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THE NAZARENE PREACHER

OCTOBER, 1967

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THE MINISTER—A MAN!
General Superintendent Lewis

FIVE-TALENT MEN WITH A TEN-TALENT PROGRAM
The Editor

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—a holiness sermon outline
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proclaiming Christian Holiness

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RICHARD S. TAYLOR
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V. H. Lewis
George Coulter
General Superintendents
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The Minister—a Man!

By General Superintendent Lewis

I HEARD AN educator speak to ministers the other day. He said, "If a minister develops good study habits and keeps them through the years, he will extend his ministry six or seven years and maybe even longer."

This statement brings us right to a central truth about the minister and his ministry. It is: What a man's ministry is depends to a great degree upon the man.

We all believe in the divine call, the Holy Spirit's anointing, God's power, grace, and invaluable assistance in the ministry. The Bible records the times when God made a man mighty for a special assignment. But even in those cases God used a man. And when you read about them again you realize they were men of strength and ability. And in fulfilling their assignments those men did some noble and courageous things.

Without doubt then we do not belittle the divine supplement when we admit that *the man* plays a large part in determining his ministry.

Just think of it. A man can add a significant number of years to his ministry provided he begins *now*. More years, more fruitful years—more souls reached for God, more time to serve the Master! Is it worth it? By all means, yes!

But another incentive enters into this appealing truth. It is the improved quality of the *now* ministry as we apply ourselves to the present challenge. A stronger ministry *now* and a continuing ministry then!

There is one very important word that educator used. We must not overlook it. It is "habits." Also the companion word "study" was used in a large sense. He was using it as meaning a man's persistence in applying himself to the study of his books, sermons, church, and challenge. He was not speaking of a temporary spurt, but the continued application of his mental faculties and talents until the habit of so doing is developed.

This is indeed the secret—a steady, full, intense giving of ourselves to the fulfillment of God's call. This is consecration in action. This is our promise to God being fulfilled in action—not always dramatic action—but very essential.

In fact, a minister is not in a good position to preach full consecration and total commitment to others when he is not giving him-

(*Continued on page* 16)

From the EDITOR

Dr. Wiley and Brother X

Some of us have been around long enough to remember hearing Dr. H. Orton Wiley tell of his spiritual crisis at Nampa, Idaho, while president of Northwest Nazarene College. For months he had felt himself harried and worn by a thousand cares and seemingly insurmountable problems. Bills were piling up, money was lacking, there was little coal in the bins, and the weather was threatening. But in this welter of troubles and frustration on every hand, he became sharply aware of the leanness of his own soul. He made up his mind that he was going to get blessed—and stay blessed—"whether school kept or not." He began to give himself plenty of time to immerse his soul in the love of God, as he meditated and prayed with an open Bible. Remarkably (yet not really surprisingly) things began to improve for the school. But the greatest victory was within. He never again allowed his spiritual life to be worn thin by the wear and tear of life's problems.

He learned what every preacher needs to learn: that the real key to being a blessing is to be blessed. Tense men, whose tires are worn but whose Bibles are neglected, whose shoes are polished but who have no shine on their faces, whose schedules are full but whose souls are empty—such men get in their own way. As has been wisely spoken: "Overflowing, not overstraining, is the secret of blessing." And Jesus said that a good man would be able to bring out of his storehouse things both new and old. But if preachers are stale, there is nothing fresh, and even the old things are without nourishment, and the people become as badly starved as their pastor.

Similar to the experience of the great theologian was the turning point of a friend, of lesser ability but equally victorious. At an annual pastors' retreat (no laymen) he brokenly confessed his spiritual defeat. All knew that he had spent two hard years in a difficult home mission, big-city situation, with a sick wife and mounting bills. There had been some sticky problems, common to a metropolitan area with many churches, and some unfortunate reverses. Gradually the whole impossible situation caved in his normally sanguine spirit, and he became caustic and bitter. He was a very large man physically. It was a moving sight for him to blubber his honest confession, then fall on his knees and ask his superintendent and his brethren to pray for him.

Twelve months later he was again at the retreat, but with a different story to tell. The previous year he had gone home with a resolution which he kept. One day a week he spent in prayer and fasting, alone in his church study. And God poured in the oil and the wine and the honey, and all necessary ingredients to make his soul as flourishing as his healthy frame.

Thereafter his brave and happy spirit never faltered. He didn't succeed in setting the world on fire, but neither did the world put his out.

No man is a success in God's work who is not a spiritual blessing. But no man will be a spiritual blessing who is not himself blessed.

Five-Talent Men with a Ten-Talent Program

Probably never in history has a denomination been so tightly wound up organizationally, or so finely geared for production, as the Church of the Nazarene. Our calendars, at all levels of the church, are crammed with campaigns and activities. Our memos are even now spilling over into the margins.

We may as well admit that the full implementation of the total program at general, district, and local level calls for ten-talent men. Thank God for the few ten-talent men we have. Let us pity the brave men who tried to be ten-talent men and broke their hearts and their nerves in the attempt. Since most of us are five-talent men—or less—we must face the fact that our success in assimilating and working the whole program may be less than ideal, and probably much less than Brother Versatility.

But let us make sure that our lesser showing is imposed on us by limited ability rather than by a bad spirit. A bad spirit in the end will spoil even what we do get done. When a man sees that telltale gap between expectation and accomplishment, he is in very grave danger of resorting to the time-honored defense mechanism of blaming somebody else. Too much is expected! The ten-talent program should be cut back to five, so as to fit my abilities.

No, we need the full, all-out program, for the times demand it. We will not be challenged by a little program that we can all handle nicely. There needs to be some margin between our ability and the job, or where would be the need for God?

But our attitude must be both realistic and optimistic. In holy optimism let us thank God for the ambitious program, and cheerfully step into line and march as fast as our short legs will carry us. But let us face our limitations realistically and philosophically. Let us do the best we can, and commit to God what we cannot do. If we are compelled to come short somewhere, let it not be in cheerfulness or willingness. Let us respect both ourselves and our denominational program. Let us not dissipate our energies in griping just because the program may at times prove too much for us. And while not belittling or downgrading ourselves, let us honestly rejoice in the accomplishments of the ten-talent neighbor who does seem to be able to negotiate the full program and still survive.

We cannot do God's work using the world's methods.

—George Coulter

Instructions to a District Superintendent

By Robert I. Goslaw*

THIS PASTORAL Epistle was written by the Apostle Paul to his "son after the common faith," Titus, the bishop of the churches on the island of Crete. The content of the book provides Paul's instructions to this leader of a designated group of churches.

As a different approach, let us look at this book through the administrative perspective of the Church of the Nazarene. Paul, a general superintendent, was writing to instruct his co-laborer, Titus, the district superintendent of the Crete District, on the functional and preaching responsibilities of his position in the church. In this view, the Book of Titus, could be called "Instructions to a District Superintendent," or more directly, "How to Be a District Superintendent." I have not yet found the biblical book which will show "how to get to be a district superintendent"! Maybe that will open later for those who aspire to such a burdensome position.

Although the minister usually approaches the Bible as a Source of truth for his flock, I find it most invigorating to open the Word and find truth, insight, comfort, and guidance for the work *whereunto we are called.* The Bible is a Reservoir of instructions to the ministry. It is for us, the ministers of Christ, and even more directly for "district superintendents"! It is in this perspective that we develop this study of the Book of Titus.

Titus was Paul's "own son after the common faith." Notice the very close fellowship between these church leaders. This is as it must be! The church is people! The effectiveness of people is multiplied by organized activity. The church organizational machinery runs best when it is lubricated by a congenial atmosphere between her leaders. Otherwise she is headed for a breakdown—due to the "heat" generated by "friction." Friction will lead to a "burning out of the bearings" that carry the heavy load. Those who bear the weight of denominational responsibility must share a common purpose, love, and respect which put the "good of the church" above personal preferences, issues, and ambitions.

However, administrative leaders must ever guard against the human tendency to "appoint their friends" or "those who happen to please them." There is some evidence that Titus was Paul's convert and companion on many a battlefield for the Lord. Yet Paul could not "appoint" over the churches of Crete on the basis of his "personal friendship." Some have felt this has been done in the church, but sound administrative leadership operates on a higher level. It should be obvious that leaders cannot appoint or recommend a person they do not know. All leaders must choose their "helpers" or "pastors" from the field of their contacts. Sometimes it is through their personal knowledge and acquaintanceship and sometimes it is through the recommendation of associates in whom they have confidence and trust.

In this relationship, administrators are faced with these two facts:

(1) *It is a responsibility of the superintendent to seek and cultivate a wide range of contacts among pastors, licensed ministers, local preachers, and*

*District superintendent, Pittsburgh District.

ministerial students. He should be keenly interested in all youth and men in the local churches who are recognizing a call to preach. By his personal interest and counsel he can be the "agent of the Lord" to guide and assist them to achieve their calling. The success of his administration is inevitably tied to his ability to secure and develop men.

(2) *It is the responsibility of all "men of God" to communicate with the superintendent regarding their "availability" and/or to seek his counsel on the many facets of the ministry.* They will find him receptive to their contact and desirous of working with the Lord in the development of their ministry.

Men are the building blocks of which the church is constructed. God and the church cannot do without them. The superintendent is in the unique position of arranging them so that all will function to the best of their abilities. This brings us to the first of these three major purposes of this book:

The Function of the Superintendent

(verses 5, 13-16)

1. *To Administer the District*

"I left you there . . . so that you could do whatever was needed to make each of its churches strong" (1:5, *Living Letters*).

As long as the church is constituted of human beings, no matter how spiritual they may be, there will always be things that could be improved or should be better. This need not necessarily reflect on the past; it is a fact of life all but the administrative blind see.

If the leader sees things that are wrong, or not as they should be, and closes his eyes to them for fear of people or Satan, he is neglecting his duty in criminal proportions. Leadership involves action. The leader must know where the church should go and how to steer her toward the fulfillment of God's appointed mission. The critical phase of this situation is found in the spirit and methods used by the leader. His spirit or motive must be transparently Kingdom-related and not self-related. The spirit should be one of deep love for God and the people of His Church. It must be considerate of human needs and personal relationships. The fruit of the Spirit should be visible—love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, and self-control. Such graces produce strength of character, firmness of purpose, and zeal for the Kingdom. They never result in weakness of purpose, tolerance of evil, or fear of action. Their presence will make the leader sensitive to the needs of the weak, and resolute for the right in the face of error or the influence of certain misguided or misinformed persons, as taught in verses 13-16.

He is a dangerous leader if his spirit or motive smells of cunning purposes or fearful indecision. However, a word of caution might be in order. Before you "judge" your leader's motives, be sure you have all the "facts," and an "honest interpretation" of his motives and actions. Very often we get our so-called "facts" from a very biased source which has unknowingly or willfully colored or interpreted them. Men of Christian character guard against this human failing carefully and look for the best in a leader instead of weaknesses. The golden rule is applicable.

The superintendent is the chosen leader of the district. He is obligated by God and the Church of the Nazarene to administer the churches on the district as directed in the church *Manual* —Section V, paragraph 192, pages 109-11.

> "The duties of a district superintendent shall be:
>
> "1. To organize, recognize, and supervise local churches within the bounds of his assembly district, subject to the approval of the general superintendent having jurisdiction.
>
> "2. To visit the local churches in his assembly district at least once a year, insofar as is possible, and meet with the church board, at which time he shall preside and consult with reference to spiritual, financial, and pastoral matters, giving such helpful advice and assistance as he may deem proper.
>
> "3. To have special supervision of all

the missions of the Church of the Nazarene within the bounds of his assembly district."*

The Church of the Nazarene places the district superintendent in a position on the district comparable to that of the pastor in the local church. However, the formidability of the superintendent's task is increased due to the lack of close proximity to his pastors and people. To cope with this factor he should continually execute plans which shall establish, strengthen, and lengthen the lines of communication on the district.

While this is a very complex and arduous job, it is made easier when the pastors and people understand the work of the superintendent. Such a responsibility is worthy of the prayers, consideration, support, and helpfulness of all the pastors and people. Perhaps this verse states it aptly:

> "Dear brothers, honor the officers of your church who work hard among you and warn you against all that is wrong.
>
> "Think highly of them and give them your wholehearted love because of their work. And remember, 'no quarreling' among yourselves" (I Thess. 5:12-13, *Living Letters*).

2. *To Arrange for Pastors*

> "I gave you instructions to appoint elders in every city" (1:5, Phillips).

In these beginning days of the Church, it was a necessity for the superintendent to "appoint pastors" in every city. The episcopal form of church government has continued a form of this practice. However, in our representative government (a blending of the episcopal and congregational), the superintendent is responsible to appoint pastors in home mission churches. He can also appoint the pastor in "young" or "weak" churches. However, when the young or small church grows to a self-supporting position, the superintendent "recommends" and "approves" the pastor which the church membership calls by a vote. The superintendent is responsible to "approve" the vote to renew the call of the pastor. He must approve the "recommendation of the church board" to extend the call for two, three, or four years, which shall be voted on by the church membership.

The superintendent's responsibility includes the *recruiting* of those called to preach and encouraging them to *prepare* for the ministry by attending college, seminary, or pursuing the course of study at home. He should ever be on the lookout for men. When there is a shortage of pastors, he has no defense in bemoaning this situation. Who else in the church is more closely related to the total pastoral supply problem? It is his function to inspire, recruit, enlist, train, and place men. He should be "leading the battle" to present the high calling into the ministry to our pastors and laity. As he feels the romance of this divine calling and communicates it to others, an atmosphere will be developed that will help our young people to hear and answer God's call. The fascination of fortune and fame will be overcome by the love for God and desire to please Him. It may be that the superintendent should tackle this problem with more ingenuity and creativeness.

The superintendent is God's representative to stand by the pastor during the testing, trying, discouraging days of the ministry. He must not only have "good religion" but sound mental health and an outlook which includes the total church. Thus he can be an example or inspiration to the worried, troubled, or confused minister. One of the great satisfactions of the superintendency is to be able to help a sincere man come through his troubled waters.

The superintendent has four primary responsibilities toward those called of God:

(1) Find them.
(2) Train them.
(3) Use them.
(4) Stand by them.

Much of his effectiveness in developing a strong district will be determined by his ability to "see potential" and "place a man into opportunities" which will develop and utilize his capabilities. Thus the minister and the district will grow and develop unto the glory of God.

*Only the first three are quoted.

3. *To Use Qualified Pastors* (1:6-9)

"The men you choose must be well thought of for their good lives; they must have only one wife and their children must love the Lord and not have a reputation for being wild or disobedient to their parents.

"These pastors must be men of blameless lives because they are God's ministers. They must not be proud, not impatient; they must not be drunkards or fighters or greedy for money.

"They must enjoy having guests in their homes and must love all that is good. They must be sensible men, and fair. They must be clean-minded and level-headed.

"Their belief in the truth which they have been taught must be strong and steadfast, so that they will be able to teach it to others and show those who disagree with them where they are wrong" (1:6-9, *Living Letters*).

Isn't it enough that a man says he feels a call to preach? No! The true call of God is more than a feeling; it is a conviction that involves a responsibility to prepare and develop the mind and skills for the ministry. Preparation is a matter of discipline! It is not mental acumen or gifted talents that prepare a man; rather it is the dedication to improve his abilities, and become a "workman that needeth not to be ashamed." If a man does not possess the self-control necessary to discipline his time and talent to prepare for God's call, how can he lead the local church? Becoming a pastor does not change the basic character traits of a man. There is no magic in the title "pastor" that makes an undisciplined man the paragon of leadership. Rather, the church will flounder under the weakness of his undisciplined life.

The church is too vitally connected to Christ's redemptive mission in the world to allow her to be hobbled by an indolent pastor. To protect the church from such a disaster the apostle gives the four *basic qualifications* for pastors in vv. 6-9. They include:

(1) A good reputation in the church and community

(2) Marital fidelity

(3) A family that is faithful to Christ

(4) A personal integrity that is attractive

These will be enhanced by the *Five Don'ts* and the *Five Do's* of 1:7-8.

Five Don'ts for Pastors

(1) Don't be self-willed or proud.
(2) Don't be impatient or hot-tempered.
(3) Don't be a drinker or indulgent.
(4) Don't be a fighter or looking for a scrap.
(5) Don't be greedy for money.

Five Do's for Pastors

(1) Do enjoy having guests in your home.
(2) Do love all that is good.
(3) Do be a sensible and fair man.
(4) Do be clean-minded.
(5) Do be level-headed.

The church rises or declines on the virtues of the man of God. No church rises above the spiritual integrity of the pastor. It is essential to have "leadership by example," and the superintendent is responsible to approve such men and ferret out the fumbling or fakes. Every leader in our churches is charged to take

". . . his stand on the orthodox faith, so that he can . . . stimulate faith and confute the opposition. For there are many . . . who will not recognize authority, who talk nonsense and yet in so doing have managed to deceive men's minds. They must be silenced, for they upset the faith of whole households . . . Don't hesitate to reprimand them sharply, for you want them to be sound and healthy Christians . . . They profess to know God, but their actual behavior denies their profession . . . and when it comes to doing any real good they are palpable frauds" (1:9-16, Phillips).

Church leaders must not only be good; they must be men of courage who will hold fast to the truth and defend the house of the Lord against all subversives.

The Preaching of the Superintendent

"But as for you, speak up for the right living that goes along with true Christianity" (2:1, *Living Letters*).

The superintendent is not only an administrator; he is a *preacher*. His ability to preach will affect his administrative service. The district is shaped by the soundness and impact of his preaching over the years. The anointing of the Spirit on the message of the Word will prepare the hearts and wills of men to follow such leadership. On the other hand, preaching that revels in trivia or reeks of shallowness will close the door to effective administrative leadership. A writer has defined the pulpit work in these pointed steps from 2:1—

(1) He should be a preacher—"speak."

(2) He should be himself—"thou."

(3) He should be a student—"sound doctrine."

(4) He should be practical—"the things which become."

The following verses in chapter 2 make it evident that a fifth should be added:

(5) He should be concerned for all ages—always ready to instruct, nurture, and correct. His message should include the dangers and duties of the aged women and men, youth, and servants; always communicating the scriptural demands for "behaviour as becometh holiness."

All this is essential now—God's free gift of salvation is now being offered to men. While it is free, it teaches us to deny "ungodliness and worldly lusts," and to "live soberly, righteously, and godly in this present world," ever keeping in mind that the blessed hope and glorious second coming of Christ is near.

Mr. Superintendent, "you must teach these things and encourage your people to do them, correcting them when necessary as one who has every right to do so" (2:15, *Living Letters*).

The faithful, timely preaching "in the power of the Spirit" will accomplish God's purposes in His Church through His chosen leader. Such preaching will demand study, prayer, insight, and dedication. The superintendent must ever guard against becoming merely an operator of church machinery. He must be a preacher of God's Word. It is not easy to cope with the deep things of God while your mind is bombarded with the situations and troubles of the district. But this is no place for a novice in the things of God. It demands discipline and determination beyond the experiences of other men—especially to produce a preaching ministry that is fresh, timely, and vital.

Instructions for the Christians on the District

This last chapter contains sundry instructions for the churches. They involve the pertinent issues facing the contemporary church. Likewise the Church of our day must give guidelines to the people lest they fall into error or wrong practices. Let us apply the five principles which are found in this chapter:

1. *Civil obedience is an essential of the faith.*

> "Remind your people to obey the government and its officers, and to be always obedient, and ready for any honest work" (3:1, *Living Letters*).

Nowhere does the Scripture recommend or approve "civil disobedience," no matter how worthy the cause. The end never justifies the means. On the contrary, we are commanded to obey the laws. These are timely words in a world shaking with the struggle for human rights.

2. *Christians must be careful to maintain good works* (3:2-8).

> "These things I have told you are all true; insist on them so that Christians will be careful to do good deeds all the time, for this is not only right, but it brings results" (3:8, *Living Letters*).

One's ability to influence others for God is only as good as his life. Deed must match faith or else one becomes a stumbling block. Our people are to be taught how to apply their faith to the issues of life. I like the phrase in verse 8 as quoted above: "it brings results." Teaching and training are essential to godly living. The preachers must provide the leadership in this cause. Otherwise, the flock will not produce

lives of good works. And when this happens, the "works" are carnal.

3. *Avoid contentions that harm* (3:9).

"Don't get involved in arguing silly questions and queer theological ideas; keep out of arguments and quarrels about obedience to Jewish laws, for this kind of thing isn't worthwhile; it does harm" (*Living Letters*).

Some people have a state of mind so warped or ego-centered that they want to argue or divide with anyone who does not dot the *i* or cross the t just like they do. This has no place among God's people. We are commanded to avoid contentions that do harm to fellowship in the church.

4. *Action against those who cause divisions* (3:10-11).

While the good people of the church will avoid issues that lead to contention, what are they to do with those who persist in causing divisions?

When a person or persons continue to cause divisions in the church, action must be taken. The well-being of the flock takes precedence over the few. But what action should we take?

The King James Version says, "Reject." I like the phrase in *Living Letters*, "Have nothing more to do with them." It is not ours to retaliate, but we must insulate the others from such contamination. Sometimes this means securing a resignation from an officer. In such cases the leader must weigh the consequences. Will inaction harm the church more? In most cases a disgruntled and unhappy person will be better off elsewhere, and the church can maintain the unity and peace so vital to holiness. "Try always to be led along together by the Holy Spirit, and so be at peace with one another" (Eph. 4:3, *Living Letters*).

5. *Christians are expected to live helpful lives* (3:13-14).

The graces of the Spirit enable us to be gracious to each other. But how often the "holiness church" has been blighted by a lack of love and consideration for each other.

The preachers must practice this toward their congregations and each other. Then they are equipped to teach the church to live such lives. Paul instructed Titus to train the people to be considerate of the needs of those "serving the Lord." "For our people must learn to help all who need their assistance, that their lives will be fruitful" (3:14, *Living Letters*).

Let all the Christians exemplify these teachings!

Called—Then Directed

The Apostle Paul was knocked off his horse. He knew he was called. He didn't know *where* he was called at that moment. After he had evangelized in Asia Minor, he thought he would go to Asia, or at least to Bithynia. But he had a Macedonian call that changed his direction.

A missionary leader is quoted as saying, "I think we must distinguish between a call and direction. A call is what you are to be. Direction is where you are to go . . . My call does not change, but my direction often does."

If we answer *first*, "I'll *be* what you want me to be, dear Lord," then the part of what we'll say or where we'll go will quickly and clearly be revealed step by step. The answer to the call of obedience is the key that opens up the door to God's blessing in His service.

PHYLLIS CAMMACK
Editor, *Missionary Voice*

"You're Burying Yourself"

By T. G. Jones*

A YOUNG PASTOR was told recently by a well-meaning contemporary that ministers who stay longer than a "respectable minimum" in small churches are ruining themselves.

"You're burying yourself," he said, "if you stay in ———!" The preacher was amazed at his friend. A godly evangelist expressed the same idea by saying, "For the sake of your career, don't stay much longer."

The key words in these two incidents are "burying" and "career." The two admonitions are entirely consistent with each other. One idea is the father of the other. Has the "organization man" found himself in the pulpits of our churches? We would not like to think that our pastors are interested in personal advancement and promotion more than in personal dedication and obedience to God's perfect will for their lives.

The implied proposition here at which the gospel of our Lord finds itself at great and irrevocable odds is that the Christian ministry is a career. That this is a false and foolish notion is the unwavering testimony of God's Word. The earthly life of Christ, in whose train all ministers are following, bears absolutely no trace of this idea. It was not a promotion for our Lord to leave His place by the Father and take upon himself the form of our flesh! It was not "making a good move" for Him by whom all things were created to be born of humble parents in even humbler surroundings! It was not an increase in status or prestige that led Him to the Cross! Seen in the language of a career, the life of Jesus was an obvious failure. He buried himself!

The redemptive feature about His life was that it was a *ministry* and not a career. His career was buried in the tomb of Joseph—His ministry shall endure from everlasting to everlasting. Only a career can be buried. A ministry never can be.

Indeed, ministerial ambition and career must be crucified, dead, and buried. "Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit." Why do the servants think they are above their Master?

Nothing can induce justifiable resentment in the hearts of a congregation as much as the suspicion that a pastor is only using his current appointment as a stepping-stone to loftier heights. Many are deceived who think that their parishioners do not sense this attitude when it is present.

It is, in short, the old problem of the end versus the means. Every church a minister serves, every stage in his life, should ideally be thought of as an end in itself, something of intrinsic and not instrumental value. Each act of love done in the name of the Lord, each "cup of cold water," each lonely shut-in visited, each wayward soul pointed homeward, each sermon preached, each burden lightened, is an END IN ITSELF! This could so grip a man that he would echo the words of Jesus, "For *this* cause came I into the world."

Lord, let it be so!

*Pastor, Haverhill, Massachusetts.

The sensitive art of ministering to the sick can be learned

The Pastor and Hospital Visitation

By David E. Sparks*

WE ARE fellow clergymen attempting to sharpen mind and heart for our divine assignment. As this assignment carries us into the hospital, we may well ponder some of the areas of interpersonal relationships that relate to this aspect of our call. We shall treat the subject under two headings: (1) The Pastor and the Hospital, (2) The Pastor and the Patient.

The Pastor and the Hospital

1. *The pastor is a representative of God and the Church.*

There is no area of life that is "out of bounds" for the pastor's ministry. To be effective, we must be willing to touch persons at every level of life. Life and the ministry become so complex that, in seeking to prepare ourselves adequately for the task, we too easily fall into the trap of professionalism. We must be professional regarding our work, yet we must escape the pitfalls of professionalism in its worst sense. We are, first and foremost, emissaries of God, and ministers of the good news of redemption.

2. *The pastor cultivates staff relationships.*

The hospital is in the same world as the rest of our ministry, yet we sometimes forget that the hospital staff is made up of human beings. Their work is very difficult and they welcome intelligent, sensitive assistance.

The pastor would do well to cultivate personal relationships with the hospital staff. Good public relationships begin with good personal relationships. We should introduce ourselves to the hospital administrator, indicating our willingness to be of any possible assistance when special needs arise. The leadership will welcome such an attitude.

The head nurse, or other proper person on the ward, should be consulted as to the condition of the patient. Although she is responsible to the doctor, and so should be reticent in offering information, continual fostering of trust will lead the nurse to be of great service to the pastor. A good approach is, "What do you feel that you can tell me about Mr. Jones's condition so that I can be of best service?"

The doctors of the community should be made aware of the minister's availability and ability to be of help. When they find intelligent, helpful clergymen (and they find the opposite too often), they will often consult such men for special needs in the patient.

If the ministerial alliance initiates a "chaplain of the month" program in the local hospital, the pastor should be faithful to this, and respect ministerial ethics, making referrals to the proper colleague. This

*Elder, New York District; Protestant chaplain, Harlem Valley State Hospital, Wingdale, New York.

tends to build wholesome relationships for both pastor and church.

3. *The pastor is a cooperator.*

Assuming that proper staff relationships are a part of the pastor's work in the hospital, he will be given much latitude in his ministry. Yet he should never presume on this privilege. He should never upset hospital routine. Nor should he intrude on the prerogatives of the doctor, nurse, or aid. He should eschew the attitude that he must defend himself against the encroachments of hospital personnel on his rights.

If the hospital welcomes the minister at all hours, he should still ask the proper person whether it will be all right for him to see his patient. If he is kept waiting, he should never show resentment, and perhaps he should pray that he will not even feel it.

The Pastor and the Patient

The patient is the most important person in the hospital. Let us note certain attitudes necessary to effective ministry.

1. *The pastor asks, "Which patient?"*

The oft-repeated slogan, "Treat everyone alike," is perhaps more effectively exploded in the hospital than anywhere else. All people are different, and there must be great flexibility of approach.

The pastor entering the hospital room should take in the whole setting at a glance. The condition of the bed, the bedside table, the literature in use, the general appearance of the patient, facial expressions—all are indications as to the structure of the call.

"Which patient?" implies that various illnesses demand a variety of types of ministry. The hospital pastor would do well to be alert for feelings commonly occurring in certain illnesses. Heart diseases, tuberculosis, amputations, diabetes, and others all show certain emotional and/or spiritual characteristics. If we were to settle on a few things for which we should be alert, the following may be helpful:

—Apprehension concerning the immediate illness. Length of illness. Death.

—Anxiety concerning the family.

—Loneliness.

—Guilt over the fact of illness. (Mother may feel that she has no right to be ill.)

—Anxiety over economic needs.

—Too sudden concern for God and the Church. Is this real? Is it a result of panic?

—Resources from which the patient can draw. What personal support does he have in others? What is his real relationship with God? Many people, towers of strength in health, fall to pieces in illness for lack of sufficient "rainy day" resources.

2. *The pastor respects the patient as a person.*

When we call upon the sick, we are not visiting a case, or a church member, but a person in distress. We have no right to assume that we will be welcome at any time under any conditions. During the period of hospitalization, the bed and the area around the bed is the patient's home. We must never contribute to the depersonalization of the patient by ignoring his rights to privacy. We have no right to barge in, take over the conversation and the decisions, and then assure him that everything is going to be all right. All of those who work with patients are instructed along this line, and are urged to respect this attitude, even

though their work involves the most elemental needs of the patient.

3. *The pastor is objective.*

Objectivity is perhaps the most difficult of the pastor's achievements. Whether the patient is a stranger or a well-known parishioner, it is difficult for many ministers to look objectively at the situation and some never achieve this ability.

Kindness and love are our stock in trade. We can be so immersed in our desire to be of service that we fail to see the most obvious needs. Hostility, over-dependence, inappropriate humor, the blustering spirit, the whining attitude—any of these may show up. Yet the pastor must stand off just enough to be able to see the whole picture in right perspective.

Objectivity is in league with Christian love. The most objective pastor is the Spirit-filled one. Attack, cynicism, doubt, rejection—the pastor must understand them all. When he sees pain, he feels some of it with the patient, yet is not overwhelmed by it. When the patient's strength wanes, the Spirit-filled pastor is objective enough to be able to impart some of his. When the patient leans too heavily on the pastor, refusing to tap available spiritual resources, the pastor sensitive to the atmosphere refuses to be false support, forcing the individual to be a person in his own right.

4. *The pastor works from the level of the patient's feelings.*

At any time, and especially in ministering to the sick, the pastor ought to approach the patient at the level of the patient's feelings. So often we are long on inspiration and short on good sense. It is of little use to approach the very ill and perhaps very discouraged patient with a happy-go-lucky attitude, and insist on trying to "cheer him up" with some superficial or trite pronouncement. If the patient is fearful or anxious, it is best to recognize this feeling, and accept him as he is. Then and only then will the pastor be able to offer anything genuinely helpful in his predicament.

It comes as a surprise to many to realize that the pastor is willing to go down with him to the bedrock of his feelings. It is a privilege to be sensitive to the patient and respond in such a way as to be able to put into words what the individual to whom we minister can only feel. We do not want to grovel in the depths, and both patient and pastor drown, but we must start at the point where we find our patient. We are sometimes too impatient, and leave our sick man behind in our hurry to make things right. As we have all discovered when we work with people, we must be content sometimes to wait.

Involved here also is the value of silence. We are so accustomed to speech that we often forget that there is something to be gained by allowing a silence to develop between pastor and hospitalized parishioner. Often an individual is making an attempt to express himself in just the right words, or is soaking in the pastor's last comment, or question, but the silence is broken by the uncomfortable pastor, who fails to allow time for reflection. The wise hospital pastor will school himself to be sensitive to the reasons for silence.

At this point it may also be helpful to realize the value of knowing the Bible well enough to be able to find the verses of Scripture that will exactly fit the feelings of the patient. It is well to mark the scripture containing the right mood.

The value of prayer is a favorite theme of the clergy. We must still be sensitive to the patient, however,

and realize that prayer is not of much use unless it approaches the patient and God at the point of the real need. Let our prayer be the type that will not only avail at the throne of grace, but also at the hospital bed.

5. *The patient has a family.*

Often the minister's greatest responsibility to the patient is the pastoral care of the loved ones. There is often guilt in the family at the thought of the ofttime neglect of the patient. Sometimes there is fear of the future. There may be resentment toward God for allowing illness. There is grief at the death of a patient that may not find emotional release unless the pastor encourages it. We do not have space enough here to gaze intently into these facets of the pastor's ministry to the family, but we can at least point toward them. We should be aware that our responsibility to the patient entails responsibility to the family.

Conclusion

May we as ministers of the gospel be well aware of the fact that love, Christian love, *divine* love, is our great resource. In the long run, only God can make us effective hospital pastors. May we tarry long and earnestly at the place of prayer, asking that God will so fill us with His love that our ministry will be stamped with the spirit of Jesus, that wonderful Counsellor.

In this case history is ample proof of the power of preaching—of the right kind

The Ministry of Optimism

By George Eplin*

THIS PARTICULAR pastor had reasonable justification for his discouragement from his point of view. Arriving from another state to assume his pastoral responsibilities, it was quite necessary for him to see the church treasurer at once, for his household furnishings were to arrive by van the same day, and the charges would be well over a hundred dollars.

A very much embarrassed treasurer told him that the church had but ten dollars in the checking account. Because five months of the current assembly year were now history, he might just as well ask about the budgets: were they paid to date? This time he drew a complete blank. Nothing had been paid; they (whoever "they" might be) hoped to catch up.

His spirit received additional shock waves on Sunday, three days later. He was informed rather bluntly that the church had no elected Sunday school superintendent and no one would accept the responsibility if either appointed or elected. Did they have an N.Y.P.S. president? No,

*Nazarene elder, Loon Lake, Washington.

they did not; however they tried to have a 6:30 service if enough came. Surely the missionary society had a president? This had been vacated too; the pastor's wife could just as well fill in. Few attended the meeting anyway.

Preposterous, you say? No—just a case history of other days, entirely devoid of exaggeration. Here was a combination of situations and circumstances which would lend discouragement to the born optimist—almost!

Because the new pastor had learned the value of seasoning sermons now and then with encouragement to assume responsibility, pay obligations and vows, catch the vision of accomplishments through cooperation, he determined to develop his outlines accordingly. But first, in prayer he would seek God's directives regarding which particular situations his initial sermons should consider.

After briefing the Lord on the general situation as it looked to him, and making it quite clear that he felt confident that God wanted him to do this particular thing he had in mind, he finally ceased the one-viewpoint dialogue long enough for the Lord to call his attention to three words he had often read and even underscored in his Bible: "Feed my sheep." Again he apprised the Lord of the situation, then listened for the answer. It came, clear and positive: "Feed my sheep"! He recalled that Gideon put out the fleece three times —he would accept the *twofold* divine directive. But would the Lord help him with a spiritual menu if he furnished the man to do the feeding?

Yes, he was on station! His heart warmed, his intellect was inspired, emotions felt the Divine Presence, and tears flowed freely. Come Sunday morning he would preach about Jacob's ladder, with angels of God maintaining the two-way commerce between heaven and earth. In fact, he would have angels all about that local church and its problems—taking the problems to heaven, then returning with the solution! He'd get God into the setting, too! He had the authority of Jacob's confession that "surely God is in this place" for proof. But he wouldn't mention tithing as Jacob did—not in this service—for today he was feeding sheep. For the evening service he would preach about the prodigal son. Little emphasis on the sins of the son, but strong emphasis on the lavish, abundant, plenteous, extravagant prodigality of the loving and forgiving Father! That was the emphasis Jesus gave to the parable anyway, and that was feeding sheep.

The next Sunday the food would come from the Book of Job, about even the rain having a father and the infinite God hanging the world on nothing. The third Sunday, Mal. 3:16-17 would nourish the f l o c k with the prospect of becoming God's select jewels whom He would spare when He destroyed all other matter. He would preach on "Living Water!" Upper and lower springs—Fringe benefits for the godly! Food! Invigorating spiritual food! The Bible overflows with it!

What happened as a consequence of simply minding God and feeding His sheep? Before assembly time all budgets were up-to-date. The pastor had received full reimbursement for the moving costs. The departments of the church had superintendents and presidents, and the church secretary had recorded a unanimous recall for the pastor in her book of records.

The ministry of optimism and feeding the flock with wholesome spiritual food is in no sense a compromise of principles or a whitewash of sin.

Examination of the records would reveal that all successful soul winners are and have been ministers of optimism. Certainly they exposed sin in all its carnage and infamy, and warned of its devastating backlash, but they won men and women from its satanic power by presenting the power of Christ to destroy sin's power and save to the uttermost. The climax of their great sermons was the optimistic viewpoint or "upward swing," as someone has termed it.

The gospel of Christ is not only good news; it is the best news! It is invigorating, inspiring, emotional, satisfying, and restful. Who can preach it, teach it, or testify about it effectively except in the spirit of optimism? And when this optimistic ministration prevails in the pulpit, classroom, and meetings of various boards, budgets and other obligations will be paid, souls will be saved, and saints will develop spiritual muscle. A spirit of harmony will season Christian fellowship, and visitors will become regulars, motivated by the decision: "I LIKE THAT CHURCH ATMOSPHERE!"

The Minister—a Man!

(*Continued from page* 1)

self in full endeavor to his ministry. This is one of the inescapable elements in the ministry of our church. There is something rather ridiculous about a man preaching on death to selfishness, carnality, and the world, plus a complete consecration to God, when his ministry is a sideline. Perhaps that is why only all-out, Spirit-filled, intense men *really* make it in the ministry.

Extended years then, better years now! Is it worth it? Yes, a thousand times yes!

The price is not too high. The souls of men are priceless; our ministry is essential!

Let's all turn to the strengthening of our "study habits," that we may give more of ourselves to the precious harvest.

The man who would pray for a *sober nation* must plainly declare himself on the liquor issue. The man who would pray for an *honest nation* must be the foe of greed and graft in all of its forms. The man who would pray for a *spiritual nation* must give himself to the work of soul winning. Morally and spiritually he must make up the hedge. Old-time standards and convictions must be proclaimed whether men will hear or whether they will forbear.

—HARRY F. JESSOP

The Ministry of Prevailing Prayer
(Beacon Hill Press), p. 19

The
PASTOR'S
SUPPLEMENT

Compiled by The General Stewardship Committee | **Dean Wessels,** Editor
Marilyn Slemmer, Office Editor

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Department of EDUCATION

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CLASS OF 1973

It is time to send the names and addresses of your high school juniors to:

Director of Admissions
your Nazarene College

Give **our** college the chance to attract **our** young people.

A minister is a man who can make a difference in decisions like this.

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for
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for the

GENERAL CHURCH LOAN FUND

Your building fund will earn interest while helping another church to build

Write to the
Division of Church Extension
for information

THIS IS OCTOBER

The fall push—
Mid-assembly year

A good time to plan with your church in the

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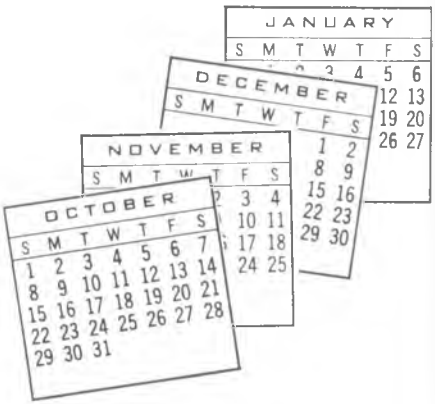

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Home missionary interest and effort

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Sponsored by the Department of Home Missions

WHEN YOU NEED IT MOST,

IT'S TOO LATE TO GET IT!

Insurance is like that. And Supplemental Group Term Life Insurance (Plan II) is precisely that kind.

We know. During the last two years our insurance files have been telling an often alarming story—especially in the cases of younger ministers.

Seven of the thirty-nine Nazarene ministers (18 percent) to die during the year 1965-66 were younger than forty-seven. One of those was killed in an accident, was not a member of a 90 percent district, and did not have Supplemental Insurance. His widow and two children received only $1,000. Annual cost to him: nothing.

Another of those seven men left his wife and four children when a malignancy took his life. But he was a member of a 90 percent district and had purchased Supplemental Insurance. His widow and family received $6,000.00. Annual cost to him: $20.00.

In 1966-67, five of the twenty-six ministers (19 percent) to die in the first seven months were younger than forty-eight. In one case an auto accident took the lives of both a pastor and his wife. With the additional insurance from the 90 percent plan and Supplemental Group Term Life Insurance, the couple left their five children $7,000.00. Annual cost to him: $31.50.

Another very young pastor, stricken with an incurable cancer, left his wife and two children only $2,000.00. For an amount of $7.50 to $15.00, he might have been able to provide them with $4,000.00 to $6,000.00.

INSURANCE PAYS, JUST WHEN IT'S NEEDED MOST.

Effective October 1, 1967, there will be a *25 percent increase* in Supplemental Group Term Life Insurance coverage *at no additional cost to you.* Remember, too, younger men are eligible for larger policies at lower rates.

For more information and an application, write:

Dean Wessels
BOARD OF PENSIONS
6401 The Paseo
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NAZARENE RETIREMENT PROGRAM* for ministers

(*N.R.P. also known as tax-sheltered annuity.)

Study the *advantages* of the retirement program now available to ministers of the Church of the Nazarene:

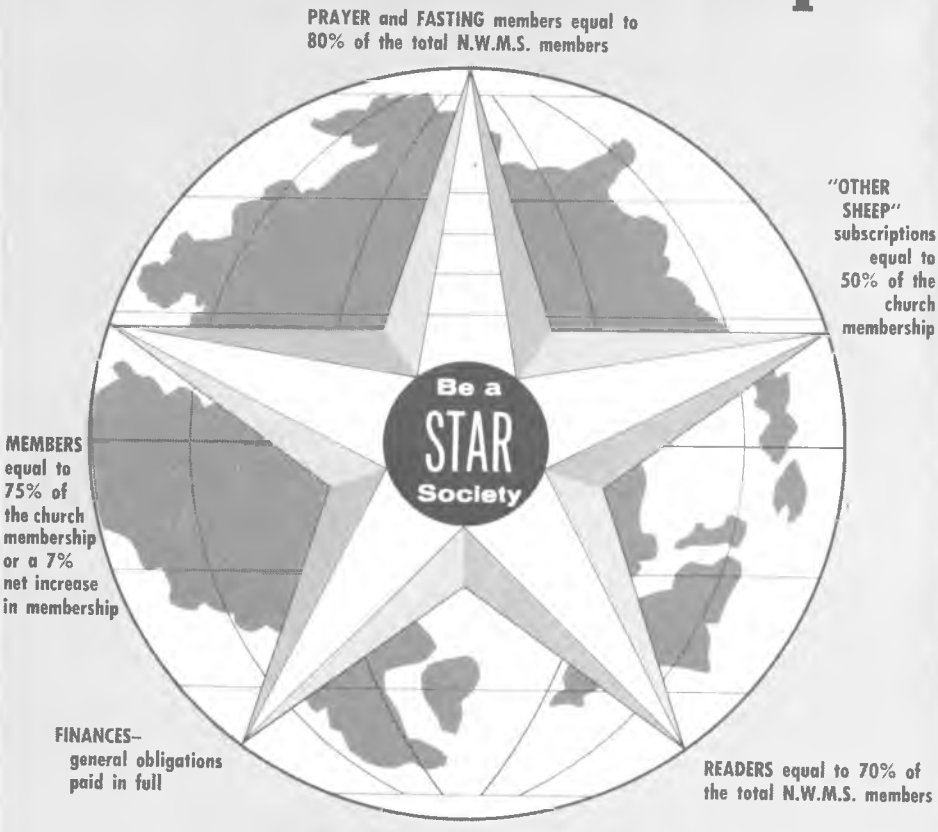
1. *Income tax will be deferred* until retirement, or receipt of benefits if earlier. If benefits are deferred until retirement, tax liability will be less because of increased exemptions (current law: $2,400 for married couple after age sixty-five) and lower income.
2. *Tax-free dollars are used to pay the premiums.* The following table shows the equivalent amount of taxable dollars that must be earned to equal one tax-free dollar.

Approximate Tax Bracket	*Amount of Taxable Dollars Necessary to Equal One Tax-free Dollar*
20%	$1.25
25%	1.30
30%	1.43
35%	1.54
40%	1.66

   Thus, an individual in a 25 percent tax bracket who purchases an annuity with taxable dollars must earn $1.30 in order to apply $1.00 toward premium. As you may use *tax-free dollars,* a larger amount is available to provide your retirement benefit.
3. *The premiums can be paid from salary increases,* a diversion of salary not yet earned, or a combination of the two.
4. *The minister is the owner of the annuity purchased for him.* He has ownership rights, including naming the beneficiary and exercising any options.
5. By having the employing organization purchase an annuity under this plan, *the annuitant guarantees himself a retirement income that he cannot outlive.* This is true no matter how long he lives after retirement.
6. *It makes possible flexible retirement planning* since the annuitant may receive retirement benefits provided under the annuity at any time he selects.

Write: **Dean Wessels, Board of Pensions, 6401 The Paseo**
Kansas City, Missouri 64131

Let's Cover the World With the Gospel



PASTOR— You hold the key! Will you help your local society become a STAR SOCIETY?

"SO I CAN TRANSFER THEM"

The loss of Nazarenes by removal is a major problem in our church growth. A factor contributing to this problem is the increasing mobility of our population. Nazarenes moving to new and strange cities may, in the process, be lost to the church. One survey has shown that *only one in every five* Nazarenes who move is quickly put in contact with another Nazarene church. A part of the service of the Department of Evangelism is an effort to reduce this high mortality rate.

Therefore complaints made by our pastors about "Moving Nazarenes" are a source of concern to us. It may be human nature to be slothful at times, but what can we say when a pastor writes, "Thirty days ago I sent you the name of a Moving Nazarene. To date, we have heard nothing . . ."? In another case the names and addresses of moving Nazarenes were mailed to a pastor on the first of the month. Thirty days later a follow-up letter was sent to him. A month later we still had not received any reply.

We do believe that careful handling of "Moving Nazarenes" information will build good, church-wide pastoral relations. For instance, a moving Nazarene's name was received on the seventh of the month and sent out that day to the pastor in the new community. On the ninth the pastor received the information, made the contact, and sent his report to us. By the eleventh of the same month this report was on its way to the moving Nazarene's previous pastor.

Why aren't all Moving Nazarenes followed up immediately? To err is human—but when we save moving Nazarenes to the church, we are helping solve a challenging situation in the building of His Church.

Nazarene pastors are becoming more aware of the need for our people to maintain good church relations whenever and wherever they move. This is evident in a recent letter from a pastor in Michigan about a Nazarene family who had moved from that state. He asked:

"Could you see that these are contacted, so I can *transfer* them?"

This is the way it ought to be done. There is no reason—except perhaps the perversity of human nature—why Nazarenes should not be urged to become members where they live. For being members where they live and worship opens up new vistas of spiritual blessing and enables Nazarenes to serve God and the church more effectively than is possible while keeping their membership in the "old home church."

The Department of Evangelism, through the "Moving Nazarenes" service, is eager to serve you and any of your people who may change their residence. Will you give us the opportunity?

Please send the names and addresses of any nonresident members or Sunday school enrollees whom you would like contacted to: "Moving Nazarenes," Department of Evangelism, 6401 The Paseo, Kansas City, Missouri 64131.

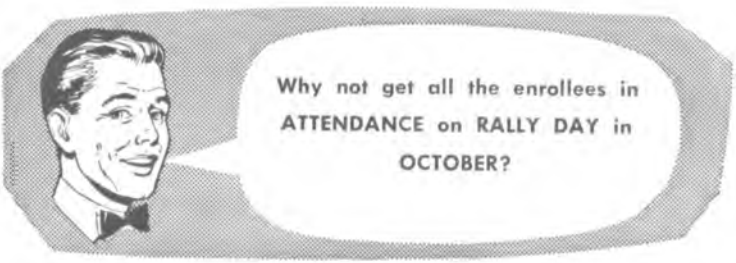
1st Day of Each Month | 50 Holy Watchnights 1964-68 | 6:00 p.m. to midnight LOCAL TIME

(Fortieth) Sunday, October 1, 1967

WILL YOU ENROLL THEM IN THE "THRUST TO A MILLION"?

Denomination-wide Enrollment Drive During OCTOBER

Help Put Us "Over the Top"



See the September "Church School Builder" for more information.

Your Church Newsletter

MIDWEEK NAZARENE church papers or newsletters are improving in content and appearance. Nearly seven hundred Nazarene churches now put out such a midweek publication.

Nearly without exception, the pastors report that the midweek newsletter offers benefits worth the effort. The majority of newsletters are mimeographed, but some pastors budget the cost in a way to be able to afford commercial printing.

Points in Favor

Church workers feel that a midweek link strengthens the work of the Kingdom. The letter reaches more persons regularly than a sermon. The letter gets into the homes of all members of the congregation.

The newsletter can give the broad view of the total program of the church in a manner nothing else can approach.

Most Nazarene pastors double as editors, and one of the best single-sentence summaries of advice to them is Romans 12:15—"Rejoice with them that do rejoice, and weep with them that weep."

Importance of Masthead

The masthead, or page 1, of the newsletter is very important. It might be built around a drawing or sketch of the church. The masthead or title page should include the name of the church, its complete address, including city and state, and the name and address of the pastor.

Pastor-editors strive to maintain a balance in their weekly presentation of facts and inspirational ideas.

Some items will necessarily deal with events that have transpired recently—a summary report on the past. But the same issue should contain a calendar of major events to come in the life of the local church.

Nearly all denominations are using church newsletters with varying degrees of emphasis and success.

The public-relations office of one large denomination cautions editors not to use controversial issues in their church papers. 'The midweek paper should not be a battleground for local church problems."

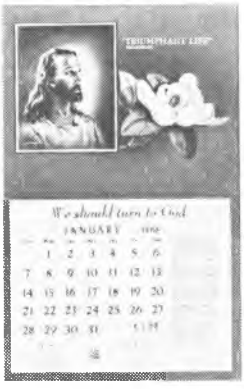
Check Spelling of Names

Editors also are asked to check the spelling of every name that appears in their church paper. "The more persons you name, the more your paper will be read and appreciated. Use full names, correct names and addresses, and all names on any committee, slate of officers, etc., in order to protect the feelings of all members."

Mistakes and omissions will occur, but every editor should be swift to publish a correction in the next issue, when necessary.

One public-relations office of a major denomination declares that the church newsletter is "primarily a promotional publication or tool. It can inform persons. It can promote church-approved plans, campaigns, goals. It can inspire through the use of poems, quotations from the pastor's sermons, Scripture passages, etc."

Pastors starting a church newsletter are invited to write for a free booklet to help them. Address: N.I.S., 6401 The Paseo, Kansas City, Mo. 64131.



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pture: "This is the day which the Lord hath made; we will ice and be glad in it."

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pture: "Behold, a virgin shall be with child, and shall bring n a son, and they shall call His name Emmanuel, which being rpreted is, God with us."

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2. First part of the prayer meeting hour. Follow with a brief message on tithing or total stewardship.
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2. Arrange transportation as needed. Many from the adult classes will be willing to use their cars for this special service.

3. Send special announcements to all your members. Provide extra announcements for Home Department members to give or send to their neighbors and friends.

4. Give every member that attends some gift to remember the occasion. Here are a few suggestions:

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   b. A beautiful bookmark
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   d. A box of promises
   e. A copy of the Home Edition of *Praise and Worship*
   f. A copy of *Come Ye Apart*

(Additional items and prices will be found in the *Master Buying Guide* from your Publishing House.)

5. Use, if at all possible, some of your Home Department members for special music or Scripture reading.

6. Include your pastor in this special service. Ask him to bring a brief meditation to your members.

7. Arrange for a photo to be taken of your Home Department group. See that a copy is given later to each member.

8. Pray that the special service will make a spiritual impact upon all who attend.

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Queen of the parsonage.....

MRS. B. EDGAR JOHNSON

To Camp Meeting on Hen's Teeth

By Mrs. Frankie Roland*

ALL AFTERNOON the Holy Spirit had patiently dealt with me until I could stand it no longer. I walked to the window to check on the children, then into the bedroom and on my knees.

After a silent pause to collect my thoughts and begin my argument, I started my prayer as such, "Lord, I just can't go to camp meeting this year. There just aren't the funds; there's no place to stay; the baby is still in diapers, and we just can't eat out three meals a day for a week!"

Soon I arose from my knees, but there was no calming assurance that all was well in my soul. With a heavy heart I began my ironing again.

Soon my disheveled husband came driving up with a carload of juniors, fresh from boys' camp. "Be home as soon as I deliver these boys," he said.

Throughout the weekend, as he chattered of how the boys had enjoyed camp, I mentally figured how to get him an extra pair of pants to take to assembly and camp meeting, just two weeks away.

The Holy Spirit continued to deal with me, and with a heavy heart I saw my husband off on Monday to girls' camp. As he and the carload of girls waved a cheery good-bye, I turned wearily to my housework.

Suddenly I could stand this heavy-hearted feeling no longer. On my knees again, I stayed just long enough to tell the Lord, if He'd supply the way, I'd supply the preacher's family. Quickly a great weight lifted from my soul and a calming assurance came in its place. I recognized this feeling as the assurance of "minding God."

Throughout the week I was happily assured that God was working. At midweek prayer service a little, white-haired saint approached me with the question, "Sister Roland, will you be going to camp meeting?" Looking into those beautiful blue eyes I simply said, "Yes, Sister Fristoe, our whole family is going to camp. I don't know how, but God has assured me that I must go." Little did I realize that this dear lady, a steward in the church, would personally see that our room and food were paid for during the week of camp.

Then that left the matter of clothing, and there were some items we simply must have to be gone from the washing machine a whole week. But God knew all the time that our insurance premium would begin to pay dividends this particular month after five years. He also knew that the premium would be just enough for those much-needed items of

*Pastor's wife, Griggsville, Illinois.

clothing. What a blessing I received as I testified to that insurance man as he handed me the check! God knew all these things and I had dared to argue my cause!

As I sat under the ministry of the camp evangelist, I began to realize how much of myself I had given out that year, and as over and over again the Holy Spirit filled and thrilled my soul, I found myself wondering how I could possibly have missed this.

Little did I know, as I sat there, of the hard times, the sorrow, the disappointments that were ahead. But God knew and this is why it was all-important that I go to camp.

The question of going to camp never arises in our home anymore. It is a known fact that we will all go, hear every sermon, and stay until the last tent pole is taken down on Monday morning following the close.

I realize now as never before that we, as the leaders of our "flock," must be periodically refreshed and renewed with the blessing and refreshing of the Holy Spirit, so that "lest . . . when I have preached to others, I myself should be a castaway" (I Cor. 9:27).

FOR FRIENDS AT SEA

Father, the mighty ocean is quite lost
In that great, mightier ocean of Thy love.
The pilgrim who in Thee has put his trust
Cannot escape Thy watching eye above.

There is no depth that is too deep for Thee.
No breadth or length Thy mercy cannot span.
There is no height that is too high for Thee.
Thy love is everywhere since time began.

Father, the stormy winds fulfill Thy word;
Again, at Thy command there is a calm.
The trusting pilgrim who Thy voice has heard
Rests calmly in Thy love, secure from harm.

O Father! guide and guard them on the deep.
Protect them with Thy all-surrounding love.
Uphold them when the storms around them sweep,
And bring them to their heavenly port above.

—Marie Fretus
Normanhurst, N.S.W., Australia

Gleanings from the Greek New Testament

By Ralph Earle*

Col. 2:16-23

"Meat" or "Food"?

Brosis (v. 16) is found eleven times in the New Testament. In the KJV it is most frequently translated "meat." But the use of "meat" for "food" is now obsolete.

Literally the word meant "eating," and this is the sense in Matt. 6:19-20, where it is translated "rust." Lightfoot renders the double phrase here: "in eating and in drinking"[1] (cf. 20th Cent., C. B. Williams). Arndt and Gingrich support this meaning here.[2] Many translators prefer "what you eat or drink." The simplest rendering is "food and drink" (RSV) or "food or drink" (NASB).

"Holyday" or "Festival"?

The word *heorte* occurs twenty-seven times in the New Testament and is translated "feast" in every place but here. The reference is to the annual "feasts" of the Jews, mentioned frequently in both Testaments.

But the term "feast" is not entirely satisfactory. It emphasizes the idea of eating. But one of the annual "feasts" was the Day of Atonement. On that day the people fasted, not feasted. So the word "festival," in the sense of a celebration, is better. This is what is used here by most modern translations.

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

"Body" or "Substance"?

The word *soma* (v. 17) literally means "body." It is used frequently in the New Testament for the physical body. Paul uses it many times for the Church as the body of Christ.

But here we have something different from either of these senses. The meaning is rather clearly that of "substance" in contrast to shadow. Most recent translations have "substance." The sacred rites of the Hebrew religion "have at most only a symbolical value" (Phillips). The "solid reality" (NEB) is found in Christ.

"Beguile" or "Disqualify"?

The expression "beguile you of your reward" (v. 18) does not adequately communicate to the modern reader the real meaning of *katabrabeuo* (only here in NT). This comes from *brabeus,* "an umpire." So it means *"to decide as an umpire against* one, *to declare* him *unworthy of the prize; to defraud of the prize of victory."*[3]

It is in the last sense that Lightfoot takes the word. He writes: "The Christian's career is the contest of the stadium . . . Christ is the umpire, the dispenser of the rewards (2 Tim. iv. 8); life eternal is the bay wreath, the victor's prize (*brabeion,* I Cor. ix. 24, Phil. iii. 14). The Colossians were in a fair

way to win this prize; they had entered the lists duly; they were running bravely: but the false teachers, thrusting themselves in the way, attempted to trip them up or otherwise impede them in the race, and thus to rob them of their just reward."[4]

For this "extremely rare word"[5] Arndt and Gingrich give these meanings: "*decide against* (as umpire), *rob of a prize, condemn.*"[6] It is certainly a much stronger term than "judge" in verse 16. Perhaps the best rendering is either "disqualify" (RSV, NEB) or "rob you of your prize" (ASV, Lightfoot).

"Humility" or "Self-abasement"?

The word *tapeinophrosyne* carried a bad connotation in the pagan world. To heathen moralists humility was a vice. It was Christianity that made it a virtue. But Lightfoot well observes: "Humility, when it becomes self-conscious, ceases to have any value."[7]

And that is the situation described here. "Voluntary" is in Greek the present participle *thelon.* It means "taking delight in" or "devoting himself to."[8] Goodspeed translates the phrase: "persisting in studied humility." Probably the best rendering is: "delighting in self-abasement." These false teachers made a religion out of asceticism. "Self-abasement" is also preferable in verse 23.

"Intruding into" or "Taking His Stand"?

The verb *embateuo* (only here in NT) seems to be related to *embaino,* and so to mean "enter." But just what it means here has been much debated.

It ought first to be noted that the object following this verb—"those things which he hath not seen"—should be "those things which he has seen." There is no negative in the best Greek text.

Arndt and Gingrich call attention to two possible meanings of *embateuo.* The first is: "*enter into* a subject, to investigate it closely, *go into detail* . . . hence in Col. 2:18 perhaps *entering at length upon the tale of what he has seen* in a vision."[9] With regard to the second they write: "Three inscriptions of Asia Minor [second century A.D.] . . . show that *embateuo* was a technical term of the mystery religions. Then perhaps . . . *taking his stand on what he had seen* in the mysteries."[10] This last idea is developed at length by Moulton and Milligan.[11]

The passage is admittedly difficult. About the best that can be done is: "taking his stand on *visions* he has seen" (NASB).

"Will Worship" or "Self-made Religion"?

The compound *ethelothreskia* (v. 23) is found only here in the New Testament. It means: "*voluntary, arbitrary worship* . . . i. e. worship which one devises and prescribes for himself, contrary to the contents and nature of the faith which ought to be directed to Christ; said of the misdirected zeal and practices of ascetics: Col. ii. 23."[12] Abbott-Smith gives "self-imposed worship"[13] (cf. NEB). Arndt and Gingrich have "self-made religion."[14] Probably as good a translation as any of this verse is: "These are matters which have, to be sure, the appearance of wisdom in self-made religion and self-abasement and severe treatment of the body, but are of no value against fleshly indulgence" (NASB).

[1]*Colossians,* p. 193.
[2]*Lexicon,* p. 147.
[3]Thayer, *Lexicon,* p. 330.
[4]*Op. cit.,* p. 195.
[5]T. K. Abbott, *Epistles to the Ephesians and to the Colossians* (ICC), p. 265.
[6]*Op. cit.,* p. 410.
[7]*Op. cit.,* p. 196.
[8]*Ibid.,* p. 195.
[9]*Op. cit.,* p. 253.
[10]*Ibid.*
[11]VGT, p. 206.
[12]Thayer, *op, cit.,* p. 168.
[13]*Op. cit.,* p. 129.
[14]*Op cit.,* p. 217.

God and the Christian's Heart

(*Holiness Sermon Study*)

By W. E. McCumber*

SCRIPTURE: Acts 15:6-11 (RSV)

TEXT: *And God who knows the heart bore witness to them, giving them the Holy Spirit just as he did to us; and he made no distinction between us and them, but cleansed their hearts by faith* (vv. 8-9).

In v. 7, Peter uses the phrase "in the early days." Peter had been in the holiness movement from its beginning. As one of the old-timers he is a qualified and competent witness.

This phrase also marks the passage of time. Fifteen years had elapsed since Pentecost. This gave to Peter the advantage of a sound perspective. He could properly evaluate the experience, sifting the passing elements from the abiding values. Significantly, Peter does not mention the inaugural signs—the sound of a rushing wind, the appearance of tongues of flame, the miracle of speaking with other tongues—but he indicates the universal and permanent aspects of the Pentecostal experience—the infilling and cleansing of the heart by the given Holy Spirit. These are the factors that furnish our message on God and the heart.

I. *God knows the heart.*

In the mother tongue of the New Testament He is called here "the heart-knowing God." Nothing about us, inwardly as well as outwardly, escapes the notice of the almighty and all-wise God.

Because of sin men do not know their hearts. "The heart is deceitful above all things, and desperately wicked," said the prophet Jeremiah; and added the logical question, "Who can know it?"

Once Peter thought he knew his heart. When Jesus said, "You will deny me," Peter was appalled. "Lord!" he protested, "I'll die for Thee. I'll never deny Thee." But he soon was weeping in the night, broken-hearted with his guilt and shame. Little did he know what depths of cowardice and treachery lurked in his unsanctified heart.

"God who knows the heart" knows that it needs to be cleansed from the depravity and defilement of sin. We may think our hearts are all right, but God knows to what depths of failure and disgrace we may fall in careless and prayerless moments. S. A. Keen told of a man in his church who said, "I am a Christian. My heart is all right. I don't need the inward cleansing of the Spirit." One day Brother Keen called the church to pray on its knees before God, asking Him to search hearts and reveal to people what was in their hearts. Soon there was weeping, groaning, and praying for holiness as that very man discovered the pollution that spoiled the springs of his life. We do not know our hearts, but *God* is the heart-knowing God.

II. *God cleanses the heart.*

Man cannot know his heart, and certainly he cannot cleanse it. He may weep and groan and resolve and struggle, but sin lies too deep within human nature for man to remove it. What is impossible to us, however, is gloriously possible with God. He can cleanse us from all sin.

Peter plainly testifies to a pure heart. What did God cleanse him from? If you

*Pastor, First Church, Atlanta, Georgia.

read the Gospels, where you see him at his worst, and then read his Epistles, where you hear him at his best, you will know what defilement God purged from Peter's heart.

God cleansed him *from self-confident pride.* When Jesus prophesied the failure of the disciples, saying, "You will all fall away because of me this night," Peter brashly said, "Though *they all* fall away because of you, I will *never* fall away." Peter had no confidence in the others, but he was sure of himself. They might be weak and spineless and unspiritual, but he was strong and devoted and reliable! We know how these brave words turned to ashes in his mouth before the night was over.

Later, however, this chastened, humbled, and purified disciple would write to the church, "Clothe yourselves, all of you, with humility toward one another." And he would say of them that they "have obtained a faith of equal standing with ours in the righteousness of our God and Savior Jesus Christ." He is no longer the cocksure disciple of old. He does not regard himself as superior to others. He has been cleansed from pride.

God cleansed him also *from self-saving fear.* When Jesus predicted His cross, Peter said, "Lord, this shall never happen to you." When Jesus spoke of His coming death, while visiting with Moses and Elijah on the Mount of Transfiguration, Peter said, "Lord, it is good to be *here.*" And when Jesus was arrested, Peter three times denied that he was a follower of Christ. What does all this mean? It means that Peter was afraid of the Cross. He was not dead to self, and he was unwilling to bear the reproach and persecution which must be the lot of Jews who claim a cross-hung Man as their Messiah. To save himself he denied his Lord.

But listen to him later. He writes to the persecuted people of God and says, "Even if you do suffer for righteousness' sake, you will be blessed. Have no fear of them, nor be troubled, but in your hearts reverence Christ as Lord." Now he is calm and courageous, bearing the cross with joy, willing at any cost to himself to follow Jesus closely.

God cleansed him from pride and fear. God supplied in him a spirit of humility and bravery. God made him a tower of strength and inspiration to others who were tested. Soren Kierkegaard said, "Purity of heart is to will one thing." Peter had one will—to do the will of Jesus Christ at all hazards, asking for himself only a servant's place.

Whatever makes you proud and cocksure, or fearful and compromising, or vacillating and unstable, God will cleanse it from your heart by the gift of His Holy Spirit. What He did for Peter He can do for you. In the witness of Peter, He speaks to you!

III. *God addresses the heart*

Listen to Peter's words in verse 7. "God made choice among you, that by my mouth the Gentiles should *hear the word* of the gospel and believe." God speaks to men by His preachers. God addresses your hearts with His Word.

Listen to His Word, as it speaks of your heart's need: "The heart is deceitful above all things, and desperately wicked; who can know it?"

Listen to His Word as it speaks of your heart's possibility: "Blessed are the pure in heart." "Purify your hearts, ye double minded." "Create in me a clean heart, O God." "The blood of Jesus Christ his Son cleanseth us from all sin." "God cleansed their hearts." Yes, God addresses your hearts. Will you hear and believe?

The cleansing Spirit is a Gift, to be received by faith. Men are sanctified by "the grace of the Lord Jesus." Peter rejoiced that both Jews and Gentiles had received this Gift from a God who "made no distinction" between them. And God makes no distinction between first-century Christians and twentieth-century Christians. Preaching at Pentecost, Peter said, "The promise [of the Holy Spirit] is unto . . . all that are afar off, even as many as the Lord our God shall call." This day He is calling you! Calling you to believe His promise. Calling you to receive His Spirit. Calling you to a clean heart. Calling you unto holiness. Obey that call! Seek the Lord for purity of heart! Be filled with the Holy Spirit! Now!

The Devil's Use of Scripture

SCRIPTURE: Matt. 4:1-11 (RSV)

TEXT: vv. 5-7

Who is this with a Bible under his arm, a text in his mouth, and looking like a preacher? The devil! Ah, yes, Satan knows the Bible, and uses it too. Evil is never more than counterfeit good, for God made all things. Just so, Satan has no weapons of his own. He must resort to perverting the good. Here he seizes upon the Scriptures, but quotes a passage only to mis-

apply it and therefore to utterly distort its meaning. Because in his hands the good can become evil, we should learn how he uses scripture. Then his voice cannot deceive us, even when quoting from our own Bibles!

I. *Satan uses scripture to magnify doubt.* Notice his approach. He raises a question; he insinuates doubt. "If you are the Son of God . . ." Then in an effort to strengthen doubt, he quotes the Bible: "It is written . . ." If God has given a promise You cannot or dare not claim, then how are You His Son?

Here we see the principle of perversion. Scripture is given to instrument faith (Rom. 10:17; John 20:31). Satan would use it to create doubt. Christ struck the weapon from his hands—"Again it is written . . ." Let us hear and obey the whole truth, Jesus was saying. For half-truth can become a whole lie.

But where Satan failed with Christ, he succeeds with others. An ancient example is the Sadduccees, who denied the resurrection and future life—then appealed to scripture to buttress their doubts (Matt. 22:23-38). And Jesus said, "You are wrong, because you know neither the scriptures nor the power of God" (Matt. 22:29). When they appealed to Scripture, saying, "Moses said . . ." Jesus replied, "Have you not read what was said to you *by God?*"

A modern example is liberal theology. Doubting the divine sonship and atoning mission of Jesus Christ, learned men seize avidly upon every fancied contradiction and mistake of the Bible in an effort to discredit the historic faith of the Church. The hand is that of professing Christians and scholars—but the voice is that of Satan, using scripture to magnify doubt.

II. *Satan uses scripture to justify sin.* See his strategy. He wants to swerve Christ from the path of obedience to the Father's will. A frontal assault has failed. Christ prefers hunger in the will of God to comfort outside that will (vv. 1-4). Now Satan baits his hook with scripture. He tries to give disobedience a biblical support. "Throw yourself down; for it is written, 'He will give his angels charge of you.'"

Again the principle of perversion is evident. Scripture is given to instrument holiness (John 17:17; Ps. 119:11; I Pet. 1:22). Satan uses it to give sin the appearance of trust in and obedience to scripture. But Christ does not take the bait. He will not cover sin with scripture. "Again it is written, 'You shall not tempt the Lord your God.'"

Where he failed with Jesus, the devil succeeds with others. An ancient example is named in Jude 4, "ungodly persons who pervert the grace of our God into licentiousness." They took the scriptural truth that we are saved by grace, not by law-keeping, and used it to justify lawbreaking. God "justifies the ungodly" (Rom. 4:5). Satan would pervert this to mean, He justifies ungodliness. God justifies sinners; He does not justify sin!

Modern examples abound wherever men use scripture to justify, condone, or excuse their evildoing. Wherever men use "grace" to cover disgrace, and interpret freedom from the law to mean license for disregarding the law, there Satan's voice is heard again.

The Bible is yours to learn Christ, to live by faith, to live in holiness. Anytime you are tempted to magnify doubt or justify sin by appealing to scripture, you may be sure that Satan is trying to destroy you. The "sword of the Spirit," intended for your salvation, can become a weapon for destruction in the hands of Satan. Your sure defense lies just where Christ's defense lay—in adequate knowledge of the Scriptures, and in unreserved commitment to the Father's will.

W. E. McCumber

Christ's Choice of You!

Scripture: John 15:1-17

Text: *Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit . . .* (v. 16).

"I have chosen you." Read it with "you" underscored, and the marvel and the mystery of the gospel come to our hearts afresh. He chooses, not the choice, but unpromising, selfish, wicked men. And they are grafted into Him, to become branches of the Living Vine. His life flows out to them, enabling them to bear fruit which identifies and glorifies the Vine. The fruit is choice, not because the branches were, but because the Vine is!

To us, sinful, needy, poor, who are destitute of life, peace, and usefulness in ourselves, He speaks today, saying, "I have chosen you."

I. The *priority* of that choice

"Ye have not chosen me, but I have chosen you." We do make choice of Him but not until He chooses us. We find Him because He has found us.

The choice of the Son upon earth was

antedated by the choice of the Father in heaven (Eph. 1:4).

Does this deny human freedom? Does this destroy personal responsibility? No (cf. Josh. 24:15). But it creates the boundaries within which we are free. We are free to choose Him only when He has chosen us.

II. The *proof* of that choice

"That ye should go and bring forth fruit."

The purpose of the branch is to bear fruit. The proof of its life is in this fruit bearing.

The fruit of which Christ speaks is indicated in vv. 12 and 17 "Love." Love is the badge of discipleship; Christlike, unselfish, giving love (vv. 8-9).

This whole message is part of our Lord's discourse about the Holy Spirit. The Holy Spirit is the Life of the Vine within the branches. And "the fruit of the Spirit is love" (Gal. 5:22).

This fruit remains. "Now abideth faith, hope . . . *love*." Buildings can be destroyed, people can be killed, but love endures. And by this the Vine reproduces its life.

Who are the elect? Those who love as Christ loved! This means a love that befriends enemies, a love that befriends servants (vv. 14-15).

III. The *price* of that choice

"Greater love hath no man than this, that a man lay down his life for his friends. Ye are my friends . . ." (vv. 13-14).

He gave His life that the chosen might be saved, that enemies might become friends, that sinners might become children of God through faith in Jesus Christ.

In the face of such a price, should we not joyfully bear any cost involved in serving Him? Choice involves responsibility; it does not destroy it. The chosen are "commanded," and the command is to love (v. 17).

Election does not inflate; it humbles. It does not make men superior. It makes them servants to human need, reflecting the sacrificial love of Jesus Christ.

Are you "chosen"? Have you chosen? Do you love?

W. E. McCumber

The Saint in the Storm

Scripture: Acts 27:7-26

Text: vv. 23-25

Introduction: Spoken by Paul in the storm on the Mediterranean Sea on his journey to Rome. Christian experience does not solve all problems. Storms of life will come, but His grace is sufficient (II Cor. 12:9).

Let us study the words of the text and see what Paul *and* we may have in the storms of life:

I. The Divine Presence—"For there stood by me this night the angel of God."

II. Divine Property—"Whose I am."

III. Divine Practice—"And whom I serve."
The prisoner stands out as the fearless one in the storm. The Christian should stand out in the storms of life.

IV. Divine Peace—"Saying, Fear not, Paul."
Faith and fear cannot ride in the same boat. Paul had faith, hence no fear.

V. Divine Promise—"Thou must be brought before Caesar." (previous promise Acts 23:11). Promises are to the soul what the anchor is to the ship in a storm.

VI. Divine Preservation—"And, lo, God hath given thee all them that sail with thee." Every sailor owed his life to the fact that Paul was on board (vv. 34, 42-43).

VII. Divine Persuasion—"Wherefore, sirs, be of good cheer: for I believe God, that it shall be even as it was told me." Easy to have faith in calm, but takes divine grace to hold that faith in the storm.

Conclusion: Storms come to all. How we react to them makes the difference.

James Brillhart
Springport, Indiana

What Time Is It?

Scripture: Rom. 13:11-14

Introduction: The text assumes that we know what time it is. That is, we as Christians should be aware of the lateness of the hour in relation to Christ's second coming and the final redemption of man (v. 11).

A. The nearness of that hour should provide us with strong motivation to shake off the "sleeping sickness."
   1. It is nearer as to time.
   2. It is nearer as to completion of God's plans for the universe.

B. Do you know what time it is?

I. Time to Awake (v. 11)

A. It is time to awaken the consciences of sinners.
1. Sleep is representative of the condition of the lost.
2. They must be awakened to their need of Christ.
3. They must be awakened to repentance.
4. They must be awakened to faith.

B. It is time to awaken the consciences of Christians.
1. Sleep describes the condition of some Christians.
a. Not conscious as to the state of the world, the Church, and themselves.
b. Like the sleeper, they are quite inactive.
c. Only the unconcerned can sleep in times of crisis.
2. Now "it is high time" to wake up the Christians.
a. To a consciousness of sin in our lives and coldness in our hearts.
b. To the realization of the need for revival in the Church.
c. To the realization of an unfinished task.

II. Time for Cleansing. "Let us therefore cast off the works of darkness."

A. By "works of darkness" are meant the secret sins.
1. The besetting sins (Heb. 12:1).
2. Harbored lusts (Ps. 66:18).

B. To "cast off" means to throw aside as an unclean garment.

C. It is time for cleansing (II Cor. 7:1).

III. Time for Robing. "Let us put on the armour of light."

A. As "works of darkness" are secret sins, "armour of light" is open righteousness.

B. It is not enough to separate a vessel from the carnal; it must be dedicated to the holy.

C. Light is an armor that will protect the soul in any time.

IV. Time for Holy Living (v. 13)

A. Honest walking means honorable living.

B. Strife and jealousy are considered as equally obnoxious with drunkenness and immorality.

C. The extremes of sin listed are to be contrasted with the extremes of righteousness.

V. Time for Sanctification (v. 14)

A. "Put ye on the Lord Jesus Christ" is the equivalent of being "conformed to the image of his Son" in Rom. 8:29.
1. It means a transformation of our characters until we are the reflection of Christ's character (Rom. 12:2; Phil. 2:5).
2. It means being "Christ-like" in all our attitudes and actions.
3. But not by imitation. The verb tense is aorist, which would indicate a decisive act of putting "on the Lord Jesus Christ."

B. "Make not provision for the flesh," on the other hand, is in the present tense. This is the tense of continuous action. We must not now, or ever again, become preoccupied with the flesh.

Conclusion: In these last days before Christ's coming, it is time to seek the Lord "till he come and rain righteousness upon you" (Hos. 10:12).

Donald K. Stanton
Appleton, New York

Possessing the Promised Land

Scripture: Num. 13:26-33; also Deut. 1:22-46

Text: *Let us go up at once, and possess [the land]* (Num. 13:30).

Introduction: Going into Canaan is a type of entering into the experience of holiness.

I. Hindrances to Possession

A. Failure to completely cut the ties with one's former life (Deut. 1:27)

B. Listening to pessimistic reports

C. Unbelief and doubt

II. Helps to Possession

A. God's will
1. I Thess. 4:3
2. Rom. 12:2

C. A sincere desire for all that God has for a person

1. Matt. 5:6
2. Isa. 55:1-2

CONCLUSION: "Seek ye the Lord while he may be found, call ye upon him while he is near" (Isa. 55:6).

ALLAN MILLER
Gladstone, Oregon

The Stewardship of Brotherhood

TEXT: *Am I my brother's keeper?* (Gen. 4:9)

INTRODUCTION: This question is as old as the human race. The answer comes back to us echoing across the ages—an emphatic *Yes!*

I. WHO IS MY BROTHER?

A. Every member of the human race is my brother by creation.

B. All born-again Christians are my brothers spiritually, without regard to race or color.

II. I AM MY BROTHER'S KEEPER SPIRITUALLY.

A. Jesus made this very plain when He said, "Go ye into all the world, and preach the gospel to every creature."

B. Our church is attempting to do that on the general level. What are we doing on the local level? More to the point would be, What am I doing?

III. I AM MY BROTHER'S KEEPER ECONOMICALLY.

I am thinking especially of the standard of living. Our standard is so high compared to that of others. There are hunger and want and disease in many places. We can do something about them.

IV. I AM MY BROTHER'S KEEPER PHYSICALLY.

A. We need to warn others of the dangers on the highways.

B. We need to cry out against the dangers of alcohol.

C. We need to warn them of the dangers of tobacco.

CONCLUSION: I am my brother's keeper; there is no escaping it.

WILLIAM C. SUMMERS
Rochester, New York

IDEAS THAT WORK

A Plea for Day Schools

The program was faultlessly done—in French, not the language of the home, but of the school. It was a Christmas program worthy of any of our better churches in the States.

I thought back to my furlough year and remembered the keen sense of disappointment I experienced in the various children's programs I was privileged to attend such as Children's Day and Christmas. The perfunctory, prompted recitals and the gestureless, expressionless readings left me cold. What could be the reason behind this great difference in performance?

I am convinced it is because of the presence of the Christian day school with the consequent Christian teaching and formation carried on five days a week. This contact pays off in a real quality program when the church can expect impressionable visitors. This church in Port-au-Prince has a fine day school running up through the primary grades and has been producing church growth, Sunday school scholars, and Bible school students—many of them already in the ministry winning souls for Christ. Recently this church had 3,008 in a Sunday school rally. Every student of the day school was in his place and many served as teachers of the smaller children.

With the increasing secularization in our schools in the States, it seems as though the time has come for the Church of the Nazarene to realize that the best way for us to combat this rising tide in our public schools is to begin our own church program. All the arguments used for the Christian college—a permanent institution in our church—can be used also to prove the need of Christian high schools and grade schools.

The statement of the Catholics to the effect that, if they have a child until

he is seven years old, he will never leave them needs to be considered. Dare we leave our children during these formative years to the influences of socialism, modernism, classes in dancing, evolutionary teaching, and godless teachers? If we desire to save them, we cannot. Furthermore, the influence of the home has dwindled with so many homes having both mother and father working. The children are left on their own all week long, and one hour on Sunday morning is scarcely sufficient to form them and influence them to accept and live for Christ.

Some of our pastors have already started Christian day schools and have wrestled with the problems of finance and finding teachers. These could help others get started.

Large church educational units stand vacant six days a week in many of our large cities. Thousands of dollars have been tied up in chairs, blackboards, projectors, and space used only one day a week. A greater stewardship of our educational units would result in beginning day schools, at least on the kindergarten and primary levels. This would lay the foundation for a complete program in just a few years.

It is quite evident that we believe in Christian education—why not all the way?

HARRY A. RICH
Nazarene Missionary
Haiti

MY PROBLEM

PROBLEM: What is our obligation when non-Christian parents request Christian baptism or dedication for their child?

AN ILLINOIS PASTOR SAYS:

I have always felt that a pastor should not make parents take vows if they did not intend to live up to them. The baptismal ceremony asks the parents to bring up their child in the nurture and admonition of the Lord, to take him to church, and teach him the Word of God.

I have always counseled with parents concerning these things and explained the seriousness of taking such vows and their meaning. If they want God to do for the child what they feel is the result of baptism, then they must fulfill God's requirements as to their obligation, not only to the child, but to God also. Presenting a child for baptism or dedication is a step on the part of the parents to recognize God as the Giver of this child to them. If they are willing to take the vows, then the entire responsibility rests with them.

A NAZARENE MILITARY CHAPLAIN WRITES:

In the military chaplaincy many differing religious backgrounds, desires, and experiences are often expressed in this request by parents for their children. I believe our obligation requires us to carefully evaluate such a request.

First, what is the determining factor of a person being a Christian in the eyes of other people, and who but the Lord, or the person himself, is qualified to judge? And why the request in the first place if not an honest desire for the child to become a Christian and be taught Christian values?

The simplest and most satisfactory solution for me was to ask if either parent testified to being a Christian and was a practicing church member. I did not attempt to verify their answers or conform their experience to my thinking, but rather accepted their word for themselves or their mate as valid statement of their relationships to God and other Christian believers. If they are responsible parents, why not? Parental love for their child ought to reflect this kind of mature responsibility, and most likely it would if such a request had been made, even if only by one parent and agreed to by the other.

Therefore when baptism or dedication

was requested, and either or both parents responded positively to being Christian and having a church membership, I have not hesitated to proceed with fulfilling the request as meaningfully as opportunity afforded, whether in a hospital nursery or a chapel worship service. I do not remember an ugly situation evolving when these considerations and meanings were carefully explained.

An Ohio Pastor Believes:

I have always felt it my obligation to honor the request of these non-Christian parents. On entering one pastorate I was made to feel uneasy about this situation by remarks of leading members of the church who did not take too strongly to child sprinkling and were more opposed to non-Christian parents presenting their children.

My approach was first one of educating the members as well as the parents on the significance of the act on the part of the parents and bringing them to their responsibility to the child they were presenting and their responsibility to God.

The occasion of this education was during the dedication or baptism service, not through a special sermon directed to these people. Many of those who had voiced negative doubts before were impressed and weeping as the parents returned to their seats after the ceremony.

Through this service parents can be brought to the realization of the great responsibility to their children and to God and ultimately led to God. It is not only our obligation to these parents to honor their request, but also our obligation to the children involved, that they may reap the possible benefits of parents led to Christ.

A Minister from Britain States:

Baptizing a non-Christian is wrong, and so is baptizing or dedicating the child of non-Christian parents. It is impossible for non-Christians to measure up to the rules and to meet the requirements of Christian vows as detailed in our *Manual*; therefore it would be non-Christian on our part to act as if we were conveying to these parents and to their child the blessing which always accompanies a true baptism or dedication vow.

Our immediate obligation is to inform them of the requirements and vows relative to the Christian baptism of a child, without which the ritual would signify nothing. These then should be explained to the applicants, and real efforts made to compass the salvation of one or both of the parents.

A California Pastor Explains His Method:

I am not sure that what I do solves the problem, but it has in almost every case eliminated it for me. When parents who are not wholly committed become interested in having their children dedicated or baptized, I present them with the enclosed dedication service and ask them to read it over. In every case where I have done this they have decided not to go through with it, without another word from me.

DEDICATION SERVICE

Scripture

"And when the time came for their purification according to the law of Moses, they brought him up to Jerusalem to present him to the Lord . . . Now there was a man in Jerusalem, whose name was Simeon, and this man was righteous and devout, looking for the consolation of Israel, and the Holy Spirit was upon him. And inspired by the Spirit he came into the temple; and when the parents brought in the child Jesus, to do for him according to the custom of the law, he took him up in his arms and blessed God" (Luke 2:22, 25, 27-28, RSV).

Meditation

Mary and Joseph felt highly honored and favored of God when the baby Jesus came into their home. It was a sober, sacred privilege which they shared with God. As parents they would have to provide the right kind of family life, education, coun-

sel, and spiritual climate in order to prepare Jesus for His God-given work. Therefore, when they brought the baby Jesus to the Temple for the blessing of Simeon, they also dedicated themselves to the sacred responsibility.

Dear parents, the privilege of parenthood is God-given and you will be responsible to Him for the way you rear your child. Fitting it is, therefore, that you have come to present this child for the blessing of God, and to dedicate yourselves as Christian parents before Him.

MINISTER:

As a household of faith in the family of God, we members of this church congratulate you who bring these children of your love and the love of the Heavenly Father. We wish each of you to feel in your heart that you are doing a very important thing in thus presenting your children to the Lord in His sanctuary, even as the child Jesus was presented in the Temple. Be assured that God is pleased with this beautiful observance of the ancient custom. And know in your heart that God will hear every prayer for these children who are dedicated unto Him on this day.

Do you parents dedicate this child unto the Lord God, and do you promise as an elder child of the Heavenly Father to pray for and with your child that he or she may grow in the knowledge and love of God?

PARENTS: I do.

MINISTER:

Do you rededicate your home as a sacred shrine with a Christian environment in which the spiritual nature of your child may grow and unfold; do you promise to do all you can by precept and example to lead your child at the proper age to a public confession of the Lord Jesus Christ, and to obedience to His will?

PARENTS: I do.

DEDICATION PRAYER

PROBLEM POSED: In the case of three of my church families, both husband and wife are on the board. As a result, some other church families are not represented at all. Is there any way to prevent this kind of situation?

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

BULLETIN EXCHANGE

Feeble Asking

"If you had been living when Christ was on earth,
And had met the Savior kind,
What would you have asked Him to do for you,
Supposing you were stone-blind?"

The child considered, and then replied,
"I expect that, without a doubt,
I'd have asked for a dog, with a collar and chain,
To lead me daily about."

And how often thus, in our faithless prayers,
We acknowledge with shamed surprise
We have only asked for a dog and a chain,
When we might have had OPENED EYES!

—Child Evangelism
Hobart, Indiana, First
R. GOUTHEY JONES

So I Have Heard

People don't always believe everything they hear, but often repeat it just to be on the safe side.

Parents who are afraid to put their foot down usually have children who step on their toes.

You have your machinery in reverse when you try to raise yourself by lowering somebody else.

The man who loses his head is usually the last one to miss it.

Don't let the best you have ever done be the standard for the rest of your life.

To be without some of the things you want is an indispensable part of happiness.

Snohomish, Washington
J. K. FRENCH

A noted college counselor has pointed out that most problem youth from good homes have not had friendships among older people. From childhood they have been almost entirely with their own age-group.

Older people have experience, developed thinking, and insights that youth do not have. They tie the past with the present.

How many older friends do your children have who are not relatives?

Rochester, Minnesota
JIM CHRISTY

Thought for the Week

There is a big difference between a mere desire to do a thing, and a burning passion to do it—a determination to accomplish it at any cost. A mere desire is like warm water in a locomotive—it will never produce steam. It takes fire and force and enthusiasm to generate the things that propel the successful character.

• • • •

The old-fashioned wall telephone had its advantages. For instance, a woman quit talking when her feet got tired.

Norwood First,
Cincinnati, Ohio
S. E. DURBIN

The Lord's Prayer

I cannot say **OUR** if my religion has not room for other people and their needs.

I cannot say **FATHER** if I do not demonstrate this relationship in my daily living.

I cannot say **WHICH ART IN HEAVEN** if all my interests and pursuits are in earthly things.

I cannot say **HALLOWED BE THY NAME,** if I, who am called by His name, am not holy.

I cannot say, **THY WILL BE DONE,** if I am unwilling or resentful of having it in my life.

I cannot say **IN EARTH, AS IT IS IN HEAVEN,** unless I am truly ready to give myself to His service here and now.

I cannot say **GIVE US THIS DAY OUR DAILY BREAD** without expending honest effort for it or by ignoring genuine needs of my fellowmen.

I cannot say **FORGIVE US OUR DEBTS, AS WE FORGIVE OUR DEBTORS** if I continue to harbor a grudge against anyone.

I cannot say **LEAD US NOT INTO TEMPTATION** if I deliberately choose to remain in a situation where I am likely to be tempted.

I cannot say **DELIVER US FROM EVIL** if I am not prepared to fight in the spiritual realm with the weapon of prayer.

I cannot say **THINE IS THE KINGDOM** if I do not give the King the disciplined obedience of a loyal subject.

I cannot say **THINE IS . . . THE POWER** if I fear what my neighbors and friends may say or do.

I cannot say **THINE IS . . . THE GLORY** if I am seeking my own glory first.

I cannot say **FOR EVER** if I am too anxious about each day's affairs.

I cannot say **AMEN** unless I can honestly say also, "Cost what it may, this is my prayer."

Whittier, California
CHARLES W. OGDEN

A BRITISH PASTOR WRITES—

"I believe this is only the second time I have written to you and I want to express my deepest appreciation for the *Nazarene Preacher*.

"I came into the denomination . . . three years ago and often, when I have felt like giving up the fight, the magazine has come through the letter box, bringing just the message I needed.

"The articles are to the point, interesting, and informative. I read *every* page and go back to my filed copies again and again. If you knew how much the ministry of this most precious magazine means to me—and hundreds more like me—you would be surprised. God bless you richly."

HERE AND THERE AMONG BOOKS

At the Lord's Table

By Ralph G. Turnbull (Grand Rapids: Baker Book House, 1967. Cloth, $1.95.

Ralph G. Turnbull, well-known pastor of the First Presbyterian Church, Seattle, Washington, expresses his views on the Lord's Supper in twenty-one brief sermons, which are carefully written. Biblically and homiletically they are sound and inspirational. Good scholarship as well as deft sermonic craftmanship is evidenced in this series.

The author states in the introduction the premises which undergird his work. First, "As the Church succeeds Israel as the people of God, so the Lord's Supper is the fulfillment of the Passover." Second, ". . . the presence of Christ is a spiritual, personal relationship which is symbolized by the use of material elements and spoken of by words of Jesus having transcendent meaning."

The five basic New Testament passages which refer to the actual celebration of the Supper (three in Matthew, Mark, and Luke; I Corinthians 10 and 11) are explicated along with the teaching of Jesus on the eating of His flesh and the drinking of His blood in John 6. Included with each sermon are appropriate bits of poetry and some additional scriptural references which can serve as background study.

There are books aplenty on this subject, but here is one which covers well the biblical material and offers some seminal ideas for fuller and more personal homilies.

WILLARD H. TAYLOR

The Gospel According to St. Paul

By Archibald M. Hunter, rev. ed. (Philadelphia: Westminster Press, 1966. 126 pp., paper, $1.65.)

To those who read regularly in the field of New Testament theology, the name A. M. Hunter is very familiar. This professor of New Testament at the University of Aberdeen, Scotland, possesses the happy ability of condensing large quantities of material into concise, yet meaty compass. As an epitomist he is superb. The predecessor of this revised volume first appeared in 1954 under the title *Interpreting Paul's Gospel.*

Essentially the material is the same in this revised edition as found in the earlier one, with three exceptions: First, Hunter has eliminated the larger, twofold structure which divided the book into two parts—(1) The Gospel According to St. Paul, (2) The Gospel According to St. Paul for Today. The chapters are simply numbered through consecutively. This shift makes for better continuity in the opinion of the reviewer. Second, the material has been updated by the incorporation of findings from other leading New Testament scholars. Some amplification of the discussions on "justification by faith" and "the ethic of Paul" has been introduced. Third, of special importance is a completely new chapter on the knotty problem of the relationship between the teachings of Jesus and Paul, particularly with respect to the essential subjects of sin and salvation. Another fine addition is Hunter's discussion of Paul's concept of *agape,* God's love in Christ reflected and responded to, as a valid law of life for us today.

In 117 pages no man can cover all the facets of Paul's theology. And Hunter certainly does not. But it is remarkable how well he touches the central nerves of Paul's system of thought. Schematically, this little monograph offers the preacher some excellent grist for his sermon mill. For example, Hunter arranges Paul's thinking on salvation in three parts, namely, "Salvation as Past Event," "Salvation as a Present Experience," and "Salvation as a Future Hope." "To be a Christian for Paul is to share in something which has happened, is happening, and will happen" (p. 111).

Hunter has no doubts about the relevance of Paul's teaching for today. He takes pains to show that Paul's view of sin is defensible and his understanding of the possibilities of deliverance from sin is man's only hope. Christ is truly the Saviour. He recalls James Denney's remark that ". . . Paul's Gospel has been the greatest source of re-

ligious revival within the Christian Church." He then comments himself, "This fact certainly does not suggest that the bulk of the people in Christendom, past or present, have found its message alien, irrelevant, unreal" (p. 97).

At points the reviewer parts with the author. For example, one finds it difficult to understand how such confidences in Paul's presentation of the Gospel can permit him to say that "we are not bound to believe with Paul that the sinfulness of all men stems from Adam's act of disobedience" (p. 92). Moreover while Hunter has some penetrating remarks on the need for Christians today to rediscover the reality of the Holy Spirit, he fails to indicate specifically the ministry of the Spirit in sanctification in the heart of the believer.

This is the type of book which the busy pastor should read to gain an overview of the biblical material as well as to keep abreast of contemporary thought.

WILLARD H. TAYLOR

An Economist's Opinion of the Clergy

BECAUSE our economic system is consumer-directed, clergymen and other religious, moral, and intellectual leaders have an extremely important role in our society. They assist the consumer in reaching judgments about basic standards and values—and these judgments can guide him in the exercise of his economics and political freedom.

Under Communism, the influence of religious and moral leaders on the way society uses its resources is severely limited, because only the top planners determine how society's resources are to be used. The average man is forced to serve the state and is not free to make effective judgments about either his work or the goods and services he consumes.

In our society, the consumer is sovereign, and the worker is free to choose his occupation and his place of work. To repeat, it is this economic freedom of the individual consumer and worker, in our system, that creates such an important role for religious, moral, and intellectual leaders. For under our system, each individual has to decide for himself what to do with his freedom.

This, the "quality" of our society—as indicated, for example, by the kinds of goods and services which are consumed and by the way people use their leisure time—is determined by the moral and religious values of our individual citizens.

If, for example, everybody refused to buy pornographic literature, you can be sure that none would be produced. If no one watched trivial TV shows, they would not be on the air. If no one attended sex-ridden movies, they would not be produced. We cannot escape the fact that the goods and services produced in our society reflect the religious and moral values of our individual citizens.

—Extract from "The American Economy in Perspective," a talk given by Dr. Harold C. Passer, Eastman Kodak Company

In a preacher's convention I once heard General Superintendent J. B. Chapman say that if a pastor was going to succeed in maintaining a live and growing church he had to "pull every string" . . . He meant that a lot of different things had to be done, and that they had to be done all at once and all the time . . . This challenges the pastor to learn to be dexterous enough to handle several strings with each hand . . . Puppeteers learn the art—for entertainment . . . Pulpiteers must learn it—for souls . . . One of the most invaluable features of the *Pastor's Supplement* is that it provides a free course in string pulling . . . Here is an up-to-the-minute survey of the available strings, with helpful hints on how and when best to pull them . . . Page through it carefully, gratefully . . . What pastor would not double his effectiveness if he pulled the five-strand string of Star Society goals (p. 22) —plus the string of swift attention to the *macroscopic* detail of "Moving Nazarenes" (p. 23)—and the string of a well-edited weekly newsletter (p. 25)—or the judicious use of more visual aids (p. 29)—to mention just a few? . . . An able pastor can do it . . . Don't complain about time . . . Remember Samuel Johnson's maxim: "Not time but diligence is needed for great accomplishments" . . . Prayer first, then work . . . "A minister is a man who can make a difference in decisions like this" (p. 17) . . . And he is a man who, when given a set of strings, knows how to *pull* them!

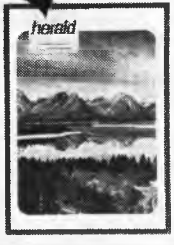
Until next month,

BT

HEARTWARMING

heart-changing

HEART-*healing*



...the herald
OF HOLINESS