saying, "But wait, my brother; it takes work to get new sermons every Sunday." But that's your job, my shepherd friend; that is your job. I quote again from the former dean of Yale's Divinity School:

If you are called to the ministry, and accept this high calling, it is your business then to make your-

selves adequate to the demands of this high calling. You will be scoundrels and rascals every one of you, if you do not set yourselves by hard, serious, and manly study, and by a fine, high, spiritual discipline to make yourselves competent. You must learn to think, to speak, and to live.

The laity feel that if more time were spent by pastors in preaching, praying, and pastoring there would be less time and less need for paper-hanging, painting, and puttering. Sometimes a sheep does refuse to eat what is set before him, but an improvement in the quality of the provender will generally solve this problem. Remember, a feeder is more respected than the shearer.

Sometimes the sheep feel that they are neglected, and often they are right. The shepherd's first duty is to his flock; otherwise he is merely a hireling. The pastor's first duty is to the church that pays his salary. Ordinary business ethics would demand that much. The pastor who spends an inordinate amount of time and strength in cultivating pleasant relations to the loss and detriment of the life and work of his church is (to be quite frank) a thief and a robber.

The sheep sometimes complain that the shepherd is more of a driver than a leader. The story comes out of the East that a passer-by saw a man driving a flock of sheep down a road and commented that it was a rather unusual situation, since most shepherds lead their flock. The driver laughed and said, "Well, you see I am not a shepherd; I am a butcher." The flock does not want a butcher, but a shepherd. Pastor, may we count on your being to us what the title suggests? This is the best way to realize the maximum potential of the entire flock, and assure a healthy increase in this spiritually barren day.

Some do's and don'ts by a veteran
of eight building projects

When You Build Your Own Church

By John D. Adams*

THE CHAIRMAN of the church board stands to his feet and says, "I make a motion that we appoint a building committee and proceed with our new construction." The motion is seconded and unanimously accepted, followed by a chorus of amens. This "motion" has begun a new day for your church. The three basic areas of church construction are management, material, and money. We want to share some of our experience with you.

Management

1. Determine who is going to be the boss: a hired contractor, a lead carpenter, a skilled layman in the church, or the pastor. Then let him be the boss. This person should be appointed by the church board with the building committee's recommendation. And incidentally, trustees usually make good building committee members; don't put more on the committee than you can steer, Pastor, usually six or less.

2. Never do anything without consulting your building committee. Have one meeting before construction begins, where all major details are approved by church board and building committee. Small matters can be cleared through weekly or monthly building committee meetings. Do not be afraid to call special meetings—it can keep the burden of responsibility where it belongs, on the shoulders of your laymen.

3. Do not do it all yourself. If you build it, they will let you pay for it!

*Pastor, Stuttgart, Arkansas.

Never work alone. Working only with others will give you physical safety and also give your men a feeling of responsibility.

4. Do not set unrealistic schedules. This builds up the people and then if you can't produce they lose confidence in your judgment. Just say you are pleased with the progress. Our last two churches took ten months to complete with donated labor.

5. Work along with your men, even though you are not very skilled. If they want to work at night, plan your day so you can rest a little in the late afternoon. If you want to make a suggestion, phrase it so it sounds like their idea, "What do you think?"

6. Do not criticize donated labor; it could drive them away from your church. Better, if necessary, to go somewhere and pray for a while. In your calling ask new prospects what they can do and what trade they have. It will tie them into the church. In one project we got two electricians, a plasterer, and a painter all converted. These families combined a total of twenty-three people.

7. Do not let your donated labor loaf; they will think you do not need them. They appreciate iced tea in the summer and hot coffee in the winter, just like you do. Do not drive your men, either.

8. Go around other building projects, especially those similar to your own. Do not be afraid to ask questions. Do not assume buildings are alike in most parts of the country; they are not.

9. If someone volunteers, pin him down to when he will be available.

10. Do not promise anybody you will buy his product or use his service. Say you will keep him in mind. Someone could come along who will do the job cheaper or better, and if you are already committed, you are placed in an unpleasant situation.

11. During a building program do not believe everything material salesmen tell you; find out for yourself.

12. Do not set your mind on having a certain thing.

13. Do not forget your own family. Eat at least one meal a day with the whole family.

14. Provide for future expansion; do not destroy the usefulness of your building site with a misplaced unit. Make sure you have an adequate plot plan before you start.

15. Follow the advice of experienced workmen. Sometimes a sunburned dozer operator knows more than a man behind a desk. In this regard, sometimes elevations and floor levels are given in relative dimensions. Make sure your floor is higher than the lowest part of the street in front of your property. This is a frequent mistake. Your excavation man can help you.

16. Do not build on a lot just because it is cheap or because it has been given to the church by a benevolent member. Accept property only on the condition that the church has a right to sell or convey (trade) at its discretion. The Department of Church Extension can give you the facts essential to a good church building site.

17. Try not to change anything after construction begins. Church building is a compromise at best. It is better to keep peace in the family than insist on some style or color. Also if you give in on the little things, the people will go along on the big things.

18. A midweek bulletin will keep your people informed. You can recognize all of those who help from week to week, even if they only drive one nail.

19. Take a day off. If you don't you might get too tired and say something

that would hurt your influence and rob your soul of the victory and optimism you need to love and lead your people.

Material

1. Try to schedule delivery of material so it will not lie around in the weather. An exception to this would be when you can get a good buy on an immediate purchase. Usually the merchant will provide a plastic cover without cost. A helpful merchant will inform his customer of any impending price increases, so you can purchase before the increase. I would caution you not to purchase something because it is cheap or a factory closeout. It is never a bargain if you cannot use all of it.

2. If you have material delivered, make sure it will not have to be moved several times before it is used. Even the best gets broken up with handling. From the truck to its place in the building is the best practice.

3. Make sure all contracts and agreements state size, dimension, grade, or amount in linear or square feet, and are signed by an agent of the company before you sign. Sometimes a salesman will get a customer's signature on a contract and then try to get some company to fill it. You do not want to do business with this type of arrangement.

4. You do not need the finest material. Construction No. 2 grade on fir and/or utility grade on yellow pine will do. Most salesmen have a "builder's grade" which is cheaper and just as usable.

5. Count all material delivered and check to see that you got the grade you specified in your order. Sometimes salesmen will tell you your lumber was stamped by mistake with a lower grade than you ordered. Do not fall for this; just let him take it all back to his yard. He won't try this again. Make sure you have an understanding with your salesman that you can return anything you do not want. Get this *before* you buy!

6. Make sure your furnace is larger than you need. Usually your first winter

is the worst anyone has seen in years. It takes the bloom off a building if the people complain about it.

7. Make sure your roof shingles are 235 pound. Church roofs are usually rather steep and people do not appreciate getting up on them any more than necessary.

8. Do not waste any of God's material. Save all lumber 16" long or longer. Pick up and stack all the cut drop-offs. In the winter the men may want to build fires with the "scraps" which are left lying around (they call "scraps" anything from four feet up). All the nails dropped in a day will mount up when collected.

9. Money can be saved by rummaging in house-wrecking yards and seldom-visited corners of lumber companies. We saved 50 percent on steel I beams in our last project. Aluminum and glass doors, fluorescent lights, door-frames, furnaces, and windows can be purchased at a saving.

10. Avoid extremes in the shape and size of your building. Some unique designs have some unusual prices too! A building over forty feet wide sends the cost up and the structural strength down. This is more true where wooden roof arches are used and less critical where reinforced concrete is used.

11. Do not be afraid of "factory seconds" if you have a right to sort through them. Factory seconds in paneling can usually be placed so any irregularities do not show and thus prove a good buy.

Money

1. Keep accurate accounts of all money received and spent. Keep records of all paid-labor man-hours and the cost and amount of material. When a laborer or contractor furnishes the materials, make your check payable to the man and his supplier! Do not allow friendliness to take you off your guard at this point. You could be forced to pay for the material again if your contractor does not.

2. Usually contractors outside the

church give the best prices. There are exceptions to this of course.

3. You will be besieged with salesmen. Believe only half of what they tell you. Sometimes they give low estimates and then after you sign for their product the "factory" has just notified them of a price increase. If you can get their product somewhere else cheaper, just cancel or send their goods back. You made your deal on the original price. Do not fall for "special church prices" or discounts. Some big companies will give a church a real 10 percent discount *below* their contractor price.

4. Get all estimates in writing and signed by the company, so competition will know you are telling the truth. With these estimates you can get your salesmen to compete against each other. We saved \$1,000 on wooden arches by this method.

5. Ask questions of inspectors, contractors, salesmen, and laborers; you may learn a better, quicker, or cheaper way of doing something. I learned an easier way to shovel dirt from watching a colored man, and believe me it has come in handy.

6. Consult the yellow pages of the telephone book and shop by phone; it will save time. The classified section of the newspaper is a gold mine of bargains and information. Look under "Building Materials," "Services," and "Miscellaneous for Sale." When you talk to someone over the phone you will have to know grade, square footage, or dimensions needed. *Do not buy over the phone!*

7. When a price is given, get a breakdown. Example: A man may say he will furnish the labor and material to brick your building for \$3,000. Find out how much the bricks are per thousand and how much labor per brick. His bricks might be high and his labor cheap. You could get the bricks somewhere yourself and let your man lay them up.

8. Insure the building (from the ground-breaking up) against accidents, theft, and windstorm. Accident insur-

ance will not cover donated labor; make this clear to those who come to work but do not scare anyone off.

9. Do your own mathematics on each bill or estimate. Mistakes will generally be in the realm of honest mistakes but it could save you money.

10. Get an estimate of your total costs from a reputable lumber company. To be on the safe side add 25 percent to this estimate. Low estimates are notorious in the industry as a come-on.

11. If someone says he wants to buy a certain thing for the church, get the money right then. Strike while his ardor is hot; it sometimes cools off.

12. Be faithful. Spend the loan proceeds on the building, not for operating expenses, no matter how urgent. If you get in a bind, raise the money from the pulpit after the regular offering.

13. Keep a catalog (such as Sears or Ward) handy to compare prices, though you can assume their prices will be a little high. The catalog will also give you an idea of what is available and its exact size.

14. Architects sometimes suggest a rendering of the proposed church (colored drawing). This costs up to \$200 each and is not necessary unless you can really use it as in a building-fund drive.

15. You will have to pace your money, so building and money finish together. It takes one-third of your money to put the roof on and two-thirds to complete the building. It is a wise idea to have at least \$1,000 for unexpected expenses. To finish grading and landscaping will take at least this much.

16. If you want something donated by a merchant, *ask for it*. Do not beat around the bush and do not beg either. Remember you are a representative of the Most High God.

17. There are three types of financing—conventional, building and loan, and church bonds. A conventional loan is through a local bank; the interest is low and length of mortgage is from ten to fifteen years. A building and loan as-

sociation will have a higher rate of interest and you can get terms up to thirty years. Church bonds are used by Baptists, who usually have a rapid growth after they complete their buildings. If you think your church can keep up with the escalator-type payments, this might be your choice. Bonds are used when local financial institutions refuse to help. The Department of Church Extension has assisted many churches in their loan problems.

18. A lending institution will want a statement of financial condition. You will have to prove that Nazarenes give more than nominal Christians. Most bankers think it will take a larger membership to pay for the size loan you ask for. They judge others by their own liberality.

19. You can shop for a loan just like anything else. Interest rates *do* vary. Just $\frac{1}{4}$ of 1 percent can amount to several thousand dollars over twenty or thirty years. Terms vary too; a smaller group can handle a larger amount if it is extended over a long term, but it costs more in interest.

20. The bank will want to know what your church is willing to put up along with the bank's involvement. You should not expect someone else to finance your total proposition. Do not feel discouraged if a bank turns you down; keep looking. Do not be surprised if you are given only three to five days to accept a proposed loan; the bank needs to keep its money moving. You may have to wait a few weeks for a large sum. January, February, and March are the best months for getting a nonconforming (nonresidential) loan.

This article is written out of experiences from eight building projects. You might think I am suspicious, but experience is the best teacher. My prayer is that this article will be of assistance to you.

EDITOR'S NOTE. *This article will be even more helpful if synchronized with the article by Robert I. Goslaw, "District Board of Church Extension," in the June issue.*

The Richness of Prayer and Fasting

By Clarence E. Neiderhiser*

SEVERAL WEEKS AGO, in the general letter to all pastors, from our general Prayer and Fasting secretary, Mrs. Robert I. Goslaw, wife of our good superintendent of the Pittsburgh District, we were urged to boost Prayer and Fasting. She also suggested that it might be well to plan a special service and bring a definite message on "The Benefits of Prayer and Fasting."

Having read and reread her letter, the suggestion appealed to me. I asked myself, Why not? I began to review my ministry in the light of this important subject. I had always boosted prayer and fasting, using various scriptures, and had called my people to seasons of prayer and fasting for special needs of the church, revivals, etc. I had personally used this spiritual exercise, reaping rich personal benefits, but to preach a definite message on the subject, I had to confess that I had not.

After turning this over in my thinking for a couple of weeks, the urge became stronger, and the impression so great that I set forth on the preparation of such a message. After much prayer, fasting, meditation, and checking of reference Bibles, I outlined scriptures and incidents, beginning in the Old Testament through the New Testament. References from church history were sought out, and concluded with several from the booklet *The Ministry of Fasting*, by J. G. Morrison.

With my own soul bathed and warmed by the anointing of the Holy Spirit, He stood by one Sunday morning, and used this message in a special, unique way, as perhaps no other message in my entire ministry! Many testified to

receiving new light on the subject relative to the importance, the need, and possibilities through prayer and fasting. A number of our local Nazarenes immediately joined the Prayer and Fasting League.

I then urged our people to take a special time that afternoon to pray and prove the promises of God relative to this important matter. As a result, when we came together that evening for the evangelistic hour, the Spirit of God honored us with a special visitation in the song service. A young man left the choir, came to the altar, and sought Christ in forgiveness, followed by others, until over twenty-five were bowing at the altar. We had been blessed previously with good altar services, but this was something different, and the spirit of revival continues!

The prophet Joel states that, in the time of great need, God himself exhorted His people to seek help from Him, and offered the suggestion, "Turn ye even to me with all your heart, and with FASTING, and with weeping, and with mourning: and rend your HEART, and not your garments . . . for he is gracious and merciful, slow to anger, and of great kindness" (Joel 2:12-13).

Jesus suggested that the time would come when we would need to pray and fast, for, said He, "the days will come, when the bridegroom shall be taken from them, and then shall they fast" (Matt. 9:15).

One needs not be reminded that ours is a needy world today, and I am more and more convinced that this matter of prayer and fasting is of tremendous importance in the solution of many of our problems. Brethren, let us preach it, practice it, and lead our people into this wonderful spiritual exercise.

*Pastor, New Brighton, Pennsylvania.

The Cost and Compensation of Discipleship

By Harry E. Jessop*

Luke 14:25-35; Phil. 3:3-14, 20-21

HERE IS A DECLARATION made by our Lord to the multitudes which followed Him, which is startling indeed. With three decisive cannots He limits the possibility of discipleship, thus eliminating all who are unwilling to meet the conditions He lays down:

If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple (v. 26).

And whosoever doth not bear his cross, and come after me, cannot be my disciple (v. 27).

. . . whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple (v. 33).

Stunned though we may be as we read it—and that perhaps is what our Lord intended that we should be when He said it—according to this thrice declared word of Jesus, there are some people who cannot become one with Him in Christian discipleship.

Then by way of contrast here, we have placed the apostle's threefold declaration concerning the price which he so willingly paid for the enjoyment of the experience which he sought and found.

But what things were gain to me, those I counted loss for Christ. Yea doubtless, and I count all things but loss for

the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ (Phil. 3:7-8).

Here is consecration as Paul would state it, in all its phases and at its fullest cost, with its most gratifying results. He had surveyed and evaluated all that to him would constitute life's choicest assets. Then he had compared them with the possession of and fellowship with the risen Christ, and like Moses of an earlier day he had made his choice if needs be to suffer affliction with the people of God, rather than to enjoy the pleasures of sin for a season (Heb. 11:24-27).

The two background scriptures which we have placed side by side very clearly indicate the cost and compensation of making Christ the absolute Lord of heart, life, and all that we possess. In them we see what following Him really involves and what it has to offer.

The first of these two passages—the words of the Lord Jesus himself—was addressed to an irresponsible crowd, interested in the general excitement which His teaching and miracles created, but showing little interest in the truth itself and no intention of becoming one with Him. It is the old-time distinction between crowds superficially interested and souls with deeply inwrought convictions which have been dearly bought.

The second passage—the testimony of a

*Dr. Harry E. Jessop, formerly president and professor of theology of Chicago Evangelistic Institute, is a Nazarene elder now retired in Largo, Florida. He is the author of numerous books, including *Foundations of Doctrine*. This biblical study will be followed by another next month on Christian perfection.

man who had yielded all, cut the shorelines, and gone all the way—is a declaration of spiritual discovery. He had found what every other fully yielded heart so readily finds, that two empty hands have no difficulty in grasping a full Christ.

Here then is the call to robust discipleship, an experience which cowards and weaklings are not likely to understand, but known only to the stalwarts of grace. The question is, Just how far are *you* prepared to go?

THE CONSECRATION DEMANDED

We have used that word *demand*ed with thoughtful deliberation. Our first impression was to use the word *urged*, but it was soon apparent that, strong as it was, the word was not strong enough. The Master's attitude here is not that of "Please do," but "Do it or else." He leaves no alternative if spiritual relationship is to be enjoyed. For those who would enjoy real spiritual fellowship, complete consecration is not only a *may*; it is a *must*.

There is contrast here with the easy emphasis of our day; that cheap *only believe-ism* which without due consideration starts out on what may seem to be an easy something-for-nothing way, which ultimately turns out to be a disappointing experience, an embarrassing "dead end" costing nothing but leading nowhere.

The emphasis here is far from that. It is a way of faith, calling for a life of faithfulness. Such a life, surely, none desiring to be wholly the Lord's will desire to evade.

Here then, without any apology for its rigorous nature, the Master lays down His program, saying in effect: "This is the way that I am going. Who is willing to go My way?" The sweep of His demands is amazing and the characteristics threefold:

1. CHRIST MUST BE GIVEN SUPREME PLACE IN OUR AFFECTIONS.

If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple (v. 26).

That word "hate" startles us, as indeed it should, since it has always been regarded as being utterly foreign to the Christian vocabulary. To the thoughtful Bible student passages like the following will immediately come to mind:

He that . . . hateth his brother, is in darkness (I John 2:9). Whosoever hateth his brother is a murderer (I John

3:15). If a man say, I love God, and hateth his brother, he is a liar (I John 4:20).

Our first reaction will naturally be the suggestion that our Lord has been misquoted, but when the context is carefully read, such a possibility has to be ruled out. The next suggestion which is likely to be made is the thought that He could not have meant what He said, and consequently the entire passage is likely to be dismissed as an enigma impossible for the ordinary person to solve.

It must readily be admitted that our Lord's expression here does not convey the thought of hatred as embodied in the other verses we have quoted, but it does mean something, and that meaning is meant to be understood, to be recognized, and to be obeyed.

The thought in the Master's word here is not that of detestation but rather of subordination, as with unmistakable emphasis He is saying: In all your relationships and in all your affairs, I must be regarded as having first place.

a. *Human relationships must definitely recede.*

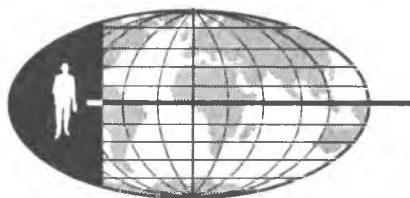
Father, mother, wife, children, brothers, sisters, while all still loved and honored as their human relationships demand, are to be recognized as subordinated to Him in all things, to be made secondary to Him, and to be kept in that secondary place.

These human relationships are subtle, and can be far more dangerous than many suspect. Many a life has been maneuvered by Satanic subtlety into disobedience to the known will of God through some human relationship which has been interposed. Our Lord himself met the same thing in principle and found it necessary to make His own position known (Mark 3:21, 33-35). To meet this test has never been easy, and when facing it, though all possible kindness is exercised, it may well be misunderstood.

b. *Self-love also must die.*

"Yea, and his own life also." Many are willing to give up many things in the quest for the holy life, but all too often that subtle love of the inner self is one of the last things with which men want God to deal. Not only must indwelling sin be dealt with, but the sheltering breast in which it has so deeply nestled must be so fully cleansed that no selfish claims shall be tolerated there. The attitude is to be, "Not I, but Christ."

(Continued on page 33)



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

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Compiled by The General Stewardship Committee | Dean Wessels, Secretary
.....

GENERAL STEWARDSHIP COMMITTEE

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Department of HOME MISSIONS

Outreach Among American Negroes

Last year there were 54 Nazarene churches with predominantly Negro membership. Twenty-three of these were on the Gulf Central District, with a membership of 501 and average Sunday school attendance of 919. There were 788 members of 21 churches on other districts and an average Sunday school attendance of 1,256.

New churches have been organized within the last few months at Dover, Del., on the Washington Dist. and at East St. Louis on the Illinois Dist. The latter congregation is worshipping in the church building formerly occupied by the Alorton Church. The district and local congregation worked together to let their building continue as a Nazarene church.

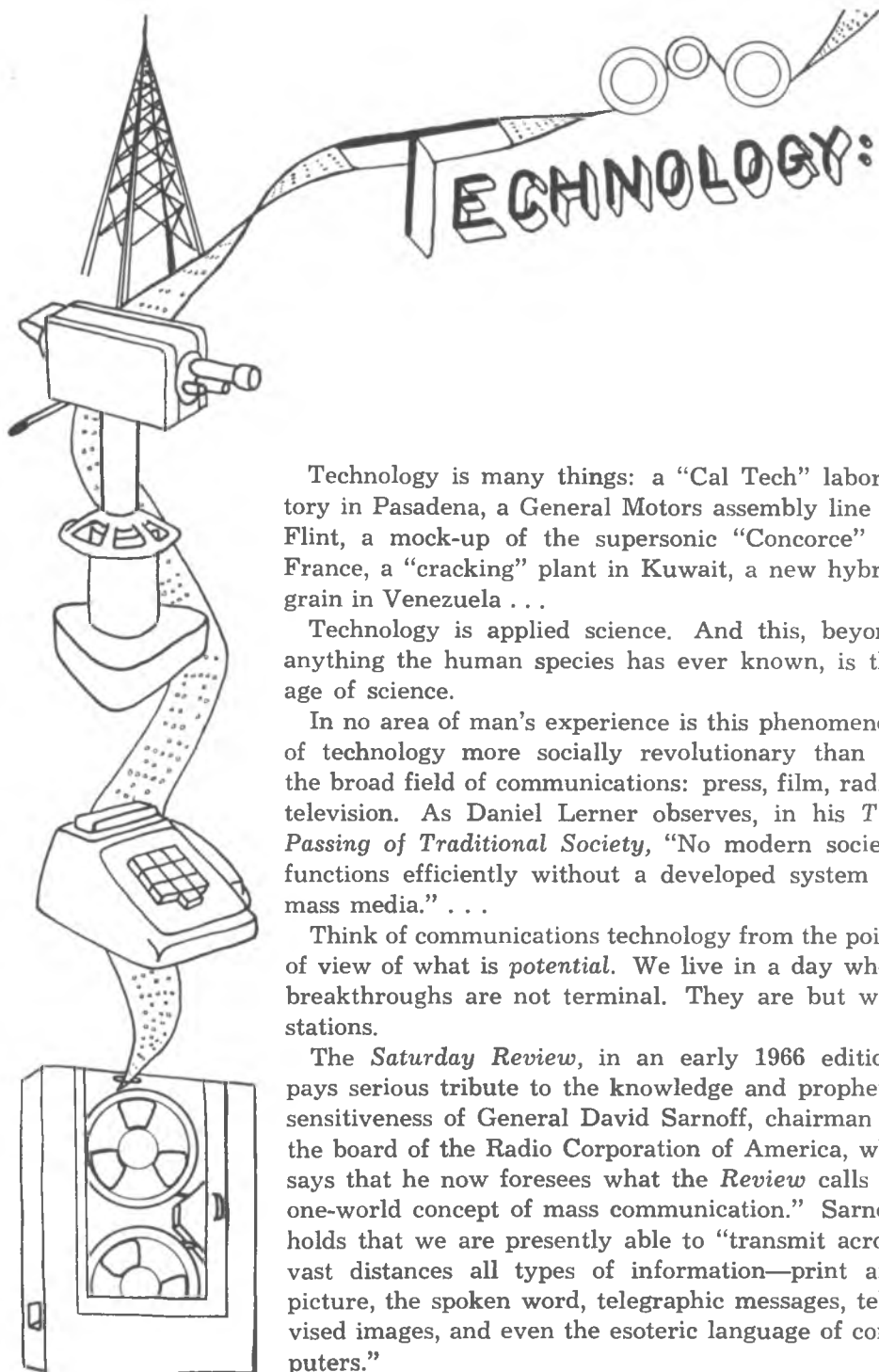
One great need for many of our churches on the Gulf Central District is for adequate church buildings. Within the past year a church and parsonage has been purchased in Lawton, Oklahoma; a Sunday school addition (also used for day nursery) has been built at the Gorman Memorial Church in Orlando, Florida; and new church buildings have been erected for congregations at Taft,

Florida, and Winnsboro, Louisiana. The Taft congregation had been renting an unpainted shack for \$25.00 a month and the Winnsboro church had been meeting in a home. An attractive chapel has been built at both of these places by a Nazarene contractor of Orlando, Florida, for \$5,500.00 or less. All of these new buildings have been helped by the Gulf Central Church Builders' Club offerings.

In a splendid forward move, the Florida District received into its membership five churches of the Gulf Central District with their pastors. This is in line with the original intent that the Gulf Central District should not be a permanent grouping of churches but a home mission organization for starting new churches and nurturing them while they are small.

There were five graduates from Nazarene Bible Institute this year. Some of these are ministers and are now filling pastorates.

In this day of racial unrest and uncertainty, the Church of the Nazarene has a vital mission in holiness evangelism among the Negroes of the United States.



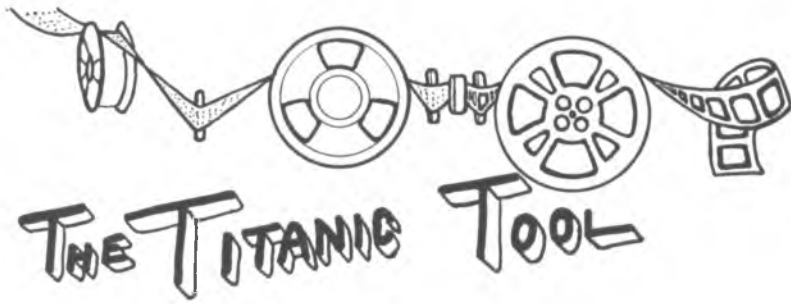
Technology is many things: a "Cal Tech" laboratory in Pasadena, a General Motors assembly line in Flint, a mock-up of the supersonic "Concorde" in France, a "cracking" plant in Kuwait, a new hybrid grain in Venezuela . . .

Technology is applied science. And this, beyond anything the human species has ever known, is the age of science.

In no area of man's experience is this phenomenon of technology more socially revolutionary than in the broad field of communications: press, film, radio, television. As Daniel Lerner observes, in his *The Passing of Traditional Society*, "No modern society functions efficiently without a developed system of mass media." . . .

Think of communications technology from the point of view of what is *potential*. We live in a day when breakthroughs are not terminal. They are but way stations.

The *Saturday Review*, in an early 1966 edition, pays serious tribute to the knowledge and prophetic sensitiveness of General David Sarnoff, chairman of the board of the Radio Corporation of America, who says that he now foresees what the *Review* calls "a one-world concept of mass communication." Sarnoff holds that we are presently able to "transmit across vast distances all types of information—print and picture, the spoken word, telegraphic messages, televised images, and even the esoteric language of computers."



By Paul S. Rees*

"We are then," say the editors of the *Review*, "on the threshold of radical change in the ways we communicate everywhere on the planet." They feel that General Sarnoff's suggestion amounts to a call for the "unification of all present communications media—television, radio, newspapers, magazines, and books—into a single integrated electronic medium that would serve a global audience with instantaneous sight and sound."

The mind boggles, the tongue stammers, at possibilities so unprecedented as these.

To carry the matter forward into an area that must always be of concern to the Christian, **think of communications technology from the point of view of the *theological*.**

One possible biblical implication of the picture and prophecy offered by General Sarnoff is that here we see the stage being set for a future consummate gesture of human pride in the reign of Antichrist. "An earlier generation," Bishop Lesslie Newbigin has discerningly noted, "was inclined to dismiss the New Testament figure of Antichrist with a disdainful smile.

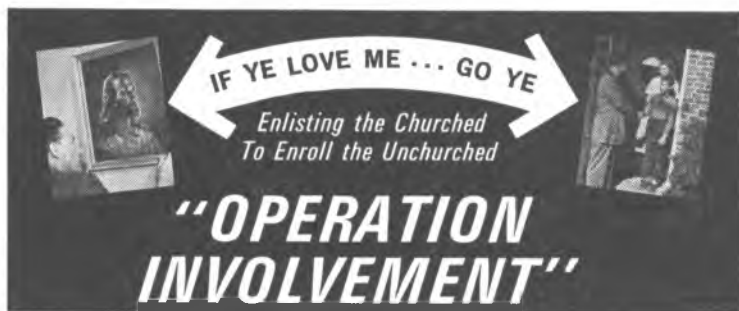
To our generation he is an uncomfortably familiar figure, delineated—for instance—in *Big Brother* of George Orwell's novel, 1984."

There is a second implication: Only as technology in communications is informed, gentled, and heightened by the Spirit and purpose of Jesus Christ will it be kept from contributing to the further depersonalizing and secularizing of twentieth-century man. **At this point Christians must not shirk their responsibility.**

A third implication would appear to be urgent: In every lawful way let Christians, in effective concert, take hold of the mass media and work through them to declare God's good news in Jesus in order hopefully to build up in faith and fervor *all* of the people of God, and thus make known among "*all the nations*" the new life Christ gives in a "kingdom" which is "righteousness, peace, and joy in the Holy Ghost." . . .

Technology is a tool. Let's not surrender it to the wrong hands.

*From *World Vision Magazine*, March, 1966. Used by permission.



SURVEY IN SEPTEMBER

Another step in the "March to a Million"

Let's Ask Ourselves Why

The following is a true incident sent to the vacation Bible school director's office. Let us use this to evaluate our own vacation Bible school work. Let us ask ourselves: (1) Are we winning boys and girls to the Lord? (2) Are we winning them to the church? (3) Are we helping them to become useful, contributing Christians channeling their energies through our church?

"Larry, a little boy from another denomination, was attending our Nazarene Bible school. During the lesson Larry got under conviction. The alert teacher, watching for the moving of the Spirit, stopped the lesson and gave Larry a chance to pray about his sins. I heard the shouts of victory in the Junior Department when Larry touched Heaven.

"Several years passed by. The other day I turned on my radio to hear a gospel program and whom should I hear preaching but Larry!

"We failed to win Larry to our church, but a soul had been won to God. Vacation Bible school pays off."*

Let us start now to plan for a 1967 vacation Bible school to meet the needs of boys and girls and to challenge them for the work of the Kingdom through our church.

*Lillian Williams, V.B.S. director, East Tennessee District.



The
Hour
Has Come
for

CARAVAN SUNDAY

October 9, 1966

GOAL: All Caravan families attending Sunday school and church

MOTTO: "Honor all Caravaners and Guides"

For further suggestions on ways to promote and plan for CARAVAN SUNDAY write:

*The Caravan Office
6401 The Paseo
Kansas City, Mo. 64131*



S **T** **E** **P** **storehouse** **tithing** **enlistment** **program**

By Fletcher Spruce

A book designed to be studied by the finance committee and/or the board of stewards in planning for the 1967 Stewardship Emphasis. Gives practical guidance in developing a tithing church.

Unit 515.1a, "How to Develop a Tithing Church"

October–November, 1966

A New Bite in the Alphabet Soup!



Have You Heard of the

CAMPUS MINISTRIES COMMITTEE?

This study committee representing the Nazarene Young People's Society and the Department of Education was raised by the action of the General Board in January, 1965. It is charged with the responsibility to recommend to the church ways through which we can minister to young people in public universities and colleges.

Since 1960 the church has sponsored the BRESEE FELLOWSHIP, an organization for university young people which is sponsored through the local churches. Several active chapters are now functioning.

BUT as a church we want to be as effective as possible in this, the "greatest mission field in America."

YOU CAN JOIN THE STUDY by providing information on the number of Nazarenes attending a non-Nazarene college from your church, achievements of your Bresee Fellowship, your successful programs and experiments. We welcome your suggestions and statements of your concern.

MEANTIME, WE MUST make the program already inaugurated known and give it every opportunity to produce. Write for information on Bresee Fellowship and plan to make an impact on the campus in your community this fall. Christ IS the answer for young people. Let's get the message through.

Address communications to the
DEPARTMENT OF EDUCATION
6401 The Paseo, Kansas City, Missouri 64131

(Unlike the other august organizations whose initials have entered the official Nazarene dictionary as part of the language, C.M.C. "came to pass." As soon as our recommendations have been presented to the General Board, we solemnly promise to commit hara-kiri.)



SEPTEMBER
IS
ALABASTER
OFFERING
MONTH

THE PAST RECORD

- \$5,400,000 have been received in Alabaster offerings since 1949.
- Alabaster offerings have provided funds for 1,152 buildings and sites around the world.
 - Churches 483
 - Schools 100
 - Hospitals 24
 - Missionary Homes 134
 - Nat'l Workers' Homes 205
 - Land 131
 - Casa Robles 11
 - Miscellaneous Bldgs. 64

THE PRESENT CHALLENGE

- 190 buildings requested in 1966 were put on the "waiting list."
- \$1,100,000 is needed to provide for these buildings alone.
- Additional requests will be submitted in January, 1967.
- Will urgent building needs on our mission fields be met?
- IT'S IN YOUR HANDS!

Alabaster—One Way to Say, "Thank You, Lord"

There came unto him a woman having an alabaster box of very precious ointment, and poured it on his head, as he sat at meat. . . . Whosoever this gospel shall be preached in the whole world, there shall also this, that this woman hath done, be told for a memorial of her (Matthew 26:7, 13).

Alabaster giving is a gift of love. It began as a love gift when the woman of Bethany first broke her alabaster box of precious ointment and poured it on Jesus' head.

All Alabaster money is placed in a separate account to be used for its designated purpose alone—90 percent for buildings on world mission fields and 10 percent for buildings on home-overseas districts.

Alabaster giving is not tithing; it is not the sacrificial giving up of a meal; it is not "mite box" giving; it is not "dues." Alabaster giving is the overflow of hearts filled with gratitude to God for the wonderful Gift of His Son. Because of our love for Him, we take what we could have spent on ourselves and pour it out for our Master—a memorial of love.

Alabaster giving, someone has said, is perfume money. As the woman in the Bible broke her alabaster box of precious ointment and the fragrance filled the house, so we also take our "perfume money" and pour it out for Jesus. It isn't money that we would spend on necessary food or clothing or shelter. Alabaster money is that which we would spend on something that we would like to have for ourselves, but because of our love for Christ we give it to Him.

Sometimes Alabaster money represents new hats, new dresses, new suits; sometimes a trip, a later model car than we really need, or a bigger home. Sometimes it is the methodical saving of all half-dollars, or quarters, or dimes that the donor receives during the year.

Alabaster money has come from the sale of milk and cream from one dedicated cow out of a purebred herd—set aside as a love gift to God for His goodness.

Alabaster giving has been a second tithe, given in gratitude for God-given prosperity. It has been quarters and half-dollars dropped into the box each time God has es-

pecially blessed or has answered prayer. It has been the only nickel of a small child who wanted to give something extra to Jesus. It has been "fairy money" for a child's lost tooth. It has been the substantial check of a grateful businessman who realized that he owed his success to God. It has been the sacrificial gift of a pensioner who went without necessities because he wanted to give an "over and above" gift of love to Christ.

Always, whether great or small, Alabaster giving is a gift of love. Freely we have received—freely we give. A memorial of love to Christ, who loved us so much that He gave himself for us!

These love gifts have been transformed into over 1,000 buildings on every mission field of the Church of the Nazarene; churches, schools, missionary homes, pastors' homes, hospital buildings, dispensaries, and Bible schools have blessed our fields and magnified the love of Christ that constrains His people to give.

We give because we love Christ—that is the secret of Alabaster giving.

Through Alabaster giving the Department of World Missions was able to allocate \$604,500. More than a million dollars for needed buildings could not be supplied. These needs do not represent extravagant requests. The dollars are needed for new churches, pastors' homes, missionary homes, additional buildings at Bible colleges, new clinics, new day schools at newly opened preaching points in isolated areas, and land for churches in new areas.

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OCTOBER—LOVED ON

GOAL: 50,000 LOVED ONES COM

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2nd WEEK: INAUGURATI
with sample materials to from those in your church Department of Evangelism house to house, and by m

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ounce the program in your pulpit,

EK: INTERCESSION for the plan. Publicly read the procla-
of the Board of General Superintendents. Join with the
at the heart of your church who will be praying for
four hours a day in the chapel of our International Head-
s during the entire week.

4th WEEK: INGATHERING of loved ones. Nazarene pastors and
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LAYMEN'S SUNDAY

OCTOBER 16



It Takes Both for Growth

WHY NOT . . .

- ① . . . elect or pay tribute to an outstanding layman or lay couple of the year?
- ② . . . or plan a laymen's retreat over Saturday? (It would prove spiritually and physically reviving.)
- ③ . . . or plan a laymen's dinner?
- ④ . . . or emphasize the laymen's importance in the total church program with a special dedication or Communion service?
- ⑤ . . . or plan ahead for testimonies from "lay evangelists"—those who have been successful in witnessing and soul-winning at work or in social contacts?
- ⑥ . . . or let laymen share the pulpit in one or both services? (Christ makes no distinction between pastors and laymen when He commands, "Go ye . . .")

NOW *Is the Time to Make Plans for a Fall Rally Day*

Careful planning is a prerequisite to success. Allow three months for preparation. Approval should be secured from the church school board or education committee and a committee appointed to develop the plans.

1

SELECT A COMMITTEE

Enlist the aid of those who are dedicated, will take time to help, have an interest, and are capable of inspiring cooperation. A person other than the superintendent may serve as chairman if he works in close harmony with the pastor and superintendent.

Assign each committeeman specific responsibilities. Set a completion schedule for each assignment.

Welcome suggestions from every source. Seek the guidance and ideas of teachers and officers.

2

SET A GOAL

Set goals that stretch the faith. Make them clear, fair, and realistic. Select a total attendance goal; then ask departments and classes to set their goals. These should equal the total goal.

Seek for spiritual results as well as numerical growth.

3

SHAPE THE PLANS

Select a theme that is short and interesting. It should have spiritual significance and challenge the imagination.

Organize prayer groups. Urge earnest prayer for definite spiritual results to be experienced on rally day.

Arrange any rules necessary and put them in print. Establish how points are secured, who keeps the record, and when the tally is made. Determine the awards.

Give a thorough briefing to all involved at a worker's conference or a rally day kickoff dinner.

Determine the budget allotted and get the most possible out of the allocation.

Develop a prospect list for each class. Organize each class for the rally day effort.

Follow this procedure for planning: (1) Set Goals, (2) Organize the work, (3) Make a time schedule, (4) Assign the jobs, and (5) Follow through.

4

SUSTAIN THE INTEREST

Keep spiritual objectives prominent.

Prepare colorful announcements and advertising.

Stimulate suspense and anticipation.

Make committee meetings short and important.

Show awards and prizes.

Inform all of weekly progress.

Strengthen weak spots and keep checking.

Keep the work load divided.

Show appreciation for work done.

The Church and Press

THE MAIN ADDRESS at the last national convention of the Religious Newswriters association in Boston was something like being in church. The nation's top 100 religion writers heard some things they were hoping to hear—and some things that came as a surprise.

The speaker, a national figure, spiritual leader of a church segment of 1,800,000 persons, spoke on the challenge to the religious news writers in our day.

A Vast Opportunity

He said that religious news writers to an increasing degree will be writing for readers who know more about religion and who will wish "to be informed in some depth concerning the role of religion in modern life.

"Whatever else can be said, we know that religion today is news in a way in which it has never been before. This is a challenge for the churches and a challenge for the news media.

"Church news in the past for the most part has been confined in American newspapers to the church page and this is most often a rather dreary presentation of minor happenings."

To Relate the Gospel

"But the church now meets the world, not just in the sanctuary and in the pulpit, but everywhere there is a human problem which affects the believer as a man. This relevance must be brought home to the public as a whole, and this concern must be visible in the news when it is published."

The church leader declared that to do all the things that are required in our day, a reporter-writer must him-

self know a good deal about the religion he describes, "and he must have available to him those who can interpret the denomination's efforts in each concrete situation."

While no one should expect the reporter to be a theologian, the speaker declared that the writer must be informed about the scholarly achievements in that field; he should be aware of the place of worship in religion; and he should know the language of the clergy and something of their life and ways.

He declared: "The religious news reporter should be given the same chance to be an expert in his field that the science, medicine and education reporters are in their areas of endeavor."

Then there was this bombshell:

"This usually means that the man or woman should be selected early for the work, have an interest in it, and develop a competence by training and experience.

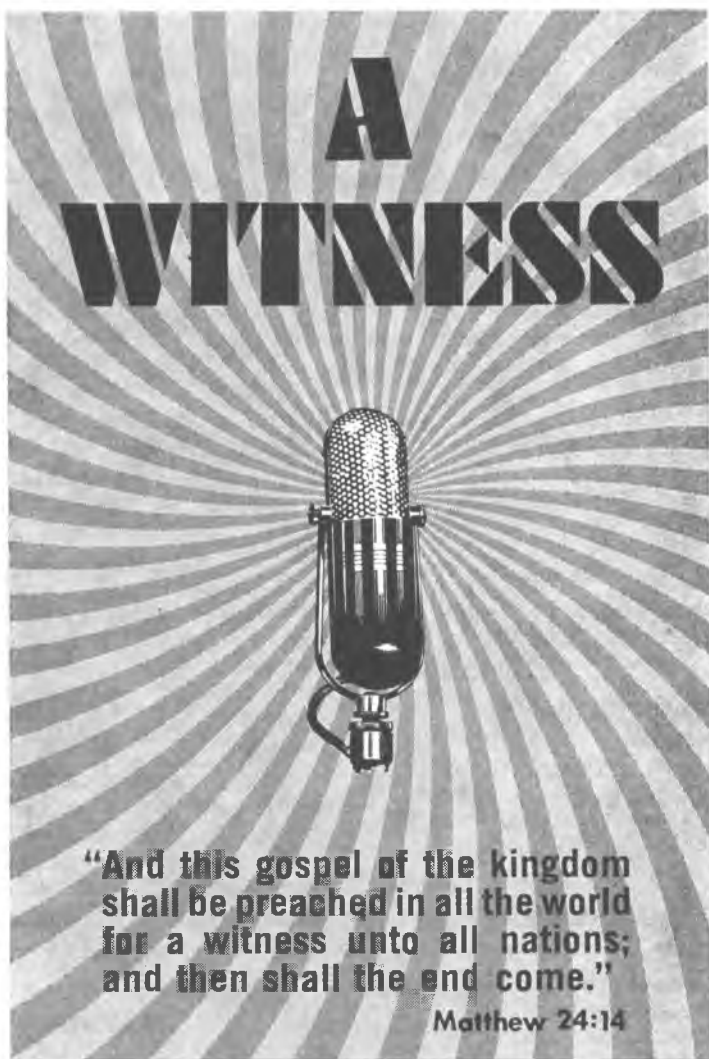
"It is not too much to suppose that the time is coming when we will expect the religious news reporter to have attended, for some time at least, a school of theology or divinity or religion; that he is, in simple terms, an expert at home in his work."

Closing Is a Salute

He closed as follows:

"I salute all of you who have borne the burdens of the day when the religious news was relegated to the back pages, the last news to get in and the first to be dropped out. That day is gone for good. Let us shed no tears for its passing. Let us press forward together so that the voice of God can be heard as never before among the children of men!"

O. JOE OLSEN



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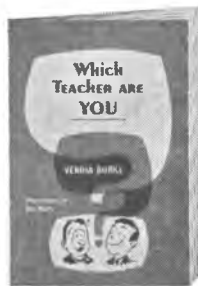
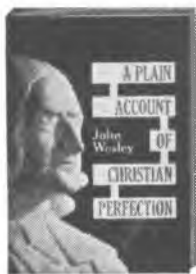
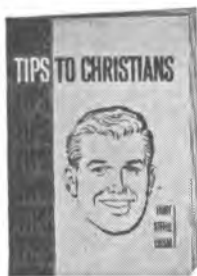
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The Cost and Compensation of Discipleship

(Continued from page 16)

2. THE CROSS MUST NOW BECOME THE RULING FACTOR IN OUR LIVES.

And whosoever doth not bear his cross, and come after me, cannot be my disciple (v. 27).

Just how deeply the spiritual significance of these words would be understood by His hearers we cannot know. This we do know, they would have no difficulty whatsoever in comprehending their forcefulness. They were all too familiar with the tragic processions which they suggested. Condemned men carrying their crosses on their way to the place of execution were to them an ordinary sight. Possibly some such company was just then within their view. That, our Lord was saying, is the way that one day I must tread, and that literal cross will have an even deeper suggestiveness. Every would-be disciple of mine must accept the cross principle and abandon himself to it. He must set himself to live the crucified life.

3. OUR CONSECRATION MUST INCLUDE ALL THAT WE HAVE.

So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple (v. 33).

That word "forsaketh," like the other word "hate," may require some elucidation. There can be no question that the word used is both strong and expressive, and lends itself to numerous translations. Among them are to be found the following: *renounceth, say adieu to, detach himself from, surrender claim to, give up, say good-bye to, bid farewell, part with, take leave of.*

All this, surely, is strong and demanding and is much easier to sing about than to do. Our numerous hymns of consecration are beautiful and full of spiritual appeal. Who among us has not sung them again and again, as with raised hand and tearful eye we have declared our all to be upon the altar and have called for the consuming fire. The sentiment of the meeting is thrilling, but its product, if we are really sincere in our committal, may be fraught with something akin to the proverbial blood, sweat, and tears.

Here then is something which calls for more than song, sometimes expressing itself in agony, but never without sustaining grace and corresponding blessing. True consecration in its fullest outworking is a

pathway of death to everything but God, always by the way of the Cross.

Let it be understood, however, that this "forsaking of all" is not intended to mean a "squandering of all." It is not necessarily a "parting with all," in the sense of indiscriminately giving it away. It is rather a transfer of ownership, of both person and possessions, now to live no longer as master but as servant, not as owner but as tenant and steward, in all things subject to divine direction as one who must give strict account. Dying to self-made plans and to personal ambitions, the supreme concern is to be the glory of God (Prov. 3:4-5; Rom. 12:1-2).

THE COMMITMENT SEEN

The second Scripture portion with which we commenced our study has made it abundantly clear that this consecrated life is really meant to be lived. Lest it should be argued that such an experience is meant only as an ideal toward which we may approximate, but which we may never expect to attain, God has seen to it that we should have on record the story of this man who not only faced the demands, but took them seriously and went through triumphantly. Listen to him as he tells his own story:

But what things were gain to me, those I counted loss for Christ (Phil. 3:7).

That is not poetic sentiment. It is hard fact. There were things in this man's life which were of vital importance to him, as the earlier verses of the chapter will show. His background was not that of the reprobate but of the aristocrat and the scholar. As to morality, religious principles had dominated his life. The moment came however when a comparative evaluation had to be made. Which was the more important to him, the gains of his background and his own human efforts, or the reproach he would suffer for Christ?

"I counted." It was no blind rush into something uncertain or unknown. I weighed the matter thoroughly. I made a survey of all that I had prized the most. Then without regard to their earthly values, I wrote off as total loss all that would in any way become competitive with the wealth of blessing I had discovered in Christ.

"I counted" back there at the start, and I am counting still. "Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord." The first count was in the past and is now a memory, but what was started then has

been continued through the years. *I am still counting*, for that old-time consecration holds today.

"I counted" . . . and still "I count," but that is not all. The test of true consecration is the attitude maintained when the counting begins to take effect. The loss that I *counted* soon began to be realized in actual experience as the Lord commenced to collect on my consecration, so that now it is not only *counted* but actually *suffered*. For Christ's sake *I have suffered the loss* of all things, and they are to me as the merest refuse, since my chief concern is my relationship to Christ. Concerning all this I have no complaints; my one desire is to know Him better. I am reaching out after more of himself. I am fully satisfied with Christ.

It is interesting also to take account as to the climax to which all this *counting* led. Writing from the prison house, with the callous executioner not far away, he pens his farewell word:

For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them that love his appearing (II Tim. 4:6-8).

Here is a divinely displayed sample of a life wholly dedicated to Christ and His cause, manifesting the cost and compensation of yieldedness to Him.

THE COUNSEL GIVEN

Going back to our Lord's teaching in the earlier passage as it concerns this wholly yielded life, it will be noted how very differently He handles the approach from much that we hear today. There is an entire absence of persuasion, and certainly no attempt to glamorize the experience with the thought of "living on the mountain underneath a cloudless sky." Whoever answers the call to discipleship as interpreted by our Lord himself will walk with eyes wide open into a life of disciplined spirituality which has its personal cost.

1. HERE IS A CALL TO THOUGHTFUL CONSIDERATION.

Two situations are suggested by way of illustration: the man who is intending to build and the king who contemplates going to battle. Both of these men have their respective dangers and their distinctive dif-

ficulties. Their most serious mistake however would not be their hesitancy to commit themselves but rather their hasty commitment without careful thought.

The builder is seen as finding it necessary to estimate the cost of his venture, not only in its beginnings but as the work proceeds, lest it should be that, having started to build, he finds he is unable to finish. We are reminded here of a present-day situation of this very kind. During a Canadian tour we were taken by a friend to an attractive hillside where the foundations and some walls of what had evidently been intended to become a luxurious home lay overgrown with grasses and weeds. "This place is known," said my friend, "as the Englishman's Folly." He came over with confidence and cash and started to build, but it began to cost a lot more than he had anticipated—in both cash and confidence—and one day he disappeared, leaving behind him this monument to a thoughtless beginning.

The embattled king is seen as weighing the facts as he sees them and calmly making his decision accordingly, refusing to rush headlong into something which when the conflict thickens may take him by surprise. Therefore, says the Lord to His would-be follower: "First, sit down and count the cost."

There is something very deliberate here. It should ever be remembered that only the human side is here being stressed, and that with it is promised abundance of grace so that we may reign in life through our relationship with Christ Jesus, yet withal the conflict is there in which we are called to stand, and to withstand (Rom. 5:20-21; Eph. 6:10-20). God's abounding grace is always at hand for the faithful soul, but never as a substitute for our backbone. The life of consecration will be costly to the end. It was meant to be so. It is only the way of the Cross that leads home.

2. HERE IS A COMMAND TO DEFINITE DECISION.

This *sitting down and counting* calls for thoughtful consideration up to a point, but only for so long. The moment comes when God demands a decided issue—either for or against. He is patient and long-suffering toward the honest, struggling soul, but will not tolerate the stubborn and insincere, whoever they may be.

It should be remembered that we owe it to the Lord to give Him our best, acknowledging with the veteran missionary, C. T. Studd: "If Jesus Christ is God, and died for me, nothing is too much for me to do for Him."

Gleanings from the Greek New Testament

By Ralph Earle*

Phil. 3:1-11

"Grievous" or "Irksome"?

PAUL SAYS that to repeat what he has already written is not "grievous" (v. 1). The Greek word is *okneros*. Its basic meaning is "shrinking, hesitating, timid."¹ It is translated "slothful" in Matt. 25:26 and Rom. 12:11. Here it means "troublesome"² or "irksome" (ASV, RSV).

"Safe" or "Safeguard"?

"Safe" is the literal meaning of *asphales*, which inherently means "not in danger of being tripped up," and so "certain, secure, safe."³ The thought of the passage is better indicated, however, by rendering the phrase "your safety" (Charles B. Williams) or "a safeguard for you" (NEB, NASB).

"Dog"

The Greek word is not *kynarion*, which means "little dog" or "pet dog" and might be rendered "doggie" (Matt. 15:26-27; Mark 7:27-28). Rather it is *kyon*, a term used for the scavenger dogs and which Phillips here translates "curs." This was the term of reproach and contempt which the Jews commonly used for the Gentiles. But Paul here turns the tables and applies it to the Judaizers themselves. They were the ones who were actually barking and biting.

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

"Concision" or "Mutilation"?

The Greek word is *katatome* (pronounced *katatomay*). It is found only here in the New Testament. In the Septuagint the corresponding verb is used for mutilations of the body practiced in heathen religions but forbidden to the Israelites (Lev. 21:5). What Paul is saying here is that the Jews have lost the sacredness of circumcision as a sign of God's covenant with Abraham (Gen. 17:10). What they are actually doing is just mutilating the body, as the heathen did. So the apostle refers to them as "the mutilation faction" (Berkeley).

"Circumcision"

The Greek word *peritome* (*peritomay*) literally means "a cutting around." That exactly represents the physical operation. The English word "circumcision" comes from the Latin and means the same thing. Paul is emphasizing here that the true circumcision is that of the heart, not the body.

"Rejoice" or "Glory"?

It might be assumed that "rejoice" in verse 3 is the same as rejoice in verse 1. But such is not the case. In the first verse it is *chairo*, which most versions render as "rejoice." But here it is *kauchaomai*, which means "boast" or "glory." Most modern translations correctly render it "glory."

“Trust” or “Confidence”?

The word “confidence” occurs in the last part of verse 3 and the first part of verse 4. In the latter part of verse 4, “hath whereof he might trust” is the same verb in the Greek as “have confidence” in the two previous cases. It would seem more consistent to translate it the same way, “have confidence,” in all three places, as is done in the ASV (1901) and most translations since. Just because a new translation was made in the twentieth century does not mean that it is wicked!

“Stock” or “Nation”?

The Greek word is *genos* (v. 5). Used rather widely in the New Testament, it is translated ten different ways in the KJV.

It comes from the verb meaning “become,” the root stem of which is *gen*. So it signifies “family . . . offspring . . . race, nation”⁴ Arndt and Gingrich give the following meanings: “1. *descendants of a common ancestor* . . . 2. *family relatives* . . . 3. *nation, people*.”⁶ The best translation here is “people” (RSV) or “nation” (NASB).

“Excellency” or “Surpassing Value”?

The Greek word (v. 8) is *hyperechon*. It is a participial form of the verb *hyperecho*, which means “to rise above, overtop,” and so metaphorically “to be superior, excel, surpass.” Here it means “the surpassing worth.”⁶ Arndt and Gingrich suggest “the surpassing greatness.”⁷ The best translation is probably “the surpassing worth” (RSV) or “the surpassing value” (NASB).

Gnosis

This is the Greek word translated “knowledge” (v. 8). It literally means “a seeking to know, inquiry, investigation,” but in the New Testament is used especially for “the knowledge of spiritual truth.”⁸ Arndt and Gingrich would translate the phrase here “personal acquaintance with Christ Jesus.”⁹

Since the Gnostics claimed a special, superior *gnosis* which others did not possess, it may well be that Paul is here countering their ideas. He asserts that the supreme *gnosis* is “the knowledge of Christ Jesus.”

“Dung” or “Refuse”?

The Greek term is *skybala*, found only here in the NT. Abbott-Smith gives its meaning as “*refuse, especially dung*.”¹⁰ Arndt and Gingrich give “*refuse, rubbish, leavings, dirt, dung*.”¹¹ The choice seems to lie between “refuse” (ASV, RSV, Moffatt) and “rubbish” (Goodspeed, NASB). “Garbage” (NEB) seems a little far out. Paul is using the strongest term he could get hold of to show how little he valued everything else in life in comparison with possessing Christ.

¹Abbott-Smith, *Lexicon*, p. 314.

²Arndt and Gingrich, *Lexicon*, p. 565.

³Abbott-Smith, *op. cit.*, p. 66.

⁴*Ibid.*, p. 91.

⁵*Op. cit.*, p. 155.

⁶Abbott-Smith, *op. cit.*, p. 458.

⁷*Op. cit.*, p. 848.

⁸Abbott-Smith, *op. cit.*, p. 94.

⁹*Op. cit.*, p. 163.

¹⁰*Op. cit.*, p. 410.

¹¹*Op. cit.*, p. 765.

He who waits until the time is ripe often waits until it is rotten.
If we do not give a certain sound as the trumpet of the Lord
we will become known as second-hand windbags.

—Charles Spurgeon



Queen of the parsonage.....

MRS. B. EDGAR JOHNSON

Enrolled for "Higher Education"

SEPTEMBER—BACK TO SCHOOL! For some this may mean you have just left your heart in the kindergarten room where you "abandoned" a somewhat bewildered youngster to his first school experience. For others, like myself, the first fledgling has just left the home nest to attend college hundreds of miles distant, and there is a painful emptiness in the home and in the heart. Even to those whose children have been "long gone," September spells "back to school" as everywhere one sees freshly scrubbed children trudging along with bright lunch pails and new notebooks.

Here in the seminary, where I type today, young ministerial students, carrying new briefcases, are busily engaged in registration. (I was greatly amused to overhear two new students, apparently former classmates in one of our colleges, greet each other warmly, and one inquire eagerly, "Whose basement are you staying in?")

Perhaps you can recall your first matriculation at one of our colleges or other institution of learning. A counselor was assigned to advise you in making your schedule. You discovered that it wasn't quite the same as going along a cafeteria line and selecting just the "goodies" that most appealed to you. There were those "required" courses that must be taken along with the electives. Then that all-important question that seemed so significant in deter-

mining your courses—"What is your major?"

The human mind is a marvelous thing—capable of such enormous expansion. The healthy mind should never be done with learning. Even when academic education is over, there should always be the reaching out for new experiences, inquiring, investigating, reading, listening.

The soul must be educated too. The soul, fashioned in God's image, is capable of expanding dimensions and spiritual development even as the mind. The healthy soul has an insatiable thirst for learning—"As the hart panteth after the water brooks, so panteth my soul after thee, O God." Someone has put it this way:

*The world stands out on either side
No wider than the heart is wide;
Above the world is stretched the sky,
No higher than the soul is high.*

*The heart can push the sea and land
Farther away on either hand;
The soul can split the sky in two,
And let the face of God shine through.*

Spiritual development starts on the kindergarten level and may come up through many primary grades. Much early instruction comes from parents, teachers, pastors, and godly friends. But there is a "higher education" for the

soul. You may have been denied academic degrees, yet you may have all the advantages of the heavenly universities.

"Go on to perfection," we are admonished. "Higher education" is possible really only after we have the *indwelling* Holy Spirit, resulting in a cleansed heart, purified from the carnal self and empowered for His service. But this wonderful experience is not a diploma! It really means you have just passed your college entrance exams and are accepted for God's university for the soul.

We hear much about the tragedy of the school dropout these days, but spiritual dropouts are sadder yet. Too many have stopped right where they should be starting—mistaking heart purity for maturity. The soul remains unlearned, the spiritual mind atrophies, and the Kingdom suffers.

God has assigned the Holy Spirit to be our Counselor—"He will guide you into all truth." He knows our aptitudes, our temperaments, our spiritual I.Q.'s, and will direct accordingly—"Thou . . . art acquainted with all my ways."

Again that significant question, "What is your major?" As "freshmen" we may not be able to define this perfectly, but our surrender is as complete as our light and we can say, "For me to live is Christ." As new days shed new light, we learn new areas of surrender until we gladly abandon all right to ourselves and declare boldly, "It is no longer I but Christ." "He must increase, but I must decrease."

There is so much we wish to learn—and quickly. How fortunate to have an Advisor who knows that we can't register for the course in "Advanced Intercession" that Sister Saint is taking when we haven't even had "Introduction to Love" yet! We look with anticipation at the senior curriculum. "All freshmen are required to take this," our Counselor suggests, as He points out some basic study.

"Now choose an elective," He invites, and we choose a course in "Beginning

Patience." But we recoil somewhat when we note the name of the instructor—Tribulation. "Tribulation worketh (teacheth) patience," He assures us.

Another semester we desire to develop sympathy and we are assigned to the finest teacher—Sorrow. "Teach me to pray," we beg, and we begin on a long series of courses on how to "clear the channel," pray in His will, ask in His name, believe with our *hearts*, and wait with patience.

We soon discover that all our learning is beamed toward complete Christlikeness—the ultimate in Christian perfection. As we seek to advance in love, an enemy to our love is assigned as "laboratory" work. "For if ye love them which love you, what thank have ye? For sinners also love those that love them." Homework is heavy, research long; nights of prayer are needful. But once you have experienced divine love enlarging in your soul, there is no quelling the quest for more—and more.

All lessons come easier after our course in "Practicing the Presence."

The Apostle Paul was a great student. He alludes to some of his courses occasionally—"I have *learned*, in whatsoever state I am, therewith to be content." He also learned "how to be abased and . . . how to abound"; he was "*instructed* both to be full . . . and to suffer need." (He didn't take these courses under Gamaliel either!)

What new thing have you learned under the tutelage of the Holy Spirit this summer? What degree are you working toward right now? Or are you a "dropout"? Is your soul stagnant, your fountain of blessing dried up, your influence ebbing?

It's **S e p t e m b e r**—back-to-school month! Register today! Are you suffering poor health, some nagging trial, bitter disappointment, a broken heart? Relinquish your struggle, get quiet before God, accept it as His will, and react in love. Ask the Holy Spirit to *teach* you what you need to learn in this experience, and when you have learned it, to deliver you.



The Blessedness of the Pure in Heart

By W. E. McCumber*

SCRIPTURE LESSON: Matthew 5:1-16, RSV

TEXT: "Blessed are the pure in heart, for they shall see God" (v. 8).

The opening words of this discourse identify the addressee—"His disciples came to him . . . he . . . taught them . . ." (5:1-2). Purity of heart will be found only by men already related to Jesus Christ. Discipleship is the sphere within which holiness is possible.

The closing words of the discourse extol the authority of the Speaker—"he taught them as one who had authority, and not as their scribes" (7:29). The scribes were the doctrine-makers among the Jews. Purity of heart is not a doctrine devised by the church's theologians. The authority of Christ makes holiness mandatory.

To the disciples, then, to those under His authority, Jesus sets forth the glorious possibility of a pure heart. If we follow Him, He leads to holiness. If we repudiate holiness, we have rejected His lordship. If you are His disciple, He speaks to you in the text!

1. The blessedness of a pure heart is the blessedness of a *present* fact. "Blessed are the pure in heart."

That men may here and now have this blessing is clearly shown by the context. Certainly men are now "poor in spirit," "meek," "merciful," "peacemakers," and "persecuted." They are now "salt of the earth" and "light of the world." We may be sure, by every logic and axiom of interpretation, that Jesus speaks, not of a post-resurrection experience, but of a present spiritual condition, when He says, "Blessed are the pure in heart."

But what does heart purity mean? The Greek word (*katharoi*) has the meaning of *clean*, and this in the sense of *having been cleansed*, for by nature men are not pure in heart. "Out of the heart of man, come evil thoughts, fornication, theft, murder, adultery, coveting, wickedness, deceit, licentiousness, an evil eye, slander, pride, foolishness" (Mark 7:21-22). That is our Lord's description of fallen man's natural heart condition. A clean heart must refer to the blessed result of a *cleansing from* inward evil. It is a state of grace, not of nature.

But it is a state, not merely a status; a condition, not merely a position. The heart is not simply reckoned clean. It is actually made clean! The verb form of this same Greek word is used in 8:3 to describe the cleansing of a leper (*katharisthēti*, *ekatharisthe*) by the command of the Lord. He was not only pronounced clean; he was *made* clean. The pollution of the blood and the corruption of the flesh were instantly healed. This is Mathew's own illustrative commentary on the meaning of purify and pure!

To place the text again in context, purity of heart means not only abstinence from murder, but the absence of selfish, causeless anger (vv. 21-22); not only abstinence from adultery, but absence of carnal lust (vv. 27-30); not only abstinence from revenge, but the absence of malice, and the practice of charity (vv. 38-41); not only abstinence from hating, but the practice of love even to one's enemies (vv. 43-48).

Heart purity is inward cleansing and its resultant cleanness by the grace of God! This, Jesus says, can be our actual, personal, present-tense experience. Blessed fact indeed!

II. The blessedness of a pure heart is the blessedness of a *future* hope. "They shall see God."

"See" cannot have physical connotations here, for God is Spirit and, therefore, "no man hath seen God at any time." The word is a Hebraism (Adam Clarke) that carries the sense of *enjoy*, as in John 3:3, "Except

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a man be born again, he cannot see the kingdom of God." To see the Kingdom is to be fitted for life within the Kingdom. To see God is to be fitted for and to find pleasure in His immediate presence.

True, we shall see Christ. We shall actually gaze upon His risen, glorified form and face, and the vision will transform us into His perfect likeness—"We shall be like him, for we shall see him as he is" (I John 3:2). In this sense we shall see God. But still the central meaning is to *enjoy* Him. For many beheld Christ in His flesh and were miserable and wretched before His gaze. For they were evil, wrongly related to Him, and utterly alien in spirit to Him. To see Him in the full, happy sense of the term demands moral correspondence to Him.

Thus purity of heart is requisite to seeing God. It is "holiness, without which no man shall see the Lord" (Heb. 12:14). Heaven would be hell to the man with an impure heart. He would be more at ease in company with the devil than with the Lord. Heaven is not merely a place; it is a state, a state of perfect enjoyment because the heart of man is harmonized with the nature of God!

Of course, in man purity is relative, derived, finite; and in God it is absolute, original, and infinite. But qualitatively it is the same, as the drop partakes of the ocean, as the beam partakes of the sun, as the atom partakes of the universe. Qualitatively it is the same, for it is *God indwelling the heart* by His Spirit that is our only purity! The promise is, we shall be *with* Him who now is *in* us. Blessed hope indeed!

The disciple would be as his Lord. The child wishes to be like his parent. Therefore the cry of the true Christian, in the face of the radiant possibility and promise of this text, is, "Create in me a clean heart, O God." And the reply of our God, graven in His Word, is "I will; be thou clean."

The Witness of the Church

SCRIPTURE LESSON: Acts 1:1-12, RSV
TEXT: Verses 6-11

The Church of Jesus Christ is a witnessing community. Its purpose in the world lies beyond itself. It is called to witness unto Christ, to make Him known to all who know Him not. The text sets this mission before the disciples of Christ, and

answers three vital questions about that mission.

I. The text answers the question, *How?*—the question of *power*.

The Church confronts the world—the world that has crucified Christ, the world that has defied God—and is challenged to witness to this world.

The hostility of the world is augmented by the frailty of the Church. Ordinary men are these—fishermen and tax collectors, e.g.—and they showed their weakness in their recent flight from the Cross—"They all forsook him, and fled."

How can such a Church witness to such a world? The answer is the Holy Spirit. "You shall receive power when the Holy Spirit has come upon you" (v. 8).

This "power" is received but not possessed. For this power is not separable from the Spirit. The power is the Spirit in His indwelling. Witnessing does not call for great personalities, but for ordinary men filled with the Spirit, who is "power."

This power is inseparable, also, from the Saviour's purpose. Power is used or forfeited. The Spirit possesses and uses the church willing to witness. He abandons the church willing to keep a discreet silence. If we do not address ourselves to God's work, we have neither need for, nor promise of, God's power. But if we face willingly the challenge to witness, asking, *How?*—God's answer is the Holy Spirit.

II. The text answers the question, *How far?*—the question of *perimeters*.

"They asked him, 'Lord, will you at this time restore the kingdom to Israel?'" (v. 6) They were patriotic Jews with a nationalistic concern. Lord, what are Your plans now for Israel? But His reply swept their vision and faith and loyalty beyond this narrow boundary. He met their question about one nation with an answer about the world. "You shall be my witnesses . . . to the end of the earth" (v. 8). His heart embraced the world.

The purpose for Israel is caught up in a larger question—the purpose of God for the world. The world must hear of Christ. The Church must penetrate every geographical, political, social, and racial boundary. The Resurrection was a cosmic event. The gospel is a global message. God's love is universal.

How far? To all the earth! Until then we cannot cease from giving and going. We cannot be a southern church, or an Ameri-

can church, or a Caucasian church. We must be international, interracial, intercultural, or we shall lose step with Jesus Christ, lose the power of the Holy Spirit. If we raise the question, How far do we go as witnesses? the text answers with the dimensions of Calvary love—"to the end of the earth."

III. The text answers the question, *How long?*—the question of *persistence*.

"He was lifted up, and a cloud took him out of their sight. And while they were gazing into heaven as he went," God's messengers said to them, "This Jesus, who was taken up from you into heaven, will come in the same way as you saw him go into heaven" (vv. 9-11). How long does the Church live under the bonds of its commission to witness? Until Christ returns!

He "will come in the same way as you saw him go." Every attempt to spiritualize the promise shatters on these words. He shall come again visibly, personally, corporately. The Second Advent does not occur at Pentecost, at the sinner's conversion, or at the believer's death. Christ comes in each of these events, but these do not fulfill the promise of His return at the end of the age.

Until He comes, the Church has no release from its witnessing mission to all the earth. Until He comes, we must not ask for an easier and cheaper way. Let it be our joy to pour our time, money, prayer, and our very selves into this glorious task of making Jesus known.

"They returned to Jerusalem." Our Jerusalem is here and now where we live in the world. The power is given here. The task begins here. Nothing happens beyond until something happens here. Let us tarry and pray, believe and obey, receive and go! It all starts here and now.

W. E. McCUMBER

Christ and Human Need

SCRIPTURE LESSON: John 6:1-14, 47-51, 66-69
TEXT: Verses 11-12

This whole incident is a "sign" of the deity of Jesus. He is *Lord of nature*, who annually multiplies grain and fish in the fields and streams of earth. He is *Lord of grace*, nourishing human souls upon His atoning sacrifice, giving them eternal life.

This miracle places Christ in relation to human need, for human need is never more

quickly or urgently shown than by want of bread.

I. Jesus is *sensitive* to human need; His is a heart of love.

The disciples wanted to send this crowd away (Luke 9:12). Their purse was inadequate for all, so they would save it for themselves. That is human, that is logical. But Christ, with compassion for the hungry, said, "Give ye them to eat" (Luke 9:13).

This is a revelation of the *divine attitude*. God is not an aloof, indifferent spectator of our world's suffering. He *loves*, loves to the point of Calvary's self-giving (3:16).

But Christ is more sensitive to human need than are humans in need. He knows that "man shall not live by bread alone." He interprets the physical miracle as a symbol of His sacrificial interest in supplying the soul's need, "the bread of life" (vv. 47-51).

He understands your need of deliverance from spiritual hunger and death. He wills to be your Saviour!

II. Jesus is *adequate* for human need; His are hands of power.

He multiplied the bread and fish until all "were filled." And there were baskets of fragments remaining!

Between "not sufficient" and "filled" is the statement, "Jesus took the loaves." Christ is the link between hunger and satisfaction!

And the "broken bread" of His body, offered for our sins at the Cross, is adequate to save and satisfy, nourishing to the full every longing of the soul for God's life, peace, and forgiveness. "I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever."

When Christ wrought the miracle of multiplied loaves and fishes, the crowd called Him "that prophet." They meant the One of whom Moses spake in Deut. 18:15-19; the word of *that* Prophet, if rejected, would spell the death and doom of souls.

And many of the crowd who accepted Christ's bread rejected His word (v. 66)! When He challenged the disciples, Peter said, "Lord, to whom shall we go? thou hast the words of eternal life. And we believe . . . that thou art that Christ, the Son of the living God" (vv. 67-69).

That is the issue before us—come to Him, believe His words, and live, or turn from Him in unbelief and die!

W. E. McCUMBER

Sermon Skeletons

Be Prepared

Matt. 25:1-13

- I. Professions Confuse
- II. Preparation Counts
- III. Procrastination Costs

The Devil's Playhouse

Jas. 1:8 and 4:8

- I. The Condition of Double-mindedness (Jas. 1:8)
- II. The Case of Double-mindedness (Prov. 23:7)
- III. The Cure for Double-mindedness (Jas. 4:8)

(adapted from Paul Rees)

Formula for Victory

Rom. 12:12

- I. Radiance of Perspective
- II. Patience Under Pressure
- III. Continuance in Prayer

MERV CHAPLIN
Indianola, Iowa

Hymn of the month

Am I a Soldier of the Cross?

(Praise and Worship hymnal, No. 408)

This hymn of Christian activity and courage was written by Isaac Watts, one of the earliest writers of hymns as we know them today. Born in Southampton, England, in 1674, he early felt that the custom of chanting psalms in the church services belonged to ancient Hebrew times and did not express the ideas of a New Testament church. He was encouraged by his father, a deacon in the Congregational church, to write his first hymn. Although he was recognized as a scholar, minister, and writer of many books, he is best known for his many hymns still in use in all denominations.

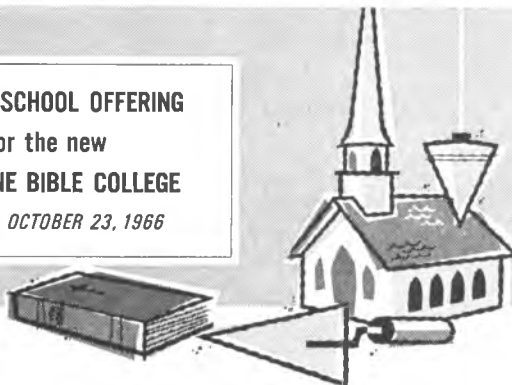
The hymn tune, "Arlington," was taken from the minuet in the Overture to Dr. Arne's *Artaxerxes*, an opera. Thomas Augustus Arne, 1710-78, was an English composer who went against the plans of his father that he become a lawyer, to give all his time to the study of music.

SUNDAY SCHOOL OFFERING

for the new

NAZARENE BIBLE COLLEGE

SUNDAY, OCTOBER 23, 1966





IDEAS THAT WORK

A Revival Letter That Brought Results

DEAR EDITOR:

The enclosed letter is one my wife sent out during a recent revival campaign. We noticed a genuine concern of our congregation develop as a result . . .

"Dear Member and Friend of the Dunbar Nazarene Church:

"When I was a little girl, my brother and I visited our grandparents for the summer. We had such a good time running the fields, wading the creek, and riding the horses. On Saturday we always went to town to sell butter, milk, and eggs. There were always candy and goodies to bring home with us. We enjoyed sitting on the porch in the evenings and listening to Grandpa's tales.

"But then, HARVEST came. The neighbors came to help. The relatives came to help. Even the children helped. Grandma helped. It seemed everyone around the countryside was in the fields helping rake, shock, and stack the hay. The produce was gathered and put in the cellar. No one loafed. My brother and I worked like mad. How tired we were when it was all finished, but we were happy with the thought that the crop was saved!

"Jesus said in St. John 4:35, 'Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest.'

"Revival time is on at the Dunbar Church of the Nazarene. We are trying to save the crop. We need every available hand. Let everything else slide this week and come help us with the HARVEST. It will be a costly crop if we fail. It may be your loved one would be saved if you were more concerned to

help in the harvest. We cannot afford to lose the crop.

"I heard our pastor say the other night in prayer, 'O God, what would it be like, just once, to have a church full of people ready and waiting for revival and expecting it?' We don't know. But we can find out, if every member and friend of our church would do nothing else this week but have a REVIVAL.

"Let's try it! What do you say? 'Thrust in the sickle, and reap: for the time is come for thee to reap; for the harvest of the earth is ripe.'

"MRS. JOHN J. HANCOCK"
Dunbar, West Virginia

More About Telephone Answering Service

I just read the article by Joseph Arken of Bayside, New York, concerning the automatic telephone answering service. Having had one in my office now for three years, I agree with all he says. However I would suggest to our preachers that they can buy their own units and own them much cheaper than they can rent the telephone company's. The phone company's are \$25.00 for installation and \$17.50 a month. The one I have cost me \$300.00 and I have used it about four years and have spent about \$25.00 on it in that time. It is called "Ansafone," and it is a very good precision Japanese import that does a magnificent job. I have had one in use for four years now. I think it is marvelous, and my people appreciate the fact that they can always reach me. I also have a mobile telephone in my car, so I probably am more gadget-minded than a lot of the fellows. If anyone would like further information on the subject, I would be very happy to supply it.

KEN BRYANT
Puyallup, Washington

MY PR?BLEM

PROBLEM: The spirit of the "Smallest Church in Forty-eight States" seems to possess us here. We usually run in the fifties or sixties in church school, and if we have fifty everyone is satisfied, feeling that the Lord is leading. Concern expressed in preaching causes them to "clam up." How can I break this complacency?

AN ARKANSAS PASTOR ADVISES:

Forget it, Brother! Forget it! Refuse to "express" any concern. There are many more interesting matters to consider, which in the long run will be more profitable, if not solving your problem entirely. Places and people differ in dimension and stature. Declare the promises until they seem more important than the number who are actually hearing them.

Make much of salvation. Challenge with life-and-death devotion and decisions until "concern manifested" reflects "that the Lord is leading," and *no doubt about it*. If you usually run in the fifties and sixties be supremely happy, for, as I heard an interesting layman once remark: "Fifty or sixty people are about all one preacher can look after and do a good job." I cherish the thoroughness of his insight and the implication carried.

On the more practical side—God extends a call to preach. Obedience, and the wisdom God credited along with the call, will soon incorporate the ingredients for success. When the people "clam up," saturate the atmosphere with some "providential" freshening agent with which the Holy Bible is well stocked. God can enter occasions of every sort and give the situation a "new look." "How can I break this complacency?" Don't try. Serve God in season, and let the complacency break itself.

A TENNESSEE PASTOR TESTIFIES:

Paul Martin, one of our full-time evangelists, at a camp meeting said that when he was a small boy his father, a Nazarene pastor, fasted for two weeks in desperation for a revival. Brother Martin said that revival came to his father's church.

Recently I came under a deep burden for revival in the church here. God kept reminding me of the fact that fasting worked for Paul Martin's father. The Lord kept probing me with the challenge, "Why don't you try it?" I accepted the Lord's challenge and fasted and prayed for two weeks. During this time I drank juices very moderately. While fasting I bombarded heaven with intercessory prayer for Jesus to send revival. Praise the Lord! God sent a Holy Ghost revival! God gave thirty-six seekers, and I have thirteen names as prospective members for the church. There are some adults now qualified to head up our Caravans, Cradle Roll, and other dreadfully inactive departments which were desperately in need of vital activity. Fasting and prayer can dispel complacency or any other bad spirit in any church (Mark 9:27). Be sure to break the fast slowly and properly, and fast to bring glory to Jesus.

Not many answers were submitted for this puzzler—and the two above seem to be exactly opposite in viewpoint. Or are they? Can they be harmonized? We'd like to hear from a few more pastors about this one. But write also about the new problem.—Editor.

PROBLEM: How can a worship service be adjusted to meet the needs of juniors who are present?

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

BULLETIN EXCHANGE

On Reputations

"There goes the champion lightweight of our town."

"He doesn't look like a fighter."

"He isn't. He's our butcher."

From our bulletin board:

"Triumph is a simple word:
TRY with a little UMPH added."

also

"The angle so often overlooked is the TRY-angle."

"The religion that makes a man look sick certainly won't cure the world."

—*Beloit Beacon*

Robert E. Clark, pastor
Beloit, Wisconsin

One at a Time

Julia Ward Howe, author of "The Battle Hymns of the Republic," once wrote to an eminent senator of the United States in behalf of a man who was suffering great injustice. He replied: "I am so much taken up with plans for the benefit of the race that I have no time for individuals." She pasted this into her album with this comment: "When last heard from, our Maker had not reached this altitude."

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

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

Nazarene Messenger

Indio, Calif.

Don Redmond, pastor

A Little Tip

*When Baby cries or laughs and sings
Or makes much noise with baby things*

*At home, we marvel at his wit
And urge him to continue it.*

But when Baby cries or makes a noise

*And rattles keys and adult toys
In church, where weak and weary folks have come*

To spend an hour of heavenly power,

*Baby dear, though sweet he be,
Would be so welcome in our nursery!*

I WONDER WHY

My daddy thinks it's nice for me to go to Sunday school,

To hear the helpful lessons and to learn the golden rule.

And if some Sunday morning something else I'd like to do,

My dad looks very stern and says, "I'm surprised at you."

So I dress up very neatly and I travel off alone,

While Daddy hunts up his paper and decides to stay at home.

Now I've wondered and wondered—yes, time and time again,

Why Sunday school's so good for boys and not for grown-up men.

Hobart, Indiana

R. GOUTHEY JONES, pastor

FRIENDSHIP

If I knew you and you knew me,
If both of us could clearly see,
And with an inner sight divine,
The meaning of your heart and mine,
I'm sure that we would differ less
And clasp our hands in friendliness.
Our thoughts would pleasantly agree
If I knew you and you knew me.

—Waterman

College Church News

Wollaston, Mass.

Milton Poole, pastor



HERE AND THERE AMONG BOOKS



Two Worlds—Christianity and Communism

By James D. Bales (Cincinnati: Standard Publishing Company, 1965. 128 pp., paper, \$1.25.)

This volume develops a comparison of the Christian and Communist positions on morality, religion, the future, the present, and the doctrine of man. Communism is seen as a false religion. The author gives some practical guidance for actions.

BENNETT DUDNEY

Books on Church Growth

Church Growth and Christian Mission, edited by Donald A. McGavran (New York: Harper and Row, 1965. 252 pp., cloth, \$5.00.)

Every pastor and missionary ought to buy this book for reading and rereading. The churches we have started on mission fields have much to teach us about church growth, in this day when our homeland growth is slowing down. Most of the factors for church growth discussed here are equally applicable at home, as well as abroad: theological and spiritual foundations, keys to growth in social structure and methods of approach, and the importance of the leadership type for growth. Dr. Eugene A. Nida's essays alone are worth the price.

New Patterns of Church Growth in Brazil, by William R. Read (Grand Rapids: Eerdmans Publishing Company, 1965. 240 pp., paper, \$2.45.)

Brazil today has the fastest growing Protestant community in the world. This is quite largely due to the Assemblies of God, who in fifty years in Brazil grew from zero to 950,000 members at present. Other churches in Brazil, which have not grown this fast, contrast sharply with the Pentecostals in methods and emphasis. Read this book to find out what causes and what hinders church growth in Brazil and apply it to your area. It might transform your ministry.

Wildfire: Church Growth in Korea, by Roy E. Shearer (Grand Rapids: Eerdmans Publishing Company, 1966. 242 pp., paper, \$2.95.)

For the first time, a clear picture is presented of what happened in Korea among the Presbyterian churches to produce their fabulous growth and strength. Carefully

documented evidence points to some exciting insights which are basic to successful evangelism and church planting. One of the reasons for the rapid growth of our own Korean district is that they have followed a similar pattern.

These two books on church growth in Brazil and Korea are only part of an excellent series of church growth studies coming from the Institute of Church Growth of Fuller Theological Seminary under the direction of Dr. McGavran. Watch for future publications of significance in this area.

PAUL ORJALA

Man in Conflict

By Paul F. Barkman (Grand Rapids: Zondervan Publishing House, 1965. 189 pp., cloth, \$3.95.)

This is an attempt to interpret the Epistle of James by means of psychoanalysis. That is, it seeks to correlate the findings of psychoanalysis with the teachings of James, under the general theme of double-mindedness and its cure. The author is a practicing clinical psychologist. At times he warps James slightly to make him "fit."

The book is quite original. Actually it would be very useful to the preacher with some slight acquaintance with psychology, since it would give a better understanding (from the psychologist's standpoint) of what holiness theologians would call manifestations of carnality. The discriminating reader might sense an exaggerated confidence in psychoanalysis as a particular method of treatment.

The author believes in prayer, miracles, the Holy Spirit, and does well in describing the inner conflicts of a double-minded person, and also in describing the true "wisdom" which God can give in answer to prayer, the wisdom of single-mindedness, or integration. He warns against integration that is not thoroughly Christian and biblical. But his concept of original sin, and occasional slight subtle innuendoes which seem to be directed against holiness churches, leave questions. When it is boiled down, the purifying of the heart of the believer from double-mindedness is from a state he has gotten himself into following conversion, rather than from an inherited evil tendency.

R.S.T.

The Church in the Community

By Arthur E. Graf (Grand Rapids: William B. Eerdmans, 1965. 205 pp. Cloth, \$3.95.)

The subtitle of this superior book is "An Effective Evangelism Program for the Christian Congregation." The author states frankly: "This book is written for men who are looking for a method" (p. 27). Such men will find methods here, abundant and detailed. But as the author also observes: "They will be of little help to the lazy man who is simply looking for an easy way out. There is no easy way to conquer the world for Christ."

But while not easy, the practical instruction given in these thirteen chapters is of sufficient clarity and soundness to make it possible for any determined pastor to become a soul winner in his own community, and train and organize his people to assist him in effective, year-round outreach. There is enough theory for sound biblical foundations, but the book's chief value lies in its application of theory.

In the mind of this reviewer the greatest contribution is made in the chapters instructing the pastor himself in calling on the unsaved. No pastor can read this and ever again complain that he does not know how. The underlying principle insisted

upon throughout the entire treatise is that all calling, whether by the pastor or by his lay workers, should aim at a specific purpose, and for the achievement of this purpose there should be as careful and detailed preparation as for the preaching of a sermon. The author does not lose sight of unnecessary flexibility and immediate guidance of the Spirit, but the accent is on the Spirit's guidance in preparation, the kind that means *work*, but gets results.

The Conclusion alone will keep many from leaving their divine calling for more lucrative secular openings. There is also an appendix of sample forms and letters, and a bibliography. The author is Lutheran, and so are the orientation and terminology at many points. But he is an unusually radical and courageous evangelist in his practical approach and in his philosophy of the pastoral task. His treatment of planned revival campaigns, while good as far as it goes, ignores the full-time evangelist and of course makes no place for an "altar service." In fact, the Nazarene preacher will find possibly 15 percent of the book unusable. But the usable 85 percent is more in quantity and better in quality than the 100 percent of most books in this field.

R. S. T.

What Is It?

It costs nothing, but creates much.
It enriches those who receive without
impooverishing those who give.
It happens in a flash and the memory of
it lasts forever.
None are so rich they can get along without it,
and none so poor but are richer for its benefits.
It creates happiness in the home, fosters good-
will in a business, and is the countersign of friends.
It is rest to the weary, daylight to the discouraged,
sunshine to the sad, and nature's best antidote
for trouble.
Yet it cannot be bought, begged, borrowed, or
stolen, for it is something that is no earthly
good to anybody till it is given away!
What is it? It's a smile!

—Selected

Pastor's Prayer for Revival

Our program is so human! Our organization is so cold! Our efforts are so inadequate! Our results are so meager! We are so tired of the ordinary and so hungry for the extraordinary!

Begin this revival in the unworthy heart of the pastor. He is so busy saying prayers because his office demands it—now help him to pray with groanings which cannot be uttered because his soul demands it. Take these groans and fashion a prayer. May his soul seek revival for himself and his flock.

Continue this revival in the hearts of our official family. Let them strike fire in the secret place today. Some have become too occupied to be passionate. Forgive them for this, O Lord. Give them anguish of spirit and agony of soul for revival in their hearts and in their church.

Spread this revival to our consecrated laymen who have paid bills without getting blessed—who have worked without recognition—who have sobbed for Shekinah in the sanctuary. Refire those fringe saints who have missed the high calling of their consecration. Fan this flame through our unsaved Sunday school scholars and unawakened neighbors. Let restitutions be made, and feuds settled, and sinful habits broken, and shouts be heard, and the church grow. Revive our church, O God. Amen.

BILL BURCH
Upland, Calif.

Self-study Guide—No. 2

How do I rate myself
in the following prayer habits and attitudes?

	Excellent	Fair	Poor
a. Listening to God			
b. Talking to God			
c. Thanking God			
d. Feeling assurance and confidence			
e. Calmness, sense of inner peace			
f. Hopefulness			
g. Trust—dependence upon God			
h. Persistence in prayer			
i. Praying through			



AMONG OURSELVES

"You get what you preach for," said that indomitable veteran pulpiteer General Superintendent Emeritus Vanderpool, as reported in Dr. Gray's article (p. 4) . . . But you have to preach for it, as Vanderpool did—the fiery and earnest delivery of a carefully prepared sermon soaked in prayer . . . Saturday night hash served with the grease of synthetic unction will get hash results—i.e., nothing definite . . . Recently I noted a full-page ad placed by one of the world's largest insurance companies making an open bid for young men interested in a career with them . . . Several paragraphs were spent pumping up the rewards and advantages . . . Prestige . . . Promotion . . . Security . . . Retirement affluence . . . Then came the catch: "And what will you have to give for these rewards?" . . . The answer was in the next line—just one line—very simple and clear-cut . . . "Time. Effort. Self-discipline. Determination." . . . A perfect formula for success in the ministry . . . Only ignorance could imagine that God's work can be honorably done with any less . . . *Time*—all there is (no time left to sell insurance on the side) . . . *Effort*—all we have in us . . . *Self-discipline*—of appetites, moods, impulses, feelings . . . *Determination*—to quit ourselves like men . . . Brethren, let us give to the ministry our full measure of devotion, for Jesus' sake.

Until next month

BT



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

herald
OF HOLINESS

Church of the Nazarene