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# THE NAZARENE PREACHER

OCTOBER 1966

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## **THE MINISTER, A SALESMAN**

*General Superintendent Lewis*

SEP 13 '66

## **THE SNARE OF SYNTHETIC MOTIVATION**

*The Editor*

## **PREACHING TO GET PEOPLE SANCTIFIED**

*Joseph Gray*

## **HOW MUCH PSYCHOLOGY SHOULD A PASTOR KNOW?**

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*Emma Irick*

## **A "HIPPOCRATIC OATH" FOR THE CLERGY?**

*Fletcher Galloway*

## **CHRISTIAN PERFECTION AS SEEN IN PERSONAL OPERATION**

*Harry E. Jessop*

—proclaiming Christian Holiness



# THE NAZARENE PREACHER

OCTOBER, 1966

Volume 41      Number 10

RICHARD S. TAYLOR

Editor

Contributing Editors

Hardy C. Powers

G. B. Williamson

Samuel Young

Hugh C. Benner

V. H. Lewis

George Coulter

General Superintendents  
Church of the Nazarene

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# The Minister, a Salesman

By General Superintendent Lewis

**T**HE MINISTER is first of all a preacher. He must be a student, a leader of men, an administrator, and he must carry out other assignments that come to him. However, in this complex but interesting task of the ministry, there is the never-ceasing role of salesman.

It is not the leading role, certainly. It is not selling commodities of which I speak, but the "selling" of the church.

The pastor has the leadership of his church in his hands. The response which his church gives to the challenge of the local, district, and general program depends largely on the pastor.

The concepts and attitudes of his church members are vital to the church's success in carrying out the organizational work. The people must believe, see, and know that the church is worth their time, interest, and stewardship. Such knowledge does not come automatically with salvation.

Take for example a family who, prior to their conversion in one of our churches, have never attended church. Here they enter into a new life. It is a life with new ideals, new ethics, new responsibilities, and new friends. Before, it was the world—now it is no longer the world. It is a new institution that has come into their lives—the Church.

Here the "selling" job begins. The Church is too large, too vast, and too complex for them to "know" it—unless pastor and people deliberately, intentionally, and intelligently bring its big, wonderful meaning to them.

In the early days of Christian living when they are still cognizant of the loss of their old-world life, they need to be ushered quickly into the awareness of the better way of the Church.

The Church of the Nazarene offers—even urges—lay involvement in its work. This is a part of our belief that all together have a part in reaching the lost. To secure this involvement of the laity in work and stewardship, the minister must convince by leadership, optimism, enthusiasm, instruction, preaching, prayer, and participation. This is "selling" on the highest level. In its success there is great reward—the reward of a growing, evangelizing church.

We have a worthy product. We enjoy a blessed fellowship. We offer a tremendous challenge. We face a needy world. Our church is splendid, our gospel redemptive, and our stewardship is dignified by spiritual objectives.

May we give our best as ministers to our God, our calling, our church, and through these, to our people.

## The Snare of Synthetic Motivation

**WE** ARE LIVING in the day of synthetic substitutes. Synthetic wool, for instance, has taken a big bite out of the wool industry, much to the discomfiture of wool growers around the world. Undoubtedly some substitutes are as good as the real product, in some cases better. But there is an area where the synthetic substitute is always inferior, and that is in the realm of motivation.

If people are to do the things in religious work that they ought to do, they must be motivated. This of course is obvious. Consequently leaders in the church, at every level, spend a lot of their time and energy trying to figure out ways and means of generating sufficient motivation to produce enough impetus to get the job done. What we have sometimes failed to do is to ask ourselves honestly whether we want to resort more and more to synthetic motivations which we can manufacture ourselves or find ways and means of developing a truly spiritual motivation which can be imparted only by the Holy Spirit.

When the spiritual temperature is high, motivation is high. When people really love God, are filled with the Holy Spirit and the joy of the Lord, they will feel as did David, who testified that by the help of the Lord he could run through a troop and leap over a wall. But if the spiritual temperature is lacking, even to a small degree, the deficiency of genuine motivation will have to be supplemented by various primers in the form of hypodermic shots and artificial schemes or the work will languish. The tragedy is that the more these synthetic substitutes are used in getting the Lord's work done, the lower the spiritual temperature will fall, and the more substitutes will be required. I think the theory of some is that the shot-in-the-arm gimmick will start the "juices" of the soul flowing so that the proper motivation will gain strength and momentum, and finally take over. But it does not really operate that way. Rather than lining our people up for shots in the arm, it would be better to line them up for shots directly into the soul, administered by the Great Physician himself.

We tell our people to go *out* to the world with their witness, when often we need to tell them to go *in* first—into the Word, the prayer closet, the prayer meeting. It is there, and there alone, that spiritual motivations are born. It is there that an experience with Christ is obtained and maintained that is worth talking about.

Too long we have stood by silently while anything remotely resembling "pietism" has been slurred and belittled, until many men would almost rather be called "Commies" than pietists. But let us not forget our history. For many of the great revival movements, including the Wesleyan, as well as the major thrust of the modern missionary movement, can be traced to German and Moravian Pietism.

The essence of pietism is the systematic cultivation of the spiritual life by means of Bible study and prayer, both privately and in small groups. This will re-sharpen spiritual motivations better than all the contests ever devised. More than once in church history this kind of simple withdrawal has rescued the church from the dry rot of both formalism and ecclesiasticism. "Other-worldly"? Yes, absolutely; but out of this otherworldliness have come many of the great social reform movements and religious awakenings.

Some denominations are seeing this and seeking to revitalize spiritual life by fostering "cell" groups. Ted Martin recently expressed the opinion (in substance) that we may have sowed the seeds of retrogression in abandoning the cottage prayer meeting. If so, let us not go farther down that path by weakening the midweek and other prayer services; and this we do when we adversely compare them with visitation in importance. The laymen who are now witnessing the most effectively are already the best pray-ers. If we want more to be soul winners, we must begin by teaching more to pray.

Our problem is motivation. Let us therefore reemphasize those means of grace which generate motivation. If we can get people on their knees first, they will wobble less when they get on their feet; and their feet can more readily be directed into the ways of Christian service, without the necessity of dangling a biscuit in front of them.

To crowd out the prayer meeting in order to make room for more activities, even visitation, is to kill the goose that lays the golden egg. No one is trying to do that, but let us be on guard against any expediences that could lead in that direction. Let us rather go in the other direction, if we would escape the snare of synthetic motivation.

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## My Notes Were Bigger than My Bible

**T**HIS MORNING as I sat in the minister's chair I looked down at the book of sermon notes. This was not my regular notebook, nor was the New Testament the Bible I usually use. The notes sticking out from the cover were larger than the Testament lying on top.

This gave me a peculiar feeling. My notes are larger than my Bible. Could this be not only physically true, but could it be true in a very real sense? Having heard many and varied explanations of what we mean by Bible preaching, I had the opportunity some time ago to interview Dr. Faris Whitsell, professor of preaching at Northern Baptist Seminary, on my radio program. I asked him the question, "What is Bible preaching?" His answer in essence was this. Anytime a minister lets other sources of information, inspiration, or illustration take precedence over or become equal to the Bible as a source of authority, he is not a Bible preacher. In other words, all sources of information, inspiration, and illustration must become subservient to and bow to the authority of the Book. In the light of this we ask, "Are we Bible preachers?"

DRELL H. GOFF, *Ashland, Ohio*

# Preaching with a Passion

By Joseph Gray\*

## IV. Preaching to Get People Sanctified

**S**INCE we are a holiness church and put holiness at the heart of Christian experience, it is vitally important that we know how to get people sanctified. Yet much of our holiness preaching does not reach that goal. However, it can be done, and it must be done. This article is not intended to deal with techniques of helping seekers in the altar service, but purely with the task of preaching to get people sanctified.

About the time this series of articles was in the planning stage, my pastor, Dr. G. A. Gough, of Wichita First Church, was on a trip around the world. Three of our outstanding men from Kansas City were called in to supply the pulpit on three successive Sundays. The first one was Dr. Richard S. Taylor, the editor of this magazine, and a member of the Seminary staff. The second one was Dr. Willard Taylor, a brilliant expositor, and another of the Seminary professors. The third one was Dr. James D. McGraw, one of my favorite preachers, and also a member of the Seminary staff.

Here are three men with decidedly different personalities and widely varying backgrounds. All of them are skilled teachers, and might be expected to bring to the pulpit a teaching ministry rather than an evangelistic ministry. But the very remarkable thing was that each of the three preached on some phase of

holiness in both the morning and the evening services; and each of the three had definite seekers for holiness in either one or both of the services. I think it is safe to say that if you sum up the results of these six services there were more definite seekers for holiness than in the average full-scale revival with a holiness emphasis.

I am not going to try to analyze these particular services and tell you why I think they succeeded where some others have failed, but I am going to suggest a few reasons why I think some holiness preaching fails to get people sanctified, and some other holiness preaching reaches that goal.

First of all then, there is a real difference between teaching and preaching. Some preachers fail to recognize this distinction. Teaching aims to stimulate the mind, and evoke trains of thought in the minds of the listeners. It is not necessarily pressing for an immediate verdict although it has a long-range goal in view. Preaching is expounding a truth with a view to persuasion. It teaches, but it teaches with a definite and immediate goal in mind, and that goal is to produce action upon the part of the listener. The mind is challenged in order that the conscience and emotions might be stirred, and the will moved into action. Too much holiness preaching is merely teaching, and not preaching in the fullest sense.

\*Nazarene elder, Wichita, Kansas.

Now there is a place for teaching within the orbit of our pastoral and evangelistic ministry. The pastor will use it frequently when he feels the truth needs to be explained and emphasized even though men and women are not ready to make a decision. The evangelist may use it in the day services of his revival, where the emphasis is on exposition and explanation rather than on persuasion. But sometimes the pastor or evangelist using a teaching message will sense that the message is taking on evangelistic timbre, and feel that he needs to press for a decision, even though he did not originally plan it that way. I can remember several day teaching services in my evangelistic ministry when God came on the scene and people were sanctified. And I can remember an occasional prayer service which took a definite evangelistic trend, and souls were either saved or sanctified in a service which was not planned with that end in view.

The wide-awake minister will be alert for these exceptional occasions, but in general he will make a vital distinction between his teaching ministry and his evangelistic ministry.

Years ago I read in some book on preaching, whose title and author elude me at this time, a pungent and striking illustration. It ran like this: The knife-thrower in a circus seeks to outline the human figure with his knives without piercing the skin. That is his business. Gentlemen, as preachers of the gospel, our business is not to draw the outline of the human figure with knives, but to pierce the heart with the sword of the Spirit.

I believe another reason some holiness preaching does not get results is because some men are too apologetic in their preaching of holiness. In

their anxiety not to drive anybody away from their church, their preaching sounds something like this: Now this is what our church believes. Others teach and preach something else. You can either take it or leave it—it does not make too much difference anyway. But if you want to join our church you must give mental assent to the doctrine of holiness.

This kind of preaching will never fill our altars with men and women who are desperate and definite seekers after holiness. This is a far cry from the note which ought to characterize all our preaching, "Holiness or hell." Is it not what the writer to Hebrews said—"Holiness, without which no man shall see the Lord" (Heb. 12:14)? If you believe that holiness is something that you can take or leave alone—that people should not be pressed to a vital commitment to it—you do not belong in the pulpit of a holiness church.

A third reason some holiness preaching does not get people sanctified is because some preachers are too fuzzy in their own theology and thinking. If you are not personally clear about your own experience, if your own thinking is so fuzzy you do not believe this as a dynamic truth, then you need to take time out and shut yourself up somewhere till your own mind and heart are clear. Read some of the great holiness classics again. Wait before God until you know your own personal experience is as clear as it can possibly be. Then your preaching will take on a new note, and people will get sanctified under your ministry.

Guard your reading. I have read some books recently which professed to be expositions of holiness but did not ring a clear bell. They were so interested in making profound psychological and metaphysical distinc-



tions that they failed to present the doctrine of holiness fairly and clearly. This was not the note sounded by Wesley and the other intellectual giants of the holiness movement. This is not the note that will get people sanctified. Fuzzy thinking will produce fuzzy preaching; fuzzy preaching will produce fuzzy seeking; fuzzy seeking will produce a fuzzy experience. Such an experience will not stand up to the pressures of everyday life.

I do not want to end on a negative note, so permit me to suggest two or three things that will make our preaching effective in getting men and women sanctified.

First of all, it must be personal. Nathan went to David with a parable about his sin. It is perfectly clear to us now that it had a personal application to David and his sin. But David waxed indignant about the rich man and his despoilation of the poor man, yet he did not recognize that the parable applied to him until Nathan said pointedly and clearly, "Thou art the man."

We need that note in our holiness preaching. It is not enough to say in a general way that men and women need to get sanctified. We need to draw the picture of the carnal heart, and then we need to say: "*You* are the one who has carnality in your heart. God has provided a remedy for *you*. What are *you* going to do about it?"

Second, it must arouse the conscience and emotions, and move the will into action. I believe with all my heart that believers need to be *willing* to get sanctified if they are

to receive the experience. Therefore I do not make heavy pulls after preaching a holiness message. Yet time must be given to allow the conscience and will to move into action. We need to make the invitation to holiness urgent and pressing, and we need to give people enough time to move into action as the Holy Spirit leads. Usually there is no need of a great emotional pull, and yet the message must come home personally to the heart of each needy individual.

Third, we must be so clear in our own personal experience of holiness that the radiant beauty of it shines out in our lives and makes men and women hungry for the kind of experience that we have.

Back in the days when apprentices "lived in" at their employers' homes and ate at their tables, a merchant advertised for new apprentices. He was a chubby, well-fed looking individual. He outlined the benefits of working for him, including the board and room that he provided. One boy knew that some merchants set a bounteous table for themselves and a skimpy table for their apprentices. Timidly he raised his hand and asked, "Sir, do you eat at the same table as your apprentices?" The rotund merchant assured him that he did, and the boy signed the articles of apprenticeship without any further hesitation.

As you preach holiness, may there be such a radiance of holiness about you, such a sense of soundness and well-being, that people will rush to get into the experience of holiness. May they say, "If you eat at this table, I want to eat there also."

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**A weakness of too many of us is that we want others to be better than we are willing to be ourselves!**

**—Selected**

"A little knowledge is a dangerous thing"—yet we can't all be experts. Here is some sane guidance.

## How Much Psychology Should a Pastor Know?

By C. Eugene Mallory\*

**W**HAT KNOWLEDGE and skill in psychology does the minister need as a pastor in a holiness church? Psychology enjoys a great current popularity. Pastoral counseling is rapidly becoming a highly specialized discipline and churches are establishing their own clinics. In the face of this trend the Nazarene pastor must arrive at some decision as to just what priority counseling will play in his ministry.

In one sense, the problem is solved for the pastor because of the stress of his duties. He must be a theologian, an administrator, a preacher, and a counselor. Each discipline must find a balanced position in the total functioning of the pastor. Some men are needed who become specialists for educational and apologetic purposes, but this cannot be the approach of the local pastor.

The minister needs general knowledge and skill which give him a foundation in all of these roles he will fulfill in the pastorate. Just so, he needs a general grasp of counseling and psychology which will provide him with the following basic foundation:

1. The pastor needs adequate training to enable him to use psychological terms correctly in his ser-

mons. The vocabulary of psychology is rapidly filtering into the speech and thinking of American society. The problems and issues of concern to parishioners are often psychological in nature or content.

Unfortunately, the same term is sometimes used with very different meanings. This happens because the literature of psychology is written from many theoretical points of view. Also, the psychologist or psychiatrist writing for the minister will at times attempt to use the vocabulary of theology and the translation may be distorted or inaccurate. In fact much of the psychological literature is couched in terms which sound compatible with fundamental Christian doctrine. This language often sounds like that found in the typical Church of the Nazarene.

However, using a quotation from a writer in the field of psychology because it has familiar-sounding words may be very confusing if not inaccurate. An example of a psychiatrist often quoted incorrectly in sermons is Carl Jung. He has much to contribute to our understanding of human behavior, but a careful study of his writing reveals that when he uses terms like "God" or "religious experience" he means something altogether different from what spontaneously springs to the mind of a Nazarene minister. The pastor must be able to evaluate the ideas in their context and determine if they are

\*Dr. Mallory is a clinical psychologist in the Probation Department Psychiatric Clinic, Los Angeles County, and assistant professor at Whittier College. He is a Nazarene elder, and a member and Sunday school teacher of First Church, Los Angeles.

psychologically and doctrinally consistent.

The need for sophistication with psychological language is not altogether negative. Some ideas expressed in terms which are very different may be conveying some of the distinctions needed to help clarify some of our true propositions. Every minister faces the problems of stating the gospel in current thought and language to maximize communication with the modern world. If psychological vocabulary can improve understanding, it is a worthwhile tool.

2. The holiness preacher needs enough understanding of psychology not to make inadequate psychological interpretations of religious experience. For instance, it has been preached and written that conversion takes place in the "conscious mind," while sanctification takes place in the "unconscious mind." This theorizing is probably partially true but much too simplified. Psychology now recognizes that the unconscious mind is not a structural component of personality at all—it is not a "thing" or a "mind"—it is a way in which persons function at times. Perhaps the best interpretation of these religious experiences is that both involve the entire personality.

On the other hand, while the minister should not participate in premature theorizing, he should know enough about the psychological theory of Christian experience so he need not be intimidated by attacks based on the "genetic fallacy." This means that the origin of an idea or event is confused with its import. Sometimes it is called the error of "psychologism"—when a psychological description of the origin of an experience is misused to explain

away the experience as meaningless. The present value and reality of religious experience should not be "psychologized" away.

3. The pastor also needs a general education in psychology to provide him with an understanding of interpersonal relationships. Trite though it may be to say it, the pastor works with people, and people behave in consistent ways. An understanding of human behavior is a valuable tool.

Each minister needs some insight into his own personality. What are his typical patterns of behavior? What are the things which bother him about other people? Knowing himself can be useful in organizing his work to prevent personal emotional problems which would eventually make his ministry less effective. Self-knowledge can help the minister in rearing his family—and for the pastor this demands all the insight he can achieve—and it can add depth to his marriage.

An understanding of group processes is essential for the pastor. People in groups follow relatively typical reactions. An understanding of the basic processes operating in his "flock" is necessary for leading them and for setting forth the goals and programs which the pastor envisages for them.

Pastoral counseling, in all churches as well as in the Nazarene pastorate, is a matter of course, not a matter of choice. However, in the Nazarene church it is often done in informal situations. It is seldom that the member makes an appointment. To be helpful the pastor needs a sensitive awareness of the interpersonal relationship existing in these brief contacts. This is a skill and an art which can be developed. Obviously, such an interpersonal sensitivity will be a basic ingredient in the pastor's

effectiveness as a counselor in formal situations as well. It will also help him be aware of the needs of his people in his preaching.

4. The pastor enters the lives of his people in special circumstances. At these times he needs a general grounding in psychology to understand the emotional reactions which occur.

For instance, he must have some concept of the possible reactions to death. His ministry to the bereaved can be more healing if he understands the necessity for catharsis. He can offer a great service if he knows that frequently the emotional reaction in bereavement is one of psychological guilt—guilt for things undone, guilt for things said, or possibly even self-blame for the death, even though it could not have been helped.

There has been very little study by psychologists or psychiatrists regarding these special circumstances. These events are not the particular concern of these specialists. As a suggestion, possibly the best approach in trying to be of assistance is a sensitive interpersonal awareness coupled with a clear understanding of personality.

5. The pastor, who functions in the role of a "general practitioner," must have a sufficient grasp of psychology to enable him to know when to refer a person to a specialist for professional help. It is not his function to attempt to diagnose people. However, study in abnormal psychology and personality theory would help the minister to know when a problem is beyond normal limits. But even more importantly, it would enable him to recognize those problems which he should not attempt to handle in terms of his own limitations in counseling.

Attitudes are sometimes expressed by ministers and laymen which seem to imply that such referrals are different from referring a person to a medical doctor. It seems to some people that such a referral indicates a lack of faith in God's healing ability. The best attitude for the pastor is to approach emotional and mental problems in the same manner as he does physical problems: We pray *and* do what is humanly possible with the aid of doctors.

The pastor should make contacts in his community to find what referral sources are available to him. The layman when he comes in his time of trouble will be woefully uninformed. The pastor should make a point of meeting psychiatrists and psychologists. Perhaps he can find a Christian man; however, if one isn't available, he should learn to know others. Ministers at times feel the non-Christian doctor will destroy the faith of the person they refer. This is possible. However, these things might be said: First, don't take too naive an attitude. This is not always the therapist's fault. There are often other very subtle or unknown reasons for loss of faith which is not the direct effect of the therapy. This brings to full force the awful, calculated "risks" which the pastor takes each day. In decisions like these the minister trusts that God can reach his mind. Second, don't generalize from one experience or report of another's experience, to all professional people. These people are individuals and they are very different. Learn to know them as individuals.

In summary, it is hoped that this survey has underlined the attitude that psychology is a tool which the pastor can use in his work without being a specialist. A tool used correctly is an asset.

Only Pentecost will put the substance of soul winning in us; thereafter training is needed to bring it out

## "Now Listen, Bridget . . ."

By Dwayne W. Hildie\*

**P**AY ATTENTION to what I say, Bridget, for I'm going to tell you what a pheasant smells like, and when you have learned that, I want to show you how to stand on point . . ." Silly? Of course it is, for in the first place I haven't the slightest idea what a pheasant smells like to a dog, and even if I knew it, I fear I would not be able to convey this to Bridget, for she happens to be our English bulldog with nothing in her breeding or nature which would give her the least reason to care what a pheasant smells like. It is barely possible that she could be trained to retrieve an object she could see, but a bulldog just has no "nose" for birds; and lacking that vital capacity, there just wouldn't be any way in which I could possibly convey to her what a pheasant, quail, or partridge smells like, nor how she should respond to that scent in similar terms to that which would inspire an English pointer to freeze on point, or an English or Irish setter to freeze into a statue of graceful immobility until the arrival of the man with the gun.

At various times in my ministry I have made surges at mobilizing the forces of the church to commit themselves to a program of personal evangelism, fortifying this with training and instruction in an effort to impart

"soul-winning sense." But success was always short-lived, and I have concluded that I was "trying to teach bird sense to a bulldog." There is no program to substitute for what the power of God will effect in a man's life.

Here my "dog talk" must end, for while there are human limitations to what I can do in the way of training a dog of domestic nature to be a hunter, there is an agency which can transform men into effective vehicles for accomplishing God's everlasting purposes. As we read the early chapters of the Book of Acts, we see this principle at work. Pentecost was not a training school—it was a dynamic, motivating force which impelled men to successfully accomplish objectives for which they had previously shown neither aptitude nor inclination.

What I am really trying to say is that there is no organization, course of study, or university degree which can fit any person to be a successful soul winner, *per se*. This was, and still is, the power of Pentecost.

A few weeks ago a sixteen-year-old girl was brought to the church by some of her friends during a revival service. When the altar call was given, she was one of two who responded to the invitation. The other person was an older woman with many spiritual problems. There

\*Pastor, Fairbanks, Alaska.

at the altar something happened within the heart of that shy teenager until, brimful of enthusiasm and joy of the Holy Spirit, she "flitted" to the other end of the altar and began to pray for and even counsel this woman who was old enough to be her grandmother. It would have been sheerest folly to attempt by either organization or training to motivate that girl to say and do what she did under the inspiration of the Holy Spirit that night. We have all seen things of this kind in our churches, taking place among people of various ages and social strata.

I think that we must concede that the motivation behind the actions of the man or the congregation is more important than the statistical achievements of success. We are all too prone to put premiums on the statistics and overlook the motive. On one long-to-be-remembered occasion I fell heir to a half-grown Irish setter bird dog whose forebears had for many generations been bred to the hunting of birds. This dog had been city-raised, and there was nothing in its field of previous experience as an apartment dweller to fit it for the experience of meeting a bird—any kind of bird. I brought it into the house to introduce it to the family, and in nervous excitement the dog ran from room to room until it came to where the youngsters had a pet "budgie bird" in a cage. Here the dog "froze" to a perfect point. No, this was not a game bird, and the sight of a hunting dog standing rigidly on point in a living room was sufficiently ludicrous as to cause the family to chuckle. But the fact remained that, while the dog was not reaching his ultimate objective, he was reflecting the fact that "he had it in him," and given a little more maturity and experience, he would make a success of that to which he

had been born. Our statistics may not always reflect all the thrilling glory of the Early Church, but if the power of the Holy Spirit is really within us, surely, SURELY we should at times respond to the stimulus of a lost world passing our doors and make some kind of valiant effort to avert the certainty of disaster for at least a few of these folk!

I am convinced that all other evidences of the indwelling Holy Spirit are invalid unless the power for witness is present to a greater or lesser extent. All will not have the natural abilities which are possessed by some, but surely if the promise of personal Pentecost is meaningful at all, there must be at least the strong desire for soul winning which has characterized the Church of all ages. Without this passion for soul winning our organizational efforts become sad caricatures of the real beauty of holiness, which is God at work through men to achieve redemption's goal.

It could be embarrassing, but I can think of nothing more hopeful for the state of our future church than for all of us who minister to examine ourselves, questioning the drives and motives with which we are inspired to do whatever task we are performing in the church. If in the harsh light of honest self-evaluation we scan our congregations to find not one soul whom we have won in personal effort within the past months, let us turn to Acts 1:8, read it, and ask God to build a new sermon first of all in our own hearts. Having preached this sermon, let us lay aside our robes of ministerial dignity, and forgetting our scholastic degrees, kneel humbly to be the first seeker at our own altar, to there tarry until we have the kind of power which will speak effectively to the problems of our society in this our day!

## Early Days in Our Church

By Emma Irick\*

*As told to Joe Olson, Director of Nazarene Information Service*

(First in a series of four)

**I** HAVE BEEN a wife, mother, and homemaker for a good many years, but the chief joy of my life has been to preach the gospel of full salvation and to have had a small part in the work of the Church of the Nazarene.

I say, "Praise God!" for the Church of the Nazarene—what it meant back there and even more what it means to us and to the world today!

One thing about the Church of the Nazarene that makes me know it is in the apostolic succession is that we always have been a body cemented together with love and a spirit of unity. God will always have a people who are true to Him and His holiness.

### Traveled in Groups

In the early days the evangelists used to travel in bands. You never saw one evangelist alone. And they didn't preach for just four or five days at a stretch, but they kept on until God came and they had a revival and they started a church. They had specialists in those days. One would sing, one was especially used of God to pray, some would fast, and some would shout. And they took along some to eat, and that's about all they did.

I was born on January 24, 1888, and converted at an old-fashioned mourners' bench in a church in the state of Kansas in October, 1902. Our family moved to Oklahoma soon after and it was there my father got sanctified.

I remember well the night Father went to the altar for heart holiness. I

knew he had good religion, because no one could pray around the family altar like he did and not have good religion. But that night he moved out to the altar and began to pray for heart holiness.

### Saw Father Pray Through

He put everything on the altar. I saw him raise rough, brawny hands toward heaven and heard him cry out, "Lord, it's Yours—everything—family, home, time, talents—everything!" He loved the church and that was the last thing he put on the altar. Then the fire fell and he began to praise the Lord!

I said to myself, If my father needs heart holiness, then I need it too. And in my heart I grew more and more hungry.

In February, 1905, Father brought in a revival party, guaranteeing to pay all their bills. It took a wagon and a hack to get all their things out to our house. We children had to move out of the bedrooms. The boys slept in the barn and I went to the smokehouse. (That's the closest I ever got to smoke!)

Then they started fasting and praying and preaching. The people came in and the Holy Ghost came on the meetings. Folks got saved and some sanctified. After seven weeks we had a nucleus of folks for a holiness church. We thought we were going to have a lot until it came time to join up. Then they began to back out, and on the big day we just had seven charter members—my father and mother and we five children. My father and the boys built our church.

\*Nazarene evangelist, Lufkin, Texas.

## Heard Call to Preach

I was sanctified in that meeting and called to preach not long afterward. The Lord helped me to teach school and save money so that my brother Ray and I could study at Peniel College in Oklahoma. I was licensed to preach on November 16, 1907, and was ordained by Dr. Phineas F. Bresee at Peniel on September 11, 1911.

I remember how Dr. Bresee preached

at Peniel and how the Lord blessed. One of his favorite texts in Isaiah was: "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee." I remember in one chapel service he challenged the crowd to go all out for God in the new Church of the Nazarene, saying, "The Church of the Nazarene has nothing to offer you except a vaulted heaven filled with stars!"

The fire broke out all over and it's still burning! Glory!

---

Surely an ancient Greek physician could not devise an ethical standard for doctors higher than that practiced by the Christian minister

## A "Hippocratic Oath" for the Clergy?

By Fletcher Galloway\*

**A**N AGED PHYSICIAN sat in the sun, reflecting upon his eventful life and the great changes that had taken place during the fifty years of his practice. He no doubt would have been the last to admit it, but much of the medical progress that had taken place was due to his own efforts, for this was Hippocrates, the Father of Medicine. Born on the island of Cos in 460 B.C., he had devoted his entire life to a careful study of all known methods, drugs, instruments, and treatments which contributed to the relief of pain, the cure of disease, and the extension of the human life. He had collected and written the first rational system of medicine known to man. But now the old, white-haired man was nearing the end of his life. His mind turned to the young men who would come after

him. Ambitious enough, serious-minded enough, well-intended enough—but what about their ideals and principles? What about their ethics, character, and standards? This gave the old doctor pause. Yes, there was one thing more he must do before he died. Knowing the intimate relationship between physician and patient, he must write a code of ethics to which doctors would be expected to subscribe. Now for twenty-four centuries the code which he drew up, called the Hippocratic Oath, has been administered to the graduates of medical schools. There have been some variations, but in the main the original code drawn up by Hippocrates is still used. Here it is:

I do solemnly swear by that which I hold most sacred:

That I will be loyal to the profession of medicine, and just and generous to its members:

\*Pastor, Grand Rapids, Michigan.



That I will lead my life and practice my art in uprightness and in honor:

That into whatsoever house I shall enter, it shall be for the good of the sick to the utmost of my power; I will hold myself aloof from wrong, from corruption, and from temptation of others to vice:

That I will exercise my art solely for the cure of patients, and will give no drug, perform no operation for criminal purposes, even if solicited—far less suggest it:

That whatsoever I shall see or hear of the lives of men which is not fitting to be spoken, I will keep inviolably secret:

These things I do solemnly promise, and in proportion as I am faithful to this my oath, may happiness and good repute be mine—the opposite if I be forsworn.

If such a code is important for doctors, how much more is it important that ministers of the gospel of Christ hold high standards for themselves! I am suggesting a few principles which might be included in such a code:

As a minister of the gospel I am completely committed to Jesus Christ, without reservation, for time and eternity.

I accept my call as God's plan for my life, and with it I accept any personal restrictions and implications uncomplainingly.

I dedicate myself to a lifetime of study in order that I may understand as fully as I can, and present as clearly as I can, God's will and purpose for man.

I will preach the gospel—the divinely revealed road which leads from darkness to light, from fear and guilt to peace, and from the power of Satan unto God.

I will preach what I believe and what I have experienced. I will

preach holiness, and by God's grace I will always expect my life to be the central factor in my testimony.

I will never betray a trust or a sacred confidence.

I will always seek to guard and to create confidence in the ministry.

I will seek to stay close to the center of the gospel and never allow minor issues to dissipate my influence.

I will not allow a desire for comfort, or popularity, or financial gain, to color my ministry.

I will so live my life and practice my profession that all people of whatever age, race, or social standing will recognize that they have found a friend.

I accept the responsibility to try to change men and thus to bring them into fellowship with God, rather than to have them change me and conform me to worldly standards.

I will respect all persons and will seek so to live that all persons will respect me.

I will not steal—money, sheep, or other men's good name.

I will apologize when it becomes evident that I have been wrong.

I will not allow the ministry to supersede my responsibility to my home and family, but will try to make my home a model for other homes.

As a part of my sacred calling, I will seek to keep myself physically fit, personally neat and clean, socially above reproach, mentally alert, and spiritually on fire.

I will never enter a pulpit to preach, or perform any ministerial service, without acknowledging my total dependence upon the Holy Spirit.

In the fear of God, I will guard against the four fatal maladies which sometimes beset and always destroy ministers of the gospel—jealousy, bitterness, fear, and love of ease.

By the grace of God, and through the power of the divine Spirit, I will endeavor to be a worthy ambassador of Jesus Christ.

# Christian Perfection

## As Seen in Personal Operation

By Harry E. Jessop\*

*Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; that ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. For if ye love them which love you, what reward have ye? do not even the publicans the same? . . . Be ye therefore perfect, even as your Father which is in heaven is perfect (Matt. 5:43-48).*

HERE is a passage which some find difficult to interpret. Most of the difficulty would seem to center in that concluding verse, and especially in that word *perfect*, which in the minds of many has been endowed with qualities beyond anything which would seem to have been in the Master's thought here when using it. Then, because the practical outworking according to their idea is manifestly impossible, they set themselves to explain away the passage, calling it an ideal, a standard for approximation rather than an experience for realization.

Let us begin by saying that, whatever may be the meaning of the word which the Master used here, it evidently represents something which His people are expected to be—not to aim at merely,

but actually to be. All God's "Be ye's" are actually "Become ye" and come to us in the twofold nature of a promise as well as a demand. "Be ye therefore perfect," reads the King James Version. "Ye shall therefore be perfect," is the Revised.

Like all divine pronouncements, as a command it is definite, and as a promise it is sure. Both are spiritual facts which concern the present life, having to do with a personal experience which is both recognizable and practical wherever it is found.

Our purpose here, however, is not to discuss the word *perfect* in its etymological aspect, but to consider it as it relates itself to the chapter in which we find it. It should be understood that the verse in which the word here occurs actually *belongs to* and is *part of* the chapter in which we find it. It is not something tacked on to it and hanging loose from it, but is vital, governing the whole.

There is another word in the verse which has often been skipped over, if not entirely overlooked, but when recognized becomes challenging indeed. Actually it becomes the governing word, not only of the verse, but of the entire chapter. It is the word *therefore*.

"Be ye *therefore* perfect." Once awakened to the *therefore*, we find ourselves asking the question, *Wherefore?* and for our answer we are thrown back upon the entire chapter, of which this last verse is seen to be the Master's application. Our present study is limited to the closing verses of the chapter.

\*Retired Nazarene elder, Largo, Florida.

## The Perfect Life in Its Outstanding Manifestations

Looking at the chapter as a whole, it will be seen that the character of Christian experience is first portrayed (vv. 1-16); then the content of Christian teaching is indicated (vv. 17-47); then the command to and promise of this perfect life forming the application (v. 48). The Christian content is set forth in contrast between the outward regulations of the Mosaic law and the inward requirements of the teaching of Christ.

The emotional urges of our inner nature must be pure (vv. 21-30). The intimate relationships of our lives must be regarded as sacred (vv. 31-32). Our speech must be simple and truthful (vv. 33-37). Our attitudes toward others must be magnanimous (vv. 38-42).

All this leads to the final expression of the holy life as indicated in the verses which conclude the chapter and which are the basis of our present meditation.

1. *It is seen to be a life of manifested love, extending even to those who are our enemies.*

**Enemies:** One of the most loathsome words in human vocabulary, suggesting deceit, duplicity, intrigue, underhanded dealing, slander, revenge.

**Your enemies:** That comes closer home. It is not difficult to generalize about them, but we find that it requires much more grace when we have to contend with them as being *ours* in particular. Few people miss some measure of this experience, especially if determined to maintain a close walk with God. Our Lord warned us of the possibility—Matt. 5:10-11; John 15:18-21; see also Ps. 55:2-4.

**Love your enemies:** That is Christlike indeed. Not tolerate them. Not treat them with indifference. Not get along with them as best you can. *Love them*—in spite of their meanness and with all their badness. You cannot love their meanness and you must not condone

their badness, but they need what only you as a divinely used channel can give—a manifestation of God toward them in outpoured divine love.

It is not surprising that to some this command—and it is a command, not a recommendation merely—should come with some degree of perplexity. “How can human nature do it?” they protest. The answer is not far to seek. Human nature cannot do it, not even human nature at its best, but the divine nature can, and that divine nature the believing soul now professes to possess (II Pet. 1:3-8; II Cor. 5:17).

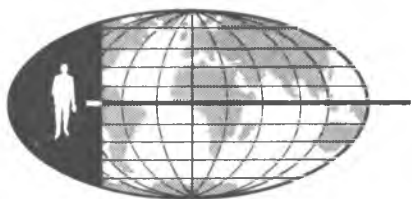
2. *It is declared to be a life expressive of multiplied blessing, extending even to those who curse and hate us.*

“Bless them that curse you, do good to them that hate you.”

**Bless:** Here is the Greek word *eulogeo*, meaning “to bless, to thank, to speak well of, to invoke a benediction upon.” A good English word is *eulogize*. The American equivalent would be “to boost.” Not all however will be content to leave the thought just there, their sensitive natures seeming to sense traces of insincerity. “How can we boost such people?” they frankly inquire. “To speak good of a bad man is obvious falsehood.” The reply here would be: Everything depends on what in the bad man we seek to boost. Certainly we could not boost his badness, but that need not prevent us from observing a kindly silence concerning *our hurts* at his hands, while we speak kindly of whatever may be commendable, and seek to become a channel of blessing to that person so as ultimately to lead him to God.

Two men sat eating their noon meal in a restaurant. “Isn’t this meat tough?” observed one of them grouchy. “Yes, it is rather difficult,” observed the other, “but isn’t this delicious gravy?” There are few tough situations which do not have at least some *gravy*.

(Continued on page 44)



The

# PASTOR'S

## S U P P L E M E N T

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

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Guidance in  
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tithing is scriptural and  
challenges each Nazarene  
to be a tither

Both texts by

Fletcher Spruce

# A Day for Brevity

**O**UR DESIRE is to share with you some pointed and brief sayings that might speak a message. These have been culled from various sources. Some are as sharp as the proverbial sword.

One or two might be worth dropping into that small space in your weekly newsletter or church bulletin, so tear-sheet this page and drop it into your work folder. We have attributed as many of the sayings as possible to the correct source. Kindly follow through on this if you use them. Your readers will prefer this and it is the best ethical tradition. If no source is given, the usual signature is *Anon.*

Here are the bolts and jolts:

Prayer is a shield to the soul, a sacrifice to God, and a scourge to Satan.—Bunyan.

When we all play safe we create a world of utmost insecurity.—Dag Hammarskjöld.

Don't worry about what people think of you, because they seldom do.—Anon.

It isn't dying for one's faith that is hard, but the living up to it that's difficult.—Thackeray.

It is better to deserve without receiving, than to receive without deserving.—Anon.

The sum of all is—Yes! My doubt is great! But my faith is still greater.—Robert Browning.

One of today's great labor-saving devices is "tomorrow."—Anon.

God give me work until my life shall end, and life until my work is done.—Anon.

The Bible is essentially a book about our human situation in a bewildering and perplexing universe.—Anon.

## The Human Dynamic

If you want to get across an idea, wrap it up in a person filled with the Holy Spirit.—Anon.

To the discontented man no chair is easy.—Franklin.

All glory comes from daring to begin.—Anon.

The liar's punishment is not in the least that he is not believed, but that he cannot believe anyone else.—Anon.

Circumstances are neutral; all depends on what we do with them.—Anon.

There must be a lot of good in some folks—because so little has come out!—Anon.

Loose thinking is just as fatal as loose living.—Anon.

Those who possess spiritual gifts must not be possessed by those gifts.—Anon.

The man who believes in nothing bigger than himself lives in a midget world.—Anon.

As soon as a person resigns himself to fate, his resignation is promptly accepted.—Anon.

He who stops becoming better, stops being good.—Anon.

Have a heart that never hardens, a temper that never tires, a touch that never hurts.—Dickens.

Gossip is something negative that is developed and then enlarged.—Anon.

There's really no sense in advertising your troubles. There's no market for them!—Anon.

## The Cross Is Central

The world is not done with the cross, but it is done without it.—Western Recorder.

A thick skin is a gift from God.—Adenauer.

If you want the world to grow better, improve yourself daily in Christ.—Anon.

Giving a penny for some people's thoughts is another example of inflation.—Anon.

Intelligence is like a river—the deeper it is, the less noise it makes.—Anon.

I cannot conceive how a man can look up into heaven and say there is no God.—Lincoln.

Some people think they are big shots because they are always exploding.—Anon.

Preaching moves men, but prayer moves God.—Anon.

Selected by N.I.S.

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*Leit, Mich. 48505*

Dear Bro. Wessels -

I was so delighted  
with the lovely birthday gift, I want  
to thank you, and Ministerial  
Benevolence. I love the Lord and try  
to live, so I may deserve in part  
what the Church is doing for me.

Kezar Falls, Maine.

Dear Brother Wessels:

Thank you again from the depths of our hearts,  
for all you are doing for our comfort and conven-  
ience. We are not in the best of health these days,  
and you may be assured that your assistance in  
supporting our needs is greatly appreciated. May  
God abundantly repay you.

IS:

*Santa Monica, California 90403*

Dear Bro. Wessels, -

The kindness from you +  
our church means a great deal  
to me - in these days of illness  
+ loneliness + God is with me.

MAKING  
OTHERS  
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# *The Church School Builder*

by

A. C. McKenzie

**E**VERY SUNDAY school worker—teachers and officers—knows about this vital magazine. It should be in the hands of every Nazarene Sunday school teacher and officer. Almost every Nazarene Sunday school gives this magazine to their staff members every month. The isolated few who do not are surely among the most backward.

However, there is something that “bugs” me every so often. This is the haunting feeling that the *Church School Builder* is not read very regularly.

As I look through its pages literally bulging with ideas and suggestions for Sunday school improvement and promotion, it is hard to correlate this rich source of help with the dearth of advance and progress being made by so many schools.

We kid and joke a lot about not opening our promotional mail that streams across our desks. The sad fact is that much of this mail really is never opened. Likewise, it would be revealing to know just how much of the material in our *Church School Builder* goes unread and unnoticed month after month.

We have reached this conclusion because every major denominational Sunday school drive gets oodles of space and attention in the *Builder*, but pastor after pastor, and superintendent after superintendent comes along and says, “I never heard a thing about that!” Or, “No one ever told me anything about this!”

For several years now, one Sunday school has had monthly reports for its teachers to fill out. One question on this report is “did you read most of the *Church School Builder* this month?” Then each month a key article is reported on in the Sunday school workers’ meeting. Why not try this? It just might do some good.

—Reprinted from the *Philadelphian*



# THANKSGIVING OFFERING, 1966

## WHERE IN THE WORLD IT WILL GO . . .

- . . . to help build home and foreign mission churches.
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  - . . . to educate missionaries' children.
  - . . . to print the gospel in Africa.
  - . . . to broadcast the gospel over 955 stations around the world.
  - . . . to provide new missionaries' transportation to their fields.
  - . . . to pay missionaries' and national workers' salaries.
  - . . . to assure funds for general church emergency demands.
  - . . . to support four hospitals and forty-nine dispensaries in thirteen countries.
- \* . . . To speed the gospel to every land and every man!



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**for WORLD EVANGELISM**



October 16, 1966

## List for Laymen's Sunday

- \_\_\_\_\_ 1. Read articles in *Nazarene Preacher*, *Herald of Holiness*, and other sources concerning the role of the lay member and the significance of laymen's Sunday.
- \_\_\_\_\_ 2. Decide on the general type of program you will have.
- \_\_\_\_\_ 3. Select the speakers and those who will be
  - \_\_\_\_\_ a. reading scripture
  - \_\_\_\_\_ b. praying
  - \_\_\_\_\_ c. giving the benediction
  - \_\_\_\_\_ d. other \_\_\_\_\_
- \_\_\_\_\_ 4. Select the person to be in charge.
- \_\_\_\_\_ 5. Contact the persons who are being asked to participate.
- \_\_\_\_\_ 6. Prepare for last-minute changes by having names of alternates in mind.
- \_\_\_\_\_ 7. Make plans for publicity: \_\_\_\_\_ posters, \_\_\_\_\_ church bulletin, \_\_\_\_\_ church news, \_\_\_\_\_ newspapers.
- \_\_\_\_\_ 8. Give your speakers and participants copies of the program outline.
- \_\_\_\_\_ 9. Follow through on publicity.
- \_\_\_\_\_ 10. Report to your district leader and/or General Stewardship Committee on special features of your program and on suggestions for the future.

### How to Recognize the Perfect Layman

- sometimes a leader, always a follower.
- never a boaster, always a booster.
- never faultless, but always faithful.
- often able, always willing.
- never demanding, always dependable.

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# A Prayer Proclamation

The ancient reminder from God, “Not by might, nor by power, but by my spirit,” is appropriate and relevant today. If the people called Nazarenes are to achieve their divine destiny, it will be not by clever plans or catchy slogans. It will be “In the Power of the Spirit.”

**OCTOBER, 1966**

has been designated the MONTH OF LOVED ONES EVANGELISM, directed especially toward winning to Christ the unsaved of our own Nazarene families.

To make this effort most effective, the Board of General Superintendents proclaims the week of **OCTOBER 16-22 AS A WEEK OF INTERCESSION.**

During that week, in the Prayer Chapel of the International Headquarters, a continuous twenty-four-hour-a-day prayer service will be in progress, supported by Headquarters and Publishing House personnel, and by Nazarenes of the Kansas City area churches.

It is our hope that in EVERY CHURCH OF THE NAZARENE some organized prayer program will be projected by our pastors during this Week of Intercession. We urge the fullest cooperation of our people in the interest of their loved ones, and of spiritual revival everywhere.

“In the Power of the Spirit” let us fast and pray! “In the Power of the Spirit” let us endeavor to bring the unsaved of our families to Christ, to the end that these LOVED ONES be not finally LOST ONES!

*Your Board of General Superintendents*



Hardy C. Powers  
G. B. Williamson  
Samuel Young

Hugh C. Benner  
V. H. Lewis  
George Coulter

**FAST**

**PRAY**

**INTERCEDE**

**The Nazarene Preacher**

# An Idea for a Missionary Message

*A Suggested Outline*

By Dr. E. S. Phillips, *Executive Secretary,*

*Department of World Missions*

*Scripture: II Kings 7*

*Text: II Kings 7:9*

"Then they said one to another, We do not well: this day is a day of good tidings, and we hold our peace: if we tarry till the morning light, some mischief will come upon us: now therefore come, that we may go and tell the king's household."

Introduction: This whole chapter contains an illustration of the best arguments for the need of missions.

It describes:

- I. The destitution of nations.  
The whole world, like the people of Samaria, lies in a state of Satanic siege and spiritual poverty.
- II. The availability of resources.  
The lepers had discovered silver, gold, food, and raiment.  
An ample supply for all the impoverished people.
- III. The urgency of our mission.  
The lepers reasoned, "If we wait until morning, or tomorrow, some mischief will come upon us."  
This is in harmony with the statement of Jesus in 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."

Conclusion:

What were the results of their obedience? The good tidings were told to the king's household (all the peoples of the world are intended to be a part of the household of God—it is our job to reconcile them to Him), and their needs were supplied as miracles from heaven.

This is a new feature which we plan to offer three or four times a year as an aid to pastors in preparing sermons on missions. Next issue we will provide some illustrations from our mission fields, that can be used in your missionary messages.

# The CHALLENGE of This Vital Hour

**A CLIMAX TO THIS YEAR OF GREAT  
EMPHASIS ON EVANGELISM**

**DR. EDWARD LAWLOR**

Executive Secretary  
Department of Evangelism  
on

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**October and November**

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—Inform your people to inform their  
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*H. Dale Mitchell*

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**SUNDAY, OCTOBER 23, 1966**

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A New Campus Site at Colorado Springs, Colo.  
A Curriculum  
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Applications from Prospective Students

**W E N E E D**

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AND OPEN IN SEPTEMBER 1967 . . . . .**



# 9<sup>th</sup> ANNUAL SERVICEMEN'S RETREAT

**14-18 NOVEMBER 1966**

**General Walker Hotel  
Berchtesgaden, Germany**



**SPEAKER: Dr. George Coulter, General Superintendent**

**COORDINATOR: Chaplain (Lt. Col.) Herbert J. Van Vorce**

**DIRECTOR: Paul Skiles, Nazarene Servicemen's Commission**

- Write your servicemen—urge them to attend.
- Offer to help them with their expenses.
- Pray that God will bless this effort to keep our servicemen related to the church.
- Feature your servicemen in a special service. Your people can be challenged to help send your servicemen to the retreat.

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With the recent tightening of credit, more churches are unable to borrow money locally for new building projects. They are turning to Church Extension loans, and the demand for our funds is growing faster than our deposits. *You can help us!*



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Does your church have a building fund? Deposit it in the General Church Loan Fund and help build another church while earning interest for your future building.

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Make checks or money orders for deposits  
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---

## Plan for Growth

Church growth is not accidental! There are many ingredients necessary, including toil, prayer, and sacrifice. In too many instances, we fail to grow because we make no plans for growth. The Growing Church Achievement Program is a tool pastors may use in helping a church to plan for growth. It is now open to all churches on all districts, with an emphasis on home missionary assistance for churches over fifty members.

Write the Department for full in-

formation if you do not have a folder on the plan. Self-study schedules are also available upon request. Larger churches may want to contact the district superintendent for suggestions on helping to start a new church.

Discuss plans with your church board and get everyone enthusiastic about genuine advance for your church this year. No worthy plan is of value unless used! Let us not be satisfied with less than our best for God.

# SIR, WE WOULD SEE JESUS

JOHN 12:21

"Sir, we would see Jesus," said the Greek seekers. Isn't that the cry, even though unspoken, of thousands today? The thoughtful worshipper wants reality. And Christ is Reality. In the sermon, in the choir numbers, in the special singing, in the Sunday school lesson, in the youth program, in the prayer meeting, even in our social gatherings,

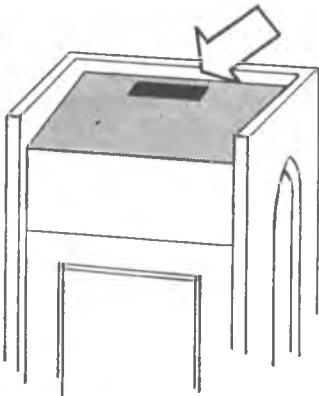
## "WE WOULD SEE JESUS"

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*John 12:21*



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# Queen of the parsonage.....

MRS. B. EDGAR JOHNSON

## Portraits in Focus

WOULD YOU please sign my autograph book?" I timidly asked the lady evangelist who was holding services in our church. I was a young teen-ager and autograph books were in vogue. Gladly she consented, and finding a vacant page among those glibly scribbled quips—"Yours til the pillow slips and the door steps"—she penned the words from Matt. 6:33, *But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.*

Because her ministry and life had meant a great deal to me, I promptly memorized these words, together with the reference, and they became part of the Word hidden in my heart. Through the years they were to become the controlling principle in my life.

There is a law of life which decrees that something or someone will be first in our lives. One may have a myriad of interests, many pressing obligations, and for a time may be unable to discern which has first place. A person may pursue careers in several fields, may feign allegiance to more than one master. But eventually these will be sifted down and he will be forced to choose one master, one controlling desire, one undeterred direction—or live without real purpose.

Life must have a focal point; it must have perspective. My husband tells of a picture he drew in second grade—a picture of a railroad track. He drew the rails from the bottom of the page to the top, crossing them with the railway ties, but he made the tracks the same distance apart at the top of the page as at the bottom. The teacher told him he had no perspective. He

tried another picture and this time she told him he had a double perspective. He remembered the criticism, but it was to be years before he really understood the lesson. Too many lives have no perspective, and many more have a double perspective. *No man can serve two masters.*

The importance of focus was impressed upon me some years ago on the occasion of my little daughter's second birthday. I dressed her up for a picture and placed her on a bench in our backyard a few feet in front of a white picket fence laced with strands of ivy, thinking it would make a pretty background. I was experimenting with our new camera which had a range-finder for perfect focus, a light regulator, and all sorts of devices lacking on our old box camera. I snapped the picture.

I could scarcely wait to see it, but when the print was returned to me I was extremely disappointed—my little daughter was not in sharp focus, but rather fuzzy. However the picket fence and ivy were beautiful—so sharp you could almost see the veins in the leaves. But it was my daughter I wanted to portray and so the picture was spoiled. Somehow my focus had not been true.

How earnestly we desire to portray Christ to the world—that they may see Him! But so often when our picture is developed we find that the Christ is not in sharp focus. It is the pickets and ivy trim of our lives that stand out in sharp relief. So disappointing!

We can focus perfectly on only one object. Many other things come within our range of vision and, you might say, under our supervision, but only one can have our perfect focus at a given time.

Even as I concentrate on this page, I am conscious that within my visual range I can see the postman passing by my window, a curtain moving in the breeze, the dog lying on the carpet.

Perhaps you recall from your American literature studies Hawthorne's story of "The Great Stone Face." The story takes its name from a granite mountain which bore the image of the noble face of a man. This great stone face became a symbol to the villagers and they believed that the man who resembled this face would someday appear and be their leader. A young lad of the village named Ernest, brought up under this tradition, gazed wonderingly and hopefully at this granite face all the days of his youth. Each morning he turned his eyes to these significant features; at eventide he would sit outside his door and meditate thoughtfully, aspiring to the day when the great one would come who embodied this image. According to the story several men appeared on the scene at different times whom the people thought might be this leader, but each failed. Years passed and Ernest grew to manhood. Suddenly the villagers were startled to realize that

the unsuspecting lad had become the living image of the great stone face. He had looked at it so long that he had grown to look like it.

We tend to become like that upon which we fix our attention. *I shall be satisfied, when I awake, with thy likeness.*

This matter of "seeking first" is a daily "focusing." Since our focus can be so easily shifted, almost without realizing, we need to check it often—not just in the major decisions and crises of our lives, but in every small decision. For we really become the total of all our interests and choices—great and small.

At the beginning of my senior year in college I found that our dorm mother had placed a little card in the corner of each mirror which bore these words: "Every morning lean thine arms awhile upon the windowsill of heaven and gaze upon thy Lord. Then with this vision in thy heart, turn strong to meet the day."

Father, help me to focus always upon Thee, and then all these other things will fall into their proper range of vision.

---

I spoke a hasty word, a bitter word,  
To one whose gentle soul is sensitive.  
Until I saw her eyes, her silent lips,  
I never knew the pain one word can give.

I spoke a loving word, a tender word,  
To one who fancied life is hard to live.  
Until I saw her face revived by hope,  
I never knew the joy one word can give!

—Edna M. Deiss

### Gleanings from the Greek New Testament

By Ralph Earle\*

Phil. 3:12-16

#### "Attained" or "Obtained"?

The Greek word (v. 12) is *elabon*, the second aorist of *lambano*. This verb occurs 263 times in the New Testament and is translated some twenty different ways in the KJV. Only here is it rendered "attain." In all but 24 instances it is translated either "receive" (133 times) or "take" (106 times).

By way of definition Abbott-Smith gives: "1. to take, lay hold of . . . 2. to receive."<sup>1</sup> For this passage Thayer suggests "to get possession of, obtain, a thing."<sup>2</sup> Arndt and Gingrich take a somewhat different slant: "*make one's own, apprehend or comprehend mentally or spiritually (class.) of the mystical apprehension of Christ . . . I have made (him) my own.*"<sup>3</sup> That is, Paul has not fully comprehended Christ.

It seems clear that "obtain (RSV, NASB) is preferable to "attain." Weymouth has: "already gained this knowledge." Goodspeed reads: "Not that I have secured it yet." Phillips gives a good paraphrase: "I do not consider myself to have 'arrived' spiritually."

#### "Perfect" or "Mature"?

The verb (v. 12) is *teleioo*. It comes from the adjective *teleios* (v. 15). This, in turn, is derived from the noun *telos*,

"end." So the adjective means "having reached its end, mature, complete, perfect."<sup>4</sup> For v. 15, Abbott-Smith gives "fullgrown, mature." In this chapter Thayer thinks the verb means "to bring one's character to perfection."<sup>5</sup>

Arndt and Gingrich think that *teleios* is used here as "a technical term of the mystery religions, which refers to one initiated into the mystic rites . . . the *initiate*,"<sup>6</sup> and that the verb carries the same connotation. Many scholars, however, object to this interpretation. It does not seem justifiable to make that connection.

With regard to the adjective, Lightfoot writes: "The *teleioi* are 'grown men' as opposed to children. . . . They are therefore those who have passed out of the rudimentary discipline of ordinances (Gal. iv. 3, 4), who have put away childish things (I Cor. xiii. 10-12)."<sup>7</sup>

On the basis of the same Greek root in verses 12 and 15 it would seem that KJV and NASB were more consistent in using "perfect" in both places. But since Paul denies perfection in verse 12 and seems to claim it in verse 15, it may well be that one is justified in using "perfect" in verse 12 and "mature" in verse 15 (RSV, NEB). A. T. Robertson comments on verse 15: "Here the term *teleioi* means relative perfection, not the absolute perfection so pointedly denied in verse 12."<sup>8</sup> The context suggests that

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

in verse 12 Paul is denying resurrection perfection. We may say that in verse 15 he claims what John Wesley called Christian perfection.

### **“Follow After” or “Press On”?**

The verb is *dioko*, translated “press” in verse 14. Properly it means “pursue.” But here it is used with no object. So Abbott-Smith suggests: “*follow on, drive, or speed on.*”<sup>9</sup> Thayer gives for this passage: “*to press on: figuratively, of one who in a race runs swiftly to reach the goal.*”<sup>10</sup> Arndt and Gingrich have: “*hasten, run, press on.*”<sup>11</sup> It would seem that the best translation here is “press on” (RSV, NEB, NASB), which makes it consistent with the translation of the same verb in verse 14.

### **“Apprehend” or “Lay Hold of”?**

The word is *katalambano*, a compound of the simple verb translated “attain” in this same verse. Thus there is a word play in Greek which does not come out in English.

The verb *katalambano* means “to lay hold of, seize, appropriate.”<sup>12</sup> Of its use in this passage Thayer writes: “in a good sense, of Christ by his holy power and influence laying hold of the human mind and will, in order to prompt and govern it.”<sup>13</sup>

It would appear that the best translation is “lay hold on that for which also I was laid hold on by Christ Jesus” (ASV) or “lay hold of that for which also I was laid hold of by Christ Jesus” (NASB). The latter is preferable.

### **“Reaching Forth” or “Stretching Forward”?**

The verb (only here in NT) is *epekteino* (v. 13). It is a double compound of *teino*, “stretch” or “strain,” with *ek*, “out” and *eip*, “upon.” So it means “stretch forward.” Here it is in the middle voice, and so means “stretching myself forward to.” A. T. Robertson says that it is the “metaphor of a

runner leaning forward as he runs. Bengel comments: “The eye goes before (outstrips) and draws on the hand, the hand goes before (outstrips) and draws on the foot.”<sup>15</sup> The best translation is probably “stretching forward” (Weymouth, ASV).

### **“Mark” or “Goal”?**

*Skopos* (v. 14) means “a mark on which to fix the eye.”<sup>16</sup> It is found only here in the New Testament. Since the figure Paul is using is that of a runner in a race, the correct translation here is “goal,” as in most modern versions.

### **“Prize” or “Reward”?**

The Greek word is *brabeion*. It comes from *brabeus*, “umpire,” and so properly means a prize won in a race or in the games. Phillips translates it “reward.” But the entire context favors “prize.” Ignatius wrote in his letter to Polycarp (ii): “Be temperate as God’s athlete. The prize is incorruption and eternal life.”

### **“Attained” or “Reached”?**

The verb *phthano* (v. 16) originally meant “come before.” But in later Greek it simply meant “come” or “arrive.” Weymouth gives an excellent translation of this verse: “But whatever be the point that we have already reached, let us persevere in the same course.”

<sup>9</sup>Lexicon, p. 263.

<sup>10</sup>Lexicon, p. 370.

<sup>11</sup>Lexicon, p. 466.

<sup>12</sup>Abbott-Smith, *op. cit.*, p. 442.

<sup>13</sup>*Op. cit.*, p. 618.

<sup>14</sup>*Op. cit.*, p. 817.

<sup>15</sup>Philippians, p. 153.

<sup>16</sup>Word Pictures, IV, 455.

<sup>17</sup>*Op. cit.*, p. 119.

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

<sup>19</sup>*Op. cit.*, p. 200.

<sup>20</sup>Abbott-Smith, *op. cit.*, p. 235.

<sup>21</sup>*Op. cit.*, p. 332.

<sup>22</sup>*Op. cit.*, IV, 455.

<sup>23</sup>Gnomon, IV, 147.

<sup>24</sup>Abbott-Smith, *op. cit.*, p. 410.

### Our Protestant Heritage

By W. E. McCumber\*

SCRIPTURE READING: Eph. 1:22—2:10

In most of my preaching the text creates the occasion. This text was chosen to fit the occasion—Reformation Day. And it was chosen because these few verses include so much of the truth by which the Reformers lived and died in their opposition to a false church and its false gospel. Let us look at these truths, and reaffirm our heritage of faith as Protestants, in this day when union with Rome is a much-talked-about matter.

I. *Jesus Christ is the only Head of the Church (1:22-23).*

The Church is His body, and He is *"the head over all things* for the church." The Church is not to be ruled by popes and councils claiming to be infallible, but by its one Head, Jesus Christ. Popes and councils have erred and do err. Infallibility belongs only to Christ as He rules the Church by the Holy Spirit through the written Word of God. While this Word is true and trustworthy, the only Rule of faith and life, theologians and creed-makers must always ask whether they have rightly understood the Scriptures. Man's decisions and conclusions can never pose as *final* words, but stand under the judgment of Scripture, by which Christ rules His Church. This is also true of our *Manual!*

II. *Natural man is radically evil and totally depraved (2:1-3).*

He is dead in sins, allied to a fallen world, walking as the very devil, living

by unreasoning passions of body and mind, and exposed to the wrath of God! That such a man could reason his way to God, with grace added only at the point where reason stopped, was preposterous, since human reason also is depraved and distorted by sin! Only a sovereign, divine renewal could free man to think God's thoughts after Him. It was equally absurd that such a man, even when forgiven and renewed, could create a treasury of merit which compensated for his and others' misdeeds. Man's only hope, now and ever, was the sheer mercy of a gracious God. This is also true of *Nazarenes!*

III. *Salvation is by grace through faith alone (2:4-9).*

Man's whole salvation, from start to finish, is grounded upon God's love, mercy, and "kindness toward us in Christ Jesus"—who died for our sins and rose again for our justification. Man cannot be saved by doing good works, but only by the free gift of divine grace. Even when he repents and believes man is without merit, for no merit can attach to the obedience we owe to God. Our faith *receives* salvation but never *deserves* it. The biblical doctrine of salvation—"by grace . . . through faith . . . not your own doing . . . the gift of God . . . not of works" (RSV)—emphatically opposes the whole Roman system of masses, penances, and indulgences! Grace alone saves. This is true also of *us!*

Until Rome disclaims the infallibility of the pope, subjects tradition to Holy Scripture, abolishes the sacrifice of the mass, and renounces the superstitions of penance and purgatory, there can never be a return to Rome or an alliance with Rome by any true son of the Reformation, by any real Protestant! Our

\*Pastor, First Church, Atlanta, Georgia.



allegiance must be given only to Christ, as He rules the Church by Holy Scripture. Anything presented to us as an article of faith or a rule of life which cannot be harmonized with Scripture we may and must reject. And repudiating all pretensions to merit, we shall live daily by the forgiveness of God and the cleansing of Christ's blood! Only thus shall we be worthy of our heritage and assured of our future as Protestant Christians.

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## Getting to Heaven

SCRIPTURE LESSON: I Thess. 3:11-13; 4:13-18

TEXT: 3:12-13; 4:16-17

Scientists are rapidly working out the details for putting men on the moon. But our chief problem continues to be getting to heaven. Evil men can reach the moon, but only the redeemed will reach heaven. In 4:16-17 we learn that—

I. *There are two ways to get to heaven.*

One is to die and go there. When the Sunday school teacher asked, "What kind of people go to heaven?" a little fellow answered, "Dead ones!" That's true, for Paul said, "Away from the body and at home with the Lord" (II Cor. 5:8, RSV), and the Lord's home is heaven.

The other way is to go without dying, to be "translated."

Both ways are mentioned in our text. When Jesus comes the dead will be raised, and the living will be changed, and together they will be caught up to meet the Lord and be always with Him. As Paul says elsewhere, "We shall not all sleep, but we shall all be changed . . . the trumpet will sound, and the dead will be raised imperishable, and we shall be changed" (I Cor. 15:51-52, RSV).

Moses is an illustration of the man who dies and goes to heaven. He died and was buried by God in a lonely mountain grave. But we know he went to heaven for he appeared centuries later on the Mount of Transfiguration and conversed there with Jesus about the cross.

Elijah is an illustration of those who go to heaven without dying. He ascended to heaven in a whirlwind, and he too spoke with Christ on the Mount.

At the coming of Jesus the Christian dead will be raised, the Christians living will be changed, and they will be with Christ in holy fellowship forever!

But everyone who dies will not go to heaven! And everyone living when Jesus comes will not be taken to heaven! That is why we have joined these texts together. For in 3:12-13 we learn that—

II. *There is one way to get ready for heaven!*

That way is termed by the apostle "abounding love" and "blameless holiness."

What he means by abounding love is a Christlike attitude towards all men in the Church and in the world. God puts His love into our hearts when we are converted (Rom. 5:1, 5). And He takes out the sin and selfishness which hinders that love when we are sanctified. In this way He causes love to abound.

When Jesus died, He prayed for His merciless tormentors, "Father, forgive them; for they know not what they do." Even the agony of the Cross could not quench His forgiving love. He can so cleanse us from sin that we love like that!

What Paul means by blameless holiness is understood from the concept of abounding love. It is a state of separation and devotement to God where love governs our motives and purposes. Our actions may be faulty, but our intentions are pure.

To be established by this experience and practice of holy love prepares us for the coming of Jesus Christ, for getting to heaven either by death or by translation.

*Conclusion.* Are you ready? Has your heart been cleansed from all sin? Have you the forgiving love of God in your heart toward all men? Are your actions prompted by active good will? Could you hail in peace and with joy the coming of Jesus? Could you face death knowing all is well with your soul? God can supply you with grace and victory which gives affirmative answers to these questions!

W. E. McCUMBER

The Nazarene Preacher

# The Ministry of the Risen Christ

SCRIPTURE: Luke 24:36-53 (RSV)

TEXT: vv. 36, 45, 49

The ministry of the risen Christ to the Church determines His ministry *through* the Church. Through the Church, He acts in the proclamation of the gospel (vv. 47-48). To prepare the Church for and sustain the church in this ministry, Christ performs the ministry to the Church outlined in the text. This is:

## I. A ministry of encouragement

"Jesus himself stood among them" (v. 36).

### A. Encouragement by His presence

The appearances and disappearings of the risen Christ convey the truth that He is never really absent from His Church. The encouraging *Presence* is linked with encouraging *peace* (Margin).

### B. Encouragement in daily living

He ate bread and fish among them—He shared a common meal. Cf. John 21:9-13; Rev. 3:20. He is Lord for all life, all days.

## II. A ministry of enlightenment

"Then he opened their minds to understand the scriptures" (v. 45).

### A. He speaks the word—*revelation*.

"These are my words . . . everything written about me" (v. 44). The Bible is the Spoken Word, which reveals the Incarnate Word, reduced to writing.

### B. He opens the mind—*illumination*.

"To understand the scriptures" requires more than human erudition; it requires divine illumination. This does not mean a perfect knowledge of all mystery in the Bible. It does guarantee the Church's grasp of the essential truths.

1. The sufferings and resurrection of Christ (v. 46)

2. Man's repentance and God's forgiveness (v. 47a)
3. The global aspect of the gospel v. 47b)

## III. A ministry of empowerment

"Until you are clothed with power from on high" (v. 49).

### A. "The promise of the Father"

Summary phrase for all the new covenant promises relating to the Holy Spirit, by whom sin would be purged and law made inward. E.g. Ezek. 36:25-27.

### B. The power of the Spirit

The genitive is subjective. He is the Power, not some force separable from Him. When He is present, resident, and president in the Church, power for service is supplied. The power is from "on high," not from within; divine, not human; supernatural, not natural; controlling us, not controlled by us!

The ministry of the risen Christ qualifies the Church for its mission of witness. Christ is alive and present, and this is what He is present for, to encourage, enlighten, and empower the people who own Him as Lord, and know Him as Saviour.

W. E. McCUMBER

## The Many Faces of Sin

A few years ago two psychiatrists collaborated in writing a book on an actual case history called *The Three Faces of Eve*. The three faces referred to three personalities, distinct and different, embodied in one individual. A most unusual case!

Not so with sin! Sin has many faces:

1. Sin often appears as something *INTERESTING*.

Appearing to meet a real, if temporary, need; it offers a release from strain. A way is opened to a slight deviation from the path of right, "but the end thereof are the ways of death."

2. *Another face of sin is that of the INCIDENTAL.*

It consists of making sin appear relatively unimportant. Sin, which includes lack of respect for God and His laws relating to human behavior—morality, the sacredness of marriage, honesty—are the subjects of humor, as are drunkenness, vulgarity, etc.; “but the wages of sin is death.”

3. *Evil also wears the face of INNOCENCE.*

Sin tries to conceal itself among those things that are thought of as admirable: LOVE—many do not know the difference between lust or sexual attraction and love. BEAUTY has been used to camouflage sin when it is found in the cocktail parlor, the whiskey glass, the gambling casino, and the cigarette.

RESPECTABILITY appears under the guise of innocence. “If you can’t make a thing right, make it respectable.”

4. *Sin frequently wears the face of IRRESPONSIBILITY.*

It justifies itself by saying such things as:

“My parents were too strict.”

“I didn’t get the breaks.”

“I married the wrong person.”

“I have an inferiority complex.”

“My parents and teachers have never understood me.”

We need to remember that through the power of Jesus Christ *we can be* what God would have us to be.

ROBERT E. HARDING

Minneapolis, Minnesota



## IDEAS THAT WORK

### Teaching Children to Listen

To “train up a child in the way he should go” is a responsibility of the pastor as well as the parent. I have felt a special need to include the children in my morning worship service and have found a way on two occasions that has worked very well and with results.

Twice in the last year I have preached a regular sermon, but one that included the children in a special way. I announced ahead of time that I would have a treat for all boys and girls who filled out some words in the morning bulletin.

The first Sunday, I preached on the four keys of successful Christian living. I had mimeographed four keys in the bulletin and made them large enough for the words to be printed in. The four words were *Faith, Prayer, Devotions, and Witnessing*. I stood at the

door and glanced at each paper and then gave the child a roll of candy which had cost me three cents wholesale. The children were well pleased. I had announced that parents could fill them in for little folks, and they had. I was liberal with my praise.

Yesterday I preached on the four kinds of soil and the four heart conditions in Jesus’ parable of the sower. As a climax I asked them to circle the kind of heart they wanted to have and asked the others to mentally do the same. The service was well attended and the only disturbance was a flurry of pencils when I clearly said, “The first kind of heart was a *hard heart*.” I gave out fifty-seven treats and had a host of listeners who really *knew* what I preached about.

RAY J. HAWKINS

Grand Junction, Colorado

*Readers will remember that the problem posed in the September issue concerned juniors in the morning worship service. Perhaps this idea will stimulate additional response. There is yet time to write on the September problem (to be discussed in Feb.) if you write promptly. This is an important subject. Let us hear from you.*  
—Editor.

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# MY PR?BLEM

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

A NEW ENGLAND PASTOR WRITES:

Maybe he cannot but he certainly can try! Be certain the change is necessary or best for the good of the Kingdom and not just because of some personal feeling of the pastor.

If there is a real need for a change in an officer appointed by the church board, there will be more who see it than just the pastor. Be prayerful about this and bide your time until the organizational meeting of the church board. Then be ready to give guidance and leadership. Suggest that *this year all* officers elected by the church board be elected by ballot after nominations have been presented. Suggest that those elected will feel better if two strong potential names are nominated for each office. You may let the whole board offer nominations. If you feel it is wise, nominate and vote on one office at a time. If a board member has spoken to you of the problem prior to organizational meeting, you might have prepared him to think of someone who would fill this office well. No doubt he will come through with a nomination. When the election has occurred, be gracious no matter how it turns out. There are risks as well as strengths in the democratic method.

A RETIRED PENNSYLVANIA ELDER COUNSELS:

There are perhaps times when there are valid reasons for making certain changes or doing certain things for the spiritual welfare of the church; but if this or any other problem is settled

satisfactorily, it will almost solely depend on the pastor himself. Our attitude, fidelity, and sincerity must be transparent; no intrigue or self-interests can be involved.

I once heard Dr. R. T. Williams, general superintendent, say in a preachers' meeting: "Two things make a successful pastor: a good kind spirit and a pure motive." All can see and understand that and will forgive other mistakes. These problems will bring out of us the true spirit of holiness or the lack of it. To have a desire not to hurt God's saints is Christlike. Why not pray? God can settle hard problems. Why not ask Him?

A MISSOURI PASTOR SAYS:

As a pastor, I am also facing this problem. Our church treasurer is reaching the age when she needs to be replaced. To compound our problem some other members of the church board realize the situation exists. One man in particular wants the job, but he is not as capable as the present church treasurer.

I hope to guide the change in this fashion: I will counsel with the present church treasurer to allow her name to stand another year for reelection. (If the present church treasurer or anyone else questions the wisdom of the present treasurer being reelected, I will advise that we should not change treasurers during a building program—which we are in.) Then, trusting that the present treasurer is reelected, I, with approval of the board, will appoint a capable assistant treasurer for the coming assembly year, and trust the Lord that the assistant will be elected by the church come next election.

**PROBLEM:** Should Sunday school buses return their passengers after Sunday school or after church?

*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

## TWIN PROBLEMS

*It's almost as hard to quit smoking as it is to stop talking about quitting.*

## ON THE TRACK

*Science is resourceful. It could not pry open a day-coach window, so it air-conditioned the train.*

## TO EACH HIS OWN

*Headline: Mexico is using TV to wipe out illiteracy. This is an interesting switch, since so much TV is being used in the United States to produce it.*

First Church of the Nazarene  
Norwood, Cincinnati, Ohio  
S. E. DURBIN, pastor

## A CHRISTIAN IS:

A MIND—through which Christ thinks.

A HEART—through which Christ loves.

A VOICE—through which Christ speaks.

A HAND—through which Christ lifts.

*Friends are like radios—some have volume and some have tone.*

*Knocking is a sure sign of either carbon or envy.*

*All the world lives in two tents: content or discontent.*

*You cannot sow wild oats and reap alfalfa.*

*Echoes from Hobart First  
Hobart, Indiana  
R. GOUTHEY JONES, pastor*

## SMILE

*A little boy received a red wagon for his birthday. Sunday came and he was playing in the front yard with the wagon. When his father saw him, he shouted: "Don't you know it's Sunday? Get around in the backyard with that wagon!"*

*Puzzled, the boy slowly replied, "But, Daddy, isn't it Sunday in the backyard too?"*

Uplander  
Upland, Calif.  
BILL BURCH, pastor

## The Guy in the Mirror

*When you get what you want in your struggle for self, and the world makes you king for a day;*

*Then go to the mirror and look at yourself, and see what that guy has to say.*

*For it isn't a man's father or mother or wife whose judgment upon him must pass.*

*The feller whose verdict counts most in his life is the guy staring back from the glass.*

*He's the feller to please; never mind all the rest, for he's with you clear up to the end.*

*And you've passed your most dangerous, difficult test if the guy in the glass is your friend.*

*You may be like Jack Horner and chisel a plum, and think you're a wonderful guy;*

*But the man in the glass says you're only a bum if you can't look him straight in the eye.*

*You can fool the whole world down the pathway of years, and get pats on the back as you pass;*

*But your final reward will be heartaches or tears if you've cheated the guy in the glass.*

—Author unknown  
"Dateline," Sept., 1964

The Nazarene Preacher

## Do You Really "Belong" to the Church?

Someone told the story of a pastor who was asked this question, "Does John Doe belong to your church?"

Whereupon the pastor replied, "No, John Doe doesn't really belong, although his name is on the church roll."

The inquirer then asked, "Just what is the difference?"

"It's like this," the pastor explained. "John's TIME does not belong to the church, neither his AFFECTION, his ENERGY, his THOUGHT, nor very much of his MONEY. Since his visits to the church are so infrequent, he has no sense of belonging to the church family, and the church has never become a spiritual home to him. So it would be stretching a point to say that John Doe BELONGS to the church. Actually, there isn't an ounce of him that truly belongs to the church."

What sort of fellow is John Doe then? He is a sleeping watchman, a mute witness, a crippled messenger, a light with no flame, a stumbling block to unbelievers, a joy to the devil, and a source of sorrow to Christ.

Mt. Scott Church of the Nazarene  
Portland, Oregon  
PAUL R. NESMITH, pastor

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### IF

*If you are impatient, sit down quietly and talk with Job.*

*If you are just a little strongheaded, go and see Moses.*

*If you are getting weak-kneed, take a good look at Elijah.*

*If there is no song in your heart, listen to David.*

*If you are a policy man, read Daniel.*

*If you are getting sordid, spend a while with Isaiah.*

*If your faith is below par, read Paul.*

*If you are getting lazy, watch James.*

*If you are losing sight of the future, climb up the stairs of Revelation and get a glimpse of the promised land.*

Submitted by R. E. MANER  
Nashville, Tenn.

## "LITTLE CHRISTIANS"

Ten little Christians standing in line;  
One didn't like the preacher, then there were nine.

Nine little Christians stayed up very late;  
One slept on Sunday, then there were eight.

Eight little Christians on the road to heaven;

One took the lower road, then there were seven.

Seven little Christians got in an awful fix;  
One didn't like the music, then there were six.

Six little Christians very much alive;  
But one lost her interest, then there were five.

Five little Christians wishing there were more;

But they quarreled with each other, then there were four.

Four little Christians cheerful as could be;  
One lost his temper, then there were three.

Three little Christians knew not what to do;

One joined the sporty crowd, then there were two.

Two little Christians (our rhyme is almost done)

Quarreled with each other, then there was one.

One lone Christian won his neighbor true,  
Brought him with him to church, then there were two.

Two earnest Christians each won one more.

That doubled their number, so then there were four.

Four sincere Christians worked very late,  
But each won another until there were eight.

Eight little Christians, but nothing rhymes with sixteen,

So we simply say that in seven more jingles there would be

1,024 Christians, which would be quite a churchful.

Submitted by CORBIE GRIMES  
Pastor, Plainview, Texas

## **Hymn of the month**

### **How Firm a Foundation!**

(Praise and Worship hymnal, No. 5)

The words of this song have been attributed to George Keith. It appeared first in a small collection of hymns published by Dr. Rippon, a Baptist minister in London in 1787. Its author was designated only by the initial K. Some thought it could have been written by Robert Keene, a leader in singing in Dr. Rippon's church, but most hymn editors prefer to give credit to George Keith. Little is known of either of these men however.

Regardless of the origin, this fine old hymn will live on. It was a favorite of Andrew Jackson, Robert E. Lee, Theodore Roosevelt, and Woodrow Wilson. It is a favorite among Christians of every walk of life, for it speaks to the individual, promising strength for the battles of life as they come. It is a strong hymn of faith.

The hymn tune "Foundation," also called "Bellevue" in some older publications, is thought to be the composition of Rev. Jesse Mercer, a well-known Baptist preacher in Georgia, for it appeared first in 1944 in *The Sacred Harp* under his name.

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### **Christian Perfection**

#### **As Seen in Personal Operation**

(Continued from page 16)

3. *It is shown to be a life of mediatory prayer, extending even to those who despitefully use us and persecute us.*

Again the question arises, "How can this be done by ordinary humans like ourselves?" The answer is obvious: If we are *ordinary humans* it cannot be done, but sanctifying grace bestows a glorious overplus which none but the

sanctified know. Our Lord himself set for us the great example as He prayed for His murderers with His dying breath (Luke 23:34). Stephen, one of the first deacons in the Early Church, manifested the same spirit, and is described as with shining countenance praying for his persecutors as they stoned him to death (Acts 7:30).

All this our Lord demands of us, not only for the help which He designs that we should be to others, but for our own sakes, that our own souls may be kept sweet and our lives may be kept in line with His revealed will. We cannot pray for others, without sooner or later loving them and possibly leading them to Christ, no matter how much we may loathe their evil ways.

### **The Two Great Arguments Here Presented as Our Lord Makes His Demand**

His demand for the life on which He insists is a reasonable one. Every demand He makes upon His people is reasonable, and this no less than the rest. Hence it is supported by two great arguments, simple really in themselves, but unanswerable by those who profess to be His devoted people. One of these is by way of comparison; the other is in the nature of contrast. Consider them both.

1. *The perfect life is to be revealed through the believer by way of a gracious comparison (v. 45).*

Since it is natural for the child to emulate the parent especially beloved, as sons of God there can be nothing more natural than for us to take on ourselves the characteristics expressed by our Father. Watch your Father in His attitudes as He works, says Jesus. Note how without discrimination He manifests the beneficence of His loving heart. See how He scatters the sunshine, so that all men, whether good or bad, may enjoy the warmth and beauty of its rays. Watch Him as He distributes the raindrops. The just and the unjust benefit from the showers. Many of the

recipients have no thought of gratitude. Many are rebellious. Some even deny His existence. Yet on through the years He delights to bless them. He is good to all, blessing and continuing to bless, until in His infinite wisdom, upon some judgment becomes essential, and He is compelled to withhold His hand. You are to be as considerate in your relationship to others in your sphere as your Heavenly Father is in His. He is a poor son who does not seek to copy a good father.

2. *The perfect life is revealed through the believer by way of an unmistakable contrast (vv. 46-47).*

Around us are the ungodly, men and women whose chief concern is their own personal interest, whose favors are bestowed where most likely to be reciprocated, who are living to please themselves. These, says our Lord, are the people with whose lives the Christian experience will stand in marked contrast—that is, if that experience is being lived out as divinely ordained. Good for good, favor for favor, slight for slight, grudge for grudge, are no commendable expressions of a life professedly divinely

indwelt. Ours is the life of the divinely inwrought extra and therefore the divinely enabled plus. It is “more than others” experience. As participants in the Calvary redemption we profess more than others, and unless our profession is vain we possess more too. In view of our profession the worldling expects more in our lives and rightly so; but beyond this, God demands more, since by our profession we now represent Him. In our acts and attitudes we manifest our disposition, indicating what we are. Hence in this same Sermon on the Mount our Lord declared:

*Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. . . . Wherefore by their fruits ye shall know them (Matt. 7:16-20).*

Therefore we—in our respective spheres—are called, in the degree made possible by God’s incoming and sustaining grace, to the life which is perfect in our degree as God is perfect in His.

Self-study Guide—No. 3

The following qualities and abilities belong to the personality of a useful minister. How fully are these present in your life?

	Fully	Most of the time	Some	Rarely	Not at all
1. Appreciation for heritage from the past					
2. Art of meditation					
3. Self-initiative in study					
4. Growing sense of God-consciousness					
5. Love of people—friendliness					
6. Verbal facility—command of words					
7. Neatness and cleanliness					
8. Sense of fitness—what is proper					



# **A Minister's Prayer**

**By C. Neil Strait**

O God, Thou hast called me into Thy service and hast opened before me Thy way. Lead me into those areas of service that will make me a better servant of those Thou hast placed in my care.

Help me to be a capable steward of my time. Help me in the moments of study and preparation. Lead me in the hours of calling and counseling. Guide me in the times of despairing circumstances.

Reveal to me Thy will—and give me strength to accomplish it.

Show me the true needs of my people—and help me in the ministry to human hearts.

Keep me mindful of my obligations—and may I be faithful in all things.

Help me to broaden my concerns and to share Thy love with all men.

Help me to nourish life—through Thy Holy Spirit—when it has lost hope and meaning.

Strengthen me to use the power of the gospel where its healing impact is needed.

Make me ever conscious of my dependence upon Thee. Let no night be so dark nor no day so long but what I can feel Thy presence. This I ask in the name of Christ. Amen.

## **Touch of the Master's Hand**

Norman Cousins gives us an impressive story of his stay with Dr. Albert Schweitzer. During the after-dinner service in the jungle hospital at Lambaréne, the great doctor announced the hymn to be sung, then walked over to an upright piano on the other side of the room, where he sat down to play. The piano must have been at least fifty years old. The keyboard was badly stained. Large double screws fastened the ivory to each note. One or more of the strings were missing on at least a dozen keys. Under equatorial conditions of extreme heat and moisture you do not even try to keep a piano in tune. But one of the world's great musicians, the greatest living interpreter of Bach's organ music, sat down to play this dilapidated old instrument. The amazing and wondrous thing, writes Norman Cousins, was that the piano seemed to lose its poverty in his hands. Its tinniness and clattering echoes seemed subdued. Its capacity to yield music was now being fully realized. Christ performs that miracle with a human personality.

Submitted by J. C. MITCHELL  
*Liverpool, England*



# HERE AND THERE

## AMONG BOOKS



### Dynamic Evangels

By Ross Price (Kansas City: Beacon Hill Press, 1966. 88 pp., cloth, \$1.50.)

On they have gone—into print: the lectures on evangelism given in 1962 at Nazarene Theological Seminary by Pasadena College's Ross Price. They cried out to be printed because the professor-evangelist let us in on files he had evidently collected for most of a lifetime. Savonorola and St. Francis, Wycliffe and Wesley, Luther and Latimer, Steel and Studd, you name them—if they have a special place among the Lord's evangels, they are likely to turn up in an illustration in this book that sorts and sifts this kind of material in all its four chapters. Mentioned also are men who never get listed among the stand-out evangels.

These lectures also cried out to be printed because they contain authentic insights on evangelism from the author himself. One such insight is that expository preaching, and not simply the topical type, ought to be more widely used in evangelistic preaching. He muses, "Really it is nothing short of a marvel how much preaching some modern men are able to do with so little scripture" (p. 48). Then he asks, "With the entire Bible as a gold mine for exposition, why must the evangelist appear to use only the topical sermon as his model and forte . . . ?" (p. 52).

Another insight is that doctrinal preaching is important in evangelism. He says that ". . . in these times men rebel against doctrinal preaching and seek rather messengers who will make their ears tingle—ears that have turned from the truth to trifles" (p. 47). Yet Price calls for doctrinal preaching, in order that one's ministry might not be "sold short" (p. 47).

A whole cluster of insights has to do with the Christian's witnessing to individuals. While some authorities let a big section of the church membership "off the hook" by saying that only some forward, extrovertish souls are to witness directly, Price urges all Christians to do so and thinks that all should and can. He writes, "If a man has salvation, he must share it if he would keep it. To fail to witness means that we will soon have nothing to tell" (p. 42). And he adds, "A dumb Christian is soon no Christian at all" (p. 32). Price is even so extremely pragmatic as to quote with favor E. Stanley Jones, who defines a Christian as "one who makes others Christians" (p. 32). He uses a bit of logic to support his view that all are to witness: If one has the capacity to believe, he has the capacity to say that he believes. Our author says, "He who has found Christ can say so" (p. 43).

A not insignificant reason why these lectures cried out to be printed is because they are well-written. A thing said prosaically is not at all the same thing as a thing said well; it penetrates, changes the recipient's existence. Price, a much better writer than most, knows something of the sounds that words have; and he knows other things about writing, such as the importance of contrast and clarity. An example of his clear and vivid writing occurs where he says, "That lonely Sufferer atop that center cross on that skull-shaped hill outside the city wall is God coming into our night of darkness to seek His long-lost creation—man" (p. 41). Another example of vivid writing is found where he says that man is "born with his back to God" (p. 36).

Another good book, born of a warm heart and a facile pen.

J. KENNETH GRIDER

## The Spirit of a Sound Mind

By John R. Cobb (Grand Rapids: Zondervan Publishing Co., 128 pp., cloth, \$2.95.)

Because of the prevalent emotional turmoil of these days a book like this may be a blessing to many people. It should give comfort in trouble and strengthen every worshiper's faith in God. The minister who wrote it obviously has the "pastor heart." Besides its insight into spiritual matters, the book is rewarding to those who wish to

add to their store of illustrations and quotations.

DELBERT R. GISH

## An Introduction to Christian Education

By Marvin J. Taylor (Nashville: Abingdon Press, 1966. 412 pp., cloth, \$6.50.)

This symposium updates the material in other standard works in this field, and therefore should be owned by ministers specializing in Christian education.

KENNETH RICE

## Out Where the Bands Stop Playing

By Milo L. Arnold\*

**T**HE PROOF of a soldier is not in how quickly he volunteers for duty when the patriotic rally is on. It is not in how well he can keep step with the music or how sharp he looks in uniform. All these are important, but the real test will come when he is alone in a foxhole, in a plane cockpit, in a lonely installation somewhere.

Out there the bands do not play, the banners do not wave, and there is no emotional support from the throbbing drums and fluttering flags. There the only resource is the personal integrity of the man.

Every minister of the gospel must learn this hard fact. The true proof of his ministry is out where the bands stop playing. There are few men who cannot make good in the ordination service when the general superintendent hands him a credential and the brethren lay hands upon him. True, it takes some courage to take that step but there are all kinds of help in such an hour. The proof of the man will be in the lonely hour when no other minister is near, when there are no booming songs, no banners waving, and no bands are playing.

There he will be alone with the drudgery, the dailyness, the dullness, and the discouragement of his labors. There are enemies, there are perils, there are frustrations, and the mettle of the man is tested to the limit. Out there where the bands do not play is where the good soldier of the Cross is separated from the weaklings. If he is a good soldier there, he has won his stripes.

There is a value in the polished buttons, the mirroring shoes, the erect shoulders and perfectly-timed step in a parade, but these are supported by the band and inspired by the flags. Take all the bands away and put the man alone with his troubles, faced by his enemies, far from loved ones and far from his fellow ministers, and see how he stands. If he can still stand bravely and keep a song out where the bands stop playing, he is a man.

\*Pastor, Richland, Washington.

# AMONG OURSELVES

Just last Saturday a worried young realtor said to me glumly: "If you don't sell, you don't eat" . . . My morbid imagination began to picture a contraption in the church, a slot machine, in fact . . . For every soul won the pastor would be given a token, which he could put in the slot, and out would come his week's salary . . . For the other slot tokens would have to be obtained from the district treasurer, one for each month's budgets paid . . . Drop the token in and the parsonage utilities are all cared for . . . But the contraption has a mean twist . . . Eight weeks without a token and presto! —the pastor's furniture is out on the sidewalk . . . Will someone please wake me up? . . . I think I'm having a nightmare . . . But I'm wide-awake in my deep gratitude that the church is not that exacting with us . . . And has made it possible for us to devote ourselves to prayer and the ministry of the Word, and all of the intangibles of the ministry which are not always immediately measurable . . . But this liberty only adds to our responsibility . . . Confidentially, really nightmarish would be the state of affairs wherein the adoption of such a scheme would suddenly find some pastors working harder "for souls" than before . . . Perhaps the thought of unsaved loved ones—especially this month—will prove to be an incentive even better than bread-and-butter tokens . . . Really, our professionalism is pretty bad if the plan for "Loved Ones Evangelism" Month doesn't stir us profoundly . . . The possibilities are incalculable—if pastors and churches will participate at the heart level . . . And this means at the prayer level, for without much prayer the other activities will be just the creaking of more machinery, machinery which turns many wheels and occupies many hands but does little work.

Until next month

BT

# REHEARSAL TIME!

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