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THE  
**NAZARENE**  
**PREACHER**

OCTOBER 1968

**MORE DEDICATED MEN, PLEASE!**

*General Superintendent Lewis*

**ELECTING THE CHURCH BOARD**

*The Editor*

**OUR IMPRISONED EVANGELISM**

*Dale Galloway*

**DECENTLY AND IN ORDER**

*Danny Pyles*

**THE NORCO STORY—A HOME MISSION CHURCH**

*Holland Lewis*

**MY HUSBAND IS MY PASTOR**

*Betty M. Runyon*

**Sermon of the Month**

**I'M AFRAID OF THE PHILISTINES!**

*Vernon L. Wilcox*

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KANKAKE, ILL.

—proclaiming Christian Holiness



# THE NAZARENE PREACHER

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Church of the Nazarene

OCTOBER, 1968

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# More Dedicated Men, Please!

By General Superintendent V. H. Lewis

**W**E BELIEVE that the Church of the Nazarene is a worthy institution. We who occupy the pulpits are the ones to keep it that way.

It must be worthy of the precious souls who seek to find and live the Christian life. It must merit the attention and presence of God in order to accomplish its divinely appointed task.

The men of its ministry must be "dedicated" men. The dictionary says among other things that dedication means "devoted—as to a duty."

One leader said the other day, "We can't find enough men dedicated to our cause." God forbid that such a time should ever come for the church!

Who and what is the dedicated man? Above all he must be dedicated to God. This qualification is certainly inherent in our gospel. Holiness of heart is sure to reveal itself in the righteousness of the sanctified life.

The dedicated minister will believe in his church. By this I mean believe in its "beliefs." Only by a deep, sincere, abiding conviction that what the church believes is right can a man preach its doctrines with persuasion.

Also there are the standards of the church—the areas by and through which a Christian "speaks" to his sphere of influence. In keeping them he maintains Christian integrity. The minister must believe in these standards so much that he will explain, defend, and promote them.

The dedicated pastor will identify his vows to God with his church. This will cause him to execute his church assignment within God's will. Only in such mighty motivation will he produce a ministry that brings forth the product of the strengthened church.

The dedicated minister will see beyond his immediate area of activity and take the whole church into his parish of responsibility. Such enlarged awareness will relate the faraway needs and challenge to his own labors. From this the total church will receive loyalty with commensurate response and support.

The dedicated preacher will put and keep the church first. It is really first. It belongs there, right at the front of interest, toil, and time.

He will be *a man of God*: loving the church, living the church, serving the church, building the church, strengthening the church!

(Continued on page 36)

## Electing the Church Board

**W**ITHOUT ANY DOUBT the qualifications laid down by the apostles for the first deacons are binding on the church today. Many details are flexible, such as number of board members, what they are called, and exact method in electing. But the basic qualifications are mandatory: "... men of honest report, full of the Holy Ghost and wisdom" (Acts 6:3).

A local church which ignores this standard is inviting disaster. The disaster may not be sudden, or immediately apparent, but it is nevertheless inevitable. The bloodsucking leech which kills quietly and slowly is just as deadly as the assassin's bullet. In like manner will unsanctified board members sap the spiritual vitality of a church. They may not do it viciously or intentionally, but the spiritual laws which govern the well-being of the church are such that they cannot do otherwise.

The high spiritual qualifications demanded by the apostles become even more significant when we compare them with the seeming lowliness of the prospective duties. Not only was it "business" (as the apostles dubbed it), but very unglamorous business—looking after the poor widows, which meant buying food, keeping accounts, organizing workers, maybe even making out reports.

One would naturally suppose that anyone could do this who had a fair business head and who knew how to mix cheerfully with the old ladies. But no, the apostles insisted on the same high moral and spiritual qualifications as those which prevailed for the office of elder.

This reflects a high view of the church. Every duty which concerns the health of Christ's body is sacred. Church functions cannot be divided into secular and sacred, with the secular being done by unspiritual members and the sacred being done by the spiritual members. If it is church work, it is God's work; and if it is God's work, it needs to be done under God's guidance and blessing. Trifling tasks are hallowed when they are temple tasks. Every action—counting money, ushering, greeting guests, opening windows, singing in the choir—contributes, ever so minutely, to the total tonal quality of the church. And it is this which in the long run determines the influence in the community.

If even the minor jobs have significant spiritual overtones, how much more true this is of those offices which constitute the church board! Let those who are elected be men and women "of good report," which means that they must already have gained the confidence and respect, not only of the church, but of the community. The reputation of the church will be no better than the reputation of the people who fill its offices.

Let them be also "filled with the Holy Ghost and wisdom." The two are joined in the Greek, and they must be joined in fact. The gift of

common sense—of good, sound, practical judgment—is a gift to be prized, surely. Unfortunately there may at times be a lot of religion where there is little sense. But the opposite is just as true: there may be great practical sagacity where there is little religion. If the Lord is to be served, practical-mindedness must be joined to spiritual-mindedness. Otherwise our churches will be run by well-meaning men who are familiar with the sign of the dollar but not the sign of the Cross. They tend to view all questions “in the natural.” It is only when sense is wedded to the Spirit that wisdom becomes *spiritual*; and only spiritual wisdom can safely run the church. Wordly wisdom is a menace.

It is risky indeed to hastily elect to the board new converts just because they have a lot of ability and fresh enthusiasm. Church waters can sometimes get rough. Eager but unsanctified officers can easily capsize in the occasional sudden squalls because they lack the necessary ballast. Here is where backsliding is spawned. Disillusionment, criticism, and rebuff take their toll in discouragement and even bitterness. Or events may feed an able man's ego, and consolidate his leadership, with the result that the church is saddled with an unspiritual “church boss” for years to come.

When, however, a man becomes Spirit-filled, he instantly begins viewing the work of the church through spiritual eyes. While his “hard sense” is not scuttled, his perspective is different. He has a different attitude toward the spiritual intangibles which cannot be weighed on the cold scales of dollar and cents calculation. He will not (for instance) generously promote expenditures which enhance the church's prestige in the community, then grumble about the high cost of revivals.

If therefore the pastor wants a spiritual program, he must have a spiritually-minded board. They needn't be yes-men. They may not see eye to eye at every point. But they will work heart to heart in promoting God's kingdom. Happy is the pastor with such a board of “twentieth-century deacons.”

---

## I Take—but I Surrender

I take of Thy rich bounty  
And, Lord, Thy love divine.  
I take the rain and sunlight,  
The moon and stars that shine.

I take—but I surrender  
My life and everything.  
My hopes and my ambitions  
Surrendered to my King!

I take of nature's beauty,  
The roaring waterfall.  
I take the mountain's grandeur,  
And hear the night-birds' call.

I take—but I surrender  
My stubborn will to Thee;  
And each unknown tomorrow,  
Surrendered it will be.

I take Thy mercy daily,  
Thy food and raiment too.  
I take and take forever  
Thy blessings sweet and new.

I take—but I surrender  
My life, O Lord, to Thee;  
Then bow in adoration  
For Thy great love to me.

—EDITH ROBERTS

This young pastor is not spinning theories from an armchair, but witnessing to what he has demonstrated in practice

## Our Imprisoned Evangelism

By Dale Galloway\*

**I**F EVANGELISM is to “go beyond,” then it must not be restricted, but must be allowed to permeate every part of the Christian life. Of course, no Christian would willingly or intentionally place man-made restrictions on the great program of soul winning; however, in practice too often we have done just that. It is almost as though we have put evangelism into a rigid, man-made mold and will not let it out.

### Confined by four walls

So many of our people have gotten the idea that witnessing is nothing more than a kind of halfheartedly inviting people to church services. This approach has for its subject of conversation either the facilities or the pastor, and ends by saying, “Come to my church.” Recently one of my elderly men, with tears in his eyes, told me of a painful experience. In daily life he was engaged in conversation with a needy man; after the man had poured his heart out, my friend invited him to church. He came to church that night but no invitation was given. In a few days the man was dead. My friend said, “If only I would have talked to him that day about Jesus, I believe he would be in a different place now.”

Interesting enough, it was the fourth century before the first church building was built. There is immense danger in confining evangelism to the four walls of the church because “90 percent of the American people almost never attend church. Ninety-seven percent of all people you invite to church do not accept the invitation.” We desperately need to find ways to break out of these four walls and take the Good News to where needy men live.

### The misuse of revivals

Some months ago I heard my father, who has been a church administrator for 25 years, say that he was afraid that all too often our revivals have become a frantic attempt to make up for six months of neglect in soul winning. It is my contention that genuine concern for others cannot be put on and taken off like a mask. Evangelism must become a day-to-day activity within the church which finds periods of climax in revivals.

### Calling only on absentees

It is important to follow up people missing from services. However, too often the average church’s visiting is confined to calling on the same old contacts all the time. As a result,

\*Pastor, First Church, Lawrence, Kans.

outreach is stalemated. It is true that old shoes are more comfortable than new ones. However, if the church is to grow, it must continually enlarge its prospect list. As Christians we limit God's work in our lives if we fail to project ourselves out beyond in meeting new prospects.

### **The silent witness is an old alibi**

Dr. V. H. Lewis states in his book, *The Church—Winning Souls*; "The problem facing many of our churches is the problem of the silent laymen." To this might be added "silent ministers." Our people live good lives but they dare not fail to explain the Source of their good lives. Whenever a Christian excuses himself from the Great Commission on the grounds that his life is his witness, he is greatly restricting the work of evangelism.

### **Limited by excessive withdrawal**

In one of our average churches, the longer a person has been within the group, usually the less outside contacts he has. Of course we appreciate a church that maintains high New Testament standards in the midst of decaying society. But being holy does not mean separating ourselves from individuals, but from activities which would not be pleasing to God. In fact, if we are to go beyond we must intentionally mix with sinners or we cannot expect even to begin to see results in evangelism.

### **Institutionalism can lock us in**

Why is it that non-denominational groups apparently seem to be able to reach people that denominations are not reaching? We are living in a day when a denominational name often to many people acts as a barrier against anything else which we might

say. The most winsome appeal that we have is first to present the person of Jesus Christ. If we will train our people and ourselves to talk about Jesus Christ first, we will find ourselves witnessing to people who otherwise will never be touched by the Good News.

Another problem that we must face is whether our loyalty is first to an institution which we all love or to Jesus Christ? For example, a few weeks ago on a particular Monday morning I was scheduled to be at a district preachers' gathering at 8:00 in the morning. It is true that it was my responsibility to be there. However, on Sunday night I was told about an 88-year-old man who was to face surgery early the next morning. Now, where was my first loyalty? The next morning I entered the hospital early and in the minutes preceding surgery shared with him Jesus Christ. We prayed together and he left a testimony that Jesus was Lord of his life. The next day without regaining awareness, the man passed into eternity. It is possible to be a good churchman, as busy as a bee, doing good and important things, and yet in daily life not put the soul-winning concern first.

### **How "don'ts" can limit evangelism**

What a difference Christ makes in the converted man's life! How differently things are viewed now that Jesus has been invited into the heart! An important rule for those who want to be winsome in their witness for Christ is to remember that there must be a new birth before any man can begin fully to appreciate Christian values. Thus the wise witness will be very careful to present the sinner with Jesus Christ, rather than any "List of don'ts." In fact, often without realizing it, Christians have



helped to erect an impassable barrier for the sinner simply because they first presented him with a certain standard of Christian conduct, rather than their winsome Lord.

### **Chaining Christ to the pulpit**

I will never forget a picture of Christ chained down to a pulpit which I saw in a little book titled *Go*. I think that this used to be my concept of soul winning. That you could become a Christian only when the minister stood in the pulpit and said, "Come."

Men of the cloth, we must get out of our pulpits and go to where lost men live. It is foolish to pray for God to awaken our laymen to soul winning until we wake up and set the example. Men of the world no longer respect a minister who is a lion in the pulpit but a frightened lamb when it comes to seeking out the lost one by one. Did not Jesus go after the one? Preaching does not exempt anyone from frontline battle in personal evangelism. Can you expect laymen to win souls if you don't? Who is it that you have won personally to God in the last three months?

### **Getting outside—a case history**

In conclusion I would like to use a personal illustration to show what can happen when our evangelism breaks out of its imprisonment.

It was a chilly winter day in the late December of 1965 when I left my church office to do some afternoon visitation. I drove out to one of the new housing developments in the north section of town and stopped my car in front of a house where a new family had moved in. I had gotten this particular name from the local Welcome Wagon. No one was

at home. As I stood there, my attention seemed to be directed towards another new home just across the way, so I made my way over there to get acquainted.

I knocked on the door, stepped back, and waited. Dennis Marshall, a gray-haired man in his late fifties, opened the door. I introduced myself as the local minister and told him that I had come by to get acquainted. As we talked that day, tears came to his eyes as he confessed to me that it had been 25 years since he had been in church, but that just a few days before, burdened down by his sins, he had fallen to his knees and had asked God for His forgiveness. I promised to return soon to meet his wife and daughter.

A few days later I returned to the home to meet Mrs. Marshall and their 14-year-old daughter, Debbie. As I visited with Mrs. Marshall, I found a woman who was seeking to find some answers and yet very pessimistic as to ever getting her husband to attend a church. She said, "I can't get Dennis to go to church for anything. In fact, I decided that when he dies, I'm not even going to call the minister then." She didn't know what I knew about the way God was already working with her husband. The following Sunday morning the Marshalls were in our church.

Debbie, the daughter, was a straight-A student in the local junior high school and a very gifted girl. She had never attended an evangelical-type church before and was really skeptical about the whole thing. However, she liked the friendly people and found herself troubled by the sermons. The Marshalls became regular Sunday morning attenders at our church.

In the late spring Mrs. Marshall became quite sick and the Holy Spirit laid it on my heart to speak with

her face-to-face concerning her need of Jesus Christ. On that particular day I went through the steps of how to be a Christian very carefully with her. But at the conclusion I discovered that she was not quite ready to repent. I closed by telling her that I thought that she was getting close to a decision and that I would be praying for her.

July came, and our district camp meeting was in progress. I had urged the people from our church to really get into the camp meeting, and this they did. Every night a large group of us would sit together close to the front of the tabernacle. However, on a Monday night not too many of our own people showed up, and I became restless to share what I felt in my heart. The song service was about half over when I nudged my wife and said, "I'm going to Grove City to see the Marshalls and talk to them about Jesus Christ." As I arrived in the Marshall home that night, where I had been to visit many other times during the past six months, I discovered that the Holy Spirit had already

gone before me. As I turned to Mrs. Marshall that night and asked her if she had been thinking any more about asking Jesus Christ to come into her heart, she burst into tears and said, "I've just been waiting for you to come." That night another person entered into the Kingdom. Now Mr. and Mrs. Marshall both knew Christ, but what about Debbie?

The following night we invited the Marshalls to join us at the campgrounds for the evening meal in the dining hall. And as I remember, it ended up by his paying for our dinner.

That night we all sat close to the front together. About the time a few of our more lively Christians started shouting, Debbie got bug-eyed. I turned to Debbie, grinned, and said, "It's okay; take it easy." That night as the public invitation was given, Debbie went forward, to my utter amazement, and yielded herself to Jesus Christ.

My plea therefore that we "go beyond" is not idle. I know what God can do if we will.

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Board meetings don't have  
to be marathons of confusion

## Decently and in Order

By Danny Pyles\*

**F**OR LAYMEN and minister alike the monthly church board meeting is often an unpleasant, if not traumatic, experience! The layman views the meeting as a long and futile attempt to stretch inadequate dollars in a miraculous manner that they may serve local, district, and general

needs. Too often the pastor comes into this phase of his work having as his chief preparation the stockpiling of a good supply of sandpaper with which to smooth "splinters." We would do well to remember that splinters give pain only when we choose to rub the board the wrong direction.

\*Pastor, Ontario, Ore.

Would you believe that your church board meeting can be an expression of worship, an expression of joyful service, a time when He can come and bless until tears of happiness flow? This actually happened last month as our board shared concern over the need of evangelism in our church. This has not always been so. Indeed for the greater part of my ministry I might well have called the church board to *disorder*, rather than to order! Needless to say, from that point onward the meeting deteriorated until I would be stretching a point to say that things were done decently. Today, after serving four churches, surviving a hemorrhaging ulcer, and stealing all the best thoughts of my ministerial brethren, I have been asked to share with you my present mode of conducting a board meeting.

#### A BOARD MEETING SHOULD HAVE A MEANINGFUL PURPOSE:

Every church should have a vision of what it intends to be 10 years hence. It should consider this as an integral part of every decision in the interim. Board meetings therefore should take the form of progress reports toward *specific* shorter-range goals. No board meeting then can be considered just another meeting at which very little is accomplished.

#### A TYPICAL BOARD MEETING:

I do all I can to make my board member feel that he is important to this group and to the future of the church. We are seated at a round table, 25 strong, though our membership is just under 150. The church treasurer sits at my left, the church secretary at my right; other board members find their places by locating the plastic binder assigned to them.

No fixed seating arrangement is allowed to develop, nor is this principle of assigning places weighted in the pastor's advantage. Our members will find at their places freshly sharpened pencils, scratch paper, and the aforementioned plastic, three-ring binder. This binder will contain mimeographed reports which are color-coded as follows:

The agenda (yellow)  
Minutes (green)  
Treasurer (white)  
Pastor (pink)

In 10 minutes we are finished with the routine of our meeting and ready to proceed to the discussion of old business. At this time we receive the reports of any committee work by special committees. (See definition of committee responsibilities, March issue.)

The introduction of new business is always a good place for meetings to go astray. Our method is to consider new items on the agenda, and if they come with a committee recommendation, we will act on the recommendation; however, all new business that has not been in committee is referred to the appropriate committee and tabled until the next board meeting.

Committees submit at the first of the year an asking budget for their work. This is the place laymen will surprise the minister—they dream big too! The finance committee then establishes a priority list for purchases as funds are available. This month we plan to remodel a young adult classroom—panelled walls and carpeted floor in preparation for a revival four months hence, with full board approval.

In a one-hour segment of time we have done all things decently and in order.

It takes a big man to  
know a big thing when he  
sees it, and treat it accordingly

# The Norco Story—a Home Mission Church

By Holland Lewis\*

## Part I Principles of Home Missions

"Where is it that you pastor? "I pastor in Norco." "Norco; now let's see, where is Norco? . . . How do you get there? . . . What district is that on?" Would you believe, I didn't talk to three people the first three years who had even heard of Norco, much less knew its location. But, with as much pride as Nazarene theology allows, I tell you that Norco—wherever it is—has been for four and one-half years the most important community on the face of the globe.

In any evaluation of our beginnings in Norco, I must begin here, with the realization that the assignment is important to the Kingdom. No other purpose, not even its importance to the church, would have given sufficient motivation, courage, and strength for this strange, new task.

### Proper timing

In considering first the principles of home missions, our initial concern is for *proper timing* in organization. Those matters involved in determining correct timing would include: community need, available Nazarene personnel, availability of pastor, available facilities, and financial commitments.

The community need in Norco was clear. Thirteen churches were serving only 1,000 of the 10,000 people. Avail-

able Nazarene personnel in the area was the initial key to the organization. The work was the spontaneous result of interest shown by a group of nine Nazarene adults and a few interested friends. Interestingly enough, of the original nine Nazarenes, all were approximately 55 years of age or older and had no children in their homes. It seemed like another of those "opportunities."

The worship facility available was the Norco Grange Hall. It was our church home for two years. By using a hallway, a broom closet, a kitchen, a trailer, the stage, and dividing the small auditorium three ways, a Sunday school was established which moved from 22 on the first Sunday to 100 in 22 months. Now after four years our average is 150-60. The inadequacy of the facilities certainly trained us in appreciation of adequate buildings.

I was invited to speak in the opening service and served as interim pastor while efforts were made to obtain a regular pastor. Such could not be obtained, and I was appointed by the superintendent to serve as the "irregular" pastor full-time. At the time of my appointment, three months after the opening service, the superintendent placed the church on a *mission status*, delaying organization until there was sufficient strength to organize.

This seems to have been an important

\*Pastor, Norco, Calif.

decision. It gave us sufficient time to solidify our organization and it served as a testing period to determine the sincerity of purpose among the people. It was especially meaningful to us, because our status as a mission was a constant motivation to press toward a strength that would be acceptable for organization. Four months later, on January 12, 1964, we were fully organized. By the time the charter was closed, we had 32 charter members, 10 of them coming on profession of their newfound faith, the remainder coming from three Nazarene churches located outside our city. Thus, through careful timing, which was basically the decision of the district superintendent, the organization proved and has proven sound.

### Site selection

Second, the principle of *precaution in site selection* is important. The district administration gave guidance for the property search. The matter was also evaluated by the local congregation. The quest for land was lengthy and time-consuming, but essential. I obtained a map of our area and diagrammed the various properties that had been located, indicating their location, acreage, and cost. The map was invaluable in site-selection session with the local board and the district church extension board. Location was determined on the basis of proximity to other churches, availability to people and the public eye; and very naturally, the matter of cost was paramount.

Our most difficult decision was that of purchasing property off the main thoroughfare for less money or to obtain a "public-eye property" at twice the cost. There never was total agreement at this point. But a majority view called for purchase of the better location. There is no question but what this was a proper choice. People in Pasadena, Long Beach, and Kansas City are still asking, "Where is Norco?" But the people in Norco know where the Nazarene church is located. Really, the excellent location has been a fantastic advantage in communication with the community.

### Finances

Third, *forethought in finances* is another vital principle of the home mission enterprise. From the very beginning we stressed the matter of self-support, but at the same time enjoyed district support in pastor's salary and allowances, and church payments. The district kept the matter before the pastor, and the pastor kept the matter before the local church. There is always the temptation to lean on the district support, but yielding to this temptation would only mean weakness in our financial program later. So we tried to show the local group that, even though district support was available, we must assume that responsibility as soon as possible. From time to time we would accept additional portions of district financial support as our own responsibility. And now we are totally self-supporting. Last month—less than four years after organization—our obligations mounted to \$2,300. We raised more than enough to meet these needs. I cannot share with you any unique financing methods because we had none. I can only say that the people responded to the challenge of our needs. We tried to avoid the question: *Can it be done?* and spent our time answering the question: *How can it be done?* Giving during our first four years has been \$352 per capita. And it is strictly the result of prayerful planning and sacrificial response.

### Adequate buildings

Fourth, there is also the principle of *adequate and proper buildings*. One or two laymen in our church were knowledgeable in this area. My own resources were nil.

After interviews with several contractors, our selection was made. We evaluated plans presented by the contractor, the district, and other churches. We then sketched our own drawings, which became our plans. Finances were secured and contract agreements were reached at the district level. We desired worship facilities that would be adequate, comfortable, and acceptable to the new community we served. The

result was a lovely sanctuary with carpeting, cushioned pews, both piano and organ, etc., with a seating capacity of 225. To some, our facilities seemed too ambitious, but we felt they were essential to fulfilling our task.

The handling of concluding financial arrangements with the contractor can be dangerous. We avoided some very serious difficulties by using the district office as the channel of concluding payments.

Sunday school facilities desperately need to be sufficient, since this becomes the basic lifeline in the new church. We left something to be desired at this point and had to build a temporary Sunday school addition 10 months after moving into our new building. Now, again we face the same need. A check of home mission building plans by a reputable religious education director (headquarters in Kansas City offers this service) may prevent such problems.

## Effective outreach

Organization, site selection, finances, and buildings are only the framework, and they are meaningless apart from the *principle of effective outreach*. We must keep in mind that people are the reason we are here. People are our concern. How shall we reach them? We must begin with the conviction that, unless we reach them, all else has been done and spent in vain. Homes for retiring Nazarenes are very fine. A home for disturbed Nazarenes would be good. But the home mission church is not the place. If we do not reach, we have no reason for existence. But home mission churches do reach out. In a study of 22 new churches on the Southern California District over a 10-year period, I found that these churches during the first four years following their organization had a 16 percent gain in members won by *profession of faith* (not by transfer). During the same 10-year period all other churches realized a cumulative gain of 8 percent by profession of faith, half that of churches four years and younger. The same study showed that churches four years and younger

raised 20 percent more finances per capita than all other churches.

Perhaps the major avenue of outreach in Norco was through children and youth. Rev. Don Hughes said: "In going to a new church, the first thing I would do would be to select the most active young couple in the church and place them in charge of youth work." But with those original nine Nazarene adults, 55-60 and over, that was a bit difficult. So I busied myself with youth. We immediately trained and robed a junior choir and had them ready for organization day. Their families loved it and came often. Much time was given to young people and they gave their normal dynamic response. They made the church a prime subject in their high school. Their enthusiasm resulted in the election of their pastor by the 500 senior classmen, from among 50 area ministers, to bring his first baccalaureate address. The prospect of a 1,500-member audience for a pastor just out of college was nerve-racking, but it proved to be one of the finest contacts with the community we were able to make.

Further efforts to get the attention of the community were made through consistent use of the local news media and through a one-and-a-half-year radio ministry. We also brought in special groups such as the teen choir of Pasadena First Church. This group walked many miles with our young people, going to every business establishment in Norco and surrounding area and knocking on nearly every door in our town with flyers and information about the new Church of the Nazarene. A survey of our enrollment indicates that 66 percent of the people we are reaching have not previously been connected with a Nazarene church. From the very beginning we have been keenly aware that Norco would get its first introduction to the Church of the Nazarene through our program and our lives. We have tried hard to make that first introduction meaningful.

But the real key to our outreach program has been responsible laymen who have learned the scriptural truth that it is sheep that bear sheep.

## Clear communication

One final principle that cannot be bypassed is that of *clear communication between the district and the local church*. Any measure of success the home mission project has known in Norco is in part due to the faithful assistance and interest of the superintendent, the church extension board, and the home mission board. My quarterly meetings with the home mission

board were informative and encouraging. I came away with a sense of their interest. And I was excited to know that the men of the church extension board would take time to come to my community and show such interest and concern. Their guidance, rebukes, and counsel were helpful—99.44 percent of the time.

(To be concluded next month)

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Where "involvement" really counts

## Checklist Counselor

By Melton Wienecke\*

**M**ANY PASTORS are unaware of the real spiritual condition of the majority in their churches. The problems of time and program make it difficult, if not impossible, for the pastor to become acquainted with the personal practices of individuals. Yet where such knowledge of the spiritual life of particular individuals does exist, there is a reciprocal benefit. If this is honored in Spirit-led and wise ministry, it can develop into a mutually fulfilling relationship. And it can bring revival.

One pastor, increasingly pressed by the Holy Spirit, felt led to deal personally with his people, especially at the family level. He did seek to be a pastor to his people and they came readily to him. In fact, it was through his counseling program that he became astoundingly aware of the lack in their Christian practices. Often

their problems were the result of an inadequate personal spiritual life.

More and more, as he meditated and prayed, the pastor felt compelled by the Spirit to get at the real life of the individuals—person to person. A way was needed. As the burden grew heavier, the pastor formulated a checklist of the essentials most common to Christian victory. But reluctance kept pulling him back. Who ever heard of a pastor using a checklist on his people!

Sometimes, when one is under a real burden, boldness is needed to obey the Holy Spirit. Even so, good taste and love usually dictate that kindness and graciousness be observed. Thus the pastor found it easy to talk to his people in spite of his anxiety. He arranged his calls as much as possible when the whole family was at home. He was very open, advising them of his intention

\*VBS Director, Kansas City, Mo.

to minister to them, to pray with them, to be of service to them. He made sure that no week contained all disgruntled constituency or all happy saints. Careful as he could be, he was sure that there would be much resentment of his inquiring on a personal level into their spiritual lives. He prayed for his people, that he might not hurt them. But he was a driven man; he must do as God insisted: call personally to check out their spiritual lives.

The actual reaction was a surprise to him. His open inquiry was appreciated! His fears had been largely baseless. As his love became evident, his people began to open up to him almost without exception. The families would talk back and forth within the privacy of their homes, with each other and with him. They would encourage each other, remind each other; but most surprising, they rarely tried to pretend. They knew each other's lives, and the masks dropped off.

Then there were other surprising discoveries. He found new saints, people who really lived it, and until then this pastor hadn't been aware of their depth of spirit. He found people with heartbreaking problems and was able to minister to them. He had not known there was anything in their lives but the "bluff" facade they carried like a shield between themselves and others.

There was unfortunately an occasional hypocrite, but there was more

evidence of personal neglect than anything else, often coupled with simple weakness. Most of the time, it was impossible to see which had come first. But even more surprising was the ease with which the renewed love of God could be brought to bear on their problems. The minister found repeatedly that the Spirit helped him to guide and support. All too often, literally, these people had come to believe no one cared at all. The pastor was used of God to show them not only that God cared but that the pastor and the people of the church cared.

Then other things began to happen. There was a new attitude toward the pastor, a sort of "mutuality." A similar thing was happening among the congregation too. Everyone seemed to be better acquainted. No confidences had been violated, but people were praying for each other, asking each other to be remembered in prayer. Remarks about the new concerns shown in the church and the newly awakened people could be heard. A few were testifying to new practices, and new spiritual life. There were occasional personal revivals, and these always put new spark into the regular services. Time after time the presence of the Holy Spirit became unusually evident in the services. Hearts became more and more receptive. Occasionally someone found new direction and new fulfillment at the altar. Soul winning began. And soon real revival came.

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**Phineas Bresee said:**

**"A young preacher should have a good library, should memorize Isaiah, John, and Hebrews, and should saturate himself in the great hymns of the Church."**

**—Quoted by Leslie Parrott**



# A Blue Tuesday

By Bennett Dudley\*

The report for the Sunday school average attendance for the month was in and it showed a decrease. The list of uncompleted items to do during the weekend seemed to be impossible:

District center project—a new shower house

Parent-teachers' meeting—to offer prayer

Prayer meeting message

Church board meeting

Building committee meeting

Time to spend with the family—promised last week and broke the promise

A zone rally

The calling program needed a shot in the arm.

Oh, yes, there were several bills and offerings for which there seemed to be no funds—Seminary offering, Alabaster, district home missions.

It was not a blue Monday—it was Tuesday. Monday had been filled with interruptions and calls upon those who were ill.

Reflection on what seemed to be my responsibility if the church was to succeed was depressing. I kept having a nagging feeling, for somewhere I had heard that *the pastor is the key*. I was wondering where the door was if I was the key—or perhaps I was trying to open the wrong door—or maybe I was the wrong key.

Problems larger than the resources!

While I was in such a mood, the Holy Spirit drew near. He commanded my attention as if by an audible voice or impression of His presence.

"It is My church. Its success does not depend on you. It depends upon me. I want the church to succeed. I have more invested than you do. Stop straining. Relax. Recognize that it is My church. Let me guide you.

"Your success is measured by your ability to follow My leadership more than your ability to meet everyone's demands and standards—or even getting all the things done that you think you should.

"Those interruptions about which you complained—that was some of the best work you did yesterday. I caused the interruptions because of the need.

"You do not have to defend the church nor the gospel. You only need to provide the vehicle through which I can work.

"I and I alone will determine the success."

The burden lifted.

Scriptures that I had read before suddenly began to flash across my mind. Familiar scriptures, but with new meaning! They were now energized by the Holy Spirit.

\*Director CST, Kansas City, Mo. Taken from chapel talk, Nazarene Theological Seminary.

## Jerome on Christ and Jonah

By Paul Merritt Bassett\*

THE OLD TESTAMENT has been a source of unending perplexity to the Christian Church. How shall it be interpreted so as to render genuine spiritual benefit to Christ's new Israel? A method adopted vigorously by the Ancient Church was that of allegory and its related device, typology. There were both clumsy and artful uses of this method—and many uses that were neither. Some helped immeasurably to focus Christian truth. Others obscured it. But its usual purpose, whatever the quality of any particular example, was to find Christ in the Old Testament. The passage we deal with here is artful and helpful and does focus on the “power of God unto salvation.”

Jerome (c. 345-420) has placed the entire Church in his debt by his scholarly work of restoring a reliable text (for his day) for the Bible. True enough, our modern methods have rendered us even more reliable texts and translations. But Jerome's work held firm for better than a millennium and is still the basis for much of Roman Catholic biblical commentary. The man had his faults, among which were pride of learning and impatience with those who did not see

things as he did. However, the letter quoted here shows little or none of these. It was written in 396 to console Heliodorus, bishop of Altinum—a Roman town in the vicinity of what is now Venice—on the death of his very promising nephew, Nepotianus, a priest. One of his finest letters, it shows Jerome reminding Heliodorus of the Christian hope, and it rises to an early climax with these words on the Resurrection.

O death, thou didst swallow our Jonah. But even in thy belly He lived. As one dead didst thou carry Him so that the storms of this world might be stilled and our own Nineveh saved through His proclamation. He, He was thy conqueror. He it was who slew thee—the fugitive prophet who left His house, who abandoned His inheritance, who surrendered His sterling life into the hands of those who sought it. He it was who by way of Hosea once sternly threatened, “I will be thy death, O death. And thy destruction, O grave.” By His death thou art dead. By His death we live. Thou hast swallowed and thou art swallowed up. And while thou wert tempted by the lure of the body they had seized—thinking it a bait for thy greedy jaws—lo! thine insides are pierced by the

\*Nazarene elder, North Carolina District; assistant professor of religious studies, West Virginia University.

carved teeth of the hook (Jerome, Letter 1x. 2).

What an exciting passage! Beside being unusually quotable it is rich in suggestion. Jerome is not the first to see in Jonah's experience within the "whale" a type, or an allegory, of Christ's burial. Matt. 12:40 gives New Testament support—in Jesus' own words—to Jerome's interpretation. But Jerome expands upon it.

He shows here that marked fascination of the Ancient Church with the meaning of the person and work of Christ. For the moment, at least, moralizing is forgotten and the power of the Resurrection rivets his attention.

Death took this Victim as it takes all others. But this Victim did not take death as all others took it. Even at its depth—in its belly—he lived. Not only does He know death. It knows Him. It knows that its place as the great conqueror of all—be they paupers or princes—has been superseded. There is a new Conqueror, and death itself is His captive. "Thou hast swallowed and thou art swallowed up." Death has not lost its reality any more than the great fish lost its life. But both have lost their powers to harm. Both, at the command of God, must surrender their victims.

As Jonah had offered himself for the calming of the sea, so also does Christ offer himself that the sinstorms of our lives may end and that we, also ignorant sailors, might believe. Both Jonah and our Lord offer

themselves freely for the salvation of others—one, running away from his home and attempting to escape the eye of God, is finally forced to see his role; the other, leaving His home willingly, does with perfect faith the will of Him who sent Him. And as Jonah's Nineveh would not have heard the word of the Lord had Jonah not submitted to the sea and its creatures, so "our Nineveh" would yet be in the gloom of hopelessness had not Christ submitted to human life and the cruelties of its creatures, surrendering finally to that ultimate fate which we can use as a threat to all who balk at fulfilling our bidding, though, of course, we too must heed its call.

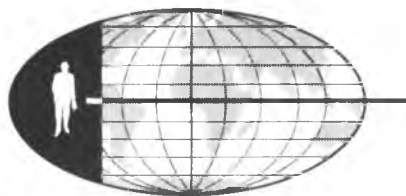
Jonah's adventure with the great fish was not taken to be a mere quirk of fortune. "The Lord appointed a great fish." Nor is Christ's victory one of those "lucky happenings," some "fortuitous concourse of atoms." He had already "once sternly threatened." And His threat was not idle. As Paul says it, "He was raised . . . according to the scriptures."

Death itself is no more the same. Its outer form remains unchanged but it has been disemboweled. It is an empty shell which we need no longer fear. "Thine insides are pierced by the carved teeth of the hook." Death, the hunter, has been victimized by its prey. "Death is swallowed up in victory. O death, where is thy sting? O grave, where thy victory?"

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**"When you stand up to preach, tell them what you are going to say, then say it, then tell them what you have said."**

*Selected*



The

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# Mission Field Nuggets

## Ladies Only?

By Clyde Golliher, *Peru*

Clomp, clomp, clomp—my shoes fell heavily against the rocky trail. The heat and the climb made them become heavier by the minute. Then as I raised my hand to my brow to wipe away the beads of perspiration, the thought raced through my mind, Who could ever think that this kind of work is only for the ladies?

Once motivated, my thoughts continued in the same direction. I remembered reading a list of missionaries and comparing the number of men to that of the women. There were more women. Shaking my head as I continued to walk, I said to myself, That should never be. We need more men. This is a man's job too.

Not only is that true of the missionary work on the foreign field, but it is also true of the missionary work at home. The Nazarene World Missionary Society is for men too. Men have talents, capacities, and means that ought to be directed into this channel.

Men, don't think that any part of the missionary program is just for the ladies. The work needs you too. Back it. Participate in it. Pray for it.

## Speak Our Language

By Lorraine O. Schultz, *Africa*

*Speak, I pray thee, unto thy servants in the Syrian language; for we understand it (Isaiah 36:11).*

Well might the above words be spoken by nationals on any mission field in which the Church of the Nazarene is working today.

Language is not learned by the missionary in a month, six months, a year, or even a term. There is a constant battle and struggle with a foreign language, often for many years. Sometimes the question is asked: Why do not our colleges teach these languages? It is a help to have studied the language, in some instances, before reaching the field. But not only is there a language to be studied; there are people and their customs to understand, and the best way to gain this understanding is by learning the language while living right with the people. A missionary must learn to think "black," "yellow," or "red," as the race may be with whom he works. His customs, habits, thinking, and gestures will adjust to those of the people.

It is necessary for missionaries to learn the official language of the country, as well as the common language. In some of the fields of the Church of the Nazarene the official language is English. In other fields, the official language may be Spanish, French, or Portuguese. In addition to this, one or more tribal languages must be learned. Pray for your missionaries, that God will help them to be the greatest possible blessing. The work on a mission field is limitless, but it is often greatly handicapped by a lack of knowledge of the language.



# *Introducing*

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Left to right: Mrs. W. Charles Oliver, Mrs. W. Raymond McClung, Mrs. Herman L. G. Smith, Mrs. Robert O. Jackson, Mrs. Harvey S. Galloway, Miss Mary Scott, Mrs. Gordon T. Olsen, Mrs. Robert Goslaw, Mrs. Mark R. Moore, Mrs. Fred J. Hawk, Mrs. R. Wesley Sanner. (Mrs. Norman Bloom, elected later to fill the vacancy occasioned by the resignation of Mrs. Orville Jenkins, is not in the picture.)

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Mrs. Mark R. Moore (Chicago Central)

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North Central Zone—Mrs. Norman W. Bloom (Minnesota) (not in picture)

# Educational Standards

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“It is no help to a school to have people, especially ministers and influential laymen, constantly disparaging learning and seeking to find faults in those in reputation for knowledge....

“There are some who suppose that prejudice against holiness schools has made it harder for them to get recognition than it has been for other schools. After surveying the field it is a relief to me to be able to say that I have found no clear evidence to support this charge.”

Dr. J. B. Chapman,

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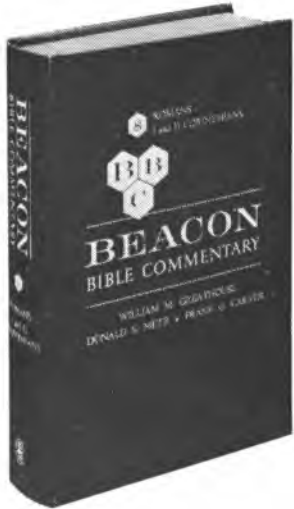
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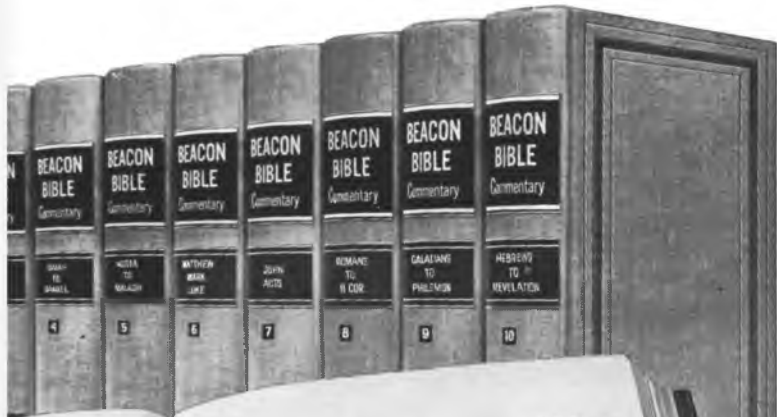
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## PLAN NOW FOR Annual Home Department Sunday November 10, 1968

The second Sunday in November is Annual Home Department Sunday. Here are some suggestions that may be helpful to your Home Department supervisor in planning for this special day—

1. Plan well a special program for this Sunday. Consult with your pastor and superintendent. Ask them to appoint a committee to help you with the planning.

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:

- a. A rosebud or other flower
- b. A beautiful bookmark
- c. A ball-point pen
- 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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Unit 132.1a  
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**NOTE:** If you have not yet ordered the tape, **DO IT TODAY!**

# On Keeping Informed

**N**AZARENE pastors must be and do many things, but we wouldn't have it any other way.

We must know God and His Word and "pray without ceasing." We must keep our lives fresh and attractive, adorning the gospel of Jesus Christ.

But also high on the list of priorities for a Nazarene pastor today is to get informed and keep informed. We must know as much as we can know about persons, causes, and movements of our day if we would be most effective as servants of God.

## In Tradition of Paul

This is no new demand. It is in the tradition of the Apostle Paul, who declared (I Cor. 9:22) that he endeavored to be "all things to all men, that I might by all means save some."

McGeorge Bundy, a most knowledgeable man, president of the Ford Foundation, aide to presidents, likes to hammer at the press—which undoubtedly needs it—but his words are for Nazarene pastors of this generation also.

Bundy reminds us that we are moving rapidly toward the age of the college-trained majority. He says the American journalist already has entered that age himself, and it is time for the journalist to "deepen his perceptions and raise his sights."

## In Midst of a Revolution

Bundy declares that we are living in the "midst of a continuous and multi-dimensional revolution. Today's ideas are tomorrow's hard realities."

It is the "maddening rate of change" that appalls many.

In retrospect it seems that changes in the style of life once moved like slowly surging tides—the Dark Ages,

Renaissance, the Reformation, and the Industrial Revolution.

But then, as one writer puts it, history started to make waves that rocked the boat and now we are all plugged in and it is the ripples that affect our day.

In keeping abreast of our day, newspaper reporters are told to do many things, and Nazarene pastors should know the list:

**READ**—Almost everything. The written word is your oyster. Be a compulsive reader.

Read your own newspaper. Pick at it. Read it critically. Don't fall behind. Stay current. Read other newspapers.

**KNOW THE MEDIA**—Our competitors won't go away. Study their techniques. Adapt, improve. If we stand still, they will sweep over us.

## A Call to Discipline

**WRITE**—Polish your writing and thinking skills. Writing is very hard work, even for those who love the language. But the felicitous choice of words is learned only through application and discipline. You can be an expert like the expert. The way he became adept is plainly marked.

**TEACH**—Make yourself available. Opportunities are plentiful.

**SPEAK**—Be alert for the short courses, the seminars.

**JOIN**—Join for what you can get out of it and what you can offer.

**CONVERSE**—Talk about the news of the day. Explore ideas and inspiration.

**INVEST IDLE TIME**—A hobby expands; pick one and work at it.

**BECOME INVOLVED**—Get plugged in. Get in gear with the profession. Know the issues and be willing to fight for what is right.

Know the difference between the beginning and the end. These few ideas are a beginning. It's up to you to find the end.

O. JOE OLSON

ARE WE

# AFRAID TO FACE UP ?

## TO OUR MISSION TODAY ■

By Mary E. Latham, Director of NAVCO

Do we agree that Jesus commissioned the Church to carry on His work? Then let's examine our work and our mission.

In every definition we find some form of communication . . .

"Go . . . preach . . ."

"Preaching and shewing the glad tidings . . ."

"Go . . . teach . . ."

"Go . . . tell . . ."

"Ye shall be witnesses . . ."

Those early followers projected the message by every means possible.

You say the secret of their success was the power of the Holy Spirit. We all agree. Are we forgetting that the same Holy Spirit is available to the Church today? And He will bless our efforts to use today's means of communication.

The Church's business is to communicate the gospel. But there are today millions more to reach than in the first days of the Church. And we must project the image farther. The tools are available. Are we afraid to use them? Are we abandoning the tools of mass communication to the forces of evil? Are we not aware that these same tools can be used to communicate good? Where are the pioneers who will dare to chart a course through the vast wastelands for the message of redemption?

Communication today must involve pictures. It is a fact documented by research that more people get their

daily news by television than by newspaper. One network telecast may reach more people than the Apostle Paul reached in his lifetime.

You say we must use personal communication. True—but television can be personal. We can project the image of a Spirit-filled Christian into homes whose doors we could never enter any other way. The world is hungry for the message we could project more widely than we do. Of course it costs—but doesn't the way of the Cross always *pay* as well as *cost*?

Are our concepts of communication too narrow? What about the film? Most people still associate it with entertainment, even in the church. It is usually some tacked-on event.

A film can be an experience in communication. Take the home missions film "They Do Not Wait"—presented for the first time at the General Assembly in Kansas City. It was not meant to be entertainment. It hopefully would be disturbing to Nazarenes apathetic to the challenge of our day.

Should we reevaluate our mission of communication as a church? Can we—oh, please, *will* we—undertake to project the image of holiness to the hungry, searching millions in today's world? Let's use the media at our disposal. Let's match our methods to our message. Let's face up to our mission today!

# The STRAIGHT of it

- DEAN WESSELS, *Executive Secretary*

- A monthly series of questions and answers -

**Q. I am an elder in the Church of the Nazarene and have served in the full-time pastorate for 30 years. Within the next year or so I plan to retire. My wife and I will be receiving some social security benefits, but the amount we will be eligible to receive will not be sufficient to meet living expenses. Is there any assistance available from the Department of Ministerial Benevolence for us?**

**A.** It is possible that you would be eligible to receive some monthly assistance from NMBF. Several things are taken into consideration by the department when granting assistance to those who have retired: (1) financial need; (2) cooperation; (3) years of full-time active service in the Church of the Nazarene since October, 1908 (three years minimum); and (4) ability of the church to pay. All applications for such assistance must originate with the district superintendent and advisory board of the district where the applicant holds his membership.

**Q. How is the Benevolent Fund supported? Is it a part of the General Budget?**

**A.** The NMBF is *not* a part of the General Budget. It is supported by the 2 percent apportionment which is paid by each local church. This apportionment is uniformly figured in each local church. The "2 percent" is based on the total spent for all purposes, except monies spent for buildings and improvements and church indebtedness, in the past assembly year.

**Q. I did not choose to participate in social security when I was a younger minister and participation was optional. Now I am ready to retire. How does this affect my application for assistance?**

**A.** The NMBF policy statement states that "no provision has been made to grant benevolence assistance in those cases where the minister could have participated in social security as a minister and failed to do so."

**Q. If a widow who is receiving monthly assistance decided to remarry, does this change the amount she may be receiving each month from NMBF?**

**A.** In the event a widow remarries, the policy has always been that benevolence assistance automatically ceases.

The information contained on this page each month is a means of information for the Nazarene minister. You may have questions concerning NMBF that pertain to monthly assistance to retired elders or widows of elders, emergency medical assistance, or funeral assistance. If so, send your questions to "The Straight of It," Department of Ministerial Benevolence, 6401 The Paseo, Kansas City, Mo. 64131, and we will try to answer your question in this monthly feature.



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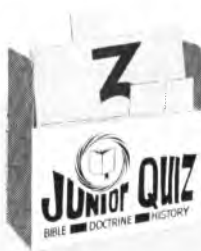


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## My Husband Is My PASTOR

By Betty M. Runyon\*

FOR 18 YEARS NOW I have had the same pastor. At the next "recall" I'd vote for him another year! True, it would be hard for the pastor's wife to get another pastor, so it is up to her to "get along" with the present one.

As my pastor enters the pulpit, I may notice if his tie is a little crooked or a stray hair is sticking up; but since I just came from teaching a class of juniors, I may not look perfectly groomed either! His appearance should not concern me so much that I forget *this is my pastor*. He needs prayer at this moment for God's blessing and direction throughout this service. He is God's servant right now—NOT just my husband.

While my pastor preaches, I have never gotten blessed counting his grammatical errors, or the miles he may occasionally wander in the brush. Sometimes when I think he is in the brush, God has led him to find a lost or hiding "rabbit"! But when I listen to his message and apply it to my own heart (like any layman should), God speaks to me and I am guided to more closely follow Him.

It hurts me deeply to hear others criticize my pastor. For this very reason I am careful not to criticize him when I am alone with my "girl friends."

If I find my pastor falling into a careless grammatical error, I can call it to his attention over a piece of lemon pie, or after I've expressed much apprecia-

tion for the many words he does say correctly, or after I've told him how the message of his sermon has blessed me. Somehow, I've never found in our marriage license that I automatically became his teacher or assistant pastor (even if I occasionally do become the assistant janitor!).

God, in His Word, shows us plainly, however close we are to the man of God, he is God's servant first (Numbers 12). Aaron and Miriam were made to realize the penalty for grumbling and complaining about God's servant. Aren't we thankful this is the dispensation of grace!

It is my job as wife of the pastor to make it easy for him to preach. How? By making his home a place of love, of refuge, and you might say, a peaceful island in the big ocean of the world. A place where holiness is lived! I must keep my prayer life faithfully active, so I may hold up his hands when the load is heavy or he is weary. My life and appearance must conform as much as possible to the standards of God, found in the *Bible*, and of our church, clearly stated in the *Manual*. Then, anytime God puts a message on my husband's heart, he may preach it with fervor and with God's anointing without apology for his own family.

Yes, mine is the privilege of being a helpmeet for a servant of God. I'm proud to say, "My husband is my pastor!"

(P.S. Webster says a helpmeet is a companion and helper.)

\*Pastor's wife, Smith Center, Kans.



# Not Too Busy to Wave

By Jeanette MacMillan\*

**W**HO WAS THAT new couple sitting in the sixth row on the right?" my husband inquired, as he returned to the parsonage after our Sunday evening Christmas cantata.

"Oh, that was our Catholic neighbor across the street and her son," I knowingly replied, as my mind recalled a conversation I had overheard several months ago.

"The neighbors are delighted that our new minister's wife is friendly," remarked a member of our new congregation, who lives diagonally across from the parsonage to another member on our street.

Friendly, I mused. But I've been much too busy these first three weeks unpacking books, altering drapes, answering the phone, and preparing for open house, to call on the neighbors.

"The neighbor on my left called yes-

\*Pastor's wife, Kankakee Eastridge, Kankakee, Ill.

terday morning," the first church member continued, "and said she saw my new minister's wife wave at Mrs. K, who lives across the street. Mrs. K is so pleased, because sickness has confined her to her house for over two months."

I remembered the frosty morning I had casually waved to an unknown neighbor in a window across the street. At the time, I mentally scanned my packed schedule for a few moments when "not too busy" to call on her. I decided that, after the parsonage was arranged, I would make the right impression by taking some home-baked cookies and going to call on her. Then when we were acquainted, I would invite her to church.

Suddenly I realized she probably wouldn't have visited our church this evening if I had been "too busy to wave" on that cold morning nearly a year ago.

---

## AUTUMN

A haze on the far horizon,  
The infinite, tender sky,  
The ripe, rich tint of the cornfields,  
And the wild geese sailing high;  
And all over upland and lowland  
The charm of the goldenrod . . .  
Some of us call it autumn,  
And others call it God.

—W. H. Carruth

### The Greatest Prayer of All

Meditations on John 17

By H. K. Bedwell\*

#### No. 11 The Petition for Unity

*That they all may be one.* This particular request is repeated no less than four times (vv. 11, 21, 22, 23), thus placing special emphasis upon its importance. In our generation the movement towards the unifying of denominations is gaining great momentum. We will not comment upon this except to say that organizational unity may be obtained without the answer to this prayer being fulfilled. Jesus prays for something far deeper than the removal of denominational labels. It will be of great value to ponder carefully just exactly that for which Jesus prayed. In the light of the divisions, schisms, squabbles, and feuds which prevail in the Church of our day which prevent revival, grieve God, dishonor His name, and are ruinous to effective service, it is vital to know the mind of Christ in this matter. This prayer clearly reveals it.

1. *The Pattern of Unity.* "That they may be one, as we are" (v. 11). This is a breathtaking request, stupendous in its magnitude. The triunity of God is the pattern for our unity. We are to be indivisible, as are the Father, the Son, and the Holy Spirit.

The basic unity of the Trinity is in *character* and *purpose*—what God is,

and what He does. They never differ in the basic quality of character, and the Father, Son, and Spirit always act in perfect unison. This is seen in both creation and redemption.

The two greatest uniting qualities in God are *love* and *holiness*. The Persons of the Godhead love each other so completely that there is never a shadow between them. Lack of love is the main cause of division in the Church. Bitterness, harsh criticism, slander, backbiting, and jealousy are all indications of the absence of love. Love is patient, forgiving, protective, and sympathetic. The new commandment of Jesus is to "love one another." Nothing unites like a baptism of divine love. Jesus prayed, "That the love wherewith thou hast loved me, may be in them" (v. 26). "God is love," and to be filled with God means fullness of love. *Holiness is the second basic quality that unites the triune God.* The seraphim cried, "Holy, holy, holy, is the Lord of hosts." Holy is the Father; holy is the Son; and holy is the Spirit. Sin divides; true holiness unites. Divine love is holy love. It abhors and shuns sin. It is when believers lose out in grace and become carnal that divisions occur. When God's people are truly sanctified, then relationships with others will be corrected and maintained.

\*Nazarene missionary, Stegi, Swaziland, South Africa.

In the Godhead there is *unity of purpose*. The Father, Son, and Spirit never get at cross-purposes. Jesus testified, "I do always those things that please him." Our one great purpose in life must be to please God. In every action put God first. When we put self first, disunity is bound to follow. "Seek . . . first the kingdom of God, and his righteousness; and all these things shall be added unto you"—including *unity*.

2. *Prerequisites to Unity*. How may we become one? This is the vital question. Two statements in this prayer give the answer. "The glory which thou gavest me I have given them; *that they may be one*" (v. 22). What is this glory? Great Bible teachers differ. I believe it refers to the *glory of sonship*. We are made partakers of the divine nature by the new birth, and thus became one with Him as He became one with us in our human nature, "for which cause he is not ashamed to call them brethren" (Heb. 2:11). The new birth makes us members of the body of Christ and therefore members one of another. There is no glory like the privilege of being the sons and daughters of God.

The second prerequisite is found in v. 23, "I in them, and thou in me, that they may be made perfect in one." The indwelling of Christ reigning in power in the human heart cancels division and ensures unity. The real presence of a living Christ in the heart of man is the distinguishing mark of Christianity. We do not follow the precepts of a dead leader, but obey the orders of an indwelling Christ. Jesus Christ in me and in you makes us one. He will not lead us into collision.

3. *The Preservation of Unity*. "Holy Father, keep through thine own name those whom thou hast given me, that they may be one" (v. 11). So preservation and unity are closely related. In order to be one we must be kept. The best way to keep in step with our fellow Christians is to keep step with God. When we drop down from the spiritual plane to the carnal, we can expect division. Paul rebuked the Corinthian church by saying, "Ye are yet carnal: for whereas there is among you envy-

ing, and strife, and divisions, are ye not yet carnal, and walk as men?" (I Cor. 3:3) The backslidden in heart become out of joint with their fellow believers. Lose touch with God and we soon lose touch with one another.

4. *The Product of Unity*. Jesus said two things would follow true unity—"That the world may *know*" and "That the world may *believe*" (vv. 23, 21). The world will be convinced of our message when God's people are really one—not necessarily members of one organization, but truly one in spirit. There is nothing that so deeply grieves the Spirit and so quickly short-circuits spiritual power as division in the church.

In my early days of evangelistic work as a member of a team, I recall so vividly one particular campaign in a small town in England. For several days we preached to large congregations, but nothing happened. Then one night our leader called the church to prayer. God broke through, and one after another got up and moved around the church to ask this one and that one forgiveness for harsh and spiteful words spoken, for malicious gossip and slander. At one time it seemed to us that the whole church was one seething mass of moving people. We sat and watched God break down the barriers that divided, and heal the wounds that had festered. Revival came to that church from that hour. Among many of those who were converted was the most notorious prostitute of the neighborhood. God was glorified and the world knew and believed when the church became one. Nothing can resist the power of a united church on fire for God. The very gates of Hades cannot prevail against it.

---

## More Dedicated Men, Please!

(Continued from page 1)

He will also be a *man of the church*: loving God, living for Christ, serving the Lord, building His kingdom, strengthening His followers!

Such is our need today. Such are God's call and command.

More dedicated men, please!

# Gleanings from the Greek New Testament

By Ralph Earle\*

## I Thess. 4:1-8

### "Commandments" or "Instructions"?

Thayer says that *parangelia* (v. 2) properly means "announcement, a proclaiming or giving a message to," and so "a charge, command."<sup>1</sup> It was used by Xenophon for a military order and by Aristotle for instruction. Arndt and Gingrich think that here is meant "instructions."<sup>2</sup>

Milligan comments: "*Parangelia* . . . is found elsewhere in the Pauline Epistles only in I Tim. i. 5, 18, where it refers to the whole practical teaching of Christianity. Here the plural points rather to special precepts . . . or rules of living, which the writers had laid down when in Thessalonica, and which they had referred to the Lord Jesus . . . as the medium through whom alone they could be carried into effect."<sup>3</sup>

### "Body" or "Wife"?

Paul wants every one of his readers to "know how to possess his vessel [*skenos*] in sanctification and honour" (v. 4). But what does "vessel" mean? The most natural answer would seem to be that it refers to the physical body. This is the interpretation of several recent translations—"learn to control his body" (Phillips); "learn to gain mastery over his body" (NEB).

On the other hand, a large number of modern versions have "take a wife," or its equivalent. This is the rendering

of Weymouth, Moffat, Goodspeed, C. B. Williams, RSV, Beck. Why?

The answer lies partly in the true meaning of "possess." The Greek verb is *kteomai*. It means "to procure for oneself, get, gain, acquire."<sup>4</sup> One does not acquire a body, but he does acquire a wife.

The word *skenos* (vessel) has a variety of uses—for containers, household utensils, etc. But it is clearly used for one's wife in I Pet. 3:7. On the other hand, it is rather obviously used for the human body in II Cor. 4:7. Which does it mean here?

Frame translates the passage: "That each of you get in marriage his own wife."<sup>5</sup> He calls attention, as do others, to the fact that the verb *ktasthai* is used in both classical Greek and the Septuagint for getting a wife.

Milligan writes of this interpretation: "The latter view, advocated by Theodore of Mopsuestia . . . and St. Augustine . . . has been adopted by the great majority of modern commentators, principally it would appear on account of the objections that can be urged against the former. But though supported by certain Rabbinic parallels . . . it is not, it will be admitted, at first sight the natural view, and is suggestive of a lower view of the marriage-state than one would expect in a passage specially directed to enforcing its sanctity. . . . On the whole therefore it seems better to revert to the meaning 'his own body' which was favoured by the Greek commentators generally."<sup>6</sup> The matter must be left open.

\*Professor, Greek New Testament, Nazarene Theological Seminary, Kansas City, Mo.

## “Lust” or “Passion”?

The Greek word is *pathos* (v. 5), found elsewhere in the New Testament only in Rom. 1:26 and Col. 3:5. In both of those it is rendered “affection.” But the best translation is “passion.”

## “Concupiscence” or “Lust”?

The word *epithymia* is generally translated “lust” in the King James Version. While “desire” is preferable in some instances, “lust” seems to fit best here. So the phrase would mean “passion of lust” (RSV). Arndt and Gingrich suggest “lustful passion”<sup>7</sup> (cf. Weymouth, NASB).

## “Any Matter” or “This Matter”?

The Greek (v. 6) has simply *en to pragmati*, “in the matter” (cf. NASB). There is no support for “any matter.” The context clearly suggests that the meaning is “this matter”; that is, the matter of fornication or adultery. Frame, quoting Lillie, would broaden it to be “a euphemistic generalization for all sorts of uncleanness.”<sup>8</sup>

## “Holiness” or “Sanctification”?

The word *hagiasmos* (v. 7) occurs 10 times in the New Testament and is translated “holiness” five times and “sanctification” five times. It has already occurred twice in this chapter (vv. 3, 4) where it is rendered “sanctification.” But here it is “holiness.” Which is preferable?

The word comes from the verb *hagiazō*, which means “sanctify.” So it properly means “sanctification.” There are other words (*hagiotēs*, *hagiosyne*) which signify the resultant state of holiness. Even though *hagiasmos* sometimes is used for the latter, it would seem better to translate it “sanctification.” Here it is literally “in sanctification.”

## “Despiset” or “Rejects”?

The verb is *atheteo* (v. 8). Out of the 16 times it occurs in the New Testament it is translated “despise” eight times and “reject” four times. But the

latter is more accurate. Thayer gives for this passage: “to reject, refuse, slight.”<sup>9</sup> It literally means “declare invalid, nullify, set aside,” and so “reject, not recognize.”<sup>10</sup> Abbott-Smith gives for this passage “reject.”<sup>11</sup> The reference is to those who deliberately reject God’s prescribed way of holy living.

<sup>1</sup>Lexicon, p. 479.

<sup>2</sup>Lexicon, p. 618.

<sup>3</sup>Thessalonians, p. 47.

<sup>4</sup>Abbott-Smith, *Lexicon*, p. 259.

<sup>5</sup>Thessalonians (ICC), p. 150.

<sup>6</sup>Op. cit., pp. 48-49.

<sup>7</sup>Op. cit., p. 608.

<sup>8</sup>Op. cit., p. 152.

<sup>9</sup>Op. cit., p. 14.

<sup>10</sup>Arndt and Gingrich, *op. cit.*, p. 20.

<sup>11</sup>Op. cit., p. 11.

THINK &  
THANK

*It is a good thing  
to give thanks unto  
the Lord.* PSALMS 92:1

THANKSGIVING  
OFFERING / 1968

### SERMON OF THE MONTH

## I'm Afraid of the Philistines!

By Vernon L. Wilcox\*

TEXT: *When Saul saw the host of the Philistines, he was afraid* (I Sam. 28:5).

It is not cowardly to be afraid—but it is cowardly to be afraid of one's fears, and afraid to confess them. Every sensible person is afraid; the more intelligent he is, the more he is afraid. The scientist is most afraid of the H-bomb; the statesman, of the explosive international situation. The spiritual person is most afraid of the elements that will defeat and destroy the church, nullify its mission, and paralyze its witness.

The ancient Philistines were the perennial enemy of the Israelites. They gave the people of God untold trouble and eventually became the personification of the power of evil to Israel. In more modern times the term has come to mean "an uncultured person," of "the enemy into whose hands one may fall" (*New Oxford Dictionary*). It is in this sense that we wish to think about some of the Philistines we meet in our spiritual battle against evil.

### I

#### I'M AFRAID OF THE PHILISTINE OF INDIFFERENCE

Whether we care to admit it or not, we must find some way to make an impression and impact on the world, for it is our field of labor; and if we fail here, we fail ultimately to do our work.

The great enemy to be overcome in our contact with the world is indifference. Once we can have the attention of people, we can give them such a glowing offer

in the name of Christ that at least some will want to accept it. Even adverse attention is often good. "The blood of the martyrs is the seed of the Church." The Church has always thrived under persecution. It would seem that Satan's supreme purpose is to keep people indifferent to the gospel's appeal. If he can do this, he need do no more to accomplish his purpose.

Indifference is not to be overcome by spectacularism in the Church. When we attempt to win people by playing the world's game of entertaining them, we fail, for we cannot beat the world at its own game—we just amuse some and repel others.

The world will be aroused and attracted by the message of the gospel when it finds us practicing what we preach, when there is reality in our religion. No amount of window dressing will make up for the lack of genuineness in our profession. We will attract people to our Master when we live close enough to Him to reflect His spirit in our lives, and show forth the compassionate concern for others that always characterized Him. There will be a strong attraction to the world in a religious life that is on fire with the fervor that is born only of prayer. This cannot be put on—it must be more than a picture or a description of fire—but fervency in spirit will exercise a winsome power toward those with hungry hearts.

### II

#### I'M AFRAID OF THE PHILISTINE OF INERTIA

Not only do we face indifference without, but inertia within. So many professed

\*Pastor, North Church, Sacramento, Calif.

Christians just don't care. They wouldn't consciously hinder the work of God, but they won't help. They will listen to the message, and then go away to do nothing about it. Suppose that suddenly we found that we had just one year to live! What a difference such knowledge would make! Yet that is more time than some of us have, and certainly more than any of us can be sure of having.

What if Jesus should come tonight? Where would He find us? What about youth and children growing up in the church with little or no knowledge of the prayer meeting or revival quickening? How will we answer at the Judgment, and long before the Judgment, if we meander lazily on our way as professed believers in Christ, and make no effort to arouse ourselves?

I'm afraid of this Philistine of inertia that can stand idly by and watch a world go to hell, unmoved; that can listen to appeals for missions and casually toss in a few coins out of abundance; that can hear the voice of Christ calling to heroic service that costs time and money and effort and yet be satisfied with a little lip-service as formal as reading a paper from a prayer book. "From all such internal laziness, all such spiritual inertia, Good Lord, deliver us!"

### III

#### I'M AFRAID OF THE PHILISTINE OF INFILTRATION

To say that we see no infiltration of the world into the Church is to expose our own ignorance. The world is all about us, and to a certain degree it is to be found in the Church. In a sense this is good, for we must have people who need the Lord and to whom we can present the gospel message.

But there is a dangerous sense in which the world is infiltrating the Church of Jesus Christ. There is the matter of dress and appearance. A certain degree of conformity is desirable, of course—Jesus and His followers were not "odd," just distinctive. But when conformity leads to immorality, immodesty, or pride, we must avoid it. Finally, the individual conscience must alert itself at this point, for legislation fails to accomplish much more than legalistic outward conformity; but a careful searching of our hearts before God, and a determination not to judge others, will lead us aright.

There is the matter of our attitude toward others. The world's motto is, "Dog

eat dog." The morals of the jungle are prevalent all about us. Gossip, slander, lying, cheating, and other worldly ways are common. These can easily slip into the Church under the guise of "defending the truth." None of us is a competent judge of another's inmost spiritual life.

There is, finally, the matter of our sense of values. The world measures values by external standards, and we can easily slip into this error, measuring our success by numbers, finance, social standing. Just how would Jesus and His disciples have rated on this basis? Such a standard of values will lead to shady methods and shoddy building, even in the Church. Unselfishness must characterize every plan, method, activity if we are to expect God's blessing upon us.

I'm afraid of this Philistine of infiltration, for when the Church ceases to be distinctive from the world, it ceases to be the Church at all in the true sense, and loses its very right to exist as an organization.

May the Lord give us a healthy fear of the Philistines of indifference, inertia, and infiltration, and may our love to Christ be so strong and fervent that the seeds of worldliness and sin may never germinate in our hearts.

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## Expository Outlines from II Peter

By Ross Price\*

### No. 7 The Earth That Then Was and Now Is

#### II Pet. 3:5-7

##### INTRODUCTION:

1. Peter would remind us that:  
The earth has not always been as it is now.

The earth that now is shall not continue so indefinitely.

God is still sovereign in His created universe.

2. Peter would remind the scoffers that all things have not continued just as they were at the time of their creation.

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3. And Peter would further remind us that only a willful ignorance overlooks the fact that God, who created the world, later destroyed that antediluvian world with the Flood. Cf. II Pet. 2:5.

4. We need Peter's remonstrance in our modern day. Willful ignorance of God's revealed truth is a sin. Cf. the RSV, "They deliberately ignore this . . ." There is much willful ignorance (ignorance has reference to the act of ignoring) of the biblical testimony that God once destroyed the earth with water, and now has it stored with fire, awaiting His day of judgment upon the ungodly.

## I. CREATED BY GOD'S WORD (verse 5)

### A. The original situation

"There were heavens and an earth from of old . . . and the earth was constituted that it stood out of the water and through the water . . . and all by the word of God."

(Let the interpreter watch carefully here the laws of grammar and syntax; cases, prepositions, and tenses must not be disregarded. Cf. Weymouth's translation; also Whedon's *Commentary*.)

Note how this passage names first the heavens and then the earth, as does Gen. 1:1.

### B. The creative energy of the Divine Logos (Word)

1. Readers of Peter's Epistles were familiar with that Gnosticism which held that, not the supreme God, but the *demiurge* (an angelic being) had created the world.

2. Near the end of the second century Irenaeus wrote that the world was not made by angels, nor by any powers separated from God, but by His Word, i.e., Christ. Cf. I, 19. He thus agrees with Ps. 33:6 and John 1:3.

3. Atheistic scientists have sought to prove a self-originated universe by postulating materialistic evolutionary theories or epigenesis. Peter contends for the biblical view.

## II. PURGED BY WATER (verse 6)

### A. Perished by means of a cataclysm with water

1. Note: Peter does not say the *earth* was annihilated, but that the *cosmos* (the inhabited world order of men and things, for Peter would use this term in its Jewish sense) that then was perished.

2. Thus Peter affirms: The earth stood out of the water and through the water. The inhabitable portion was overflowed with water. So that the inhabited order perished.

3. The Flood, according to Peter, was a world catastrophe. If one reads Genesis carefully, he will see that both rain and tidal waves were involved therein, and that Noah was in the ark for more than 40 days. Cf. Gen. 7:11, etc.

4. In like manner all nations and races have their legends of the great Deluge. So the Deluge, according to Scripture, was not partial and local, but universal.

### B. The earth was purged of ungodliness

1. The Scriptures are clear that the Flood purged this earth of its former ungodly inhabitants. Sin brought the Flood upon the world of the ungodly (II Pet. 2:5).

2. And the same Scriptures give us the promise that "neither shall all flesh be cut off any more by the waters of a flood" (Gen. 9:11).

3. God's next purgation of this planet will be by fire.

## III. RESERVED UNTO FIRE (verse 7)

### A. By the same Word of God

1. Here Peter takes his stance with the prophets: Isa. 34:4; 51:6; 66:15; Dan. 7:9-10; Joel 2:30-31; cf. Acts 2:19; and with St. Paul: I Cor. 3:13; II Thess. 1:8; and with the Psalmist: Ps. 102:25).

2. The same energizing, creative Logos has these same heavens and earth as we now know them stored with fire. (Note the antithesis between the "are now" and "then was" phrases in this passage.) The universe is preserved for judgment by the same power that created it.

### B. Stored with fire (cf. RV margin)

1. In our modern times of nuclear fission, uranium, hydrogen, and cobalt bombs, modern physics supports Peter's declaration, not overlooking the volcanic center of the earth itself.

2. The present earth is treasured up for destruction by fire. "He who used the treasures of waters in the Deluge for His ministers may in like manner hereafter employ this treasury of fire" (Lumby, *Expositor's Bible*).

C. "Until the day of judgment and destruction of ungodly men" (RSV).



1. The Flood came in spite of the reasonings of those who scoffed at Noah, and so will the conflagration of the earth in spite of the scoffers in the last days.

2. God's two purgations ("baptisms") for this planet are water and fire. There is a spiritual symbolism here.

3. As sure as there was a creation, so there will be a judgment. Little wonder (is it?) that the carnal and ungodly seek to discredit both!

#### CONCLUSION:

1. Ignorance does not always beget innocence.

2. Both sin and redemption have their cosmic significance for both the saint and the sinner.

3. Scoffers may ridicule men, but God is not mocked. His resources for judgment are both spiritual and material.

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## The Port of Entry

**TEXT:** *I am the door. Anyone who enters in through me will be saved—will live; he will come in and he will go out freely and will find pasture* (John 10:9, Amplified NT).

**INTRODUCTION:** A port of entry is a place where ships can harbor, unload freight and passengers, reload, and go on their way. New York City is such a port of entry. As a mecca for thousands, it has been the end of their rainbow of dreams and the beginning of a new life of peace, freedom, and good fortune. Likewise, Jesus Christ is as a Divine Port of Entry. He is:

I. *The Entry to Safety*—"Anyone who enters in through me will be saved."

A. Jesus is the one and only Door to man's personal safety and salvation from sin (John 14:6; Acts 4:12; II Tim. 2:5).

B. Man's condition is of such nature that it makes a door like Christ most necessary and desirable.

C. Christ by His death and resurrection has established a communication between heaven and earth so that today as helpless men gaze upward they see not a closed door but a wide-open door into the fold of safety and salvation.

II. *The Entry to Spontaneity*—"He will come in and he will go out *freely*."

A. Adam Clarke says: "This points out all the actions of a man's life, and the liberty he has of acting, or not acting."

B. When Christ saves us, He does not put us into a tight and unnatural straightjacket. He lets our personalities express themselves as naturally as possible while aided by a new divine power that helps us to live, act, and think as a true child of God.

C. This is a bondage to a love which sets us perfectly free (John 8:36).

III. *The Entry to Serenity*—"and will find *pasture*."

A. A rich, verdant pastureland makes one think thoughts of peace.

B. In Jesus Christ we have a peaceful, satisfying, spiritual pastureland. In Him are spiritual provisions in abundance that are varied and suitable to meet every aspect of our complex need.

C. Through private devotion and meditation, by fellowshiping with kindred minds, we can steal away in thought to that happy land and there relax in green pastures beside still waters.

**CONCLUSION:** Summation and repetition of main points. Jesus has said: "I am come that they might have life, and that they might have it more abundantly" (John 10:10). This can be our port of entry into a new and thrilling life if we so determine. The decision is ours and ours alone!

ELTON O. SMITH, JR.

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## Hymn of the month

### Break Thou the Bread of Life

No. 328 Praise and Worship Hymnal

The author, Mary Artemesia Lathbury (1841-1918), was born in Manchester, N.Y., in a Methodist parsonage. Two brothers, as well as her father, were ministers. She was a highly talented artist and taught art at Newbury

Academy in Vermont, also in New York City. Her poetry and stories for children and young people were published widely in some of the leading magazines. She became editor for the Methodist Sunday School Union. She had a radiant personality, was very successful and greatly loved. But she will be best remembered for two songs she contributed to the Chautauqua Assembly—"Day Is Dying in the West," which was sung regularly in the evening services, and "Break Thou the Bread of Life," which was written at the request of Dr. Vincent, Chautauqua's organizer, to be used in the Bible study services. Five stanzas were originally given, but most hymnals now use only three.

The composer, William F. Sherwin (1826-88), was born in Buckland, Mass. He was a successful choir leader and especially appealing to young people. It was natural that Dr. Vincent should select him to organize the singing groups at Chautauqua. He composed the music for "Break Thou the Bread of Life" in 1877—the same year Miss Lathbury wrote the words.

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## MY PR?BLEM

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**PROBLEM:** I would like to know how other ministers handle the funeral of a suicide. What procedures, and what type of message?

### A MISSOURI MINISTER SAYS:

The funeral of a suicide has a strained atmosphere in addition to the usual sorrow. Very often the family is afflicted with the same pressing kind of discouragement which took the life of their loved one. Because of this there is often a hesitation on the part of the minister or friends to comment directly about the cause of death. This avoidance seems to imply a stigma which is not only attached to the way of death but transferred to the survivors. This

creates a tension that can last throughout the entire service. For this reason I have always spoken quite frankly—yet I believe kindly and lovingly—in the opening remarks of the service concerning the cause of death. This immediately relaxes the tension. The fact is acknowledged and both family and friends breathe more easily. These remarks are to the effect that we have come to share the sorrow of our friends and offer them courage, and in tactfully recognizing the fact that their loved one sought escape from the problems he felt were too great to bear.

The remainder of the service is given largely to speaking to the living, encouraging them to face life with a higher sense of value and a more courageous resolve, pointing them to the grace and comfort of our Lord.

### A COLORADO PASTOR REPORTS:

This past month I conducted my first suicide funeral. I found it an important, but delicate, ministry. It seemed natural to try to heal the wounds of sorrow for the living.

Using Ps. 31:9, for example, one can deal with the problem of grief. Give good, practical advice to help the family and friends face grief. One need not speak openly of "suicide," but it would be proper to give honest reference to "our great sorrow" or "the tragedy of this hour," etc. One should be careful to avoid some of the traditional "funeral phrases" that suggest death as the "will of God" or as God "taking" the deceased.

Tenderly remind the family that life must go on and responsibilities must be taken up again. Suggest that they be thankful for the years shared with the deceased instead of the great loss. Show them that grief and sorrow can either make them chafe or grow. It is their choice. Encourage them to rise on wings of faith above the present storm.

Don't forget you are God's ambassador. The family will be looking to you for a word of hope and a word from God. Here is how I tried to say it:

"You and I are not called upon to be critics or judges. We have no right to

look in any other direction than God's mercy and love. Only God knows all the details. Only the Master knew and felt the torment of this anguished soul. God sees deeper than you or I ever could. I stand before this bereaved family and friends on behalf of a merciful, loving, kind Heavenly Father. He is the God with outstretched arms. He invites. He beckons each of us to come to Him. His generosity exceeds our imagination. Only the Lord knows when anxiety and depression push a man beyond the fine line of moral responsibility. Even in the darkness of despair God sees the hand groping upward for hope, grasping for love, searching for inner peace in a chaotic world. He weighs the facts with mercy, love, and grace."

#### AN OREGON PASTOR WRITES:

I have had funerals for three men who committed suicide. In two of these, there were families who had to be ministered to . . . The family of a suicide needs a positive witness. In the same community where I had these three funerals, I attended the funeral of another suicide which was conducted by a minister of a more ritualistic church (although the ritualism may not have had much to do with the minister's attitude). But his comment to the group at the service, where quite a few had gathered because the man had been in business, was that his church had no ritual for a funeral such as this. He did read some scripture and had a couple of prayers, but in no way did he minister to the bereaved and questioning family with helpful comments.

I believe that a minister of the gospel can find a ministry to any situation involved in death, with God's help. I do not put any judgment upon the suicide victim. This is in the hands of God. But I try to point the family to God. He is the One in whom they need to put their trust, regardless of the final destination of their loved one. To this end I feel that the Lord helped me find this message, which I used as the funeral of the two men whose families had services:

#### TRUST IN GOD

*Scripture: Ps. 37:1-7*

*Introduction:* The implication of this passage of scripture is that there is a God in whom we can put our trust and who is worthy of our trust. Such a trust has definite returns to those who seek a clear relationship with God and put their trust in Him. In the hour of sorrow and the resultant problems, in an hour when we cannot understand why, and in an hour when question marks flood our souls, let us find what a genuine trust in God can mean. Let these facts become pegs of faith so that today, tomorrow, and forever we can find comfort and courage.

- I. *Our trust in God takes away the desire to fret over the problems and sorrows of life. "Fret not . . ."*
- II. *Our trust in God and a willingness to live a good life will bring food. "Thou shalt be fed."*
  - A. Material
  - B. Spiritual
- III. *Our trust in God is followed by a deep joy. "Delight . . . in the Lord."*
  - A. A harmony with the purpose of God will satisfy the deepest desires of man's life.
  - B. We are important in the sight of God—the smallest piccolo is missed by the director of an orchestra when it doesn't play at the designated time.
- IV. *"Commit thy way" because of one's trust in God.*
  - A. God knows every heart and need.
  - B. Man not able to judge.
  - C. Not our place to doubt and fret but to trust in an all-wise God.
  - D. Job's trust was so complete in God that he said, "Though he slay me, yet will I trust in him."
- V. *Finally, our trust in God brings rest. "Rest in the Lord."*
  - A. Rest for comfort
  - B. Rest for spiritual needs

*Conclusion:* Jesus said, "Come unto me, all ye that labour and are heavy laden, and I will give you rest."

Also, "I am the way, the truth, and the life: no man cometh unto the Father, but by me."

With a positive ministry to the bereaved family, the door can well be opened to further ministry to unsaved people. For those who are already Chris-

tian, this type of ministry turns them to the One who can give them strength in extremely difficult times.

Note: One reader advises that a helpful chapter on this problem can be found in *Funeral Services*, by James L. Christensen (Westwood, N.J.: Fleming H. Revell Co.) Can be ordered from the Nazarene Publishing House. The cost is \$3.50.

**PROBLEM:** In organizing for visitation, should I publically urge volunteers, or quietly handpick my visitors?

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



## IDEAS THAT WORK

### Final Revival Quiz

#### TRUE-FALSE

1. \_\_\_\_\_ I plan to attend every evangelistic service
2. \_\_\_\_\_ I plan to participate in every visitation night.
3. \_\_\_\_\_ I plan to attend every noon Bible study possible.
4. \_\_\_\_\_ I plan to tell friends about the revival.
5. \_\_\_\_\_ I plan to boost for the BNC Choir services Saturday night and Sunday morning.
6. \_\_\_\_\_ I plan to pray daily for the revival and the workers.
7. \_\_\_\_\_ I plan to give liberally to the revival offering.
8. \_\_\_\_\_ I plan to obey God at any cost.
9. \_\_\_\_\_ I plan to believe God for a real revival.

#### GRADING:

If you can answer *True* to all of the questions, revival is already on its way to your heart.

If you can't answer *true* to all, revival is needed in your heart.

BOB LINDLEY

Northside Church, Fort Worth, Tex.

## BULLETIN EXCHANGE

### A PRAYER FOR MY PASTOR

Let me be a pillar of strength to help hold him up and not a thorn in his flesh to sap his strength, nor burden on his back to pull him down.

Let me support him without striving to possess him.

Let me lift his hands without placing shackles around him.

Let me give him my help, that he may devote more time to working for the salvation of others and less time in gratifying my vanity. Let me work for him as the pastor of all the members and not compel him to spend precious time bragging on me.

Let me be unselfish in what I do for him and not selfish in demanding that he do more for me.

Let me strive to serve him and the church more and be happy as he serves me less and the church and others more. Amen.

—Selected

Phoenix, Ariz., Eastside  
CRAWFORD T. VANDERPOOL

Man's mind stretched to a new idea never goes back to its original dimensions.—Selected.

Why expect a child to listen to your advice and ignore your example?

ADMIT God's Word to be His message to you.

SUBMIT to the authority of the Book.

COMMIT the words of the Scriptures to your memory.

TRANSMIT the message to someone else.

—Selected

## Earmarks of a Spiritual Church

Its members will—

1. Believe in their church; have confidence in its doctrine and polity.
2. Pray for it, its leaders and laity.
3. Attend all public services unless providentially hindered.
4. Serve in any capacity according to their ability when the need occasions, with a truly humble spirit—but will not seek for place or office, and will not be offended when seemingly slighted.
5. Support the church financially, remembering that “God loveth a cheerful giver.”
6. Pray for the salvation of sinners and the entire sanctification of believers (I Thess. 5:23).
7. Manifest Christian love toward each other (John 13:35), and refrain from speaking evil.
8. Trust God to bring to pass that which is for His glory as they walk in obedience to all known light.

JOHN WALLACE AMES  
Kennebunk, Me.

## THE NEED OF THE CHURCH

It isn't a brand-new organ;  
It isn't a fine church bell;  
It isn't a set of cushions,  
And carpeted aisles as well.  
It's none of these things, my brother,  
That we are in need of most;  
But it's good St. Paul religion,  
And the Bible Holy Ghost.

It isn't organization—  
We're organized to death—  
We've societies big and little,  
But it does not stand the test;  
And so I've made up my mind  
That what we are in need of most  
Is the good St. Paul religion,  
And the Bible Holy Ghost.

It isn't a choir of trained voices,  
With solos and anthems and such,  
That will bring lost souls to the Saviour,  
And build up our churches much.  
They might sing till the day of judgment,  
And sinners go down in a host,  
Unless the Church gets acquainted  
With the Bible Holy Ghost.

But the time when the Church shall prosper,

And the classrooms be full to the brim,  
And the prayer meetings no longer lifeless,  
And sinners coming in,  
Will be when the Church can say truly  
That the things we have most  
Are the good St. Paul religion  
And the Bible Holy Ghost.

—Author Unknown

*A man may fail many times, but he is not a failure until he begins to blame somebody else.*

**PHOTO FACTS:** Gossip is something negative that is developed and then enlarged.

*Children may tear up a house, but they never break up a home.*

The only job in which everyone can start at the top is hole digging.

*Ignorance with love is better than wisdom without it.*

## WHAT HAVE YOU?

*A song? Sing it.  
An offering? Give it.  
A need? Tell it.  
A praise? Swell it.  
A prayer? Pray it.  
A word? Say it.  
A message? Preach it.  
A lesson? Teach it.*

*A wish? Express it.  
A sin? Confess it.  
A habit? Drop it.  
A worry? Stop it.  
A doubt? Erase it.  
A trial? Face it.  
A burden? Bear it.  
A blessing? Share it.*

Clearview News  
J. K. FRENCH

## FINANCIAL STATEMENT

Money will buy a bed but not sleep,  
books but not brains, food but not appetite,  
finery but not beauty, medicine but not health,  
luxury but not culture, amusement but not happiness,  
a big church but not salvation.

The Nazarene Preacher



# HERE AND THERE

## AMONG BOOKS



Conducted by Willard H. Taylor\*

### Preaching Holiness Today

By Richard S. Taylor (Kansas City: Beacon Hill Press of Kansas City, 1968. 216 pp., cloth, \$3.50.)

The author's purpose in writing this book, as I understand it, is to give a spiritual blood transfusion to preachers in holiness churches who are in danger of becoming somewhat anemic in their open advocacy of this truth which is central to our theological posture. Surely no one in our contemporary generation of preachers is better qualified for the task than is Richard Taylor. He has himself retained to an extraordinary degree the sense of urgency regarding the doctrine and experience of entire sanctification, and it is hoped that his enthusiasm will prove to be communicable. As Dr. J. B. Chapman said years ago, the pulpit has to be silent on any great truth for one generation for that truth to be lost to the Church. His words should sound a warning to us concerning the truth God has raised us up chiefly to promulgate.

The author deals with four aspects of his theme. He seeks, first, "to show the relevance of holiness preaching for the needs of our day . . ." This truth is not a "theological provincialism," as some would claim, but belongs to the essential fabric of Christian experience and life. Secondly, he seeks to clarify the theological aspects of the truth of heart holiness, hoping to dispel the confusion regarding it which exists in so many minds, including the minds of our own people. Thirdly, he deals with the hermeneutics and homiletics of holiness preaching, pointing up how properly to discover this truth in the Bible and how rightly to divide and present the truth in the pulpit. Finally, he seeks "to illustrate principles . . . by sample outlines and specific homiletical suggestions." Indeed, not only does he include sermon outlines, but he concludes the book with "a typical holiness sermon." I am sure it is not the author's thought that any of his preacher-readers will adopt any of these outlines as

his own and endeavor to preach from it. They are designed only as examples to be emulated. For myself, I cannot see how a preacher can preach from another man's outline any more than he can eat with another man's dental plate. But some appear to manage it.

All in all, this is an excellent book and there is little in it to criticize. I found only one misprint—on page 150—and this fact is a tribute to good proofreading. I hope that all of our preachers will read this book and thereby have their theological and spiritual spines stiffened.

J. GLENN GOULD

### Speech for Persuasive Preaching

By Ralph L. Lewis (Wilmore, Kentucky: Speech Department, Asbury Theological Seminary, 1968. 265 pp., cloth, \$5.25.)

The genius of this volume is its helpfulness—its downright helpfulness. It is replete with suggestions for good pulpit preaching. It is not a rehash of what other books have said. Rather, it is a creative handling of materials that, if taken to heart, can do nothing but improve one's speaking.

Specifically:

(1) Notice the inspired design of the book. The author begins with the Holy Spirit in preaching and only after that discusses the preacher himself; then comes the audience and finally the sermon itself. (2) Observe the emphasis on delivery in Chapters 5 and 12. (3) Dr. Lewis is well-acquainted with the speeches of the Bible and knows what there was about the preachers of old that enabled them to communicate effectively. (4) If the book is anything, it is concrete. The very word "concrete" is not employed; it is implied. The style of writing is eloquent illustration of the consecratedness Dr. Lewis admonishes. (5) Note the seven appendices, the first of which is the valuable "Rating Scale of Emotions." (6) It is helpful to have lists of commonly mispronounced words and also a listing of "tired phrases."

This book packs a tremendous amount of information, and men whose first love is

\*Professor of Biblical Theology, Nazarene Theological Seminary.

preaching and religious speaking will read it with relish, and go back to it repeatedly as a source of inspiration and reference.

DONALD E. DEMARAY

## Archaeology and the Ancient Testament

By James L. Kelso (Grand Rapids: Zondervan Publishing House, 1968. 214 pp., index, cloth, \$4.95.)

According to Addison H. Leitch, who writes the Foreword, the author was for 40 years professor of Old Testament and Hebrew at Pittsburgh and Pittsburgh-Xenia Theological Seminary. In addition he was an archaeologist of international reputation. This volume, however, is not a technical treatise in archaeology, but a devotional survey of Old Testament history, written against the background of modern archaeological findings. Dr. Kelso's chief purpose is to show that the God and the religion of the ancient Israel are so radically different from contemporary Canaanite religion that the conception of Him could not have arisen as an evolution, but only as a revelation; and further that the God of the Old Testament and the Triune God of the New Testament are the same.

However, the author's purpose is not achieved by labored argument, but by practical, lively expositions in the language of today's newspaper, and with the devotion of the saint and the learning of the scholar. Much light is shed on little understood books such as Ecclesiastes and Job. Word pictures are enriched by numerous Palestinian and archaeological photos. Helpful insights and applications abound such as: "But perhaps you are prejudiced against law. If so just remember that only in law is there perfect freedom. *No one was ever as free as Jesus Christ and yet he voluntarily kept the law*" (p. 81). Again: "Predestination is never a problem when one obeys God" (p. 187). Or: "As soon as you make your own theology you are Unitarian or Mormon or a Christian Scientist" (p. 188).

Commenting on Hag. 2:11-13, Dr. Kelso writes: "Sin is contagious, holiness is not! Holiness comes only by personal contact with God Himself. Here is the problem of the world's sin today. Sin expands spontaneously at a geometrical ratio. The Church grows only by going out into the highways and hedges and compelling men one by one to meet Christ face to face—that and heartbreaking intercessory prayer for the lost" (p. 199).

This book will make our preaching from

the Old Testament come alive. It is also suitable for the thoughtful and discerning layman. It strengthens faith in the Bible, but even more in the God of the Bible.

R. S. T.

## And He Taught Them Saying . . .

By Willard H. Taylor (Kansas City: Beacon Hill Press of Kansas City, 1968. 142 pp., paper, \$1.50.)

This modest-size volume written by Dr. Willard Taylor, professor of biblical theology in the Nazarene Theological Seminary, is a very significant contribution to biblical literature, and merits use far more extensive than the denominational Christian Service Training program for which it was prepared. There are six chapters built around the theme of the Kingdom, and in the development of this theme the author expounds the basic theological teachings of our Lord. This reviewer knows of no better source for a comprehensive and perceptive survey of the essential religious teachings found in the Gospels. While prepared for CST courses, its approach is not oversimplified. In scholarship and maturity it is admirably suited for college and seminary use, as well as for the more able laymen. The book very probably will command attention outside of denominational circles.

R. S. T.

## CALENDAR DIGEST

### OCTOBER—

CHURCH SCHOOLS Attendance Drive

NWMS Star Society Month

6 Worldwide Communion Sunday

13 Laymen's Sunday

Caravan Sunday

14 Canadian Thanksgiving

27 Sunday School Rally Day

Reformation Sunday

### NOVEMBER—

10 Servicemen's Sunday

Home Department Sunday

24 Thanksgiving Offering for World Evangelism


28 Thanksgiving Day

### DECEMBER—

Christmas Love Offering for Ministerial Benevolence

8 American Bible Society Offering

25 Christmas



## AMONG OURSELVES

Going the rounds is this little General Assembly gem . . . A mother and her small daughter tried to walk past the auditorium just as thousands of Nazarenes were pouring out . . . Progress was rather impeded by the press . . . "Who are all these people?" the little daughter asked . . . "They are Nazarenes, Dear" . . . Silence . . . Then, "Mom, are they all going to heaven?" . . . The mother answered, "Why, yes, of course" . . . Another pause . . . "Mom, are you sure we want to go to heaven?" . . . She was probably just unnerved by the crowd . . . I hope there was nothing about us which made heaven less attractive to the little girl! . . . Sobering, isn't it? . . . The smile of amusement so quickly dies from our face as we wonder . . . Just to be on the safe side, let's give careful thought these days to things which can't be counted and can't be weighed . . . Spiritual atmosphere—the spontaneous manner—the reacting face—the gentle or harsh word . . . These shape our unconscious influence; and our unconscious influence goes much farther than the "rigged" influence . . . When a pastor does the sort of thing Wienecke talks about (p. 12), he begins really to be a pastor . . . Until then he may just be the busy manager of a corporation . . . Remember the outer dimension exists only for the inner . . . Some preachers never get beyond their preoccupation with this outer . . . They are like birds forever building nests . . . We need prayer closets—but the praying is more important than the closet . . . A place to worship is needful but the worship is more important than the place . . . A music "program" is helpful, but music in the heart is the basic thing . . . Let us not spend our lives on shells, only to find at the last that they are empty . . . Our need is depth . . . Out of depth will spring dedication—the kind Dr. Lewis describes (p. 1) . . . Prof. Delbert Gish says: "Many have left us because they have become entranced by the trappings" . . . The only preventative is for us to become entranced by the substance . . . When the Savior, who died to make us holy, fills our view we will become so absorbed by holiness—ours and theirs through His—that means will never become ends, the secondary will never become primary, and polishing mirrors will never become a substitute for radiating the light.

Until next month,

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