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Special Evangelism Conference Issue



—proclaiming Christian Holiness



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Proposal of a Code of Conduct

General Superintendent Lewis

The following is the substance of some concrete suggestions made by General Superintendent Lewis at the close of his address Thursday morning of the Evangelism Conference. The wording is not necessarily verbatim but from notes taken at the time.—EDITOR.

1. Let's lift our prayer into the area of fervency and travail.
2. Let's preach every time for a decision, and let's make our subjects comprehensive—on sin, judgment, hell, repentance, restitution, conversion, carnality, consecration, entire sanctification.
3. In 1966 let's make 1,200 calls—600 of them on people who are not now Christians.
4. Let's lift up the holiness emphasis in all our preaching. Let's relate every sermon to the holiness level.
5. Let's look again at the *Manual*. Let us lift up its doctrine and its standards of conduct. Let's challenge any who may challenge the *Manual*.
6. Let's build all our services to the altar call. Don't hurry seekers through. Let people testify when they have touched God.

In accomplishing our goals let us adopt at least two methods of procedure:

First, let every church go in for an old-fashioned revival, until every Sunday-morning member is either blessed or condemned. This will require much prayer, proper advertising, and the use of every legitimate and necessary means of achieving thorough preparation and expectancy.

Secondly, let's start again our visitation campaign and persevere with regularity and courage, even if we must go alone. Let us remember that the big secret for success in such an endeavor lies in the persistency, fervency, passion, preaching, and labors of the ministry.

Why This Special Issue?

THE CONFERENCE on Evangelism is over, but not the spiritual renewal many of the four thousand who attended found in three and one-half days of soul-searching. Nazarenes took a hard look at themselves, but at their divine resources also. The result was both a deeper humility and a greater faith and courage.

It was decided to "stop press" on the March *Nazarene Preacher* and run an issue devoted to the conference. A comprehensive summary of the great gathering was in the *Herald of Holiness*, February 2. Our purpose here is to make available some representative papers. Naturally, space does not permit the inclusion of all the papers which were read. Even those printed are necessarily abridged—with apologies to those who so laboriously prepared them. Two additional papers will be included in the April issue.

The Church of the Nazarene never heard greater preaching from its general superintendents. Every man was anointed as he made his own unique, penetrating, often impassioned and eloquent, contribution to the conference. These messages added depth and breadth by holding our attention to the great fundamentals which underlie methods in evangelism. It would be impossible, of course, to include these sermons in this issue. Not even reviews will be attempted, though the Code of Conduct proposed by General Superintendent Lewis will be printed on page 1 in lieu of the usual editorial.

Since the historic address delivered on Wednesday night by Evangelist C. William Fisher may be published by other means, no portion of it will be printed here.

All of the papers, addresses, and sermons are available on 1,800-foot, 3¾-ips tape at \$4.95 per reel. See page 24 for the special order form. Tape includes *entire* service. A complete listing of subjects and speakers is as follows:

GENERAL SUPERINTENDENTS

Number in parentheses indicates tape (see page 24) on which message is recorded.

"The Top Christian Priority: Worldwide Evangelism," *Hugh C. Benner* (U-205)

"Preaching the Word with Power," *G. B. Williamson* (U-206)

"The Power of Truth," *Samuel Young* (U-207)

(Continued on page 40)

Intention-Achievement

By Edward Lawlor

Much of the success of the conference was due to the very careful planning and organization of Edward Lawlor, executive secretary of the Department of Evangelism. After fourteen years of outstanding leadership as superintendent of Canada West District, Dr. Lawlor was elected to his present post in 1960. He brought to the office not only the ability of an administrator but the warmth and insight of an evangelist. His opening address, reproduced here in part, set a high level of spiritual emphasis and sound analysis for the convention.

SOMEONE asked me the other day, "Will your conference make some pronouncement about the burning question of the hour, 'Is God dead?'" What is the attitude of the church to what is happening in our nuclear age? While such matters are intensely relevant to our day and the church is never called to a life of escapism, or to bury its head in the sand like an ostrich, and we must not live in these days with unconcerned hearts, yet our primary task in this conference is to make clear from the Word of God that it is His intention for His Church to make an effective witness by preaching salvation through Jesus Christ, and proclaiming that holiness experienced and lived in 1966 is the will of God! We must announce that, while modern man says God has been bowed out of learning, out of statesmanship, out of theology, yea, almost out of everything, *we believe* the insoluble problems which the leaders of our day are facing could be solved by the enthronement of God in an *empowered Church!* A Church able to see the world situation of today from God's angle of vision!

This Conference on Evangelism is designed to reflect the urgency of our day, of our task, and of our message. We dare not live in a cozy isolationism! We must be on the offensive! We must continue to give all-out holiness evangelism its priority, its legitimate and effective place in our outreach. Revivalism as we have known it and used it in the Church of the Nazarene must ever be emancipated from any type of institutionalism or denomination-alism or ecclesiastical fear in our church. With us it must be an "empowered church" united in leadership, united in ministry, united in laity—translating all that Nazarene revival evangelism and outreach have meant in these almost sixty years into the vernacular and language of everyday life and decision in 1966.

There is an oft-quoted verse of scripture which is much more pertinent in our veneered civilization than we realize. It is just eight words found in Prov. 29:18. "Where there is no vision, the people perish." Or as one scripture version has it, "Where there is no prophet, the people cast off restraint." Where there is no vision—no prophet—the people cast off restraint

—they perish! This indicates that it is someone's lack of vision that makes it possible for a generation of people to cast off restraint.

One Bible commentator states it in this way: "Where the Prophets see no vision and therefore fail to declare God's truths, the people are deprived of moral restraint." I suggest to you that a serious sequence is herein denoted. Look at it! The prophet restrains the people, or should we put it that the church determines the conduct of the people? What is preached from the pulpit and believed in the pew is lived by the people! Whenever the Church declares the exceeding holiness of God and the sinfulness of sin and the fact of the judgment, men then fear sin! But let sin become a joke, judgment become questionable, mercy appear trite, and we have the "new morality"!

The pulpit is teaching it, the pew is accepting it, and the world is acting upon it. I doubt there would be the serious slump in the morality of our day had there not been a change, a loss of power in the Church. Biblical history teaches that whenever the prophet or the Church lost the vision, the people did what was right in their own eyes. The connection is obvious. The sequence is clear. It is exactly so in 1966!

It has been said that the nineteenth century was the age of the exclamation mark, while the twentieth century has become the age of the question mark. It is an age when beliefs, standards, and values of every kind are being questioned. Too many Christians are adopting the attitude of not being positive about anything. Too many of our people have never really seen an "empowered Church" marching forth to battle as an army terrible with banners. Too many are giving up before they grow up spiritually, never having seen the Church really on fire for God or having seen a genuine Holy Ghost revival.

There is a time to evaluate; there is a time to compare; there is a time to determine; there is a time to purpose—BUT there is a time to act; there is a time to achieve. That time is now! While we thank God for our achievements since General Assembly, I pray God that from this conference there may go a manifesto of truths that shall tell what we mean when we speak of an "empowered Church," what we stand for, what we aim at, what are our intentions, and what will be our achievements. Let us be those who have caught a vision, longing to see revival, rejoicing to know that God still lives, and eager to go and tell. The minister dare not say, "I am not a personal evangelist," and the layman dare not say, "I cannot be a personal evangelist"; for the primacy of witnessing in an "empowered Church" is each one of us saying to all, "Meet My Saviour."

The vision you will get here will come only as you personally receive it. Others may listen and see and receive, but we who are caught between an unchosen birth and an unwanted death must have a personal vision and personal refreshing. Thank God, we are living in a day in which His Spirit is working! I do not think it is asking too much from all who are here to make a covenant with God right now that you will be utterly honest, utterly willing, utterly ready to catch that vision—a vision of the Holy Ghost, which transforms greatness into godliness, human promotion into a Spirit-energized empowerment, that we may go boldly to the far corners of the world, not with the memory of a vision, but *mastered* by a vision.

The Sovereign Claims of God and an Empowered Church

By A. E. Airhart

Ordained in 1941 and graduated from the Nazarene Theological Seminary in 1949, Arnold Airhart is now serving his second term as president of Canadian Nazarene College, at Winnipeg. He is not only an outstanding biblical theologian and educator, but an experienced and successful pastor.

MUCH of the genius of Wesleyan Arminianism is in the fact that it embodies an interpretation of Scripture which gives full credence to the solemn fact of personal moral freedom and responsibility in men with all the implications for preaching and evangelism, and at the same time combines with it a scriptural view of God's sovereign will and purpose for men.

In the New Testament we are met by the voice of the Almighty saying to us at the baptism of Jesus: "This is my beloved Son: hear him." Jesus is "declared," the Scripture says, "to be the Son of God *with power*, according to the spirit of holiness, by the resurrection from the dead: by whom we have received grace and apostleship [or a commission,] for obedience to the faith among all nations." And Jesus himself "spoke unto them, saying, *All power* is given unto me in heaven and in earth. Go ye therefore, and teach all nations." The fundamental confession of a New Testament faith is: "Jesus Christ is Lord."

Evangelism's basis of authority

If the fundamental doctrine of the whole Bible is indeed the sovereignty of God, the truth that Jesus Christ is Lord, may I suggest that this is also the fundamental doctrine for evangelism? James Stewart has said that the first axiom of evangelism is that the evangelist must be sure of his message.

New Testament preaching was not a discussion or a dialogue but a proclamation. What was proclaimed had to do with the kingdom of God, the claims of the Sovereign, the lordship of Jesus Christ. It was not good advice; it was good news. The good news was not argued; it was proclaimed. The message included the announcement of what Stewart has called

the "historic, unique, eschatological, unrepeatable" events concerning Jesus Christ, the redeeming acts of the mighty God. The preaching declared Jesus Christ, crucified, resurrected, exalted, and coming again. Evangelism is to confront men with a proclamation from the eternal God. It proclaims that all men stand under judgment, but that mercy and a new life are offered in Christ. It announces that the prophecies are fulfilled, the Kingdom is ready, and the day of salvation is now.

Speaking of the gospel, James Denney wrote cogently: "But neither does it come to us soliciting our approval; submitting itself as a system of ideas, to our scrutiny, and courting approbation. It speaks with authority . . . Its decisive appeal is made to the conscience and the will; and to respond to it is to give up will and conscience to God." Of the preaching of St. Paul, Denney said: "His theology was the sum of the divine truth he held, and he *did* preach it—he did not submit it to men as a theme for discussion. He put it above discussion . . . He published it . . . as the Word of God, for the obedience of faith." Paul's readiness to preach, his vision, and his passion, all depend upon his confidence in the sovereign claims of One who speaks and it is done.

A holy intolerance

There is of course a holy intolerance inherent in the proclamation of the message. Grounded in God's sovereign grace and mercy, the decree has gone forth, even from eternity, with respect to the determination of God to choose a people, a holy people, for himself and with respect to the final end of history. The *means* by which all shall be done has likewise been decreed,

as have the *consequences* of the acceptance or the rejection of the means. It is the task of evangelism to proclaim what the sovereign God has already decreed. The proclamation stands in its own right; it makes an absolute claim. The gospel is not a means to some other end, social, political, moral. It is God himself confronting men with the loving challenge to obedience.

All this is in strange contrast to much that poses as evangelism. I read of a magnanimous Texan who built three swimming pools: one with cold water for those who like it that way; one with hot water for those who like it that way; and one with no water at all for those who don't like swimming.

James Stewart protests against "the self-defeating cost of changing Christianity into something else . . . at the cost of soft-peddalling the historical-supernatural elements without which Christianity does not exist, or of dissolving the divine intolerance of the faith in a morass of religious relativism. . . . This religion of a Jesus who taught wonderful philosophical truths about nature and providence and held views on politics in advance of His time . . . is a poor and watery substitute for the strong and vital faith of the apostles in One who was greater than the prophets, greater than the Lord's Anointed, greater than Messiah, invading time from the beyond, and cleaving history asunder with the shattering words, 'Before Abraham was, I am.'"

History is God's

The proclamation of the good news involves the truth that all events within time and on the stage of history move toward the fulfillment of a foredetermined goal. This is to say that the biblical view is that in the series of events called history it is the purpose of God which binds them together and directs them toward a meaningful goal. Of course the Bible does not teach that God is responsible for each event. Rather it teaches that the totality of events in the providence of God moves toward God's appointed end. That end is the utter conquest of sin and evil, the total triumph of righteousness, and the eternal establishment of the redeemed and holy society of persons. God revealed himself to the patriarchs as "the God of your fathers," "the God of Abraham, the God of Isaac, and the God of Jacob"; that is, He is the faithful God, fulfilling His promises and carrying forward His purposes across the generations.

While the redemptive events surrounding the Cross and Resurrection were not the *final* events of history, they were the *central* events. In them God's purpose is fully revealed and His ends are in a sense already realized, in that history is now the working out of what was finally settled by the cross of Christ. Phillips translates Col. 2:14 ff.: "Christ has utterly wiped out the damning evidence of broken laws and commandments which always hung over our heads, and has completely annulled it by nailing it over his own head on the cross. And then, having drawn the sting of all the powers ranged against us, he exposed them, shattered, empty and defeated, in his final glorious triumphant act!"

Decreed means as well as ends

The sovereign God has also decreed from eternity *the means* by which He shall bring about His decreed ends—that is, to have a redeemed and holy race of men, and this too is to be proclaimed. So it is that St. Paul declares: "Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ; and to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ: to the intent that now unto the principalities and powers in heavenly places might be known *by the church* the manifold wisdom of God, according to the eternal purpose which he purposed *in Christ Jesus our Lord*: in whom we have boldness and access with confidence by the faith of him" (Eph. 3:8-12). There is but one Door, and Christ Jesus is the Door; but by Him "if any man enter in, he shall be saved, and shall go in and out, and find pasture." But "he that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber" (John 10:1).

Furthermore, God "now commandeth all men every where to repent: because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead" (Acts 17:30b-31).

"We are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth" (II Thess. 2:13).

John Wesley's instruction to his young evangelists is said to have been to preach first in general of the love of God to man, second with energy to preach the law of holiness, and only then of the glories of pardon and life in Christ.

Decreed consequences

Evangelism is also the proclamation of God's irrevocable decree regarding the consequences of the decision of free men with respect to Jesus Christ. He who is in Christ by a decisive faith is on the winning side and cannot lose, but he who places himself outside of Christ is on the losing side and cannot win. The sovereign God who desires the salvation of all men has nonetheless decreed that the salvation and therefore means to the salvation shall be intensely moral and personal, which is the same as saying that He has decreed that no man capable of decision shall be saved against his personal choice of fellowship with Christ and of true righteousness. In the pungent expression of C. S. Lewis, there are finally only two classes of men: Those who say to God, "Thy will be done," and those to whom God says, "Thy will be done." The almost inconceivable tragedy is that persons may choose to exist outside of the will of God—but there is no possibility of the defeat of the divine purpose.

The Church always under judgment

I turn here to a consideration of a few of the plain inferences of these scriptural ideas. The new society of God's everlasting purpose is now only partially formed—it is being formed. The Church is the forerunner of that "city which hath foundations, whose builder and maker is God." As such it lives under the inspiration and authority of its risen Lord. It must therefore seek to identify its total life with the objectives and end-purposes of God, which are its only reason to be as an entity on this earth. Every act and every project and every mediate goal is to find its meaning within the sovereign purpose of God. This is what we ought to mean when we say, "Only one life; 'twill soon be past. Only what's done for Christ will last." It may be only the finding of a donkey on which the Lord may ride on His mission, but if the question is asked, "Why do ye this?" the answer must be, "Because the Lord hath need of it."

This means that the Church itself is always under the judgment of God and the judgment of the Word of God. With a deep

sense of this fact, the apostles declared to those who would have sidetracked them, "We ought to obey God rather than men." It was given to St. John to have a vision of the glorified Lord of the Church as He walked among the churches. He appeared as the Ancient of Days, clothed with majesty and authority. His eyes were as a flame of fire. Out of His mouth went a sharp, two-edged sword. In the messages to the churches, the words, "I know thy works," are repeated seven times, and seven times are the words, "He that hath an ear, let him hear what the Spirit saith unto the churches."

It may seem incongruous, but it may not be irrelevant to ask whether or not the Church is sufficiently concerned about her Lord's will to take seriously His commands. It was to His disciples that Jesus said: "And why call ye me, Lord, Lord, and do not the things which I say?" The heart-breaking task of Jeremiah in his day was to try to convince Jerusalem that she was not God's pet because she had the Temple and the ordinances.

The Church is in the world, not to glorify herself, but to glorify and to exalt her crucified and risen Lord. The Lord our God is a jealous God and will not share His glory with another. If we seek only our Lord's glory in what we do, then He guarantees the honor of His name; but if we do it from other motives, He lets us do it by ourselves and without Him.

What is really vital?

It follows therefore that God requires of His Church to exercise an intelligent discrimination with respect to what is vital and urgent activity or what is merely marginal and nonessential. The sovereign God is ruling and working and moving toward His own decreed ends in the confused, rebel world. The past is a record of His faithfulness, justice, and love. The future will be the unfolding of His purposes as yet unfulfilled. The Church's sense of values, and her decisions can hope to make final sense only in the light of these sovereign purposes of God. The Church is involved in this invasion of earth by heaven, in this war between opposing spiritual kingdoms with its certain outcome. It is a splendid, daring adventure of hope and faith in which all pettiness, all preoccupation with trivialities, all angling for merely material reward are as much out of place as is gambling at the foot of the Cross.

One further inference is that in the light of the sovereign claims of God the Church is called to be, not a shrine for the preservation of a backward-glancing belief and worship, but rather the instrument or the vehicle of the Spirit of the living God in carrying forward the work of God. The Spirit supplies and endues the Church and makes the impossible possible.

Near the walls of Jericho, Joshua was approached by a man "with his sword drawn in his hand: and Joshua went unto him, and said unto him, Art thou for us, or for our adversaries? And he said, Nay; but as *captain* of the host of the Lord am I now come. And Joshua fell on his face to the earth, and did worship, and said unto him, What saith my lord unto his servant?" As we stand over against our own Jerichos it is improper for us to inquire in any partisan sense if God is on our side. God

will not be used as our ally no matter what our cause. He comes as the *Captain* of the Lord's host. Our proper response is: "What saith my lord unto his servants?"

The Church is composed of men under marching orders. They are men under discipline. The Church is the instrument as well as the channel of the Spirit for the work of the Kingdom. Our Lord said, "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit." The prayer that the wind shall be confined within the limits of our man-made forms is an exercise in absurdity. Rather let our prayer be: "Breathe on us, Breath of God." "Let the Wind of heaven blow and we will turn our faces to its refreshing, and open our lives to its cleansing, and we will hoist our human sails to capture its power."

Evangelizing the Rural and Urban Communities

By Carl B. Clendenen

A graduate of Olivet Nazarene College, where he earned two degrees, Carl B. Clendenen served several churches, and became well known as a speaker in youth rallies and camps, before being elected in 1960 to his present position of leadership as superintendent of the Northwestern Ohio District.

THERE NEVER was a time when it was so necessary and so fruitful for the church to read history and then take a look at things as it is today. The mere recital of facts and figures as they are related to population and people stirs the soul and quickens the pulse. All about us is a world tremulous with change . . . on the move, marching. We are living in a bigger world than our fathers knew. Our interests are wider; our knowledge in most fields is more extensive.

Some men face the future with shuddering fear, while others are hopefully anxious for the opportunity to bring Christ to these marching millions. Some would spend their time grieving for a day that is dead, while others are ready to meet the problems which have expanded in size as the world's population has exploded.

We do not underestimate the difficulties. Rather, we would begin by a clear acceptance of the facts: that these marching

millions are born into a world of sin; all are sinners; that all men through Christ can be saved; and that the Church is the only agency of reconciling lost men to God. Every statistic, whether in the rural or urban community, is a soul born into sin; but too, a soul for whom Christ died. The Church sees sin as it is, but it preaches forgiveness. This is one of the mad moments of history, but our faith in Christ and the power of the gospel to redeem lost men causes us to stand fearlessly before all the genius of wicked men with the full assurance that the Church with her message of the Cross has the ability and power to meet the demands of this day. It is therefore the duty of serious-minded men who are called to give spiritual leadership to our church, especially in these fevered days of change, that they look at the facts, but hold to those things which endure.

Where the people are

No doubt the Church today faces problems and difficulties like no other age, for people are certainly on the move. The rural residents migrate to the cities in great numbers; huge metropolitan complexes appear; and the cities dominate the culture. Behavior, personality, and culture are affected by this shift in population. Out of this shifting process we now have such terms as: megacity, suburbanization, urbanization, and metropolitanization.

There are at least two other processes included with urbanization. Increasingly urban population concentrates in sprawling metropolitan areas, which include numerous suburbs around the central cities. From 1950 to 1960 our population increased by 28 million, and 85 percent of this increase occurred within the 212 standard metropolitan areas defined as cities of 50,000 or more, and the areas surrounding them. In 1950, 57 of every 100 Americans lived in such areas; today, 70 of every 100 Americans live in such areas. While the central cities grew by 4.9 million or 9 percent, their surrounding areas grew by 17 million, or 48 percent.

There is a tendency all over the United States for city and countryside to merge. Detroit, Los Angeles, Boston, Cleveland, and scores of others of all sizes are caught in this phenomenon. Great strip-cities are making their appearance along the East Coast . . . from Boston to Miami; along the Great Lakes and Gulf areas; and on the West Coast, where distances are almost solidly urbanized.

Where land is at a premium price, there is an increasing trend toward multiple residences several stories high, sprawling over many city blocks in both old and new cities.

Lately we have heard about the revitalizing of the downtown areas of our cities in order to give life to the heart of the city. Men have found that without people to reside in and pervade the city in their manifold ways its structures are hollow and meaningless shells. On and on the process goes from the rural to the city, back to the suburb; people on the move and on the march.

The impact of cities on values

With this movement come many changes and adjustments for the mover, and very often these changes come consciously, more often unconsciously. Where so many conflicting values are found, to live together at all, people develop a "live and let live" philosophy and a sophisticated tolerance for differences. It now becomes more difficult for the Church to communicate with these people, to get them to listen. They always seem to have one foot in the air ready to take off to greener pastures and leave with little sense of loss. Where the rural dweller once had a strong feeling of belonging, and a strong feeling of his role in his rural community, the city dweller lacks this, and feels only slightly dependent upon it. Very often this city dweller abandons his old set of values, perhaps taught him in a rural community, and finds nothing satisfying to take their place. The sacred values of folk society as represented by the rural area are shared by all in that community, and this is highly effective in fostering and preserving a sense of unity not found in urban communities.

In the rural community, standards of conduct and ethics are passed from generation to generation, while in the city, people tend to try to escape the controls once experienced in the rural community. Now comes the attempt to throw off restraints in public behavior—morals and conduct. Urbanization is characterized by the substitution of secondary for primary contacts and relationships. Related to this are the weakening of kinship ties and the declining significance of neighborliness. "Live and let live" now becomes the everyday attitude of the masses with no sense of belonging, and a cold independence that brings shallowness and emptiness to the urban dweller, whether in the great downtown city or the beautifully landscaped suburbs.

Another change that accompanies man's movement from rural to urban, and then back to the suburb, is the sophisticated tolerance of differences. Individuals have been caught in this spirit and attitude, and in some cases churches have become so tolerant that they no longer believe that sin is exceedingly sinful. These two attitudes become the twin foes of the church that is committed to evangelize the lost about it.

The resources of the Church

How is the Church to effectively evangelize the moving millions? If we think of the Church as an organization working against the gigantic evils of such a society, it does appear that we are feeble and ineffective; but when we remember that Christ is still working in and through His Church to redeem lost men, and that through His power the Church is still seeing the lame walk and the dead made alive again, then we are encouraged. The Church needs to carry about with it an overwhelming sense of the sins of men and the terrible corruption of today's society. But, having seen it all, we must move on and out to live righteously and evangelize this present age. Look if you will into the deep abyss of the world's corruption, but do not forget to look long at the cross of Christ, where all of man's sins were nailed. We cannot hope to be a saving force in this world if we despair of the recovery of lost men, and we will certainly lose our place in the world if we turn away from its hungry hordes with only a shallow concern. Jesus came into such a world as ours with its moving men; He faced its corruption and evil; and He told His Church to go where the need was greatest and where sin was blackest. Where others saw depraved society filled with hopelessly lost men, Jesus saw men who could be redeemed, and He set out to redeem them.

We have the message that will heal the hurts of men's souls, that will satisfy the hungry hearts, that will fill purposeless lives with meaning; yet how are we to reach them? It is not necessary for us to dilute or water down our message to accommodate our little day. The gospel has a marvelous way of adapting itself to human needs regardless of the variety of personalities, backgrounds, or environments. The gospel of Jesus Christ meets man's needs today, and this is the glorious truth our church proclaims. It simply needs proclaiming. We are haunted by the throngs who hurry by our brightly colored signs

announcing revivals or evangelistic services.

What about methods?

What is the method (or methods) to be used to effectively evangelize?

In general, the Church has employed two methods to evangelize . . . pulpit or public evangelism and personal evangelism. In the first, we refer to the work of the pastor, the evangelist, or someone else in special periods of evangelism. God has placed His approval and blessing upon this method, and millions of souls have found their way to the mercy seat through such services where evangelistic preaching is the center and Christians join in prayer and faith to bring the lost to Christ. Many are suggesting that pulpit evangelism is a method of yesterday, that our periodic evangelistic services are poorly attended by the church members and seldom do sinners attend, and that the Sunday night services experience the same. No honest observer would deny that we are faced by competition for the time, energy, and minds of men, but there is still a need for us to study to make more effective our pulpit evangelism and bring men into a gathering of believers who are interested in the salvation of men's souls. But how?

This brings us to personal evangelism, where face-to-face the Christian shares what he has received with those who have not yet believed. How can we reach the moving masses? By the evangelized becoming evangelists . . . everywhere. Face-to-face evangelism is not as glamorous as pulpit evangelism, but when the two methods are faithfully practiced, the sinners will be saved and great joy will be in the church.

An alarming number of churches in our denomination received no members last year through profession of faith. Churches have worked for a full year with a full staff of leaders, conducted regular services, raised and spent large sums of money, and yet show no lost man or woman saved and won to the Church. We have become articulate in worship, but silent in witnessing; long on worship services, but short on work. Nice services with anthem music, soft lights, and weakly delivered sermonettes may soothe the sophisticated, but this will not attract men and bring them to repentance.

Stay put or branch out?

Could it be that even some church's haste and desire to relocate and move to the

suburbs is a deception for not evangelizing the present neighborhood and community? Expensive buildings erected often seem to speak of status symbols rather than instruments for evangelism.

Just as evangelism in the local church is every Christian's business, the nearby community or town must be reached with new organizations, and this is every Christian's business also. Every local church is engaged in the larger evangelistic task, and we should not allow our people to think only of themselves. This will call for pastors who are enthusiastically willing to give members, money, interest, time, and energy to go across town or into the next town to establish another evangelistic center. This kind of evangelism is disturbing. It breaks in upon our ordinary, self-centered procedures, and demands and drains our strength and time. Yet it is a hopeless thing in a church whose ministry and membership are determined to be comfortable. Where the pastor believes and practices evangelistic passion of soul, those near him will catch the fire.

Something of the spirit of our fathers needs to drive us out of our comfortable places, out into the unfriendly, hungry world of men, and somehow break down the walls of partition that separate the church from the needs of the world. These fathers of ours did not spare nor save themselves, under the constraint of their love for Christ and souls. Next towns were entered while they pastored their own churches. Miles were traveled, sermons preached, energies expended without any thought of financial remuneration. The compensation came when men were won to Christ and the Kingdom was extended a little further. Laymen caught the vision and enthusiasm of our fathers, and they left jobs to secure another in another town, so they could be a part of this advancing body. It will take all of us giving everything we have to make any impact upon these marching millions in the rural areas, the suburbs, and the inner city sections of our world.

The swarming suburbs are open doors for churches to be established. To do this, downtown churches are moving out into these new communities. Here there seem to be two areas of our population that could become the neglected ones of our day . . . the rural sections and the inner-city people. In one four-year period our denomination organized 65 percent of its new churches in communities with 5,000 or less population. No one can say that a

village is too small for a church, for in towns of 75 souls and 200 souls we have churches which are supporting pastors, maintaining lovely property, and ministering to an entire countryside. Let us remember that many of our city churches today are made up of persons who in their youth learned of Christ and were saved in some rural church. Often our most effective church leaders and pastors have come from some of these small communities that we are hurrying to leave. In small villages there are hungry-hearted persons who attend some cold church and have yet to hear that Jesus can save them from their sins. We owe them the life-giving message.

As we become more aware of the great population movements, the racial concentrations, and the inner-city complexes, we must acknowledge that some churches will need to stay downtown and evangelize the forgotten there. Cities in their move to revitalize the downtown heart of the city will appreciate the church that stays and ministers to the people who populate this section of the city. Instead of hurrying to move, some downtown churches will need to adapt methods to get the minds and attention of the people, and give financial and personnel support to establishing new churches in the suburbs. In doing this, the total evangelistic force and outreach of that city will be strengthened.

However, we will never move out of the ordinary nor rise above the average until a sense of urgency grips us concerning the lostness of these marching millions, and the conviction that the soon return of Christ will demand of us an accounting of our stewardship. "If the Lord is coming soon," wrote Hudson Taylor, "is not this a very practical motive for greater missionary effort? I know of no other motive that has been so stimulating to myself." Christ is coming back. This promise and hope ought to dominate the life of the Church, and dictate its behavior and outlook. Jesus Christ will soon return, and with this daily expectation let us work to evangelize those for whom He died.

We must tell the gospel publicly, but we must also take a fresh approach to the person-to-person witness, and reach men one by one. We are greatly concerned about getting the masses to fill up our seats, but where is our man? When the Romans shortened their swords, they lengthened their territories. Let us get on with our witnessing, and evangelize both urban and rural communities.

Utilizing Contemporary Communication in Evangelism

By H. Dale Mitchell

H. Dale Mitchell is widely known as pastor, evangelist, and administrator. Among the pastorates served by him were Chicago First Church and Detroit First Church. Since last June he has been executive director of the Nazarene Radio League.

IF WE are to touch the three and one-half billion souls of our world today, we must, by all means, use the marvels of communication which have been developed for this swiftly moving age. In no other way can we hope to try to keep pace with the population growth. Dr. Mosteller writes from Brazil:

"We have been here six years and the Brazilian population has grown 15,000,000. Another 25,000,000 at least will be added by 1970, according to *Time* magazine."

Only radio can outpace the population explosion

The prediction is for 4.3 billion people on the earth by 1980. If we had all the recruits possible from the church and all the necessary funds to send them forth, we would still be unable to keep pace. We must take to the airwaves to send forth the Good News, then follow it with the printed page and the personal touch where we can. It is high time we get dead-serious about heralding gospel truth via radio and back it with believing prayer. God will give the results.

Communism is well aware of the significance of radio. During the first six months of 1965, Communist broadcasts beamed to other countries reached 4,654 hours weekly. They are broadcasting in 75 different languages—and, sadly I report it, Communists are winning the minds of men.

There are 162,000,000 Spanish-speaking people. How can we reach them? By radio.

There are 83,000,000 Portuguese-speaking, 99 million Japanese-speaking, 658 million Chinese-speaking, 173 million using the Russian language. So we might go on. Radio is the only way possible for us to touch them.

Do we have a responsibility to these eternal souls? Most certainly! "To every creature," said Jesus.

Who should broadcast? *Those who have something to say.* If we as a church believe our message, then by every means we should fill the world with it. The Church of the Nazarene has no excuse for silence.

What of the 300,000,000 English-speaking people? Two hundred million now populate the U.S.A. We have been trying to get our message to them for twenty years by radio. But have you ever taken the responsibility seriously?

Overcoming our apathy

I was brought face-to-face with our radio responsibility last spring when our telephone rang one night about eleven o'clock and Dr. Benner informed me I had been elected director of the Nazarene Radio League. I confess I had not given too much serious thought to our radio responsibility. I had contributed to help get the radio ministry started. The churches I pastored had always kept the program on a local station. I had offered a prayer occasionally, asking God to bless the effort, and even encouraged the Spanish radio offering a little. Other than that our denominational radio responsibility did not get much of my attention. I presume I am typical of the majority of our Nazarenes, both preachers and laymen. Now for seven months I have been facing the radio facts of life.

It is the opinion in our department we can make radio pay off more for us in this country and Canada if we will get more serious about our effort. The proposal has been given to our district superintendents that each district make it part of their home mission program to put "Showers of Blessing" on enough stations to cover their complete district and keep it on until Jesus comes.

If we pay for the time, we can say

enough about the Church of the Nazarene that listeners will get acquainted with us.

Another part of the effort is a "World Prayer Chain." We each one want to see a spiritual resurgence in our church. Such a quickening will not come except there is a mighty calling on God. As I have waited before God and sought for a method to make "impact for the revival," it seemed to me if we had a network of several thousand people pledged to pray daily for a salvation harvest from our radio thrust, if they would be contacted and encouraged on "Showers of Blessing" each week and three or four times a year by mail, we would have the nucleus—the cloud the size of a man's hand—the earnest of a spiritual breakthrough.

"If the "Showers of Blessing" program is publicized by pastors and district superintendents in their bulletins and Nazarenes are encouraged to listen, if new interest in the broadcasts is developed by district tours and rallies, and if we can generate the evangelistic passion, the true spirit of the Church of the Nazarene on the broadcast, I believe our radio effort can be a great motivating force in our church for revival and salvation. It will also help in an upsurge of growth in our church.

The wedge into new communities

On foreign fields, a worker told me last month they find it 40 percent easier to start a church where the message has been broadcast and the Word has had opportunity to work. One man took count in an evangelistic campaign and found 80 percent of the seekers at the altar had been affected by the gospel first by radio. The faithful sending forth of our message, backed by prayer, will produce eternal results. Our people can use the program as a conversation opener in personal evangelism and in canvassing, and also as an identification of what we teach. It, like any other method, will work for us if we work it. The radio department points to no less than sixty-five churches which have been started where the broadcast preceded the effort.

A still booming medium

Some think radio is passé in this country. There are more radio receivers now than at any time in history. Advertisers in this country spent \$800,000,000 on radio advertising in 1964 and surpassed that in 1965. More money is spent for radio advertising now than ever before.

There were 92 50,000-watt stations in 1948; today there are 242. There are also 102

stations using 150,000 watts, and some 500,000 million-watt stations. Radio is not dead. *The whole world listens to radio.*

Dr. E. R. Bertermann, president of the National Religious Broadcasters, states: "Radio is an excellent method to proclaim the Gospel, because it leaps over vast distances, bridges the barriers of time and space, and even reaches the illiterate. 1. It is especially suited for religion. 2. A modest budget reaches a vast audience. 3. It is more easily supported than other means. 4. Radio is universal, saturating every area of life. 5. Radio is a constant companion."

With one person out of three cut off from personal contact the world over, radio is a must for fulfilling the Great Commission.

Your radio department hopes to develop in the year ahead as many new approaches to get the attention of listeners to radio as we can, and find ways for you to put these attention-gainers to use in your own community.

Films and TV

There are two other modern techniques of communication which we as a church need to develop and exploit to reach the minds and hearts of men: the moving picture film, and closely allied to it, television.

There is some difference of opinion in our church on these two methods, but surely we must all agree there is no evil in the means of communication itself. These scientific developments are inanimate mechanical and electronic devices. The evil arises in the message they are used to portray. Just because ungodly forces have capitalized on them first is no reason the forces of righteousness should not use the same powerful methods to teach good and wholesome and saving truth. Other Christian bodies are using the moving picture for teaching to great advantage. Missionaries are using both the moving picture and filmstrips to arouse the minds and hearts of many to their need of salvation. We are in a war to the death with the powers of evil to capture and mold the minds of men. To be true to our task we must use to best advantage every weapon or means at our disposal.

Television is a category which is more related to the radio department's responsibility. America watches television. Ninety-three percent of American homes have television sets. If we are going to touch lives in North America to the extent we desire, it appears we must do something on TV. I believe our effort should not be just to reach the adult mind, but a strenuous

thrust to sow gospel seed and moral principles in the minds of our nation's children. Just last Thursday the report was given over a local station that 6.2 percent of fourth graders in Newton, Kansas, smoke an average of five cigarettes daily. This way of life is portrayed before them continually on TV. Who will lift up a righteous standard if the "holiness church" does not? The Church of the Nazarene, being the largest affiliation of those of the Wesleyan persuasion, surely bears some responsibility here. If funds are available, the plan is to put something in the hands of the pastor in the field of television during this year ahead.

The divine dimension

As we strive to tell the story of the Cross and send it forth for men to hear at the speed of 186,000 miles per second, we are not counting on the perfection of the program itself for success. We are counting on the sure promises of the eternal God and the prayers of faith of God's people. One marvelous illustration of God's intervention in answer to someone's prayer comes from our files.

A man in upper Michigan was tuned in to an FM program when suddenly there was interference and coming from the speaker

of his set was "Showers of Blessing." The message that day was used of the Holy Spirit to penetrate the heart of this man and at the close of the sermon he fell on his knees in repentance and gave his heart and life to God. Then to his amazement the announcer said, "This is HCJB, The Voice of the Andes in Quito, Ecuador," that great Christian shortwave station. No one can explain the miracle of how a shortwave station could be picked up on an FM receiver—except God, as He answered the prayer of faith of an interested Christian. And the man testifies, "immediately the shortwave was off and the FM program was back."

God is for us in this most important task of evangelism. But the hour is very, very late. We dare not linger. We must quicken our pace. Let us use the speed of light to carry the best news human ear ever heard—carry it 186,000 miles a second to every creature we can. Maybe the message will reach your brother or your sister, your father or your son. If we pray and believe, we know it will reach a hundred or a thousand or a million more for salvation.

"And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come" (Matt. 24:14).

The Pastor's Involvement in Evangelism

By M. Kimber Moulton

Son of missionary parents, M. Kimber Moulton has had a varied experience in the ministry of the Church of the Nazarene, pastoring six years at Baltimore First Church and fifteen years at Los Angeles First Church. From 1940 to 1948 he served as general N.Y.P.S. president. For the last nine years he has been a full-time evangelist, and was one of the evangelists serving with the Ambassadors to Central and South America in 1964.

THE TRIUMPHANT CHRIST has led captivity captive and given gifts to men. To certain disciples, specially called, he has given gifts and graces to serve as pastors. The pastor is classified in a biblical order. But he is involved in other orders of service as well.

The leading fields of ministry are stated in Eph. 4:11, "And he gave some, apostles; and some, prophets; and some evangelists;

and some, pastors and teachers." These orders may be defined in distinctive ministry, but in practical service they are more or less overlapping. Without question, however, the pastor is the shepherd of the flock. Paul wrote to Timothy, a pastor, "Do the work of an evangelist, make full proof of thy ministry" (II Tim. 4:5). In his pastorate, a pastor should do the work of an evange-

list, but a pastor is not an evangelist. An evangelist is differently defined: "A traveling preacher, who holds revival meetings."

From this the concept of evangelism has become widespread. Various agencies and procedures are used toward the definite divine miracles of the initial and full salvation of persons. With these procedures the pastor is to be involved, as he is guided and used by the Holy Spirit.

Spiritual conditioning

Fundamental is the personal, basic, spiritual conditioning. Along with the Great Commission is tarrying for spiritual empowerment. This includes the spiritual passion of full love for God and man. Whatever method is used, holy love is to permeate all. Genuine, sincere love for persons and their well-being is Godlike—"For God so loved the world . . ."; "Christ loved us, and gave himself for us . . ."; "Having loved his own, he loved them unto the end." We are not to use persons to make us a success; we are to love them and minister to them according to the instructions of the New Testament.

In love we are to teach the truths of the Bible for background toward producing in persons vital Christian life. By means of Sunday Bible schools, boys' and girls' camps, youth institutes, indoctrinization classes, and spiritual retreats we are to store in the minds and hearts of persons scriptural truths and doctrine with strong spiritual influence. This is a great and valuable ministry. The *means*, however, are to reach the *end* of definite salvation and Christian life.

Included should be teaching for prayerful motivation, organization and implementation for personal evangelism. The instruction could cover the obligation of soul winning: how, when, where, with the best techniques. My own pastor, Ponder W. Gilliland, has been doing this with his staff and people, and it is proving to be very fruitful. His people are alerted to call him anytime when help is needed to win a person to the Lord.

Along with this, a pastor is alerted by the Holy Spirit when he is preaching, even a pastoral sermon, to close with appeal for persons to seek the Lord. Under similar conditions he may see persons who are moved upon but do not at the time respond, and soon get to them and help them to the Lord. This is something to give attention to. I strongly believe in the guidance of the Holy Spirit.

Specific evangelism

The pastor uses all means that are realistically evangelistic as they work together with the method of mass evangelism. Withal, evangelism is to get to the point, by the power of the Holy Spirit, of producing a crisis or definite Christian experience, so the person has divine life and lives after that divine life.

Certainly an evangelistic service in the church, or a series of Sunday nights of evangelism, when a pastor preaches the Word to create the crisis of personal response for reconciliation to God and cleansing of the heart by the baptism with the Holy Spirit, is *per se* specific evangelism. Furthermore, a planned and prepared-for evangelistic crusade with a guest evangelist preaching in the evangelistic vein each night, with appeal for response to seek God for restoration, initial or full salvation, and securing that response—that is *specific, aggressive evangelism*.

Evangelism must reach the point where people receive Christ into their hearts and live in fellowship with Him, or what is pastoral ministry? In order to be a shepherd of a flock, a pastor has to have a flock in the fold. Otherwise, a so-called pastor would just be involved with a human-betterment society with procedures somewhat the same as in parts of the godless society.

Are special campaigns outmoded?

I am sure some pastors think about getting along without a more or less protracted evangelistic series of services known as revival meetings in the local church. Revival meetings are seriously analyzed and various opinions expressed about them.

The question is, Will all the other agencies accomplish what God designs? Will church schools, vacation Bible schools, boys' and girls' camps, youth institutes, spiritual retreats do it? In full consideration, we have to see what the authoritative Book says: "It pleased God by the foolishness of preaching to save them that believe" (I Cor. 1:21).

A pastor should ask himself, What will be the result if we have no more evangelistic crusades in the local church? As time passes, will the result be no more evangelistic services on Sunday nights, then no Sunday night services at all? Will this result in procedures in the future where vacation Bible schools, camps, institutes, and other similar activities become just

wholesome programs? Those who know the lesson of history will answer in agreement that this elimination will tend toward the nullification of evangelism.

If reasoning and talk are against revival with evangelistic enterprise, that is a sure sign it is most needed. Our history has been to work out of the center of revival.

Pastoral reluctance

It could be in a pastor's subconscious that he does not want to be bothered with all that is involved in special revival meetings—preparations, genuine intercession, listing prospects, promotion for attendance, implementing personal work, providing entertainment, raising money, bearing responsibility in the service each night over a period of time. His subconscious could play tricks on him. He could listen to negativisms which militate against strong, aggressive evangelism. He could even think that he has so much to do with all the other facets of church service that specific revival evangelism can go by the board. I hope he would not be happily relieved about it. It should be accepted that soul saving is "sweaty" business.

Facing the dollar cost

Balancing findings in the Epistles to Timothy about withdrawing from those who suppose "that gain is godliness," and "godliness with contentment is great gain," "the love of money is the root of all evil," "not greedy of filthy lucre," "the labourer is worthy of his hire," and he who cares "not for his own . . . is worse than an infidel," let me say this, "You can't finally take money with you, but *now* you can't go anywhere without it." So a minister must make a living in some honorable way. He should receive remuneration so as to live in his relative society with the demands of the day and the responsibilities in order to give himself toward the maximum in his field of service. He ought to have sufficient remuneration to serve efficiently. But let us keep this in consciousness too: *sacrifice* is a part of genuine Christianity.

Of course there are inequities. There probably always will be. To adjust inequities, serious work should always be in process, for inequity is iniquity. Could it be that some money and energy are wasted with all the machinery in relation to the fundamental object? One philosopher defined decadence as "dropping the object." We can blow up the means and play down the ends. As Goldsmith said, "We make

goldfish talk like whales, and leviathan lisp sweet nothings."

After this background, may I say that a serious pastor takes with concern the standard used by leaders concerning remuneration for evangelists: Double the pastor's cash salary for a week of ministry (a Sunday counting as a week), exclusive of parsonage and other benefits, with consideration for extra travel expense. This is considered to be equable on the basis of the pastor's salary. It means sharing in the fellowship of service on the same basis. And we remember that in the etymology of the word "salary" is the word "salt," and the saying, "He is worth his salt."

The incalculable value

Now the pastor thinks of the worth of an evangelistic campaign. He should know that an evangelist does not always give the best service—any more than does a pastor, or do other church leaders. Anyone can make harmful mistakes. But considering both sides of the ledger, in all categories of ministry, a great preponderance of good has been accomplished.

When a pastor looks at the coins of value, he is conscious of possible benefit to him personally. The Word preached by an evangelist could help him, strengthen his faith, improve his perspective, better his own ministry. A change in voice and image in the pulpit could even help the pastor maintain preaching rapport with his congregation. (Maybe the people will be pleased to hear him again after listening to the evangelist for a week or ten days.)

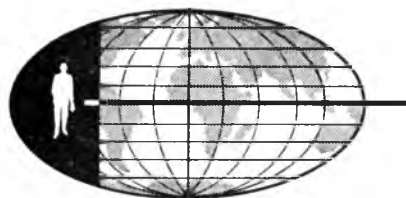
Another coin of considerable value is *concentrated time exposure* for spiritual conditioning. In our civilization with all the whirling pluralistic confusion around us, the multiplicity of things playing on human personality, together with the mad grab for the minds of men, how can there be needed spiritual conditioning without concentration and time exposure? Revival time is opportunity for it. The cycle of a year should certainly include some of this.

Should it not be kept as vital that an evangelistic campaign is the one strong, pointed, concentrated, more or less protracted, persistent work of aggressive evangelism in the church? It should!

Securing attendance

Brushed aside should be negative thoughts about the difficulties in securing

(Continued on page 33)



The **PASTOR'S** S U P P L E M E N T

.....
Compiled by The General Stewardship Committee

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| Pearl Cole, Office Editor

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NAZARENE YOUNG PEOPLE'S SOCIETY



Hi again!

*... you're right, I'm
the "membership man."
Let's talk about it.*

We gained 5,411 in membership in 1965.
Good work!

We need 8,423 new members in 1966. Convention time nears. Check your membership rolls. Every person who attends your church, who is a Christian teen or young adult may be a member of N.Y.P.S. Of course, all juniors may be members.

Make an accurate report to the district assembly and keep adequate records.

Thanks,

SPYN

100 CHURCHES NEEDED TO HELP SPONSOR

Shall We?

All of us are vitally interested in the evangelistic outreach of our church on the home front. Hence many pastors and churches ask this question: Shall we sponsor a new home missions church during the spring of 1966? Pastor, you and your church should earnestly seek to answer this question. Here are some guidelines which we trust will be helpful:

If your church . . .

- ★ is numerically and financially strong and needs the challenge of additional spiritual responsibility and soul-saving effort;
- ★ is located in a growing population center and there are areas of your city untouched with the message of heart holiness;
- ★ operates a branch Sunday school or church school bus within your city or in the next town;
- ★ is located near a town or community where there are Nazarenes and/or friends desiring a Church of the Nazarene;
- ★ would be willing to give members (even some of your best laymen) and finances to a new church;
- ★ desires a revival spirit which a home missions sponsorship often brings;
- ★ has the approval of your district superintendent and the District Home Missions Board for your home mission church.

Then the Answer is YES, Sponsor a New Church

MARCH AND APRIL IS THE TIME DESIGNATED

CHURCH CAN HAVE A VITAL

BE ONE

100 NEW HOME MISSION CHURCHES

Shall We Not?

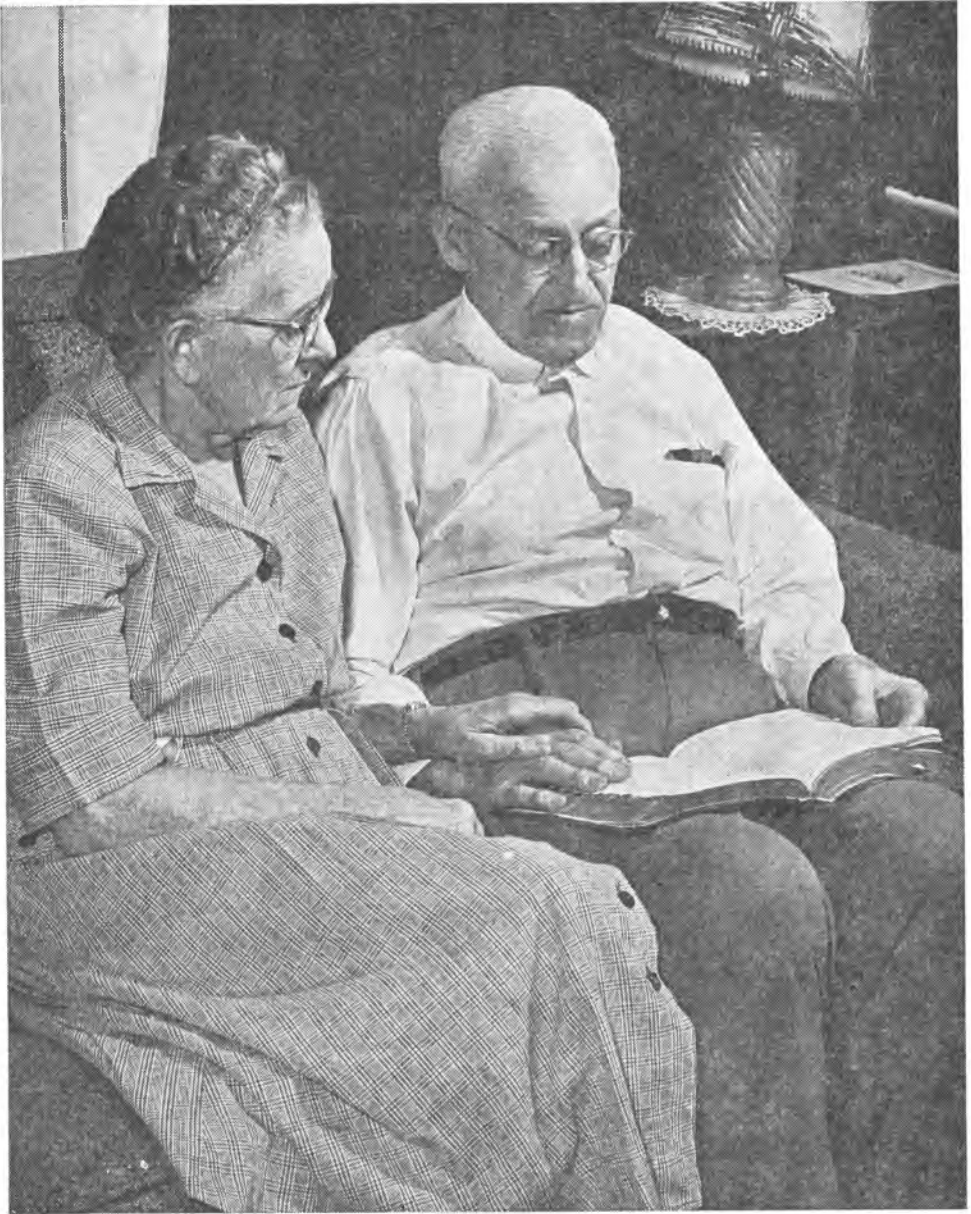
The answer rests largely with every pastor and church. These additional guidelines will help you in your decision:

If your church . . .

- ★ is located in a community where the population is static or decreasing;
- ★ is able to adequately reach the unchurched in your town or community;
- ★ is afraid that a new church will cost you church members and finance;
- ★ is fearful of showing a temporary loss in Sunday school enrollment and attendance;
- ★ though located in a growing population center, yet feels that another church would not help to broaden and increase the Church of the Nazarene evangelistic outreach;
- ★ is numerically and financially strong, but satisfied to maintain its present size without the challenge, prayers, tears, and sacrifice that home missions demands;
- ★ has a heavy financial load with a limited membership which prevents it from sponsoring a new church all alone, and excuses itself from any responsibility in assisting other churches in a zone home mission project.

Then the Answer Is NO!

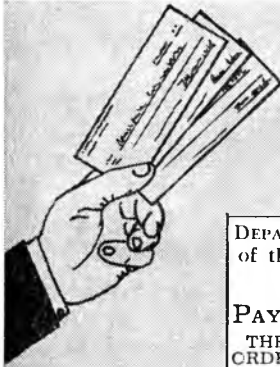
**TO LAUNCH 100 NEW CHURCHES. YOU AND YOUR
PART IN THIS ENDEAVOR.
OF 100!**



—Photo by Waltner

*Cast me not off in the time of old age;
forsake me not when my strength faileth.*

—Psalms 71:9



*Because We
Care . . .*

**REGULAR
MONTHLY
ASSISTANCE IN
1965**

DEPARTMENT OF MINISTERIAL BENEVOLENCE
of the Church of the Nazarene

December 31, 1965

PAY TO
THE
ORDER
OF

RETIRED MINISTERS and WIDOWS \$479,422.88

Four hundred seventy-nine thousand, four hundred twenty-two and 88/100 Dollars

EXECUTIVE SECRETARY

Dean Wessels

DEPARTMENT OF MINISTERIAL BENEVOLENCE
of the Church of the Nazarene

December 31, 1965

PAY TO
THE
ORDER
OF

NAZARENE MINISTERS and THEIR FAMILIES \$99,096.93

Ninety-nine thousand, ninety-six & 93/100 Dollars

EXECUTIVE SECRETARY

Dean Wessels

**EMERGENCY
MEDICAL**

← **and**

**FUNERAL
ASSISTANCE
1965**

**CASH
INSURANCE
CLAIMS
PAID IN
PAST
INSURANCE
YEAR**

DEPARTMENT OF MINISTERIAL BENEVOLENCE
of the Church of the Nazarene

December 31, 1965

PAY TO
THE
ORDER
OF

NAZARENE MINISTERS and THEIR FAMILIES \$85,100.00

Eighty-five thousand, one hundred & 00/100 Dollars

EXECUTIVE SECRETARY

Dean Wessels

Pastor, by paying your N.M.B.F. budget last year you made it possible for the Department of Ministerial Benevolence to provide assistance and a measure of security for both active and retired ministers.

WHEN YOU PAY YOUR N.M.B.F. BUDGET YOU HELP YOURSELF.

Have you checked to be sure your budget will be paid in full before the close of this assembly year?



Less than

**2/10 of 1% of Our World
Are Evangelical Christians
BUT . . .**



RADIO

+

PRAYER



=

**MANY • SAVED • HELPED • BLESSED
and WITNESSED TO (Matt. 24:14)**

**Join the Radio Prayer Chain
NAZARENE RADIO LEAGUE**

H. Dale Mitchell, Executive Director

Meet the "Top Ten" Nazarene Mission Fields

Top Ten in Membership

Country	Full members	Probationers	Total
Haiti	2,631	7,008	9,639
Mozambique	4,172	2,965	7,137
Southeast Mexico	3,022	2,553	5,575
Japan	3,650	1,522	5,172
Central Mexico	2,473	2,653	5,126
Korea	1,784	2,036	3,820
Swaziland-Zulu	1,524	1,832	3,356
Republic of South Africa	1,114	1,689	2,803
Peru	1,795	818	2,617
North Mexico	1,850	713	2,563

Top Ten in Self-support

Country	No. Chs. Full Self- supp.	No. Chs. Partial Self-supp.	Total No. of Chs. & Preach. Pts. on Field
Mozambique	74	119	302
Japan	37	17	128
Swaziland-Zulu	33	33	210
Peru	30	0	142
Western Latin America	13	46	59
Korea	11	26	47
Central Latin America	9	15	24
Republic of South Africa	7	71	125
Southeast Mexico	5	43	130
Spanish East U.S.	5	4	10

Top Ten in New Members Received in 1964-65

Haiti	913	North Mexico	263
Western Latin America	596	Republic of South Africa	215
Southeast Mexico	491	Central Mexico	208
Korea	344	Barbados	198
Mozambique	327	Bolivia	184

Top Ten in Sunday School Average Attendance

Country	Attendance	Enrollment
Republic of South Africa	7,184	10,053
Mozambique	6,801	8,211
Swaziland	5,988	7,287
Cape Verde Islands	5,823	5,525
Haiti	4,891	8,469
Peru	3,922	5,184
Korea	3,693	5,575
Southeast Mexico	3,057	4,407
Western Latin America	3,036	4,215
Philippines	2,852	3,982

Top Ten in Local Church Giving for World Evangelism

Country	Total Local Giving	Sent to K.C. for World Ev.	Percent
Western Latin American	\$146,162	\$10,294	7%
Puerto Rico	60,110	6,545	10%
North American Indian	55,269	6,018	10%
Peru	28,219	4,105	14.5%
Central Latin American	51,807	3,574	7%
Cape Verde Islands	18,080	2,403	13%
Spanish East U.S.	35,096	2,193	6%
Barbados	15,388	2,084	13.5%
Republic of South Africa	9,374	1,061	11%
North Mexico	17,315	1,051	6%

HERE'S GOOD NEWS!

OFFICIAL TAPE RECORDING

Conference on Evangelism—Church of the Nazarene
January 11-13, 1966—Music Hall, Kansas City, Missouri

SEVEN UNEDITED RECORDINGS ON 1,800-FOOT, TWIN-TRACK TAPE AT 3¼-IPS SPEED. EACH TAPE IS IDENTIFIED BY THE PRINCIPAL SPEAKER, BUT INCLUDES THE COMPLETE SERVICE.

For additional information, see page 2.

TO ORDER—Complete and Mail This Handy ORDER FORM

Please send the following Tapes:

Quantity	Service	Speaker	Price	Date: _____ 1966
_____	U-205	Tuesday night, January 11—Dr. Hugh C. Benner	_____	
_____	U-206	Wednesday morning, January 12—Dr. G. B. Williamson	_____	
_____	U-207	Wednesday afternoon, January 12—Dr. Samuel Young	_____	
_____	U-208	Wednesday evening, January 12—Dr. C. William Fisher (KEYNOTE ADDRESS)	_____	
_____	U-209	Thursday morning, January 13—Dr. V. H. Lewis	_____	
_____	U-210	Thursday afternoon, January 13—Dr. Hardy C. Powers	_____	
_____	U-211	Thursday evening, January 13—Dr. George Coulter	_____	
		TOTAL	_____	

Allow two weeks for delivery. Price slightly higher outside the continental United States.

All Tapes, \$4.95 Each

PASTOR _____

Why not have your church order several recordings and play as a special feature on prayer meeting nights or Sunday evenings?

SHIP TAPES TO: _____

Street _____

City _____

State _____ Zip _____

CHECK or MONEY ORDER Enclosed \$ _____

CHARGE (30 days) TO: _____ (other) Account

☐ Church ☐ Personal _____ (other) Account
NOTE: On ALL charges give location and name of church.

Church location _____

City _____

State _____

Church name _____

SEND STATEMENT TO: _____

Street _____

City _____

State _____ Zip _____

LIMITED OFFER—ACT NOW!

NAZARENE PUBLISHING HOUSE

Post Office Box 527, Kansas City, Missouri 64141



It's time to

PAY ATTENTION TO ME

MIRACLES IN MAY

Another important step in "March to a Million"

First Steps Toward God PACKET

The basic tool for Cradle Roll and nursery workers. It contains *everything* needed for keeping a systematic contact with babies from birth to two years of age.

CR-1100

\$1.50; 12 or more, \$1.25 each

Prospect Card

This handy card provides space for recording information on prospective members. In turn it may be used as a follow-up. 3 x 5 file size.

CR-151

12 for 35c; 50 for 65c; 100 for \$1.00

Congratulations Folder

An effective "first contact" in a new home. Inside is a message to the parents, plus a place for the name of the church, pastor, and Cradle Roll visitor. 3 1/4 x 5", colorfully designed, with white envelope.

CR-300

10c; 12 for \$1.00

Welcome Baby Booklet

Mothers and fathers will be delighted with this keepsake Ideals book of poems and beautiful pictures. Gift envelope. 24 pages.

BL-500

50c



**Start Planning
NOW
For This
Vital Outreach**

SEE PAGE 28 FOR OTHER IMPORTANT MIRACLES IN MAY ITEMS

CRADLE ROLL

"It's the little things that count!" And you can count a lot of little things if you take part in the Cradle Roll—"Miracles in May" campaign.

Are you looking for a way to increase your enrollment? Do you need a boost along the way in the "March to a Million"? Would you like some new young couples in your congregation? How about more boys and girls in your children's departments?

HAVE YOU CONSIDERED THE CRADLE ROLL?

The Cradle Roll can start all kinds of miracles in your church and will help you do all these things. Miracles of grace will occur when you enroll a baby and introduce his parents to the great miracle-working God who transforms lives. Miracles of growth will occur, too, for these Cradle Roll babies come to church with moms and dads and sometimes brothers and sisters.

You have this tremendous outreach potential! Why not take advantage of it?

ENROLL A BABY AND WIN A FAMILY



"MIRACLES IN MAY"

START NOW

- Read carefully the center section of the March issue of the *Church School Builder*. It contains all the details for the "Miracles in May" campaign.
- Watch your mail for a letter from Dr. Kenneth Rice which will include ideas and materials to help you boost the campaign.
- On the Sunday following Easter, put up the attractive Cradle Roll poster which you will receive.
- Set your goal to achieve a minimum Cradle Roll enrollment equal to 10% of your total Sunday school enrollment OR add 10 babies to your Cradle Roll.



May 1—CRADLE ROLL DAY

- Work with your Cradle Roll supervisor to launch the campaign with a program in Sunday school to acquaint your church with the new role of the Cradle Roll and the "Miracles in May" campaign.
- Add your support to the program by preaching a message on outreach evangelism and visitation in the morning service.
- Distribute prospect cards to be used in gathering Cradle Roll names for visitation.
- Urge a young adult class to sponsor the Cradle Roll.

May 1-22—CAMPAIGN DATES

- Give your Cradle Roll supervisor time in each Sunday evening service for a spot announcement to report on campaign progress.
- In each Sunday's bulletin, list the names of the new Cradle Roll members enrolled during the week.
- Plan for a special newsletter to your church mailing list which will contain a message from you about Baby Day.

May 22—BABY DAY

- Plan with your Cradle Roll and nursery workers for a big Baby Day program to honor all Cradle Roll and nursery babies.
- Use the attractive Baby Day bulletin provided for your use. (This may be ordered from the Nazarene Publishing House.)



Appropriate Material for **BABY DAYS**



Baby Days in the Church

For your special Baby Day service. Here you have an outstanding selection of readings, dialogues, and songs helpful in planning a program that will be of interest to all. 32 pages.

MP-1

50c

Baby Days Program Bulletin

Add interest and meaning to Baby Day with a printed program. On the front cover is a full-color picture of Jesus blessing the children. High-grade stock is shipped flat (8½ x 11”), ready for mimeographing.

S-1134

100 for \$2.00; 500 for \$8.00

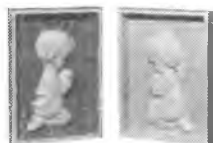


Child's Prayer Plaque Set

A thoughtful remembrance for Baby Day. Molded from one piece of plastic, praying children stand out in white against a pastel, wood-grained background. 3 7/16 x 4 5/8”. Includes a pair (boy and girl). Gift-boxed.

M-1590

79c; 6 for \$4.50; 12 for \$8.65



A NEW Chart that will get the attention of the whole church!

Cradle Roll-Nursery Chart

When a baby is enrolled in the Cradle Roll, his name and birth date are placed in a small card colorfully designed with the picture of a baby and a home. This is mounted in a die-cut setting on the chart. At the time the baby is transferred to the Nursery Department the supervisor simply pastes a church seal over the picture of the home. For a more personal touch the baby's own picture may be pasted over the illustration on the card. Includes 10 cards for boys, 10 cards for girls, and 20 seals. Chart size, 18½ x 24”, with tin strips top and bottom.

CR-200

\$1.95

Prices slightly higher outside the continental United States

SEE PAGE 25 FOR OTHER IMPORTANT MIRACLES IN MAY ITEMS

Order This Helpful Material TODAY!

NAZARENE PUBLISHING HOUSE

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Pasadena, California 91104

POST OFFICE BOX 527
KANSAS CITY, MISSOURI 64141

IN CANADA: 1592 Bloor St., W.
Toronto 9, Ontario



Concerning our latest C.S.T. text,
 "Guidelines for Conduct"

Dr. G. B. Williamson says:

Discipline in the practice of Christian standards is indispensable. Our holy faith is grounded in the law and the prophets, given its ideal in the life and teachings of Jesus Christ, and interpreted by Paul and all of the apostles. These teachings are summarized for those who have chosen to identify themselves with the Church of the Nazarene in the General Rules contained in our Manual. Membership in the church is voluntary, but concurrence with the rules of the church in thought and action is not a matter of personal opinion. Conscientious endeavor to live by these standards without inveighing against them is a reasonable expectation of all who have joined the fellowship.

This definition of the meaning and intent of the General Rules is a timely offering to those who desire better to understand and more worthily to exemplify the Nazarene way of life. With courage and insight Dr. Lauriston J. Du Bois has defended the thesis that, for all who love the way of Christian holiness, rules are valuable, desirable, and necessary. Few could speak of these things with such clear conviction or with logic so irrefutable. He shows that they are based on the Bible, related logically to our doctrines, and made practicable by vital personal experience of salvation and entire sanctification.

I commend the book and its writer and fervently pray that it will be read and studied by thousands. All who do so will be aided in the purpose to live as disciplined Christians in a society in which liberty has in large measure become license.

G. B. Williamson

Unit 132.1a, General Rules, Church of the Nazarene



PASTOR

You may be the key to help save "Moving Nazarenes," adherents, and Sunday school scholars if you will follow this "Moving Nazarenes" procedure.

The "Moving Nazarenes" service of the Department of Evangelism served well approximately 17,000 persons in all parts of the world who moved during the quadrennium of 1960-64.

We could do better if pastors and members **WOULD REMEMBER** to send along the names of all who move (members, adherent members, and Sunday school members). They are **IMPORTANT** people! We must not, and we need not, lose them to God and our church!

We need, as pastors, to realize that every time a Nazarene moves, is forgotten, or becomes lost, he is isolated from the possibility of getting back into the church. The same is true about Sunday school families.

Pastors do appreciate our "Moving Nazarenes" service. They write: "I was pleased no end with the immediate response to the request I sent in to your department concerning . . . The parents feel that this is the action that may win him to the Lord."

"I have received a letter from Mrs. . . . stating how thankful she was of the interest of the pastor you contacted and of the people of the church who came and visited with her. I am personally thankful for the service you are rendering in the field of locating 'misplaced persons'!"

Pastors ask, "Why don't we receive more names of 'Moving Nazarenes'?" One pastor writes: "I have a problem . . . This is a city of almost 60,000 people, since we have been here (3 years) only two 'Moving Nazarene' names have been sent to us from Kansas City . . . There have been twenty-five to forty Nazarene families that have moved into our city . . . If they do not subscribe to the utility services we never get their name and address at all. **WHAT DO WE DO IN ORDER TO GET THE 'MOVE IN' FAMILIES THAT COME INTO OUR CITY?**"

Pastor, **WILL YOU MAKE** as your slogan, "**EVERY NAZARENE A MEMBER WHERE HE LIVES,**" and send today, and in the future, the name of any non-resident Nazarene member on your roll to: "**MOVING NAZARENES,**" Department of Evangelism, Kansas City, Missouri 64131? Also, include friends of the church and Sunday school scholars who may have moved.

1st Day
of
Each Month

50 Holy Watchnights
1964-68

6:00 p.m.
to
midnight
LOCAL TIME

DO YOU KNOW OF ANY LAYMEN in your church who should plan to attend the **INTERNATIONAL LAYMEN'S CONFERENCE ON EVANGELISM**, August 23-28, 1966? If you do, be sure to alert your district superintendent of their names and addresses **TODAY**.

The "Passive Giant"

JOURNALISM, stung lately by criticism, has sprung to the task of proclaiming what it considers to be its true and enlarged image in our day.

An article in a news magazine set off this latest soul searching. The article declared that "the most poorly covered newspaper story in the United States is the U.S. newspaper itself."

One Step from Doom

It asserted that "the newspaper industry has left the readers with the impression that it is in a perilous state, sapped by television, drained of black ink, and on the brink of the hellbox (trash box)."

To which one leader in journalism responded: "This is a pretty accurate statement. The worst thing that can be said about newspapers today is that they are guilty of *not reporting their own story adequately*."

"The number one problem of journalism today is the lack of information and the amount of misinformation about the newspaper business not only existing among the general public but among people within the newspaper business itself.

"There has sprung up in this country a collection of myths about newspapers, most of them derogatory or unfavorable. The myths range from nostalgia for the 'good old days' to the anticipated decline, fall, and disappearance of the newspapers at some time in the future."

Data Reveals Strength

Declaring the newspaper industry was like a "passive giant"—"a giant few people know or understand," the leader gave this latest data:

- There are 1,763 daily newspapers in the U.S. which is 14 more dailies than existed 20 years ago.
- These dailies have a combined daily circulation of 60,400,000 copies which is an increase of 12,000,000 copies, or 25 percent, over 20 years ago.
- The circulation increase in 1964 (over 1963) was 1,500,000 copies, or 2.5 percent, the largest jump in one year since 1946.
- In addition to the dailies, there are some 9,000 weekly newspapers with a circulation of 24,000,000.

The spokesman demolished the myth that automation has cut the number of employees on newspapers. Department of Labor statistics show employment on U.S. newspapers has climbed from 248,500 in 1947 to 338,000 last year—an increase of 36 percent. "In the same period, employment in all industries in the nation increased 22 percent."

Perhaps the most damaging untruth about journalism is that it has fallen behind in income.

"Of the nation's advertising dollar, 29 cents goes for newspaper advertising and this share is 50 percent more than the amount spent on any other advertising medium including television."

Our Task Is Similar

Any clergyman or other Christian worker who endeavors to keep abreast of developments in the field of communication is struck by this summary of data from the field of journalism.

If journalism's campaign for telling the truth about the newspaper industry is important (and it is), how much more important is the task of telling our story about God's "mighty army," the Church!

O. JOE OLSON



1966
THEME
for
VACATION
BIBLE
SCHOOLS

Hebrews 13:8

Jesus Christ the same yesterday,
and to day, and for ever.

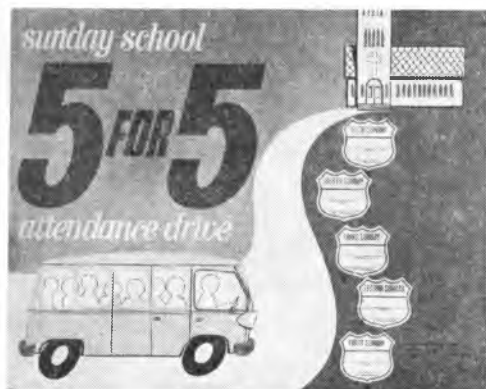
We live in a world of change. People move frequently from one section to another. Technology has disturbed the economic security of many homes. The news, reporting the upheavals in other parts of our country and in other countries of the world, keeps families unsettled.

Trying to keep pace with the constant changes, young and old are gripped with fears and frustrations. Whole families are disturbed and emotionally insecure.

A vacation Bible school will give you a priceless opportunity to present the Christ who never changes to the youth of your church and community. As always, He can bring peace, security, and joy to troubled hearts. He can give new meaning to troubled families. Will you plan now to help families in our changing world get in touch with Christ through vacation Bible school?

For free leaflets to help you plan write:

**Mary E. Latham, Director of Vacation Bible Schools, 6401 The Paseo
Kansas City, Missouri 64131**



Prepare for
EASTER
with this:
5-WEEK

ATTENDANCE DRIVE

See February *Church School Builder* for
 a poster for the class to color.
 Order above poster for departments and school.

10% Increase in Total Enrollment

Active Sunday school
 Cradle Roll
 Home Department

*At the time of the
 District Assembly*



*makes Sunday school superintendents
 and pastors
 eligible for this "Millionaire Club"
 membership card.*

Your PAL for Selecting Audiovisual Materials

There are so many films and filmstrips on the market that people are sometimes bewildered. What should we select—and where can we get them? The last question is already answered for our churches through the services of NAVCO. Every slide or filmstrip sold by our Publishing House is either produced or approved by NAVCO. The 16-mm films for rent are carefully screened and approved by NAVCO.

There are three basic principles to guide the selection of the best audiovisual tools for a specific use. Note that best does apply to use. Audio-visuals must always be rated in terms of their value to meet a specific need. The first letters of the three principles of selection together spell PAL. Then let us look at the workers' PAL for selecting audiovisual tools:

PURPOSE

The first question to answer is, "What is the purpose?" Do we want to help create an attitude of worship? Do we want to stimulate discussion? Is this to illustrate a lecture? Are we developing an understanding of stewardship? Choose audiovisual tools to help accomplish your purpose.

AUDIENCE

For what age-group are you planning? Pick your material to suit your age-group. Flat pictures, natural objects from God's real world, records, color filmstrips, slides, 16-mm films, non-projected and projected audio-visuals can be used.

LIMITATIONS

Budget, availability, room, time, and psychological barriers are some of the factors which may limit your choice of materials. There are others peculiar to your own situation.

So then choose well your audiovisuals. Select those which would help you to accomplish best your purposes for the age-group with which you are working, within the limitations of the particular situation. In answering the question of selection, remember your

PURPOSE AUDIENCE LIMITATIONS

Taken from the free leaflet *To the Coordinator of Audiovisuals in the Church*. To receive a copy, write NAVCO, 6401 The Paseo, Kansas City, Missouri 64131

ALL MINISTERS: PLEASE NOTE

Because of the new Medicare legislation, the U.S. government has extended the Social Security deadline again. The new deadline for ministers to elect Social Security coverage is April 15, 1966. Under certain conditions, ministers who failed to sign will have another opportunity to do so. Newly district-licensed ministers continue to have approximately two taxable years in which to sign.

If you wish more information contact your District Director of Internal Revenue or write:

**Board of Pensions
6401 The Paseo
Kansas City, Missouri
64131**

CHANGE OF ADDRESS FORM

PASTOR—a Service for You

When you change address, fill in the form below and mail to the General Secretary. All official records at headquarters and *periodicals checked below* will be changed from this one notification.

Name _____ Date of change _____

New Address _____

City _____ State _____ Zip _____

Name of Church _____ District _____

New position: Pastor _____ Evang. _____ Other _____

Former address _____

Former Church _____ District _____




Check: HERALD OF HOLINESS _____ OTHER SHEEP _____

NAZARENE PREACHER _____ OTHER _____

(Clip and send to the General Secretary, 6401 The Paseo, Kansas City, Mo. 64131.)



An Appropriate Occasion

-  TO PURCHASE A NEW SET
-  TO REPLACE OLDER PIECES
-  TO SECURE ADDITIONAL SERVICE



NO POLISHING! WILL NOT TARNISH! Seems unbelievable? No so with the special anodizing process giving a soft, permanent, mirrorlike finish. Even after being handled throughout a Communion service it will still have its same original luster. *It is fingerprint-resistant!*

Whatever the piece, it is an outstanding example of the finest heavy-gauge aluminum. Skillfully styled for both beauty and usefulness. It fits the hand perfectly . . . is lightweight for ease of passing . . . holds forty glasses . . . can be easily stacked with most other Communion ware. Bread plate cover designed for stacking and non-stacking plates. Sanitary—no dirt-catching crevices. (RV)

A FITTING MEMORIAL GIFT FROM SOME FAMILY OR CLASS

FOR OTHER
COMMUNION
SUPPLIES
SEE YOUR
"MASTER
BUYING GUIDE"

	SILVER-TONE	BRASS-TONE	
Communion Tray	E-500A	E-500AB	\$10.00
Communion Cover*	E-501A	E-501AB	6.00
Communion Base	E-502A	E-502AB	5.00
Bread Plate Cover*	E-503A	E-503AB	4.00
Bread Plate (Stacking)	E-504A	E-504AB	5.00
Bread Plate	E-505A	E-505AB	3.75
GLASSES—Clear, rounded inside, heavy bottoms			
E-66 1 3/8 inches high	12 for \$1.10	COMMUNION WAFERS—Round, thin, unleavened wheat wafer embossed with significant design. 1 3/8" in diameter. Comes wrapped 125 in roll. (MD)	
E-44 1 1/4 inches high	12 for \$1.10		
PLASTIC—Unbreakable, lightweight, noiseless, clear			
E-169 1 3/8 inches high	12 for \$1.25	U-125 250 for \$1.50; 500 for \$3.00; 1,000 for \$5.00	
E-163 1 1/4 inches high	12 for \$1.25		
*Covers supplied with crosses unless knob specified.			

*Covers supplied with crosses unless knob specified.

Prices slightly higher outside the continental United States

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The Pastor's Involvement in Evangelism

(Continued from page 16)

and maintaining attendance. Churches have enough energy, ability, industry, and generosity to build sanctuaries and other buildings valued into the hundreds of thousands of dollars. What a background for painting a picture of puny ability to afford an evangelistic campaign and secure attendance to make it worthwhile! Could it be that spiritual *rigor mortis* has already set in? Evangelism can be supported, attendance can be secured, souls can be saved by the revival method.

Pastoral eyes look at other considerations too. God works in ways beyond our limiting concepts. God knows what even one convert can mean—like Roy T. Williams, the only convert in that revival series many years ago in a Louisiana town.

After all the discussion, these are days of revival and soul saving by various means. Revivals that accomplish their purpose are possible; and eventually, with all the other ministries, the comprehensive good of per-

sons for whom Christ died as described in the New Testament is achieved.

On the background of scriptural teaching, and the church's extended orbit of influence, with good preparation, prayer, faith, obedience, personal work, self-denial, spiritual gospel singing, anointed preaching of the Word, conditions are created so there will be a precipitation of blessing. God's Spirit will be poured upon the church. There have been multiplied thousands of fruitful crusades of evangelism in the past. This has been so in appreciable measure throughout our church in the year 1965. It will be so in the future. Pastoral thinking, utterance, and action will be on the positive side. Pastors and laymen will remember that Peter had perused Joel and readily said on the Day of Pentecost, "This is that" (Acts 2:16). In united voice we say, "This shall be that." Beyond all hindering questions, "You shall receive power when the Holy Spirit has come upon you; and you shall be my witnesses in Jerusalem and in all Judea and Samaria and to the end of the earth" (Acts 1:8, RSV). Christ will build His Church, "and the gates of hell shall not prevail against it."

The Nazarene Evangelist's Involvement in Evangelism

By Robert H. Scott

A graduate of Pasadena College, Robert H. Scott pastored a number of years in Northern California, before accepting his present assignment as pastor of Santa Ana First Church, California.

I BELIEVE in revivals. I believe in evangelism! I believe in the concept of ministry acknowledged by our church and described by the Apostle Paul: "He gave some [to be] . . . evangelists; and some, pastors . . . for the perfecting of the saints, for the work of the ministry." I should believe in these things. After thorough attention by a faithful Nazarene pastor, I was saved in an evangelistic crusade (and on the last night). I do not recall what the Nazarene evangelist preached about, but I shall never forget what came to me at that altar of prayer!

I believe in revivals and evangelism! Across fifteen and one-half years of pastoral ministry I have seen the value that comes through these channels. Among God's servants, no one has held higher place of admiration and respect in my heart than men who have followed God's call into full-time evangelism, and who have given themselves unselfishly and unreservedly to advance the Kingdom by this means. I have always sought to be absolutely fair and magnanimous with them, from our initial agreement to work together to the check

handed them after the final service. Almost always, I have found them deeply committed men, congenial collaborators, and servants of God.

In recent years, however, I must confess I have felt a growing concern relative to this area of church work and responsibility. In many instances it seemed that, as pastors and local churches, we were presenting our evangelists with hopeless situations and expecting them to do the miraculous, if not the impossible. On the other hand, some of the images and responses projected by some of our evangelists have been such that to have evangelistic success under such conditions would necessitate the miraculous, if not constitute the impossible. The mentioning of such facts is only an attempt to be realistic with the conditions as they actually exist.

These facts are in part the *result* and in part the *cause* of unique conditions that we face in this particular day. There are coldness, confusion, and controversy both outside and inside the ranks of organized religion. Human personality of 1966 is mixed in a cauldron of unbelievable pressures, unfathomable scientific developments, uncontrollable human emotions and drives, undebatable economic inconsistencies and pressures, unsatisfied spiritual hungers. As a result it finds itself backed in a corner of despair and meaninglessness from which there appears to be no reasonable emergence.

Some have viewed this condition, and our weak attempts to make headway with it, and wondered if there was much hope left for future spiritual success. With respect to our evangelistic methods, they have viewed the near impossibility of securing week-night crowds for special preaching campaigns, the scarcity if not complete absence of "raw preaching material," the resulting frustration of church and pastor and evangelist, and wondered if the day of the professional evangelist had passed, or at best was passing. Nor has this facet of the problem concealed another difficulty, sometimes greater than the public service aspect, namely, that of getting the right evangelist and the right church together at the right time in a way so all can profit.

That the situation is grave, let no one deny. Neither let us impulsively conclude that there is no solution, or that the solution is one without significant price. There has to be a solution, for God is still on the throne, and the longing of human hearts can still be resolved only in Him. The

solution will have to be found on the basis of separating fundamentals from incidentals, clinging with new commitment to the fundamentals while seeking and finding practical improvements in the place of incidentals.

The fact of the place for revivals is a fundamental that must never be allowed to fade in the background. And the subsequent responsibility to evangelize is undebatable. From the testimony of history, Dr. Mendell Taylor rightly concludes for us in the book *Exploring Evangelism*, "This is indispensable in the life of the church, imperative to its survival, and for finding a solution to the moral plight of modern civilization." Revivals and evangelism are fundamental needs and demands of this day, and men are still God's channels for bringing them to the world. But what of our methods, our approach, our concepts, our contemporariness? Here is a place for review and improvement which, if accomplished, will surely make our influence felt more strongly and be more fruitful for God than it has been in the jungle of this modern world. In viewing the situation we must be careful to avoid the guilt of one denomination as described by one of its great churchmen who said, "It has always been possible to get my church more steamed up concerning evangelism that it does not like, than about evangelism that it does like." Our approach must be positive, and although comments here refer primarily to the professional evangelist and his place as a man in the evangelistic programs of our churches, our approach must be understood to be inclusive. Success for God in our kind of world will come about only as a team effort: pastor and evangelist, living and working together "in the power of the Spirit" to help make possible the "empowered church."

I

Specific consideration of the Nazarene evangelist's involvement in evangelism, must give attention to the subject of personal character. This is obvious, but it is too fundamental to omit without mention. The man is all important! Robert E. Coleman reminds us in *The Master Plan of Evangelism* that "men were Jesus' method. His concern was not with programs to reach the multitudes, but with men whom the multitude would follow." He goes on to note that none of the men Jesus chose impress us as being "key" men. They occupied no prominent places in the syn-

agogue or the Levitical priesthood. But they were teachable, honest, willing to confess, and they had a sincere yearning for God and the realities of His life.

Someone said one of the most subtle temptations a preacher can fall into today is to substitute anything for spiritual power. Among such substitutes are nerve force, eloquence, cultural or social qualities. But these cannot take the place of power, and attempts to let them do so are disastrous to preacher and people. Our evangelists must excel as men of prayer and deep spiritual life. They must feed their own minds on the Word of God. E. M. Bounds said, "Preachers are not sermon-makers, but men-makers and saint-makers, and he only is well trained for this business who has made himself a man and a saint."

Evangelists must be men of high and holy ethics. We could do with less talk concerning other preachers, or local churches in particular, or the denomination in general. We do not even have to know the size of churches he has held meetings in, the number of states he has preached in, the camp meetings he has worked for, but in his life out of the pulpit and in it we need to see Jesus and sense that the two of them have been together. Coleman said the evangelism we need is better men, "men who would know their Redeemer . . . who see His vision and feel His passion for the world . . . men who are willing to be nothing that He might be everything . . . men who want only for Christ to produce His life in and through them according to His own good pleasure."

II

Another specific consideration of the Nazarene evangelist's involvement in evangelism must give attention to the subject of concepts. A board member of my church helped develop the first underwater missile, and was on board the "Polaris" submarine when it was test-fired. He tells of weeks and months prior to its development when engineers, military men, and scientists held what they called "concepting meetings" to crystallize their thinking, to develop concepts of this program that would make it succeed. "Concepting" relative to the successful quest for evangelism in our day would perhaps be a valuable venture in which pastors and evangelists of the Church of the Nazarene might share, and the upgrading of basic and general concepts is an imperative to the evangelist we need.

What does he really think about the de-

nomination, our program, and our future? How does he feel about *this* local church in particular where he is working now? We do not need blind pessimists in our pulpits, who criticize, who cast aspersions on leadership, who draw frightening illustrations from bad situations somewhere else. We need men who are realistic, but who can match their realism with a positive message of challenge and purpose and hope.

We need to realize that the accuracy of one's concepts will depend in part on the thoroughness of interpersonal communication between pastor and evangelist. The evangelist cannot know what he needs to know to properly minister to the church simply from his professional knowledge, or from a "pulpit's-eye view." If his ministry is what it ought to be, he must sit where the pastor sits, he must wear his shoes, he must feel the burden of his heart. Together they should pray for God's guidance for that particular hour. They should plan the precise approach that is needed. They should be aware of mutual desires concerning *this* meeting, so they can be united and coordinated in their efforts.

We also need to realize that the accuracy of one's concepts will depend in part on the evangelist's contact with the lay constituency of the church. No, I do not suggest the evangelist should share equal calling load with the pastor during a campaign, but just as relevant pastoral ministry requires moving among people, so must it be in a limited way for the evangelist, and general travel contact is not enough. Too often we have spent time answering questions no one was asking, addressing vices that are not our problem, partly because we were out of touch. The preacher needs contact with people to keep his content accurate, to keep his methods fair, to keep his mind informed. He must never forget that people have histories, and that no human interest is insignificant to know. Dr. Charles E. Jefferson says, "It is in the suds of everyday speech that the starch must be washed out of the preacher's style." His concepts of his task can never be what they should without contact with those to whom he ministers!

III

The Nazarene evangelist's involvement in evangelism must give attention to the subject of contemporariness. The prophets of the O.T. distinguished themselves because they were contemporary with their times. Jesus spoke to the people in the language

of the day in which *they* lived. Jerome Savonarola made an impact on his dark day because he spoke to it. Charles Finney was a success, for one thing, because he said he was more interested in being understood than in being profound. The tragedy of too much ministry and preaching today is that it is not contemporary!

To help build an "empowered church," our evangelists must become more contemporary in the matters of methods. As the pace of life increases, people who work long, hard hours, rush home in time to rush to church, must not be expected to sit through meaningless rambling before a message begins, nor through sixty- to ninety-minute sermons, no matter how well prepared. Neither is it realistic to subject them to invitation tests and methods that, through pressure and psychological arm-twisting, lead to embarrassment and usually shallow results, if to any at all. Variation of methods could well be discussed by pastor and evangelist together, and experiments agreed on to seek greater spiritual impact for our day.

Meaningful contemporary methods must be matched by meaningful contemporary message. As the intellectual level of our congregations rises, our people deserve to feel that the men to whom they give their ears in the church are abreast of the times. Certainly those new people who visit us from outside will expect to feel this. Preachers, therefore, must be real people preaching to real situations. We need more biblical, expository preaching, less topical that is saturated with outdated illustrative events from bygone revivals. At the same time evangelists need to integrate current events and contemporary situations into their preaching. Their preaching should give evidence of freshness, of depth, of relevance. Surely it is not too much to hope that an evangelist would take time to prepare at least one new sermon during most of his campaigns, this for the sake of his own soul as well as for the sake of his hearers. Whether people will come to a service because of the preaching alone may be questionable; but when they do come they should be confronted with preaching that is a credit to the gospel we profess, from a man who is alive "upstairs," preaching with an understanding toward his day and his hearers, and a humility concerning himself.

IV

The Nazarene evangelist's involvement in evangelism must give attention to the mat-

ter of conservation. Traditionally, we think of our evangelists as "harvesters" who help us gather the harvest. Thank God for the manner in which they have filled this position, and let us confess that many of the harvests have been poor, not so much because of the "harvester," but because pastors and local churches had not properly prepared for it.

While we still wish to hold this objective high, the peculiar nature of our times suggests needed broadening of the evangelist's work for the local church. Week-night services in which outsiders are scarce can profitably be used to give our people an intense ministry on holiness and sanctified living, or other vital themes. And is it not profitable to often share altar prayer times with "Christians," that God will make them more effective in producing the outward thrust of New Testament Christian life? By no means ought we to make those who come the whipping posts for those not present. Let us seek rather to encourage them, challenge them, and harness their efforts for specific nights and Sunday services of intense evangelism. To do this, our evangelists will be filling the place of "revivalists" as well as "evangelists," and the place of statistics will have to be minimized. Surely we should be willing and anxious to endorse this emphasis!

We need a more positive attitude toward the conclusion of an evangelistic crusade to make for the continuation of revival spirit, and conservation of proper results in the church. We need to learn how to create a crisis atmosphere during services, without leaving a feeling of hurtful or irrevocable finality. Our people, and even the sinners, must be made to feel that there will always be evangelism responsibility and possibility in the Church of the Nazarene, when evangelists are present or when they are not. Someone has said, "We need not a spurt, but a spirit of evangelism," and this is the mark of all truly successful churches and the fruit of truly successful evangelistic crusades.

I am deeply grateful today for the privilege of being part of the Church of the Nazarene. I am grateful for my collaborators, the evangelists of our church. I feel a greater sense of security for the future and of hope for my church, knowing that we have this "team ministry." The words of this paper are not meant to be censorious. They are meant to be constructive. I have spoken them to myself also. In praying for better evangelists, I earnestly pray that God will help me become a better pastor.

Obviously, we must have both if we make the mark on our day that needs to be made.

James Stewart warns us of becoming custodians of dead creeds instead of trumpeters of living faith. He calls us from "playing with grave-diggers' shovels," when God wants us to use a resurrection trumpet. I want to heed this warning and respond to this call. I want to live my life in the magnetic field of the resurrection of Jesus Christ, and the power and purpose of Pente-

cost. I am thrilled to talk to my world about the reality of a Person, and His power to change and satisfy the human heart. I pray God will help us all to do this until we create a greater demand for our ministry, and most of all, a greater demand for the gospel of Jesus Christ. Herein we will know the reward and the fruitfulness of being part of the "empowered church." Herein we will "serve this present age, our calling to fulfill."

The Responsibility of the Nazarene Evangelist to His Denomination

By Evangelist H. G. Purkhiser

Evangelist Purkhiser is one of the most successful men in the field, having been a full-time evangelist for more than fifteen years, following a pastoral ministry of twenty-one years. He is therefore thoroughly conversant with the problems and needs of the local church, as well as the powers and perils of the field of evangelism.

THIS PAPER is not an indictment. Nor is it an indication there exists among our evangelists a lack of denominational loyalty. The assigned subject neither implies nor infers a lesser sense of responsibility among evangelists than will be found in any other category of service the church affords. Degrees of devotion and dedication are not peculiar to classifications of service. Whether we serve as administrators or pastors, educators or editors, missionaries or evangelists, Christ's ambassadors must bring to their high calling the dignity of loyalty and the sense of responsibility the task deserves. Happy in the knowledge that "there is no promotion from the will of God," the divinely called evangelist responds gladly to the challenge of the appointment that is his.

The inherent structure of evangelism in our church does make some of the prob-

lems of the evangelist peculiarly his own. His call of God is genuine, and his field of service is recognized by the Scriptures and the church. But oftentimes there are no established guidelines by which he relates himself to his place in the ecclesiastical structure of the church. He finds scriptural counterpart and kinship in the work of the prophet, rather than in the more well-defined function of priestly ministrations or pastoral office. Yet even here there are to be found "distinctions of difference." The prophet operated completely independent of ecclesiastical structure. Today this would be neither feasible nor proper. For the pastor there is the immediate supervision of district leadership. The educator or editor can turn to established boards and committees for interpretation and counsel. The missionary has close supervision of departmental heads as well as the immedi-

ate counsel of superintendency on the field. But the evangelist is not always sure as to his measure of responsibility to the church as a whole or the nature of that responsibility. True, there are certain patterns of ethics and loyalties, equally binding on evangelists as on others. He is commissioned by the church, and to that church must give accounting of his stewardship—and rightly so. But these accountings operate mainly in the areas of checks and balances. Deviation from the proprieties can be—and should be—pointed out and corrected, or otherwise disciplined. But the positive guidelines are not always available. He would welcome such. But the peculiarities of his calling often make even elementary guidelines somewhat tenuous. He must be, by and large, the interpreter of his own responsibility.

The evangelist feels himself somewhat of a "lone wolf." *But he must not become a "loner"!* He must not—he cannot and succeed. For no man in the church is more dependent upon the church than is the evangelist. It is at the same time his field and his force. His voice would soon be silenced should church doors be closed to him. It furnishes the sinews for his warfare. It provides the stouthearted men who fight shoulder to shoulder by his side. The evangelist who does not recognize this—and appreciate it—is a fool. Though he may never end his foolishness, such foolishness will end him. And rightly so! The evangelist owes everything to the church. For its support he owes unquestioned loyalty. He may not like everything he sees or senses. He may be prone to observe that "the church isn't what it used to be." Perhaps it never was—for perfection, like beauty, is often in the eyes of the beholder. But he should take liabilities with assets, even as the church has had to do with him. It is his unquestioned responsibility to give it the very best that he has in every respect. But again we come to the matter of guidelines. How? May we suggest three areas of accent: *Projection—Presentation—Participation.*

Projection

In an Indiana meeting, stress had been given to a Community Night emphasis. One hundred people were there who did not ordinarily attend the Church of the Nazarene—among them 35 who had never been inside a church of our persuasion. For that service the evangelist was a projection of

the church—at least to 35 people. Our people of course are fully aware that the pronouncement of the evangelist as an interpreter of the church carries a bit less weight than, say, that of the Board of General Superintendents; but these people were unaware probably that such a board existed. Impressions made and judgments formed were solely on the basis of that which they heard and observed. And such services are being duplicated somewhere among our 4,580 churches almost every night in the year.

The concept of the proclaimer of the new era was that he was a voice. And he did not presume to feel that he was *the voice!* Spokesmen of God we are. But few would dare to assume, from that, that theirs is the *final word* of the eternal Voice. And since our church is not monolithic in structure, no man has the authority to so speak for it. The voice of the Church of the Nazarene is the General Assembly. No man has a right to go beyond its pronouncements as he interprets our position. True, he may have convictions and persuasions that go beyond the letter of the *Manual*. But he should ever be careful to draw sharp distinction between what he has to say and that which the church has to say. All of us have heard impassioned warnings to the church concerning departures from positions it has never held. The evangelist owes it to his church to be restrained in such utterances as would tend to divide, as well as such as those properly classified as provincial or local in their nature. When in Canada, for example, don't wave Old Glory too high or speak with too much pride concerning the glorious victories of the Revolution. And it might not be amiss to remember that there will be both Democrats and Republicans in your audiences on the night after the election. It is easy to "sound off"—especially to sympathetic listeners. To "view with alarm" may arouse more "amens" than to "point with pride." But the evangelist must always remember that to the stranger within his audience he may be—momentarily at least—a projection of the Church of the Nazarene. This is his privilege—and his responsibility.

It is too often a trust betrayed and a responsibility ignored. In an unnamed Ohio church where I once labored, an evangelist predecessor had been so unwise as to make public reference to a vision (so-called) that he had had concerning one of the men of the congregation, not a professed Christian. In the presence of the man's wife he

stated: "The Holy Ghost told me that if that man doesn't get saved in this meeting he'll be a 'dead duck' by February." February rolled around—five times in fact—before my arrival there. But the "dead duck" was still quacking—and the theme of his song was "quack and quackpot" evangelists. Typical? Certainly not. Representative? If I thought so, I would be ashamed to mention it. But I suspect that there were those for whom the church was downgraded. And certainly the local church was hurt and embarrassed. That evangelist has long since departed from us for those who might have greater respect for his "visions." But is it too much for the church to expect us to leave the church at least as well off as we find it? And if we must publicize our "visions" let us at least do it in language befitting the dignity of the One from whom they are supposed to have emanated.

Presentation

It is not only the responsibility of the evangelist to project the message of the church, but to *present* it in the spirit of the church as well. Dr. Chapman often reminded us of the danger of presenting "the letter of truth in the spirit of error." The "how" is of equal importance with the "what." We would not suggest that the cutting edge of the sword should be dulled, but rather that we should keep it dipped in the oil that heals as it hurts. Sometimes situations warrant the evangelist serving as the catalyst to bring about change. But our ministry should be therapeutic as well. We need catalysis, but we also need synthesis in our presentation of our message. In this connection it is interesting to note that the chemist defines catalysis as "acceleration of a reaction produced by a substance called the catalyst which may be recovered practically unchanged at the end of the reaction." The evangelist catalyst may go his way practically unchanged, but what about the reaction left behind? I have seen—especially in other days—these masters of mayhem leave the scene of battle with the bodies of their victims scattered in every direction. "Practically unchanged?" Sometimes these men have to their sorrow discovered too late that what they had considered as a demonstration in karate turned out to be "an exercise in hara-kiri." Ecclesiastical suicide can be both improper and unprofitable. And it can be painful to the evangelist as well as to others. And, somehow, the news of it has a way of

spreading fast. Brethren, let us, like that Good Samaritan who found the victim of the exploiter, stripped, wounded, and half dead, pour in the oil and wine of spiritual therapy, that ours shall be a ministry of helpfulness. It is never compromise to be kind. The Nazarene evangelist owes it to his church as well as to his Lord to be a Good Samaritan.

Participation

I can but touch upon the evangelist's responsibility in the matter of *Participation*. It goes without saying that, since this is a word in his vocabulary vital to his mission, he should be alert to its necessity. He lives with it. He dies without it. The evangelist belongs to the whole church. He should share in its total life. He should press its every interest (its departments, its publications, its claims for membership) upon his converts. He should not remain aloof from its conventions and assemblies. He must familiarize himself with its promotional programs, that he may effectively participate and lend his voice to their proper execution as they fall within the area of his impact. Participation is not a one-way street. Ours is not a one-man job.

A while ago it was my privilege to conduct revival services in the church where we are convening today.* The measure of my help to them may well be debatable. But they helped me. I saw—I was impressed—I was stirred. I found that those who preach participation the most to us are good examples of that which they preach—at the local church level. When I saw leaders in every echelon of the church general inviting and bringing friends to revival services, inviting them to Christ during the invitations, and praying with them during the altar services, I was reminded again that ours is a common task, and shared together.

Sometimes we feel that ours is a lonely road. But remember, fellow evangelists, that there are others working on "the other side of the street," whose interests and burden are identical with ours. And the nearer we stay to the middle of the road, the closer we will be to each other. This too is a responsibility of the Nazarene evangelist to his denomination.

*First Church, Kansas City, where this pre-convention session was held.

Why This Special Issue?

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ASSIGNED PAPERS

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Looking at Simon and Seeing Ourselves

By W. E. McCumber

SCRIPTURE LESSON: John 18:15-27

TEXT: Verses 25-27

Simon Peter can almost be called Mr. Everybody. He is so genuinely human, in strength and weakness, in good and bad, that most of us can readily identify with him. Looking at him we see ourselves. This is true in nearly every picture of him flashed upon the screen of the Gospels. It is true in the text. Here in the experience of Simon Peter we see

I. *A legitimate concern for comfort.*

"And Simon Peter stood and warmed himself" (v. 25).

The Christian is not taught to despise his body. According to Scripture the body is not evil, nor is it a prison of the soul. Instead, the body is the creation of God and the temple of the Holy Spirit. God himself provides for the bodily needs of His people, and He purposes to raise our bodies from the dead.

Because the body is not evil, suffering is not intrinsically good. The Christian must be willing to submit without complaint to physical hardships, illness, or pain when they come in the will of God. But the Christian is not to deliberately expose the body to needless suffering, or to inflict useless pain upon it. To suffer deliberately—just to prove that we can take it, or to prove that we value mind over matter, or to prove that we have superior holiness—is wicked self-assertion. It may seem heroic to thoughtless men, but it really is a subtle form of pride and self-glorying. The only suffering God blesses is suffering

for Jesus' sake—and that means suffering in the will of God.

So it was not wrong for Simon to warm himself, to avoid unnecessary suffering. He only showed a proper concern for comfort. Nor is it wrong for you to be concerned about food, and clothes, and homes, and health. It is only wrong when this becomes your primary concern, when you are unwilling to subordinate and sacrifice physical comfort to the will of God in the service of human need. The true priority is preserved in Jesus' admonition, "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you."

Unfortunately for Simon Peter, he allowed this legitimate concern for comfort to become

II. *A cowardly passion for security.*

"They said therefore unto him, Art not thou also one of his disciples? He denied it, and said, I am not" (v. 25b).

Christ was on trial and His death was imminent. Simon was afraid of the cross and wanted to save his own skin. When Christ most needed a friend, and most deserved a courageous word of witness, Simon utterly failed Him and basely denied Him.

There is a legitimate concern for comfort. There is a self-assertive way of suffering. But comfort at any cost, peace at any price, is not the Christian attitude. Compromise and cowardice are never justified because they spare us from pain and adversity. Christ demands that we deny ourselves, bear our crosses, and thus follow Him.

But we dare not be Peter's accusers or judges. How often have we been guilty of clutching at security, of bidding for the crowd's approval, by the denial of our Lord? When evil was loud-mouthed, false-fisted, and crowd-pleasing, have we been silent and afraid, refusing to take a stand for Christ because it would involve us in ridicule, ostracism, and suffering? Have we been like the man who said, "Lord you know I love you, but can't it be our little secret?"

When Christ is cursed, and the Bible is mocked, and the church is scorned, do we duck our heads and save our skins at the cost of a clean conscience and healthy self-respect? When the crowd proposes some shabby or immoral behavior, do we go along rather than face their scorn and rejection? When a majority, cankered and embittered by their prejudice and hate, pours contempt and violence upon people of another race or religion, do we pretend to share their bigoted viewpoints because we are afraid of their insults and injuries?

Judging Simon Peter, blasting him with ugly charges and epithets, is too much like condemning the faces we see in our own mirrors. But, thank God, the incident closes on a happier and more hopeful note than Simon's denial. There is also here

III. *A gracious reminder of redemption.*

"Peter then denied again: and immediately the cock crew" (v. 27).

The crowing of that rooster was at once a reminder of Peter's guilt and shame. It recalled to him the Master's words, "The cock shall not crow, till thou hast denied me thrice." And it sickened him with the memory of his own boast, "I will lay down my life for thy sake." With these searing memories Peter fled the courtyard, flung himself down upon the dark turf and wept bitterly.

But that rooster's crowing was also a message of hope, a reminder of redemption. For it recalled those other words of the Lord, "I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren." Our Lord's words were not just condemning words. They were understanding words. They were forgiving, cleansing, healing words—and remembering

them Peter would be raised from the ashes of his failure and sin to become a faithful and loyal disciple of Christ.

We have denied Him. But our hope is this, that He has not denied us. For us He suffered and died. For us He rose again and intercedes today. For us His word of grace, mercy, and peace is spoken even in the blackest moments of our lapses and sin. For us the road to recovery and renewal has been opened by the love and power of God.

Because Christ was faithful, Simon Peter became a new man, a reclaimed man, a strengthened man. Beyond his abject failure was Calvary, and Easter, and Pentecost. And these same redeeming, freeing, saving acts of God can change your darkness to light, your despair to hope, your fearfulness to courage, your denial to stout and joyful witness!

Listen! In your soul a rooster may be crowing. But he does not crow only to remind you of a night of guilt; he proclaims the dawn of a new day, he heralds the grace of God. "I will remember their sins no more!"

Our Sanctifying God

SCRIPTURE: I Thess. 5:15-25

TEXT: Verses 23-24

This passage of scripture makes emphatic three truths concerning the sanctification of the church by the sanctifying God.

I. *To the experience of entire sanctification God calls us.*

"Faithful is he that calleth you . . ."

That He calls us to holiness means that this experience is *not optional*. Earlier in the Epistle Paul has written, "This is *the will of God*, even your sanctification." The will and the call of God can never be "take it or leave it" matters with the child of God. We live under obligation and privilege of doing the will of God, of obeying the call of God.

That He calls us to holiness means that this experience is *possible*. It is guaranteed by the faithfulness of the

Caller, and we cannot evade it on the grounds of the weakness of the called. One woman replied to every call to holiness, "It would take an angel to live it!" No, just a man or woman who lives by the faithfulness of the holy God.

II. *By the experience of entire sanctification God cleanses us.*

"Sanctify you wholly . . ."

Of the *impersonal*, sanctify means "to make sacred or holy; to set apart to a religious use; to consecrate by appropriate rites; to hallow" (Webster). An illustration of this meaning is found in the Sabbath as a "holy day," Gen. 2:3.

But of the *personal*, sanctify means "to make free from sin; to cleanse from moral pollution and corruption; to purify" (Webster). An illustration of this meaning is found in Christ's prayer for His disciples (John 17:17) and its answer at Pentecost (Acts 15:8-9).

III. *In the experience of entire sanctification God confirms us.*

"Be preserved blameless unto the coming of . . . Christ"

Some versions read "at the coming," and thus some scholars insist that our entire sanctification is impossible until then. But any translation compels us to regard it as occurring now and preserving us until then. The "here and now" view is consistent with the context. God sanctifies us to enable us to "abstain from every form of sin" (v. 22, RSV). And the "here and now" view accords with the text, for the word "preserved" would lose its force if our entire sanctification awaited the Lord's return.

This experience of entire sanctification does have a confirming and establishing effect. However, it is a dynamic for *blameless* living, not *faultless* living. Faultlessness is inconsistent with infirmity, and it must await glorification (Jude 24). Blamelessness is consistent with infirmity, for it is determined, not by perfect action and result, but by sincere intention. Holiness is God's provision to purify our motives and aims.

The text does look to the coming of Christ. It graphically bears upon us the truth that our preparation for that glorious event and encounter involves being sanctified wholly here and now, that we might live triumphant and pure lives

through the days of our waiting for the return of our Lord.

Son of Man—Servant of Men

SCRIPTURE LESSON: Mark 10:32-52, RSV.

TEXT: Verse 45, RSV

"And they were on the road going up to Jerusalem"—moving toward the whip and the Cross (vv. 32-34). On *that* road, at *that* time, ambitious disciples jockeyed for positions of power in His kingdom (vv. 35-41)! They wanted to be great. He was going to the Cross, and they were grasping for crowns!

Christ rebuked them for pagan attitudes and defined greatness in terms of ministry to human need (vv. 42-43). And then He pointed to himself as the embodiment of His truth, speaking the words of our text, regarded by many scholars as the key passage of Mark's Gospel: "The Son of man came not to be served but to serve, and to give his life as a ransom for many." From this text emerges three profound truths.

I. The text tells us *who Jesus was*.
"The Son of man . . ."

"The Son of man" was a title Jesus often used of himself. Never during His earthly ministry was He called "Son of man" by others. The background of His usage was His own Bible, the Old Testament. There "Son of man" was used as a synonym for "man" (Ps. 8:4; Ezek. 2:1). But it was also used of a heavenly figure to whom everlasting dominion over all peoples and nations is given (Dan. 7:13). Jesus consciously applies the title to himself as the One who is at once earthly man and heavenly Ruler, at once natural and supernatural. As such He "came"—not simply in history, but *into* history, not simply at Bethlehem but *unto* Bethlehem. The Son of God from eternity became the Son of man in history. Men beheld Him as a helpless infant, as a village carpenter, as an itinerant teacher, as a condemned and crucified "blasphemer," not knowing that He was the Son of man, appointed by the Ancient of Days to lordship over all the earth! Yet this heavenly Ruler was also a humble servant.

II. The text tells us *how Jesus lived*.
“Not to be served, but to serve . . .”

Lordship is central to the concept, “Son of man.” Yet this One who is rightfully “Lord of all” is the “slave of all” (v. 44). The abiding concern of His earthly life was not to receive honor but to give help. What a severe and stinging rebuke to the prideful ambition of His first disciples—and us!

The heavenly Ruler “went about doing good,” placing the holy energies of His life at the disposal of the poor, the sick, the outcast, the bereaved, the imprisoned. Destined for the crown of universal sovereignty, He girded himself with a towel and washed His disciples’ feet. Yes, and then girded himself with a cross to wash their dirty minds and hearts!

III. The text tells us *why Jesus died*.
“To give His life as a ransom for many.”

“Ransom” points to the price paid for the release of captives (Isa. 45:13) and slaves (Lev. 19:20). Here Jesus views His death, the offering up of His life at the cross, as the price by which men are liberated from the tyranny of sin, guilt, and death. As Servant, the Cross is the supreme service that He renders, the service of saving others by sacrificing himself in their stead. As Lord—“the Son of man”—the Cross is the throne from which His Lordship is exercised. “Say among the heathen that the Lord reigneth” *from a tree!*

The “ransom” is for “many.” Why not for all? Is His love exclusive? Doubtless it is adequate for all, for no other or greater price could be paid. But it *avails* for “many”; since all do not believe on Him, all will not come unto Him. Those who believe come to His cross and kneel, for they recognize it as His throne. They come to this Servant and acknowledge Him as Lord of their lives.

The road to Jerusalem led through Jericho—the place of the curse. There a blind beggar finds new sight and new life through the mercy and power of Jesus (vv. 46-52). The road to Jerusalem leads also through this city, where our lives are cursed by sin, guilt, fear, and threat of death. And in this Son of man who is Servant of all we may find deliverance, peace, and life.

MY PR?BLEM

PROBLEM: Is there some way I can loan out the books of my library without losing them?

A MICHIGAN PASTOR SAYS:

I use the neatly printed forms (stub and reminder) for loaning books put out by Antioch Bookplate Company, Yellow Springs, Ohio.

It takes very little time to record the book. The borrower’s receipt is a book-mark reminder. If I feel the book has been gone long enough, I can ask the person concerned—it usually results in said book being promptly returned. Of course I tear out the stub and file it (File 13). I have yet to lose trace of a book in the eight to ten years I have used this method.

AN OKLAHOMA PASTOR ADVISES:

One very helpful thing is to keep an index card file on all books you loan out and let those to whom you loan the books know you are keeping such a record. In some cases it may be good to suggest that the book be returned in two weeks or a month. If a person keeps a book too long, a tactful reminder is permissible. To say the least, this file will help you to know where your books are.

There is a little sticker available in some bookstores with a short poem which says:

*This book if borrowed by a friend,
Right welcome shall he be
To read, to study . . . not to lend,
But to return to me.
Not that imparted knowledge doth
Diminish learnings store,
But books I find if often lent,
Return to me no more.*

ANOTHER OKLAHOMAN WRITES:

I solved the problem by buying from the Publishing House the book pockets and book cards and date-due slips. These are inserted in the books, just as in the public library. Now when I loan a book to a friend, I put his name on the book card and keep it in my file. This way I know exactly who has what book at all times.

If the book loaned is one I use often I simply place the date on the date-due slip when I wish it returned. In case someone forgets to return a book, I have the record and can remind them of it. Now I keep track of my books and still give others the benefit of the books in my library.

AND FROM A JAPANESE PASTOR:

I have over 2,500 books in my own library and the ways I keep from losing mine are:

1. I put a clear mark on each book to show it belongs to me. My signature is placed on the front page of every book I have.

2. I set a date of return when I loan books and put the date on my "red" book and on my desk calendar to remind myself too. Depending entirely on the one to whom you have loaned is the first step toward losing it.

3. When a borrower fails to return a book, I never ask him by saying, "It's my book, please return it." But I tell him, "It is one of my sources to feed my sheep. I need it to minister to you as well as others. It is a part of my equipment to serve Him. Please return it as soon as you can."

I thank the Lord, in this way I haven't lost any till this day.

PROBLEM: The spirit of the "Smallest Church in the 48 States" seems to possess us here. We usually run in the fifties and sixties in church school attendance—and if we have fifty, everyone is satisfied, feeling that the Lord is leading. My concern is manifested in my preaching, and then I feel a kind of "clam up" spirit in the congregation. How can I break this complacency?

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



IDEAS THAT WORK

Family Communion

Some years ago I began a practice of family Communion for one night of Holy Week, usually Maundy Thursday, which proved to be a great blessing both to my own heart and to the hearts of the people. The setting was usually just a plain communion table in the center of the platform. On some occasions candlelight was used. Music accompaniment suitable to the occasion was planned on either the organ, piano, or over the sound system by use of records.

People were invited to come to Communion service for their family anytime between the hours of six and nine o'clock in the evening. Upon entering the church, they signed the Communion register and received appropriate material for them to read during the time of meditation in the sanctuary. Worshipers were told in advance they might come to the altar on either side of the communion table when a side was "open." There were never more than two families kneeling at the altar at a time—one at each end.

As pastor, I would kneel and pray with each family remembering their particular problems, if known, and often asking if there was a need they would like for me to share with them at this time of Communion. Communicants could remain at the altar as long as they desired, and were encouraged to stay and pray in the sanctuary after their special time at the Lord's table.

These more "private" times of Communion seemed to prove a great means of grace. Many testified of the spiritual advances they made as they appropriated God's best at the altar and left their burdens and problems by faith in His keeping.

B. EDGAR JOHNSON



Children Learn What They Live

- If a child lives with criticism, he learns to condemn.
- If a child lives with hostility, he learns to fight.
- If a child lives with fear, he learns to be apprehensive.
- If a child lives with pity, he learns to feel sorry for himself.
- If a child lives with ridicule, he learns to be shy.
- If a child lives with jealousy, he learns what envy is.
- If a child lives with shame, he learns to feel guilty.
- If a child lives with encouragement, he learns to be confident.
- If a child lives with tolerance, he learns to be patient.
- If a child lives with approval, he learns to accept himself.
- If a child lives with recognition, he learns that it is good to have a goal.
- If a child lives with sharing, he learns about generosity.
- If a child lives with honesty, he learns what truth and justice are about.
- If a child lives with security, he learns to have faith in himself and in those about him.
- If a child lives with friendliness, he learns that the world is a nice place in which to live.
- If you live with serenity, your child will live with peace of mind.

—Dorothy Law Nolte
The Lamplighter
Central Church, Omaha

"Heroism is the lost chord, the missing note of present-day Christianity. Every true soldier is a hero. A soldier without heroism is a chocolate soldier!"

"The heart of accomplishment is a deep concern for what you're doing."

Dieting is the penalty for exceeding the feed limit.

You can hide your light under a bushel all you please, but you've got to pay the gas bill just the same.

They do not love that do not show their love.

—HEYWOOD

The Confession of a Rich Nation

Our Father, hear our confessions:

LIFE IS FULL. We are surrounded by gadgets, tranquilizers, automatic life savers, instant nourishment, foam rubber cushions, and miracle fabrics. Still we are empty.

Break to us the Bread of Life!

LIFE IS ENLIGHTENED. We have medicine, psychiatry, psychology, motivational research, the power of positive thinking. Still we are confused!

Break to us the Bread of Life!

LIFE IS PLEASURE. We have television, chewing gum, transistor radios, night clubs, corner taverns, leisure time, movies, stereo, automobiles, spectator sports, and coffee breaks. Still we are restless and dissatisfied.

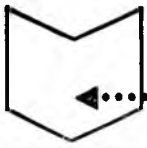
Break to us the Bread of Life!

Our Father, we admit that life is many things, but it is not what it should be. Forgive us for the wrong kind of hunger that sits before a table full of luxuries and growls for more, while most of the world cries for crumbs. Forgive us for supposing that a man's life consists in the abundance of things which he possesses. O Lord, turn us from self to Thee so that in turn we may turn others unto thee. AMEN.

—Author unknown

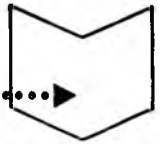
Dundee Hills Messenger

HAROLD E. PLATTER, pastor
Kansas City, Mo.



HERE AND THERE

AMONG BOOKS



Milestone Papers

By *Daniel Steele* (Minneapolis: Bethany Fellowship, reprint 1965. 256 pp., Cloth, \$3.00)

One of our Nazarene college presidents wrote: "I am wondering if it would not be well to highlight some of the holiness classics which have been neglected in the last fifteen or twenty years." This volume is in line with this suggestion. Of all the fine classics written by Wesleyan theologians in the nineteenth century, few books equal *Milestone Papers* in acumen or extent of influence. This reprint therefore is welcome indeed, particularly since it is complete and unabridged.

Every chapter deals logically and scripturally with some particularly knotty or doctrinal issue concerning the experience of heart holiness. Yet it is by no means a "dry as dust" impractical treatise removed from the life of the average Christian. On the contrary it deals with some of the very problems which plague the average Christian, such as the distinction between sins and infirmities, and the secret of overcoming temptation. The literary style is lofty and dignified, yet perfectly clear and in many passages eloquent. Dr. Steele was a highly educated man whose writings are still relevant when transplanted to twentieth-century setting.

R. S. T.

New Testament Greek Grammar

By *W. E. Vine* (Grand Rapids: Zondervan Publishing House, 1965. 228 pp., Paper, \$1.75)

One of the common questions asked of this reviewer is: "How can I go about studying New Testament Greek by myself? This book is the answer to that question. It is written specifically

as a "self-help" for use without a teacher, providing the explanations that an instructor would ordinarily give in class.

One of the excellent features of the volume is that the reader is introduced immediately to the text of the Greek New Testament. After studying the alphabet in Lesson 1—the greatest single hurdle in learning the language—he is confronted with a transliterated passage from John's writings (the easiest to read in the New Testament). Thus he at once gets the "feel" of the New Testament text itself. This is a welcome appetizer. Instead of working with artificially constructed sentences, he finds the exercises taken from the New Testament itself. Within a few days he is actually reading sections of John's Gospel in the Greek. The thrill that comes with this is well worth the effort.

This compact grammar contains an excellent treatment of prepositions. The meanings of these little connectives are often crucial for accurate exegesis. Vine gives more attention to this point than is usually done in beginning grammars. He is also very helpful in explaining the usage of participles and infinitives, which bulk much larger in the Greek than in English. In the final lessons of the book much attention is given to syntax—the relation of words in a sentence. The concern of the author is not simply to teach a new language but to help Christians to be able to understand the New Testament more fully.

W. E. Vine has written a three-volume *Expository Dictionary of the New Testament*, as well as commentaries on several epistles of Paul. He is thus fitted to prepare a grammar that will fit the needs of the earnest student of the New Testament. The appearance of this volume in paperback form at a low price is a welcome event.

A large number of helpful translations

of the New Testament have appeared in recent years. But there is no substitute for the satisfaction of reading

the Word of God in the original language in which it was written.

RALPH EARLE

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AMONG OURSELVES

A new baby is a "wonder," they say . . . But soon the wonder is—which one will get up to feed it . . . A greater wonder is the negligence of some pastors and churches to "build with babies" . . . All this talk of the population explosion is apt to take the joy out of parenthood by creating a guilt complex . . . I can imagine the day when babies would be hush-hush—no showers, no dainty little blue or pink announcements, no factories turning out layettes and accessories . . . Pediatricians and obstetricians (if any) practicing surreptitiously on side streets . . . Neighbors saying, "I haven't seen Mrs. J—— the last few days, have you?" . . . "Oh, hadn't you heard?" (whispered) "She had a baby! Isn't it awful!" . . . So antisocial . . . Well, this is such a topsy-turvy, insane age, anything could happen . . . But it hasn't yet, pastor, so get that baby and its mother out and show them off . . . Add meaning to parenthood by letting young fathers and mothers hear again the words of Jesus: "Suffer the little children to come unto me, and forbid them not" . . . "Miracles in May" will help you (p. 26) . . . Evangelism begins with the cradle—but the best way to reach the cradle is *via* the Cradle Roll.

Until next month

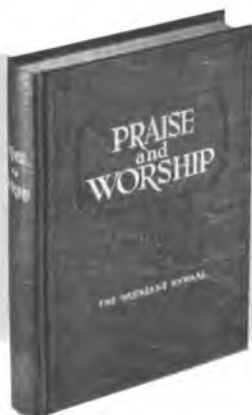
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