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# THE NAZARENE PREACHER

AUGUST 1967

## **RIGHTLY DIVIDING THE WORD OF TRUTH**

*General Superintendent Williamson*

## **OUR "IMAGE" CONSCIOUSNESS—HEALTHY CONCERN OR UNHEALTHY COMPLEX?**

*The Editor*

## **SHOES OF GRACE**

*Louis A. Bouck*

## **CONTEMPORARY WORSHIP**

*John W. May*

## **LOSING THE CROSS IN WORD-WOODS**

*Edwin Raymond Anderson*

## **IS THE CHRISTIAN MONK OR MIXER?**

*J. V. Wilbanks*

## **THE COMING DAY OF THE LORD**

*Maynard James*

## **IT TAKES TWO TO MAKE A MARRIAGE!**

*R. Lofton Hudson*

*proclaiming Christian Holiness*



# THE NAZARENE PREACHER

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Volume 42

Number 8

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## CONTENTS

Rightly Dividing the Word of Truth, <i>G. B. Williamson</i> .....	1
Our "Image" Consciousness—Healthy Concern or Unhealthy Complex? <i>Editorial</i> .....	2
Shoes of Grace, <i>Louis A. Bouck</i> .....	4
Contemporary Worship, <i>John W. May</i> .....	6
Losing the Cross in Word-Woods, <i>Edwin Raymond Anderson</i> ....	7
Is the Christian Monk or Mixer? <i>J. V. Wilbanks</i> .....	8
The Minister Guided and Directed by the Holy Spirit, Part II, <i>George L. Wolf</i> .....	11
The Coming Day of the Lord, <i>Maynard James</i> .....	13
Gleanings from the Greek New Testament, <i>Ralph Earle</i> .....	15
It Takes Two to Make a Marriage! <i>R. Lofton Hudson</i> .....	33
The Voice That Raised the Dead, <i>W. E. McCumber</i> .....	35
Some Sermon Starters, <i>William A. Tolbert</i> .....	38
What Makes the Difference? <i>H. B. Garvin</i> .....	45

## DEPARTMENTS

Pastor's Supplement, pp. 17-32 • Biblical Studies, p. 13 • Queen of the Parsonage, p. 33 • Sermonic Studies, p. 35 • Ideas That Work, p. 40 • My Problem, p. 41 • Bulletin Exchange, p. 42 • Here and There Among Books, p. 46 • Among Ourselves, inside back cover.

# Rightly Dividing the Word of Truth

*II Tim. 2:15*

**By General Superintendent Williamson**

ONE WHO PREACHES or teaches the Bible has solemn obligations rightly to divide it. His first responsibility is to God who has revealed himself to man in the Word. In the second place faithfulness to the Word itself is required because honest effort in correct interpretation is a testimony to confidence in divine inspiration. Superficial or deceitful handling is a discount on the validity of the message and the character of the one who handles it. Furthermore, for the sake of those who give heed, one who imparts the Word of Life ought to feel duty bound to know the true content of the text he seeks to unfold. Inferences and parallels may be drawn, but intentional misuse is unpardonable.

Rightly dividing the word of truth demands diligent search for the meaning intended by the author and the Spirit who inspired him. Knowledge of Hebrew and Greek, the original languages, is a desirable aid to accurate interpretation, but dependable insight can be acquired by use of commentaries, word studies, and dictionaries. It is acknowledged that the Bible was written in ancient and oriental language and context, but the thoughtful interpreter can and will make it speak in relevant terms today.

Those who depart from the Bible as the principal source of spiritual guidance and moral standards, or who dilute or discount its meaning, are defaulting duty and robbing their hearers. They have turned from truth to fables. Those who hear them are victims of a famine of hearing the words of the Lord. Their shepherds have led them to barren wastes instead of green pastures and fresh water. The blood of those for whom such shepherds are responsible will be required at their hands. Final accountability is to the Shepherd and Bishop of their souls.

The figure of speech employed in "rightly dividing" is probably derived from the customs of the household current at the time of writing by Paul. The master took care that his storehouses and cupboards were well supplied with a variety of food. It was the responsibility of the chief steward to prepare and to serve all the family and servants the appropriate food conducive to health and pleasing to the palate.

In His storehouse—the Bible—God has provided variety and abundance of spiritual food. Properly prepared and served, it is as milk for the babes in Christ, strong meat for adults who bear the burden and heat of the day, and manna from heaven for the pilgrims

*(Continued on page 44)*

## Our "Image" Consciousness— Healthy Concern or Unhealthy Complex?

**A** WORD very much in vogue these days is "image." It apparently indicates something everyone has (like a shadow), and most people seem highly concerned about it. One preacher refuses to accept a certain special assignment because he doesn't want "to create that kind of an image." A pastor's wife writes, "I fear any admission of a problem might harm my husband's image." Another asks a general superintendent's wife what her husband's image is among the leaders. We read of a famous evangelist who has endeavored in the last few years to "change his image."

A pastor is anxious also about the image of his church in the community. College presidents constantly struggle to achieve a favorable image of their school. Even a district has an image, and certainly this is no less true of the denomination. According to O. Joe Olson a feature story in the Miami Herald during the Laymen's Conference was captioned, "The New Image of the Nazarenes."

Up to a point, a concern for one's image, whether it be personal or corporate, can be a healthy thing. A godly person should be anxious that he represent, not just himself, but Christ and His Church in a manner that is a credit rather than a discredit. He knows that in the popular mind the image associated with him will become associated with the cause he represents; and the image associated with his church will be transferred to Christ. As Christians we are properly jealous for our God-ordained usefulness, and above all for our Lord's holy name.

Some preachers are not as concerned about their image as they should be. Robert Calvin Guy tells of a missionary who operated an electric generating plant. Using the excess power, he froze ice for his own use, then began selling ice to offset the cost of running the generator. When a stranger asked a national what the American's business was, he replied, "Oh, he is in the ice business here, and does some preaching on the side." What the missionary considered an incidental and inconsequential activity made a disproportionate impression on the community, with the result that his image was radically distorted.

Which should remind us that our image is often shaped, not by what we consider are the true facts, but by those peculiarities which most deeply impress others. Some very good men have been hurt by an image unfair to them, but which they had difficulty in shaking off. It was fashioned by their oddities rather than their virtues; and thus we have "that cranky preacher," or "Oh, you mean the big eater?" or "Do I remember Rev. X? Wasn't he the great hunter?" or "Brother B is quite a ladies' man, isn't he?"

Therefore it is both good sense and good religion for a man to "walk circumspectly," and be on guard against any excess or irregularity or impropriety which will stamp him unfavorably in the minds of the people.

But sometimes one is tempted to wonder if at least some of the current

image obsession is as commendable as it ought to be. Some of it smacks more of sickness than health. It betrays signs of professional vanity and personal ambition, rather than godly concern for the good name of Christ.

Perhaps it is time we stopped to take inventory. That is, a special kind of inventory. We have been busy chalking up our public opinion score long enough; it is time we turn our study inward. Just exactly what sort of an image do we *want* to project? Are we sure about that, and are we honest about it? This needs to be asked of ourselves as preachers, and of ourselves as a Church. Do we have the vaguest notion of what the image of a holiness church *should* be in the Twentieth Century? Do we have a biblically-fashioned ideal for Christian workers—including ourselves? And do we want the image *out there* to correspond with this ideal? Or do we want an image that is touched up a bit, so as to be perhaps more saleable or more prestigious in the eyes of our contemporary assessors?

There is value in sometimes seeing ourselves as others see us. And surely it is our duty to correct completely false notions in the public mind, when we can do so honorably and without too much fussiness. As a holiness church we are not snake handlers, for instance, or holy rollers. But it is sheer folly to spend our lives trying to touch up our portrait to make it universally pleasing. Remember that caricatures are always based on distinctives—if a man has a big nose the caricature will exaggerate it. A man with no distinctives in feature or character or accomplishment will never be noticed. His image will be a blank. The surest way to denominational oblivion is to succeed so well in aping everyone else that we are no longer an interesting subject. If all that can now be said about us is that we are a politely accepted, middle-class crowd no longer thought odd, with a growing emphasis on education and nice churches, a highly efficient promotional savvy geared to conservatism in theology and politics, then we are well on our way toward colorless nonentity.

In the early days of old First Church on Sixth and Wall, Los Angeles, the Nazarenes really had an image that was sharp and bold, so much so that sight-seeing buses included it among the "sights." People were curious about this happy, separated crowd of believers who were so different (and at times a bit noisy). The image may not have been altogether accurate or favorable; but it was better than a blank. And some went back to attend the services and became blessed themselves—including this writer's aunt. We have worked overtime trying to rid ourselves of that primitive, rough image. But perhaps First Church in those days had more glory and accomplished more for God than we are today even with our new, bright and shining image. An improved image does not necessarily indicate a real improvement. It could mean decay instead.

The truth is, a godly and aggressive preacher, or a spiritual, fervent, and evangelistic Church will produce more than one popular image. For our image is only partially self-created. It is also the shadow of those who view us. Their prejudices, their spiritual sensitivity or dullness, their inner comprehension of what we stand for—or lack of it—will have quite a share in shaping our image.

Paul, Luther, Wesley, and Bresee were all men of multiple images. With his Methodists, Wesley's image was good; with most of the official clergy of

the day it was very poor. But fortunately he didn't spend his life in image chiseling. In fact no man who has counted much for God has been prone to calculate how this or that decision would affect his image, as long as he could be sure it was right. He has been more concerned about being than seeming, more anxious to serve than impress; and he has been so busy doing the will of God that neither evil report nor good report succeeded, in the long run, in determining the final success of his life or the net balance of his influence.

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## Shoes of Grace

By Louis A. Bouck\*

**I** COMMAND that the earth be covered with leather!"

The king, so the story goes, had bruised his foot in stepping on a stone. Shoes had not yet been invented.

Shaken by the impossible command, the king's servants did not know what to do. Then one wiser than the rest brought strips of leather for his majesty to wear on his feet. After that, wherever the king went the earth *was* covered with leather, for him.

It is really no use trying to make our way easy by covering the earth with smooth, bruise-banishing leather. The hard stones of pain and difficulty remain. We can, however, put on sturdy gospel shoes, and meet the problems undismayed.

Is it always true, as the old adage says, that "God tempers the wind to the shorn lamb"? Does not the Lord usually let the wind blow, and fortify the lamb with grace?

The grace that preserves blameless even amidst life's many temptations

is entire sanctification (I Thess. 5: 23).

A sanctified father saw his only daughter, a young teen-ager, die of leukemia after long and severe suffering. He told us, "I wanted to snatch her out of that hospital bed and run away. I wanted to leave the sickness behind."

He could not do that. He could and did appropriate grace to keep victory in spite of the anguish that tore his heart in seeing his child suffer, the bereavement at her passing, and the question that *would* rise, "Why did God let it happen?"

Crying, like the old king, for an easy way is not only useless; it is ruinous.

A lady excused her irregular church attendance by complaining, "It is discouraging, so few come!"

It is an inescapable fact that the excitement of a big meeting cannot take the place of receiving the word of life held forth by the local church, even though that church be small and struggling.

A young couple refused to let a serious lack in their church hinder them. They found God in a meeting where some of the workers did not

\*Vancleve, Kentucky.

live as high as they professed. "We knew what they were," the girl told me, "but we knew that we needed God, and that this was our time." They did not wait for the earth to be covered with leather, but did business with God in spite of hypocrites over whom many might have stumbled.

Small crowds, less than sensational services—even hypocrites—can be overcome if we have the shoes of iron and brass which God offers. They are not shoes for strolling, but for service; not just for walking, but for working and for witnessing. It is an important fruit of Pentecost to make us witnesses unto the Lord.

What if our best efforts fail to produce outstanding results?

Remember, there is no leather-covered road to revival. Brilliance cannot take the place of rugged, plodding persistence.

A discouraged preacher said, "I'm quitting. Christian work does not do any good."

John Wesley might have said that sometimes. Great preacher that he was, he confesses in his diary, "How much did the people in today's meeting get out of the truth which I preached? As much as the benches on which they sat!"

Wesley did not limp to the sidelines to nurse bruised, sore feet. Sturdily shod, he marched on, keeping everlastingly at his calling of evangelism. By and by the tide began to turn. England was saved from revolution. More, the modern holiness movement had begun.

As a boy I was amazed at the overflow crowd that came to hear Bud Robinson. People sat in the windows and lined up outside the doors. The secret? Persistence. Uncle Bud had turned in the slippers of ease for gospel shoes. "I worked this country," as he put it, "like a farmer works a field."

Do you see problems jutting everywhere? Thankfulness for shoes of grace will help you to face them. A wail for a smooth leather surface only magnifies the difficulties. Granted that this is not an ideal world, will wishful thinking make it so?

Two men who had fallen out attended a church which I pastored. Both professed religion—even after a fight on a public street corner in which one knocked the other down! In an ideal world such a thing could never have happened; but in the world of reality the situation had to be faced as it was. I am glad to report that a revival brought a reconciliation.

Shutting our eyes to problems, or withdrawing from reality, does not change the ugly facts. We cannot cover the earth with leather.

Recently I was jolted by a news item—a "new religion" had been launched in New York. The meeting was attended by two thousand young people. The "religion" was based on the use of the hallucinatory drug, LSD!

The wickedness of the world may tempt us to retire to enjoy our religion behind a stained-glass curtain of noninvolvement. The only possible result of such withdrawal is stagnation and death. It is only as we go to preach the gospel to all the world that Jesus has promised to be with us.

Thank God we have the message which meets the need of this or any age: the blood of Jesus Christ cleanses from all sin!

Of course the devil puts stones, pitfalls, and stumbling blocks in the path of every messenger of the Cross. This is not, and never can be a leather-covered earth. Nevertheless we can work, walk, and witness, and expect victory, for the Lord has provided us with strong gospel shoes.



The Rev. Mr. Jones reflects on

## Contemporary Worship

By John W. May\*

Contemporary or controversial! The Rev. Mr. John Wesley Jones had made no attempt at alliteration. The words just seemed to have come to him as he sat at his desk. He was thinking of his recent exposure to contemporary worship via TV. Is this a trend in modern church programming and ritual? he asked himself. His musings took him back to his own Sunday services. He could make no comparison with their evangelistic appeal and the way-out service he had witnessed. Of course the minister had spoken in terms that could be understood by that particular audience but were there any changed lives as a result of the message? J. W. J. shook his head in bewilderment. It was both contemporary and controversial, he guessed.

"I'll take the old-fashioned way," he firmly said to the empty room. Memories of the Sunday services warmed his heart. The music was worshipful in the morning, and there was heartening gospel singing in the evening. The people and the music seemed to fit, he mused. In fact they put their hearts in it as well as their voices. There was something electric in the air when he stepped to the pulpit in the morning service for the pastoral prayer. Why, it was easy to pray, thought the preacher, and the atmosphere carried over into the message. It was one of those times when he felt "God's thumb in his back" as he delivered the message on his heart.

Could this be construed as contemporary worship? Contemporary preaching? Did I speak the language of the people? he wondered. How does one answer a question like that? By Sister Brown's timid "Amen," perhaps. Or Brother Smith's rousing, "Praise the Lord!" Or the uncomfortable leafing through the hymnal by George Jarrett as a certain point in the sermon.

And the evening service! When the altar call had been given, several had found their way to the altar to do business with the Lord. A youngster with tender heart and tear-filled eyes prayed in his own way. A father, with workworn hands gripped together, prayed through a problem. A teen-ager gave heart and life to Christ. An employed lady felt a need for a physical touch from the Lord and asked the pastor to anoint her.

If being contemporary means getting through to people, ministering to the present needs of people, really helping people, then my ministry is contemporary, thought the Rev. Mr. Jones, and this is contemporary worship. As long as there is the open altar, men and women come to the house to worship, ten-agers come (even if they sit on the back seats) and take part, the evangelical ministry is contemporary. As long as there are transformed hearts and lives, as long as young people may kneel at the altar and settle with God life's work and service, fundamental evangelism still has the answer. For Christ in the heart and life is the answer to the contemporary needs of man.

A smile creased the face of J. W. My ministry may not be so controversial as to make the headlines, he chuckled, but it swings all right—in the right direction!

\*Pastor, Weirton, West Virginia.

Making deep truths both  
simple and clear requires  
the most exacting artistry

## Losing the Cross in Word-Woods

By Edwin Raymond Anderson\*

**H**E STOOD, riveted to the spot for a long moment, looking at that crumpled bit of paper he had scooped up from the porch step. A line of strange writing, beyond deciphering.

Panic suddenly gripped him. Perhaps it was a secret code hiding criminal information! The authorities certainly should be informed. The officer at the police station agreed heartily. "It does seem to be some kind of code. Best thing would be to send it down to the FBI. I'll give you a ring later as to how things turn out."

"Later" was forty-eight hours. The officer at the police station was a study in mixed exasperation and embarrassment. "Do you know what the note said? 'Leave two milk only. No cream!'"

An old story, and always good for a chuckle. But when the circumstances are transferred from the realm of time-and-earth to that of the spiritualities involving issues of eternal consequence, it becomes heightened with tragedy.

Many a pulpiteer is clear on the doctrines concerning Calvary, but unfortunately that clarity becomes clouded in the delivery thereof. It is a pity when the Cross is lost in the woods of wordy profundities, and the

crystal message of "so great salvation" is beclouded by the swirling fogs of grammatical gymnastics. No sinner will ever feel impelled to track through a wilderness of vocabulary to reach "home" to the haven of rest; he seeks for the plain path, the open highway. Though at first there may be rebellion, the working of the convicting power of the Holy Spirit will later cause him to be thankful that he did not have to bring a dictionary to the place of repentance.

It is actually a mark of spiritual declension when the proclaimer of the Word feels that simplicity is beneath his endeavors. He betrays a tragic lack of "holy heart burn" when he seeks that presentation of the message which calls prior attention to his own abilities; there is not the wholehearted desire for the magnification of His name, His glory, nor is there a genuine concern for the spiritual needs of his hearers. Spiritual problems simply cannot be grasped with the tongs of grammar or oratory.

He who seeks, under the leadership of the Holy Spirit, to master the simplicities in the presentation of the truths of the Word, has truly elevated himself in the sight of the Holy One, who, after all, renders the final verdict, long after the applause has died away. He may not rate on the scale of scholarship, but far better, the

\*Hartford, Connecticut.

"well done, thou good and faithful servant" shall be his eternal merit.

"For if the trumpet give an uncertain sound, who shall prepare himself to the battle?" (I Cor. 14:8) is a Pauline query which ought to strike home to every preacher of the Word who otherwise recognizes the correctness of his doctrinal position. We cannot escape the full implications of the "uncertain sound" by shoveling this over to the liberal element. Vocal complications in the giving forth of the Word is a painful form of uncertainty. Lofty speech makes for muffled sound. Facts on file in the head must be Spirit-kindled into acts on fire in the heart! A genuine "burning within" will mold us into a broken voice "crying in the wilderness"; compassion thrusts showy vocabulary

aside, for "a word fitly spoken is like apples of gold in pictures of silver" (Prov. 25:11) when the "fitly" is measured by sweet words, kindly words, heart-ploughed words, striking home, because of their clarity, with the trip-hammer of conviction.

The paramount question which should exercise our hearts in the study in preparation, and in the pulpit in delivery is simply this: Whom, after all, deep down, after all has been said, am I seeking to please? Of course the answer is evident as a theological proposition, but leaving this aside and getting down to basic bedrock—!

If this makes you feel uncomfortable, thanks be unto God! Sooner or later your hearers will say "Thank God!" as well.

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A knotty problem which every pastor must help his youth face

## Is the Christian Monk or Mixer?

By J. V. Wilbanks\*

**T**HE WOMAN at the dry cleaning establishment, engrossed in telephone conversation, scarcely noticed when I walked in. From the trend of her conversation I assumed that she was speaking with a teen-age daughter: "Well, honey, just explain to them that you have your convictions, and they may have theirs." This was her concluding remark be-

fore hanging up. Turning to me, a complete stranger, she sighed and said, "That was my sixteen-year-old daughter. She always comes to me with her problems just like she did when a very small girl. I suppose that she will always be my baby—I guess I ought to be happy about that though."

I readily agreed that she was indeed a fortunate mother to have so confiding a daughter, and then took

\*Colorado Springs, Colorado.

the liberty to inquire what the daughter's problem was. She explained that it concerned a dance at her daughter's high school. It seems that a prescribed number of student signatures must accompany a certain petition before the dance could be held. The daughter, being a conscientious Christian (not a Nazarene, however) with scruples against dancing had refused to sign the petition, bringing upon herself the censure of irate students. "So I just told her," continued the mother, "to let them have their own convictions, and you yours." The daughter had responded, "But Mother, they *have* no convictions!"

The incident points up only one instance among many in which the young Christian, especially, is called upon to bear his cross. It also emphasizes a problem that has "bugged" the godly's conscience and exercised the minds of theologians for millenniums on end. That problem is to find the happy medium between being a monk on the one hand and a happy mixer on the other.

To say that one must follow his own convictions on the matter does not altogether "crack the code." The enigma entails a little more than that since convictions (or at least *supposed* convictions) are sometimes ill-founded. Besides, if we take such a naive attitude we may as well strike out all church rules and disciplines.

The question goes clear back to the antediluvian days when "the sons of God [godly men] married the daughters of [ungodly] men" (Gen. 6:1-3 ff.). This illicit mixture of religions (not of races) was no small transgression of God's will and purpose for His people.

The distinction deepens when we come to Moses and the children of Israel. Here the delineation of separation between the holy and unholy

becomes more acute. Certain foods were acceptable, others to be rejected. Certain clothing was to be worn. An ass and an ox could not plow together. And certainly no Hebrew was to marry outside the race.

But this standard of separation went further yet. Within the chosen race itself there developed the distinction between the sons of Belial and the righteous. And, not only so, but there seems to have been a divine command, either express or implied, that the holy must not consort too commonly with the unholy and wicked. This sentiment is graphically portrayed by the Psalmist when he prayed:

*I have not sat with vain persons,  
neither will I go in with dissemblers.*

*I have hated the congregation of  
evil doers; and will not sit with the  
wicked (Ps. 26:4-5).*

This definitely was *not* the Pharisaical attitude later demonstrated in Jesus' day. And though Jesus did consort freely with publicans and sinners, He did not do so to commend their sins, nor to strengthen them in their iniquity. Rather, His message always was to repent. And sinners did not long commune or eat with Jesus Christ before they did just that.

There is a separation from the world distinctly taught in the New Testament, as well as the Old. Christ himself stated it often, and in strong terms:

*The world cannot hate you; but  
me it hateth, because I testify of it,  
that the works thereof are evil  
(John 7:7: see also John 15:18-19).*

John the apostle is just as emphatic:

*Love not the world, neither the  
things that are in the world. If any  
man love the world, the love of the  
Father is not in him (I John 2:15;  
see also 3:13).*

St. Peter is unequivocal in his de-

nunciation of the world's evil, and our separation:

*Wherein they [the unbelievers] think it strange that you run not with them to the same excess of riot, speaking evil of you (I Pet. 4:4).*

Paul "lays down the law," and qualifies those who are to be called the children of God:

*Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? (II Cor. 6:14 ff.)*

Perhaps it was scripture like the above that persuaded John Wesley to counsel his followers to have as little fellowship as possible with the unconverted.

So what? Are we going to be all monk and no mixer? Hardly so, for both Bible and later Christian writers temper ascetic separation with social affluence and compatibility. Jesus turned water into wine for the convenience of guests at the convivial wedding feast. St. Paul allowed Christians to accept invitations to dine with unbelievers according to the vogue of the day (I Cor. 10:27). Wesley preached that his followers must do all the good they could, both to the bodies and souls of men.

We find ourselves, then, as sanctified Christians, a very integral part of this world. We eat the same food, drink the same water, wear the same clothing, and dwell in the same kind of houses as unbelievers. Here, however, the similarity ceases. We may appear the same—and are much the same—in a physical sense, but inwardly there is a vast difference. We have totally different attitudes springing from basically different philosophies. Our ideals and aspirations take an entirely different turn. In fact, there is something in each which is basically contrary, and runs cross-grained to the other's nature.

The sacred sage well expressed it when he said:

*An unjust man is an abomination to the just: and he that is upright in the way is abomination to the wicked (Prov. 29:27).*

And yet it is not God's will to remove us from this world or its environment. We are very much needed here. So much so that Jesus prayed that God the Father would keep us right down here in the middle of it:

*I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil (John 17:15).*

Where, then, does a separation from the world begin? We must eat with, think with, and transact business with an ungodly world. In fact, we are very dependent—vitally dependent—on the world for our sustenance.

A few religious faiths, in time past and present, have attempted to bypass the world in secluding themselves. But, by and large, the effort has proved impractical and unsuccessful. More and more, such groups are beginning to see the difference between the physical dimensions of a world society and its moral evil. An instance of this can be found among the Amish of Pennsylvania who are giving up much of their extreme conservatism (especially in the area of agriculture) and adopting more modern methods.

St. Paul clearly draws the distinction in Ephesians 5:11:

*And have no fellowship with the unfruitful works of darkness, but rather reprove them.*

This is where the Christian must draw the line. True enough, the exact position of that line, at times, is not so apparent as the thirty-eighth parallel, but it's always there, and we can find it by the help of the Holy Spirit.

# The Minister Guided and Directed by the Holy Spirit

By George L. Wolf\*

## Part Two—Guidance in Preaching

**WE MUST HAVE** the Holy Spirit to guide us in studying, preparing, and delivering messages. We need to know what to preach and when and how.

George Browne Thomas wrote in the preface of his book entitled *What Shall I Preach?* "If more than forty years' experience in preaching has taught me anything, it is this: God speaks to the preacher when he shuts himself in with only God and His Word, searching and praying that God himself shall answer the burning question, 'What shall I preach?'" Of course this involves time. The preacher should never be too busy to study. No man can preach the Word without time spent at his desk with his books and with the Book of books.

It is amazing how the Holy Spirit can open one's mind to the truth. "He will guide you into all truth," Jesus promised. Albert F. Harper comments, "This is not a promise of omniscience, but is the assurance that if we ask the Holy Spirit we shall be given all the truth of which we have need." We certainly can and will have the Spirit's guidance here if we genuinely and sincerely seek His help. Adam Clarke wrote, "One who is filled with the Holy Spirit may acquire more knowledge in any given branch of learning in one month than

he, or another of like calibre and equal application, can acquire in twelve months without the Holy Spirit." The Spirit does work in our understanding, taking the things of God and revealing them to us. William Greathouse wrote, "Without the Spirit's shining, the Bible is like a sundial on a cloudy day—it tells us nothing."

However all of this should lead us to deep intellectual and spiritual humility. It should give to us an inner sense of the utter futility of our own wisdom and a vision of our constant dependence upon Him. God save us from becoming too confident of our own ability and never feel it is beneath us to lay aside our own good judgment and wait on the Holy Spirit for guidance. It is not a reflection on our ability to say, "While I was praying the Spirit showed me this truth."

We cannot proclaim the deep things of God unless they are revealed to us by the Spirit of God. He will give us wisdom beyond our own resources. He will also prompt us into regular and consistent study habits. Every God-called man has his own study habits and system of sermon preparation. Men's methods are as diverse as their personalities. The assembling and organizing of materials must be one's own unique method.

Naturally we have an interest in knowing what men like Nels Ferre,

\*Pastor, First Church, Binghamton, New York.

Emil Brunner, Karl Barth and Paul Tillich have said. But when we prepare our sermons for our people, we must remember they want to know what God has to say. J. Glenn Gould used to caution his classes about too liberal use even of commentaries lest they replace study of the Bible under the direction of the Holy Spirit. He said he is inclined to sympathize with the old lady who fervently thanked God for the Bible because "it throws so much light on the commentaries." Richard Taylor advises that we ought to read largely after those writers who honor the Holy Spirit. Too much reading of books of modern religious thought has a tendency to modify our thinking and our ideas. But read we must. John Wesley wrote to one of his preachers: "Your talent in preaching does not increase. It is just the same as it was seven years ago. It is lively but not deep; there is little variety, no compass of thought. Reading alone can supply this with daily meditation and prayer."

Not only do we need the Holy Spirit to help and guide us in our study in preparation, but we also need Him in our pulpit as we deliver the message to our people. It is not enough to know the truth; we must give it to others in a careful, accurate, and anointed way. G. B. Williamson terms preaching as "the mediation of the truth of God to men through human personality." This being true we must have the anointing of the Spirit. This is what J. B. Chapman

meant when he said that he felt as though God had put His thumb in his back. We need this anointing to make the message effective rather than the minister's gifts apparent.

The following appeared in the vestry of a church in Scotland: "No man can bear witness to Christ and to himself at the same time. No man can give the impression that he is clever and that Christ is mighty to save." In fact, it is the supernatural touch of the Spirit upon the body, mind, and spirit of the preacher that makes preaching different from any other form of public speaking. It is the Holy Spirit that puts the thrill into standing in our pulpit Sunday after Sunday to preach the eternal Word of God. John Watson said, "The chief end of preaching is, after all, inspiration, and the man who has been set on fire is the vindication of the pulpit. The chief disaster of preaching is detachment and indifference."

As a spokesman of God, an ambassador for Christ, we have a message to deliver from another world. As we open our mouth we need to feel the Spirit like a fire descending upon us. As He burns in the preacher, the sermon becomes animated, forceful, and powerful. Men will listen to the preacher upon whom this unction rests. To have members of a congregation say how a sermon was just what they needed and how much it helped them is a great reward, far surpassing monetary or material gifts.

*(To be concluded)*

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**There is an experience beyond conversion that makes a difference; and there is enough evidence in the Bible for such an experience to make a seeker out of any honest Christian.—Samuel Young**

### The Coming Day of the Lord

By Maynard James\*

**T**HE DAY OF THE LORD will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat" (II Pet. 3:10).

The discovery and use of nuclear energy has invested history with an entirely new element. For the first time since man came to this planet he now has the power to blow up the world—to burn it to a cinder. What President Truman said to the world in August, 1945 has drawn more attention than ever to Peter's prophecy regarding the dissolution of this earth. Mr. Truman said that with the introduction of the atomic bomb, scientists had harnessed "the basic power of the universe." Thinking men can no longer sneer at Peter's prediction. It's relevance to our own day presents a terrifying dilemma to statesmen and scientists alike.

"The day of the Lord" is a magnificent phrase which occurs frequently in the Scriptures. It is comprehensive, revolutionary, and yet full of divine compensation. Its paradox is significant for it speaks of glory and gloom, of delight and despair. It echoes with songs of praise and sobs of pain. It is a day that is both "great" and "terrible" (Joel 2:31).

To better understand its meaning we need to contrast it with what might be termed the "day of Satan." This day of Satan has lasted 6,000 years, beginning at the Fall in Eden. It will end at the second coming of Jesus Christ. In

reality this satanic day has been a long night of terror and anguish. It is about to pass away forever.

Unfallen man was God's masterpiece, made in the moral and intellectual image of his Creator. As such he was king upon earth and was given rulership over its vast domain. God's decree was specific: "Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over . . . every living thing that moveth upon the earth" (Gen. 1:28).

But Adam's authority was conditioned upon obedience to his Creator. He was on probation. Hence his disobedience to God meant a loss of moral likeness to Jehovah and a forfeiting of his dominion over the earth. Satan thus usurped the kingdom God had given to Adam. Ever since, fallen man has been led captive by the devil at his will (II Tim. 2:26). In the wilderness of temptation Satan showed Jesus in vision "all the kingdoms of the world in a moment of time" and then boasted: "All this power will I give thee, and the glory of them: for that is delivered unto me; and to whomsoever I will I give it" (Luke 4:6).

Even after Pentecost the apostle John wrote: "The whole world is in the power of the evil one" (I John 5:19, RSV).

Satan's long "day" has brought disaster to man, to the animal creation, and to the soil itself. Sin, death, disease, sorrow, and alienation from God have been the lot of men since Eden. Floods, famines, pestilences, and earthquakes have rent the earth, and in the animal world we still see "nature red in tooth

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



and claw." St. Paul sums it up in an eloquent statement in his epistle to the Romans: "The whole creation groaneth and travaileth in pain together until now" (8:22).

*But a glorious day of deliverance is coming.* It was first foretold in the Garden of Eden when God gave the promise of redemption. It was made in the presence of Satan and the guilty man and woman whom he had overthrown. God said: "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head" (Gen. 3:15).

In the fulness of time the promised Seed appeared. He was the "second man—the Lord from heaven." By His atoning death and resurrection and ascension into heaven our Lord Jesus has procured the final overthrow of Satan and all his works. The ascended Redeemer is now awaiting the time when He will reap the full fruits of His passion. He is in Heaven "until the times of restitution of all things" (Acts 3:21). Soon He will come to inaugurate the great "day of the Lord." That long-awaited day will witness the translation and reward of the saints, the final overthrow of Satan, and just judgments upon the implacably wicked, the purification of this earth by fire, and the ushering in of Christ's eternal kingdom.

Then indeed will the fervent prayers of millions of saints be fully answered. For the Kingdom *will* come, and will not tarry. Then shall the will of God be done in earth even as it is now done in heaven. The original purposes for man and this earth will then be fulfilled. The triumph of the Lamb will be complete.

In his second epistle, chapter three, Peter tells us at least four vital things about the coming "day of the Lord."

*First: Christians should know about it.*

"Ye therefore, beloved, seeing ye *know* these things" (v. 17). The apostles were careful to instruct the early Christians in the vital theme of our Lord's return. Paul had this word for the Thessalonian saints: "For yourselves

*know perfectly* that the day of the Lord so cometh as a thief in the night" (I Thess. 5:2).

The deplorable ignorance today regarding the coming day of the Lord is a challenge and warning to Christian leaders to rightly instruct their flocks about those "things which must shortly come to pass" (Rev. 1:1).

*Second: Christians are to eagerly await the day of the Lord.*

"Looking for . . . the coming of the day of the God" (v. 12). "Wherefore, beloved, seeing that ye *look* for such things" (v. 14). The acid test of our spirituality is our attitude toward Christ's second coming. We are not commanded to long for death, for death is an enemy. But a crown of righteousness will be given to all those who "*love his appearing*" (II Tim. 4:8). To the real lover of Christ the day of the Lord will bring the heavenly Bridegroom and the Marriage Supper of the Lamb.

*Third: Christians are to hasten the day of the Lord.*

"Who expect and *hasten* the advent of the Day of God" (v. 12, Moffatt). "While you await and *hasten* the coming of the Day of God" (20th Century NT). "Waiting for and *hastening* the coming of the day of God" (RSV).

What tremendous powers God has delegated to believing saints! Christ told His disciples that they could influence the timing of the fulfilment of certain prophecies. E.g., after announcing the coming destruction of Jerusalem, Jesus said: "Pray ye that your flight be not in the winter" (Mark 13:18).

Christians now living can hasten the Day of the Lord by:

1. Their earnest, believing prayers.
2. Word evangelization. "This gospel . . . shall be preached . . . unto all nations; and then shall the end come" (Matt. 24:14; Mark 13:10).

World evangelization is the result of Christians being truly filled with the Holy Spirit. Then only do they receive

power to witness "unto the uttermost part of the earth" (Acts 1:8).

3. An intense longing for the Bridegroom to appear.

*Fourth: Christians are to prepare themselves for the day of God.*

Jesus and the apostles gave warning that subtle perils would beset the Church on the eve of the Second Advent. Said Christ: "Watch ye therefore: for ye know not when the master of the house cometh . . . lest coming suddenly he find you sleeping. Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and

so that day come upon you unawares" (Mark 13:35-36); Luke 21:34).

In like manner Peter exhorted: "Ye therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own stedfastness" (II Pet. 3:17). The old apostle, who himself had once been ensnared by Satan, now appeals to his readers: "Seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless" (v. 14).

"In peace"—free from guilt.

"Without spot"—cleansed from depravity.

"Blameless"—filled with divine love.

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## Gleanings from the Greek New Testament

By Ralph Earle\*

Col. 2:6-13

### "Walk" or "Live"?

The verb is *peripateo*, which literally means "walk around." It may be translated "go about," as in Mark 12:38. More often it has the general meaning "walk."

But in the New Testament it frequently is used in the figurative sense. This is especially true of Paul's Epistles, where it has this metaphorical meaning thirty-two times. The same usage is found in three Johannine letters ten times. It occurs four times in the Epistle to the Colossians. Used thus it means

"to regulate one's life, to conduct one's self."<sup>1</sup>

The majority of recent translations prefer "live." While the NASB follows the ASV in retaining "walk," Goodspeed has: "So just as you once accepted the Christ, Jesus, as your Lord, you must live in vital union with him." Since *peripateo* is in the continuous present tense here, a better rendering is: "You must continue living in vital union with him" (Charles B. Williams).

### "Rooted and Built Up"

Paul here (v. 7) portrays the Christian as being rooted in Christ and built upon Christ as the foundation. In Ephes-

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sians 3:17 he speaks of being "rooted and grounded in love." These are the only two passages in the New Testament where the Greek verb for "root" occurs. (The noun is found sixteen times.)

In this verse "rooted" is a perfect passive participle, whereas "built up" is a present passive participle. The NASB seeks to carry this distinction over into English by saying: "having been firmly rooted and now being built up in him." Charles B. Williams has: "with your roots deeply planted in Him, being continuously built up in Him."

### "Spoil" or "Capture"?

The verb is *sylogoeo* (v. 8), found only here in the New Testament. It comes from *syle*, "booty," and *ago*, "carry." So it literally means "to carry off as spoil, lead captive."<sup>2</sup> Arndt and Gingrich say that it is used "figuratively of carrying someone away from the truth into the slavery of error."<sup>3</sup> So "capture" is the correct meaning here, and some form of this verb is found in most modern versions. In the KJV here the verb "spoil" is used in its earliest meaning, "to strip or despoil," or to strip (persons) of goods or possessions by violence or force; to plunder, rob, despoil."<sup>4</sup> The Oxford English Dictionary gives several examples of this usage at about 1611, when the KJV was translated. But this is not what the term connotes today.

### "Philosophy"

This comes directly from the Greek *philosophia* (only here in NT). Literally it means "love of wisdom." Of its usage here, Thayer writes: "Once in the N.T. of the theology, or rather theosophy, of certain Jewish-Christian ascetics, which busied itself with refined and speculative inquiries into the nature and classes of angels, into the ritual of the Mosaic law and the regulations of Jewish tradition respecting practical life."<sup>5</sup>

The term "philosophy," taken in itself, carries no bad connotation. It is said to have come as the result of the hu-

mility of Pythagoras, who called himself "a lover of [divine] wisdom." Lightfoot observes: "In such a sense the term would entirely accord with the spirit and teaching of St. Paul; for it bore testimony to the insufficiency of the human intellect and the need of a revelation. But in his age it had come to be associated generally with the idea of subtle dialectics and profitless speculation; while in this particular instance it was combined with a mystic cosmogony and angelology which contributed a fresh element of danger."<sup>6</sup> Phillips translates the word here "intellectualism."

### "Vain" or "Empty"?

The literal meaning of *kenos* is "empty." That fits best here. Deceit is always an empty thing. Only what is true is solid. Goodness is positive; evil is negative.

### "Rudiments" or "Elements"?

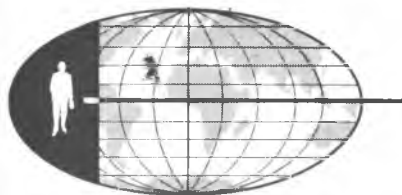
The Greek word *stoicheia* occurs only seven times in the New Testament. Here and in verse 20 it is translated "rudiments." In Hebrews 5:12 it is "principles." But four times it is rendered "elements" (Gal. 4:3, 9; II Pet. 3:10, 12). That is the preferable translation here (cf. Beck). Some recent versions (RSV, NEB) have "elemental spirits." Probably a more acceptable translation would be "elementary principles" (NASB).

The primary meaning of *stoicheia* was "the letters of the alphabet." So it came to mean "rudimentary instruction." Many early church fathers interpreted this expression as referring to the heavenly bodies. But this seems a mistake. The application to "elemental spirits" also seems questionable.

### "Godhead" or "Deity"?

The Greek word (v. 9) is *theotes* (only here in NT). It comes from *theos*, "God." The preferable translation is

(Continued on page 44)



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

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*Compiled by The General Stewardship Committee*

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## NAZARENE RADIO LEAGUE

WE  
ARE  
ONLY A  
SMALL VOICE  
BUT WE  
SOUND THE GOSPEL TO  
**MILLIONS**

**"SHOWERS OF BLESSING"**

**"LA HORA NAZARENA"**

NAZARENE  
RADIO LEAGUE

H. Dale Mitchell, Executive Director



## TIME TO MAKE PLANS FOR YOUR FALL PROGRAM

- Have a Teachers' and Officers' Installation Service. (Use the Teacher's Covenant and the Congregation's Pledge—U-5601.)
- Distribute *Called to Be Teachers* brochures. Ask the teachers to sign "My Pledge"—(U-5604).
- Use "The Christian Service Survey" card to recruit new workers (R-42).



# A Timely Reminder

that  
**"THRUST TO A MILLION"**  
is our  
**October step**  
in the  
**"March to a Million"**  
**September 10-17**

Join in the Denomination-wide Workers' Meetings—to establish "stage goals" and allow departments and classes to set their goals to equal the goal of the total Sunday school—including Cradle Roll and Home Department.



## OVERSEAS HOME MISSIONS

More than 50 percent of the Department of Home Missions' annual budget of over \$800,000 is allocated to what are termed "overseas" home mission fields. These include such areas as Samoa, New Zealand, Australia, Bermuda, West Germany, and other central and northern European countries, and the European work in Central and South Africa.

During his recent visit General Superintendent Dr. Hardy C. Powers organized New Zealand into a full-fledged district and conducted the first district assembly. Rev. H. S. Palmquist is the capable district superintendent.

On Sunday, January 15, 1967, District Superintendent Rev. Jerald D. Johnson organized the Church of the Nazarene in Haarlem, Holland, our first church in the Netherlands.

Of tremendous help to our overseas fields are the respective Bible colleges: Australia Nazarene Bible College in Sydney with Rev. E. E. Young, principal; European Nazarene Bible College near Schaffhausen, Switzerland, with Rev. John Nielson, principal; and South African Nazarene Bible College in Johannesburg, with Rev. Floyd Perkins, principal.

The 1966 statistics reflect the numerical strength of these overseas areas:

Districts or areas	9
Number of organized churches	91
Membership	3,105
Sunday school enrollment	8,617
Sunday school average attendance	4,467
Vacation Bible school enrollment	2,281
Nazarene World Missionary Society membership	2,661
Nazarene Young People's Society membership	2,060
Total raised for all purposes	\$ 533,936
Total property valuation	\$3,456,145

The budget for this home missionary thrust is supplied through the General Budget. In turn, the churches in these areas assume budgets for missionary giving and help to carry on our program of world evangelism.

REVIVAL EVALUATION RECORD

Pastor! Do you evaluate the success of revival meetings in your church? Below is a form suggested by Clayton Bailey, for many years an outstanding evangelist and now pastor of Minneapolis Russell Avenue Church. He indicates that such a record has enabled him to discover the best time for and best approach in revival meetings for his church. Possibly more of us could benefit from the use of such an evaluation record.

Date \_\_\_\_\_

Evangelist \_\_\_\_\_

Musician \_\_\_\_\_

STATISTICS	Mon.	Tue.	Wed.	Thu.	Fri.	Sat.	Sun. a.m.	Sun. p.m.	Totals	Av.
Attendance: Members										
Visiting Nazarenes										
Other Visitors										
Seekers										
Offering										

FINANCIAL SUMMARY:

Expenses:

Total Paid Evangelist \_\_\_\_\_

Entertainment Cost \_\_\_\_\_

Advertising Cost \_\_\_\_\_

Other Expenses \_\_\_\_\_

Total Expenses \_\_\_\_\_

Offerings:

Amount Pledged \_\_\_\_\_

Amount Received \_\_\_\_\_

Misc. Offerings \_\_\_\_\_

Other Giving \_\_\_\_\_

Total Received \_\_\_\_\_

WEATHER CONDITIONS:

Mon.		Fri.	
Tue.		Sat.	
Wed.		S.—a.m.	
Thu.		S.—p.m.	

\*MESSAGES:

	Subject	Text	Singer	Song(s)
Mon.				
Tue.				
Wed.				

MUSIC:

\*This chart should be extended to provide for each service.

METHODS OF ADVERTISING:\*\*

OTHER PERTINENT FACTORS (Preparation, condition of church spiritually, etc.):\*\*

\*\*Sufficient space should be left on the actual form for each of these areas.

# On Using Telescopic Sights

**A**MONG THE SEMINARY graduates, class of '67, one felt led of the Lord to accept a call to organize and build a new Nazarene church in a major city in the West where there already are ten to twelve Nazarene churches.

This young man had applied himself to the course offerings at the Seminary. In addition, possessing some musical ability, he had been active in the work of the church every weekend, helping to win several persons to a faith in Christ during his seminary years.

## Planning for Future

Determined to use all facilities to help make a success of his calling, he came to the N.I.S. office with some questions. Out of the discussion came some ideas that might benefit other Nazarene pastors.

Going into an area where the Nazarene church is known and respected, we suggested that a natural starting point might be to go to the Nazarene pastor with the best press relations in the city to ask him for some "inside" directions. One person is often the key figure in the communications media, and a Nazarene pastor on the scene for six to ten years can give a newcomer some valuable sightings.

## To Study His Subdivision

We suggested that he study the newspapers when he got on location.

"Find out which newspapers the families read that you are going to invite to your services."

We suggested he might find that one or two weekly area shopping newspapers might be popular in addition to the single large daily newspaper.

It was recommended that he use the area paper with both a story and an advertisement announcing opening services.

We told him to type out a story, double-spaced, on one side of the paper, giving the facts. Tell what the church hopes to do, give a summary of the number of Nazarene churches in the metropolitan area, including approximate membership total and the Nazarene

Sunday school enrollment total.

It was suggested that a display ad in the smaller paper might be within reach of his budget when the same ad in the daily paper would cost too much for a small church group.

The experience of many pastors has been that a shopping news can help to give a new church a good send-off, particularly if the weekly paper has a good standing and readership.

For any pastor seeking to establish press relations and public relations in a community, an excellent habit to cultivate is that of making a carbon copy of all newspaper articles submitted, and also of all advertisements.

## Visit the Daily Also

By comparing the carbon copy with the article published, a pastor can better understand what the editor desires.

In this young pastor's situation, we suggested that he take the longer story for the shopping news and do a fresh second story for the daily newspaper.

This story should be more concise. The item should be held to one page of double-spaced copy, 250 to 300 words.

The shorter article should be taken by the pastor to the religion editor of the metropolitan daily newspaper that devotes the most space to church news.

Usually this is the afternoon paper, and the best time to see the religion editor for a few minutes is on Tuesday or Wednesday morning, between 9:30 and 11:30, or possibly give the editor a call and ask what time might be most convenient to him.

Nearly every big city religion writer will consider it a "news" story that a young man, just out of seminary, has accepted a home mission challenge to start a new church from scratch.

Anyone going into a new community, large or small, should become well acquainted with the newspaper(s) and what they consider church news. When a pastor knows this answer, he can walk into the newspaper with his own news story with confidence.

O. JOE OLSON



# QUALITY COLLEGES?

## Can you sell that to Nazarenes?

### WHAT HAVE EARLY LEADERS SAID?

I have already said that the first thing is the Word of God. That will be taught all through the institution. We believe in the old classics. How rich a man is to be able to lay hold on the foundations of knowledge in the old languages . . .

We are not in such a hurry that we can't take time to make manhood. Some colleges are discarding philosophy. But philosophy—what men have dared to think and dared to hope in all ages—percolated with the divine glory will help everybody. All the branches of knowledge, God helping us, we purpose to teach to men and women, that they may be at their best advantage for God. . . .

DR. P. F. BRESEE

*in his last public address, September 2, 1915*

We must make our schools strong in scholarship and adequate in equipment and must turn out educated people who are not only spiritually right, but intellectually correct and scholastically strong. Here, as everywhere in our work, the emphasis is on *QUALITY*. The uninformed may criticize us for following the standards of secular education in the matter of scholarship. But it is only thus that we can at all fulfill our mission.

Some may chafe at the wait that is necessitated by thorough preparation, but let it be remembered that it is a scholar's task, as well as an evangelist's commission, that falls to the lot of the missionary in a foreign land. If one cannot master mathematics, science, and Latin in a school that is taught by teachers who speak his own language, he does not bid well to master a difficult foreign language and meet the obtuse errors of heathen priests and philosophers. . . .

J. B. CHAPMAN

*Report to General Board of Education, February 18, 1920*

### What About Recent Developments?

- Education is now a \$50 billion per year activity in the U.S.A., second only to national defense in budget allotted. *QUALITY* has required greatly expanded budgets.
- *QUALITY* and excellence have been reemphasized in public schools in the ten years since Sputnik.
- Students with Nazarene background attending non-Nazarene institutions cite *QUALITY* of program and equipment as a factor in their choice. (There is often evidence that they are ill-informed about Nazarene colleges.)
  - Leadership roles—ministerial or lay—require an increasing amount and *QUALITY* of preparation.

### Can *QUALITY* Education Be Sold to Nazarenes?

Yes, it has been sold. It would be difficult to sell any other kind to aspiring students or their parents. Accrediting bodies, graduate schools, and leaders of other denominations know Nazarene institutions to be *QUALITY* colleges. Nazarenes appreciate the effort to do well whatever we attempt.

## Should We Be Saying More About *Quality* Today?

# WILLS EMPHASIS GUIDE FOR PASTORS

The Office of Wills, Annuities, and Special Gifts exists to serve each pastor and his congregation in the matter of the stewardship of accumulated possessions. These suggestions are offered to help each pastor to have a more effective bequest program in the local church.

1. *Have your own will made.* Give evidence of your concern for your loved ones and of your example of stewardship over your possessions in relation to God's work.

2. *Inform yourself about the work of wills.* There is much misinformation about wills. Consider: Who needs a will? When should a will be drawn? What happens if there is no will?

3. *Adopt a proper philosophy and attitude about wills.* Consider its relevance to *every* family, young or old, rich or poor.

4. *Discuss the wills emphasis with your church board.*

A. A "Wills Emphasis Committee" of three or more could be named to plan and promote the whole wills effort in the local church.

B. A "Wills Advisory Group" consisting of some persons with special knowledge could be named to make available the technical and religious counsel necessary for the proper making of wills in which the church is remembered.

5. *Present the wills emphasis publicly.* Through sermon, pulpit announcement, bulletin items, or newsletters.

6. *Distribute printed matter about wills.* Secure free literature and distribute to your congregation.

7. *Show films about making a will.* Available at no cost on reservation basis.

8. *Slate service with wills representative.* As schedule permits, the executive field secretary is available for services in local churches.

9. *Submit names of interested persons.* Our office is available to counsel or correspond with those needing or seeking guidance in these matters.

Office of Wills, Annuities, and Special Gifts  
6401 The Paseo                      Kansas City, Missouri 64131

# The DYNAMICS of Spiritual Leadership



Bethany Nazarene College

August 22-24, 1967

- . . . Conference on the multiple-staff ministry
- . . . For pastors, youth, and Christian education directors
- Keynote addresses on the "Mission of the Church"
- Workshops conducted by leading pastors and directors on the "Multiple-Staff Ministry"
- Special interest seminars on the "Growing Edge of the Church"
- . . . Reservations to: NDCEF, c/o Department of Church Schools  
6401 The Paseo, Kansas City, Missouri 64131
- Registration: \$5.00.                      ● Air-conditioned rooms: \$2.00 a night.

Sponsored by the NAZARENE DIRECTORS OF CHRISTIAN EDUCATION FELLOWSHIP

## STRIVE FOR FIVE Sunday School Records

A pastor writes: *Strive for Five records give me a ready list of absentees and a report back from every teacher.*

A superintendent writes: *Strive for Five records encourage five areas of stewardship, increase our offerings, visitation, and attendance. We like them!*

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# Personal Witnessing Brings Rich Dividends

By Robert McCroskey, *Philippines*

Nazarene Missionary Rev. Denny Owens, and Rev. Hann Browne, broadcaster from Radio Station DZAS, a Christian radio station in Manila, Philippines, stopped under a large mango tree to rest, after driving for several hours. As they relaxed and talked, they glanced up at a house in front of them and saw on the windowsill of the humble, nepa-palm house what appeared to be a Bible. A young woman leaned on the sill, looking out.

"Young lady, is that a Bible lying there beside you?" one of the men asked.

"Yes, Sir," she replied. "It is my Bible."

"Are you a Christian?"

"Yes, I am a Christian." She came down the ladder-stair steps to the side of the house and approached the men in the car.

"Do you own a radio?" Hann Browne inquired.

"Oh, yes," she said.

"Do you listen to DZAS?"

"Yes, indeed. That is where I go to church. You see, we have no Protestant church here, so I listen to the Word of God over DZAS."

"Do you ever listen to the man Hann Browne?" Mr. Browne pursued.

"Yes, always," she said smiling.

"I am Hann Browne," he said, and smiled at her surprise.

The missionaries talked further to the young lady, and then Denny Owens asked if he could start a Sunday school there at her home.

Her grandparents owned the house, and they were Catholics, but Eva, the young woman, felt sure they would not object. She assured the missionaries that if they would only come with the gospel she would be there to attend the services, and she would try to get the village people to come too.

This was the way our new preaching point in Moncada was started. There are about one hundred present every Sunday now, though there is still no church building as yet.

Recently Eva brought her eighty-three-year-old grandfather to our church in Paniqui, about ten miles away. That morning we preached, and the pastor put the message into the dialect the old man could understand. We stood to pray and sang "I Can Hear My Saviour Calling."

Eva leaned over to her grandfather and asked him if he would like to accept Jesus Christ as his Saviour. Down the aisle of our little church this young lady and her tottering old grandfather came. He bowed his stiffened knees at the altar, confessed his sins, and by faith found the pearl of great price through the risen Saviour. Praise God!

Many people in the Philippines do not have a Bible to read nor a church to attend; but when our good Nazarenes in the homeland support the General Budget and give and pray for missions, we see God's Word put into the hands of the hungry multitudes; we see churches erected; we see workers sent to preach the Word to hungry hearts. Most of all, we see seekers finding the Saviour and a new life in Him.

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# FASTING\*



Fasting is not a popular practice these days. In fact, many have forgotten about this spiritual exercise. It IS easier to feast than fast. It IS easier to play than pray. Yet as we look at the spiritual and moral "lostness" of the world today, we need to look into

our Guidebook, the Bible, to see what it has to say on this neglected practice.

- Did Jesus teach fasting as a spiritual exercise?

a. Jesus taught fasting by example: In Matthew 4:2 we read: "And when he had fasted forty days and forty nights."

b. Jesus expected His followers to fast: Matthew 6:16—"When ye fast," not if you fast. Mark 2:20—"When the bridegroom shall be taken away from them . . . then shall they fast." This has an element of divine command.

- Did the New Testament Church practice fasting?

a. Acts 13:2-3—"As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed, and laid their hands on them, they sent them away." God's call to special service and ordination are fasting-related.

b. Acts 10:30—Cornelius, the Gentile convert, fasted and prayed and received a revelation from God: "And Cornelius said, Four days ago I was fasting until this hour; and at the ninth hour I prayed in my house, and, behold, a man stood before me in bright clothing."

c. Acts 14:23—Paul and Barnabas used this spiritual exercise to encourage and strengthen new Christians: "And when they had ordained them elders in every church, and had prayed with fasting, they commended them

to the Lord, on whom they believed." d. II Corinthians 11:27—Paul practiced fasting frequently: "In fastings often."

- Have godly people fasted? Dr. Morrison, in his booklet *The Ministry of Fasting*, said: "Every great leader who moved his age mightily for God was a faster": Francis of Assisi, Savonarola, Martin Luther, Calvin, Knox, John Wesley, Jonathan Edwards, Charles G. Finney.
- Could lack of fasting (and prayer) be one cause of the ineffectiveness of the Church today? Dr. Morrison said: "The difficulty of winning men to God these days is often discussed. The comparative scarcity of believers uniting with us after each revival meeting is the theme of many ministerial and Christian workers' conventions. We humbly ask, Would not the situation be somewhat improved if we all obeyed the evident teaching of Scriptures on fasting? If we all followed the implied command of Jesus frequently to fast till His return? Would we not receive greater degrees of His blessing if we would sincerely wait before God with unappeased appetites at stated times each week, and thus enable Him to do what otherwise He is unable to accomplish?" John Wesley said, "The man that never fasts is no more in the way to heaven than the man who never prays."

- Is fasting a vital exercise of your spiritual life?
- Would God release His mighty power on us, His Church, and this community if we gave this spiritual exercise its rightful place with prayer and faith? Dr. Morrison said: "God has a way for His people to work, but it is a way of sacrifice, a way of devotion, a way of heroism. When we choose our own indolent, easy, comfortable way, then we prevent Him from accomplishing what otherwise He could bring to pass. But when we choose His way, then He can work at His maximum. Who, then, is willing to DO GOD'S WORK IN GOD'S WAY?"

\*While this is not exactly a sermon outline, it is hoped that it will stimulate your thinking enough to prepare a message on fasting. The booklet *The Ministry of Fasting*, by J. C. Morrison, is available free on request. Address your request to:

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**ACCEPTANCE** is vital in the building of a strong partnership. Not only an intellectual acceptance, but an emotional acceptance is necessary. When we see another, faults and all, we can choose to like him as a person, or dislike the traits. It's like a record—you may buy it for one side, but you get what's on the other side too.

Ego-smashing is out of place in the Christian home. The marriage partners must be careful to preserve the self-respect of each one. Children must be accepted for what they are—and the age they are, whether five, ten, or fif-

teen. "Maturity" should not become a club held over the head of the adult or the child members of the family.

Respect must be maintained for each person's ability to "draw from himself the answers." Encourage, assist, guide, but most of all, accept. **EMPATHY** is the ability to put yourself in another's shoes. We listen to others, but do we "hear"? Careful attention to the words and manifested attitudes of another will help us to experience with him and thus better understand.

Do not sympathize, empathize; have compassion.

Your husband, as a pastor, will sometimes be lonely. It will be hard to find any with whom you can be "close." Help your husband: don't take up his battles; don't overreact to problems; don't pick his pockets emotionally. Respect his need for privacy, but always be in a position to share anything that he wishes.

Communication is an important part of empathy. The sexes are not so different as has been taught; there are many areas of common ground, and understanding is possible. It comes best when we imagine the other's position.

**SELF-RESPONSIBILITY** cannot be overemphasized. Marriage is not for children, but for adults. One cannot solve problems by marriage. One cannot "find" happiness by marrying. Others cannot "make" you happy. You determine your own emotional state. In fact,

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general happiness of temperament before marriage is one of the best assets for success in marriage.

Be responsible for your own emotions. Burdens are to be shared, but also to be carried.

Marriage is not two people leaning against one another. It is physically impossible "for two people to sit on each other's laps."

LOVE has been defined as that "strange bewilderment." Romantic love may be this, but it must become much more.

There is no place in marriage for obsessional love—rather a self-giving love, devoting itself to the other's happiness. The best adjustment is made

when each wishes for the other to reach maximum happiness.

An open, outgoing relationship without "frost" or indifference is important. Neutrality is a vicious kind of hate. There may be many expressions which point to a negative attitude—digs, door-slaming, pouting, etc. I Corinthians 13, especially as expressed in a modern translation, should be emphasized in every Christian home.

Two people must work together to build a strong marriage, for there will be the "two" before and after the children. Love involves freedom, respect, appreciation, and gratitude.

The beautiful truth is that giving of oneself does not subtract, but adds a new dimension to life. You cannot "get" love; you may receive it.

## Moulders of Destiny

I took a piece of potter's clay,  
And idly fashioned it one day.  
And as my fingers pressed it still,  
It moved and yielded at my will.  
I came again when days were past,  
The bit of clay was hard at last.  
The form I gave it still it bore,  
But I could change that form no more.

I took a piece of living clay,  
And gently formed it day by day,  
A young child's soft and yielding heart,  
And molded with my power and art.  
I came again when days were gone;  
It was a man I looked upon.  
He still that early impress bore  
And I could change it never more.

—Author unknown



### The Voice That Raised the Dead

By W. E. McCumber\*

SCRIPTURE: John 11:14, 34-45

TEXT: Verse 43

Earlier in His ministry Jesus had affirmed, "The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live" (5:25). Now at the tomb of Lazarus He demonstrates that divine authority over physical death, which fittingly symbolizes His power also over spiritual death. His is the voice that wakes the dead, that gives life to the coffined soul, that shall give life to the entombed body.

Of Caruso it was said, "He sang with the voice of a god." Of Jesus at the tomb of Lazarus we must say, "He speaks with the voice of the God!"

I. The voice that wakes the dead is a voice of *compassion*.

The shortest verse in the Bible reads, "Jesus wept" (v. 35). He was deeply moved by the weight of grief that rested so heavily on the hearts of His friends. Here, as Godet expressed it, "The very Gospel in which the deity of Jesus is most clearly asserted is also that which makes us best acquainted with the profoundly human side of His life."

"The gods," said Gladstone, "take care to keep themselves beyond all touch of grief or care." Not our God! The gods of ancient paganism may "ordain man to suffer, while themselves are free from care" (Homer), but the Christian's God mingled His sacred tears with those of sorrow-smitten friends. What love is in the voice that wakes the dead!

II. The voice that wakes the dead is a voice of *prayer*.

"When he thus had spoken, he cried with a loud voice . . ." He had spoken to the Father in prayer (vv. 41-42). So perfect was His communion with the Father that He had no personal need for spoken words. But He speaks aloud in prayer for the people's sake, that they might realize His oneness with the Father, that they might honor Him as the Son of God, obedient to the will of the Father who sent Him to earth on His redemptive mission.

"Thou hearest me always." What man of us would dare say that! How often do we "ask amiss." How often would affirmative replies to our shortsighted and selfish requests be our undoing—our very destruction. Thank God for the prayers He has not answered!

But we must continue "instant in prayer." If the *Son of God* would do nothing without consulting the will of the Father, can we expect to count at all for the Kingdom if our lives and service are not undergirded and reinforced by prayer?

III. The voice that wakes the dead is the voice of *God*.

In this miracle, Jesus affirmed, you will see, "the glory of God" (v. 4). The invisible God was seen in Christ, for He was God!

John opens the Gospel by asserting the deity of Jesus Christ. "The Word was God . . . the Word was made flesh." He draws it to a close with the doubting disciple confessing, "My Lord and my God." Between the holy parenthesis of deity affirmed and deity worshipped, John places seven miracles which are "signs" of the Godhead of Jesus (20:31). The raising of Lazarus is the seventh—the climactic sign!

\*Pastor, First Church, Atlanta, Georgia.

Jesus knew that Lazarus was dead without being told (v. 14)—supernatural knowledge! He was in perfect communion with God (v. 42)—supernatural power! He commanded the dead to life again (v. 43)—supernatural holiness! These holy factors, when totalled up, yield the sum of *divine glory* (v. 40)!

The voice that wakes the dead is the voice of God. All other leaders of religion and heroes of faith are in their graves awaiting His call. He is alive forevermore—the Son of God!

“They that hear shall live!”

Bereft hearts, whose loved ones have been buried from your sight, they shall hear His voice and live again. Rejoice!

Coffined soul, dead in your sins, He speaks the word of salvation and life. Trust the love that wept with grieving friends. Trust the power that summoned forth the dead! He calls you into newness of life. “Come forth!”

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## No Distinction!

SCRIPTURE: Rom. 3: 9-26, RSV

TEXT: *For there is no distinction; since all have sinned and fall short of the glory of God, they are justified by his grace as a gift (vv. 22-24).*

Paul had argued the fact of universal condemnation. Jew and Gentile—“all men”—are under sin’s power. This he does to show that all hope of salvation must come from God. Man is disqualified, closed within a vicious circle of sin—guilt—death. But God has broken the circle, redeeming helpless man through the blood of Christ.

A key statement in this passage is found in v. 22: “There is no distinction.” God is impartial.

I. “There is no distinction” in God’s *classification* of men.

He ignores Jew-Gentile distinctions of race, culture, and politics and flatly says, “All have sinned,” “Jews and Greeks are under the power of sin.” “Every mouth” that would claim the right to God’s favor is “stopped” by the witness of broken law (v. 19).

1. “All have sinned” in *action*.

“They have gone wrong; no one does good” (v. 12).

2. “All have sinned” in *speech*.

“They use their tongues to deceive (v. 13).

“Their mouth is full of curses and bitterness” (v. 14).

3. “All have sinned” in *thought*.

“There is no fear of God” (v. 18). In every way men have sinned, incurring the wrath of God.

II. “There is no distinction” in God’s *justification* of men.

“Since all have sinned . . . they are justified by his grace as a gift” (v. 24).

To be justified is to be declared righteous, to be acquitted, forgiven, and accepted with God. Since men cannot undo the past, this must come by the grace—the undeserved, unmerited favor—of God. By His grace we are justified.

1. “As a gift.” Salvation is freely given by God. No human merit is involved, for God justifies sinners.

2. At a *cost*. Free to us, it is costly to God—“through the redemption which is in Christ Jesus” (v. 24). Redemption is the deliverance of a captive or slave by the payment of a ransom price. That price, borne by a loving God, is “his blood” (v. 25). God does not forgive without atonement, for He justifies sinners, but not sin.

3. “By *faith*.” Faith is the hand that receives the gift. There is no merit or power in our faith. “Nothing in my hand I bring.” The empty beggar’s hand merely accepts the Benefactor’s gift.

God smashes human pride, declaring all to be sinners. But He prevents human despair, offering His gracious pardon freely to undeserving men. This He can do without compromising His righteousness, for He has borne the cost himself. Thus, “He himself is righteous” even as “He justifies him who has faith in Jesus” (v. 26).

W. E. McCUMBER

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## The Bible’s Topic Sentence

SCRIPTURE: Genesis Chapter 1

TEXT: Verse 1

The opening sentence of Scripture is introductory. It indicates the nature of all

The Nazarene Preacher

that follows. It tells us what the Bible will be about. To understand it is to be prepared for understanding the totality of written revelation. To misunderstand it is to make possible every sort of error in our theological thinking. The introductory statement concerns God, history, and the universe.

## I. God

God's existence is assumed and not argued. The Bible nowhere sets forth logical arguments to justify belief in the Supreme Being. The Bible is confessional, and not philosophical.

Having affirmed His existence, Scripture does not attempt to define or explain His "nature." God is immediately named as the subject of a verb! "God created." God is revealed in what He does, by His actions. If we raise the question, What is God like? the answer of Scripture is, Behold His works! He is the living, acting God.

"In the beginning God . . ." He is the first truth of human life. "In the beginning God created the heaven and the earth." He is the first truth of science. Before everything, creating everything, explaining everything—God. The only way we can understand ourselves and our world is by a knowledge of God. Without knowing Him, the scientist, historian, philosopher are blind in the crucial area of their task, and lead the blind into a ditch of irrationality.

## II. History

"In the beginning . . ." The beginning implies an ending. At both is God—Creator in the beginning, Judge at the ending. Between the point of beginning and the point of ending flows the passage of time—history, if you please. "In the beginning God . . ." "God" interprets history. We cannot make sense out of this time process unless we see that history is more than a record of human events: it is *His*-story, the annals of a divine purpose outworked.

God is concerned in history. Scripture does not oppose history to eternity, as though God was in eternity but not in time, as though we could find God only by escaping time, as though we could serve God only by ignoring time. God is in the midst of every day's happenings!

God's concern for history is climaxed with the Incarnation. "In the fulness of time God sent forth His Son." God, in the beginning as Creator, at the ending as

Judge, is in the midst of time as Redeemer! And so Scripture introduces us to history as the theater of God's activity. It did not begin with two cavemen clubbing each other. It will not end with nuclear oblivion. God is at work in history fulfilling His wise and gracious purposes!

## III. The Universe

"God created the heaven and the earth." Out of nothing He spoke into existence everything. God is the adequate explanation for the origin of our universe. Any other answer merely postpones the question. Only "God created" can stand with the phrase "in the beginning." "God" interprets the universe. Apart from Him it is senseless.

The value of the world is shown by its relation to God. God is concerned with earth—not just with heaven, with physical life—not just with spiritual life, with bodies—not just with souls. "The earth is the Lord's." When the Son of God appeared in the fulness of time He taught men to pray. And in that "model prayer" we are permitted—even commanded—to pray for bread before we ask for forgiveness, for salvation!

God is not only in heaven, He is upon the earth! He is involved and concerned with earthly life and physical needs—with farms and stores and hospitals, with relief programs and labor unions and banks! He cares that men have food, raiment, and shelter! When He came into time and visited earth in the Son of love, Jesus Christ, the sick were healed, the hungry were fed, the naked were clothed, and the poor received the gospel. God is the first and greatest humanitarian!

Sin has marred our history. Sin has drenched our earth with blood. And the God who was at the beginning and will be at the ending is in the midst of time, at the true center of history, hung on a cross, bearing our sins, reconciling the world unto himself in Jesus Christ. This is the central truth of Scripture. This is the supreme disclosure of God. Here our fellowship with God is restored. Here the passage of time and the events of history make sense. Here the universe is vindicated. In the light of the Cross we are given faith and understanding that readily accepts the majestic opening words of Scripture. "In the beginning God created the heaven and the earth."

W. E. McCUMBER

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## Some Sermon Starters

By William A. Tolbert\*

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### The Vine and the Branches

SCRIPTURE: John 15:1-11

INTRODUCTION: Of all the analogies in the New Testament, this is one of the most forceful. In it Jesus shows (1) *The relationship* which exists between himself as the Vine and the believer as the branch; (2) *The responsibilities* which the branch has to the vine, or the believer has to Christ.

#### I. The Relationship of the Branch to the Vine

- A. *Personal*—"I am the vine, ye are the branches . . ." (5).
- B. *Vital*—"As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me" (4).
- C. *Conditional*—"Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit" (2).
- D. *Congenital*—This relationship is the result of the New Birth (John 3:16).
- E. *Congeneric*—We are partakers of the same divine nature (II Pet. 1:4).

#### II. The Responsibilities Which the Branch Has to the Vine

- A. *To abide in the vine*—"Abide in me, and I in you" (4).
- B. *To be obedient*—"If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love" (10).
- C. *To be fruitful*—"He that abideth in me, and I in him, the same bringeth forth much fruit" (5); "Every branch in me that beareth not fruit he taketh away" (2); "Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples" (8).

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### A Vessel unto Honor

SCRIPTURE: II Tim. 2:20-21

SUBJECT: Purged from . . . prepared unto

\*Pastor, Battle Creek, Michigan.

- I. *Separation*—"If a man therefore purge himself from these." See also II Cor. 6:14-18; 7:1.
- II. *Sanctification*—"He shall be a vessel unto honour, sanctified . . ."
- III. *Spiritual Preparation*—"Meet for the master's use, and prepared unto every good work."

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### Temptation

SCRIPTURE: Matt. 4:1-11

- I. *Divinely Permitted*—"Then was Jesus led up of the spirit into the wilderness to be tempted . . ."
- II. *Diabolically Perpetrated*—"of the devil."
- III. *Divinely Proportioned*—"There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it" (I Cor. 10:13).

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### Reasons for Sanctification

SCRIPTURE: John 17:1-26

INTRODUCTION: Some have found four petitions in connection with Christ's High Priestly Prayer. However I find but one supreme petition and four supporting reasons for that petition. The petition is found in John 17:17—"Sanctify them . . ."

The four reasons for this petition are:

- I. *Unity*—"That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us."
- II. *Security*—"I pray not that thou shouldst take them out of the world, but that thou shouldest keep them from the evil."
- III. *Purity*—"They are not of the world, even as I am not of the world."
- IV. *Futurity*—"Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world."

The Nazarene Preacher

## When Healing Was Nearly Missed

SCRIPTURE: II Kings 5:1-14

TEXT: II Kings 5:11

INTRODUCTION: In the story of Naaman we have illustrated the three reasons that keep sinners from coming to be saved.

- I. *Pride*—"He will surely come out to me, and stand."
  - A. Naaman wanted to be treated like a great man who happened to be a leper. The prophet treated him like a leper who happened to be a great man (A. Maclaren).
  - B. God is no respecter of persons. The gospel brings all to the same level.
- II. *Prejudice*—"Behold, I thought."
  - A. Too many have a preconceived idea of how God will deal with them.
  - B. Too many want to come to God in their own fashion.
  - C. God's way is by simple faith and obedience.
- III. *Perversity*—"But Naaman was wroth, and went away."
  - A. Pride and prejudice usually result in perversity.
  - B. Because the claims of the gospel are simple and humbling, men go away in anger and perversity.

CONCLUSION: Fortunately for Naaman there was a very wise servant to deal with him. "If the prophet had bid thee do some great thing, wouldest thou not have done it?" These wise words brought the proud Naaman to his senses and also to healing.

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## The Secret of Growth

SCRIPTURE: I Pet. 2:1-9

Three things are necessary to show forth the praise of God:

- I. *An Experience of Grace*—"If so be ye have tasted that the Lord is gracious."
  - A. No experience can be more personal than that of tasting.
  - B. To taste is to test.
- II. *Expulsion of Uncleaness from the Life*—"Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings."

A. A taste for Christ causes a distaste for ungodliness.

B. Having "tasted that the Lord is gracious," we must put away all uncleaness from our lives.

III. *Expression of Purified Desires*—"As newborn babes, desire the sincere milk of the word, that ye may grow thereby."

A. Expulsion of the unclean is not sufficient, there must be the expression of purified desires.

B. What a man longs for is an indication of his life—"desire the sincere milk of the word."

C. The spirit always pursues the pathway of desires.

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## The Happiness of Holiness

TEXT: "Great peace have they which love thy law; and nothing shall offend them" (Ps. 119:165).

INTRODUCTION: Happiness is not objective, but subjective. It is the result of right moral and spiritual desires. "Battling impulses" are the chief cause of unrest and conflict in the Christian's heart. When doing the will of God is not duty nor drudgery, but delight, happiness is the result. The text tells us of:

- I. *A Singular People*—"They which love thy law." Needless to say, these are extraordinary people and not ordinary people. Actually they are a very select few.
- II. *A Significant Possession*—"Great peace have they." Internal warfare has ceased (Rom. 8:5-7; see also Rom. 7:14-24).
- III. *A Sufficient Preservation*—"And nothing shall offend them." The marginal reading is: "And they shall have no stumbling blocks."
  - A. No longer is the law of God looked upon as a long list of prohibitives.
  - B. When the holiness of God is loved and sought with all the heart, its requirements will no longer be a stumbling block.
  - C. We may not understand all; we will, however, practise all we understand.

## Joy and Soul Winning

SCRIPTURE: Ps. 51:1-13

TEXT: "Restore unto me the joy of thy salvation" (Ps. 51:12a).

INTRODUCTION: Holiness is necessary for the joy of salvation and the joy of salvation is necessary for soul winning.

### I. David's Petitions—(7-12)

II. *David's Promise*—"Then will I teach transgressors thy way" (13). More lose the joy of salvation through silence than by open sin (no witnessing, no testifying). The joy of salvation will loose the silent lips. The joy of salvation will give zeal in service.

III. *David's Persuasion*—" . . . and sinners shall be converted unto thee" (13). None would deny that joy is contagious. All would agree that gloom is repulsive. Especially is this true of salvation. Sinners are attracted by joyful Christians.

explanation. If I am taking in members, I explain just what it means. I do this for baptism, for communion, and for various holidays.

Sometimes I skip it as a part of the order of service and incorporate the story or object lesson into my message. When I come to this part I step off the platform and talk to the boys and girls. I try to make this very dramatic, and everyone listens closely.

This plan helps with discipline because I tell the boys and girls that we have a special place in the service for them, and in return they will listen and behave during the morning message. If they misbehave I remind them of our "bargain." When they get too "carried away" I just skip their message the next week and this helps for several weeks to come.

This requires extra preparation, but I have found it profitable both for the children and the adults. You don't have to be original. Many books are available. I have just picked one up from the Nazarene Publishing House, *Object Talks with Paper and Scissors*, by Francis Clark Brown, that I think will be interesting.

Whenever I miss a Sunday I think the adults are more disappointed than the children. I always feel that it gives me a dual opportunity in every service to drive home spiritual truth.

W. J. YOUNG, Jr.  
Dexter, Missouri\*

## Dedication of a Guest Register

In memory of \_\_\_\_\_, their husband and father, Mrs. \_\_\_\_\_ and her family have given this beautiful guest register to the church. We accept this lovely gift and wish now to dedicate it to the work of the Lord.

Since we are reminded in the Word of God to:

"Love ye therefore the stranger:  
for ye were strangers . . ."

and also,

"The Lord preserveth the strangers . . ."

\*Pastor recently appointed as general director of Junior Fellowship.



## IDEAS THAT WORK

### CHILDREN'S MESSAGE

I have used as a regular part of our morning worship service for the past six years a children's message. It helps tie the children into the service, it helps with discipline, and I find the adults listen so closely that, in effect, they have two messages.

I use a variety of types in these messages. I lean mostly on stories. I retell Bible stories in everyday junior language from a child's point of view. I use exciting stories about boys and girls, and sometimes continue these from Sunday to Sunday if they are too lengthy.

Another method is the object lesson. At present I am using these for the next six weeks.

I also take advantage of this time for

and again,

"Be not forgetful to entertain strangers: for thereby some have entertained angels unawares."

and that Jesus said:

"I was a stranger and ye took me in..."

"Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me,"

we want always to extend to those visiting in our services a warm welcome. This register greatly assists in helping our church to welcome those who are strangers in our midst, though, we trust, strangers only once.

Therefore we dedicate this guest register to the welcoming and registering of our guests who visit our services.

We dedicate this guest register to the proper and businesslike function of the follow-up and secretarial work of the church.

We dedicate this guest register in the name of the Father, Son, and Holy Spirit. Amen.

STANLEY McELRATH  
Tempe, Arizona

## Hymn of the month

### Truehearted, Wholehearted

(Praise and Worship hymnal, No. 264)

The author, Frances Ridley Havergal, was the daughter of a minister in the Church of England. Even as a child she was a fine musician. At age fourteen she experienced a wonderful spiritual awakening which sharpened her gift of writing and greatly increased her usefulness as a singer of sacred music. She received a fine education and could speak several languages fluently, but her greatest accomplishment was the ability to talk to people about their souls. She was a great soul winner in her short life. She died at forty-two, but in those years she accomplished much for the Master. In addition to our hymn of the month, Miss Havergal is remembered for "I Gave My Life for

Thee," and that best-loved of consecration hymns, "Take My Life and Let It Be."

The melody was composed by the American composer George C. Stebbins, who wrote the tunes for many of Fanny J. Crosby's songs, and those of other noted writers. For a time he was associated with Dwight L. Moody and Ira D. Sankey. He was born in 1846 in New York and died in 1945 just before his one-hundredth birthday.

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## MY PR?BLEM

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**PROBLEM:** I fear that a sizable percentage of the tithes of my people is being siphoned off by independent organizations. What can I do about it?

### A MINISTER FROM MISSOURI BELIEVES:

Perhaps the denomination-wide emphasis on stewardship last February has already helped to solve this problem. Certainly we had some excellent materials furnished us for teaching and preaching.

If the problem still exists, I would first examine the situation from the standpoint of the "offenders." Perhaps they need to be taught the significance and importance of "storehouse" tithing; possibly they lack a genuine interest in the local church; surely they are not happily involved in the church program; maybe they have a waning Christian experience. Try to discover why they would rather invest God's money elsewhere. Then in the light of this, I would sincerely examine myself, my ministry, and the program of the church, honestly asking the Holy Spirit to pinpoint those areas where the pastor or the church were failing to meet these needs. The Word says, "Where your treasure is, there will your heart be also," but it works both ways—for where your heart



is, there will your treasure be. If one is motivated by a warm, personal relationship with Christ, finds a satisfying outlet for Christian service in his church, and enjoys a real bond of fellowship with the church family, he will most likely support it with his whole tithe.

#### A MISSIONARY WRITES:

1. Encourage the people to "pay their board where they eat"—but let the pastor take heed that he feed them well.

2. Prove that their tithe is needed locally.

3. Allow individuals to obey the voice of the Lord with their finances.

4. Let the people feel personally responsible for a particular need.

5. Give the people the sense of feeling needed, by keeping the challenge of the church fresh and varied.

6. Show what has been accomplished by past payment of tithes.

7. Avoid giving the impression that you as pastor need it to meet your own expenses.

#### A MINISTER FROM NEW YORK SAYS:

I suggest that in preaching, and in news letters, the need for God's people to *storehouse* tithe into the local church be emphasized, along with the needs of the local storehouse treasury. It might be expressed something like this:

"While admitting that certain independent organizations and radio programs have a place in the work of God, it must be emphasized that support should never be given from the tithe money of the people called Nazarenes. The tithe is 'holy unto the Lord' and is for the purpose of providing 'meat' (that is, making provision) for the needs of the local church and its district and general obligations. Our gifts for independent organizations should be from our offerings and never from our tithes."

**PROBLEM:** How can I successfully manage a day off—one that is of benefit to me? It is difficult for me to get away, and even when I do I can't relax. I would like to know how others solved this problem.

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



#### THINGS YOU NEVER REGRET

*Showing kindness to an aged person.*

*Destroying a letter written in anger.*

*Offering the apology that saves a friendship.*

*Stopping a scandal that would wreck a reputation.*

*Helping a boy find his way.*

*Taking time to show consideration to your mother.*

*Accepting the judgment of God on any question.*

More accidents are caused by "pickled" drivers than traffic "jams."

A pessimist is a person who builds dungeons in the air.

What America really needs is more young people who will carry to their jobs the same enthusiasm for getting ahead that they display in traffic!

Central Church  
Seattle, Washington  
MARK F. SMITH

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#### IT ISN'T THE CHURCH IT'S YOU!

If you want to work in the kind of a church  
Like the kind of a church you like,  
You needn't slip your clothes in a grip  
And start on a long, long hike.

You'll only find what you left behind,  
For there's nothing that's really new.  
It's a knock at yourself when you knock  
your church;  
It isn't the church, it's YOU!

Indio, California  
DON REDMOND

The Nazarene Preacher

## DO YOU REALLY BELIEVE IN GOD?

Today it is popular and even good for business to believe in God. We say, "We believe," but do we act like it?

**ASK THE SCIENTIST:** "Do you believe in God?" "Why sure," he replies, and immediately returns to his microscope and test tubes.

**ASK THE POLITICIAN:** "Do you believe in God?" "Sure," he says, and then for favor returns favor.

**ASK THE STUDENT:** "Sure," he says, and then steals an examination paper and cheats on a test.

**ASK THE CORPORATION PRESIDENT:** "Sure," he says, and then fixes prices to steal from the public and to fill his company's pockets.

**ASK THE BUSINESSMAN:** "Sure," he says, and then pads his expense account.

**ASK JOHN Q. CITIZEN:** "Sure," he says, and then spends Sunday visiting his friends, mowing his yard, or skiing on the nearest lake.

*So you believe in God? That's fine. So do all the devils in hell, and shudder in terror* (James 2:17, Phillips). If you believe in the existence of God, and then live as if there is no God, allowing God to play no part in your life, you are a practical atheist. To you, for all practical purposes, God does not exist.

Springdale, Ark.  
RALPH E. SIMPSON

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## THE SEVEN MODERN SINS

Politics without principle  
Pleasure without conscience  
Wealth without work  
Knowledge without character  
Industry without morality  
Science without humanity  
Worship without sacrifice

Snohomish, Wash.  
J. K. FRENCH

## THE SHIP

(To you who have recently lost loved ones)

*I am standing upon the seashore. A ship at my side spreads her sails in the morning breeze and starts for the blue lagoon.*

*She is an object of beauty and strength, and I stand and watch her until she is only a ribbon of white where the sea and sky come to mingle with each other. Then someone at my side says, "There! She's gone!"*

*Gone where? From my sight—that is all. And just at the moment when someone at my side says, "There! She's gone!" there are other voices to take up the glad shout, "There! She comes!"*

Snohomish, Wash.  
J. K. FRENCH

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## WHAT DOES A PREACHER DO?

He teaches, though he must solicit his own classes. He heals, though without pills or knife. He is sometimes a lawyer, often a social worker, something of an editor, a bit of a philosopher and entertainer, a lecturer, a salesman, a handy decorative piece at public functions. People come to see him and he goes to see people continually and he rejoices with exceeding joy when in the midst of this an opportunity arises to be of genuine personal, spiritual help. He visits the sick, marries people, buries the dead, labors to console the sorrowing and to admonish the sinning. He plans programs, appoints committees, spends considerable time in keeping people out of each other's hair, and more time trying to scramble out himself.

Oh, yes, and between times he prepares sermons and preaches them on Sunday to those who don't have any other engagement for the Sabbath Day. Then on Monday he smiles when some jovial chap roars, "What a job—one hour of work a week!"

Whittier, Calif.  
CHARLES W. OGDEN

## Rightly Dividing . . .

(Continued from page 1)

who near the end of their journey.

For faithfulness in discharge of grave responsibility there is the exhilarating joy of sharing the wonderful word of life with eager and grateful hearers. All the seed sown does not fall on responsive ears and bear fruit in transformed lives, but that which does provides an exultant harvest.

Those who expound the Word know the joy of communicating the good tidings to the meek, the brokenhearted, the captives, and the oppressed. "How beautiful are the feet of them that bring good tidings!"

They share the thrill of dispelling darkness with light and of breaking the chains of slavery with the truth that makes men free.

They know the victory of wielding the Sword of the Spirit to awaken the conscience with deep conviction for sin that leads to repentance unto life.

They glory in witnessing to an uttermost salvation present and eternal.

They are comforted in the assurance that the Word of God will not return void, but will accomplish that which He pleases and prosper in the thing whereunto He sent it. Those who sow and those who reap shall gather fruit unto eternal life and receive their wages and rejoice together.

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## Gleanings

(Continued from page 16)

"deity" (RSV, NASB). That is a simpler and more commonly used term today than "Godhead." It means the essence of the divine nature.

## "Complete" or "Filled"?

The Greek form here is *pepleromenoi* (v. 10). Since it is based on the same

root as *pleroma* ("fulness") in the previous verse, it would seem wise to show the connection. The RSV expresses it well: "and you have come to fulness of life in him." There is also much to be said for Phillips' paraphrase, "Your own completeness is only realized in him," which is similar to KJV.

## "Principality" or "Rule"?

The Greek word is *arche*. Most frequently in the New Testament it means "beginning." But in a number of passages in Paul's Epistles it has the sense of "dominion" or "rule." It always signifies "primacy," whether in time or in rank.<sup>7</sup>

## "Power" or "Authority"?

The word is *exousia*, which properly means "authority"—in distinction from *dynamis*, "power." The correct combination here is "rule and authority" (RSV, NASB).

## "Of the Operation" or "In the Working"?

It is obvious that the expression "through the faith of the operation of God" (v. 12) is meaningless. The word for "operation" is *energeia*, from *ergon*, "work." It means "working." The meaningful translation is: "through faith in the working of God" (RSV, NASB).

## "Sins" or "Trespasses"?

The word is *paraptoma* (v. 13)—literally, "a falling beside." The proper Greek word for "sin" is *hamartia*. The preferable translation here is "trespasses" (RSV).

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<sup>7</sup>Thayer, *Lexicon*, p. 504.

<sup>2</sup>Abbott-Smith, *Lexicon*, p. 422.

<sup>3</sup>*Lexicon*, p. 784.

<sup>4</sup>*Oxford English Dictionary*, X, 650.

<sup>5</sup>*Op. cit.*, p. 655.

<sup>6</sup>*Colossians*, p. 179.

<sup>7</sup>Kittel, *Theological Dictionary*, I, 479.

# What Makes the Difference?

By H. B. Garvin\*

**T**HIS IS A QUESTION that seems so often to puzzle some as they observe men and women at work in all walks of life. This is true whether it be in the Church or the great busy world all about us where people apply themselves to the tasks of life. Why do some succeed where others fail? Can we find an answer to this challenging question?

I have just recently been reviewing the biography of Caleb of the Old Testament in association with Joshua, and I found myself asking this question.

Through the years I have seen some who would undertake a task, coming to the job as a favorite son with the highest of recommendations, and sometimes loaded with diplomas and degrees. Thus they started under the pleasing eyes of friends and well-wishers. I have seen some of these favorite sons fail to go into orbit with their tasks. This is hard on the man who fails, as well as on the ones who expected so much of him. But I have seen just an ordinary man, whose qualities were more or less unknown, come along and take up the same task under rather unfavorable circumstances. I have seen that man groan and pray, and wait on God for wisdom to face his task, work at it most day and night, and finally get organized with a late start, then go forth with great success and victory in the same job where the other man failed. What makes the difference, I ask?

Perhaps no one answer can be found that would satisfy all of us. But I would like to make a few observations stim-

ulated by the Bible story of this man Caleb:

I believe that Caleb was a man who was obedient to the voice of God from his youth. And without a doubt his was a steadfast and constant and faithful obedience. His assignment to any task would prove to be a steady pull, and not just a spasmodic effort. This element of genuine dependability made Caleb a capable man to be assigned to any difficult task. Such an attitude toward an assigned task will carry over from youth into manhood, and even into old age. Did it not carry over in the life of Caleb? How else can you explain why a man eighty-five years old would refuse to retire to a rocking chair, but declare himself fit and ready for war?

Furthermore, I believe that Caleb was a man of *faith, vision, and courage* in all of his assignments. His faith in God gave him a firm foundation to start with; his keen vision helped him to see the task in its true perspective; and his courage, born of faith, gave him the urge and purpose to try himself in the work to be done. This makes a man both courageous and fearless. What a challenge this is to all of us! Think of a man at the age of eighty-five planning and declaring himself fit and ready to take on giants! Can we not see that this attitude is the explanation of the unusual behavior of this strange man, Caleb, who was pioneering for God?

I believe that if the Church of the living God is to be a sin-conquering army, we must major on having power with God, and making use of that God-given power fearlessly. We should not

\*Evangelist, Fort Lauderdale, Florida.

be looking for an easy job, but we should be ready to tackle the most difficult task we find in God's assignment. When we lose the spirit of pioneering, I am afraid that we will, in a measure, lose much of the romance of our religious life. The rugged pioneers of the past laid strong foundations for us in the work of the Church, and we will need to retain that spirit in our work for God.

*They hewed the logs and split the rail,  
For other men they blazed a trail;  
These men were made of rugged stuff  
And seemed to live on half enough.*

*They fought their battles hard and long,  
And laid foundations firm and strong;  
Their spirit should forever live,  
And to us all new courage give.*

*God's servants, too, have blazed a trail,  
Through sacrifice they did prevail;  
They faced their storms and scorned defeat  
To preach God's word in church or street.*

*Those holy men who went abroad  
Hewed out a Kingdom for the Lord;  
Evangelists strong in soul and heart,  
Performed a missionary's part.*

*On these foundations we now stand  
And build God's kingdom through the land.  
So we must ever faithful be  
To build for all eternity.*

*But RUGGEDNESS is still our need,  
And for it I would ever plead;  
For NEW FRONTIERS now wait for all  
Who'll dare for God and on Him call.*



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# Self-study Guide

## The Stewardship of Myself

How do I rate the degree of progress I have made in the past few months in the following phases of Christian living?	Quite satisfactory growth	No particular growth	Less than satisfactory growth	Positive disappointment in myself
1. Engaging in regular family worship.				
2. Finding joy in witnessing for Christ.				
3. Desiring to know more of the Word.				
4. Acquiring a more intense concern in the spiritual progress of others.				
5. Increasing in the sense of wonder and awe toward God.				
6. Recognizing personal problems which hinder spiritual progress.				
7. Understanding more clearly the will of God for me.				
8. Seeing the advantage of practicing the presence of God.				
9. Expressing praise to God.				
10. Responding spontaneously to the Holy Spirit.				
11. Manifesting tolerance toward others.				
12. Appreciating the values included in a life of holiness.				
13. Depending upon God for essential needs.				
14. Doing all things for the glory of God.				
15. Trusting in the wisdom of God.				
16. Anticipating God's operation in daily life.				
17. Growing in disposition to be kind in personal relations.				
18. Following a regular program of devotional reading.				
19. Maintaining a consistent plan for reading the Bible.				

## AMONG OURSELVES

Theodore Cuyler in his book *How to Be a Pastor* has a chapter on "Arrows Shot at a Venture." When such an arrow finds its regal mark, its success cannot be ascribed to the skill of the bowman, but the Christian refuses to chalk it up to mere chance; it must be put down to the sovereign and mysterious providence of God. Of this much we are sure—great events often turn on seemingly trifling details, and eternal consequences often spring from apparently chance encounters. Shortly before our leaving Kansas City for a year in Japan one of these minor happenings occurred. There was in a public place a very brief meeting of Mrs. Taylor and a young Japanese woman, who upon learning that Mrs. Taylor was about to leave for Japan quickly wrote on a little slip of paper the name of her father in Tokyo and requested that we phone him. Mrs. Taylor promised. The call found a busy English interpreter for the police department in the world's largest city eager to meet us. After many delays and hindrances, a day was set, and the meeting took place. We found a fifty-two-year-old man, well-educated and impeccably mannered, who had reared five children in an atheistic home, and who himself hadn't been inside a church for twenty years. But we also found an intensely hungry man whose rationalistic armor was rusty and dented, with wide cracks for the arrows of conviction. The Lord shot him through. For three Sundays now he has been in church. In our home he sought the Lord with great sobs of repentance. He says in anguish, "I have been a great sinner." His father was a Buddhist priest, and the panthism of Buddhism has been a shield behind which he has dodged for years, as have been the other philosophies and ideologies with which he has tried to identify himself. His shield is shattered, and he is discovering that there is no place to hide but in the Rock of Ages. He is seeking refuge there. Will you pray for him? In Kansas City a brief, almost momentary, entirely casual meeting of two strangers. Out of it a soul, perhaps a whole family. "Let God be God"—the God of circumstances. He is able to manipulate them in two continents in order to surround one soul with intersecting lines of influence heavenward.

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