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THE  
**NAZARENE  
PREACHER**

**AUGUST 1971**

**COMMUNICATING**

*General Superintendent Jenkins*

**JEALOUSY AMONG PREACHERS**

*The Editor*

**WHEN THE PEOPLE CAST OFF RESTRAINT**

*Garth Hyde*

**WATCH OUT FOR PEDESTRIANS**

*Danny Steele*

**THAT LOOMING NEW CHURCH PROJECT**

*Ross W. Hayslip*

**HOW TO PROMOTE A BUILDING PROGRAM**

*J. C. Pults*

**SOME PRACTICAL HINTS ON SITE AND  
ARCHITECT SELECTION**

*Raymond W. Hurn*

*proclaiming Christian Holiness*



# THE NAZARENE PREACHER

AUGUST, 1971  
Volume 46      Number 8

RICHARD S. TAYLOR  
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# Communicating

## General Superintendent Jenkins

**C**OMMUNICATING THE GOOD NEWS of Jesus Christ has always been a demanding assignment, and it is certainly no less today. Nevertheless it has its rewarding compensations, for as Paul declared, "It pleased God by the foolishness of preaching to save them that believe" (I Cor. 1:21).

Be a proclaimer of the Bible, God's Word. There is both a dearth of real Bible preaching and at the same time a hunger on the part of people to hear the Word of God proclaimed. So every man who would communicate the gospel today should thoroughly know the Scriptures and be able to interpret their meanings and claims to men. Study your Bible night and day. Arm yourself fully with it, for it is both your Weapon and your Authority.

Determine to communicate by speaking plainly and simply. It is one thing to speak profoundly of a simple truth, but altogether something different to make a simple truth profoundly meaningful. Some speakers lose their audience in a vast maze of words which are meaningless and bear no real spiritual direction. Actually people listen more with their hearts than with their heads. One great preacher measured the success of his ability to communicate with his audience by the number of children who spoke appreciation for his message. He knew that when his message was understood by boys and girls he was reaching through to the understanding of parents too.

Purpose to have a message to communicate. It is out of his own certainties and verities that every preacher really proclaims God's truth to men. No man can talk convincingly about the new birth and of entire sanctification without having been born again and having been cleansed and filled with the Holy Spirit.

Be a holiness preacher. The times in which we live demand the proclamation of scriptural freedom from sin. Because holiness concerns the inner life of the individual, it is relevant in every generation. It gives victory instead of chronic defeat; therefore it is always appealing.

The church needs the truth of holiness preaching because holiness produces greater stability among its members. This wonderful experience increases regular church attendance and Christian stewardship, intensifies a concern for the lost, lifts the spiritual tone of the church, produces a genuine revival tide, and results in young people being called into full-time Christian service.

Make Christ the center of your message.

Give the good news to the people that God loves them. Tell the people that God can meet every need; that Christ is alive, and that He is more than adequate. Tell them that Jesus is on the throne and that He is coming again!

Preach with a burning heart of love and compassion—communicating the gospel to hungry souls!

## Jealousy Among Preachers?

**W**HAT ABOUT PROFESSIONAL JEALOUSY BETWEEN PASTORS?" was the question raised at the pastors' retreat. There was an embarrassed silence. The leader of the discussion hesitated. One man objected to calling it jealousy. But even in his objection he was conceding that there was an "it" to be reckoned with. What is the "it" which often keeps pastors from that delightful, uninhibited, mutually supporting camaraderie which ought to prevail?

In any given group of preachers, not all the heartburn and mumbling and tension can be traced to sinful envy or unholy ambition. There are other possibilities. A deep *distrust* may have developed. At times this may be due to innocent misunderstanding, and thus without foundation; at other times, unfortunately, there may be real cause. We hate to admit it in print, but occasionally a second-rate character gets among us who seems totally lacking in ethical sense. Without compunction he will raid his brother's flock; or at least gleefully open his gate to wandering sheep without due consideration toward their proper "owner." When a man feels victimized it is hard to maintain confidence; when confidence is shaken fellowship is strained, inevitably so. There may be outward joviality which hides inward wariness. Preachers should forestall this tragic coolness, first by being thoroughly scrupulous in all personal and professional relationships, and second by being utterly honest and frank with each other. Preachers should keep close enough to feel one another's heartbeat, and be reassured in finding it good.

Then there is the problem of *bewilderment* which can easily be mistaken for jealousy. When a struggling pastor witnesses exploding success in the next parish he is torn by mixed feelings. He is honestly glad for his brother-pastor's success, and the growth of the church; but if he is at all human he cannot escape the nagging question, Why is *that* happening to him, and *this* happening to me? I'll admit he's good, but am I all that bad? He wants his neighbor to succeed, but he wants to succeed too. And search his soul as he will, he cannot account for the huge difference in measurable results. As far as he can tell he works as hard as the other man, prays as much, and believes that his preaching is perhaps even better; yet the other fellow's church is booming while his is grinding in low gear, almost to a halt.

It just might be, of course, that if the angel Gabriel came down for a little chat he could explain the big differences in results in terms of

slight differences in method and approach—even to the complete understanding of our perplexed brother; and just to understand it would lift a load off his spirit. But Gabriel hasn't come, and the brother doesn't understand it, so the perplexity deepens, and he will have to do some desperate praying to shake off this terrible sense of failure. And he will have to be a very big and noble man indeed if in his bewilderment he doesn't begin consoling himself by beginning to question—at least in his own mind—the *quality* of his brother's work. In this way frustration and perplexity can give way to suspicion, and then to petty sniping and belittling. He may salve his ego by this means, but jeopardize his soul.

Can any useful advice be given to preachers afflicted—or at least threatened—with this strange “it” which has unkindly been called professional jealousy? Perhaps two or three things should be said. One is to remind ourselves that we are not independents, but members of a team. As such we are dependent on each other. We win together, we lose together. Every victory for one pastor is a victory for every neighboring pastor, for Christ has been honored and Satan driven back just that much. If we can really believe this and lift our sights above and beyond our own little private bailiwick, and emotionally involve ourselves with the whole instead of our tiny part, we will have gone a long way toward personal emancipation.

Not only so, but men who at the moment are not doing so well as their neighbor need the stabilizing ballast of a sound philosophy of the ministry. It will include a biblical concept of success which will teach them that its real dimension is eternal and invisible, not merely temporal and statistical. It will include a clearly formulated concept of service which refuses to despise the unsung and unrewarded and unnoticed kinds of service. Then his philosophy will understand the dimension of time, the necessity of patience, the ways of God in the invisible nurture of the sprouting seed, the records of God in noting not only every falling sparrow but every cup of water given in Christ's name. His philosophy will also recognize that the tides of life ebb and flow and that this is equally true in the Lord's work. Right now his may be a low tide, but faith and faithfulness and hard work will bring him by and by to a changing tide; and by the same principle his neighbor who rides the crest today may before long be struggling against the sucking, treacherous undertow of the receding tide. Not that he will gloat over this prospect, saying inwardly, He's riding high now, but just wait—! But nevertheless the quiet awareness that this is the way life is will save him from needless anxiety. It is the antidote to either pride or despair.

Not that his philosophy of the ministry should make him altogether nonchalant about downhill trends in his church. Rather his philosophy should also include the principles of honesty, resiliency, and flexibility. With rigorous objectivity he should study himself and his church, *his* methods and *its* problems. There will always be some laymen who have restless feet; no need to panic over them. But if too many are being enticed to some other man's program, one might be wise at least to ask why. While the unfavorable situation in one's church should not justify despair, it should nevertheless be a challenge to some creative, imaginative thinking. What do I have and what do my people have that can create a church with a unique and appealing ministry, which can hold its own against the glamour of old First?

Finally, and perhaps most important, every man will find it easier to move among his brethren happily and without strain if he really respects himself. This is not achieved by getting on top of the pile, or habitually comparing oneself with others, or finding ways to reassure one's insecure ego. All of these routes to self-esteem are self-defeating. They merely advertise the disease one is trying to hide. Real self-respect comes from knowing ourselves and accepting ourselves, once and for all. We must know our inbuilt limitations as well as our abilities. Accepting them does not rule out every effort to improve. But we will not improve in any area until we first admit our deficiencies. And we must come to terms with the fact that some deficiencies will never be completely overcome. We must admit to ourselves, and come to terms with the fact, and be so restful about it that we can be happy that we just may be one-talent men, or at the most two-, and will never by anything else.

If we refuse to accept that fact, we will be always uneasy in the presence of the more talented man, always finagling for the job that we couldn't handle if we got, always nursing our sensitive ego, always slaving to outdo somebody else, just to prove that we are as good as he is. This is a vicious, diabolical, pathetic, and infantile treadmill. Face yourself! Accept yourself! Like yourself! Dedicate yourself fully to Christ, and let him use you as He will, where He can. If that means a lifetime of small churches, so let it be. When this victory belongs to a man he is God's nobleman, and will unfailingly be a comfort and inspiration to his brethren—and in the long run probably be the tortoise that waddles past the hare.

## Guidance for the Pastor Who Must Build

**A** SPECIAL EMPHASIS in this issue is the relocation and church-building enterprise. In three articles we have provided very practical guidance, prepared by men of experience: Ross W. Hayslip, of Tucson, Ariz.; J. C. Pults, of Bremerton, Wash.; and Raymond W. Hurn, executive secretary of the Department of Home Missions and Church Extension, Kansas City. At some points the articles overlap, and in some details may express slightly differing viewpoints. On the whole they complement each other, and together provide a comprehensive introduction to the herculean but exciting task of building.

Two adages come to mind. "Fools rush in where angels fear to tread," and, "To be forewarned is to be forearmed." Both are superbly fitting. Ignorance plus haste equals a monument to the preacher's folly.

Some preachers dread such a project; others relish it. As long as we plant new churches, and the ones we have grow, we must continue to build. This means that most pastors will confront this responsibility sooner or later. If it is undertaken with much prayer, foundations laid with much "homework" and counsel, the project developed through proper channels and in the right way; if it is a teamwork job instead of a one-man show; if the advice in the pages of this magazine is assimilated and applied, the enterprise can be a thrilling experience for both pastor and people, and be the means to deeper levels spiritually as well as bigger and better things evangelistically.

A new turn  
to an old text

## When the People Cast Off Restraint

By Garth Hyde\*

Where there is no vision, the people perish."—Prov. 29:18.

This oft-quoted, oft-preached-from text has much more to offer the preacher than meets the eye. According to Webster, a "vision" has several shades of meaning. It is "a visual image without corporeal presence, an object of imaginative contemplation, as to have 'visions of wealth.'" It is "something seen otherwise than by ordinary sight; something beheld as in a dream or ecstasy." It is "the power or activity of the imagination, as 'a poet with a vision.'" But one shade further brings us closer to the true meaning of Solomon's words: Vision is "unusual discernment or foresight, as 'a man of vision.'"

That such prophets as Ezekiel, Daniel, and Zechariah were visionary in the ecstatic sense is allowed. But what of the "unusual discernment" which was no less a part of their prophetic equipment? God must have left a lot to their own good common sense and judgment, their natural power to discern or foresee, which enabled them to read the signs of the times, the handwriting on the wall, and to warn the people of impending judgment.

This kind of vision can rightly be termed the property of the New Testament prophet as well. And is there not

the need for the strong, unadulterated, prophetic preaching of the Word of God—the "Thus saith the Lord," *today*?

Now the latter half of the text further illuminates what we mean by the "saving vision." Where there is the neglect of such fearless and forthright preaching of God's Word, the people perish, or as the marginal rendering of the KJV has it: "are made naked."

The Hebrew word for perish is *paurah*, which means, "to let go, to remove restraint." The same word is used in Lev. 21:10, where the high priests were forbidden to remove their turbans and thus "let their hair down." So a literal translation of the Hebrew would give us this sense: "Where there is no vision, the people lack restraint." A couple of modern translations come even closer home. The RSV has it, "Where there is no vision, the people cast off restraint"; and the Berkeley Version says, "Where there is no vision, the people run wild." And so it would seem that a vision, properly carried out in modern-day preaching, is not so much a stimulation to action as it is a restraining force to stem the tide of wickedness and destruction.

A superb illustration of the casting off of restraint in the absence of strong, courageous, spiritual leadership is

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the case of the forging of the golden calf in the wilderness under the weak permissiveness of Aaron (Exodus 32). Moses had gone up into Mount Sinai to receive the tables of stone. As he and Joshua descended the mountain, they heard a noise from the camp. Rather than it being the shout of victory or the cry of defeat, as they first supposed, they found it to be the senseless mirth of a crowd permitted to run wild, a crowd who "sat down to eat and to drink, and rose up to play" (v. 6; cf. also I Cor. 10:7).

Moses blazed in anger, when he "saw that the people were unrestrained—for Aaron had allowed them to cast off restraint until their foes would deride them" (v. 25, Berkeley). And their "nakedness," according to the same verse in the KJV, could very well have been literal as well as spiritual, for they had laid themselves open before the terrible judgments of God. What of the nakedness of which the mini-skirt seems to be the symbol today?

Aaron should have kept faith with what he fully knew would be the dictates of God through Moses; he should have restrained the people in their evil course of sin and idolatry. He should have cried out and opposed such shameful idolatry and thus saved the lives of 3,000 men.

What is the spiritual parallel for our day and for our pulpits?

The church, and her pulpit, up front and center, is the conscience of the land. When a nation violates its conscience, or if the conscience fails to speak up, that people is in great peril. The pulpit should be the most powerful force for righteousness in society. Before we lay too much blame for our national ills at the feet of corrupt politicians and lawmakers, we had better take a step backward and see if the apostasy of our nation is not due, in part at least, to an insipid pulpit. One preacher confessed, "Wherever the Apostle Paul went, there was either a revival or a

riot; wherever I go, they serve pink tea."

In John Bunyan's famed allegory *The Holy War*, after the Diabolians had overrun the city of Mansoul, there were only two voices raised in defense of El Shaddai's priority over the inhabitants of the city: one Mr. Conscience and another Mr. Godly Fear. And it was the latter who preached so thunderingly from Sunday to Sunday that the people became "sermon sick." But it is to be wondered if people today do not go away from our services "sermon sick" for a different reason—our inanity. Nothing short of fearless and forthright preaching of God's Word and His righteous demands will be like the hammer that breaks the rock in pieces or like the plowshare that breaks up the fallow ground of the heart. This is the only "sermon sickness" that has within it the seeds of health and restoration.

The lack of courageous spiritual leadership in our churches and in our pulpits that fails to restrain the evil propensities of men in their downward course will make us party to the prevailing trends toward the idolatry and immorality of our day. How we need to heed the clarion call of Isaiah, "Cry aloud, spare not, lift up thy voice like a trumpet, and show my people their transgression, and the house of Jacob their sins" (58:1)! Many slip into worldly patterns simply because they don't know any better. And how shall they ever know unless the preacher fearlessly shows them and compassionately warns them of the danger signals in their lives?

Hosea voiced God's rebuke, "My people are destroyed for lack of knowledge" (4:6).

It is the duty of the man of God to warn them from the pulpit and in his house-to-house calling. Paul admonished the young pastor Timothy, "Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine"

(II Tim. 4:2). And Paul himself was the epitome of these same exhortations when he reminded the Ephesian elders that he had not failed to declare unto them the whole counsel of God, not holding back anything that was profitable to them, teaching them publicly and from house to house, warning them for three years, night and day, with tears (Acts 20:20, 27, 31).

Now the preacher who will dare to call sin by its first name may as well expect some opposition. And calling sin by its first name is precisely what is needed to bring conviction. The story has been oft repeated of the man who went to church, and on arriving home was asked by his wife what the preacher preached on. "Sin," was his disinterested reply. "Well, what did he say about it?" she further queried. "He was agin' it."

That much could be said of most of our sermons. People could go home and honestly report that we are against sin. But what sins?

Just as there are many Smiths and Joneses and Browns in the telephone directory, so there are many sins. And just to drone on about sin in its generic term, Sunday after Sunday, without denominating which particular sins, is to allow multitudes to slip in and glide out without ever getting "hit" or having their "toes stepped on." Now this is not to say that we should become embarrassingly personal, nor does it mean that we ought to take advantage of the pulpit just to get a load off our chests. But there come those times when we must release the fire from our bones, for we can forbear no longer.

For a starter in calling sin by its first name, we might consider the "Sev-

en Deadly Sins," first so denominated by Pope Gregory the Great in the sixth century and ratified by Thomas Aquinas, and by Dante in his *Purgatory*: namely, Pride, Anger, Envy, Impurity, Gluttony, Slothfulness, and Avarice.

Again, John Bunyan was such a fearless preacher who dared to call sin by its first name. In his spiritual autobiography, *Grace Abounding to the Chief of Sinners*, he said, "I preached what I did feel, and I *smartingly* did feel." And for such preaching, Bunyan spent 12 years in the Bedford jail, knowing only the comfort of a blind daughter. Martin Luther said that "a preacher ought so to preach, that when the sermon is ended, the congregation shall disperse saying, 'The preacher said this.'"

R. B. Y. Scott of Princeton said, "The prophets were driven by an overpowering will to say what they shrank from saying." And that is precisely what makes the difference in a sermon that merely skins and scathes and one that truly inflicts the wounds that have in them and with them compassion and the promise of ultimate spiritual healing.

Jeremiah of Anathoth is the prophet to study these days. For the ominous clouds and portents of national disaster that we see looming on our horizons are not unlike the conditions of Jerusalem and Judah of his day. And the truly prophetic preacher of this late New Testament hour will find himself weeping and walking in the same tracks of that venerable old spokesman of God. But to add to the weight of his burden, God informed Jeremiah that,

(Continued on page 44)

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**If you lower the standard in the pulpit, you can watch the pew break down.—Bishop Myron Boyd.**

# Watch Out for Pedestrians

By Danny Steele\*

In most states laws are on the books which give right-of-way to pedestrians rather than vehicles. I wonder if we are that conscientious about the "pedestrians" (individuals) in the church.

Church programs and organizational structures are wonderful inventions, but they, like the automobiles, can be "vehicles" of destruction to the individual. We develop our institutional "vehicles" to go places and get things done, but it is always at the risk of overrunning someone who is not "on board." Sometimes in insuring the success of the trip, our powerful, fast-moving "vehicles" obscure little people who get in the path. They get crushed. At other times people are just "passed by" because we are more interested in the proper function of our "vehicle" than in the needs of people along the road.

Sometimes our momentum causes us to overrun our headlights, turning the whole effort into disaster. Well-meaning officers and administrators get caught up in the euphoria of contests, prizes, and sensational statistics and become insensitive and unwise in ramrodding the program to success. While they are bathed in the spotlight of admiration their pathway is cluttered with broken relationships, abraded feelings, and shattered respect.

Sometimes features which are unessential to the primary thrust of the "vehicle"—things which are mostly ornamental—become the source of injury. Someone, although not in the direct path of the "vehicle," may be slapped down by an ornament, the significance of which they were unaware of. Much of the time these ornaments are the personal creations of sensitive persons. What a tragic thing when a little feature put in a program just to give it attraction and flavor becomes a big issue, is exploited out of proportion to its value, and in the hands of a mistaken or misguided leader results in alienation and conflict between Christian brothers and sisters!

Then there are the times when "pedestrians" are driven away by fear because of the big blast of the "horn." They may have been about to get on, but when Mr. Blow Hard comes along with his hydraulic pressure at maximum, and begins his noise about what he thinks other people ought to be doing and what great wonders this vehicle should perform, Mr. Timid, Mrs. Cautious, and other "pedestrians" are afraid to get on board.

There is a place for institutional "vehicles" in the life of the church, but it is no more Christian to ignore the "pedestrian" in the church than out on the highway. Whether the "vehicle" we are driving is the church school "bus," the missionary "Land-Rover," the visitation "van," the youth "cycle," or some "hobbyhorse," the principle of priority to "pedestrians" should be of primary concern. Every administrator, pastor, superintendent, director, sponsor, and teacher should observe the speed limits and caution signs. "Watch Out for Pedestrians."

\*Pastor, Stillwater, Okla.

Sound principles, adopted in advance,  
will assure a sound product

## That Looming New Church Project

By Ross W. Hayslip\*

### I. Pitfalls of Relocation

If for some good and valid reason it seems feasible to relocate the physical plant that makes up your site for worship and religious education activities, it is first of all a problem that will require unity in your congregation. When a majority of the membership feel that relocation is the proper step, there are some factors that need be taken into serious consideration.

If you are reasonably sure that industrial developments or freeway construction will in a few years push you into relocation, it is a good idea to select and purchase the site well in advance of the actual need. Too often we neglect to acquire building lots in new developments until all lots are plotted and sold.

It is always well to check the access to the site from existing streets and roads. A driveway or two can be expensive, but if streets or roads have to be extended long distances to reach your location, then the costs really skyrocket. If sidewalks, curbs, and gutters are to be provided, your building construction budget must take this into account.

Extending utilities can be as expensive as extending streets—or even more

so. If you are considering two or more alternate sites, availability of utilities to one can outweigh an awful lot of advantages to the other. Don't dismiss the cost of extending water, sewer, gas, or other utility lines as negligible. They usually are not. It will pay you to get estimates from either the utility companies or private contractors.

Check the drainage carefully. Many a flat site looks wonderful—until the first spring downpour. No one will be thrilled over your new sanctuary if they have to get in and out by boat. An underlying network of sewers and catch basins costs plenty, but adds little to the atmosphere of worship. An available storm sewer is fine—if it will carry all the water which will be shed by your new buildings plus what it now carries.

If your choice of site is one that requires only minimum landscaping and grading, it will save you money. It takes bulldozers as well as faith to move mountains. Don't buy a site that will require a special type of construction. A steep hillside may provide the desired acreage at a minimum cost, but stilts to hold up one side of your building may cost a fortune. Swampy ground and cheap fill dirt may look like a bargain, but before you jump at a purchase,

\*Pastor, First Church, Tucson, Ariz.

check your local building code to see what type of footings you will need. The floating type or walls that have to go 20 feet down are not the most economical kinds to construct.

These are only a few factors that need careful investigation before you make your move. Dollars saved are dollars that do not have to be raised for your building and debt reduction fund, and there are ways to save them long before construction of the new facilities begins.

Again before you decide to relocate, examine very carefully your motivation. Is your present building inadequate to serve your people? Could you make necessary changes on your present site? Are you running away from an area that seems socially undesirable? Do you feel that you can appeal to a "better class" of people in suburbia than downtown? Do you feel that your building will draw in new people if it is new and modern in design?

There are, as you well know, many headaches in a relocation program. Unless you are firmly convinced in your own heart as to the "rightness" of your motivation, these headaches can become fatal to the effectiveness of your pastorate in both church and community!

## **II. Working with Your Architect**

Proper architectural design and planning can save a congregation many thousands of dollars in a program of church building construction. The time to learn whether a certain architect follows capital-conserving practices is when he meets with your church board or building committee prior to his hiring. No church group should employ an architect and then seek to impose on him ideas which are contradictory to his normal practices.

Be sure that the architect is familiar with our Nazarene type of worship. To plan a structure that lends itself more readily to liturgical worship than the

free spirit of evangelism is a tragic error. There should be numerous give-and-take conferences between the committees and the architect while he is making his preliminary sketches. Changes in preliminary sketches are not expensive, but once working drawings are started, they come quite dear.

We must be sure that our architect thoroughly understands the building budget before he starts his work. Often the committee and the architect may use the same terms in their discussion, but with each one having a different meaning in mind. To many laymen the "cost of building" will mean "gross cost" while to the architect it probably means the total cost of construction contracts! The time to reconcile meanings is in this planning stage. Have a definite figure in mind as to what you can afford to pay for your building. Indefinite ideas at this point can be fatal to the future outreach program of your church.

Make sure that your plans are original and have not been used on previous buildings in your area. Old plans are like some other person's old clothes. A building designed for some other church program probably will not fit yours. Besides an architect will find something in every building that could have been improved. A good architect finds many such things.

You are usually fortunate if you have been able to call upon your architect to work with you in your site selection. Usually he will charge you no more for his services if he has had the opportunity to work with you during these early stages. Since you are asking him to design the building to fit the site, the earlier that he can enter into the proceedings, the easier will be his task.

Architects are often criticized for "excessive change" charges when in reality these are for some things that the committee decides should be added after construction is in progress. Proper planning will eliminate all except the

most minor changes after bids are received.

Exercise Christian courtesy toward your architect. Give him ample time to adapt automation to architecture. Each little line and dot must be hand-drawn, and any omission here can cost you money. It isn't a question of "putting more men on it," for there is a limit to the number of men who can work on a project where all phases must be as closely coordinated as is required in architectural drawings.

Above all, select your architect on the basis of competence, and disregard where he lives and whom he knows. Employ him on a fixed fee—that is, a

percentage of the *budgeted* amount rather than on the contract price. By this you will not be penalizing financially an architect who saves you money by bringing in bids below budget price. We are working together with and for God! Let our relationships constantly testify to this fact.

### III. Right Ways to Save Money

The day has passed for us to expend large sums of money to construct church buildings for the sake of their beauty and attention-getting power because of unusual architecture.

*(Continued on page 44)*

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Foresight is better than hindsight

## How to Promote a Building Program

By J. C. Pults\*

Or "How to Make a Building Program a Spiritual Experience for the Congregation." In order that a building program be more than construction of a public building or a school, the pastor should lead the church in a real experience of prayer, faith, giving, commitment, cooperation, and—not least important—fellowship.

### Where to Begin—the Vision

I suppose recognizing the need is first and usually obvious, but catching the vision is all-important. It may shock some congregations to believe that it is God's will to make a Wesleyan holiness church (that's us) one of the most prominent churches in the area.

A part of the vision is to see the vast number of unchurched families in our area. If every pew in every church in my fair city

were filled to capacity, there would still be tens of thousands unchurched. The true vision for church building is for souls: unchurched boys and girls playing in the streets, homes disintegrating with sin. Building a church is making plans to reach them.

I do not think it can be overemphasized that a new church is a soul-saving project rather than an expression of preferences of materials, designs, and colors. Many a congregation has "bogged down" over details and missed the thrill of a new soul-winning effort.

A new church does not promise immediate church growth. In fact, one of the crises of a building project is that, after the dedication and the opening crowds have come and gone, there are still only the faithful remaining. But the visitors begin returning more and more frequently and the growth is gradual and substantial. Dr. Seals once

\*Pastor, Bremerton, Wash.

said that we can win twice the souls with the same effort and prayer when we have better facilities. New people moving into a community are attracted to an appealing new building.

## Guidance

The pastor should seek decisions from the congregation only after he has done his homework on alternatives of remodeling, adding on, or relocating, etc. The church has provided us with guidance of a district superintendent and advisory board. The proper concept of the advisory board's function is not to bring them a completed plan for their approval, but to invite them to help in the early policy and decision making. So often their experience and judgment could spare the church many a stalemate and heartache.

## Location

There were some very healthy discussions at our last General Assembly concerning downtown versus suburban churches. I will align myself with the group that believes in locating a new church where there are young families and children.

Ideally, a church should be visible to a great number of people, such as on a hill or a few hundred feet to a block from a main traffic intersection. If it is too close to traffic, extra soundproofing will be needed. But you might choose traffic rather than isolation. Sometimes there is a cheap lot a few blocks away. But we do not have enough workers to tell everyone in town where the Church of the Nazarene is located. It should be where people pass by. Near a grade school is a good guideline. Grocery stores and service stations spend thousands deciding on an exact intersection for their business. There is something to be said for locating a church adjacent to a shopping center, a medical center, or a city park.

Here are some study items which, although fundamental, are sometimes overlooked.

1. Geographic center of membership (make a thumbtack board).
2. Availability of public transportation.
3. Population trends of the community. Off-center today may be central tomorrow. School officials, bankers, and city commissioners can give you opinions on this. Make these people your friends and advisors. They can help you later on.

4. Presence of barriers such as rivers, industrial plants, and railroads.

5. Noise levels such as aircraft, stadiums, or trucks.

6. Relationship to the neighborhood pattern. Is the neighborhood suitable for a church? Will the religious faith in the immediate community oppose or welcome a church? (I was once called for a home mission revival and presented with a protest petition.)

7. Zoning laws. Although unconstitutional, many a planning commission will ask you to petition the community for permission to build. Test cases have shown (Milwaukee, Wis., Supreme Court: Bayside Village vs. Lake Drive Baptist Church) that "freedom of religion" guarantees right to worship anywhere. However, the zoning laws can be heavily applied to an unwelcome project. Above all, get the best wishes of city planners and have them specify zoning requirements.

8. Utilities. Find out what sewer, water, gas, and electricity hookups will cost.

9. Room for expansion and parking. It is difficult to have big enough vision in this area. With trends of two or three persons per car, there are times when churches literally need to park hundreds of cars. With trends of multiple use of churches and youth centers, it is almost impossible to overestimate land use for the future.

## The Architect

It is so easy to become over-obligated to an architect, even without church approval, that too many times misunderstanding and bad debts result. The tendency is if we want to build a church immediately we want a blueprint. Really you need an architect only on a limited basis until the program has been financed. To get financing and have a fund raising, you need a perspective drawing.

The best approach that I know of is to ask one or more architects to present a proposed sketch for a flat fee, usually from \$200 to \$500, with the understanding that if his sketch is accepted the price will be applied to the total fee later on. This is usually better than the customary 1 percent of some unknown proposed cost for preliminary sketches. Really what you need is a picture, a dream to raise the vision, and the money.

It is not easy to find an architect who understands our program and our future goals. Keep the obligations small until you

feel he's the right man; then depend upon him to carry the load, including some of the human relationships.

## Committees

It seems wise to have a number of comparatively large committees researching and planning a new building. It isn't always easy to get people to sit down and use forethought. It is often easier to have afterthought or hindsight during construction—much to the confusion of the program. It ought to be clear that as many as possible help in the broad decisions, and then be wholesome in not trying to have too many individual preferences in the small things. This can be an example of holiness in action and be a thrilling experience.

A number of committees can participate in the church school and fellowship areas:

1. *A committee of young adults* and their teacher with a plan for child care. Do they want a mothers' room or an attended nursery? A child-care group of connected rooms could be considered, including bath, a room for cribs, another for babes in arms, with a toddlers' adjoining area.

2. *A study of kindergarten and primary ages.* Do your people want to do team teaching with larger rooms or individual small classes? A new pilot school in our area has four squares connected and over 300 grade school children taught without one partition between them. They also have a carpeted miniature amphitheater and audiovisual center. And what about church multiple uses: day-care centers, Christian grade schools, etc.?

3. *Juniors need a special committee.* They are the salvation ages. They need a chapel of their very own. It could be a miniature church for children surrounded by classes and activity areas.

4. *What about teen-agers?* One teen said, "They never thought of us when they built the church." My teen-agers want a "hangout" room with a fireplace, open (no partition) to one side of the foyer, where they can get together and yet not be isolated from the church. There is always the task of reconciling what we wish we could do with what we can afford.

5. *Give attention to adult education.* Do you want lecture rooms for adults or circles of participation and discussion? At least one church has gone to large, round tables for adults, including fellowship area.

6. *Closely related to adult education is fellowship.* I would like to see a few churches able to finance an entry big enough for church fellowship before and after services. About the best we can do in some entries is to avoid stepping on visitors' toes, and shove them out in the rain. Someone someday may build a series of open rooms around the entry, such as a chapel, a library-office area, a teens' class and fellowship area, a senior citizens' area—which could also be a missionary room. These partially screened areas could be used for before-and-after-church counseling, committee meetings, and "afterglow" fellowship. Planters; round tables, and seating groups designed to cause people to linger awhile would be to our benefit.

I believe committee work can be a means of raising the spiritual vision and goals of the church.

## Finance

You will probably pray more at this point than any other. We wish we were rich enough to do a "turn-key job," but the Lord often requires that we spend time and patience with developing the consecration of the congregation.

Surprisingly, a building fund drive should be preceded by a year or two of missionary giving and of stewardship training. A thorough presentation in Sunday school of Fletcher Spruce's *You Can Be a Joyful Tither* is a big boost. I'm convinced tithers will make special pledges. People who have not prayed through about tithing will be the ones you'll have to pray about.

I have used two fund-raising groups and the better program, in my opinion, was United Church Finance. A pastor ought to know that a finance drive is a real crisis to be approached with a burden of prayer, like a revival. In fact, the turning point of the church can very well be men stepping out on the promises of God concerning their giving.

Where to get a loan and how much? The general church suggests not over three times your annual income as a guideline for indebtedness. Some feel that they can go to four times without jeopardizing the total program.

There are times when some will begin construction with only enough to finish the exterior with money from bonds, Church Extension, or loans on present buildings. It's a calculated risk, but has worked.



## Loans

The key to loans seems to be the approach and prayer. If possible one should have had several advance contacts with key bankers for advice on property selection, small loans for fund raising, present church, parsonage loans, etc. You must build confidence in the stability and growth of your church.

A well-prepared presentation of your program to the bank president (top man—no subordinates) is one of the keys to getting your loan through. The pastor should take a pleasant, successful church businessman with him to the bank to add to the proper spirit of the request. Usually it is wise to ask for a larger loan than you think you will need in order to have sufficient for furnishings and unexpected items. Contractors usually add 10 to 15 percent.

The pastor should present a well-prepared, 8½ x 11 file or folder neatly clipped together for the banker with as much related material as possible and an introductory outline of the contents, such as:

### I. The Local Church

1. *8½ x 11 prospective* of proposed building—duplicate copies in back of file
2. *8½ x 11 photo copy of blueprints*  
Size is important; bankers will neglect big rolls of blueprints.
3. *Graph of growth*—Five- or 10-year comparisons  
Present SS enrollment (rather than membership)  
Top attendance  
Grand total finance per year
4. *Financial plan*  
Fund-raising brochure (optional)  
Amount of pledges above present giving

### II. The General Church of the Nazarene

1. *Credit statement of the church*  
See if you can find what percentage of Nazarene congregations pay their building loans without default.
2. *Credit statement locally*  
Ask 10 neighboring pastors of successful Nazarene churches to ask their bank and/or building and loan companies for credit statements on their adequacy in meeting their obligations.

### III. The District

1. *The district assets, liabilities, and worth*
2. *Graph or column* of district
  - a. Growth
  - b. Increase in giving
  - c. Total church buildings valuation on district
3. *The responsibility of the district*  
A statement that the district superintendent and advisory board's main responsibility is the success and growth of the local church. That the district supervises any local changes in the congregation and assures its consistent strength and growth.

### IV. Appendix

1. Copy of required procedure of church *Manual* in securing loans
2. Copy of local incorporation
3. Copy of church minutes authorizing borrowing money
4. A letter from district superintendent approving loan
5. Family names and addresses of congregation (all current enrollment from mailing list)
6. Duplicate copies of blueprints

## Design

It isn't always easy for an architect to understand how central gospel singing and preaching are in our church. A salvation and Communion altar must not be an afterthought. I like the entire front of the church elevated four inches for kneeling around the altar. Moderately low platforms add to eye contact.

One of the problems is getting a building to look like a church and yet be short and wide. If the building is *wide* enough, the *back seat* is never too far from the main interest and purpose of the service. Hallmarks of what we want to represent to a community can often be expressed in sharp, clean roof lines and inviting entry and tower. We want a design that shall be for a future generation, but we do not want to forget what a truck driver expressed while unloading materials. He shifted a bulky cud in his jaw, looked up, and said, "That looks like a church ought to."

## Construction Methods

There is an old joke that a fellow doesn't need to know how to build; just go out and

start and someone will come along and tell him how to do it.

The most practical way seems to be to hire a builder, in some instances two, and the churchmen and pastor help him. A small crew is often an efficient crew. Hiring a builder gives the pastor someone to rely upon to carry the load, to take responsibility of decisions and instruct and direct donated help.

The same method applies in hiring other craftsmen even at \$6.00 to \$7.00 an hour for the stone, wiring, plumbing, and heating. Giving each craftsman one or two helpers will result in genuine savings, particularly if the craftsmen are not on the job at the same time. The pastor could use the same method in painting and remodeling the present church. His leadership will last longer if he doesn't foreman all the work. I personally prefer to hire a builder who is not a member of the local church.

We usually do better contracting the finish work, wall, floors, and woodwork.

Some pastors are qualified to do the figuring and buying. Some of the men have been able to buy quantity items from the wholesaler or even the factory by presenting to the manager an attractive brochure of what is being done. Local outlets will often

encourage you by giving you their cost plus 10 percent. One should make it a practice to get at least two comparative prices.

Perhaps all of us hope for the day we can contract for the entire building of the church. Sometimes it is a better job, but also more expensive. Some have worked out a plan where the contractor has deducted a certain amount from the bid for donated labor.

I can personally say that I have seen some men won to the Lord by becoming involved in working on the building. I've seen church men drawn so close to one another and the pastor that the building of the church was some of their best spiritual days.

A lot could be said about positive leadership. Brag on those who give, work, sacrifice, and pray. Never, but never, complain about those who do not catch the vision. Think of those who have gone beyond the normal in expenditure of energy. We had as many hours donated to one church as there are hours in a calendar year. Think of those who get extra jobs and give all of it that they might make a building pledge and have a new church. And praise the Lord for giving us such wonderful people.

Building a church has many pitfalls, but I believe it can be the church's finest hour.

---

RAYMOND W. HURN, executive secretary of the Department of Home Missions and Church Extension, supplements the previous articles with—

## Some Practical Hints on Site and Architect Selection

**T**HE LIBERTIES which pastors take with district superintendents and district boards of church extension are sometimes appalling. No commercial lending agency would lend money to a major building project without studying every detail of building plans, and yet we are confronted over and over again by

pastors who rush pell-mell into a building program, even to the pouring of foundations and erecting of sidewalls, before contacting district superintendents and district boards of church extension. This is in direct violation of the *Manual* and places the pastor and the local church in a very precarious posi-

tion, especially when through inexperience they make major blunders.

The *Manual* requires that the local church submit to the district superintendent and the district board of church extension the proposition of building or major remodeling, for their “consideration, advice, and approval” (see paragraph 152).

The immature pastor fails to realize that his term in that church will be short at the very best, and someone else will have to live with the mistakes which he has made. Permanent buildings have a way of perpetuating the awkward planning in the memory of all who worship there. District leadership has responsibility, and the pastor is obligated to work with that leadership.

Dr. V. H. Lewis, general superintendent, said to the district superintendents in the January meeting of general and district superintendents:

“To keep soul winning alive and central, attention must be given to it, not only in a general sense, but in detail.

“Evangelism must be central in the structural concepts of our buildings. For example, when an awkward kneeling rail is built, as designed by an architect that has no idea of our church, then soul winning is discouraged. An altar, or as they used to call it, a mourners’ bench, is appropriate with space around it for praying.

“District superintendents, is not guidance in this area your responsibility?

“People respond to the inspiration and appeal of a church service only when they are comfortable in the atmosphere created by their surroundings. While a gloomy crowd can kill our service, yet why make the opulent, formal, stiff, sometimes monstrous building or auditorium an ally to such?

“Mr. District Superintendent, you can give guidance to some who plan the way-out structure that is not compatible with our needs.”

District superintendents are fine gentlemen. They dislike being raucous or severe. The wise pastor will pay them every courtesy in checking carefully with them concerning building needs and plans.

Now, to supplement the excellent articles by Ross Hayslip and J. C. Pults,

(Continued on page 45)

## Practical Points

*that make a difference*

### “Our Pastor Was Not Afraid!”

Dear Son:

Our good pastor is on vacation and has done his best to provide us with good “supply” arrangements. I deeply appreciate this, for it enhances rather than weakens his ministry.

And our supply minister has been very careful to strengthen the hand of the pastor. He prayed for the pastor and his family—that they would enjoy a restful holiday and return strong for the task at hand. I liked that! Why shouldn’t he, for we are all in the Kingdom work together! Petty jealousy and competition are not a part of the true ministry of Jesus Christ.

When the day was over, our “supply” challenged us to tell the pastor of our affection and fidelity for him and to pray constantly for the pastoral family.

Now, actually, the “supply” was a better preacher and speaker than our own leader, but that was not the point! He so supported the church and its pastor that we failed to make a comparison.

I appreciate my pastor more today because he gave us the strongest supply minister he could obtain. I loved the “supply” for supporting our pastor—and both were better men for their Christian generosity.

Love,  
*Dad*



The

# PASTOR'S SUPPLEMENT

.....  
*Compiled by The General Stewardship Committee*    **Bennett Dudney, Editor**  
.....

**NAZARENE WORLD MISSIONARY SOCIETY**

**HAS YOUR LOCAL CHURCH  
TAKEN ITS  
SPANISH BROADCAST OFFERING ?**



**If not, *Do So* this month!**



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By W. T. Purkiser. 60 pages.

**\$1.25**

**NOTE: For adult and junior missionary books, see April "Other Sheep."**



# You need more **MEN IN MISSIONS**

Men need to be vitally involved in missions education. As pastor, you can help lead in this area. In many cases, men would prefer meeting in a separate chapter.

Officers will need to be elected with a brief job description. Set a time and place for your meetings. Your men's fellowship will not need to always meet at the church. In fact, to reach new men it may be best to meet in a home. A relaxed, informal atmosphere is important.

This would be an excellent program for men to bring their sons or a friend who does not attend church.

Here are just a few ideas you can develop:

1. A missionary can report on his work and, also, give the scriptural emphasis on men in missions.
2. Group members can report on a missionary book or current world events.
3. Set up stimulating discussions:  
    "How to Reach the World for Christ"  
    "Biblical Basis of Missions"  
    "Are the Heathen Really Lost?"  
    "Missionary Martyrs"
4. Study non-Christian religions.
5. Discuss practical ways a man can dedicate his work to missionary

partnership (percentage of time, acreage, profits, contracts, etc.).

## 6. Overnight Missions Retreat

Study, pray, and discuss the responsibility of what you are doing and what can be done.

7. Locate a person in the community from another country. Arrange for him to visit the chapter and tell about his homeland.

8. Distribute Bibles and scripture portions to special language groups or families in the community.

9. Make a display for a prominent place in your church building showing how your church's cooperative dollar is divided.

10. Several missionary films are available through the Department of World Missions. The newest film is "A Cup of Warm Ink."

11. Slide sets on every mission field are available through your district leader or Nazarene Publishing House.

12. Conduct small repair jobs at the home of an invalid or an older person.

13. Collect and provide wholesome magazines and books for institutions, invalids, military personnel, and others in need.

# CRADLE ROLL DAY

## September 6, 1971



Present the work of the Cradle Roll to your church with a program featuring the department supervisors and workers.

Appeal to your congregation for names and addresses of Cradle Roll prospects.

Urge a young adult class to act as sponsor.

If you need help in starting a Cradle Roll, write to your district Cradle Roll director, or Mrs. Betty Bowes, 6401 The Paseo, Kansas City, Mo. 64131.

---

CHURCH SCHOOLS



## PACKET OF IDEAS

for

the Local Director of Christian Family Life

*To receive your free packet, write:*

Director, Christian Family Life  
Department of Church Schools  
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## STEWARDSHIP

# YOUR

# 1971 STEWARDSHIP KIT

# IS ON THE WAY

1971 Stewardship Kit

### THANKSGIVING OFFERING

#### FILMSTRIP

"Mission 70's—Venture in Faith" is the title of the 70-frame, color filmstrip being produced to help motivate all to give in the Thanksgiving Offering.

#### RECORD

A 12-minute, vinyl record will accompany the filmstrip. The text of the audiovisual will be the overall missions program of our church around the world.

#### SUPPORTING MATERIAL

The 1971 Thanksgiving Offering poster will be included. There will be an idea file, sharing methods others have used to great advantage to take the Thanksgiving Offering.

### GENERAL STEWARDSHIP PROMOTION

#### LAYMEN'S SUNDAY

October 10 is Laymen's Sunday. The intention of the day is the mobilization and recognition of laymen. Helps will be enclosed.

#### STEWARDSHIP MONTH

The February, 1972, theme will be "Basics for Battle" (I Timothy 1:19-20). Suggestions for the implementation of this theme will be supplied.

#### OTHER HELPS

A third issue of "Bits and Pieces" for bulletins, church papers, etc.

Sample of the newest stewardship material

Suggestions for year-round stewardship promotion

A form to be completed by each pastor to tell us about your need

Your kit will be mailed in August. Watch for it. Plan to use it in your Thanksgiving Offering promotion and year-round stewardship emphasis.

# RADIO and the MISSIONARY

A cartoon illustration on the left shows a man with dark hair sitting at a desk, leaning forward and listening intently to a small, boxy radio. On the right, a man in a suit and tie stands behind a microphone on a stand, holding a piece of paper and speaking into the microphone with an open mouth.

**A new use of radio for advancing the work of Jesus Christ—in Colombia a pastor has almost 100 outstations, each served by a layman with very little preparation. The pastor, using a local commercial station, teaches these distant men every Sunday morning. He inspires them with messages by suggesting a text, outline, illustrations, and application each week. They go to their congregations and preach it.**

**Once each week all the lay pastors and people come together for a rally in the bull ring, where the missionary ministers to his flock, numbering from 4,000 to 6,000 each week.**

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COMMUNICATIONS COMMISSION Radio Division  
H. Dale Mitchell, Executive Director Kansas City, Mo.

GENERAL SECRETARY



18th GENERAL ASSEMBLY • CHURCH OF THE NAZARENE • MIAMI BEACH, FLORIDA

GENERAL ASSEMBLY: June 18-23, 1972

Thursday Night, June 15  
Friday Night, June 16  
Saturday Night, June 17  
Sunday a.m., June 18  
Sunday Afternoon, June 18  
Sunday Night, June 18  
Monday Night, June 19  
Tuesday Night, June 20

Youth and Missions  
Youth and Missions  
Church Schools  
Communion  
Missionary  
Evangelism  
Home Missions  
Education

**HOTEL AND MOTEL RESERVATIONS:** The Miami Beach hotels and motels are holding a block of several thousand rooms at special rates for the exclusive use of Nazarenes. At the appropriate time, all assembly and convention delegates will receive special materials for requesting their reservations. Housing information will be released to the Nazarenes in general through the *Herald of Holiness* in January of 1972. Please use official channels only for housing requests. Bootleg reservations made through any other channel run the risk of being cancelled if the rooms are needed to fill quotas already promised to the General Assembly.

**FLORIDA ATTRACTIONS:** If you are interested in the tourist attractions in the state of Florida, write: Florida Department of Commerce, Tallahassee, Florida 32304. For points of interest in the Miami Beach area, write: Chamber of Commerce, 1661 Washington Avenue, Miami Beach, Florida 33139.

**WE WILL KEEP YOU INFORMED:** Information will be released from time to time in our regular church publications, especially the *Herald of Holiness* and the *Nazarene Preacher*. A host of people are planning and working to provide for your physical and spiritual welfare while you are in Miami Beach. Please make the General Assembly a subject of prayer. We want God's blessing and leadership for this special gathering of Nazarenes from around the world.

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## ARE THE RIGHT THINGS HAPPENING TO THE YOUNGEST IN YOUR CHURCH?

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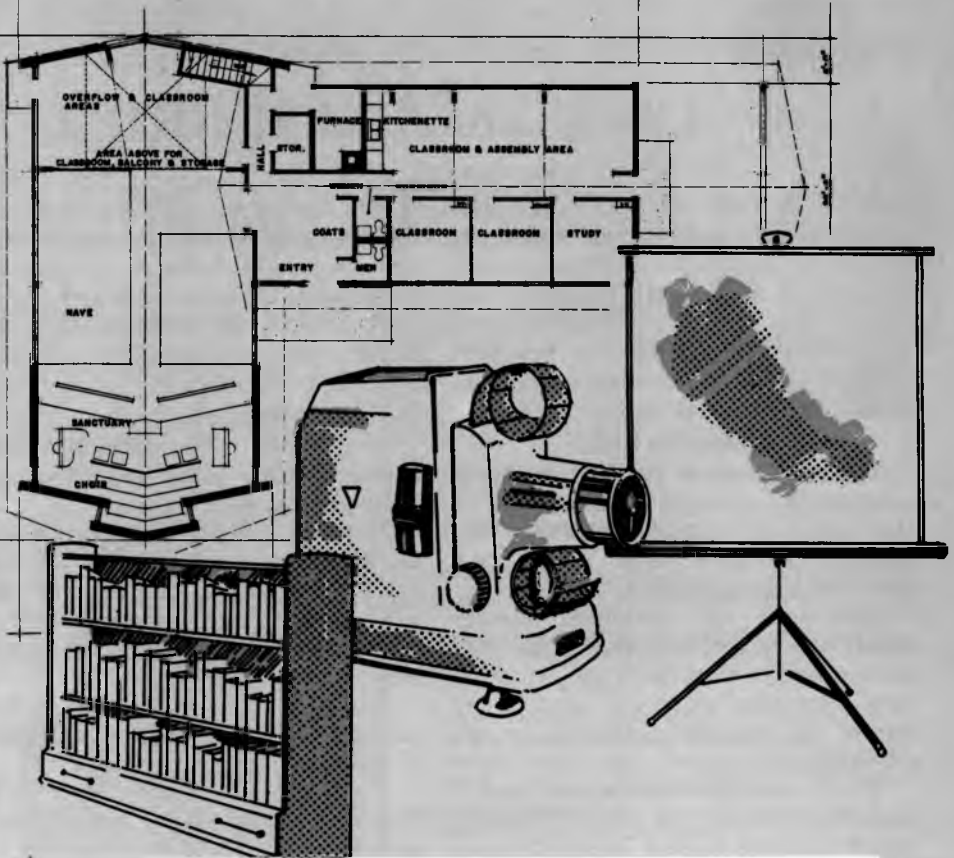
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## Like a Letter from Home

**AIM OF THE EDITOR** of the Harvey, Ill., Nazarene church newsletter is to make it "like a letter from home."

In this endeavor, Mrs. Eleanor Culver, also the pastor's secretary, succeeds to a remarkable degree. She has been at the task nearly 16 years and it has become a "labour of love."

### Among the Best

Among hundreds of fine midweek newsletters, strengthening the "tie that binds" in Nazarene churches, the *Harvey Hi-Lights* rates among the best in the denomination.

Each week the newsheet features timely and interesting items. These tell the ongoing of the church and its members. The items shine and glow. They mirror the care and expertise of the editor.

"It's a new challenge every week," said Mrs. Culver. "Of all my duties as pastor's secretary, the newsletter has become my first love. I feel this area is one where I can best serve the Lord and my church." She regards the newsletter as a "calling."

### Wears Many Hats

Mrs. Culver handles the entire assignment as reporter, writer, editor, stenographer, production and mailing chief. She works with the telephone, and IBM electric typewriter, and Gestetner mimeograph.

She keeps a newsletter mailbox accessible to members, adds notes she has collected all week. "I keep a pad and pencil in my purse and keep my eyes and ears open."

Each issue represents a full day's work with a lot of extra time at intervals over the week.

Mrs. Culver has found by experience the best plan is to write each story or item on a separate sheet of paper double-spaced. Then she edits and rewrites.

The stories are arranged in a stack in the order for stenciling. Tuesday is press day.

### Pastor Is Active

Rev. W. S. Muir, present Harvey church pastor, takes an active part, supplying material for use.

The Harvey church, which celebrated its fiftieth anniversary a few years ago, has 217 members. Mrs. Culver prints 275 copies of the newsletter and distributes by mail, mostly in the community.

Harvey is a Chicago suburb, 20 miles south of the Loop, about 35 miles north of Kankakee.

Mrs. Culver has found that readers like the personal items most. "I try to include as many of that type as possible."

"I am always surprised at the enthusiastic response to the little paper," she stated. "Of course, I am pleased. I think that two advantages of having a layman do the paper are the time it saves the pastor and the continuity of the newsletter."

---

**CONGRATULATIONS** to Mrs. Culver and the Nazarene church at Harvey, Ill.! A copy of their newsletter mailed free on request to: N.I.S., Joe Olson, 6401 The Paseo, Kansas City, Mo. 64131.

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# Question: What does the church have to help us reach and involve young adults?

**ETC.** This young adult, monthly feature magazine is for the college student, professional-career adult, and the serviceman. Each issue contains discussion starters based on articles appearing in the magazine. Individual subscriptions cost \$2.50 annually. Ordered on the Church Literature-Supplies Order Blank, 50c per quarter (3 issues).

---

**RETREATS.** Local, zone, and district retreats are important for winning and keeping young adults. Annual retreat packets are sent to district NYAF directors. Local churches should promote retreats and encourage attendance. College-age retreats are an important part of the program, too.

---

**IMPACT.** Not limited to teens, the personal evangelism emphasis of NYPS is the central theme of Young Adult Fellowship. In some areas, the 20-year-olds and plus are organizing gospel teams. In other adult young people, IMPACT becomes personal evangelism training and includes projects. *ETC.* magazine regularly carries news of IMPACT activity. The Department of Youth and NYPS cooperate with the Departments of Home and World Missions in evangelism projects at home and abroad.

---

**CAMPUS MINISTRIES.** Students are an important factor in the church's young adult responsibility. The Department of Youth and the NYPS serve students through conferences, retreats, an organization (Bresee Fellowship), *ETC.* magazine, and wherever students wish to involve themselves in the mission of the church. Periodic mailings to churches with student responsibilities attempt to provide a channel of communication.

# Family Evangelism!

September 5—November 28, 1971

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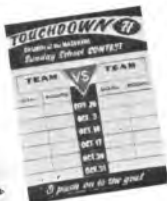


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**IMPORTANT**—Order in time to have material to display and explain at your workers' meeting between August 29 and September 5.

Warm Up!

Game Time!

# THE PREACHER'S WIFE

Mrs. B. Edgar Johnson

## Seven Years—Seven Lessons

By Anne Nelson\*

**M**AYBE I'M A SLOW LEARNER, but I find one solid lesson a year is about all I can digest. I have been a preacher's wife for seven years; herewith are my seven lessons:

1. Learn to accept your husband as your pastor. It is one thing to accept a man as your husband, another thing to accept the fact that he is a minister, but still another matter to accept him as your pastor. When he walks into the pulpit, open your mind and heart as you would if any other servant of God were speaking. Isn't this what you expect from other laymen?

2. Never pass judgment on the content of his message. In other words, give him credit for having been with God. Have confidence in his ability to deliver God's message. (I do reserve the right to put in an occasional well-timed word about his grammar.) If his message helped you, tell him so. He appreciates this every bit as much as you appreciate his gratitude for a well-prepared meal.

3. God is aware that you are, by your own and others' standards, an unlikely candidate for the job of being a P.W. He was aware of the same "unlikeliness" in Moses, David, Peter, and a thousand others, but He called them to their specific tasks just the same. You may not feel called to your task, but consider it this way: If your marriage is clearly the will of God and if your husband is sure of his call to the ministry, don't you think God took you into consideration in this total picture? Didn't He find in you the ability

or availability to Him which qualified you for the position? I'm sure He did, and this reduces my feeling of inferiority considerably.

4. Fight in your own armor—it's custom-made. As a teen-ager I had a most wise and wonderful pastor's wife, in whom I had utmost confidence. During my first few years as a P.W., each time I found myself in a dilemma (which was quite often) I would ask myself what Alice would do in such a circumstance. Eventually I learned to ask God what *He* would have *me* do in each case. If one is to enjoy being a P.W., she must be herself and she must be comfortable. This is an impossibility in someone else's armor.

5. My husband and I have an unwritten—and so far as I can remember, unspoken—agreement. I am free to offer him suggestions, and providing my timing and delivery are well-planned, he listens. He sorts through my ideas, rejecting some and using others. I want neither blame for the ones that fail or recognition for the ones that succeed. Often I've seen the wisdom in his rejections; at other times I've quietly felt real satisfaction in the knowledge that I could present him with a successful idea. I am aware that some preachers, unfortunately, are not prone to listen to their wives, but when this system is workable it keeps a P.W. feeling useful. At the same time it avoids the degrading appearance that the P.W. runs the show.

6. When we go to any kind of a P.W. meeting we are likely to hear the do's and don'ts of our position—some of which vary

\*Pastor's wife, Homedale, Idaho.

with the speaker. I used to consider these burdensome requirements or necessary evils. I have since found the key is motivation. The heart of a P.W. which is in love with her husband, attune to God, and aware of the needs of people, finds a new kind of motivation. A good attitude, a clean home, a well-cared-for family are the natural by-products of such a heart. By "natural," I don't mean effortless. Birth is the most natural process, but who would call it effortless?

7. This lesson came about as I half listened to a radio interview while I went about my early Sunday morning chores. The man being interviewed was a famous sociologist and the questions were to the point. Did he think the Church should participate in a welfare program, social reform, politics, etc.? To all of these he gave a negative response. "Well then," asked the young newsman, "if you would not have the Church in-

volved in any of these, what would you have the Church do?" The answer came quickly, "I would have it do what no other organization or agency can do. I would have the Church strengthen men's faith in God."

These words stuck with me and later the Holy Spirit applied their meaning to my position. I believe if we were to ask the thinking members of our church what they would have a P.W. to do, the answer, in essence, would be, "We would have her do what no one else can do. We would have her give the support her husband needs, love and care for her children as only a mother can, and understand and pray for the needs of the congregation from a perspective which only a P.W. can have." The specific tasks and assignments will vary from church to church, but the above should never change. Almost any job in the church can be hired out, and some should be; but you can't hire anyone to love, care, and pray.

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## I Stood in a Rainbow!

By Helen Temple

ON VACATION ONE SUMMER a swift moving thundershower sent us scurrying to shelter. Moments later the rain ceased. A brilliant rainbow arched across the sky and came to earth not 300 feet from where we stood. On impulse I ran toward the spot. The colors vanished as I drew close, but suddenly the air around me was sparkling and iridescent. I knew I was standing in the rainbow! It was indescribably exhilarating. I felt weightless, ecstatic, almost as though I were floating in the air.

The year that we moved from a third floor apartment into our little red house in Kansas City, I dreamed of a bountiful garden. In a 20-foot-square plot I planted vegetables enough to fill a quarter-acre. That summer the thermometer soared to 113° day after day. The Missouri clay soil turned to cement. Lettuce became bitter. Beans shrivelled and died. The corn tassels burned before the pollen ever formed. Desperately I sprinkled for hours, trying to save my "crops." One evening looking out the window at the plants

that were slowly reviving under the life-giving spray, I saw a flash of iridescent green. A tiny hummingbird was taking a bath on a blade of corn. Probably not more than a teaspoon of water had caught in a shallow depression of the blade. For that tiny mite, no larger than my thumb, it was enough. He splashed and fluttered his wings in delight.

That was the loveliest garden I ever saw, though I never ate anything from it.

There are magic moments everywhere. Storms have their rainbows. Disappointments hide secret flashes of wonder and delight. The small things of life can bring you some of your highest moments. In times of drab monotony, find yourself a rainbow. Look for a magic moment. A dewdrop on a blade of grass—a wild aster blooming against a tenement wall—a robin's song after rain—the wonder of a toddler's eyes—can teach you more of God than a sermon in a cathedral if your heart is listening.

# IN THE STUDY

## The Greatest Grace of All

(Meditations on I Corinthians 13)

By H. K. Bedwell\*

### No. 3 The Indefinable Grace

Without doubt this is the greatest chapter on love in the whole Bible. It is a special kind of love—it is Christian love. We do not possess it naturally; it is imparted to us by the Holy Spirit when we become children of God. It is perfected in us when we are sanctified wholly. It is capable of infinite growth, and is indispensable to success in Christian service. It is the very love of God expressing itself through human personality.

#### I. LOVE DEFINED

Here we attempt to define the indefinable. The dictionary describes it as “fondness, warm affection, a feeling of strong attachment to a person induced by sympathetic understanding, or by ties of kinship.” A psychologist defined love as “a sentiment whose dominant feeling is affection, whose goal is a close association of another person with oneself, and concern for the happiness and welfare of that person.” Another learned man said, “Love is a spiritual quality which unites persons, giving them a sense of being interrelated.” These definitions are good, but inadequate. Turning to the Bible, we find that it teaches that:

A. *Love is divine in its origin.* “Love is of God,” and, “God is love” (I John 4:7-8).

B. *Love is devoted in expression.* Jesus said, “Greater love hath no man than this, that a man lay down his life for his friends” (John 15:13).

C. *Love is dynamic in action.* “Love is strong as death,” and, “Many waters cannot quench love” (Song of Solomon 8:6-7). Perhaps it will help us to understand what love really is if we clear away some very common misconceptions.

#### II. LOVE DEVALUED

We are often guilty of using the word “love” in a cheap way. “I love your dress,” or, “I love the sea,” or, “I love ice cream.” We hear such expressions every day and use them ourselves. But is it not *persons* we love, and *things* we like? Can we really love what we wear or what we eat? Are we not devaluing love when we misuse it in this way?

#### III. LOVE DEGRADED

The degradation of love is much more serious than its devaluation. It has been degraded in the mire, and become besmirched with filth. It is used as a synonym for “lust” in its lowest forms. Immoral acts are described as “lovemaking.” This is a criminal abuse of a beautiful word. By no stretch of the imagination can love be equated with the illicit and unbridled expression of bestial passion. Love is not debauchery. It is the purest thing in all the world. Love has no place in the cesspit of defiling lust. The physical expression of love between two persons united by God in marriage contains no sin, and brings pure delight and mutual satisfaction. It is a precious gift of God. Let

\*Missionary, Republic of South Africa.

us never therefore debase or detile what God intended to be pure and holy.

#### IV. LOVE DISTORTED

Love is often depicted as “sentimental slush.” We hear some dreadful, discordant screeching and crooning on the radio caterwauling about some “baby” who is supposed to be loved. How can any self-respecting girl stand it! Since when did a full-grown woman want to be called a baby? Certainly there is thrilling romance in true love, but this is far removed from the silly, shallow nonsense of modern pop records. Let us have done with equating love with this sloppy sentimentality. True love is strong and tender and considerate, not frothy and frivolous.

#### V. LOVE'S DIFFERENCES

There are different forms and phases of love as a human quality.

A. *There is love of kinship*—of father, mother, sister, brother, children, parents, and a wider circle of relationship.

B. *There is conjugal love*—of husband and wife, beginning in courtship, consummated in marriage, and deepening with the passage of time.

C. *There is the love of friendship*. This can be very close and satisfying. The classic example of this is found in the Bible in the love of Jonathan and David for each other. “Thy love to me was wonderful, passing the love of women,” cried David as he mourned for his lost friend. But the love of I Corinthians 13 is something above and beyond all this. It is a love which is God-inspired and God-imparted.

#### VI. LOVE DEMANDED

The Bible leaves us in no doubt that love is not optional. It is imperative. “Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets” (Matt. 22:37-40). Here love is three-dimensional: (1) *To God*. (2) *To my neighbor*. (3) *To myself*. Jesus said to His followers, “This is my commandment, That ye love one another, as I have loved you” (John 15:12). Love, then, is essential to obedience and an inescapable obligation to all.

#### VII. LOVE'S DIVINITY

We have tried to stress that the *agape* of I Corinthians 13 is something apart from and above mere human love. We do not possess this kind of love naturally. Paul declared, “The love of God is shed abroad in our hearts by the Holy Ghost which is given unto us” (Rom. 5:5). Love is portrayed as a flood first filling us, then flowing out from us. Paul named loved as the first fruit of the Spirit (Gal. 5:22). In His high-priestly prayer recorded in John 17, Jesus prayed, “That the love wherewith thou hast loved me may be in them, and I in them” (John 17:26). Jesus living in us loves people *through us*. This is love at its highest and best. The great love chapter begins with showing how essential love is and closes with the affirmation that such love will never die. But the central portion of the chapter is given up to a searching and revealing declaration of how love will act and react under the pressures and demands of everyday life, when it is in full control. We shall see that Christian love is not only the greatest thing in the world; it is also the most practical thing in the world!

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## GLEANINGS

from the Greek

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By Ralph Earle\*

Titus 1:1-4

“That Cannot Lie”

This is a single word in Greek, *apseudes* (v. 2), found only here in the New Testament. It means “free from all deceit,” and so “truthful” or “trustworthy” (Arndt and Gingrich). As here, it is used as an adjective to describe God in Polycarp’s last prayer before his martyrdom. God has promised eternal life, and this promise will not fail even in the face of physical death.

“Before the World Began”

The Greek says “before times eternal” (*pro chronon aionion*). This evidently means “long ages past, age-long periods ago” (Lock, *Pastoral Epistles*, p. 126). Weymouth translates it “from all eternity.”

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

## "In Due Times"

Literally it reads, "In His own appointed times" (*kairois idiois*, v. 3). Lock comments: "The thought of the Incarnation taking place at the right moment in the world's history is a favourite one with St. Paul (Gal. 4:4; Rom. 5:6; Eph. 1:10; Acts 17:26), springing from apocalyptic expectations, summed up by the Lord (Mk. 1:15) and expanded by himself in his philosophy of history, Rom. 1:3" (*ibid.*). The exact phrase is found only here and in I. Tim. 2:6; 6:15, but the singular occurs in Gal. 6:9.

## "Preaching" or "Proclamation"?

The word *kerygma* is widely used as a theological term today, signifying the *message* preached by the Early Church.

The term is derived from the noun *keryx*, "herald," and the verb *kerysso*, "to herald or proclaim." In classical Greek it signified "that which is promulgated by a herald or public crier, a proclamation by herald." In the New Testament it means "the message or proclamation by the heralds of God or Christ" (Thayer). In the papyri it is used for "a public announcement" (Moulton and Milligan, p. 343). C. H. Dodd writes that the word "signifies not the action of the preacher, but that which he preaches, his 'message,' as we sometimes say" (*The Apostolic Preaching*, p. 7).

This is in agreement with the earlier declaration of J. B. Lightfoot. He says that *kerygma* means "'the thing preached,' 'the proclamation' . . . It refers therefore to the subject, not to the manner of the preaching. There is only the very slightest approach in classical writers to this [latter] sense of the words *keryssein*, *kerygma*, etc., as denoting 'instruction,' 'teaching,'" (*Notes on the Epistles of St. Paul*, p. 161; commenting on I Cor. 1:21). Ellicott equates *kerygma* here with "the Gospel."

This contention of the earlier writers, and popularized by Dodd, that *kerygma* refers to the *content* rather than the *act* of preaching has been challenged of late. Even Thayer says that in II Tim. 4:17 (the only other place in the Pastoral Epistles where it occurs) it means "the act of publishing." But in the only two places where it is found in the Synoptic Gospels (Matt. 12:41; Luke 11:32) he says it indicates "the proclamation of the necessity of repentance and reformation made by the prophet Jonah." In I Cor. 1:21; 2:4; 15:14; and Rom. 16:25—making eight

times the word occurs in the New Testament—Thayer thinks it refers to "the announcement of salvation procured by Christ and to be had through him."

Arndt and Gingrich define *kerygma* in the New Testament as simply "proclamation, preaching," and they seem by this to mean the *act*. They would translate it here, "The preaching with which I have been entrusted."

In Kittel's *Theological Dictionary of the New Testament*, Friedrich says that at I Cor. 2:4 "*Kerygma* is the act of proclaiming." But of I Cor. 1:21 he writes: "The foolish message of Jesus crucified saves those who believe." He continues: "At Rom. 16:25, too, the reference is to the message with a very definite content" (III, 716). He thinks, however, that in Titus 1:3 it is the *act* of preaching.

It seems obvious that we are confronted here with a both/and rather than an either/or situation. The noun *kerygma* means *both* the *act* and the *content* of preaching.

This statement is illustrated in the usage of various versions today. Whereas the King James Version translates *kerygma* in all seven places by "preaching," the American Standard Version (1901) has "message" in the two Pastoral passages. *The New American Standard Bible* (1963) has "the message preached" in I Cor. 1:21 and "the proclamation" in the Pastoral Epistles. *The New English Bible* (1961) also has "proclamation" in these two passages. This can mean the *act*, but probably its primary emphasis is on what is proclaimed. Certainly too much emphasis should not be put on the idea that preaching is God's only way of getting the gospel to a lost world. The printed page and personal witnessing are both powerful methods of evangelism.

## "Committed" or "Entrusted"?

A comparison with I Tim. 1:11 favors definitely the idea that "preaching" in this verse means the message rather than the act. In the earlier passage we read: "According to the glorious gospel of the blessed God, which was committed to my trust." It appears evident that "preaching" in Titus 1:3 is parallel to "gospel" in I Tim. 1:11.

The phrase "which was committed to my trust" (I Tim. 1:11) is exactly the same as "which is committed unto me" (Titus 1:3)—*ho episteuthen ego*. It is correctly translated in the Revised Standard Version: "With



which I have been entrusted.” Commenting on the Timothy passage, E. K. Simpson writes: “*Ego* is emphatic. Paul thrills with joy at the thought of his high commission of proclaiming a gospel so abaze with the divine perfections” (*Pastoral Epistles*, p. 32). Here the *ego* may point up more especially his heavy sense of responsibility.

### “Mercy”?

All 13 Epistles of Paul have the twofold greeting, “Grace and peace.” In the two letters to Timothy “mercy” is added. It appears here (v. 4) also in the King James Version. But the oldest and best Greek manuscripts do not have it in Titus, and so it must be rejected as a later scribal addition.

Perhaps “mercy” was added by Paul in the letters to Timothy because the apostle’s younger colleague was overly gentle and timid by nature. Simpson makes this comment about “mercy”: “That sounds a tender chord, suggested possibly by Timothy’s fragile health” (*op. cit.*, p. 26). The additional “mercy” is also found in II John 3.



## The Sin of Neglecting Church

SCRIPTURE: Heb. 10:19-25

TEXT: v. 24

The pastor was sick in the hospital. A member called and said, “You will be reassured to know that the board met last night and voted 5 to 4 to pray for your recovery.” Sometimes I think I am getting less support than that, hence this sermon.

There are three exhortations in this passage, based on faith (v. 22), and hope (v. 23), and love (vv. 24f.). These give content to the sin of neglecting church.

### I. THE NATURE OF OUR SIN

#### A. A sin against *faith* (v. 22)

Christ’s redemptive work is here related to His office as “a great priest over the house of God” (v. 21, RSV). We are not

saved in *isolation* from others. Salvation is personal, but not individual. The “full assurance of faith” comes to us in *community*. Note the terms of address—“brethren,” “let *us*”—and the objects of salvation—“*our* hearts . . . *our* bodies.” In this passage there are *nine plural pronouns*, and where “one” occurs it is followed by “another.” To absent yourself from God’s house is to sin against that measure and kind of faith that is *common* to Christians, hence to weaken the faith of the church.

#### B. A sin against *hope* (v. 23)

Isolation is a way of saying, “I don’t need you”—the sin of pride. Or of saying, “You have no claim on me”—the sin of selfishness. The “habit of some” to neglect church is admitted here as a *bad* habit to avoid.

#### C. A sin against *love* (vv. 24f.)

Instead of neglect, *increased loyalty* is urged as our responsibility—“so much the more” (v. 25). To “stir up” one another we must meet together. Neglecting church is a sin against love.

### II. THE EVIDENCE OF OUR GUILT

A. A declining Sunday school attendance

B. A fraction of our Sunday morning attendance back for the service Sunday evening

C. A fraction of this fraction in prayer meeting Wednesday nights

D. A very tiny group responding to the visitation program

E. The readiness with which we excuse ourselves for this neglect.

### III. THE INCENTIVES TO OUR REPENTANCE

A. There are *incentives* to repentance implied in the opening and closing verses of this passage. “Brethren”—we owe it to one another, to the brotherhood, to be faithful. “The day”—our judgment is drawing near!

B. The greatest of all incentives to repentance is found also in the passage. Our privileges cost “the blood of Jesus” (v. 19). Calvary should shame us from neglect, and drive us to our knees asking forgiveness!

We are saved together as God’s “house.” Let us repent and seek forgiveness together. Let those who are not guilty of this sin bear the burden of those who are! Let those who are guilty sincerely repent and seek divine

pardon. And let us *all, together*, pledge ourselves anew to God for loyal service to His Church and kingdom. And let us do it *now*.

—W. E. McCUMBER

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## The Bible's Central Theme

INTRODUCTION: The Bible has a central Person—Christ, the Messiah; a central theme—redemption; but this too has a center—**HOLINESS**. Cruden—"True holiness is conformity to the nature and will of God, whereby a saint is distinguished from the unrenewed world. There are different degrees of holiness in the saint."

### I. HOLINESS IN THE OLD TESTAMENT

- A. Exod. 3:5, "Holy ground" where God meets mankind.
- B. Exod. 15:11, "Who is like unto thee . . . glorious in holiness?"
- C. Exod. 20:8, The Sabbath was to be kept holy.
- D. Lev. 19:2, "I the Lord your God am holy."
- E. Lev. 27:30, "All the tithe . . . is holy unto the Lord."
- F. I Chron. 16:29, "Worship the Lord in the beauty of holiness."
- G. Ps. 93:5, "Holiness becometh thine house, O Lord, for ever."
- H. Isa. 35:8, "It shall be called The way of holiness." The highway of the follower of the Lord, the way Christ prepared, the way we are to walk.

### II. HOLINESS IN THE NEW TESTAMENT: Note progression from Deity, things, to people.

- A. Zacharias, father of John the Baptist, prophesied, ". . . grant unto us, that we . . . might serve him . . . in holiness and righteousness before him, all the days of our life" (Luke 1:74-75).
- B. I Cor. 3:17, "The temple of God is holy, which temple ye are."
- C. Eph. 1:4, "We should be holy and without blame before him in love."
- D. Rom. 6:19, "Yield your members

servants to righteousness unto holiness."

- E. II Cor. 7:1, "Perfecting holiness in the fear of God."
- F. I Thess. 4:7, "God hath . . . called us . . . unto holiness."
- G. Heb. 12:14, "Follow . . . holiness

### III. HOLINESS IN THE RESURRECTION:

- A. Heb. 12:14, "Holiness, without which no man shall see the Lord."
- B. Matt. 5:8, "Blessed are the pure in heart: for they shall see God."
- C. Col. 1:21-23a, "To present you holy."
- D. Rev. 20:6, "Holy is he that hath part in the first resurrection."

CONCLUSION: It is folly to ignore such central truth. It is tragic to remain in primary truth of the Old Testament. It is fatal to see God's will and to miss it.

Charles Finney said, "The Church is more accountable to God for being filled with the Spirit than the world is for being convicted of its sin."

EDWARD J. JOHNSON  
North Platte, Neb.

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## Contending for the Faith

SCRIPTURE: Jude

INTRODUCTION: Jude wrote to the sanctified. It is possible to be sanctified before death.

- I. IT IS NEEDFUL for sanctified people to contend for the faith (v. 3).

### II. HOW WE SHOULD CONTEND (v. 3)

- A. Not spitefully or hatefully
- B. But earnestly

### III. WHY WE SHOULD CONTEND (v. 4)

- A. Because "certain men [are] crept in unawares" (v. 4). Unsaved men get into religious position and tear down the work of God.
- B. Because it is possible to backslide (v. 5). "The Lord, having saved the people . . . afterward destroyed them that believed not."

- C. Because even the sanctified can fall (v. 6). Angels, while of a different order, were holy beings, and fell.
- D. Because there is great wickedness in the world (v. 7), even as Sodom and Gomorrah—people who promote evil.

#### IV. GOD'S DESCRIPTION OF THESE FOUR CLASSES OF PEOPLE (vv. 11-13)

- A. "They have gone in the way of Cain," who put reason above revelation.
- B. "Ran . . . after the error of Balaam," who walked behind light. He knew better than he did.
- C. "Gainsaying" of Korah, gossip, talking against God's work.
- D. "Spots in your [love] feasts"
- E. Drifting clouds "without water"—not fulfilling their true purpose.
- F. Trees with withered fruit, without fruit, dead, plucked up. This shows the slow steps of backsliding.
- G. Raging waves foaming out shame
- H. "Wandering stars"; out of orbit.

#### V. THEIR REWARD IS RESERVED (13b). "Blackness of darkness for ever."

R. J. NIKKEL  
Fremont, Calif.

## Growing Up

SCRIPTURE: Jude 20-25

INTRODUCTION: After we are sanctified, our main responsibility is to build up ourselves on our "most holy faith" (v. 20).

How are we to do it?

- I. PRAY IN THE HOLY GHOST (v. 20).
- II. KEEP IN THE LOVE OF GOD (v. 21).
- III. KEEP WATCHFUL (v. 21).
  - A. Looking for mercy (v. 21)
  - B. Looking for the blessed hope (Titus 2:13)
- IV. BE SOUL WINNERS (vv. 22-23).

#### V. HATE THE WORLD, FLESH, AND DEVIL (v. 23).

CONCLUSION: God will help us. He is able (v. 24).

R. J. NIKKEL  
Fremont, Calif.



By Asa H. Sparks\*

## Fund Raising

1. *Jerry Ketner of the Seminary* recommends that you inspire your people to help make the bus payments by motivating them to be spark pluggers.

2. *Our churches are supported* by tithes and envelope giving. A number of pastors have found that you can increase the loose offering by announcing that the loose offering for that service will go for certain items.

3. *A mile of pennies* would give you \$844 in your next missionary offering. Nickels—\$4,224; dimes—\$8,976; quarters—\$15,840. By taking a rounded-off measurement of coins to the foot, you can record and chart your report of progress of the offering as it comes in. To save you the trouble, here are the foot measurements: 1c—16; 5c—16; 10c—17; 25c—12.

4. *Make the children's offering exciting* by having a contest to see whether girls or boys can bring in the most pennies. You can make a small scale with a dowel stick and two plastic pails. Be sure to have plenty of pennies on hand for change.

5. *The dime folder* is a tested method for raising money, particularly from children. For a special building fund or other offering fund banks and coin folders see Nazarene Publishing House *Master Buying Guide*, 1971, p. 162.

6. *Many churches have used the parable of the talents as a means of raising money.*

\*Pastor, Gastonia, N.C.

By this method members are instructed to read Luke 19:12-26 or Matt. 25:14-30. When \$1.00 or \$5.00 is given to them they are instructed to invest this "talent" and report the use of it and bring the proceeds in 60-90 days. One church raised \$7,400 this way using \$5.00 bills with a \$6,000 profit.

7. *You may like gigantic Christmas cards* for church families. Any family in the church can sign the large card on donation of \$5.00 or more to the NMBF fund. It might be wise for the church then to send each one on the mailing list a card listing all of the signed names. With an electronic stencil from your mimeo dealer you can copy the signatures exactly.

8. *Have you tried the Fifty-Fifty Club?* This is an organization of 50 people who pledge to give 50¢ a week for 50 weeks, on some special project. The net result is \$1,250 in less than a year's time. The larger church might have a men's club and a ladies' club.

9. *For the special, major church project*, such as pews, try the 252 Club: \$2.00 a week for 52 weeks. This ought to give you \$104 annually from each participating person. Keep the giving up to date on the bulletin board, so that each may know where he stands and be encouraged to continue.

10. *Troubled by numerous small bills* at your church? Try the pay-off plan, in which every invoice is placed on the bulletin board. Ask members of the congregation to notice the unusual pictures on the bulletin board, with the request that they will sign any that they will be willing to pay for the church. Remove the invoices as the bills are paid.

11. *In the Old Testament*, Jehoiada, Joash, and Josiah used a chest to build buildings. The people dropped their offerings in and the chest was opened from time to time. Read your Bible and see.

12. *Calvin Oyler, of Wichita, Kans.*, suggests that we reveal the risen Christ. The procedure is simple. From the Missionary Picture Set tape pictures of missionaries over a large picture of Christ. The people buy the pictures by giving a minimum amount in the Easter or Thanksgiving offering. In keeping the picture, they also promise to pray for the missionary and the offering and to send greetings.

13. *To light the star (or tree)* is a good

dramatization. For every dollar—or 10—a light is turned on, on the star. You might send a letter suggesting a fair share for each one.

14. *For smaller offerings*, try decorating a cake with silver. Cover a cardboard box with cake icing that is soft but not sticky. Put some silver coins on it in advance and have a march offering.

15. *Your bank can supply* you with bill envelopes where the center is cut out to reveal the president's picture. For a special offering, collect portraits of the presidents.

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*It worked for us—*

## A Letter to Members

Pastors often compose letters to their church families. The following brought "an unusually good response," reports the pastor. Other pastors may wish to use it, or write something similar of their own. If this letter is used verbatim, naturally proper credit should be given to the author.—*Editor.*

The church is not perfect, no. Sometimes the faults are obvious. Other times they may need to be "uncovered" to be recognized and defined, but always they are there.

But isn't it foolish to publicize them? Consider the manager of the local business establishment. He has problems in his business. The employees are not always "ideal"; the merchandise is not always up to the ideal standards; the displays sometimes lack imagination and originality; and the lists could go on and on.

So what does Mr. Businessman do? Does he proclaim to the public all the faults, failure, and problems of his business? Does he carefully call their attention to all the areas where his business is failing? Of course not! He works diligently to correct all the faults and failures of his establishment (even though he may know he will never fully succeed), while to the public—the ones to whom he is appealing, and the ones who need the product he is offering—he says little or nothing about the problems of his business.

Is this being hypocritical? Does this mean he is "hiding his head in the sand" and pretending that problems just do not exist? Does this mean

he has no intention of dealing with the problems? No! No! It simply means that Mr. Businessman recognizes that, in order to succeed, he must "accentuate the positive" publicly, while privately he earnestly strives to "eliminate the negative."

If the business is not his and he is but the manager or an employee, he still owes his loyalty and allegiance to the business; and if he cannot give it, then by all the rules of decency, he ought to quit. It just is not right to draw a paycheck from a business which he constantly downgrades and despises—notwithstanding the faults and failures that may justify criticism.

The moral is obvious. As a part of our church, we do not close our eyes to whatever faults it may possess, but we do close our mouths to them so far as the one who needs our Savior is concerned.

Kenneth Dodge, *pastor*  
Immanuel Church, Syracuse, N. Y.

## The Generation Gap Choir

According to a reporter, a unique feature has been developed in the Mt. Scott Church of the Nazarene, Portland, Ore. A choir is made up of adults on one side and teen-agers on the other side, with one empty seat separating each row down the center while the choir is seated. When they stand they not only sing together, but move to the center—thus closing the "generation gap" with music and harmony. According to the report, 46 participated in this medium-sized church on a recent Sunday.

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BULLETIN



BARREL

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## THE PANACEA FOR ALL ILLS

If you are poor, work. If you are rich, work. If you are burdened with seemingly unfair responsibilities, work.

If you are happy, continue to work; idleness gives room for doubts and fears. If sorrow overwhelms you, and loved ones seem not true, work. If disappointments come, work.

If faith falters and reason fails, just work. When dreams are shattered and hopes seem dead, work.

No matter what ails you, work. Work faithfully and work with faith. Work is the greatest material remedy available. Work will cure both mental and physical afflictions.

—WILLIAM WALLACE ROSE  
Brooklyn, Ind., Church  
Jack McCarty, *Pastor*

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## Prayer in the Key of "F"

*Faithful Father,*

*Free me to unfetter my faith.*

*Fill me until I ferment with fervid love.*

*Force me to forego the filling of my flesh.*

*Fit me and fortify me to fight.*

*Flag me until all folly has flown.*

*Flush (or excite) me until I feel the furor of the fray.*

*Frighten me until I smell the smoke of the fire.*

*And face me with a fallow soul that I may teach to follow thee. Amen.*

—ARTIE WHITWORTH

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When you can think of yesterday without regret and tomorrow without fear, you are near real contentment.

• • •

Working with the same material, one man may build a fine building while the other whittles a pile of shavings.

• • •

A gentleman is a man who is always as nice as he sometimes is.

• • •

The best thing for newlyweds to feather their nest with is plenty of cash down.

• • •

Our vigor wanes with middle age;

We find out footsteps lagging.

Our backbones creak, our sight grows weak,

And yet our tongues keep wagging.

Clearview, Wash., Newsletter  
J. K. FRENCH, *Former Pastor*

## THE GRANDEST PICTURE

The grandest picture I behold  
Is not the setting sun,  
Though he robes himself in scarlet  
When his daily race is run.  
'Tis not the lofty mountains,  
Nor the tall and stately trees,  
Though I love the scenes of nature—  
Yes, my eyes delight in these.

The grandest picture I behold  
Is not the falling snow,  
Though every flake is different,  
And a charming gem, I know.  
'Tis not the gorgeous flowers,  
Nor birds that cleave the air,  
Though in these I see reflected  
Heavenly wisdom, love, and care.

There's nothing quite so beautiful  
As consecrated youth,  
Noble Christian boys and girls  
Established in the truth.  
To view their Spirit-quicken'd lives  
And watch their power unfold—  
This is the grandest picture  
That my human eyes behold.

(Author unknown)

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*Time may be a great healer, but it's a lousy beautician.*

. . . .

*Too many workers conduct their lives cafeteria fashion—self-service only.*

. . . .

*To make a surefire hit is easy—just aim at nothing and blaze away.*

. . . .

*Give not from the top of your purse, but from the bottom of your heart.*

. . . .

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In answer to a query about working on Sunday, Billy Graham said, "It should not detract from a man's reverence to do what is required. Even Jesus spoke about the ox in the ditch on the Sabbath. But if your ox gets in the ditch every Sabbath, you should either get rid of the ox or fill up the ditch."

## NHA Now CHA

The National Holiness Association became the Christian Holiness Association under a provision of the new constitution adopted at the one hundred third Annual Convention in Kansas City, April 14-16, 1971.

According to Dr. O. Dale Emery, the executive director, the new constitution is designed to make the organization more viable for present-day needs. He explained it will improve the convention and board representation and serve to relate the constituent bodies more usefully. The name change is seen as desirable due to the recent affiliation of the Canadian Holiness Federation and an increased interest in affiliation by various similar bodies outside the United States. A further reason for the name change was suggested to be the theological clarification the new name affords to distinguish the organization and its doctrinal emphasis on Wesleyan-Arminianism from the "holiness" teaching issuing from Jewish and Eastern religions.

All the officers were continued in their service for another year. They are:

President, Dr. Myron F. Boyd, a bishop of the Free Methodist church  
Vice-president, Dr. Paul P. Petticord, president of Western Evangelical Seminary  
Secretary, Dr. John D. Abbott, a general superintendent of the Wesleyan church  
Treasurer, Dr. B. Edgar Johnson, general secretary, Church of the Nazarene

Under Aldersgate Ministries, the cooperative function program of the CHA, nine commissions serve to interrelate the 15 denominations, four interdenominational missionary societies, 70 colleges, seminaries, and educational institutions, and the approximate 1.5 million individual constituents. Leading these commissions this year are the following chairmen:

Aldersgate Publications: Dr. Albert Harper  
Christian Education: Dr. Kenneth Rice  
Evangelism: Rev. David Keith  
Higher Education: Dr. Woodrow Goodman  
CHA Men: Rev. Robert Andrews  
Social Action: Dr. Robert McIntyre  
Wesleyan Theological Society: Prof. George Blackstone  
Women's Aldersgate Fellowship: Mrs. Ruth Boyd  
World Missions: Dr. Charles Kirkpatrick

The date and site for the one hundred fourth Annual Convention has been established as April 5-7, 1972, at the Downtown

Hilton Hotel in Indianapolis, Ind. The program will emphasize evangelism in relation to the "Key-73" movement of evangelism.

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## When the People Cast Off Restraint

*(Continued from page 7)*

for all his preaching, the people still would not listen (7:27-28). And when he tried to restrain himself, he broke loose and confessed, "His word was in mine heart as a burning fire shut up in my bones, and I was weary with forbearing, and I could not stay" (20:9). And for all his preaching, Jeremiah finally found himself in the bottom of an abandoned cistern, sinking in the mire, facing death, and would have died had it not been for a kindly Negro who helped him to the surface (39). Once again, Martin Luther said, "He who desires to proclaim the Word of Christ to the world must expect death at every moment." To preach as we ought may cost us our job, but to preach as we ought is our job.

In a day of excessive permissiveness permeating the thinking and actions of people everywhere, both within and without the sound of church bell, we need a strain of bold, courageous New Testament prophets who will, by their clarion call to righteousness, call a check to the unrestrained forces of evil abroad in the land today. The world's philosophy is: "Everything goes! No bars! No holds! Let yourself go! Let your hair down! Have a ball and a blast and you'll have no one but the devil to pay!"

The Apostle Paul, in his prophetic chapter concerning future events and the end time (II Thessalonians 2), says of the "man of sin," "the son of perdition," namely, the Antichrist, that he will not come until the restraining force is taken out of the way. "And you know," says Paul, "what is restraining him now so that he may be revealed in his time. For the mystery of lawlessness is already at work; only he who now restrains it will do so until he [the restraining force] is out of the way" (vv. 6-7, RSV). Who or what is this restraining force? The Thessalonians apparently knew, but we don't for sure. But could it be, in part at least, the restraint of a prophetic vision, "an

unusual discernment" that foresees where the present course of events will bring us out? And then, like a faithful watchman upon the wall, who lifts up his voice like a trumpet, the twentieth-century prophet cries out an alarm and warns the people, lest they perish. This would indeed be the vision that saves! O God, give us the vision, in our studies and in our pulpits, that will save the perishing all around us. Give us the moral and spiritual stamina to "lay [judgment] to the line, and righteousness to the plummet" (Isa. 28:17). To pluralize the sentiments of Frederic W. H. Myers, we might all well pray:

*Give us a voice, a cry, and a complaining—*

*Oh, let our sound be stormy in their ears!*

*Throats that would shout but cannot stay for straining,*

*Eyes that would weep but cannot wait for tears!*

*Quick in a moment, infinite forever,  
Send an arousal better than we pray;  
Give us a grace upon the faint endeavor,  
Souls for our hire and Pentecost today!*

—from Saint Paul

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## That Looming New Church Project

*(Continued from page 11)*

Simplicity with practicability is the keynote for today's church building. The church in our city with the largest Sunday school and the most pronounced community outreach is a simple, rectangular building with straight roof lines and a simple building silhouette. It is not the building that attracts the people. It is what is going on in the hearts of the people who come to that building for worship and service.

We should make sure that all possible building extensions which may be foreseen are planned for now. Adding anything at a later date can cost dearly unless there is a good way and a place to add to it. Such provisions do not just happen. Ask your architect to plan the entire building at one time, then buy working drawings only for the part that you plan to build now. Your architect's

speciality is his ability to blend the man-made with the God-given. Let him use it freely as you and your congregation realistically face the future prospects for the next few years.

We know that good materials are not expensive—they pay for themselves—although good materials wastefully used are expensive. Cheap materials should never be justified in the building of a place for worship. No one has yet come up with a miraculous new material that can drastically reduce the cost of church buildings. However there are some newly developed materials and some new uses for old materials which can whittle away a few dollars here or several cents there. There are some materials which can serve more than one purpose. For example, there are roof deck materials which are structural, acoustical, insulating, and can form a finished ceiling.

I strongly feel that it is unwise to use unnecessary materials just to make the building look strong. Piers, buttresses, columns, or bulkheads may have no functional use, and may be included only to give a sense of solidarity. The test of any element of structure should be, What does it do? If the answer is "nothing," then perhaps it would be best in the long run to leave it out.

Our artificial lighting must be adequate. The darkness in many of our sanctuaries is appalling. It does not have to be overdesigned to provide ample illumination for both day and night.

In the use of insulation you may have to spend a little more initially in order to effect long-term, overall savings. Do not skimp at this point, especially in areas where there are great extremes in temperature.

We should remember that economy is not synonymous with penury. Economy means the elimination of wasteful expenditures that add nothing to the effectiveness of the church plant. No one wants a stripped-down, barren, totally unattractive structure which could result from unwarranted penny-pinching.

Otto Senn wrote, "The problem of the construction of a church cannot be solved by technical knowledge and architecture alone. The arrangement of the stones has a direct relation with the upbuilding of the community and vice versa. It forms part of the 'work of the ministry' for building up the body of Christ."

## Some Practical Hints on Site and Architect Selection

(Continued from page 16)

I would like to add a few practical hints on site selection and the engagement of the architect.

1. *Prepare a map of community land uses, showing streets, highways, industries, schools, public land uses, population changes, future land uses of the community.* In some instances, school tax offices have well-developed maps.

There is no mystery here; there is no hocus-pocus. Long-range planning is possible. It is only necessary for us to go to the right community sources to discover the long-range plans for land use.

It is really better to buy the land after these plans have been laid by the cities. It is true that you will pay a little higher price for this land, but there is no excuse for failure to get basic information, and it is better to pay the higher price and know how the community will be developed around the church.

2. *Don't buy land blindly* just because it is open land, or cheap, or because the salesman is enthusiastic about how much the land will be worth in years to come. You will have to pay for adjacent streets, curbs, gutters, and the utilities. The open land around you could be planned for an industrial park or a manufacturing center in years to come. Don't buy blindly.

3. *Corner locations are best.* If you do buy raw land, the city planning and zoning boards can help you to project where the streets are more likely to be placed. Hill-tops are nice. Small lots are bad. The location totally surrounded by streets is in itself self-limiting. Long, narrow pieces of land are difficult for architects to work well with.

When buying raw land, buy enough so that you can give up 30 to 50 feet for future streets that may be placed across your property.

4. *Have an attorney check all legal implications.* You may be buying a piece of land that has a gas line under it, or some other form of easement upon which you could not build. Easements are not always a liability, for they can sometimes be utilized for parking, but real problems do develop in certain areas where oil or gas lines are underground.

Can you build the church on that particu-



lar location? There are sometimes legal restrictions. Your contract should read "subject to being able to construct a Church of the Nazarene" on that particular site. This will protect you if later you run into some legal restriction.

5. *An engineer's report on the site* will prove useful. Test holes to find and analyze strata of rock, which may have to be moved, or to discover the swamp that has been neatly covered up with full dirt, can prove vital. In most areas you should not plan construction of a building until simple engineering tests have been made. These are not costly and will save embarrassment, if not great damage, later on. Gullies are sometimes filled up with city garbage and then covered over with land fill. This can make for unique building problems.

6. *Study committees are vital* to success in a major building project. It is good for the building committee and departmental leaders to engage in a study program. Some good books are available from the Division of Church Extension in the lending library, and cost only the postage to mail them back. We often do not take the necessary time to get all parties vitally involved in reading and study of the program of the church, its long-range goals and plans, and often move too

quickly into the construction phase.

7. *The architect should be brought in early* on the project and should be thoroughly investigated before a contract is signed. It is easy to get a list of his former clients, and he expects you to check with them about his integrity, his ability to work to a budget, and the soundness of the buildings which he has constructed. The quality architect is not afraid for you to investigate his background and his work.

You should insist that he spend some time visiting Sunday morning, Sunday evening, and prayer meeting services for a considerable time before he begins to plan the building. You should be fair to tell him how much money he can work with, and it is important to have all study committees to write a program for that particular phase of the church's life and work. Evangelism should be high on your consideration. Youth work, educational consideration, music, and worship, all have a vital part in Nazarene program planning.

After the building is finished, you will have a long list of things that you may wish you had done differently. The list will be considerably shorter if you have planned, prayed, and counseled thoroughly and well in advance with all concerned in this vital project.



All books reviewed can be ordered from  
Nazarene Publishing House, Box 527, Kansas City, Mo. 64141.

### **Healing the Hurt of Man**

*By J. Glenn Gould* (Beacon Hill Press of Kansas City, 1971. 70 pp., paper, \$1.25.)

The author of this big little volume is professor emeritus of theology of Eastern Nazarene College, and formerly a pastor of the college church. Since he is a competent theologian, an authority on Wesley, and a skilled writer, he is preeminently qualified to speak to us on the "cure of souls." While profitable to the layman, the book is

a timely guide to the preacher, both pastor and evangelist.

Standing always near at hand is his and our mentor, John Wesley. Indeed the subtitle is "A Study of John Wesley's Cure of Souls." It is not enough to remind us that "the cure of souls was his one business in life" (p. 21). Dr. Gould digs deep into the principles and methods by which Wesley accomplished this all-important end. He finds that along with the organized discipline and nurture of the societies, bands, and class-

es, the preaching and teaching of holiness played a large part (pp. 51-65).

The author pleads for a return to the depth and solidity of Wesley's methods. He believes that, while there are many differences between this century and the eighteenth century, "it is possible to exaggerate these changes out of all proportion to their real significance. For there are constant factors amid this steady flux of change. One of them is the basic need of men's hearts, and another is the faithful ministry of the Holy Spirit. These constants encourage us to believe that by a careful study of Wesley's message, goals, and methods the real success of our labors could be greatly enhanced" (p. 68).

R. S. T.

### To Build a Church

*By John E. Morse* (Holt, Rinehart, Winston, 1969. 171 pp., cloth, \$5.95.)

For church leaders and laymen looking for practical and readable guidelines on whether to build, and, if so, how to develop a building program that will result in structures adequate for the work that the church should be about, this book is invaluable. The author discusses such key subjects as: the relation of form and function to the church's purpose, the role of the architect, the need for building committees to prepare a written program of the church's activities, the choice of a site, and the development of a master plan that allows for a wide variety of contingencies.

Four appendices give concrete information on the structure and function of a church-building committee, criteria for choosing the architect, how to raise capital funds by stewardship projects, and how to obtain financing from banks and denominational agencies.

### Does Anyone Here Know God?

*By Gladys Hunt* (Zondervan Publishing Co., 1968, © 1967. Paper, 191 pp., 75c.)

This dynamic little book was written by a woman about women, but not exclusively for women. Anyway, the average pastor has a lot of women in his congregation who would be deepened—possible remade—by reading these absorbing accounts of the spiritual odysseys of 19 of today's prominent women. "From Hollowness to Fullness"

could be the subtitle, quite accurately; hollowness, in spite of nobility, wealth, fame, success, in many cases.

The doctrinal framework of second-blessing holiness will not be found here but the substance will be. In fact it is surprising how many of these women came into full spiritual flower only after a deep second crisis of total surrender. In fact, in some cases the all-out quest for the glory of God makes mere professional "holiness" look rather pale and anemic. These are women who found their own kind of "lib," or rather God's kind.

R. S. T.

### Revelation, an Expository Commentary

*By Donald Grey Barnhouse* (Zondervan Publishing House, 1971. 432 pp., cloth, \$5.95.)

Much of this was serialized in the magazine *Revelation* between 1934 and 1942. It is interesting, to say the least, that some of his predictions concerning the Jews have been corroborated by events since the original writing. As would be expected, the viewpoint is futurist, i.e., the position that the bulk of Revelation, beginning at 4:1, concerns the great tribulation and thereafter. It is also "pre-trib," meaning that the rapture of the Church will occur at the beginning of the tribulation, and the coming of Christ in glory at the end of the tribulation. The millennium depicted in chapter 20 of Revelation is interpreted literally. It would be unfair, however, to prejudge the book as being excessively literalistic, for Dr. Barnhouse fully recognizes the large element of symbolism in Revelation, and strives to interpret honestly, sanely, and biblically. We have here an impressive work, both scholarly and devotional, which must command our respect, even though not fully our agreement.

Occasionally he is trapped into fanciful—even absurd—positions, compelled by his presuppositions of eternal election, and its corollary, eternal security. Also it is evident that his "pre-trib" position is an assumption by which he interprets Revelation, not a clear teaching which he finds. Nevertheless, the alert and informed Bible student, who wants to grapple with this last book in the Word of God on a deep level, should not ignore this study. Barnhouse exhibits some of the weaknesses of dispensationalism exposed

by Oswald T. Allis in *Prophecy and the Church*, but is innocent of the more serious charges leveled by Allis, chiefly that animal sacrifices will be resumed in the millennium, and that the "gospel of the Kingdom" did not essentially need the Cross.

R. S. T.

### The Best of D. L. Moody

*Edited by Wilbur M. Smith* (Moody Press. 223 pp., cloth, \$4.95.)

Just as good doctors study other doctor's cases, alert preachers are always interested in other preachers' sermons. Add to this the name of one of the great evangelists of all time, and selections made by one of Christendom's most omnivorous readers, and you have the reasons for considering these 16 sermons chosen and analyzed by Dr. Smith.

Mr. Moody was an evangelist who spoke so "the common people heard him gladly." His style was simple, his illustrations profuse, his outlines logical and clear, and his appeals basic.

Admittedly, many of Moody's illustrations are dated. But many more are as fresh as tomorrow. And the gospel he preached will always be up-to-date.

I particularly enjoyed Wilbur Smith's introduction to each of the sermons. His analyses of the handling and illustration of the themes are a valuable feature of the book.

The fact that the sermons were stenographically reported and printed with a minimum of editing gives the flavor of the

evangelistic platform. The burning concern that made Dwight Moody one of God's most successful "soul-diggers" comes through loud and clear.

Any pastor will profit by spending some time with *The Best of D. L. Moody* as he, "being dead, yet speaketh" through these pages.

W. T. PURKISER

## Preachers' Exchange



WANTED—Complete set of *Preachers' Magazine* (*Nazarene Preacher*) to 1968. Also books on John Wesley. Roger K. Moore, 9 MacLaren Blvd., St. John, N.B., Canada

WANTED—*Conversations on Tongues*, by Crockett; *Answered—Unanswered*, by Vaughn. Write me for list of books from my library, in good condition. H. S. Rinehart, P.O. Box 204, Kyle, Tex. 78640.

## CALENDAR DIGEST

### AUGUST

29 Church Schools Promotion Day

### SEPTEMBER

NWMS Alabaster Month

5 Cradle Roll Sunday

26 Christian Education Week  
begins

### OCTOBER

HOME MISSIONS MONTH

3 Worldwide Communion Sunday

10 Laymen's Sunday

11 Canadian Thanksgiving

17 Bible College Offering  
Caravan Sunday

24 Reformation Sunday

31 Sunday School Rally Day

### Personal Announcement

David E. Sparks, elder on the New York District, is the representative of the Mid-east Region of the Association of Mental Health Chaplains, an international organization of chaplains serving largely in mental health facilities. Mr. Sparks would like to establish relationships with any Nazarene ministers who serve as chaplains, full or part time, in any general or specialized hospital setting, correctional institutional, or elsewhere in the institutional ministry.

Any such clergymen are asked to write

Chaplain David E. Sparks  
Harlem Valley State Hospital  
Wingdale, N.Y. 12594



## AMONG OURSELVES

The great teacher, missionary, and saint, Frank Laubach, spent the last months of his life as a guest professor at Asbury Theological Seminary, which meant that he enjoyed a "box seat" in observing the great revival of 1970. About three weeks before he died he said to Dr. J. C. McPheeters: "I have taught in over 100 nations of the world, and have invested my life as a teacher; but I see clearly that this great outpouring of the Spirit is indispensable. Teaching is not enough" . . . Let us by every means upgrade our teaching; but never let us dream that by first-class teaching we can reduce the need for revivals and fervent evangelism, propelled by persistent praying . . . Only this will "Complete the Family Circle" (p. 31) . . . Sometimes we appreciate least that which costs us nothing. But this is rather a senseless perversity of the human species. For ought we not to appreciate the sunshine and the air more than the fancy car? A lot of valuable things are ours for the asking, such as Joe Olson's offer of help on that newsletter (p. 28; see also July, p. 20) . . . Ideas are free too, like those on p. 20; yet what could be more valuable than an idea? Or more costly than being idea-poor? But it's a need-less poverty . . . "Are the right things happening to the youngest in your church?" (p. 26) A good question, for most of us little realize the degree to which feelings toward the church are fixed in that early age . . . Reading p. 27 in conjunction with articles by Hayslip, Pults, and Home Missions Secretary Hurn is one way of "Getting It All Together" . . . In the newsheet of Ada, Okla. (pastor, W. E. Chandler), is an exuberant paragraph about broken records and revival. Their own? No, a couple of nearby churches. This is the spirit which is that "extra" which makes for nobility.

Until next month,

BT

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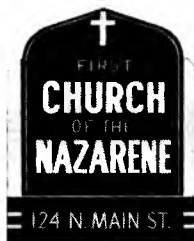
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