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THE

NAZARENE PREACHER

SEPTEMBER 1967

"DESIRING TO UNITE WITH THE CHURCH . . ."

General Superintendent Coulter

AN IMPOSSIBLE UNION AND A FATAL DISJUNCTION

The Editor

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—proclaiming Christian Holiness



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"Desiring to Unite with the Church . . ."

By General Superintendent Coulter

It is the responsibility of the pastor to receive members into the local church.

This service should be made significant to the individual and also to the church. For the church it is a time to rejoice. For the individual it is a time to assume new responsibility.

In spite of the importance of receiving members some pastors and churches give little attention to the preparation of those eligible for membership. In some cases the service itself is poorly planned and conducted as though joining the church were of little significance. Some churches have lost their spirit of expectancy for membership growth.

Here are some thoughts which may help us in this matter of growth in church membership:

1. *Most new members have to be invited.*

In my experience I have found that someone must take the initiative to invite new people to join the church. I have seen churches demonstrate great zeal and concern in getting an individual to seek the Lord at an altar of prayer, but show little interest in pressing the claims of the church upon that person. We recognize the fact that personal Christian experience is of primary importance. But we are neglecting the fruits of our evangelism if we fail to incorporate our converts into the fellowship and work of the church.

Not everyone will take the initiative to request membership in the church. Usually the pastor must take this initiative. I once knew a pastor who kept a list of prospective members on his desk to keep himself constantly reminded to pray for them, to seek them out, and to encourage them toward church membership.

2. *Most new members have to be prepared for membership.*

Occasionally someone comes who has had former contacts with our church or who has had holiness training. But in most cases new members should receive instruction regarding the church, its doctrines and standards, and its worldwide responsibilities.

While it is a dramatic thing to receive those into membership who have been at the altar during the revival, it is not always wise. There may be doctrinal differences, marriage relationships, or secret-order memberships which could later prove embarrassing to all concerned.

A pastor's membership class is a necessity these days if we would encourage intelligent and thoughtful people to understand the mission and purpose of the church and if we would solicit their wholehearted support and participation in the program of the church.

3. *Most new members must first be won at our own altars.*

(Continued on page 37)

An Impossible Union and a Fatal Disjunction

Our Lord's ultimatum, "Ye cannot serve God and mammon" (Matt. 6:24), speaks with peculiar authority to the Wesleyan teacher, whether in the Sunday school, Bible college, college, or seminary of whatever denomination or group. A strong case could be made for the proposition that the classroom army will win or lose the war. This is true on both fronts: against theological drift in one direction and religious stagnation on the other.

Whether for good or ill, the future history of the holiness denominations will be written by the thinking of their educated members, and that thinking is largely determined in the classroom. This is true because the very nature of a college community assures that during a young person's most plastic years (apart from early childhood) the dominant influence in his life is not his pastor, or even his parents, but his classroom teacher. It may not be an exaggeration therefore to say that the teachers, especially at the college level, hold the "balance of power."

Whether the war is won or lost depends on how thoroughly this strategic division of the total Wesleyan fighting force sees the relevance of Christ's ultimatum to the teaching profession, and how thoroughly it is committed to serving God—not mammon.

One of the enticing features of the so-called "worldly theology" is the subtle, unarticulated, but implied promise of serving both God and mammon. Admittedly, the secular must be redeemed unto God, and must be the arena of battle. But this is not serving God and mammon; it is serving God by means of mammon. When the two are treated as coequal polarities of claim on our loyalties, we have an impossible tension which is inevitably resolved on one side or the other: "For either he will hate the one, and love the other; or else he will hold to the one, and despise the other." And what usually happens is that God is surrendered to mammon, the sacred is surrendered to the secular, holiness to a good time, the Church to the world, even theism to atheism, and in the end God is crowded out and mammon is all-in-all.

In the religious academic world some have tried to achieve a truce between God and mammon—without surrendering the autonomy of either—by assigning to reason and faith separate spheres of authority. Faith is to rule in matters religious and reason in matters scientific and philosophical. The result is a disjunction between theological truth and philosophico-scientific truth. Then it becomes consistent for a professor to be a devout believer on Sunday, but a virtual materialist in the classroom on Monday, where he espouses theories which are completely incompatible with his professed Christian presuppositions. An instance is the French philosopher, Pierre Teilhard de Chardin, who as a Christian believer accepted the revealed truth that the world was created by God, but as a philosopher-scientist taught that it probably was born by accident. Such impossible antinomies become professionally

respectable when sanctified by a dualistic concept of truth, and when one's religion and one's profession are compartmentalized.

Wesleyan schools must avoid this fatal disjunction. They must be equally on guard against any attempt to achieve an impossible union between the claims of God and mammon.

Faculties cannot serve God honestly within the framework of a church school and at the same time bow to the gods of unrestricted academic freedom and ideological liberalism.

They cannot serve the God of minorities and at the same time the mammon of majorities. Caleb and Joshua brought in the minority report—but they were on the right side, nevertheless. God's people have always been in the minority. Truth has always struggled against overbearing error. God has always identified himself with the "remnant." Even the doctrine of Christian holiness is a "minority report" in the total theological consensus.

It would appear therefore that no teacher will be happy in a holiness college who is not willing to be identified professionally with intellectual and religious minorities, and to bear the stigma which this identification sometimes brings, without trying to elude it by soft-pedaling the offending distinctives.

We may as well say that no teacher will be happy in such institutions who has not died to the idolatry of the consensus. And it would be tragic for the doctrinal integrity of Wesleyan colleges and seminaries to succumb to what Anthony Flew called "the death of a thousand qualifications."

No teacher belongs in such schools who is inordinately adept in sniffing the current theological breezes, that he might know the direction his thinking and teaching should take. The Bible does not say complimentary things about those who are overly impressed by "every wind of doctrine."

And the teacher is unintentionally dangerous in a holiness setting whose theology is cowed by his pedagogy. As a Christian he is a witness, a steward, an evangel—a soul winner at heart. Because he is a Christian, this is what he is in the classroom, as well as on Sundays. But his pedagogical straightjacket may throttle his freedom in fulfilling his role as a Christian. His textbooks in educational theory may have taught him that as a teacher he must be non-committal and entirely objective; that he is not to teach truth but thinking; that he is not to teach doctrine but expose students to ideas; that he must not intrude his beliefs but challenge the students to form their own.

But these are not mutually exclusive alternatives. We are to teach thinking, but truth too, as God has given to us by His Spirit to see the truth. We are to expose students to ideas—but we are also to teach them doctrine. We are to challenge our students to have beliefs of their own; but this does not mean encouraging them to invent divergent or novel beliefs—any more than we advise them to invent their own alphabet. Paul says, "Be ye followers of me, even as I also am of Christ" (I Cor. 11:1). So does every committed teacher whose supreme concern, professionally, is the spiritual welfare of his students. It will not do for Wesleyan teachers to identify themselves with Christian holiness in doctrine and ethical convictions on Sunday, then on Monday hide their light under the bushel of noncommittal. Holiness schools cannot afford the situation in which students are forever guessing what this or that teacher really believes.

Only so far can there be both/and. There can be both spirituality and high academic standards, both revivals and sports, competent instruction in both Bible and science. Prayer meetings and debating can thrive on the same campus. But there is here a both/and situation which is very definitely limited. A school's undoing will be in a vain attempt to give equal weight to everything. For here as elsewhere, both teachers and students will in the end "hate the one, and love the other" or "hold to the one, and despise the other." In hundreds of concrete cases, either prayer will give way to activities, or activities to prayer; sports to Christian work, or Christian work to sports; church attendance to A grades, or A grades to church attendance.

Naturally colleges cannot be run as nonstop prayer meetings and revival campaigns. Schools can hardly avoid a multiplicity of diverse activities; therefore the student cannot be wholly spared from the necessity of making choices, nor can the possibility completely be ruled out that a sub-Christian priority system will be adopted. But it should be the constant concern of every teacher to bring every legitimate influence to bear on the student to help him put first things first. The total atmosphere and methodology of the entire institution should be such that if the student neglects the Christian basics for secondary values he *at least knows he is doing it*. This cannot be achieved by rendering lip service to spiritual priorities, then serving the mammon of academic priorities. When a professor gives an exam during revival week he is saying that his discipline is more important; at least that will be the practical conclusion of students who absent themselves from the revival and its special prayer meetings in order to cram for the exam.

Undergirding and structuring the educational enterprise of the holiness movement must be a philosophy of education which is thoroughly Christian. But this will dictate the operation of every school, on any level, on the premise that God is supreme, and therefore the full salvation of students and their indoctrination and establishment in Christian holiness are always—in all disciplines and in all circumstances—the overruling objectives. In this there must be no cleavage between holiness schools and holiness churches. Nor should there be any divergence in primary objective between a Bible college and a liberal arts college, or (for that matter) even a graduate school or university. No Christian university—least of all one with a Wesleyan orientation—should ever be content simply to turn out doctors or lawyers or scientists, no matter how good.

There may be differences of function between education, worship, and evangelism, which indicate differences in method between the college, the local church, and the evangelistic field. But there must be no disparity in basic aims. The aims are one. The school must never bow the church out and say, "You teach worship and you evangelize; we will educate." The church college is a church auxiliary, and every auxiliary has as its primary aim the glory of God and the extension of the kingdom of Jesus Christ.

Every auxiliary furthermore has the responsibility, not just to be passively loyal for the sake of expediency, but actively and with full earnestness to inculcate those beliefs, aims, and methodologies which together comprise the peculiar genius and mission of the denomination of which it is a part.

And this should as sincerely be the aim of the biology teacher as the theology teacher.

(Continued on page 12)

There is no more able or better informed defender of holiness truth than the national commander of the Salvation Army, Commissioner Samuel Hepburn. His resourceful wit and colorful, dynamic personality are internationally known. Those who know him best see him not only as a well-read advocate of Scriptural holiness, but a saintly example of the blessing. But he is not a silent saint. The following letter was written to ETERNITY in response to an article, "Danger—Holiness Ahead." Space limitations require the deletion of the very courteous and congenial opening and closing paragraphs, but the following straightforward heart of the reply is printed here (with Commissioner Hepburn's permission) because of its interest to all holiness groups.

Does Holiness Doctrine Make "Nervous Wrecks"?

By Commissioner Samuel Hepburn

I AM WRITING about your article "Danger—Holiness Ahead" in the July issue of *Eternity*, particularly your reference to the book *Holiness—the False and the True*, which was written and distributed by Dr. Harry Ironside many years ago. The "certain group" to which you refer is the Salvation Army. Dr. Ironside, as you probably know, joined and resigned from the Salvation Army while he was still a "teen-ager" or very young man. His competency, therefore, to be a judge could be questioned. His affiliation with the Salvation Army was in the "early days" of our movement.

The Beacon Hill Press of the Nazarene church published *Scriptural Freedom from Sin*, by Henry E. Brockett, a few years ago. *Scriptural Freedom from Sin* is an answer to *Holiness—the False and the True*. The title of Dr. Brockett's book could be considered as another definition of the Christ-provided and glorious experience of "holiness" or "full salvation" or "the blessing of a clean heart" or "cleansing from all sin" or the "victorious life." It is not my purpose in this letter to discuss the

doctrinal aspects of the subject. I'll try to confine my comments to the "certain group" and its disturbing reaction upon the late Dr. Harry Ironside, and the "image" of that "certain group" your article creates.

The tenth point in the Salvation Army doctrinal statement says:

We believe that it is the privilege of all believers to be wholly sanctified and that the whole spirit and soul and body may be preserved blameless unto the coming of the Lord Jesus Christ. That is to say, we believe that after conversion there remain in the heart of the believer inclinations to evil or roots of bitterness which, unless overpowered by Divine grace, produce actual sin: but that these evil tendencies can be entirely taken away by the Spirit of God, and the whole heart, thus cleansed from everything contrary to the will of God, or entirely sanctified, will then produce the fruit of the Spirit only. And we believe that persons thus entirely sanctified may, by the power of God, be kept unblamable and unprovable before him.

Our *Handbook of Doctrine* further says that "entire sanctification is complete deliverance from sin, and the devotion of the whole being, with all

its gifts and capacities, to the love and will of God."

The *Handbook of Doctrine* also emphasizes the fact that: "(1) it is not absolute perfection, (2) it is not Adamic perfection (sometimes called 'sinless perfection'), (3) it is not infallibility or freedom from mistakes and judgment, (4) it is not freedom from bodily or mental infirmities, (5) it is not freedom from temptation, (6) it is not a state of grace from which it is impossible to fall, (7) it is not a state where further advance is impossible."

You will observe that the foregoing quoted parts of our *Handbook of Doctrine* dealing with "entire sanctification" do not support several of the remarks you make in your article.

Your reference to "nervous wrecks" paints a rather drab picture. It is likely that a host of "nervous wrecks" flocked to the early-day Salvation Army meetings, as is frequently the case when a new revival movement gets under way. The founders and pioneers, in some of their writings, have referred to the "peculiarities," etc., of some of the folk who were temporarily affiliated with the movement. A host of "nervous wrecks" enter Salvation Army buildings daily throughout this nation, but their being "nervous wrecks" is not due to their "striving for . . . sanctification" in response to our holiness preaching. Far from it! Many born-again Christians have become "nervous wrecks" from a wide variety of causes but "true holiness," "a clean heart," "a right spirit," and the being "cleansed from all sin," or the being "filled with the Holy Spirit," insofar as I know, has never knocked anyone "off his rocker."

Your use of the word "obsession" in reference to the Salvation Army's emphasis on holiness could create the impression that our holiness ministry

has produced a "crop of fanatics." The description, or picture you have painted, is hardly correct. The Salvation Army (and it is not alone in this respect) has been—and will continue to be—disturbed by a few individuals who have become extremists with respect to holiness, the second coming of Christ, healing, unworldliness, visions, "whooping it up" in a meeting, etc. I chatted with a Salvationist a few months ago who developed a "sense of guilt" about going to a doctor instead of "trusting in Jesus for healing." He had been hearing too many radio sermons on "healing."

Your article creates the impression that the Salvation Army's doctrine of holiness is "twisted from the Biblical pattern" and has thus "become a nightmare." *Scriptural Freedom from Sin* answers this frightening criticism fully and completely. It would be hard to believe that Adam Clarke, the saintly John Fletcher, the Wesleys—whose revival practically saved our Western civilization—William and Catherine Booth, and our saintly Commissioner Brengle could be charged with having "twisted" any part of "the Biblical pattern."

The final comment in the specific paragraph in your article to which we are referring creates the impression that the Salvation Army is urging its people to strive for "absolute perfection." I have sat under the holiness ministry of the Salvation Army all my life (my parents were Salvationists), have heard thousands of holiness sermons, have testified to and preached holiness, have listened to multitudes of holiness testimonies, and read a carload of holiness literature (over 200 volumes of "holiness books" are on the shelves before me as well as more than 100 volumes on the Holy Spirit), but I have never become aware of any "absolute perfection" being advocated.

Getting the Most out of That Coming Revival

By Grant Swank*

The Necessity of Revivals

Revivals and evangelism are absolutely necessary to the life of the church. Where these are missing, the church turns into a social club, existing merely to pamper and perfume the parishioners. However, when these are present, the church goes forward in sacrificial love to win the unsaved to Christ. It only stands to reason that when the reviving power is lost from any organization it becomes stagnant. This is true not only in the church, but in any group that is interested in maintaining itself. Why do business corporations have annual conferences? Why do civic groups hold conventions? Why do colleges and universities schedule alumni banquets and get-togethers? One of the reasons is to revive interest, to recapture that initial flame. It is a fact of history and science that things tend to run down if there is no energizing power to keep them running forward and upward. Then it is folly for the Christian Church, of all organizations, to neglect its re-energizing power. No amount of blasé sophistication will be able to finally cover over the lack of vitality. Consequently a church, in order to maintain itself as a true church, must be revived periodically. These means of reviving must be special, concentrated evangelistic and devotional efforts.

Why Not More Results?

One asks, Why is it that frequently when the church does move out in evangelistic fervor, outright, dramatic results

are not forthcoming? The reasons are several. One reason is that though men desire meaning to life and are anxious to find rest for their souls, yet at times they are halted in coming to final decisions because of the crafty workings of Satan himself. Satan's strategy, therefore, is one of the factors explaining why not all revival efforts yield breathtaking results. The majority of men are reaching out for answers to life, but at times when they realize the price they have to pay for those answers they back down, recant, and settle for inferior answers. Satan has tremendous power; consequently the church seeks to move forward in saving souls while Satan's power is going to and fro in an attempt to confound the church.

Another reason for some of the church's difficulty in saving souls is that too many churches are not really that much interested in saving souls. Maintaining the status quo seems more important. Courting the fancies of the world appears to take priority. And even among so-called evangelical churches, evangelistic efforts degenerate into mere foot-pedaling mechanics and treadmill methods. A church may go through all the motions of having a revival, and yet not have *revival*. The evangelist may be slated, and the publicity angle may be perfected; but unless the Christians in the church are anxious to see new persons come into the Kingdom, the efforts will be to no avail. The laymen must be sensitive to their responsibilities in preparing for a genuine revival. Such responsibilities include self-examination spiritually, prayers of intercession, and person-to-person invitations to the approaching services.

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But the failure may also rest upon the shoulders of the evangelist himself. Just as any other position in the church may be fulfilled to less than its maximum efficiency, so may the evangelist's position fall below par. The temptation to the evangelist includes viewing his position as a job rather than as a calling. This is always a danger. When this happens, then the evangelist loses the enthusiasm for winning souls; he finds himself merely going through the prescribed routine.

Laymen, on the whole, are not stupid. They may not have college degrees (that is, *all* of them may not), but they are not ignorant. And usually it does not take long for congregations to sense the loss of vitality in an evangelist's message. No matter how loud the speaker may speak, or how successful he may think he is in using the gimmicks of the calling, yet if the sermons are not genuine the people will know it sooner or later.

If the evangelist is going to help a congregation realize revival, then his days must be spent in prayer, Bible reading, and study. Only then will he be able to handle adequately the burden which is placed upon him. Too many hours spent in sight-seeing, eating, chatting, and sleeping will result in counterfeit preaching and telltale professionalism.

An evangelist should constantly be reworking his sermons, sensing the needs of new congregations and adapting his sermons to those needs, and looking for fresh insights into biblical truth and new, up-to-date illustrations and concepts to express that truth.

When the church prepares and the evangelist prepares, then there will be revival.

Two Types of Revivals

There are, in the main, two types of revivals. One is the revival which re-powers the Christians. The other is the revival which reaches the unconverted. Some ministers, realizing these two needs, schedule a revival, for instance

in the fall months, which is planned with the Christians in mind. This revival would stress the sanctified life, a deeper walk with God, and reexamination of already Christian lives. The second revival approach then would be scheduled for the spring months with the non-Christians in mind. This revival would stress the need for conversion, the new birth in Christ. With a balanced program like this, the revival program would be set in proper perspective in order to benefit the most people.

Most churches plan their revivals with primarily the sinners in mind. However, very frequently the result is that the Christian laymen show up for every service, listen to sermons not meant for them, go home with little benefit, while the unsaved are not there either; thus no one is helped particularly. If a revival were geared toward reviving Christians, then the following revival would stand more of a chance of having the unconverted in the services because the revived Christians would be more likely to invite them in.

Christians need reviving. There need to be times when the altars are not only opened to the down-and-outer, but also open to the Christians, even the board members and charter members. There are times when these persons need a season of prayer around an altar. There are times when their occupations and the regular monotony of life dry up their spiritual springs; the altars therefore need to be made available to them in order that they may be refilled and know of the Spirit's presence in recurring experiences. The people can be educated to realize that the altar's function is not only as a place for sinners to bow, but also as a place where Christians in good standing may kneel in prayer with fellow Christians in order to be revived, refreshed, and refilled with the Holy Spirit.

Revivals are to be revivals. That is, they are not only for the sinners, but are also to revive the Christians—and more evangelistic efforts should have this in mind.

In regard to the matter of altar invitations, there are at least two things which may be said. There is the one approach which holds that no invitation needs to be given until perhaps after two, three, or four services have passed. This will no doubt cause some Christians to wonder if the evangelist is fulfilling his obligation as an evangelist. However some groups need the preparation time of several services before an invitation would be suitable. Now some persons surmise this to be risky business in that perhaps a sinner would be present, want to go to the altar, and yet no invitation be made available. Consequently it is imperative that the evangelist believe that his approach is prompted by God. If he feels definitely that he is doing what God would have him to do, then really there is no risk involved. God must lead.

The other approach is that an invitation should be given at every service, beginning with the first and certainly concluding with the last. Even if the first service begins on a Sunday morning, this approach will necessitate an invitation being given in the initial service. This approach has its definite merits in that the people realize that this week is going to be a serious, self-examination week, beginning right at the first service. They will know from the beginning that the altar is always open, and that they may feel free to bow at that altar at every service. Furthermore, when Christians invite sinners to the service, they will know beforehand that at the conclusion of that service there will be the altar opportunity. These factors are important, and will help in determining which approach the evangelist uses during any one particular series of meetings.

The evangelist must realize that no formula will automatically work in every situation, but instead he must remain sensitive to local needs and the guidance of the Spirit. He must be adaptable. He must be close enough to God to discern the leadings of the Spirit. This is difficult for an evangelist to do when he has set himself into a pro-

fessionalized rut of following only one method.

Altar Services

An informal atmosphere should pervade the services. However, informality does not mean rambling, ill-planned services. Informality should not include chatter, small talk, and numerous how-do-you-do's from the pulpit. Informality is too often equated with noisiness, running in and out of the sanctuary during a service, shoddy service planning, sloppy preparation of music, faulty and jerky reading of the Scripture, and whispering and gum chewing on the part of the listeners. Informality should rather refer to the openness which a service gives to the congregation, allowing them to feel free to stand and testify, repeat a chorus of a hymn, to suggest the singing of a hymn not planned originally, and the like. Such informality is still orderly and does not do disrespect to the Spirit.

The altar services should be conducted according to the leadership of the Spirit. Fervent, earnest prayer—at times aloud, at other times proceeding quietly—will characterize the altar service. Christians will be helping the seekers in finding God's answers to the problems expressed. The ministers present will likewise pray or converse when helpful.

There should be no running in and out of the sanctuary on the part of those not involved in the altar work. There should be no chatter and general hubbub. All should be conducted reverently because the Spirit is at work transforming immortal souls. Cheap displays of unbridled emotionalism should not be evident. Hypertension and human manipulation should be anathema. Reciting scriptural promises and speaking sanely with the seekers will accomplish much more than backslapping, screaming, running on the platform, or such actions.

Revivals and Gimmicks

A word needs to be said in regard to gimmicks—that is, gimmicks and revivals. As far as every evangelist should

be concerned, the use of gimmicks should be out. By gimmick is meant the use of a device to manipulate the people in a way other than through the channels of the Holy Spirit. In this age when communicational media are educating the average layman to be sophisticated enough to detect the counterfeit from the genuine, the evangelist can hardly try to get by with the former. The key to revivals is not the latest gimmick, but sound biblical preaching free from all illegitimate human manipulation. Too frequently the evangelist may rely upon the way in which he can ring his cowbells, or paint gaudy, fluorescent pictures of heaven, or run across the platform, or any number of a dozen ways in which he may try to capture the people's attention and get them by "hook or crook" to an altar in order to chalk up numbers on his blackboard. This is the type of shenanigan work which prods writers to write such tawdry books as *Elmer Gantry*. Books of this sort do not come about through mere fiction. There are some facts somewhere in the background which support this deplorable fiction. And gimmicks are one of the reasons for creating the evangelistic image such as is revealed in *Elmer Gantry*.

Gimmicks undercut the workings of God, seek to substitute the movements of the Spirit with human manipulation, and bypass legitimate processes for manufactured ones. Gimmicks make a mockery of God and His gospel.

Revivals and the Clock

Something also should be said concerning the length of revival services and the program format. Usually revival services last anywhere between one hour and three hours. It seems that one hour is long enough. If the service is composed of the following: several gospel, evangelistic hymns (singing all the verses of every hymn), one special number (choir, solo, duet, trio, quartet), prayer, offering, testimonies, and a twenty-five-minute sermon, then the entire service would not have to be more than one hour long. The altar

service, of course, would extend beyond the hour limit, but the service proper—beginning with the opening hymn to the closing of the sermon—would not have to be more than sixty minutes. Such a time limit would have several advantages. The faithful laymen who attended every evening would come to know that their time was not going to be wasted, and that they would be home before too late. Such an hour schedule would also eliminate a lot of the needless verbiage and just plain chatter that goes on behind the pulpit. The announcements would be eliminated completely, or carved down to a minimum. Unnecessary ditties said before hymns and sandwiched in between the various parts of the service would be eliminated. Singing would remain lively; the prayers would be to the point and vital; and the sermon would be free (hopefully) from rambling and tangents. God can work in an hour, probably accomplishing more than what could be done in an hour and a half or two hours.

A revival lasting from Sunday to Sunday (including Saturday) would mean ten hours of worship for the persons who attended every service. These ten hours, if used to advantage, provide ample instruction and edification for worshippers. Better to have the listeners desiring more than becoming tired and bored with what they have had.

Now that all this has been said, it remains to be added that there are exceptions, naturally. There are times when a service will be more than an hour, when the Spirit desires for it to be so. At these times, no one would want to go by the clock. But such exceptions should be just that—exceptions. And they should originate in the plans of the Spirit.

Conclusion

Revivals are necessary to the ongoing spirit of the Christian Church. The Church must not forget this means of bringing the Spirit to the Church. The ministers of the gospel must prevail upon God until seasons of refreshing come from above to refresh and empower the people of God.

The times call loudly
for mighty preaching

On Testing Our Sermons

By Wendell Wellman*

THE CRUCIAL HOURS for the pastor are 11:00 a.m. and 7:30 p.m. each Lord's Day. Of this I have become increasingly convinced. Calling is important. Counselling is important. Administration is important. But first and foremost, the pastor is a *preacher*! No degree of proficiency in these other areas can compensate for mediocrity in the pulpit.

I must admit that my thinking at this point has undergone change. There was a time when I felt that these other areas were of equal, if not greater, importance. I tended to regulate my time and energies in light of that feeling. Today I feel that preaching is my number one responsibility. As a consequence, I am applying more rigid tests to my own sermon preparation. Before I preach any message I ask myself the following questions:

1. *Will this sermon meet a definite need?* Will I be answering questions no one is asking? Will the sermon have more than mere entertainment value, if indeed it has that? Will it help someone who has been through deep waters? Will it help that businessman struggling against the pressures to lower his Christian standards to gain business advantage? Will it help parents wrestling with the problems of rearing a family in today's society? Will it point guilt-laden peo-

ple to Christ? Will it encourage believers to seek heart purity? Will it make Christians more aware of the challenge of a lost world? Obviously, no single sermon can meet all these needs. But it should meet *some* need. It should have a definite *object*, as well as a subject.

2. *Will this sermon be interesting?* The reason is obvious. I want people to listen. I have long since learned that people have a built-in device for *tuning the preacher out*. And the device never wears out! I try to project myself into the place of the listener. Would the sermon interest me? Would it keep me awake? Would it make me *want* to listen?

3. *Will this sermon be clear?* Are the ideas well thought out and clearly stated? Will the message be clear to *all* the congregation? To the young people and children? To the visitors? To the people who lack theological background?

4. *Will this sermon be fresh?* Will it be simply a repetition of someone else's material—with or without the proper acknowledgment—or will it be material that has gone through my own mental mill? Will it have on it the unmistakable stamp of my own personality and uniqueness? Is there anything creative in it? Are the illustrations current or outdated?

5. *Will this sermon be informative?* Will those who listen go away

*Pastor, First Church of the Nazarene, Los Angeles.

feeling "I have learned something today. I received new insight. I understand that scripture portion better than when I came." Today's congregations are better educated. They are under terrific pressures. Every conceivable form of entertainment vies with the Church for their time and attention. Add to this the problem of fighting traffic congestion in our overcrowded cities. It boils down to this: Most people will stay away unless they feel they will be rewarded for coming. It is easy for us to insist that they should come out of a sense of duty—and perhaps they should—but we have learned from experience that only a small minority will do so. For the majority, it takes more than a sense of duty to cause them to forfeit that extra sleep on Sunday morning and forsake the easy chair on Sunday night. If they do so it is because they feel they will hear something worth the effort required to get there. Too long, I fear, we have rationalized our poor attendance with pleas such as, "The people don't want straight preaching," "No one is interested in the gospel anymore," etc. Granted, this is more comforting than facing the unpleasant fact that our

poor preaching may be the real key. All our rationalizations will result in no improvement. But better preaching *will* effect a change. The restaurant that serves good food does not want for customers, once the word gets around. Similarly, the church where good spiritual food is the rule, rather than the exception, will not want for worshippers.

I took a long, hard look at my own preaching some time ago. I began to listen to tape recordings of my messages. I decided that improvement was imperative at many points. I have been working at it. I am far from satisfied, but I have been encouraged at the response of the people. Their reactions convince me that the convictions stated earlier are sound. Our people *want* and *appreciate* good preaching. They will come to hear us if they feel it is worth the effort. They do not want us to shirk the truth, or water it down. They simply want us to present it to them interestingly, clearly, with freshness and relevance, and with some new insights.

A big order indeed! But what a challenging one! Can we afford to give it less than our best?

An Impossible Union . . .

(Continued from page 4)

And during revival there should be no overwhelming preponderance of religion faculty members working with praying students at the altar, as if the Nazarene physicist could say, "That is your job, not ours."

On the contrary, if we are going to have a "worldly theology" at all, let it be the true one, not the false one, with its dissolution of the sacred into the secular. Let it be the insistence that the so-called secular subjects be offered as a living sacrifice to God; that the science teachers be as Spirit-filled as the Bible teachers; and that the determinative orientation and methods of every subject in the entire curriculum be thoroughly religious. This is nothing but the biblical doctrine of the stewardship of the whole of life. And this is good Wesleyanism as well.

Some elements of mental health
essential to the preacher

The Prepared Mind

By Delbert Gish*

IF ANYONE ASKS the question, "When can I say I am fully prepared for life?" the answer must be, "Never." The unexpected event has a way of surprising us just when we thought everything was under control. As best we can, therefore, we must prepare ourselves for both the pleasant and the unpleasant surprises of life.

It is a wonderful fact that there are so many kinds of preparation we can make to help us to work efficiently. One of the most obvious kinds is the gathering of information, and familiarizing ourselves with ideas which can conceivably be helpful to our future undertakings. "Study to shew thyself approved," Paul told Timothy. Maybe he meant, "Don't be ignorant when there is so much to know; don't let those who don't even profess Christ outdo you in their concern for truth." Paul himself was a student, as he relates, for he sat under some of the best instruction of his time, and was able to converse with rulers and the best educated persons of ancient Athens.

Another form of preparing the mind is to put both the past and the

future in proper perspective. It is easy to let the memory of a remarkable success lull us into a lessening of effort for future tasks; and it is even easier for some to let the memory of a bitter defeat deter them from trying again. It may have been with something like this in mind that Paul wrote to the Philippians about his principle of "forgetting those things which are behind" and pressing on toward the goal for the prize (Phil. 3:13-14). How much there is which we need to forget! For some of us, the years before we came to Christ were filled with many memories that have slowly receded into oblivion. It seems to me that we do best to follow God's example of forgetfulness, and never even speak of our former sins, nor allow Satan to harass us with them.

Very high in importance for the preparation of our minds is the achievement of balance. To be unbalanced is to be mentally incompetent. We need to see everything in its true perspective; few mental qualities will help the minister more in the long run, through the years, than this. Jesus helps all of us to a better balance in thoughts, attitudes, opinions, judgment, and evaluations than we would otherwise have. For example, devotion to Christ, fixing our attention upon Him, helps us to put

*Professor of philosophy of religion and Christian ethics, registrar, Nazarene Theological Seminary, Kansas City, Missouri. An abstract of a chapel address.

proper evaluations upon material possessions and spiritual goods. We learn not to pamper our bodies while neglecting the life of the spirit within. We learn from Him not to strain at gnats and swallow camels—that is, to be extreme on some small issue and neglect ideas or doctrines or misdeeds that would destroy us.

The balanced mind is one that is made up, but not so rigidly fixed that it cannot be changed. It clings tenaciously to truth and right as it sees these, but in peripheral areas can be receptive and pliable. It is well-disciplined, yet is free to examine unfamiliar ways of doing and seeing the tasks that must be undertaken. It is not so independent that its owner must boast that “no one is going to tell me what to do,” nor so submissive that it will never stand on principle. Its discipline includes the ability and control to keep silent when it is fitting to do so, for “a fool uttereth all his mind: but a wise man keepeth it till afterwards” (Prov. 29: 11). We must learn, as Socrates put it, not to give everyone we meet a “bath of words.” Our integrity, in large measure, depends upon this, for revealing our deepest thoughts too quickly and completely robs us of the necessary steam to perform them—we seem to say something, then fail to

carry it through. Paul literally begged the Thessalonians not to be quickly shaken in mind (II Thess. 2:2). To be like a wave of the sea, driven and tossed, or to have no depth of earth, is to lack the proper preparation.

There is a spiritual preparation of the mind which is primary. It is the highest wisdom to rest upon divine power, for “the Spirit . . . will guide you into all truth” (John 16:13). There is much mystery in the process by which this is done; but it is no secret that many preachers who have felt frustrated, defeated, hopeless, perhaps even resentful about the difficulty of their work, have found that first attention to spiritual preparation resulted in improvement in retention, in concentration, insight, and even in attitude toward their tasks.

Finally, such preparation of the mind is a continuing process. Again it must be said, we are never fully prepared. Paul wrote to the Romans (12:2) about the renewing of their minds, and exhorted the Ephesians to “be renewed in the spirit of your mind” (4:23). To the Corinthians (II Cor. 4:16) he said that the inward man must be renewed day by day. There is no substitute for the steady, purposeful, and diligent daily performance of that to which we are divinely directed.

THE PRICE OF SERVICE—

My wish for young ministers is that they will pay the price of a life of service. The price is consecration and concentration. A consecration that does not mean everything to us cannot mean much of anything to God.

—*Samuel Young*

The Minister Guided and Directed by the Holy Spirit

By George L. Wolf*

Part Three. Guidance in the Pastoral Ministry

WE NOW TURN OUR ATTENTION to the minister led by the Holy Spirit in his pastoral calling ministry. First a confession: Our hats are off to that fortunate minister who just loves to do pastoral calling. I am one of the unfortunates who must depend upon the Spirit's promptings to get us out there among our people. We are thankful, however, that the Spirit does not allow us to become lazy in this regard.

It is impossible to set up a rule of thumb in regard to a calling program for every minister. But that man of the cloth who is not open to, and obedient to, the prompting of the Spirit in this area of his ministry is destined to failure. The size of the congregation and the area of the parish determine pretty much the number of calls a minister can make effectively. My own goal toward which I have striven for many years has been an average of a hundred calls a month on a ten-month basis.

Furthermore we need the Spirit's guidance as to where to call, how often to go, how long to stay at any

one place, just what to say or not to say, and how to meet the needs and problems of the people. Personally I have not been able to so rigidly schedule my calling as to stay ten minutes and ten minutes only at every call.

We should always remember that the minister dare not be a respecter of persons in his calling. He must call on all social and economic classes, all racial, creedal, religious, and educational groups. Our calling should not deteriorate into a mere social function. This opens one for criticism of playing favorites and being at some homes more than others.

People are looking to the man of God to help them in their complex problems of life. Our pastoral-calling schedule should be elastic and varied, as we are guided by the Spirit. He enables us to keep alert to the needs of our people. It is our own conviction that this type of pastoral-calling ministry pays the greatest dividends.

General Superintendent Williamson, in his book *Overseers of the Flock*, states that the pastor's calling ministry should complement his preaching ministry. Phillips Brooks

*Pastor, First Church, Binghamton, New York.

said, "The preacher who is not a pastor grows remote; the pastor who is not a preacher grows petty."

Something needs to be said also concerning the minister being led of the Spirit in the area of public relations. Dr. R. T. Williams wrote in his book, *Pastor and People*, "The success or failure of any local church depends more upon the proper relationship between the pastor and the people than upon any other one thing except the personal salvation of the members of the church." This area of public relations is a vast one, including the community, business world, board of education, ministers and churches of other denominations, one's own denominational minister-brother, superiors, congregation, and especially one's church board. At the mention of just this area of our ministry we almost find ourselves shrinking from the immensity of the task. But right here again is where the leadership of the Holy Spirit comes in.

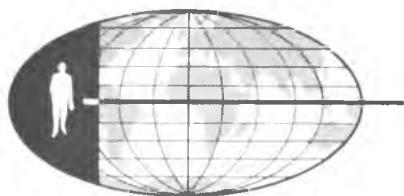
Diplomacy is an art which every Christian minister should seek to acquire by the help of the Holy Spirit. We would even recommend the Dale Carnegie course to ministers. If knowing how to get along with people is so necessary in the business world, how much more is it necessary for the ministry! The admonition of Scripture is to be "wise as serpents, and harmless as doves." It is just as important for the Christian minister to manifest the right spirit and attitude as it is to be right. A tactful pastor will get along well with people in general in all spheres of his work.

The pastor has no other group of people whose admonition and counsel and friendship can mean so much as that of the official members of his parish. Again quoting from Dr. Williamson, "An aggressive, cooperative board is a pastor's greatest source of

encouragement and his most effective aid to the furtherance of the work of the church." This being true, certainly it goes without saying that it is mandatory that a minister strive to be a master in public relations, thus enabling him to get along well with the diversity of personalities on his board. It is always good to remember that the members of our board can be and almost have to be the pastor's best friends. It is well worth the time and energy establishing rapport with our entire board. Certainly we should never look upon the members of our board as being selfish, uneducated, unintelligent, wrong, or carnal, just because they do not always agree with us.

It is well to pray with our board, to eat with them, to fellowship with them, as well as to conduct the business of the church with them. My practice for years has been to have the organizational meeting of the new board at the beginning of the fiscal year in conjunction with a dinner. Occasionally I have the board at the parsonage and serve refreshments. We count our board as wonderful Christian friends who love us and are praying for us and trying to help us and God's kingdom. Certainly we owe them no less in return. Things will not always go our way, but we need the Spirit's guidance to know just how to react to any and all eventualities.

Conclusion: A young man the night he was ordained wrote in his diary: "I promised God tonight that I would do anything if He would only give me a chance to serve Him." Through the years that young man filled diary after diary with the record of busy, happy days. On the last page of the last diary, in the trembling hand of an old man, he wrote, "Led by His Spirit all the way." May this be our humble prayer today!



The **PASTOR'S** SUPPLEMENT

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Compiled by The General Stewardship Committee

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*The *Pastor's Supplement* is designed for the minister as a means of keeping abreast with all information that might affect him and his special areas of service.

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Pastor...

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and TELEVISION
and LITERATURE*

*We either get the Gospel to every creature
—or fail God*

NAZARENE
RADIO LEAGUE

H. Dale Mitchell, Executive Director

The Nazarene Preacher

Religion, the Great Moulder

IN-DEPTH REPORTING on religion in secular newspapers and magazines continues to increase. This emphasis, developing for three to five years and more, shows no signs of cresting.

Newspapers, generally, endeavor to report on subjects in which their readers are interested. The more reader interest, the more space and more prominent display for the article.

Religion First in Poll

A recent poll by the Minneapolis *Star* revealed there are more persons in the Twin Cities who consider religion their *most important interest* than all those combined who rate in first place sports, cooking, politics and government, and home decorating!

Elmo Roper, also in a recent survey, showed substantially similar results in the general interest of the public today.

George Cornell, top religion writer for the Associated Press, who was the key writer in putting Billy Graham's early crusades on the front pages, had this to say about the importance of news on religion:

"Religion is no petty factor in the running story of mankind. It is real. It is ir-repressible. It has fired revolutions. It has shaped ideals. It has moulded nations and cultures."

Kenneth Woodward of *Newsweek* observed: "Theology makes more news than structural things, and theological questions are more exciting to readers than any other facet of religion."

Time Magazine View

A senior editor of *Time* magazine wrote: "We are beyond the day when the religious news can be limited solely to the exterior surface of a religious institution. Readers tend to respond rather favorably to stories about theology . . . and to the ferment in Roman Catholic theology."

Such opinions stimulate efforts of publishers to do a better job in covering religion on all fronts. Managing editors are confronted with the difficult question:

"Should the religion writer-editor on the newspaper be primarily a reporter (newsman) or primarily a theologian, or something of both?"

Lou Cassels, of the United Press International, believes that comprehension of theology and church life is essential to doing an acceptable job in this area. "The reporter who claims he can cover any story without doing the homework involved in mastering its background is as much a menace as a butcher who takes up brain surgery!"

Rates News Ability First

Lillian R. Block, head of Religious News Service, noted that religion goes far beyond the pulpit today and she stated: "We prefer to have someone who is a first-class newspaperman with a great knowledge and ability in religion."

Jo-ann Price Baehr, religion writer in New York, pointed to the increasing willingness of churches to "let the public in on intramural clashes, like Bishop Pike's heresy problems, birth control and Vietnam."

"Readers today are more theologically sophisticated," she declared. "Acquiring theological background is a common problem for religion writers, so that what they write may have authority."

To which the curator of the Nieman foundation at Harvard, Dwight E. Sargent, responded: "Extra-dimension coverage of religious news already has improved so much, that there is little reason the average newspaper reader should not be well informed on the subject."

NOTE TO PASTORS: The N.I.S. now mails one or two stories each year to every newspaper in every town and city in the U.S. and Canada where there are Nazarene churches. This newspaper list of 2,800 addresses recently was enlarged and revised, adding zip codes. Does your newspaper publish Nazarene items mailed from Kansas City? Will appreciate receiving tear sheets. Thank you.

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CHURCH SCHOOL BUILDER
for September

Page 15—C
Page 16—H
Page 17—F

Page 18—L

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Y DAY—October 29

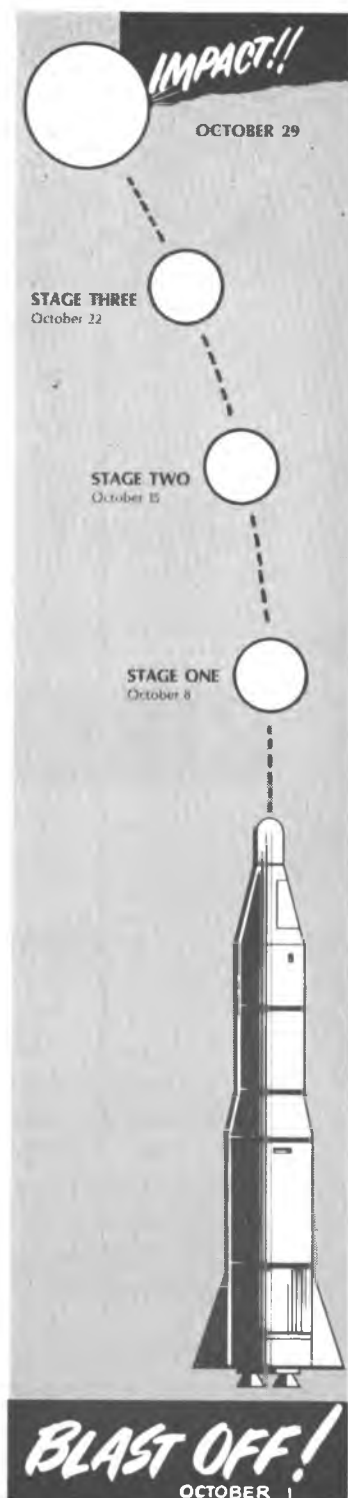
Outline and Explanation
Local Workers' Meetings

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Off" Sunday—October 1

Class Meetings—October 1-7

September, 1967





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Also, we are constantly striving as a Department to be a practical evangelism tool for you in the local church. If you can suggest any way in which we can serve you better, we would appreciate hearing from you. You can help us evangelize "In the Power of the Spirit" by sharing your evangelism with us. Write to the Department of Evangelism today.

"Moving Nazarenes"

For the past three and one-half months our "MOVING NAZARENES" service reports as follows:

Total Number of Moving Nazarenes Sent to Pastors	312
Total Number of Reports Received from Pastors	127
Total Number as Yet Unreported	185

Pastor, would you check your files and *BE SURE* that all "Moving Nazarenes" reports have been sent in to our office? We are anxious to advise the pastors who have sent in these names of the disposition of the families about whom they are concerned.

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JOHN 12:21

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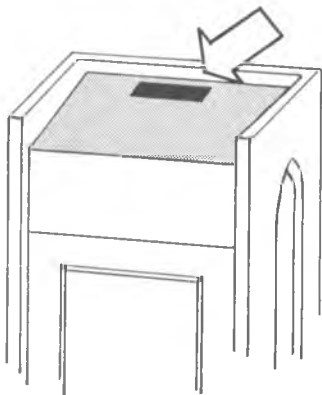
"WE WOULD SEE JESUS"

If we're careful "that in all things" He has "the preeminence," our own people, and visitors as well, will see Jesus—and seeing Him, will be content with nothing less than His satisfying fullness.

So pertinent are these truths, your Publishing House has prepared a plaque, size 2 x 6", of plastic in an attractive walnut-grain finish, and lettered in white block print with the words,

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John 12:21



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EVANGELIZING U.S. NEGROES

Home mission work among Negro peoples in the United States is encouraged and assisted by the Department of Home Missions. The Negro work in twelve southern states is supervised temporarily by a home missions district, the Gulf Central District.

Outside this area, all predominantly Negro churches are a part of the district in which they are located. With the mass movement of Negroes into cities of the North and West, both the opportunity and the urgent need for churches have opened up. We are responding to this need as rapidly as workers and money are available, and most of our new Negro churches in the last three years have been organized in the metropolitan centers of this country. Several have been started in buildings vacated as congregations have relocated due to neighborhood change.

Our greatest need is for trained and capable pastors. Some churches have temporary supply pastors. Some pastors serve two churches. Some new organizations are delayed until a pastor can be found. Most of our pastors are coming through Nazarene Training College (formerly Nazarene Bible Institute) in a suburb of Charleston, West Virginia. New facilities are needed at this school in order to provide better for their education. Other pastors come out of our present churches or have received their education from other colleges, or have come from other denominations.

Statistical information for the latest complete year (1966) is as follows:

	<i>Gulf Central District</i>	<i>Other Districts</i>
Number of churches	20	29
Membership	418	977
Sunday school average attendance	815	1,448
N.W.M.S. members	249	815
N.Y.P.S. members	347	497
Total giving	\$ 24,924	\$ 95,787
Property evaluation	\$792,100	\$877,500

AMERICAN CHINESE WORK

Four Chinese congregations in Los Angeles, San Francisco, and San Diego operate within the California districts, but receive budget help and general encouragement from the Department of Home Missions. Recently Los Angeles First Chinese Church raised over \$6,000 to pay off its mortgage and make more of its offerings available for other needs. San Francisco Chinese Church is in need of a new sanctuary. There are 143 members in these 4 churches.

SEPTEMBER
IS
ALABASTER
MONTH



- Alabaster Dollars Sent: In 1966, \$604,962 Alabaster dollars were sent to forty-one of our mission fields for buildings or land.
- Alabaster Dollars Received: In 1966 total Alabaster offerings amounted to \$583,207. Because some allocations were outdated (not claimed within the two-year limit), the Department of World Missions was able to send out more than was received.
- Alabaster Allocations, 1967: \$708,000 plus \$55,000 for building in home overseas fields.
- Needed in September, 1967: The support of every pastor urging each member to give a generous and sacrificial offering.
- The Eighteen-Year Record: Financial help for an average of sixty-seven buildings a year or one a

week for eighteen years. Alabaster does not usually provide the total amount for a building. Sometimes just enough for the roof is given; other times it is the major portion of the costs, depending on the circumstances.

Churches	498
Schools	103
Hospitals and Dispensaries	24
Missionary Homes	145
National Workers' Homes	218
Land Purchases	138
Casa Robles	11
Miscellaneous Buildings or Projects	72

TOTAL	1,209
-------	-------

With the exception of World Mission specials designated for buildings, Alabaster is now providing all funds for new buildings on our mission fields.

- Will you and your congregation do your BEST in September?

The Church at Work in India

By Lenora Pease, India

It was a joy to see our preachers' wives come to their special meeting, some with babies on their hips, some with burdened hearts and sad faces, so hungry to hear from Heaven.

The theme for the meetings was "In the Power of the Spirit." We divided it into four areas, giving a whole day to each one. The first day it was "in your home." The second day we spoke of the power of the Spirit "in your work"; the third day, "in your children"; and the fourth day, "in your church." Each day had its own special message and the ladies received the truth well, as it was given.

We marveled at the direct and clear leadership of the Holy Spirit. A speaker would give a message, anointed of God and charged with the power from the Holy Spirit. Later another person would give her part, not knowing what had been said before, and would give almost the same message. In the evenings our fine district superintendent spoke, and repeatedly he followed the same message that had been given before. This was no accident. God knew that our women needed this message. Tears fell as we felt the leadership of the Holy Spirit.

You might have expected in this day of high prices and difficult situations here in India that our women would have grumbled about their hardships, but I did not hear one word of complaint. Praise God! They are getting their eyes on God and trusting Him.

Our Indian women showed a great deal of initiative this year and had good judgment in their leadership.

Whether in the all-night chain of prayer, the early morning prayer meeting, the Communion service, or listening to an object lesson or a message; whether learning to sew, eating together, having fun at a social gathering, or praying and testifying—the Holy Spirit was glorified. No one could doubt that. Burdens were lifted, problems were solved, breaches in friendship were mended, fellowship was sweet, faith was gripped for wayward children, new light was received. Praise God for great victory, as we moved in the power of His Spirit!

“Our offerings have *tripled* since . . .” →

“Many of our people had heard the word *tithe* for years but never really understood its meaning until . . .” →

“Our people were greatly impressed with the possibilities presented in . . .” →

“Money, interest, and concern over the lost have increased since our study of . . .” →



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Complete and Mail Both Forms TODAY.

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CHECK or MONEY ORDER Enclosed \$_____
CHARGE (30 days) TO: ☐ S.S. ☐ Church

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City _____ State _____

Church name _____
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State _____ Zip _____

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PASTOR—a Service for You

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Name _____ Date of change _____

New address _____

City _____ State _____ Zip _____

Name of church _____ District _____

New position: Pastor _____ Evang. _____ Other _____

Former address _____

Former church _____ District _____

Check: HERALD OF HOLINESS _____ OTHER SHEEP _____

NAZARENE PREACHER _____ OTHER _____

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PAYLOAD CONTACT!

Name (Last, First, Middle)

Address

City

State

Zip



An Effective Means
of Reaching New People
for God and the Church

For distribution September 24

Provides an opportunity for members to submit the names and addresses of Sunday school prospects. When cards are turned in October 1 ("Blast-off" Sunday), 1 1/4" perforated "thrust tabs," which members have signed, are detached and placed at bottom of the poster providing "fire power" for the BLAST-OFF. Two-color, rocket design, 3 x 6 1/4".

Suggested quantity: One and one-half times your present enrollment

R-367

12 for 25c; 100 for \$1.25

THRUST TO A MILLION

A DENOMINATION-WIDE SUNDAY SCHOOL ENROLLMENT DRIVE

THRUST TO A MILLION POSTER

For
BLAST-OFF
SUNDAY
October 1



Creates enthusiasm and shows progress with its three "stages" representing the enrollment goals for October 8, 15, 22. **IMPACT** comes October 29 (Rally Day), when the final goal is reached and a large, chartreuse, Da-glow "moon" is placed at the top. Three-color, eye-arresting design complete with a 5 1/2", pressure-sensitive "moon" sticker. 18 1/2 x 24".

Suggested quantity: one for each department, larger class, and entire Sunday school.

SI-467

3 for \$1.00

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For RALLY DAY, October 29

Climax this denomination-wide Enrollment Drive with the additional **IMPACT** of an outstanding attendance. Appropriately designed to remind every new contact and each regular member to be in Sunday school October 29. Dynamic, two-color, 3 1/4 x 5 1/2".

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SC-670 WITH IMPRINT* 100 for \$4.00; 200 for \$5.25; 500 for \$8.75
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For a Sunday school with an enrollment of 200, this five-week, denomination-wide emphasis would represent a total investment of less than \$12.00.

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NOTE: For additional information, see September CHURCH SCHOOL BUILDER.



Queen of the parsonage.....

MRS. B. EDGAR JOHNSON

Where Your Treasure Is

By Jeanette MacMillan*

AS I KNELT IN PRAYER there were the teens of my Crusaders Sunday School Class in our former church: Richard, with his call to preach; Carol, with her desire to be a social worker; Dave, who wasn't certain what God wanted him to do; Karen, who had recently been saved; and Angie, who had just joined the church; and on and on...

I stopped praying suddenly and found myself telling God, "This has got to stop. I must begin praying for that blond girl in the choir here at our new church, that young boy who played the organ in Sunday school last week, and that tall boy who ushered last Sunday evening. Lord, why am I not burdened for these? Why is my heart broken over those who are no longer my responsibility?"

"For where your treasure is, there will your heart be also," came the answer.

My treasure! Now I knew. I had always thought my treasure referred to some nebulous gems I'd sent on to heaven, and that my heart was to be there. But my treasures were Richard, Carol, Dave, Karen, Angie, and dozens of others. With them I'd skated and tobogganned, counselled and prayed; for them I'd taught and visited, planned

parties, and driven miles. Together we'd settled such questions as: "Why I shouldn't go steady with a non-Christian?" Often we'd talked about: "Everyone else gets to do it; why can't I?" On our knees we'd prayed over: "How can I know God's will for my life?"

Through eight years I'd attended their band and choir concerts, seen their school plays and games, and gone to their graduations and weddings. I'd prayed with them at the altar, seen them baptized, and rejoiced as my husband took them into the membership of our former church. From Nancy, the one lone teen eight years ago, to the sixty who now packed three teen Sunday school classes, they were truly my treasures. That's why my heart was still there.

I turned my wandering thoughts to specific prayer: "Lord, help me to visit, phone, plan, and love; to give of my time, my talents, my home, myself, until I have treasure here in our new church."

Getting up from my place of prayer, I made twenty-three phone calls inviting teens over to our new parsonage for pizza after next Sunday evening's service. Now these teens were just names on Sunday school class records, but I had started to dig for treasure here. For the first time since the moving van had pulled away three weeks ago, I found my heart was here.

*Pastor's wife, Emerald Avenue Church, Chicago.

The First "General Assembly"

A Study of Acts 15

By Robert I. Goslaw*

I. *The Issue* (vv. 1-5)

Paul and Barnabas had been preaching and teaching in the church at Antioch. "Certain men" came to the church in Antioch. They sought to impose the requirements of their past training on *all men*—must be circumcised to be saved—and thus caused confusion and dissension in the church.

This poses several penetrating questions such as:

1. Can the church succeed in her mission when she is confused about religious trivia or issues?

2. How does the church settle differences in ideas, convictions, or opinions among her leaders?

3. Is it God's plan to have the church bound by an outward ritual, the keeping of rules or laws—such as the laws of Moses, and/or standards of conformity set by a sectional group?

4. What enlightenment does the Word of God give on this and similar church problems?

II. *The Method* (vv. 6-12)

The issue of requiring all Gentile believers to be "circumcised" was sent to the general Church council at Jerusalem for discussion and decision.

Peter speaks in vv. 7-11.

Barnabas and Paul speak in v. 12.

How would you summarize their testimony before the council?

1. _____
2. _____
3. _____

Do you see any similarity in our General Assembly and the setting of church doctrines, ethical practices, and government?

III. *The Decision* (vv. 13-21, 28-29)

James, leader of the Church council, gave a summary of the testimony and issue. God did save and give the Holy Ghost in purifying power to those who had not been circumcised; therefore the keeping of this rite was not essential to receive the Holy Ghost.

What was the decision? (vv. 19-21, 28-29)

1. _____
2. _____
3. _____

What application do you see for us today? Review the General Rules of our *Manual*, pages 34-37, and Special Rules, pages 45-48, as the decisions of the General Assembly of the church.

IV. *The Response* (vv. 22-30)

The apostles, elders, and whole Church were pleased to send chosen men to deliver the written decision of the council in person and to exhort and teach the Church according to the Scriptures.

Did any divide or split over their own past training or personal ideas and refuse to unite for the scriptural work of the Church?

What was the response of the Antioch disciples? (vv. 30-31)

*Superintendent, Pittsburgh District.

Is there a necessity for continual doctrinal teaching and preaching? (vv. 32-35)

V. *The Contention* (vv. 36-41)

This passage might make a holiness preacher a bit apologetic for Paul and Barnabas. These two Church leaders disagreed over using a man. One had an unpleasant past experience with him and the other was related to him; hence the elements for a contention.

Were they holiness preachers?

Did either show a carnal spirit?

Did this fracture their fellowship or cause division in the Antioch church or other places?

Did their actions damage or extend the kingdom of God?

Can you find any scripture which reveals a later sequence to this incident or enlightens it? Where?

What can this incident teach us today?

VI. *Conclusions*

Please express any insights, ideas, fears, or questions that this chapter raises in your mind.

As a "yokefellow" in the service of the Lord and the Church of the Nazarene, I seek to see His work grow and develop through our improving ministry. Let us ever be seeking to serve Him better that our ministry will yield more eternal fruit.

This study was sent by District Superintendent Goslaw to all of his pastors, with full space for their answers, and an addressed envelope for the return of their "homework." It is easy to surmise that the exercise proved a stimulus and spiritual blessing for all who participated.—EDITOR.

Gleanings from the Greek New Testament

By Ralph Earle*

Col. 2:14-15

"Blotting Out" or "Canceled"?

The KJV gives the literal meaning. The verb *exaleipho* is used in the LXX in the sense of "to plaster, wash over," and so came to mean "to wipe off, wipe out."¹ This literal connotation is found in Rev. 7:17; 21:4. It has the idea of "erase" in Rev. 3:5. But here it is used in a metaphorical sense. Most of the recent versions follow *The Twentieth Century New Testament*, Moffatt, and Goodspeed in translating it "canceled."

"Handwriting" or "Bond"?

The Greek word is found only here in the New Testament. It is the adjective

cheirographon; literally, "handwritten." Here it is used as a substantive, meaning "a handwriting." Thayer notes that it meant "specifically a note of hand, or writing in which one acknowledges that money has either been deposited with him or lent to him by another, to be returned at an appointed time . . . metaphorically applied in Col. ii. 14 . . . to the Mosaic law, which shows men to be chargeable with offences for which they must pay the penalty."²

Deissman points out the fact that the idea of cancelling a promissory note has been abundantly illustrated by the ancient Egyptian papyri discovered in modern times. He writes: "We have learnt from the new texts that it was generally customary to cancel a bond

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

(or other document) by crossing it out with the Greek cross—letter Chi (X). In the splendid Florentine papyrus, of the year 85 A.D. . . . the governor of Egypt gives this order in the course of a trial:

‘Let the handwriting be crossed out.’

. . . We have moreover recovered the originals of a number of ‘crossed-out’ I. O. U.’s.”³

The Twentieth Century New Testament (1900) has here “cancelled the bond.” This rendering has been followed by many versions (e.g., RSV, NEB). NASB reads: “having cancelled out the certificate of debt.”

“Ordinances” or “Decrees”?

The Greek word is *dogma*, which has been taken over into English. It meant a public decree. In the New Testament it is used for the decrees of Roman rulers (Luke 2:1; Acts 17:7), of the Jewish law (Eph. 2:15; Col. 2:14), and of the apostles (Acts 16:4).

Since Paul is here addressing Gentiles as well as Jews, Lightfoot suggests: “The *dogmata* [plural] therefore, though referring primarily to the Mosaic ordinances, will include all forms of positive decrees in which moral or social principles are embodied or religious duties; and the ‘bond’ is the moral assent of the conscience, which (as it were) signs and seals the obligation.”⁴ Josephus uses *dogma* for the Mosaic law, and that is clearly its primary meaning here.

In the KJV, “decrees” is used in the three passages written by Luke, but “ordinances” here and in the parallel passage in Eph. 2:15. Inconsistently the NASB has “contained in ordinances” in Eph. 2:15 but “consisting of decrees” here. Either term will fit in these two Pauline passages.

“Contrary to” or “Stood Against”?

The Greek word (only here and in Heb. 10:27) is *hypenantios*, an adjective which literally means “set over against, opposite,”⁵ and so “opposed, contrary, hostile”⁶ (cf. NASB). Lightfoot translates the clause: “which was directly

opposed to us.”⁷ Moulton and Milligan assert that this strong sense is illustrated by its use in a second-century papyrus from Oxyrhynchus.⁸ Charles B. Williams gives a good brief rendering of this passage: “cancelled the note that stood against us, with its requirements.” But the full force of the Greek is best brought out in *The Twentieth Century New Testament*: “the bond standing against us, which was in direct hostility to us.”

“Spoiled” or “Stripped”?

The strong double compound *apekdryo* (v. 15) means “to strip off clothes or arms.”⁹ Here the form is the aorist middle participle, which literally would mean “having stripped off from himself.” Lightfoot argues for that meaning here (cf. NEB). Others feel that the middle is used in this case for the active. This is perhaps the best conclusion, giving the translation “disarmed” (RSV, NASB) or “stripped” (C. B. Williams, Beck). This seems to fit in more naturally with the last two clauses of the verse.

“Shew” or “Display”?

Deigmatizo is a “very rare verb.”¹⁰ Thayer speaks of it as “a word unknown to Greek writers.”¹¹ But it has now been found in a Tebtunis papyrus from about 14 B.C. Lightfoot says that it means “‘displayed,’ as a victor displays his captives or trophies in a triumphal procession.”¹² He also asserts: “Nowhere does the word convey the idea of ‘making an example’ (*paradeigmatizei*) but signifies simply ‘to display, publish, proclaim.’”¹³

However, Arndt and Gingrich give as their definition “expose, make an example of” and suggest for this passage: “mock, expose.”¹⁴ The last word is adopted by Phillips here, while the RSV has: “made a public example of them.” A more neutral rendering, in line with Lightfoot’s protest, would be “made a public display of them” (NASB).

In either case, the picture is made clear by the last clause of the verse.

This is brought out in the paraphrase: "He made a public spectacle of them and led them as captives in his triumphal procession" (NEB). It was the familiar scene of a conqueror returning to Rome and leading the captured kings and warriors in chains in his triumphal procession. This is what Christ did on the Cross.

¹Abbott-Smith, *Lexicon*, p. 159.

²*Lexicon*, p. 668.

³*Light from the Ancient East*, pp. 333-34.

⁴*Epistle to the Colossians*, p. 187.

⁵Abbott-Smith, *op. cit.*, p. 457.

⁶Arndt and Gingrich, *Lexicon*, p. 846.

⁷*Op. cit.*, p. 188.

⁸VGT, p. 651.

⁹Abbott-Smith, *op. cit.*, p. 46.

¹⁰Moulton and Milligan, VGT, p. 137.

¹¹*Op. cit.*, p. 126.

¹²*Op. cit.*, p. 191.

¹³*Ibid.*

¹⁴*Op. cit.*, p. 171.

"Desiring to Unite with the Church . . ."

(Continued from page 1)

In the early days of our church, holiness people from many denominations united with us. Many times groups of people came our way. This is not happening today.

We must depend on the fruits of our own evangelism for our membership growth. It is not likely that many will join us from other groups. Our hope of growth rests in an aggressive outreach of visitation, personal and mass evangelism.

4. *Most new members must be challenged by the program of the denomination.*

While I dislike some of the connotations of the idea of "selling" people, there is a sense in which this must be done.

One pastor I knew had a unique method. He had a large loose-leaf book in which were listed all the organizations and activities of all the age-groups of his church. Accompanying each was a large picture of the group in action. As he visited the homes of prospective members he showed them the organizations and activities in which they and their family could participate.

New members need to be "sold" on the district of which they will be a part. They need to know the officers, the home missionary program, and all the wider relationships in which the local church cooperates.

Out beyond the district there is the zone college, with which new members should become familiar.

Naturally, they should know of the worldwide mission of the church, about her mission fields, her financial and spiritual obligations to a needy world.

Here is a job of "selling" in the highest and best sense. When it is done, people become enthusiastic in their support and cooperation. When we fail, we may add a statistic, but we have not produced a loyal member.

Before the pastor reads the ritual from the *Manual*, "Desiring to unite with the Church of the Nazarene . . .," there are many influences which have been in operation to bring a new member into the fellowship of the church.

What a thrilling day it can be for both pastor and congregation! May you enjoy that thrill—often!

Choose an author as you would a friend.—George Coulter.



Strength Through Waiting on God

By W. E. McCumber*

SCRIPTURE: Isa. 40:27-31 (RSV)

TEXT: *But they who wait for the Lord shall renew their strength, they shall mount up with wings like eagles, they shall run and not be weary, they shall walk and not faint* (v. 31).

Israel was pining away in captivity. Depletion of human resources had brought her to despair. When "even youths shall faint and be weary, and young men fall exhausted" (v. 30), when they utterly fail, what room is there for hope?

The prophet rebukes her discouragement and directs her to a source of hope of the renewal of strength. "But they who wait for the Lord shall renew their strength." Israel had forgotten that her God, in the plenitude of His wisdom and might, was adequate for every situation and need.

Are you ever like Israel was—faced with apparently hopeless problems and heavy burdens, at the end of your strength and wits, and wondering if even God cares about your plight? Then I bring you ancient news. You can be victor and not victim, overcomer and not overcome. The promise is also unto you—"They who wait for the Lord shall renew their strength."

I. The sufficiency of this strength: "They shall mount up . . . they shall run . . . they shall walk."

A. Here is adequate strength for escape: "They shall mount up with wings like eagles." God lets us escape some problems, soaring above the threats and storm of earth, where from the eagle's perspective the mountains become as molehills!

B. Here is adequate strength for endurance: "They shall run and not be

weary." Scripture likens the Christian life to a race, bristling with obstacles (Heb. 12:1-4), but promising a glorious prize (Phil. 3:13-14). We can have strength to run this race with discipline and patience, and so obtain the prize (I Cor. 9:24).

C. Here is strength adequate for the everyday grind: "They shall walk and not faint." Most of life is less dramatic than soaring and running in emergencies. Most of it is plodding—slogging along through the deadening monotony of routine tasks. Perhaps this takes the greatest toll of spiritual casualties! Here we are promised all needed strength for dogged perseverance.

II. The source of this strength: "The Lord . . ."

A. He is the God of inexhaustible power: "He does not faint or grow weary" (v. 28). His ample might is shown here by (1) His *eternity*—"The Lord is the everlasting God"; (2) His *creativity*—"the Creator of the ends of the earth." The God who unchangeably exists and endlessly creates is surely a reservoir of inexhaustible power!

B. He is the God of communicable power: "He gives power to the faint" (v. 29). God channels His own power into the Christian's life, transcending the limited resources of human strength and wisdom (Acts 1:8). As Peter stood before the lame beggar, so God confronts every crippled, helpless soul, saying, "I have" . . . I "give" . . . "rise up."

III. The secret of this strength: "Wait upon the Lord . . ."

A. Waiting is passive. The Hebrew word suggests expectation, looking forward to

*Pastor, First Church, Atlanta, Georgia.

God's help. Dr. Dewitz says it describes those who "have their eyes focussed on the Lord." Waiting, then, involves an attitude of expectancy, obedience, and trust.

B. Waiting is also *active*. "No man can wait on God in a proper manner," said Albert Barnes, "who does not use the means which he has appointed for conveying to us his blessing." Waiting is not *indolent* passivity, but *obedient* activity. Waiting involves prayer, Bible study, churchgoing, and the sensible application of what means we already have to the needs we face. To such waiting the power of God is promised!

A strength adequate for every person, for every need, for every day—this is the tremendous pledge of the eternal God to our temporal lives. Here is the only true freedom, security, and peace we can have in this complex and changing world. But this is enough! In sickness and in health, for richer and for poorer, for better and for worse, this is enough! Let our response to this promise be, "Thou art the God of my salvation; for thee I wait all the day long" (Ps. 25:5, RSV).

Christ's Giving—Our Receiving

SCRIPTURE: Acts 1:1-5; 3:1-16 (RSV)

TEXT: *But Peter said, "I have no silver and gold, but I give you what I have; in the name of Jesus Christ of Nazareth, walk" (3:6).*

The "Acts of the Apostles" are really the acts of Jesus Christ by the Holy Spirit through the chosen apostles. The Gospels record what Christ "began to do and teach" until the Ascension (1:1-2). The Acts record what He continued to do and teach after the Ascension through Spirit-filled men. Therefore the lame beggar's healing was the act of Christ (3:12-16). Not just a preacher's hand raised him up (v. 7). Not just a preacher's voice said, "Walk" (v. 6). Peter speaks and acts "in the name of Jesus Christ"—i.e., as the duly authorized representative of the Lord. The rabbis said, "He who is sent is as the one who sends him." Jesus affirms the same idea: "He who hears you hears me" (Luke 10:16, RSV).

Let us think, then not of a lame beggar confronted by Simon Peter, but of this congregation confronted by Jesus Christ, who says to us, "I give you what I have."

I. The giving of Christ

What does He have to give you? The answer is found in the context and is threefold:

A. Health

Peter said, "Jesus has given the man this perfect health" (v. 16). Without making divine healing a hobby, and without endorsing the extravagant claims of many "faith-healers," we need to realize that Christ often wills to stand before the afflicted and diseased, saying, "I give you what I have—health." As the risen Son of God, He is beyond all weariness, illness, death. From His fullness of energy, therefore, He can supply our human need of strength.

B. Forgiveness

In 2:38, Peter urges the street crowd at Pentecost to repent and be baptized "in the name of Jesus Christ for the forgiveness of your sins." As in Mark 2:10, the physical healing demonstrated Christ's authority to forgive sins, so here Peter addresses the crowd who gathers about the healed beggar, saying, "Repent therefore, and turn again, that your sins may be blotted out" (v. 19). And he closes this message by insisting that God sends the risen Christ "to bless you in turning every one of you from your wickedness" (v. 26). Christ stands before guilt-laden, hell-bound persons here, saying, "I give you what I have—forgiveness!"

C. The Holy Spirit

Again, in his sermon at Pentecost, Peter said, "This Jesus God raised up . . . Being therefore exalted at the right hand of God, and having received from the Father the promise of the Holy Spirit, he has poured out this which you see and hear" (2:32-33). And to penitent and forgiven men he says, "You shall receive the gift of the Holy Spirit" (2:38). Jesus stands before all believers, knowing their need for cleansing and power, and says, "I give you what I have—the Holy Spirit!" By the testimony of Simon Peter this is a gift of inward cleansing (Acts 15:8-9). By the promise of Jesus this is a gift of power (Acts 1:8). "I give you what I have—the Holy Spirit in His sanctifying, energizing fullness!"

II. The receiving of men

How do we receive what Christ gives? How does His gracious provision become personal experience? Just as the beggar

received healing—"by *faith* in his name" (v. 16).

A. The *attitude* of faith

Faith involves *expectation*. The beggar "fixed his attention upon them, expecting to receive something" (v. 5). When Christ says, "Look unto me, and be ye saved," faith expects Him to keep His word of promise.

Faith also involves *demonstration*. When Peter said, "Walk," this beggar "stood and walked" (v. 8). To really believe is to act on God's Word—to act as a forgiven man, to act as a sanctified man—and not to wait and see how one feels.

B. The *gratitude* of faith

The healed beggar "entered the temple with them . . . praising God" (v. 8). Faith expresses its gratitude by worship, by Christian fellowship, by continual thanksgiving to God for mercies received.

Jesus Christ stands now before you, by the presence of His Spirit, in the power of His gospel. He stretches out a saving hand to you. He speaks a saving word to you. Believe Him! Act upon His Word! You can leave this sanctuary with present victory over sin!

W. E. McCUMBER

The Whole Truth

SCRIPTURE: Mark 5:24-34 (RSV)

TEXT: *The woman . . . fell down before him, and told him the whole truth* (v. 33).

She "fell down before him, and told him the whole truth." Christ calls us to confession. Secret disciples are never strong disciples. If they keep their love for Him and trust in Him a secret, their discipleship will wither and die. For His glory, for their good, all who have touched Him should stand before Him, and stand forth in the crowd, to tell the whole truth of their encounter with Christ, of their deliverance by Christ.

I. The whole truth involves *the confession of our helpless plight*.

Here was a woman sick in body, distressed in mind, and contaminated according to the judgment of the law of her nation. For twelve years she had been

slowly, painfully bleeding to death. At the hands of many doctors she had endured painful and disappointing treatment, and she grew steadily worse. The fight to regain health had cost her all she could earn or borrow. Still the blood flowed, as life and hope ebbed slowly, excruciatingly away.

The Talmud records a number of "medical" prescriptions for such a case as hers. Reading them would be comical if you could dismiss from your minds the pathetic picture of the suffering, despairing victim. A sample therapy recommends placing the patient at a crossroads with a cup of wine in her hand, while someone slipped up behind her and scared her by shouting, "Arise from thy flux!" Another treatment: Dig seven ditches and burn vine cuttings in them. With a cup of wine in her hand, let the victim be led from ditch to ditch, sitting down over each while the doctor says, "Arise from thy flux!" Small wonder that this woman, after twelve years, was sick, broke, and discouraged!

This plague, slowly producing death, and rendering the victim "unclean" according to law, is a fitting symbol of man's sin and guilt, his virulent spiritual disease. And telling the whole truth involves the confession of a sinner's utter hopelessness to save himself or to be saved by others. "By grace are ye saved." Man has no righteousness whereby to merit the forgiveness and peace of God. His best friends may analyze, advise, and exhort him, but human wisdom is impotent for the cure of evil. "The world by wisdom knew not God." All our hope and help for deliverance from sin, uncleanness, and death is in the Lord Jesus Christ.

For this woman the whole truth began with a confession of her hopeless condition. This is also true of us. The whole truth is:

*I nothing have and nothing am;
My glory's in the bleeding Lamb!*

The whole truth is:

*Nothing in my hand I bring;
Simply to Thy cross I cling!*

Here is where the whole truth begins: "I know my transgressions, and my sin is ever before me. Purge me . . . fill me . . . cast me not away" (RSV).

II. The whole truth involves also *the confession of His healing power*.

Jesus knew that power had gone forth from Him. "Who touched me?" He challenged, knowing that disease could never be an immovable object in the face of that irresistible force.

Trembling and fearing the woman came and fell before Him. She told, simply and humbly, of touching the tassel of His robe and of being immediately healed of her loathsome disease.

The Christ who healed her then graciously adopted her. He who was called in prophecy "The everlasting Father" said, "Daughter, thy faith hath made thee whole; go in peace, and be whole of thy plague." This is the only time, so far as Scripture records, that He ever used the term "Daughter." And the woman He adopted was so insignificant that she isn't even named! Nobody became somebody by the grace of Him who loves everybody!

To tell the whole truth about Christ today demands the confession of His healing power. All miracles of healing are suspect with many in the churches. I heard a learned professor say, "The gospel miracles were wrought to attest the revelation of the new covenant. Since revelation is complete we are not to expect further miracles." The argument is unconvincing. A far stronger case may be presented for the possibility of continuing works of power and mercy. The love, the power, the sovereignty of Christ are undiminished. If Christ is really sovereign, truly free, who dares to say that He cannot or will not heal the sick today?

III. But more important still, telling the whole truth involves *the confession of Christ's saving power.*

If the woman's plague was a dramatic and horrible illustration of our sin, then her healing is a remarkable and glorious illustration of our salvation.

When Jesus said, "Your faith has made you well," He used the very same Greek word employed throughout the New Testament for the salvation from sin and death. The healing of the body is emblem and pledge of the healing of the spirit.

"Go in peace," said Jesus. One may have peace with God even when the body is ravaged by disease. But there is no peace, even for the strong and healthy, when the life is corrupted and condemned by sin. Christ very evidently both healed and saved this nameless woman. He is "the same yesterday, and to day, and for ever."

This woman was saved at great cost to Jesus Christ. "Power" went "forth from him." He became weak that she might become strong. That outgoing of power was a prelude to Calvary, where He took our sin and guilt upon himself, where He was

drained and spent to the point of death, that we might be healed and saved!

Again, this woman was saved by faith. We read of her, "She had heard the reports about Jesus." "Faith cometh by hearing, and hearing by the word of God."

Once again you have heard the Word of God. Once again you have heard about the love and power and redemption of Jesus Christ. Why don't you, this very night, yield to the challenge of Scripture, "Believe on the Lord Jesus Christ, and thou shalt be saved"? Whatever your sins, whatever your guilt, you could go from this church tonight hearing in your soul the marvelous words of Jesus, "Thy faith hath made thee whole; go in peace, and be whole of thy plague." You can join those happily confessing him as Saviour and Lord, telling the world the whole truth of His power to heal and save!

W. E. McCUMBER

Special Blessings of the Sanctified

SCRIPTURE: Heb. 9:1-10

INTRODUCTION: The Old Testament Tabernacle was a type of "better things to come."

I. THE FIRST TABERNACLE

A. The design

1. A court (150 x 75), a tent (66 x 45), and the Tabernacle (45 x 15)
2. Furnishings: Altar of sacrifice, laver for washing, table of shewbread, golden candlestick, altar of incense, a heavy veil, the ark of the covenant

B. The worship

1. A daily sacrifice, the offering of incense, trimming the lamps, and changing of the shewbread
2. The yearly sacrifice
 - a. The high priest offered a sacrifice for himself and one for the people on the Day of Atonement.
 - b. He put blood on the mercy seat, altar of incense, and cleansed the other furnishings.

II. THE BETTER THINGS

A. A better cleansing

1. Old Testament provided ceremonial cleansing.
2. New Testament provides cleansing of the conscience.
 - a. Frees from a guilty conscience.
 - b. Cleanses the center of moral discernment.
 - c. Creates an impulse to do right.

B. A better sense of God's presence

1. The holy of holies is open to all.
2. We can have a better law, leading of God, and provision as symbolized by the ark.

C. A better daily walk

1. A better prayer life (The blood cleansed the altar of incense, which is symbolic of prayer.)
2. A better communion (The blood cleansed the table of shewbread, which symbolized communion.)
3. A better light (The blood cleansed the golden candlestick, which symbolized spiritual light.)

CONCLUSION: The sanctified life is a life of blessing.

DOYLE WILLIAMS
Haysville, Kansas

"Our Gospel"

TEXT: I Thess. 1:1-10

INTRODUCTION: Acts 17:1-9 tells of establishment of Thessalonian church by Paul. Note in this revival:

1. Not all believed.
2. Believers were persecuted.
3. Persecution didn't stop Paul or the gospel. Paul was forced out of Thessalonica, and about a year later wrote a letter from Corinth. This was his first Epistle to any of the churches. In this first chapter he recalls "our gospel" as he preached it unto them:

I. ITS ENTRANCE (How did it first come to Thessalonica?)

- A. *The preachers*, v. 1—"Paul, and Silvanus, and Timotheus"
- B. *The power*, v. 5—"also in power, and in the Holy Ghost"

C. *The positiveness*, v. 5—"and in much assurance"

D. *The pattern*, v. 5—"what manner of men we were among you for your sake"

II. ITS EFFECT (effects of gospel in Thessalonica)

A. *Conviction*, v. 5—"With great conviction" (Amp. NT)

B. *Conversion*, v. 9—"Ye turned to God from idols to serve the living and true God"

How did they serve Him? v. 3

1. Persuasion, v. 3—"your work of faith" (Adam Clarke—Faith that worketh)
2. Passion—"labour of love" (Amp. NT—"service motivated by love")
3. Patience—"patience of hope" (Amp. NT—"unwavering hope") These Thessalonian Christians fulfilling I Cor. 13:13, "Now abideth faith, hope, charity."

C. *Contemplation*, v. 10—Converted hearts are contemplating Christ's coming again. This looking of the Christian embodies:

1. A calmness, v. 10—"and to wait"
2. A certainty, v. 10—"whom he raised from the dead"
3. A character, v. 10—"his Son"
4. A consolation, v. 10—"which delivered us from the wrath to come."

III. ITS EXTENSION (result of gospel in Thessalonica)

A. *Reception*, v. 6—"having received the word"

1. In spite of much persecution—"much affliction"
2. Inspired by Holy Ghost—"with joy"

B. *Reproducing*, v. 7—"So that ye were ensamples to all that believe" (Adam Clarke's Preface to I Thessalonians—"Christianity has never been extinct in Thessalonica since the year 51 or 52, in which it was planted there by the Apostle Paul. It contains at present 30 churches belonging to the Greek Christians ...")

C. *Resounding*, v. 8—"From you sounded out the word of the Lord" (like a sounding board, or great band shell)

Thessalonica was a seaport town and hence a place of much trade. These Christians walked so conscientiously before God and man that the "Good News" sounded forth to various parts of Greece.

God grant that our church may be a resounding church.

JAMES BRILLHART
Springport, Indiana

MY PR?BLEM

PROBLEM: I have a fine Bible class teacher who is well-liked and has built a good attendance, but recently has been teaching eternal security. His background is non-Wesleyan. What shall I do?

A DISTRICT SUPERINTENDENT WRITES:

I do not suggest that the answer is easy or automatic, but here are some factors that are important in solving it:

1. While the pastor has the legal authority in paragraphs 143 and 145 of the *Manual*, he must approach it in the frame of mind of doing the most good to the entire church without causing a major upheaval. Even good, loyal Nazarenes do not like to see a "mixed-up brother" dealt with harshly.

2. I would postpone an immediate confrontation with the teacher so as not to force him into a position of defense, before the Holy Spirit and sound holiness teaching have an opportunity in his heart and mind.

3. I would shape my preaching ministry, and particularly my prayer meeting talks, in this direction, so as to hold forth the church's proper position. Perhaps a series in prayer meeting on the church—the first one or two on regeneration and the new birth; then lessons on holiness, Nazarene doctrine of sin, its nature, its cure, the nurture and growth in grace that we believe—could logically follow. Every pastor ought to

do this anyway because our people are exposed to false doctrines in union meetings, by radio preachers, etc. This should be done naturally and adroitly.

4. I would make available and cause to be circulated among all of my adult teachers, beginning with the brother in question, some of the following books: *Conflicting Concepts of Holiness and Beliefs That Matter Most* by Dr. W. T. Purkiser, and *The Terminology of Holiness*, by Dr. J. B. Chapman. If this is done with a burden of prayer and with intelligence, a legitimate tension will be created, and with the help of the Holy Spirit, the teacher may take the initial step and say, "I have not been brought up this way and I would like more light on this subject."

At all costs, the clear teaching of the church must be preserved, but it must be preserved in such a manner that the body of Christ will not be divided, but will be edified. It presents a great challenge to the pastor on personal preparation of his preaching and teaching ministry. Let him "dig through" to the scriptural reasons of his own beliefs; then let him present them from a burdened heart with a series of messages saturated in prayer.

This is one reason why we ought to know a person well before he is rushed into a responsible teaching position. The fact that he has a pleasant personality and seems well-versed in the Bible is not sufficient. He ought to be with us awhile that we may become acquainted with his terminologies and his doctrines before a strategic class is placed in his hands.

I faced this very thing once with a very popular and educated, conniving teacher who wanted to carve out a place of leadership in my church regardless of our doctrine, and it cost me much time, some tears, and a lot of prayer.

A PREACHER FROM MISSOURI SAYS:

I would follow a course like this in coping with the problem:

Without personal reference take "counteracting" measures in my preaching program, so that the full aspects of

these doctrines will be understood by all my people.

If the problem persists, I would try to arrange weekly sessions with all adult teachers to discuss lesson plans for the following Sunday. Out of these discussions the group consensus can bring added persuasion to the teacher who may be somewhat "out of line" in his doctrinal approaches.

If these general approaches did not bring improvement, I would personally discuss the problem with the teacher and offer what assistance and counsel possible along with suitable books of our persuasion.

As a final recourse, if improvement and cooperation are not noted, I would withhold approval for reappointment at the next time for teacher assignments. This withholding would be cushioned if possible with some other assignment where the doctrinal differences would not make an issue in the service this man might give the church.

PROBLEM: Should a pastor ever allow himself to be saddled with the job of church janitor?

Editor's note: Obviously this is not a problem for our larger churches, but the problem is very common among small churches.

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



IDEAS THAT WORK

A Six-Week Revival Crash Program

Date: September 1 through October 11

PURPOSE: To major on the four Sunday evening services of September and as a preparation period for the coming revival.

I. PASTOR AND CHURCH OFFICE

1. Six paid ads in the *Ashland Daily Independent*, each of the six

Saturdays, size three inches by four columns.

2. Six weeks daily broadcast over WCMI, fifteen minutes each, six per week—Monday through Saturday (8:45 a.m.).

3. One piece of metered mail to each of our Sunday school enrollees each week of the six weeks—September 2—October 7.

II. FAMILY FAITHFULNESS OUTREACH

1. Certain families will pledge themselves to do all in their power to bring at least one family, outside the church, with them to the evening services each of the four Sunday evenings of September.

2. "Old Faithfuls" evening. In which every church member will try to be in each of the evening services each of the four Sunday evenings of September.

3. Each Sunday school teacher will pledge to be at the church each of the five Wednesday nights of September for teachers' meetings.

III. SPIRITUAL

1. Four one-half nights of prayer in September—each Saturday night from six until midnight.

2. Four fasting periods—in which certain members will pledge to fast "with a purpose" on the four Fridays of the month.

IV. FINANCES

Having determined the total cost of all the items in Section I, we will publicly pledge to contribute the money needed, this pledging to be done on Sunday, August 30.

This September period will thus become an intensive period and program of preparations for the annual fall revival, which will be October 2-11.

The radio program for the six weeks will carry on through the revival, and during the revival will feature Paul McNutt "live." During September we will try to use one of his recordings as much as possible each day.

The preaching on the radio for the

The Nazarene Preacher

six weeks will be a Bible-teaching ministry by the pastor, with strong plugs for the Sunday evening services.

LAWRENCE B. HICKS
First Church, Ashland, Ky.

This is what is meant by careful preparation!—EDITOR.

BULLETIN EXCHANGE

NO RESPONSIBILITY

Oh, I want to be a member
With my name upon the roll,
And I want to be a Christian,
For I want to save my soul.
But don't give me any office,
Or responsibility—
I've too many jobs already
And I'm busy as can be.
I'll be present Sunday mornings,
And I'll come to Sunday school;
Don't expect me though, Brother,
If it's rainy, hot, or cool.

And excuse me for not attending
Sunday evening, Wednesday night,
Or revivals and conventions,
For my schedule is just too tight.
I shall make my contribution,
Giving all I can afford;
But don't ask me to give a tithe,
And don't put me on the board.
Yes, I want to go to heaven,
And the Lord I want to see!
But don't give me any office,
Or responsibility.

Informer, Indio, Calif.
DON REDMOND

Pastor Asks for a Raise

Let me hasten to say that this is not a request for money. I am not asking for a raise in salary, but a raise in the devotion and dedication of the members and friends of the Wooster Church of the Nazarene.

1. *We need a raise in Christian standards and ideals.* If we are to be the "salt of the earth," then we must be true to our standards and high ideals. When the world is at its worst, the Church should be at its best.

2. *We need a raise in membership participation of our church program.* It is not more program we need—what we need is full participation in the programs already planned.

3. *We need a raise in the giving level of the church.* We rejoice and give God all the glory for the marvelous way in which He has blessed us financially. But there are still those who "rob" God every week in tithes and offerings.

4. *We need a raise in our personal concern for others.* There are some who are burdened for "the world," but who are not concerned for their next-door neighbor or the man who works by their side. How long has it been since you witnessed for Christ, or invited someone to church? How long has it been since you won a soul to Jesus Christ—or tried to?

God, as well as your pastor, IS ASKING FOR A BIG RAISE AMONG HIS PEOPLE!

Wooster, Ohio
R. DALE FRUEHLING

The Christian Church belongs to God and not to man; the Church cannot become a tool of any social order.—Samuel Moffet.

Take the "miser" out of "miserable," and all that remains is "able."

Heaven is deaf only when man's soul is dumb.

TRUTH IN POETRY

Not what you own,
But what you give;
Not what you learn,
But how you live;
Not how you talk,
But what you do,
Make up the person
Known as you.

Santa Paula, Calif.
BERNARD P. HERTEL

AN OPTIMIST'S PRAYER

*If I have made some face to smile
Once darkened by a frown,
If I have helped to lift the load
From one with grief bowed down,
If I have brought a gleam of faith
To one whose hope was gone,
If I have changed the wayward path
Of steps to right from wrong,
I'll thank the Lord and be content
At nighttime's close of day.
I'll ask again for strength to help
Another on his way.*

—Ben F. Spies

West Side, Decatur, Ill.
O. GERALD GREEN

Christ will never do more through you
than He has been permitted to do in you

* * * * *

Prayer is something more than asking
God to run errands for us.

* * * * *

Enthusiasm is a good engine, but it needs
intelligence for a driver.

* * * * *

Never let a difficulty stop you. It may
be only sand on your track to prevent your
skidding.

Hobart, Indiana
R. GOUTHEY JONES

He Could Have Been Great

By Chester Pike*

HE HAD POISE in the pulpit and commanded the attention of people. He preached with power and authority. Outside the pulpit, people "took to him." He was pleasant and persuasive. He was a fair organizer and administrator, and a genius in raising and handling church finances.

Too bad about his weakness! He could have been great instead of average or mediocre. He could have preached to hundreds instead of just scores. God might have used him in large fields of service. He could have been looked on with great respect and admiration by his fellow ministers. But his weakness made the difference.

He no doubt had more than one weakness, but the others were of the type that people tend to look over and forget. But this one was in the crucial category—the kind that people don't easily look over and forget.

He couldn't handle his opposition in the congregation. Any amount of it greatly disturbed him. He would "strike back" at them in the board meetings and preach at them from the pulpit.

Things really moved for a while when he went to a new field, but he never stayed at any church long enough to accomplish much. I am sure God did the best He could with him. He won some souls and helped some people on their way to heaven. But he could have been outstanding—had it not been for this one weakness.

*Pastor, Glasgow, Kentucky.



HERE AND THERE

AMONG BOOKS



Highway Robbery

By Sam Crowther and Irwin Winehouse
(New York: Stein and Day Publishers, 1966. 189 pp., cloth, \$4.95.)

The major expense of the American minister, regardless of the size of church or the amount of salary, is his automobile. For the first time in print we have a guide for protection of this investment. The advertisers of this book are correct when they say this is a "... true story of how American motorists are swindled out of more than seven billion dollars every year." Jimmy Breslin, of the *New York Herald Tribune*, goes so far as to say, "Every motorist in America should read what's between the covers of this book. It's dynamite!"

This book shows that if you own a new or used car, or rent a car, your pocket is being picked. Here, documented fully for the first time, is a revelation of all the different kinds of swindles that can cost you money—to say nothing of annoyance and financial heartbreak. The book deals with such things as:

1. How the "time payment" rackets work; why car dealers don't want to sell for cash because they get kickbacks from financial institutions which lend you money to buy a car.
2. How to shop for credit and save as much as half.
3. The new and used-car dealers' tricks to swindle suckers.
4. The eight ways you can save on auto insurance rates if you know how.
5. How car-repair gyps flourish under the umbrella of the law; the different ways mechanics will try to swindle you and how to protect yourself.
6. Where the speed traps are and how crooked justices of the peace and policemen operate.
7. How the new tires you buy can turn your car into a coffin.

8. Why you take a risk when you park in an indoor public garage, and a sure-fire technique for protecting yourself.

9. How fake accidents are staged and innocent motorists victimized.

10. How most insured repair work involves frauds for which you pay the bill, whether you know it or not.

11. How the cards are stacked (pardon the expression) against out-of-state motorists in many areas, and what you can do about it.

These are many of the areas covered in this most startling book. I would without hesitation recommend this book to every Nazarene minister. I am giving copies to my friends and ministerial associates. The price may seem high for 189 pages, but it is worth more than its weight in gold, gold that you will save the rest of your driving life after having read it.

W. BEECHER KUYKENDALL

Pattern for Maturity

By J. Dwight Pentecost (Chicago: Moody Press, 1966. 288 pp., cloth, \$3.95.)

The author is pastor of the Grace Bible Church of Dallas, Texas, and chairman of the department of Bible exposition at Dallas Theological Seminary. He has spoken at Keswick conventions in the United States and Canada.

The subtitle is "Conduct and Conflict in the Christian Life." There is a heavy emphasis on the theory that the conflict between the carnal mind and the mind of Christ is an inescapable one in every believer's experience. For instance, the author declares: "The child of God is in constant conflict" (p. 79). Still more emphatically he writes: "You, therefore, as a child of God, are facing constant, ceaseless, unrelenting warfare in the areas of mind, heart, and will every moment that you live" (*ibid.*). After commenting that it would be "wonderful . . . if when we

reached a certain state of maturity or sanctification this old capacity would become eradicated," Dr. Pentecost asserts: "But the Word of God says that until the time of our translation into His presence and our glorification we will continue with both the old capacity and the new capacity. Consequently we face a lifelong conflict" (p. 81).

There is much good advice in this volume as to how to live a mature Christian life. But it is obvious that it is not written from the standpoint of the Wesleyan interpretation of the New Testament.

RALPH EARLE

Francis Asbury

By L. C. Rudolph (Nashville: Abingdon Press, 1966. 240 pp., cloth, \$5.00.)

Good biographies of Bishop Asbury are scarce. Yet it is claimed that at the time of his death in 1816 he was perhaps the best known man in America. For forty-five years he had ridden horseback constantly over the colonies and early states.

Toward the end of his life he put increasing emphasis on the preaching of holiness. On February 21, 1782, he wrote in his *Journal*: "Sanctification is the doctrine which is most wanted to be preached among the people here." Under the date of January 7, 1814, he wrote: "I am divinely impressed with a charge to preach sanctification in every sermon." On March 2, almost exactly two years before he died, he recorded: "We were careful to pray with the families where we stopped, exhorting all professors to holiness" (p. 159).

Always Francis Asbury was an evangelist. He commonly preached early in the morning, rode from twenty to fifty miles on horseback, and preached to a large crowd at night. He did in America what John Wesley did in Great Britain.

He was born in 1745, when John Wesley was forty-two years old. While still in his teens he began to preach. At twenty-one he received his first appointment as a traveling Methodist preacher. Five years later he volunteered to come to America. Within three weeks he was on his way, landing in Philadelphia on October 27, 1771. He had spent fifty-three nights on board the sailing ship, with only a blanket between him and the bare planks.

But it was in America that Asbury found his real calling. So zealous and effective was he that John Wesley appointed him as

superintendent, with Coke, of the Methodist church in the newly independent United States. Coke was an Oxford-trained lawyer who did not fit into the rugged American way of life. So Asbury carried on alone as bishop until the very day of his death.

No one can read this book without feeling challenged to a greater life of devotion and sacrificial service.

RALPH EARLE

The Mind of Japan

By Takaaki Aikawa and Lynn Leavenworth (Valley Forge, Pa.: Judson Press, 1967. 159 pp., cloth, \$4.95.)

Of these two authors, the first is president of a Christian university in Japan and the second is assistant executive director of the Division of Higher Education of the American Baptists. He has been visiting professor at Dr. Aikawa's university. The larger part of the book was written by the Japanese coauthor.

The purpose of this volume is to give Westerners a better understanding of the Japanese way of thinking. Much of misunderstanding between the peoples of the United States and Japan has been due to American ignorance of the Japanese language and culture.

The chapter on "Japanese Ways of Thinking" is particularly valuable. This will be an eye-opener to most Americans.

In successive chapters there is a careful discussion of Christianity's encounter with indigenous beliefs—some of which seem very strange to us—with nationalism, in education, through literature, and with leftist theology. The wide gap between Eastern and Western culture is clearly brought to view. A brief sketch of Japan's history and religions add to the value of the book.

It is pointed out that too often American missionaries have made little or no effort to understand the Japanese mind. The result is that there have been too many superficial conversions, which did not involve a radical change of heart or mind.

A typical problem is that a Japanese cannot say, "No," without losing face. So he will seek some means of avoiding a direct reply to some questions.

This book should be required reading for any Christians visiting Japan and especially for missionaries going there to labor. It is written from a Japanese, Christian point of view.

RALPH EARLE



AMONG OURSELVES

After thirty-nine years in the pastorate, Milo Arnold is resigning to teach practices in the Bible college. He can teach the rest of us a few things, too. When he first met the board of his present church (Richland, Washington) five years ago, he shocked them by saying: "Now I'm assuming you have called me to live among you because you want your children to associate with me." When they had caught their breath, he proceeded to explain: "Twenty years from now that will be the important thing you will remember about my ministry. My sermons will all be forgotten. You won't recall any special administrative skill. But you will know very well whether your children are in the Church, loving the Lord, because I was their pastor." This is a true perspective. But how is such influence to be achieved? Some have mistakenly supposed that it was by trying to be a "sport" or a "wiseacre" or possibly by excessive permissiveness. Such misguided attempts not only sell the ministry short but defeat their purpose. Milo Arnold has shown a better way. There has been an infectious friendliness without loss of ministerial dignity. There has been a personal interest in every child and every teen-ager, so obviously sincere that it hasn't had to be supported by loud affirmations of genuineness. But friendliness by itself is never enough. Friendliness must be textured by character. Even children expect a minister to be a man of God. Still more discerning are youth who gradually come to sense the presence or absence of that almost indefinable quality called integrity. When a man not only counsels praying but *prays*; when he lives as clean as he advises; when he is as fair and honest with others as he demands others to be with him—indeed, much more so; when his practice matches his preaching; when he fights his own spiritual battles as victoriously as he tries to help others fight theirs; when he steadfastly resists moral temptation in its subtle forms, and refuses to be petty and mean in personal relations, and rises in Christian nobility and serenity over mistreatment—*make no mistake about it*—none of this will be lost on watchful teen-agers. They will know very well the real quality of their pastor's spirit. And his spiritual depth and Christlikeness will be a sermon they will still be hearing, gladly, twenty years after he has left. We salute Milo Arnold, who has been achieving lasting influence by the eloquent sermon of his life, in large churches and small, for almost four decades.

Until next month,

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