

THE
NAZARENE
PREACHER

JANUARY 1964

A YEAR OF DESTINY

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OUR TASK—THE PREACHING OF HOLINESS

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Raymond C. Kratzer

THEOLOGY AND THE PASTOR

The Editor

DEDICATED PROPAGANDISTS

Eric E. Jorden

ECHOES OF JACOBUS ARMINIUS

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THE NAZARENE PREACHER

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A Year of Destiny

By Hardy C. Powers

THIS is General Assembly year.

This announcement tends to "quicken the pulse" and heighten the interest of an entire denomination and its friends. Not only the delegated body of the General Assembly, but church members and friends from around the world will come to this quadrennial gathering to enjoy fellowship, listen to reports, and make plans for the future. Many races will be represented and language sometimes becomes troublesome, but despite difficulties there probably will be between fifteen and twenty thousand present at that great gathering. Many matters of importance, vital legislation, and the analyses of commission reports will receive due attention.

In June of 1964 the Church of the Nazarene will conduct its General Assembly. Probably the most important thing to engage the attention of the General Assembly will be its plans for the future. These plans will reflect both the nature and the purpose of the church in its world-wide outreach. It is safe to declare that it will plan to expand. Anything short of this would be inconsistent with the message of the church. Men are dying and the church must take new territory in the name of our God. If it is to succeed, then the plans will reveal that the gospel is the means to be used. To the individual who has digested the fundamentals for himself, who has by faith appropriated the proffered blessings of the gospel, "whose genius burns as the inspiration of the individual soul," that person knows the church cannot stand still, for it has a message that cries out to be told.

Then, the method God uses is the God-possessed man. The gospel is the means, but Spirit-filled man is the method. The Bible teaches that it is by man the message is to be given. God plans to save man through man. Not man as a sage, a philosopher, or a poet, but through man as a man. This places universal responsibility on all men and calls for total mobilization of all the resources of the church. Not all are philosophers or poets, but all are men; hence none are excused.

The planning at the General Assembly should reveal mighty overtones of devotion to Christ and His cause, both in individuals and in the group, and that holiness of heart and life is more than an empty shibboleth, but is the bedrock upon which the Church is built. Let all pray to this end.

"The Nazarene Preacher"

THIS ISSUE INTRODUCES several changes in the format of what for thirty-seven years has been affectionately called the *Preacher's Magazine*. First of all, of course, is the change of name. Second, is the merging of the *Nazarene Pastor*, formerly a bimonthly magazine of promotional material.

The decision to send the magazine free of cost to all Nazarene elders and pastors will probably be hailed as the most welcome change. The cost of this service will be borne by the departments contributing through the General Stewardship Committee, and the Nazarene Publishing House. The magazine has never been self-sustaining, so the subsidy by the House of several thousands of dollars each year will be nothing new.

Lest the initiation of all these changes be credited to (or blamed on) the new editor, as to an insufferably egotistical "new broom," it should be said at once that they have been worked out between the editor, Publishing House management, the General Stewardship Committee, and the Board of General Superintendents. Dr. Hardy C. Powers is the general superintendent serving as sponsor for the publication.

To what extent do these changes signal alterations in the basic tone and character of the magazine? In its most important characteristics, none at all. As previously, it will be beamed primarily to the pastor. In every way possible its columns will be devoted to helping the pastor as a man, as a preacher and leader of public worship, as an administrator, as a shepherd and soul winner, and as a Bible student and theologian. But large attention will be given also to the evangelist, not as an outsider but as an insider, whose special ministry is one of the pastor's most indispensable aids.

Nor will there be any change in the earnest dedication of the magazine to the promulgation of Christian holiness. We espouse that doctrinal interpretation known as Wesleyan because we believe it to be Biblical. While alertness to other issues will be fostered, this emphasis will deliberately be kept central. Many preachers are frankly acknowledging that they need help in learning how to present this message, so relevant to today's problems, more accurately and effectively.

Admittedly the magazine will be distinctly denominational in tone. Understandably, this may prove distasteful to some of our fraternal brethren. These few can be assured, however, that the major share of the contents will still be of broad interest; and we dare to hope that some may even be pleased to be allowed such an intimate, inside view of Nazarene activities.

We are not so naive as to think we can please everyone. One pastor says, "Cut out the sermon outlines!" Another exclaims, "Leave

them in; I need them." One man says, "I especially appreciate such informative discussions as the forum on Bultmann; give us more of that sort of thing." But the next preacher says, "That's boring! I want practical help in my own church." And so it goes.

This much will be kept in mind: A theorist who knows the *what* of our holy religion but doesn't know the *how* will be of limited use in the ministry. But he who knows the *how* but not the *what* is in a far worse predicament. For of what value is skill in sermonizing if the sermon preaches heresy? Or if it is thin and trivial? Therefore theology is as "practical" as homiletics. If there ever was a time when holiness preachers could afford to be theological ignoramuses, that time is past. It is the editor's duty to keep this conviction constantly in mind in the planning of these pages.

Dr. Chapman's Chair

NORMALLY, I suppose, an editor is expected to hide behind the impersonal "we," or even avoid personal pronouns altogether. But for once may I dispense with formalities?

In the corner of my office is the old bentwood chair used so many years by Dr. James B. Chapman, the magazine's first editor. Hundreds of articles and editorials were written from this chair, including the thirty composed the last week of his life.

If sitting in the chair would impart to me but a fraction of Dr. Chapman's greatness as a man, a Christian, a churchman, and an editor, I would gladly sit in it twelve hours a day. But I know too well that chairs do not make the man; the man hallows the chair.

When I look at it therefore I am more frightened than inspired. And my fright is not allayed when I think of the outstanding leaders who have edited this magazine since Dr. Chapman—D. Shelby Corlett, Louis A. Reed, Lauriston J. Du Bois, and Norman R. Oke. All of them were men of massive soul and intellect. But I am not a giant. I am aware of the many limitations which I can neither hide nor escape. The diminished stature in the editor's chair will have to be compensated by ever-improving quality in the materials submitted by our authors.

Especially do I wish to pay tribute to my immediate predecessor, Dr. Norman Oke, who sacrificed what could have been many more years of happy editorship in order to accept the pastorate of the First Church of the Nazarene in our nation's capital. We shall miss his virile and sparkling editorials. There were no trite phrases or ambiguous sentences, and certainly no irrelevant themes.

The title of his first editorial grips me: "The Role of the Relay Runner." He said: "I must run well to keep my predecessor from embarrassment. I must run well, remembering the next man who, in some future day, will reach out for the baton." You ran very well, Norman Oke. Now may I sign my name to those sentences, and especially to your next sentence: "But best of all, I must run for the 'prize of the high calling of God in Christ Jesus.'"

It is fatal to be sidetracked
by the secondary

Our Task—the Preaching of Holiness

By Ismael E. Amaya*

DR. JAMES B. CHAPMAN said some years ago that he did not believe that our greatest necessity was in the field of organization and equipment, even though he recognized that we had a long way to go in this direction, but that our greatest need was a revival—a revival of holiness.

But in order to have a holiness revival we must preach holiness. As pastors of the Church of the Nazarene we must examine ourselves to see if we are being faithful to this our task.

The greatest danger which threatens our denomination today is not that the day will come when by mutual agreement in a General Assembly the doctrine of entire sanctification will be taken out of the *Manual*, but that little by little the preachers will cease to preach holiness from the pulpits and the believers cease to testify it from their pews. Then it will remain in our *Manual* only as a trophy of the victories of our founders, and we will be, as evangelist H. G. Purkhiser says, “the possessors of a traditional holiness.”

Dr. Stephen S. White used to say to his students in the seminary: “Brethren, it is your privilege to preach what you believe, but if you do not believe in holiness as the Church of the Nazarene has traditionally taught it, *it is not your privilege to preach in this church*. Our church is committed to certain beliefs

on the matter of holiness; if you cannot preach them sincerely, go and preach somewhere else.”

Leaders from other denominations have expressed their concern about lack of emphasis upon the doctrine of holiness within their groups. Dr. John A. Brooks said: “There are many ministers, authorized exponents of the doctrine of holiness . . . who deliberately and completely leave aside the matter of holiness in their preaching in the pulpit. There are many pulpits from where holiness has been barren; in others it has been rejected; while in others it has been misrepresented.”

Bishop Peck said: “The truth cannot be denied. The great privilege and responsibility of present salvation from all sin has been omitted in many sermons until the point of creating doubt on the value of this doctrine, discouraging and confusing those who wanted a complete salvation.”

John Wesley said that his desire was “that all preachers make an effort to preach Christian perfection constantly, powerfully and clearly to the believers . . . No doubt we are not clear enough,” he said, “in talking publicly or privately about the question of entire sanctification.”

He wrote in one of his letters: “I am afraid that Christian perfection will be forgotten.”

Many of John Wesley’s sermons have to do with the doctrine of perfect salvation or Christian perfection.

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And he preached more than seven hundred times a year during all of his ministry and over forty-two thousand sermons during his lifetime. One of his masterpieces is his sermon entitled "Christian Perfection." More than half of the hymns composed by Charles Wesley were on the theme of holiness.

Dr. Adam Clarke admonished that "all who possess the apostolic doctrine that the blood of Jesus Christ cleanses from all sin in this life, encourage the believers to go forward into perfection and receive salvation while they are here in this earth."

Bishop Asbury said: "The night cometh and I will close by saying: Preach sanctification, directly or indirectly in every sermon." To one of his friends he wrote: "Oh purity! Oh Christian perfection! Oh sanctification! It is heaven here on earth to know that all sin has been removed. Preach it wherever they will listen. Preach it!"

Nazarene ministers must make preaching of holiness their specialty. This does not mean that they must forget other aspects of the Christian truth. Dr. Williamson said: "Not long ago a person said that the leaders of the Church of the Nazarene were making holiness their favorite subject, and were forgetting the scriptural doctrine of regeneration. But any reasonable person would know that no one can preach holiness without giving proper consideration to regeneration. And this is true of all the other doctrines."

The doctrine of holiness is the backbone of the Wesleyan theology. If it is not kept in a position of prominence the whole system falls. Furthermore, since the doctrine of holiness is so closely related to all the other doctrines of the Church of Jesus Christ, the scriptural and logical preaching of any doctrine will lead to the proclamation of the doctrine of holiness. The converse is just as true: in order for the message of holiness to be Scriptural and logical, it must include the preaching of all other essential doctrines of Christianity.

The doctrine of holiness runs throughout the Scriptures, where it is taught from Genesis to Revelation. It does not mean that holiness is the only subject treated by the Scriptures, but it is the subject that joins all the other subjects. Bishop Foster has often been quoted: "Holiness breathes in the prophecy, thunders in the law, murmurs in the narrative, whispers in the promises, supplicates in the prayers, sparkles in the poetry, resounds in the songs, speaks in the types, glows in the imagery, voices in the language, and burns in the spirit of the whole scheme, from alpha to omega, from its beginning to its end . . . It is the truth glowing all over, webbing all through revelation; the glorious truth which sparkles and whispers, and sings and shouts in all its history, and biography, and poetry, and prophecy, and precept, and promise, and prayer; the great central truth of the system."

Joseph Parker gives a quotation from Whitefield: "My dear friends, I would preach with all my heart until midnight to do you good, until I could preach no more. Oh, that this body might hold out to speak more for my dear Redeemer! Had I a thousand lives, had I a thousand tongues, they should be employed in inviting sinners to come to Jesus Christ."

Not to be read by the man
who is afraid of heart-searching

"From Whence Cometh Our Motivations?"

By Robert W. Helfrich*

I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service (Rom. 12:1).

IS IT NOT reasonable that sinful man seeks forgiveness of his sins? Is it, then, not just as reasonable to expect that a forgiven man seeks God's perfect and entire will by presenting his life "a living sacrifice"?

Many of us preachers, I fear, have misinterpreted this heart-searching portion of scripture when making application to our own lives. To us, the presenting of our "bodies a living sacrifice" has meant consecration only that we might receive the power Christ promised to His disciples just prior to His ascension. We desire the power to be greater preachers, renowned teachers, greater administrators, et cetera. But—for whose benefit? Could it be for self? Perhaps this writer is being introspective, but with the thought that "there hath no temptation taken you but such as is common to man," I write with the prayer that each of us may benefit.

Preachers are often referred to as a "consecrated group of men." We would like to believe that this is true—for did we not consecrate ourselves to the ministry when we first re-

sponded to that "still small voice" within us? Yet I fear that for many this consecration may have been to our work only. We forget that our Lord is more vitally interested in what we are ("a living sacrifice") than in what we do. This is not, in any sense, designed to minimize the need for hard, earnest work—but our works must be a natural outcome of ourselves!

The power we seek must be power to be, to do, and to suffer the will of God, if we would be a "living sacrifice."

"To be what God wants us to be!" Is this included in our prayer for power? Ambition is a wonderful, and necessary, attribute provided that it doesn't propel us ahead of God. Did the thought ever occur that perhaps God does not want us to be "great preachers" whose names are known the country over? I am reminded of an individual with whom I recently spoke who became just that. Then, after leading literally thousands to a saving knowledge of Jesus Christ, he lost his own experience. What happened? Perhaps he got "out of bounds." Perhaps he became somebody God did not want him to be and the acclaim he received was too much. We can be consecrated to our calling—but for whose delight do we desire the power that comes with consecration?

Did it ever occur to us that God does not want us to be praiseworthy

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subjects? We ask, in our pastoral prayer, that we might be "hidden behind the cross of Christ," and that the words which pass through our lips might be His words. Then, as we shake hands with our departing congregations, we wonder why nobody tells us what wonderful preachers we are. Well, we say, all of us need encouragement now and again. Indeed we do! But is it not encouragement enough to know that we are what God wants us to be?

Lord, make me a living sacrifice that I might have the power to be what *Thou wouldst have me to be!*

"To do what God wants me to do!" Is this included in our prayer for power? Pastoring a congregation which is comprised of middle-class or upper-class people where finances never loom as a threatening problem, where facilities for carrying out a full program are more than adequate, and where generosity toward the pastor and family is the order rather than the exception, is a wonderful experience. Who would deny it? Yet has it ever occurred to us that "to do all that God wants me to do" might require the pastoring of a flock where all of these are markedly absent? ". . . and the poor have the gospel preached to them" (Matthew 11:5 f.) When being advised by an older minister in regard to the advisability of accepting a call to a very poor parish, a younger man was told, "Take it! It will be a profitable beginning for you. The church has fallen to such depths that there is only one way to go—up! And if you should fail, it won't be held against you because it was a failure when you accepted it." Are our hearts really broken for those souls among whom we labor now—or are we using them as a steppingstone to greater things? Are the words of our Lord as recorded in Matthew 25:45 going to condemn us on that final day? "Inasmuch as

ye did it not to one of the least of these, ye did it not to me." As did Kagawa, of Japan, we need to cry, "O God, make me like Christ."

How can it be that college- and seminary-trained ministers should be assigned to any "menial" tasks such as often befall them? Could it possibly be that this is what God wants them to do?

Lord Jesus, make me a living sacrifice that I might have the power to do what *Thou wouldst have me to do!*

"To suffer the will of God!" Is this truly the prayer of our hearts, O ministers of God's unsearchable riches? Not to become victims, not to present ourselves unwillingly, but to submit to God's will with gladness, knowing that in so doing His will for our lives can be carried out!

We are guilty, so often, of seeking God's will and then becoming frustrated if all doesn't turn out the way we expected it to turn out. Really now, whose will were we seeking? While agonizing in the Garden of Gethsemane, Jesus prayed, "Not my will, but thine, be done." God's will was done. Jesus went to the Cross! And while on this Cross, He said, "It is finished." God's will was done—strange as it might have seemed to the onlookers!

Unless we have a late model automobile, an attractive church plant, an up-to-date parsonage, et cetera, we cannot carry out God's will effectively. Whose will? As Dr. Lawlor so well stated it at the "All-Ohio Preachers' Convention" at Columbus, Ohio, "We are too busy endeavoring to accrue those things we don't need and can't afford, to impress those we don't like!" God help us!

During the early part of the nineteenth century an Anglican curate, Henry Francis Lyte, composed a hymn which should be dear to those whose desire is to be, to do, and to suffer the will of God.

*Jesus, I my cross have taken,
All to leave and follow Thee;
Naked, poor, despised, forsaken,
Thou from hence my all shalt be.
Perish every fond ambition,
All I've sought, and hoped, and
known;
Yet how rich is my condition—
God and heaven are still my
own!*

*Go, then, earthly fame and treasure!
Come, disaster, scorn, and pain!
In Thy service, pain is pleasure;
With Thy favor, loss is gain.*

*I have called Thee, "Abba, Father";
I have stayed my heart on Thee.
Storms may howl, and clouds may
gather;
All must work for good to me.*

*Know, my soul, thy full salvation;
Rise o'er sin, and fear, and care:
Joy to find in ev'ry station
Something still to do or bear.
Think what Spirit dwells within
thee,
What a Father's smile is thine,
What a Saviour died to win thee.
Child of heav'n, shouldst thou
repine?*

AMEN.

"I believe in the Holy Ghost . . ."

This is what we *say* in the Apostles' Creed. But if true, then—

. . . I believe in the real presence and available power of God right now, in any situation;

. . . I believe that Jesus is Victor—that He poured out the Holy Spirit as His Gift to the Church exactly as He promised, and that the Holy Spirit is the life of the Church;

. . . I believe in divine guidance, not just for others, but for myself;

. . . I believe that I needn't try to be the Lord's executive, for there is already One on the job, and all I am held responsible for is to keep in step with Him;

. . . I believe that God is able to speak to people, to rebuke them, to arouse their consciences, to awaken their spiritual longings and aspirations; to give revival; and that He is doing these things right now;

. . . I believe that God will bless my efforts which are in the Spirit—my praying, preaching, planning, pastoring;

. . . I am never overanxious, or in a fleshly strain; I am never torn by fretting and worry concerning my place in the Kingdom or the results of my labors;

All of this and more, if I truly believe in the Holy Ghost!

THE EDITOR'S NOTEBOOK

We may not match the greatness
of his mind, but we can share
his love of truth

Sources of H. Orton Wiley's Power

By Ross E. Price*

WHENEVER Dr. H. Orton Wiley taught or preached he did so in a way that one felt that here was a master of his subject and a lover of the truth he sought to expound. Thinking back over the recognition given to him by those who heard him as an authority in his field, we would list some of the sources of his power.

First, he had a clear and growing experience of salvation in relation to God and divine revelation. His intellectual pursuits stimulated his devotion to God, and he was driven by a passion for truth because of that devotion.

Second, his thought and expression were always clear, though often profound. He sought to make language the transparent medium of his thought. It must be acknowledged, of course, that those plagued with mental myopia will not find his books easy or popular reading.

Third, he held in his mind a remarkable grasp of the systematic whole of theology at every point. His vision took in the whole intellectual landscape, and all his utterances betrayed the background of his entire point of view. He "saw life steadily and he saw it whole." He was aware of the implications of his doctrines.

His theology was strongly influenced by such men as Dorner, Martensen, Curtis, Pope, Shedd, Hodge, Miley, Wesley, and Arminius. But it was not a mere eclecticism. His was the capacity for authentic, unified, synoptic vision of life and doctrine.

In his philosophy he was strongly influenced by one of the greatest of personalists, John Wright Buckham. Yet it was not by lack of appreciation that he spoke of the shortcomings of Buckham's thought. He was grateful for the stimulus of his former professor.

Fourth, was his skill in polemic. He selected the strongest foes and showed the inadequacy of their doctrine as compared to the Arminian-Wesleyan, and, as he felt, scriptural, position. Yet in it all he had the wisdom to learn from those whom he felt obliged to attack.

Fifth, was his deep and simple but always intense devotion to the Biblical doctrine of heart purity. His sincerity and love gave him authority in matters theological that the mere critic lacks. His theology sought to make life meaningful and truth relevant. For him, "faith is the highest exercise of man as a personal being and calls into action the full range of his powers." Of this faith he himself was a worthy example.

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Hobby hunting? This preacher has found one that has enriched both his mind and his ministry

One Preacher's Hobby

By Ross W. Hayslip*

WHEN I was converted as a nineteen-year-old youth, the names Weymouth, Moffatt, and Goodspeed had little meaning for me. As I began to read books and periodicals of a religious nature, I often found scripture quotations from the translations of these scholars. My desire to know more about God's Word led to seek for copies of these New Testament interpretations. On my first visit to a nearby city, I sought out a used bookstore and much to my delight found a copy of Weymouth's version on sale for fifty cents. Later I found this copy to be a 1903 first edition, although I was unaware of this fact when I made my purchase. That same day I also procured, at the bookstand of a holiness camp meeting, a new copy of W. B. Godbey's *Translation of the New Testament* for one dollar—and thus a hobby was born.

Through catalogue purchases, I added the works of Moffatt and Goodspeed. Then one day at another camp meeting bookstand I found E. E. Cunningham's *New Covenant*, another modern-speech version. It was still the day of the dollar book and thus my accumulation was increased. Further ventures to used bookstores brought me the *Revised Version* and the *American Standard Version*. Then one day, on a dusty shelf, I found a copy of a parallel printing of

the Authorized and the Geneva versions of the New Testament. Now I could never be satisfied until I owned copies of Wycliffe and Tyndale, the first translators of the New Testament into the English language. Dr. E. J. Goodspeed's *Problems of New Testament Translation* inspired me no end to press my search. I wrote a letter to Dr. Goodspeed explaining my hobby and he answered with a long letter of encouragement and many helpful suggestions. "Want lists" were placed in the hands of leading dealers in used religious books and numerous trips were made into used bookshops. Slowly my collection grew. H. T. Anderson's first edition was picked up in a midwestern city for thirty-five cents. Then one day in the city of Chicago, I ran across the *English Hexapla*. This is a parallel printing of the New Testament Version of Wycliffe (1380), Tyndale (1534), Cranmer (1539), Geneva (1557), Rhiems (1582), and Authorized (1611). This tremendous work was produced in England in 1841 and is a treasury of information for a student of the text of the New Testament.

At the latest count, there have now been printed over five-hundred different translations of the complete New Testament into the English language. Of these I now possess only 90 different ones, so you can see I am just a neophyte in this great field for collectors. I am in regular corre-

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spondence with four men in various parts of our nation such as Illinois, Texas, and Montana, who are serious collectors with far greater number of volumes than I count in my possession. They have helped me in obtaining some very fine copies of translations to which I would not otherwise have access.

Some of my copies are of special value to me alone. Among these is a reduced facsimile printing made in 1911 of the original printing by Robert Barker in 1611 of the Authorized Version with all of its quaint type and spelling. Then there is the beautiful leather-bound manuscript-type printing of Wycliffe's New Testament produced in 1848 in Great Britain. The two-volume copy of J. W. Hanson's *New Covenant* and Nathaniel Scarlett's *New Testament* are not easy to obtain, and there is an interesting story behind my acquisition of these.

My hobby brings me a great deal of personal pleasure. I have a special

case in which I house my entire collection in such a way that it can be easily exhibited for examination or observation. I have been asked to speak about it in college chapel services and before Men's Fellowship groups. I enjoy frequently tracing the meaning of a passage of scripture through the various eyes of the many who have attempted to put the Word of God into the language of man.

I have become quite as familiar with each volume as I would an old friend with whom I enjoy association. I know well the story of where and how I have obtained each one. I hope to add to my collection as my finances may permit, and it is my fond hope that, when I am finished with them and shall have face-to-face seen the "Word which was made flesh," some Nazarene institution of learning may find space to place them on the shelves of the section of their library devoted to such works. This would indeed make my hobby worthwhile!

AN ALERT QUESTION

Some years ago a humble Bible-woman was visiting a friend in the local hospital. As she rose from her knees after prayer, a young doctor (who had not yet learned the fashion of those great human sympathies and courtesies which are invariably associated with the healing profession) asked her half contemptuously if she really thought there was any good in prayer.

"I do," she said.

"Well," said the young man, "if I asked your God for a five pound note, do you think I should get it?"

"Sir," she replied, "do you know the Queen of England?"

"No, not personally," was the answer.

"Would you ask her for a five pound note on a first introduction?"

"Certainly not," said the young man.

"Then, why should you expect my King to give you a five pound note on so slight an acquaintance?"

It was not only a wise and witty answer, but it held something of the true meaning of prayer. Prayer needs practice. It is a reciprocal relation between persons that is based on an introduction.

Contributed by J. C. Mitchell

If we want eternal success
there is no substitute for prayer!

Keep Your Church on Her Knees

By E. E. Wordsworth

THE CAPTION of this article is the words spoken to me many years ago by my personal and highly esteemed friend, Rev. W. G. Schurman, for fifteen years the great pastor of Chicago First Church. He had a very large church membership running into several hundred. He had a passion to spread the gospel of holiness in the great Chicago city. On a number of occasions he asked publicly for about a hundred of his members to come to him for their church letters and become a nucleus for starting another Nazarene church in a certain section of the city. He led his church in prayer. He was truly a praying saint of God. His ministry was effective in the salvation of hundreds of souls.

Jesus said the church is "the house of prayer," and we read that "Peter and John went up together into the temple at the hour of prayer . . ." Again, "But we will give ourselves continually to prayer . . ." A prayerless pastor will have a prayerless church, but a praying pastor will have a praying church. Paul stressed the importance of prayer thus: "Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication . . ."

There is absolutely no substitute for mighty, prevailing prayer in church life for producing thorough, deep, consistent spiritual life among the membership. It is basic, not marginal.

We cannot socialize a church into a spiritual program. Games, frolics, entertainments, and sports are strictly on the human level. It is impossible to have full altars, revival fires burning, and an intense soul-winning program without intercessory prayer.

I was in Anchorage, Alaska, with Pastor Korody some time ago. As I was about to enter the pulpit for the final service he said to me, "Fifty of my young people have spent an hour on their knees during their N.Y.P.S. hour for this service." I knew right then we would have a gracious, victorious altar service, and we did. I had spoken only about five or six minutes when the Spirit came in power, and a young man from the back of that large church came forward to the altar. He said, "I cannot wait till the altar call." This was followed by a large group coming forward to seek God. The altar was crowded with seeking souls. I affirm it was not the preacher that brought these results. Give me no credit. It was rather that fine group of praying youth.

I have seen churches that were torn and carnal brought to unity and power by prayer. Dead churches have been made alive. Inactive churches will get dynamic force energized by the Holy Spirit.

Even though the church is beautifully united, a large place must be given to prayer. During my pastorate of First Church, Minneapolis, Minne-

sota, the ladies met each Tuesday at 10:00 a.m. for fasting and prayer and they frequently remained until three or later in the afternoon. Also at 8:00 a.m. each Sunday morning we had a special preparatory prayer time which continued until the Sunday school session. I have seen forty and more there again and again and heard their prayers and seen their tears. And in six wonderful years I saw two thousand souls kneel at my altar. It was prayer that did it.

The midweek prayer meeting also is primarily a time for prayer. The pastor must carefully guard this sacred hour. Courses of study, Bible expositions, announcements, and promotional ideas can easily rob the saints of necessary prayer seasons if not protected. The church needs to be trained to pray, and if not given ample opportunity they will become prayerless.

Rev. C. E. Cornell, pastor of Pasadena First Church, in the early days of our movement, found it necessary to divide his church into prayer groups and place them under spiritual praying leaders in separate rooms. This plan gave larger opportunity for prayer. Even a church with a smaller membership than the aforesaid may

find it advisable to follow this plan. If fifty or seventy-five people are present, it is evident that all cannot lead in public prayer within an hour. But it is much better to have all of them praying rather than a very limited few.

But whatever the method employed, brethren of the ministry, it is imperative to have a praying, burdened church. Insist upon it. Give prayer a large and important place in your church life. Have church board prayer meetings, teachers' prayer meetings, youth prayer meetings, membership prayer meetings. Get the whole church to praying at any cost—days of prayer, special prayer season, fasting and prayer. Frequently gather the saints around the altar. Let them prevail by pouring out their burdened hearts. Some have to be trained to pray, so train them.

In closing may I offer two books especially helpful to you as you seek to lead your church to the throne of grace; *How to Pray* and *The Power of Prayer*, by Dr. R. A. Torrey. Both books are well illustrated and are scripturally based. I know of nothing better to help you guide your church into the secret place of prayer. Write the Nazarene Publishing House.

Wesley on Self-denial

"Except a man deny himself," refers to that thing which would be pleasing to the natural man but the doing of which would be displeasing to God and detrimental to the soul's best good. Except a man, when occasion arises, put away pleasing food, pleasing associations, pleasant occupation, the possibility of gain, desirable position; except he accept, when the occasion arises, unpleasant things, annoying circumstances, scant supplies, ridicule and scorn, the road of tribulation, he cannot be Christ's disciple. If a man would gain his life, he must consent to lose it. All this, holiness will do for a man even though the flesh is weak. By this ye shall know whether ye are Christ's disciple, if ye love him more than these.

A district superintendent chats with young pastors—but older men can profit too

Guideposts to a More Effective Ministry

By Raymond C. Kratzer*

No. 1. Locked Hearts

ONE OF THE PRIMARY RULES of ministerial success is to “learn to keep one’s own counsel.” It will invariably open the gate to a host of ills if the minister does not set a watch on his lips. Thoughtless sharing of confidential information will short-circuit a man’s ministry every time.

In every church you will find people that are the “confidential type,” and who will make themselves available to the pastor as a convenient listener to the various problems of the church. Their large and comfortable ears are like commodious containers in which to toss the burdensome difficulties of your congregation, but these containers too often have holes in them. And, lo, by the time they have leaked out, the trail of woe has multiplied again and again completely out of proportion.

A pastor needs to keep a padlock on his heart, where he will hide the secrets of others. This will build confidence and will make him an invaluable aid to the spiritual well-being of his constituency. If he will make it a rule to never speak derogatorily of anyone, he will never suffer the chagrin that comes from an unlocked heart. Nice things about people do

not need to be kept under. And nice things spoken about them will return in nice things spoken about you. The law of “sowing and reaping” is operative in this area as well as in any other.

Some pastors find it enjoyable to make conversation pieces of some of their less esteemed members to their fellow pastors. This is unsavory any way you look at it. In the first place there is always the danger that the word may get around that such a statement came from you. In the second place your church immediately is lowered in the estimation of your fellow pastor. This shows a lack of love on your part for your people, and it will be a part of the reason for your lack of success in that church.

A positive attitude along this line will give you a “pulling power” much greater than ordinary, so that you can lift the *status quo* of your congregation. If you must share some of the peculiarities of your people, share them with your wife where no one else can hear about them. Share them with the Lord in prayer. But do not talk derogatorily about them to your fellow pastors or to anyone.

When an evangelist comes to hold a meeting in your church, don’t clue

*Superintendent, Northwest District, Yakima, Washington.

him in to problem situations which you hope he will solve by his preaching. Let the Lord tell him. And when he begins to uncover some of the sins of your people as well as some of their needs, you can look everyone full in the face because you are free from guile. This will also give the evangelist a freer hand, and God's voice will speak through him in pointed language to search out people and bring them to repentance.

In this matter of *keeping one's own counsel* it is important to recognize that all of us should be constantly on the stretch for more perfect wisdom. It is not downgrading yourself if you are not able to know all of the answers to all of the problems that come to you. At times it is wise to be silent on issues when you are unsure of the answers. Do not make it public that you do not know; but listen, think, pray, and wait. Most of the problems resolve themselves. When they do not, be careful whom you counsel with for advice. Many times the pastor and wife can solve these things through prayer and conversation together. How much better to have it this way than to have a big

committee meeting about it and raise more snakes than anyone can destroy!

The pastor's children should not be subjected to the problems of the church. Personalities should be spoken of only in a pleasant manner. The leadership of the church should be held in the highest esteem. If you want to find fault, do not do it in front of your children. We must keep the image of "perfection" as far as leadership is concerned before our families. I can think of several instances where I am sure children were lost to the Kingdom because unwise parents talked disparagingly of church leadership or of church members. Find the good points in your members and begin to extol them to your family. Your emphasis upon the positive will increase your effectiveness.

Love your congregation in spite of how unlovely some of them are. Minister to them for their sakes and for Jesus' sake. Share their problems and do not pick at them. Pray for grace when they irk you. It is your job to get them to heaven, and you cannot do this effectively unless they know you love them.

CULTIVATING THE RELIGIOUS SIDE OF LIFE

"I shall hope great things of you so long as you cultivate with devout and patient care the strictly religious side of your life; but if ever you neglect it, I shall be constrained to regard all your gifts and attainments as only so many flowers with which you may at once decorate and conceal a grave. I would not for ten thousand worlds be the man who, when God shall ask him at last how he has employed most of his time while he continued to minister to the church and had the care of souls, should be obliged to reply, 'Lord, I restored many corrupted passages in the ancient classics, illustrated many which before were obscure, cleared up many intricates in chronology and geography, refined the astronomical calculations, etc.' Oh sirs, as far as the waters which are drawn from these springs, how sweetly they may taste to a curious mind or an ambitious mind which thirsts for the powers they sometimes procure, I fear there is often reason to pour them out before the Lord with rivers of penitential tears as the blood of souls which have been forgotten, while these trifles have been remembered and pursued."

--DR. JOSEPH PARKER. Contributed by the late B. V. Seals.

THE THEOLOGIAN'S CORNER

Conducted by the Editor

Theology and the Pastor

Question. How important is it for pastors to know theology?

Answer. As important as for the family doctor to know medicine. If we were new in a community and choosing a family physician would we select on the basis of "bedside manner" or skill in diagnosing and prescribing?

The absolute importance of possessing a familiarity with basic Christian theology is seen when we understand clearly what it is. It is the science of interpreting, stating, and applying the essential facts and truths of the Christian religion, as enacted in history and contained in the Bible.

The special task of what is called systematic theology is to lay hold of Christian doctrine as a whole, and present it in a coherent and logical form, in such a manner that each particular doctrine is shown in its relation to other doctrines.

It seeks to explore and explain the profound truths about God, the creation, the Bible, sin, Jesus Christ, the atonement, salvation, holiness, resurrection, judgment, and final destiny.

These are the most important subjects that can confront the mind or challenge the soul of man. On them hinge the happiness and redemption of the human race.

In view of such awful gravity, in the relation of theology to human welfare, it is poor taste for a preacher to belittle this basic discipline, and it is a betrayal of his divine calling for him to be content with ignorance.

In his book *They Met at Calvary*, the late W. E. Sangster discusses the question, "Must we understand the atone-

ment in order to be saved by it?" In answer he describes a great ski lift which is in operation up the side of the mountain opposite the hotel where he is writing. The happy riders, who trust themselves to those swinging chairs and slender cables with gay laughter, do not need to understand all the intricate mechanism in order to be safely borne to the top of the mountain. But, Sangster rightly insists, *someone needs to understand*. Their safety—their very lives—hinge on the thorough knowledge of the men who operate the lift. Similarly, though laymen do not need a full doctrinal comprehension of the atonement to grasp its benefits by faith, those who guide them, and who are responsible before God for their spiritual nurture and care, need to understand, at least to a reasonably professional degree.

Not that all preachers must be specialists, any more than must all physicians be specialists. But they at least should know enough to avoid unwitting heresy. When a pastor is too uninformed it is very possible for his laymen to be drifting gradually into dangerously unorthodox views without his being aware of what is transpiring. Such a pastor is unintentionally derelict in his duty as a shepherd.

Therefore the designation "The Theologian's Corner" ought to be synonymous with "The Pastor's Corner." For every pastor should aspire to be a theologian, and should read standard theologies constantly with this aim in mind. He should refuse to rest content until he is as fully at home in his field as he expects the neighborhood doctor to be in his.

SUPPLEMENT

Compiled by The General Stewardship Committee, Dean Wessels, Secretary

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ANNOUNCING ANNUAL STEWARDSHIP MONTH— FEBRUARY, 1964

Pastor, the items listed below are useful tools for teaching stewardship. They are available at your Nazarene Publishing House, Box 527, Kansas City, Missouri 64141.

★TREASURES IN HEAVEN,

The Abundant Life of Stewardship

By M. Lunn. A study that deals pointedly and carefully with such time-honored aspects of stewardship as time, talent, and money and the stewardship of love and tears and influence. Written by a man who is noted for Christian stewardship throughout the Nazarene world. 80 pages. Paper. **\$1.00**

I TITHE JOYFULLY!

A collection of articles on the blessings of giving to God. Bears out the maxim: "When man honors God, God honors man." 127 pages. Paper. (MO) **39c**

THE CHALLENGE OF CHRISTIAN STEWARDSHIP

By Milo Kauffman. Discusses relationship and responsibility to God and how it has increased since the fall of man. This book is filled with guideposts that will help you to fulfill your responsibility and enjoy the fruits of a good steward's life. 180 pages. Cloth. (HER) **\$2.50**

STEWARDSHIP TRACTS

T-801 What Is Stewardship?
T-803 Old Stubs Tell a Story
T-804 Stewardship Lessons
T-807 God Walked on My Farm
T-808 What the Bible Says About Tithing
T-840 Tithing—a Divine Challenge
T-850 Money, Money, Money!
25 for 25c (one number only)
1,000 for \$5.00
(may be assorted in multiples of 25)

New Publication!

Prepared by the Stewardship Committee, Church of the Nazarene

★BELONGS TO ME?

BL-515 Designed for juniors **25c**
5 for \$1.00

★I CAN HELP GOD

BL-516 Designed for primaries **25c**
5 for \$1.00

★TITHING—YOUR QUESTIONS ANSWERED

By Jarrette Aycock. In this brief but comprehensive "catechism" on tithing is the answer to every question any reasonable person would ask on this subject—important to all church members. 22 pages. Paper.

Each, 25c; 12 for \$2.50
50 for \$10.00; 100 for \$15.00

★MY GOLD AND GOD

By Earl C. Wolf. An illuminating study on the vital relationship between the Christian life and the Christian principle of earning, spending, investing, and giving. 111 pages. Paper. **\$1.00**

STEWARDSHIP SERMONS

By Charles M. Crowe. Twelve sermons which outline the scope and meaning of stewardship and emphasize its importance to the Christian faith. 144 pages. Cloth. (AC) **\$2.50**

★Printed by your Nazarene Publishing House

Are you satisfied with your outreach?



"Showers of Blessing" and "*La Hora Nazarena*"
are available just for the asking

**Nazarene Radio League
6401 The Paseo
Kansas City, Mo. 64131**

Friends for Christ

PUBLIC RELATIONS for a pastor may be defined as "making friends for Christ and His Church."

Centuries ago the church put spires on its buildings and erected bell towers to broadcast its call to prayer—and this was good public relations.

"What a pity," says Dr. Ralph Stoody, chief of public relations for the Methodists, "if in this technological age the church were to make less imaginative, less effective use of the media available to it than did the churches of the Middle Ages with their primitive, but perfectly utilized, resources!"

The Key Individual

In any public relations or community relations program, the pastor is the key person and the key facility is the daily or weekly newspaper.

Churches rarely have sensational news that makes the front page. If and when they do, professional newsmen dig hard for the facts.

But the great opportunity for the church lies in a steady, continuing flow of well-presented reports dealing with church activities, and this can make the church a powerful influence in the community.

A Concise Definition

Sound press relations has been defined as: "The right story to the right person at the right time."

This underscores the need for a pastor to go in person to the newspaper office and establish and maintain a personal contact with someone there. A pastor must take time to know his church editor or news editor and to

become known by him. When he does, the job of press relations becomes vastly more simple.

What a relief to know a man personally at the newspaper office who can give an instant answer, usually, to whether something the pastor considers a "story" is worth pursuing!

Where We Flub Worst

One situation in which most pastors flub out is in the follow-up to a story which they have had newspaper help in promoting. Once the great hour arrives, the pastor usually forgets about the newspaper readers who are not present.

If a reporter is not present, a report on the meeting by the pastor will almost certainly be used and appreciated by the newspaper if the story is turned in the next day or to meet the weekly newspaper deadline.

Dr. Stoody says that bad public relations result from "not having given a situation enough thought." He also maintains that "mutual confidence" is the soundest foundation for improved relationships between church leaders and newspapers.

Stoody contends that a Sunday bulletin and a midweek newsletter are both very important to a church. But if he had to pick one, because of inadequate budget, it would be the newsletter.

"This reaches every member and it can help to promote the next Sunday's services."

Nazarene pastors who have a "parish" letter will find "Nazarene News Briefs" helpful. Write for a free issue: Joe Olson, 6401 The Paseo, Kansas City, Missouri 64131.

1964 YOUTH WEEK PROJECT



Nazarene Evangelistic Ambassadors' Offering

N.Y.P.S. wants to have a part in sending fourteen students from Nazarene colleges and the Seminary for an invasion of six Latin-American and Caribbean countries with the Good News, in July, 1964.

We will have a part in this ministry. Our project for Youth Week is an all-church offering to be received Sunday, February 2. Use the radio script, "Faces of Youth," in the packet your church received to promote the offering.

Advertise with travel posters available from most airline offices or travel agencies. Let everyone have a part in the offering.

Send your offering to Dr. John Stockton in the special blue remittance envelope that was enclosed with the poster and brochure in your Youth Week packet.

Your church may receive additional posters by contacting the General N.Y.P.S. Office, 6401 The Paseo, Kansas City, Missouri 64131.

News Quotes from Nazarene Mission Fields

Bolivia

At last we have property in Tiquina, on the shores of Lake Titicaca. Rev. and Mrs. Tom Spalding will be going there very soon now to live. Mrs. Spalding will operate a clinic and Rev. Tom Spalding will evangelize through that thickly populated region. We have a church and clinic already erected and are preparing living quarters for the Spaldings now.

Taiwan

We opened our Bible school this term with one full week given completely to revival services. Our pastors came in for these services. The results were wonderful. God moved in our midst, pastors were blessed and strengthened, students were given the spiritual start they need. The atmosphere of the campus is the best we have seen, bringing daily blessings with evidence of the Holy Spirit continuing to work in our midst. The churches are showing the results of the moving of the Holy Spirit upon the pastors, with the Spirit's presence manifest in the services and seekers showing deeper conviction for sin. We praise the Lord for these evidences of His presence.

Tobago

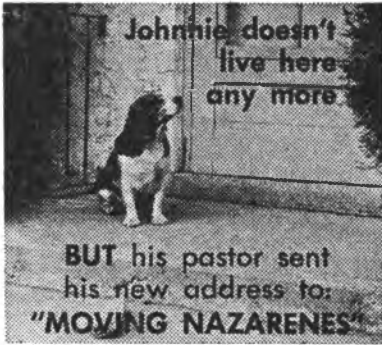
Damage from the hurricane in Tobago is extensive. Our pastor and his wife and all our Nazarenes are safe, though some lost much. The rented building where we had church services was hit by a falling coconut tree, caving in the roof and one of the walls. One member with a crippled husband and thirteen children lost the roof to their home. A widow with four small boys lost everything. Another widow with two boys had her home demolished.

We would urge our people at home NOT to send food or used clothing at the present time. It is very difficult to get these through customs and many times duty is too high. It is better to purchase the things in Trinidad and send them to Tobago from here. Cash gifts for relief could be sent through Dr. John Stockton, general treasurer, at Kansas City, for Rev. W. C. Fowler, superintendent of the Trinidad-Tobago field. Designate clearly that the money is for Tobago hurricane relief.

Haiti

Damage to our mission headquarters in Haiti was less extensive than first feared. The roof was blown off the Bible school dining hall; a timber went through the roof of the Bible school office, and water damaged books and papers to some extent, but otherwise damage to the mission property there was minor. The missionaries have not yet had opportunity to get to the outlying churches to learn of the extent of damage in these areas.

Department of EVANGELISM



DEPARTMENT OF EVANGELISM

—EDWARD LAWLOR, Executive Secretary—

8401 THE PASEO • KANSAS CITY 31, MISSOURI • DElmar 3-7000

My Dear Pastor:

In this special letter I want to express my personal thanks to you and your people for the excellent support given to every emphasis of this quadrennium of "Evangelism First."

The sacrificial and generous cooperation of all during this quadrennial project has made possible the attainment of some outstanding goals in Mass, Personal, and Family Evangelism.

My thanks again to you for your participation in an evangelistic emphasis undertaken in faith as we asked all to "TRY CHRIST'S WAY," and concluded in confidence as we witnessed by distribution of the marked copies of the Gospel of John, "THAT YOU MIGHT HAVE LIFE."

The department is committed to the task of advancing the cause of Christ and our church through Evangelism. Please stand with us and pray for us as we seek to serve our generation.

Faithfully yours,

EDWARD LAWLOR
Executive Secretary

EL:ss

1st Wednesday
EACH MONTH

PRAYING Preachers

12:00 Noon
to
1:00 p.m.
LOCAL TIME

... Wed., Jan. 1 ...

Department of CHURCH SCHOOLS



★CLASS RECORD SHEET

A quarterly record form in triplicate (comes with pre-inserted carbon) that provides a copy for the teacher, another for the pastor, superintendent, or supervisor. The original remains in the church for the secretary to mark each Sunday. By making up these sheets each quarter records are kept up to date.

R-300C

Package of 25, \$1.50

★CLASS ENVELOPE

Heavy-duty, string-clasp style with printed form on front for recording weekly totals and yearly summary. Class Record Sheet, guest cards, and other supplies may be stored inside.

R-302

10c

TOTAL COST—Just 8½c for each class per quarter

Adequate Records Don't Cost—They PAY!

**Be Sure
Your Teachers
Earn
the
Special Honor
or Honor Award***

The Honor Teacher Program *Annual Projects* - 1960 - 64 -

1. **SELF-EVALUATION**
Use the self-rating scale at least once during the year.
2. **ENROLLMENT**
Increase your class enrollment during the year or make 26 prospect calls.
3. **ATTENDANCE**
Increase the average attendance of your class for the year, or make 52 absentee calls.
4. **TRAINING**
Take the course in the teacher training program recommended for the year.
5. **EVANGELISM**
Make at least two efforts to win unsaved or unsanctified pupils or parents.

Every Teacher an Honor Teacher

Sponsored by DEPARTMENT of CHURCH SCHOOLS, Church of the Nazarene

***Write for folders on the Honor Teacher Program and *The Teacher's Self-rating Scale*.**

Department of Church Schools

6401 The Paseo, Kansas City, Missouri 64131

SUNDAY SCHOOL ATTENDANCE DI

RECORD



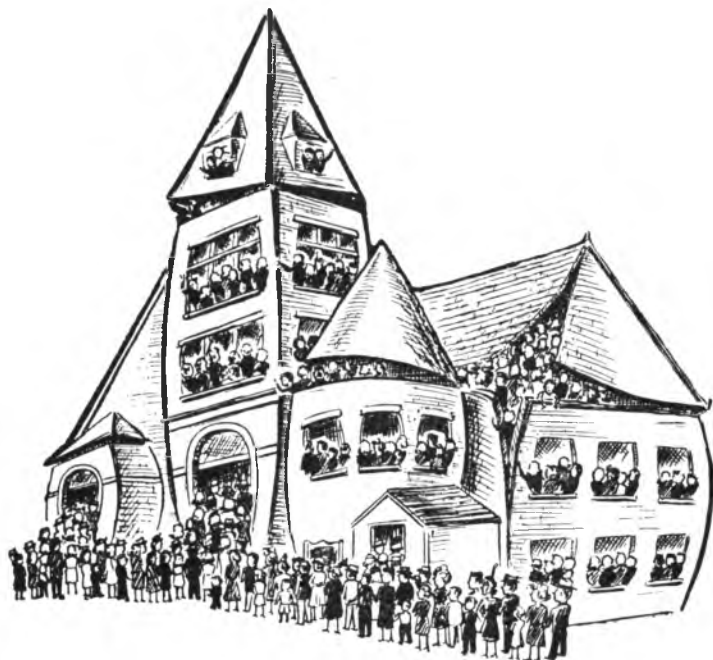
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GOAL: ATTENDANCE EQU

MOTTO: "STAND BY CH

(See Publishing House ad for "Stand by Christ" attendance)

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RIVE**



MAKING EASTER ATTENDANCE

March 1-29, 1964

AL TO TOTAL ENROLLMENT

ST''

builder materials in the February "Nazarene Preacher."

Department of CHURCH SCHOOLS_____

NEW CARAVAN PROGRAM

The Caravan Program, a weekday activity for boys and girls in the Church of the Nazarene, has undergone major revision in the total program.

The age division has been changed and new manuals have been written. The new structure for organization is as follows:

PRIMARY PROGRAM—Indian Maidens and Braves

Silver Moon—second grade girls

Pocahontas—third grade girls

Hunter—second grade boys

Chief—third grade boys

JUNIOR PROGRAM—Pathfinders and Trailblazers

This includes grades four through six

ADVANCEMENT PROGRAM

Grades seven and up

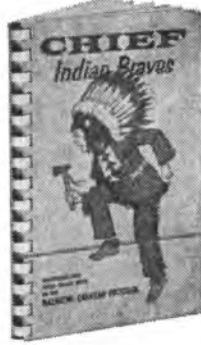
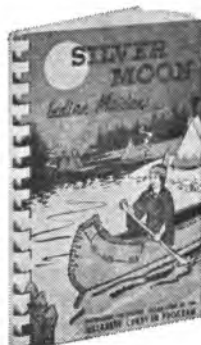
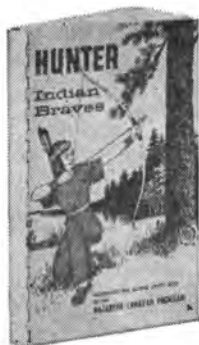
New primary manuals for the program are now available from the *Nazarene Publishing House, Box 527, Kansas City, Missouri 64141*. These materials are displayed on this page.

The new Pathfinder and Trailblazer manuals will be completed June, 1964.

If we can help you to plan your organization or give you guidance in any way, please contact the *Division of Caravan, 6401 The Paseo, Kansas City, Missouri 64131*.

New Primary Handbooks . . .

FOR BOYS AND GIRLS SEVEN TO EIGHT YEARS OLD



The official handbooks for CARAVANS, a year-round, weekday achievement program providing recreation, fellowship, and spiritual development for the boys and girls in your church and community.

Circular plastic binding opens flat to any page. Attractive paper covers.

Each, 75c

Nazarene Publishing House



200 More by '64

Dr. Vanderpool's challenge at the District Superintendents' Conference last January resulted in acceptance of revised new church goals for the time remaining until General Assembly, 1964, and the coining of the slogan, "200 more by '64." At halfway mark of this seventeen-month span only 30 per cent of the goal had been reached. Your help is needed.

Pastor—

Be a Home Missions Booster

Inspire your people with the adventure and romance of home missions. . . . *How?*



1. Catch and keep the vision of home missions yourself. Your enthusiasm will be contagious.
2. Preach home missions from your pulpit. Publicize what is being done.
3. Divide to multiply—lend or give families to start churches in new areas or nearby towns. *Or*
4. Sponsor a branch Sunday school.
5. Participate in your district's home mission plans.
6. Co-operate in zone home missions projects—or get together with fellow pastors and start one. Create a challenge for your people!

Let your motto be:

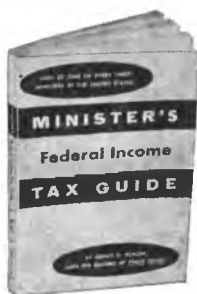
New Churches? We'll Do Our Part!

A black and white illustration of a hand holding an hourglass. The hand is positioned at the bottom, with fingers gently gripping the base of the hourglass. The hourglass is oriented vertically, with the top bulb slightly larger than the bottom bulb. The background is a textured, stippled gray, suggesting a soft, out-of-focus environment. The overall style is that of a classic woodcut or engraving.



(Doran's 1964 Edition)

Compiled by
M. K. W. HEICHER



(Federal Income)

Tax Guide

For 1963 Returns

Edited by
SIDNEY D. ROSOFF

The volume ministers look for each year . . . a widely used study and pulpit guide of fresh, new facts, ideas, and suggestions especially suited to the busy pastor.

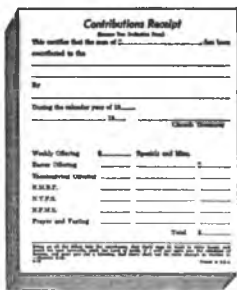
Included among its many features are morning and evening sermon outlines for every Sunday of the year, illustrative and homiletical material, funeral meditations, poems, table of dates, all conveniently classified and indexed. 384 pages, cloth. (HA)

\$3.95

Here is a handbook written with the one purpose in mind, that of saving you time, money, and trouble in filling out your tax form.

Featured in this annual edition you will find the latest information on parsonage allowance, automobile expense, travel, health, and education. Also contains valuable check lists, forms, and index. Written by specialists in this field. Indexed. 128 pages, paper. (CHA)

\$2.00



Contribution Receipt Form

A receipt to be distributed to regular contributors. Just fill in total amount of money given through the various departments of the church on this special form printed for Nazarene use.

Your members will find this form an important reference when figuring income tax deductions. Comes in pads of fifty, duplicate.

Pass this timesaving information on to your church treasurer.

No. R-70

Each pad, 65c; 2 for \$1.00

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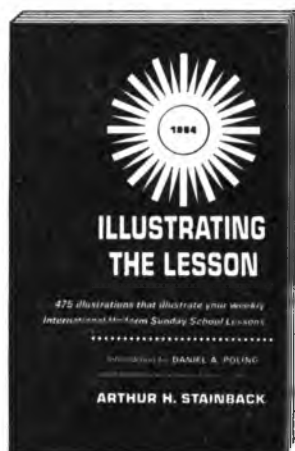
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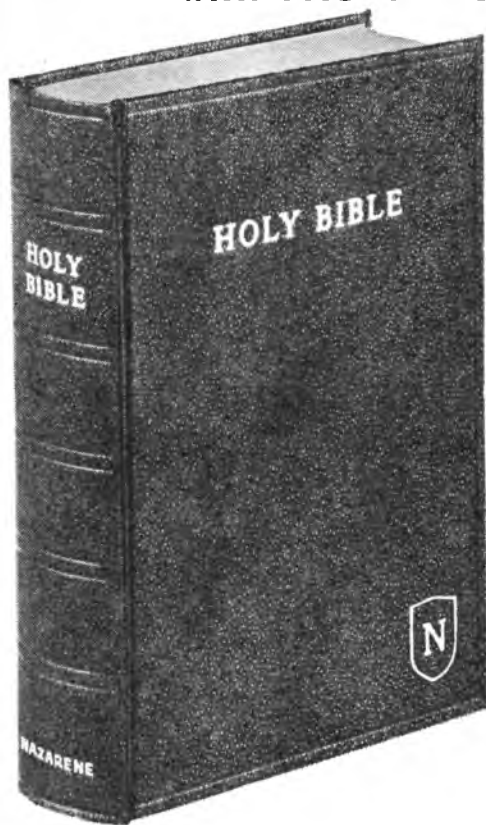
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Queen of the parsonage.....

AUDREY J. WILLIAMSON

Sunday—His or Hers?

By Mary Erickson*

THE CHURCH BELL peals forth calling the passers-by to an hour of worship. Senior citizens, blossoming Christians, tempted teens, pliable children—all gather for the morning worship to find food for the soul and light for the way. This morning they had laid aside their cares and were expecting God to meet with them. Their pastor was there to guide, encourage, and sustain each waiting heart. Through him the Holy Spirit would speak peace and comfort to weary souls.

Many folks have not seen or heard from their pastor since last Sunday. Only a few of the parishioners know about his exhausting experiences of the past week—how he comforted the family who lost their father, ministered to the shut-ins, spent hours in the hospital with the sick, and pleaded for clemency at the trial of a youth. He receives little glory or applause for saving a home from destruction, counseling for hours with folks about secret problems and passions, encouraging a disheartened teacher, praying a dying soul through to saving grace. Only you—the pastor's wife—and God, our Father, know of the conquests, the disappointments, and the fatigue of the pastor's life last week.

But today is Sunday, and this phase of his ministry is for all his congregation. Today he shares his personality, his love, his very life with not just a few in desperate need but with his entire parish.

Today he stands before them as God's messenger bringing the Word of Life. Today eyes are upon him; ears are waiting for his voice; hearts are hungry for the truth their shepherd will reveal. Today is his day—Sunday, a day of responsibility and opportunity.

Will he shine with a glow from heaven? Will he be able to express the love of Christ in his heart? Will he be alive and alert, tender and thoughtful, prepared in heart as well as mind? Oh, he must be all this and more as he stands as God's representative behind the pulpit on this day!

But how can he be mentally, emotionally, and spiritually prepared for this day if he has spent the morning rushing about, helping with breakfast or dressing the children, running the vacuum or peeling potatoes for the noon meal, and then racing off to church to arrive just in time for Sunday school?

Sunday must be his day. The pastor's wife should plan her activities so she need not call on her husband for Sunday morning help. He will preach two sermons today and exhaust energy equivalent to eight hours of work for each. He must have time alone if he is to be a blessing for God and to the people. Love him, encourage him, and provide environment conducive to good preparation. A pastor who knows he is loved and supported by his wife finds it easier to face a sea of faces in public service.

Here's a recipe for letting him know you care:

*Pastor's wife of Hammond First.

*Make his morning pleasant,
free from worries and domestic
cares.*

*Give him time alone
in meditation and for prayers.*

Another thing we sacrificed when we married our preacher is the privilege of sitting with him in the pew. He may not be able to sit with you in the pew, but you can stand with him in the pulpit. Stand with him because you have loved him, inspired him, and prayed for him. Stand with him because you contributed to his emotional, mental, and spiritual growth and he is dependent on you.

In Eccles. 3:1 and 7 we read: "To every thing there is a season, and a time to every purpose under the heaven: . . .

a time to keep silence, and a time to speak." Sunday afternoon is a time to keep silence on adverse criticism, but a time to speak in complimentary tones. He's only halfway through his prodigious task, so don't dampen his spirits. The same pattern should be followed Sunday night. Provide an atmosphere of relaxation and love. "A time to love" (Eccles. 3:8)—express your love for him and your need of him. Make Sunday his day.

"Queen of the Parsonage," yes, you are! But only because you married royal blood.

Today he brings God's message;

Today he may win praise.

So put your "king" upon his throne—

This is his day of days.

The Greatest Birthday Present of My Life

This is what a young pastor calls the following letter from his preacher father:

DEAR BOB:

Time flies by in a hurry. It just seems like yesterday that you were born, but here it has been twenty-nine years. And just think, I was twenty-nine years old when I took my first-time steady pastorate at Harrah.

The day (July 26, 1963) I went with you to make a call, a week ago today, as we drove away out in the country, my mind went back to the time when you were a little fellow and you would go calling with me.

I'm so glad you are in the wonderful work of the Lord, have a Christian wife and sweet little boy. I trust you shall be able to raise David up to love the Lord and to want to carry on the work of the Lord as he grows older.

Bob, you were born to parents poor financially, but never was there a boy loved more than our black-headed, brown-eyed, sweet, eight-pound baby boy. There have been some hard places along the way but there have been more than enough victories to compensate for the rough places. I would rather have you in the work of the Lord than anywhere.

You have a lovely family, a wonderful church, and a great God. All of the problems will seem so small when we get to the end of the way.

Love,

DAD

Dedicated Propagandists

(Evangelism in the Book of Acts)

By Eric E. Jorden*

A paper presented to the
Northwest Conference on Evangelism, September 20, 1962

Introduction

"Evangelism," says Dr. C. E. Autrey, "is not merely enlisting people in a new kind of activity. There are all kinds of clubs and organizations in our modern world . . . People are in an inevitable whirl of endless activity . . . There is more activity now in one month in many of the great evangelical denominations than was expended by all denominations for the entire duration of any one of the great spiritual awakenings in the past."¹

Dr. Autrey continues:

We could wish that all this activity were propelled by the Spirit of God . . . We must have more than impressive, outward appearance and physical power in our churches to impress our world and bring to it a conviction that it needs God. *We must possess Divine power.* If we are to bring this world to God, we must have the same *purpose* and *power* which characterized the Early Church in the Book of Acts. They went out, not to enlist people in a certain type of activity, but to bear witness to an experience which they had with God. They told a simple story in the power of the Holy Spirit. The moving of the Holy Spirit was witnessed on every hand. As men were converted, they were added to the churches and became witnesses . . . Their evangelism was a simple confrontation, nothing more. They confronted the pagan

world with the news about Jesus, God's Son. They told what He had done for them. They told why He had been able to perfect the change in their lives. They called on men to repent and believe.

Dr. Autrey's evaluation is correct. It does not take one long to get the "feel" of the Book of the Acts of the Apostles. It pulsates with the power of the Spirit. There are at least seventy references to the Holy Spirit to be found therein. Little wonder that Dr. A. T. Pierson entitled his exposition "The Acts of the Holy Spirit."² No one can read the vivid and intense pages of the early chapters of the Acts," says Winstanley, "without feeling that even the written record betrays a consciousness of unmeasured power, a heroic enthusiasm in the face of man and circumstance, an overcoming realization of Divine guidance swaying the leaders and the communities in ways unexpected and before unexperienced."³

This "power" of the Spirit is evidenced in the conviction with which the "dedicated propagandists"⁴ spoke. Peter and John typify the inner dynamic which made the Early Church a glowing, growing communion. In the context of the first persecution, we read in Acts 4:20, "For we cannot but speak the things which we have seen and heard." Here is the inner compulsion which produced dedicated propagandists.

*Late professor, Northwest Nazarene College.

An Examination of Terms

Dr. Autrey maintains that the Biblical definition of the word "evangelism" may be arrived at from a study of five Greek words found in the New Testament.⁵

1. The word *euaggelidzo* in the Greek means, "I preach glad tidings." The verb form means "to gospelize." It is often used in the New Testament, and is equivalent to the word "propaganda." When Philip was designated "evangelist," this word was used (Acts 21:8). An evangelist in the New Testament sense was one who spread the good news of the Kingdom.

2. The word *keruso* was used in connection with John, Jesus, and the early evangelists (e.g., Matt. 4:23). It means "to herald." It is the picture of a messenger of an ancient king going from village to village making known the decree of the king. It is the straightforward setting forth of a truth. To preach is to proclaim. When one preaches, he gives out a proclamation (e.g., John the Baptist, Matt. 3:1).

3. *Didasko* is used more often than any other word in describing the evangelism of Jesus. He went about all the cities and villages, "teaching" in their synagogues. He explained and unraveled the great spiritual truths in conversational fashion. He was the Master Teacher.

4. The fourth word which must be considered is *martus* or "witness." "...ye shall be witnesses unto me..." (Acts 1:8). A witness in the strict sense is a proof or evidence. From this word "witness" we get our word "martyr." A martyr is one who backs up his testimony with his blood. A genuine New Testament witness will preach the gospel and will die for it also. He is dedicated to one aim—to witness for Christ at all hazards.

5. The last word which elucidates the Biblical definition of evangelism is *mathatas*, "disciple." "Go ye therefore, and disciple all nations..." (Matt. 28:19). It includes more than the word "teach." It carries the idea of converting. It means more than leading a man to become a Christian. It means to instruct

him also. It means to make of him a learner, a student. It means to fulfill all that is embraced in discipling.

All these words, Dr. Autrey maintains, could be condensed into one word. That word is "propaganda." Evangelism and propaganda originally meant the same thing (the Early Church did not coin the term "evangelism"). In the days of the disciples, propaganda meant something good, publicized with great effort and mighty conviction. Propaganda has a favorable connotation when used in its correct light. The evangelism of the New Testament was marked by firm conviction. When the apostles met opposition, hardships, and imprisonment, they were not moved, because, in the words of Dr. Autrey, they were "dedicated propagandists."

Taking my cue from Dr. Autrey, I turned to Young's *Analytical Concordance*.⁶ Here I found the five terms and the references to the many passages in Acts where they appear.

1. *Euaggelidzo* appears eighteen times in at least four forms:

- a. to tell or announce good news
- b. to tell good news or tidings
- c. to tell thoroughly. (I was reminded and impressed at this point by something Kilpatrick wrote: "No shallow gospel, but such a full statement as shall cause the work of God to be fully acknowledged in its piercing appeal and its comprehensive scope.") Cf. also "discourse"—*laleo*—five times.

d. to tell again, or declare.

2. *Keruso* appears eight times and it means "to cry or proclaim as a herald."

3. *Didasko* appears sixteen times. It means simply "to teach."

4. *Martus* appears nineteen times and in at least three forms.

a. as "witness" or "martyr," twelve times

b. as "witness" or "testimony," two times

c. as "to be a witness" or "to bear testimony," five times.

5. *Mathatas* appears thirty-one times, meaning "taught" or "the trained ones."

a. Twenty-seven times it refers to the "trained ones" in general, sometimes

a large group; a few times to "certain" disciples, apparently a smaller group.

b. Three times it refers to *disciples by name*—9:10 to Ananias in Damascus; 16:1, to Timothy; and in 21:16, to Mnason, an old disciple, formerly of Cyprus, now in Caesarea.

c. Once the term is used to refer to a *female pupil or disciple*; in this case, 9:36, to Tabitha of Joppa.

All told then we have *ninety* references in Acts to some phase of evangelism as evidence of the work of "dedicated propagandists." We shall next

month attempt a systematic, chronological study of their work.

(To be continued)

¹Autrey, C. E., *Basic Evangelism*, Grand Rapids: Zondervan, 1959, pp. 28-29.

²*New Bible Commentary*: Acts, p. 900.

³Winstanley, E. W., *Spirit in the New Testament*, Cambridge, University Press, 1908, p. 130.

⁴Autrey, op. cit., p. 31.

⁵*Ibid.*

⁶*Analytical Concordance to the Bible*, by Robert Young, New York: Funk & Wagnalls Co., 21st Edition.

⁷Kilpatrick, T. B., *New Testament Evangelism*, Cincinnati: Jennings and Graham, 1911, p. 19.

Gleanings from the Greek New Testament

By Ralph Earle

Eph. 4:15

"Speaking the Truth"

The K.J.V. and R.S.V. have "speaking the truth in love" (v. 15). The A.R.V. simply omits the definite article before "truth." The N.E.B. has, "let us speak the truth in love." So these four standard English versions agree basically as to the meaning.

However, when one branches out into the private speech translations the story is a different one. Weymouth and Goodspeed have "hold to the truth." Moffatt has "hold by the truth." Williams reads, "holding to the truth." Verkuyl (*Berkeley Version*) has "attached to truth." Phillips reads, "hold firmly to the truth." *The Twentieth Century New Testament* has "by following truth." Wand translates it "by nourishing truth." Spencer has "dealing truthfully," which is very close to the Revised margin, "dealing truly." None of the private translations noted above agrees with the standard versions. But Ballantine (Riverside N.T.) and Wuest both have "speaking the truth in love."

"Speaking the truth" is one word in the Greek—*aletheuontes*. The verb *aletheuo* occurs only here and in Gal. 4:16. Thayer and Abbott-Smith give

only one meaning, "to speak the truth," though they both call attention to the Revised marginal reading. Moulton and Milligan cite only one occurrence in the papyri, and that a late one (fourteenth century A.D.). Arndt and Gingrich have "be truthful, tell the truth." The great classical Greek lexicon, Liddell-Scott-Jones, gives as the basic meaning "speak truth." It is obvious that the standard English versions have the Greek lexicons, both classical and New Testament, on their side.

There is one more important source to check—the Septuagint (Greek version of O.T.). The verb occurs here five times. A significant passage is Gen. 42:16, where K.J.V. reads, "whether there be any truth in you." It could be translated, "whether you deal truly or not." But obviously the context would support "whether you speak the truth or not."

It would appear that "speaking the truth" is the basic connotation of the word. Salmond says: "In classical Greek the verb seems to mean to *speak truth*."¹ After noting that this is the meaning in Gal. 4:16, he adds: "It is best to take it here, too, as 'speaking truth'; or more definitely, 'confessing the truth.'"²

Fitly Framed and Joined Together

Paul's favorite prefix for compound verbs is *syn*, "with" or "together." Two of these occur in verse 16. They are translated "fitly joined together" and "compacted." The first, *synarmologeo*, has already been encountered in Eph. 2:21. There it is used of a building "framed together," that building being the Church, a "holy temple in the Lord." Here it is employed for the Church as the body of Christ. The two figures are closely related.

The second verb, *synbibazo*, means "to join or knit together, unite."³ It is used of the physical body, which is held together by joints and ligaments. It speaks eloquently of the unity of the spiritual body of Christ, His Church. It is framed together as a building and joined together as a body. The first figure suggests the ancient Tabernacle in the wilderness, and also Solomon's Temple. They were both built as "the house of the Lord." In like manner the Church is "builded together for an habitation of God through the Spirit" (Col. 2:22).

The second figure is a bit more complicated. It has to do with a vital, pulsating, moving union of parts by joints and ligaments that hold them together. Both are meaningful representations of the Church of Jesus Christ. Eadie writes: "The two participles express the idea that the body is of many parts, which have such mutual adaptation in position and function, that it is a firm and solid structure."⁴

Through Every Joint of the Supply

That is the literal Greek—as represented in the Revised margin—for the K.J.V. "by that which every joint supplieth." The R.S.V. tried to make it more clear and understandable by translating the clause, "by every joint with which it is supplied." In this it exactly follows Moffatt. Phillips' translation is similar. Goodspeed reads: "adjusted and united by each ligament of its equipment." *The Berkeley Version*, "by every thing contributory ligament," is based closely on

Weymouth's earlier translation, "by the aid of every contributory ligament." The N.E.B. simply says, "by every constituent joint." Williams has a fuller translation: "by every joint that furnishes its supplies."

The word for "joint" is *hufe*, found in the New Testament only here and in Col. 2:19. It has a variety of meanings in classical Greek. But "joint" seems to fit best here and in Colossians. "Supply" is *epichoregia*, which occurs only here and in Phil. 1:19. It was used originally for the supplying of a chorus by the state.

Salmond gives a good summary of the meaning of this verse, which has been variously translated. He writes: "The idea, therefore, appears to be that the body is fitly framed and knit together by means of the joints, every one of them in its own place and function, as the points of connection between member and member and the points of communication between the different parts and the supply which comes from the head."⁵

¹EGT, III, 335.

²*Ibid.*

³Abbott-Smith, *Lexicon*, p. 426.

⁴*Ephesians*, p. 322.

⁵EGT, III, 337.

"...what hast THOU
given for me?"



GIVE

that others may hear
the story of EASTER

**WORLD-WIDE
EVANGELISM
OFFERING**

The following is a sample of a ground-work type of study which might be used frequently in these pages in future months, if pastors find it helpful. Reader reaction is invited.

—THE EDITOR

A Successful Saviour

TEXT: *Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them* (Heb. 7:25).

Critical Questions:

1. Who is the "he" who is able to save?
2. From what is He able to save?
3. Does the word "uttermost" mean for all time or does it mean thoroughly and perfectly?
4. What does it mean to come unto God "by him"?
5. What is the relationship between the ability of the Saviour to save and His perpetual intercession as a living Person?

Exegesis:

The first question is of course obvious: Jesus (vv. 22-24).

The second question finds its clear answer by a careful study of the entire Epistle, which presents Jesus as the Mediator of a "better covenant" in the sense that He provides a better personal redemption from personal sin (cf. 9:22-28; 8:10-13; 10:14-22).

The all-important issue for homiletical as well as exegetical purposes is the significance of "uttermost," which R.S.V. translates "for all time." But the American Revised, 1901, follows the A.V. with the footnote: "Gr. *completely*." The Amplified includes both ideas: "completely, perfectly, finally and for all time and eternity." The N.E.B. says "save absolutely." See also A. T. Robertson, *Word Pictures*, who prefers intensive meaning rather than temporal. For the best treatment see Wiley, *Epistle to the*

Hebrews, p. 254. Unquestionably the interpretation of an uttermost salvation as meaning primarily a thorough salvation from sin now has sound exegetical support, and holiness preachers can so use it with confidence and in all honesty. Question 4: "By him" should be translated "through him." It means that those who desire to be saved must approach God on the basis or ground of Christ's saviourhood as revealed in both His person and His work on the Cross. That is the position which the suppliant sinner must take: a total renunciation and abandonment of all self-righteousness or human effort as his ground of approach, and in its place full reliance on Christ in His mediatorship as his sole but adequate hope. This is much more than a careless "In Jesus' name" appended to one's prayer.

The perpetuity (Question 5) of His intercession, i.e., His representation of the believer at the throne of God, made possible by His resurrection, argues for the undiminishing adequacy of His ability to effect a perfect salvation.

Homiletical Approach:

One could emphasize the present mediatorial ministry of Jesus based on the second half of the text, under the title "Our Interceding Saviour." This would suggest a study of Christ at the right hand of God as Advocate (cf. I John 2:1, etc.). His ministry as our Advocate could be contrasted with Satan's evil office of *accuser* (Rev. 12:10-11). For an excellent outline with this emphasis see *The Pulpit Commentary*.

But the approach which is truest to the

heart of the text and most appealing to holiness preachers is to see "save" as the key word, with "uttermost" as a determinative modifier—then ring the changes on this emphasis.

Outline:

The following is what might be called a propositional outline. Its unity is in the word *save*. The first proposition could constitute the introduction—though not as a flat, bare, uninteresting statement.

1. Our greatest need is salvation from sin.
2. Jesus came to save us from sin.
3. We know He can save because we know He is alive.
4. There is no limit to His ability to save from sin.
5. He can save only those who come to God in the right spirit and right way.

Proposition 3 could be omitted in the interest of simplicity and brevity. For a sermon primarily intended to preach holiness, Proposition 4 would be the *punch-point*, and could well be the last. In this case it should be expanded to show in graphic, moving detail that *all sin*, of all kinds, in all kinds of persons, in all kinds of circumstances, is conquered by Christ's saving grace. It is this ability which makes Him a *successful Saviour*. The terms *actual sin* and *inbred sin* could be introduced here if done clearly and interestingly, without letting the sermon bog down into a heavy technical discussion. There should be a shout in this sermon. But if the preacher desires that the sermon shall primarily be evangelistic, he needs Proposition 5. This contains the evangelistic punch, for it specifies the *conditions* on which Christ is able to save to the uttermost.

Illustration:

For an excellent Biblical illustration see Wiley, who reminds us beautifully of the similar use of the Greek phrase *eis to panteles* (to the uttermost) in Luke 13:11.

Now, Pastor, this is a starter. That is all it is intended to be. You take it from here.

Christian Contentedness

TEXT: *Let your conversation be without covetousness; and be content with such things as ye have: for he hath said, I will never leave thee, nor forsake thee* (Heb. 13:5).

INTRODUCTION: The command of our text: "Be content," is as impossible to most people today as a command: "Fly!" And yet happiness, diversion, laughs, escape from the oppressive spirit of the age are avidly sought. One college student interviewed recently on coast-to-coast TV keynoted the average American's reaction to the world situation: "I'm scared to death!"

John Wesley, in contrast, stated: "I dare no more fret than curse or swear." A close friend of Wesley's said: "I never saw him fretful or discontented under any of his trials." Again, Wesley himself said: "To have persons around me murmuring and fretting at everything that happens is like tearing the flesh from my bones. I know that God sits upon the throne, ruling all things. With this thought in mind, and the grace of God in my heart, I may well learn to 'Be content with such things as I have.'"

Was John Wesley privileged to have what we cannot?

I. CONTENTMENT IS THE PRIVILEGE OF EVERY CHRISTIAN.

- A. The opposite of a whining spirit.
- B. The absence of covetousness, envy, jealousy.
- C. The nonexistence of *anxious fear* (Fear of death, hell, the judgment for sins confessed and forgiven).
- D. Positively stated, this contentment comes from *righteousness, peace, and joy in the Holy Ghost*.

II. COVETOUSNESS IS THE KEY SIN THAT UNLOCKS THE GATE TO MANY OTHER SINS; AND IS THE GREAT ENEMY OF TRUE CHRISTIAN CONTENTMENT.

- A. Covetousness here classed with such sins as "whoremongers," "adulterers," and the like.
- B. Is manifested by a desire for *gifts, materials, honors, prominence*.

- C. Complaining of the situation of your life . . . "the bad breaks" . . . etc.
- D. Critical spirit . . . faultfinding, tearing others down (to make self look big in comparison).
- E. Anxious pessimism concerning the future ("Beautiful day!" "Yes, but it can't last!"). Hoarding manna . . . instead of trusting God.

III. THE CORE OF CONTENTMENT IS GOD'S COVENANT PROMISE: "I WILL NEVER LEAVE THEE, NOR FORSAKE THEE."

- A. Jesus Christ is God, and cannot lie; if He has truly saved us, He promises He will stand by us. The Christian is never turned away on his own puny resources.
- B. The secret of salvation is *presence*: a "now" fellowship with God.
- C. We have perspective to criticize Old Testament Israel for murmuring against God and Moses, and failing to enter Canaan at Kadesh; *but we are in exactly the same place when we receive salvation from God and fail to follow His directions and trust implicitly in Him.*

—RUSSELL METCALFE

Defeat by Default

TEXT: *Therefore to him that knoweth to do good, and doeth it not, to him it is sin* (Jas. 4:17).

INTRODUCTION: When we think of sins we usually think of committed acts. But such is not always the case. Illustration: Today (it so happens) new license plates are required on your automobile. If you did not put them on, you violate the law by driving on a public street—and what you did *not* do will cost you hard cash.

I. ACTUAL SIN ALWAYS INVOLVES WILLFUL CHOICE; BUT THAT CHOICE CAN BE TO NEGLECT.

- A. The will must be involved before there is condemnation.
- B. When we know—become aware of neglect—then continuing in

that neglect becomes positive sin.

II. AREAS WHERE WE NEED TO EXERCISE EXTREME CARE NOT TO NEGLECT THE KNOWN WILL OF GOD:

A. *The First Commandment*

1. We can desire men's favor to a degree, but character and true piety are more than mere reputation.
2. God's approval is more than man's opinion, good or evil.
3. We must keep God supreme in loyalty and obedience.
 - a. Loyalty in tithes.
 - b. Faithfulness in Bible reading, study.
 - c. Use of means of grace, public and private. *There is a time when absence from public services becomes willful sin, and regardless of profession or position, he who commits willful sin is out of grace!*

B. *Our need of heart holiness*

1. Ultimately, those "hell fire" evangelists who preach "holiness or hell!" are absolutely right!
2. I Thess. 4:3 states that this is God's will; we dare not oppose.

III. THERE IS A SAFE SIDE OF THESE NEGATIVE SINS ON WHICH TO STAY.

- A. Every Christian can look back and, at times, see where he might have done better, more wisely—this is not necessarily sin.
- B. There is some leeway, perhaps, between *opportunities* and *responsibilities* . . . the "ought" and the "must."
- C. If we are eager to do our "ought" and seize our *opportunities*, we will automatically comprehend our "must," and fulfill our *responsibilities*.

CONCLUSION: It is a mark of spiritual sickness and danger to be constantly looking for the easy, lazy way. Marginal

living will inevitably bring about "defeat by default." The only safe plan is militant conquest for God.

RUSSELL METCALFE

A Final Command

SCRIPTURE: Luke 24:36-49

TEXT: . . . *tarry ye in the city of Jerusalem, until ye be endued with power from on high* (Luke 24:49).

INTRODUCTION: The commandment given when the revival tide was at the highest.

- I. Command given to disciples when at their best spiritually.
 - A. Gloomy Mary Magdalene at tomb transformed into crying, "Rabboni" (John 20:16).
 - B. Heavyhearted, Emmaus-bound, two experience warmed hearts (Luke 24:32).
 - C. Denying Peter had received a special revelation (Luke 24:34).
 - D. Doubting Thomas, witnessing nail-pierced hands, had cried, "My Lord and my God" (John 20:28).
 - E. The eleven had enjoyed a wonderful hour of fellowship (Luke 24:39-43).
 - F. Conversion does open to us wonderful experiences.
- II. At this very peak spiritually the disciples are commanded to "tarry until endued with power." The Master knew—
 - A. That the old root of sin yet remained within.
 - B. That the disciples were soon to face, and continue to face, trying times.
 - C. That no experience after conversion, no matter how wonderful, would take the place of Pentecost.
 - D. That only the enduement of Pentecostal power would deliver His disciples from their old weaknesses.
- III. OBEDIENTLY THE DISCIPLES DID TARRY UNTIL ENDUED WITH POWER. As a result, we never—
 - A. Hear of Mary Magdalene fall-

ing prey to gloom again.

- B. See the two Emmaus disciples so low again.
- C. Hear of Peter denying his Lord again.
- D. Hear of Thomas doubting his Lord again.
- E. Hear but that the 11 disciples, yes, the whole 120, gave a good account of themselves after they had tarried in the Upper Room.

—DUANE SPRINGER

The Keys of the Kingdom

SCRIPTURE: Matt. 16:15-20

TEXT: Matt. 16:19

INTRODUCTION: A key can lock or unlock. It can release or retain. It has the potential for opening to your view a vast and limitless panorama of either beauty or ugliness.

- I. The Bible as a Key
 - A. The Bible is God's Word, and the key to knowledge of God.
 - B. The Bible becomes the gate that leads into the Way.
 - C. It reveals God and heaven and warns of Satan and hell.
- II. Prayer as a Key
 - A. Prayer of repentance and confession opens the door to life.
 - B. Prayer of praise leads to thanksgiving.
 - C. Prayer of intercession leads to blessings for others.
- III. Witnessing as a Key
 - A. This opens the door to heaven and blessing for others.
 - B. Mass and personal witnessing.
 - C. We are closing the door for those to whom we neglect to witness.
- IV. Faith as a Key
 - A. Faith is the key by which we live—"the just shall live by faith."
 - B. We can use the key of faith for others.
 - C. We can expand the outreach of the church by faith.

—WILLIAM C. SUMMERS

The Nazarene Preacher



IDEAS THAT WORK

IT IS THE DESIRE of the editor to devote this column to reporting practical ideas used successfully by our pastors.

Preferably, the report should be written by the pastor himself in about two-hundred fifty to three hundred fifty words. For each report published, a book credit of \$3.00 at the Nazarene Publishing House will be given.

We don't want theories. We don't want brain storms that have hatched themselves during a sleepless night but have never been tried and proven. We want ideas that have been worked, have worked, and therefore are proven to be workable.

These ideas may concern any phase of the local church. Do you have a unique plan for pastoral calling? Have you succeeded in getting your people to read? How do you promote missionary emphasis? Have you found a way to bring maximum efficiency and harmony into board meetings? How do you promote revival interest and induce attendance?

These are just a few of the many areas wherein successful pastors have developed methods that have worked in solving special problems and promoting the successful functioning of the church in its soul-winning task.

If you will sit down right now and write us about your idea, you will be contributing to the usefulness of the *Nazarene Preacher* and helping hundreds of your fellow pastors in the ministry.

Brethren, let us help one another.

QUOTES AND NOTES

THE UNITED BIBLE SOCIETIES is an international and interdenominational organization consisting of twenty-three national Bible Societies and four Associate Societies from six continents. Its

purpose is to assist its member Societies in their task of translation, production, and distribution of the Holy Scriptures throughout the world. The United Bible Societies in its last meeting (Tokyo) launched a world distribution campaign to be carried forward in co-operation with the churches in every land.

The campaign is designed to increase the annual circulation of the Scriptures by the Bible Societies throughout the world from its present level of approximately 50 million copies to 150 million by 1966, which marks the 150th anniversary of the American Bible Society. The American Bible Society's share in this program is 75 million copies of the Scriptures every year.

* * *

Dr. Paul S. Rees tells of a minister speaking to a group of college students in their fraternity house. He turned to the chairman of the meeting and asked: "What are you living for?" The student replied: "I am going to be a pharmacist." The minister replied: "I understand that this is how you are going to earn your livelihood, but what are you living for?" After thinking for a moment, the young man replied with both honesty and bewilderment: "Sir, I am sorry, but I haven't thought that through." The minister then asked the rest of the group the same question. Only two out of the thirty young men had seriously faced the central issue of existence: the reason for living.

—REV. CARROLL E. WORD in *Pulpit Digest*

Hymn of the month

JANUARY 1964

"O Zion, Haste" (1868)

Praise and Worship Hymnal, No. 100

Authorship

Long night hours of anxious waiting at the bedside of her child stricken with typhoid fever were not lost for Mary Ann Thomson, for she enjoyed writing hymns, some of which had been pub-

lished. With great concern for lost souls and a strong faith in a God of limitless grace, her vision reached far beyond the shadows of her son's sickroom and there she penned the stanzas of "O Zion, haste, thy mission high fulfilling." This missionary hymn has taken its place among the great hymns of the Christian Church. This was in 1868 and the refrain was not added until three years later.

An important influence in the writing of "O Zion, Haste" was Faber's beautiful hymn "Hark, Hark, My Soul! Angelic Songs Are Swelling"—one of Mrs. Thomson's favorites. From it she no doubt received strength and hope for this night of trial.

Mary Ann Thomson was born in London, England, in 1834. While still young she moved to Philadelphia, Pennsylvania, where she spent the rest of her life. She was married to John Thomson, who was a member of the staff of the Free Public Library of that city. Mrs. Thomson died in 1923.

Other hymns by Mary Ann Thomson are: "Now the Blessed Dayspring," and "O King of Saints, We Give Thee Praise and Glory."

The Hymn Tune: "Tidings"

COMPOSER: James Walch (1837-1901)

It is remarkable that the very melody adopted by the author, and which helped to inspire the writing of "O Zion, Haste," has been replaced by another hymn tune, namely, "Tidings." James Walch, organist, disliked the musical setting of his own teacher's hymn "Hark, Hark, My Soul!" and gave it another tune. Some time later it was discovered to be a perfect setting for Mrs. Thomson's hymn.

* * *



MY PROBLEM

ANYONE who engages in any worthwhile enterprise will confront problems. There is no greater enterprise than the Christian ministry and certainly none more thickly beset with problems of all kinds: the little, nagging ones and the huge, terrorizing ones.

In this column we desire to match one man's problem with another man's solution. First, the problem will be posed. Then we want three paragraphs written by three different pastors giving their opinion concerning the proper solution.

Some pastors may not have any problems. Such men cannot help us in posing the problems, but it is doubtful if they could help us in their solutions either.

Write us your problem about any phase of your ministry, and if we choose to present it, we will give a \$2.00 book credit at Nazarene Publishing House.

But we want answers as well as problems. Each month a new problem will be stated at the bottom of the column. Read it, then carefully and thoughtfully write your proposed solution. For the three replies which we print, \$2.00 book credits will be given. Answers should be from 80 to 100 words. The editor reserves the right (as always) to edit or abbreviate when necessary.

In order that everyone may be perfectly free both to pose problems and discuss them, no names will be published.

A sermon carelessly thrown together on Saturday night will not catch fire on Sunday.—Anon.

We can have faith in God amidst the confusion of the present, for he has been our God in all generations.
—SCOTT.

BULLETIN EXCHANGE

In the far north, some explorers accidentally set fire to the brush in an uninhabited area. The passing of the years brought them again to that place, and to their amazement they saw growing there a number of silver birch trees. Through an unusual occurrence in nature this transformation took place. And it is not uncommon among men, that this growth of new and better life may take place from seeds awakened by the fires of adversity.—ARCHER WALLACE, *I Believe in People*.

"Faith is the eye that sees Him, the hand that clings to Him, the receiving power that appropriates Him."—J. E. Woodbridge.

During these times, 40 million is being spent every year by various agencies to help families of problem drinkers. Estimates are that total loss due to alcoholism is \$1 billion. The problem drinker himself loses an estimated twenty-two days of work every year because of alcoholism, and two days more than the average because of illness. He has twice as many accidents, according to studies made by Yale University, and he dies twelve years sooner than he would if he didn't drink.

Actually there's only a slight difference between keeping your chin up and sticking your neck out, but it's worth knowing (*Selected*).

"CONFIDENCE is the feeling you sometimes have before you fully understand the situation."

"Let us never forget that the greatest thing we can do for God or for man is to pray. For we can accomplish far more by our prayers than by our work. Prayer is omnipotent; it can do anything that God can do. When we pray God works."

—S. D. GORDON

"The library that is the 'Holy Bible' is the very heart of the best in the civilization in which we live—the civilization we are 'going all out' to preserve in the face of opposing ideologies. Were the discoveries and teachings of the Bible removed from our daily living—or proven to be false—our whole civilization would collapse."—Arkansas *Methodist*.

Happy is the man who has friends who will tell him the truth, even when the truth hurts.

—J. B. CHAPMAN

CHANGE IN THE TIMES—"People used to offer to pay you "a penny for your thoughts"; now it costs \$24.00 an hour to get a psychiatrist to listen to them."

—BERT BACHARACH

We have not found God's will in any situation until we found the highest possibility of good for everyone concerned.

—J. RUFUS MOSELEY.

The tragedy of the times is that we are so obsessed with the temporal that we are ignorant of the eternal. We travel so fast that we never see the scenery.

—VANCE HAVNER, *Peace in the Valley*

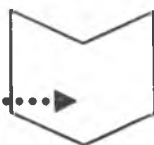
One may be sound in doctrine and abundant in good works, and yet be of that company who have left their first love.

—J. B. CHAPMAN



HERE AND THERE

AMONG BOOKS



ECHOES OF JACOBUS ARMINIUS

By J. Kenneth Grider*

Man's Faith and Freedom

McCulloh, Gerald O., Editor, Nashville: Abingdon, 1962, 128 pp., \$2.50

This book consists of five papers and a sermon, delivered in Holland in 1960 at a symposium conducted as a way of celebrating the four hundredth anniversary of Jacobus Arminius' birth. Issued in 1962, the book has been a boon to interest in Arminius and his influence.

Most of the subjects are popularly presented, and there are some errors; but there is considerable evidence of scholarly research in the book as a whole.

Professor Hoenderdaal, who teaches Arminian theology at Leiden University for the Remonstrant Brotherhood (a denomination started a few years after Arminius' death to propagate his teachings and his tolerance), fills the reader in on Arminius' own life and struggles. Another scholar at Leiden (the university where Arminius taught from 1603 until his death in 1609), Professor Holk traces the development in Dutch theology from Arminius through such earlier men as Limborch to the present day. To conservative Arminians, similar in their beliefs to Arminius himself, this development is a rather sad one. Arminius' stress on freedom and tolerance and love has been picked up and carried to liberal extremes. Today, the Arminians in the Remonstrant Brotherhood allow almost anything in the way of one's beliefs, if only he is tolerant of other views and maintains a sociable attitude toward all men. In this there is little of the prophetic faith that declares God's counsels in stout and certain terms.

Distinctly the most enlightening and heartening chapter in the book is that by an English pastor, Geoffery F. Nuttall. It is researched well and written ingenuously. Most interesting is his tracing the history of Arminianism through various local congregations and groupings of congregations

in Wales and England. He shows that there have been two strains of it: one liberal and leading to Arianism and into Unitarianism and Universalism, only to diminish in adherents as the decades have passed; the other, evangelical and missionary and ever expanding in adherents—the Methodist strain. Nuttall takes the reader into the record rooms of historic local congregations and into the many firsthand studies that others have made of what has transpired. He shows that Arminianism flourished in the county and particularly in the town—Epworth—where John Wesley was reared by parents who had both independently espoused Arminianism after being reared as Calvinists. This was not an Arminianism in which the doctrine of universal redemption meant that all men *would* be saved, as in the Unitarian and Universalist strain. Instead, it was an Arminianism which taught that all men *may* be saved. Indeed, it led John Wesley's father to offer himself as a missionary, not to English colonies as a few persons were beginning to do, but to such places as Abyssinia or China. Although he was not sent, his son John was—to the American Indians in Georgia. When John's mother learned that he might go with the gospel to the American Indians she exclaimed, "Had I twenty sons, I should rejoice, were they all so employed, though I should never see them more" (p. 58).

A technical error is committed by Nuttall in thinking that John Wesley's statement, "The world is my parish," has to do directly with Wesley's missionary zeal (see p. 59). Evidently Nuttall does not know that the statement had to do with Wesley's turning to out-of-doors, open-air meetings (the "world") instead of church sanctuaries—which were fast being closed to him. But the error is only technical, for the missionary meaning which Nuttall puts into the statement does no injustice to the man whose heart burned to see the salvation of men the world around.

Exciting indeed is Nuttall's estimate when he writes, "Speaking historically, the missionary overspill of Christianity during the last 170 years would hardly have been possible psychologically but for the Arminianism of the Wesleyan Methodist move-

*Professor, Nazarene Theological Seminary, Kansas City.

ment . . ." (p. 60). Nuttall's main conclusion is that the rationalistic Arminianism leading to Unitarianism is "dead or dying" (p. 63) because it "lacks missionary concern" (p. 63), whereas Wesleyan Arminianism is missionary-minded and continues as an ever-expanding movement. Indeed, it has expanded to such extent that, speaking in large terms, Nuttall can say early in the chapter, "Since Wesley we are all Arminians" (p. 46).

Space fails us to say very much about the chapter by McCulloh on Arminius' influence upon American theology. While he speaks with some care about that influence in Methodism and in the Church of the Nazarene, he makes one conspicuous error. He writes, "The influence of Arminius' doctrine of sanctification upon the American revival movements is clear and vital. This is true in . . . the holiness emphasis in Methodism" (p. 77). He goes on to say that this is true of the holiness groups which formed the Church of the Nazarene (p. 77). McCulloh proceeds to say also what is correct: that by sanctification Arminius "seems to have meant . . . spiritual and moral growth in faith and obedience" (p. 82)—which is not specifically "holiness" teaching.

McCulloh seems to think of Arminius in a way that is too Pelagian (pp. 70-71). Also, there is a small error in his speaking of "Calvin, Beza, and Junius" as men Arminius "departed from." McCulloh does not seem to know that Junius tended to conditional predestination late in his life. But the error on Arminius as teaching entire sanctification is so large as to be surprising.

The chapter contributed by Harvard's James Luther Adams is quite clear on what Arminius taught theologically, except that "faith precedes election" (p. 92) is hardly a true representation of the non-Pelagian Arminius; but Adams is particularly interested in the same things that the contemporary Remonstrants of Holland excite to: in Arminius' loving tolerance and its application to social and political theory. Interestingly, Adams says that Arminius "remained in certain fundamental respects a Calvinist" (p. 94). Surely it would be better to say, simply, that he was not a Pelagian and that, positively, he was a Protestant and therefore stressed God's grace and man's creaturely dependence upon God.

The only chapter in the book which one could not heartily recommend is the last, by Russell Stafford—which sermon might better have been omitted from the collec-

tion of essays. Stafford, moderator of the International Congregational Council, really has little that is worth saying and is naively noncommittal in what he does say. For example, he writes, "No matter how much we still venerate Arminius . . . we can no longer use his language, save within quotation marks, unless we are talking thoughtless singsong" (p. 113). It would be too unkind to say that this is puerile. About Calvinism and Arminianism, Stafford goes on to say that "both sides in the classic Christian debates would seem to be necessarily true" (p. 114). Adding blunder to blunder he says of Calvin and Arminius: "Allowing for historical and temperamental differences, they are Augustine and Pelagius over again" (p. 114). Stafford evidently has never read Arminius, for the Hollander avoided Pelagianism with meticulous care.

This, then, is a book which at a few places falls considerably below what one might have hoped for. Yet its points of strength far outweigh its instances of weakness. Its issuance is an event of considerable importance, particularly to those who locate themselves within the Arminian-Wesleyan persuasion.

Power in Expository Preaching

Faris D. Whitesell, Fleming H. Revell Company, 1963, \$4.00

This volume by the professor of preaching at Northern Baptist Seminary, Chicago, reflects the growing revival of interest in expository preaching. In a series of twelve chapters the author discusses the secrets of power through motivation, diversification, explanation, organization, argumentation, illustration, application, imagination, preparation, and communication.

Documentation is at the end of the book followed by a few pages of sample outlines by such men as Buttrick, Spurgeon, and the author. There are also a fair general index and a scripture index. Admittedly the price is small in comparison to the intrinsic value of the subject, but apart from this intangible, \$4.00 seems excessive for a small volume of only 149 pages of text.

The book is exceedingly readable, even exciting. Instructions are clear, practical, and sensible. The viewpoint is Biblical and spiritual, with special emphasis on the anointing of the Holy Spirit as the *sine qua non* of any effective preaching.

The author draws heavily from others especially the great expositors of the past and present, such as Alexander McClaren,

G. Campbell Morgan, F. B. Meyer, and Harold Ockenga.

The chapters are not overburdened with outlines, though it is the opinion of this reviewer that some used as examples are not truly exemplary of the best.

In strict honesty it must be admitted that concentration on expository preaching ceases after the fourth chapter. Thereafter the discussions could equally apply to textual or topical preaching. His chapter on illustrations is helpful, though one of his

own examples (p. 108) exhibits a type of glaring logical fallacy to which the preacher who overemphasizes the doctrine of imputed righteousness is prone.

For the preacher who has shied away from expository preaching because of its seeming complexity, this book is urgently recommended. For while admitting that expository preaching is difficult and can never be made otherwise, the author proceeds to make it seem important, enticing, and at least possible.

R. S. T.

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AMONG OURSELVES

In a few days our leaders will gather in Kansas City, not for play, but for hard work . . . General Board business is *big* business, demanding big faith plus large amounts of divine guidance . . . Do we pray for these men at this season as we ought? . . . I wonder . . . One mistake respecting a missionary candidate, for instance, could cost, not just money (in the thousands), but anguish, tears, embarrassment, setbacks, and, yes, *souls* . . . By the way, Dr. George Coulter, our missionary executive secretary, expects thirty-five candidates to be present for interviews . . . Joe Olson's gentle prodding on page 19 reminds me of the poor church editor's lament that "few clergymen appreciate a newspaper's deadlines, techniques, or its duty to be all things to all people." Newspapermen are human too, suggests Paul R. Carlson, and "don't like to have a minister run to the editor with a complaint when they goof." . . . Hope all of us are patient . . . Incidentally (or is this the right word?) newspapermen have souls to save too . . . Aren't we glad Joe was reached? . . . What an appealing project, to send fourteen students on an evangelistic blitz next summer (p. 20)! The right young people will leave behind them a trail of blessing beyond monetary calculation in value . . . At least the blessing will be worth all the trip costs, so push the offering for the project during Youth Week . . . Don't forget that *cash* gifts are needed for hurricane sufferers in Tobago, not food or used clothing (p. 21) . . . Did you notice the improvement in Caravan organizational structure? . . . Speaking of *200 More* by '64, Solomon might be paraphrased, "There is that scattereth church members in home mission projects and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty of spirit both in pastor and people" (Prov. 11:24, Revised Pastoral Version) . . . Anyway, divisions prompted by love and zeal and spurred by a big-souled leader for the purpose of new churches are better than splits hewed by carnality. The pastor who fights the good kind of division may soon be fighting the bad kind (for his pains) . . . By the way, did you read the announcements about *Ideas That Work* and *My Problem*? Why not turn back right now—they're on pp. 43-44.

Until next month,



Hymn of the month

A special service being offered to the music program of your church to better acquaint each member with some of the great songs that have become part of our Christian heritage and make them a greater part of the hymnody of the church.

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