

THE
**NAZARENE
PREACHER**

JULY, 1967

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THE MENACE OF THE MERCENARY

J. B. Chapman

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SUCCESS—TO BE SCORNE OR SOUGHT?

The Editor

THE WORK AND WAY OF ENTIRE SANCTIFICATION

Harry E. Jessop

MEN OF THE CLOTH—LET'S JOIN THE O.T.C. CLUB

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**THE MINISTER GUIDED AND DIRECTED BY THE
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PARDON MY RECOMMENDATION, PLEASE

Carlos H. Sparks

—proclaiming Christian Holiness



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back cover.

From the **Preacher's Magazine** thirty years ago.
We have long since outgrown the "ten dollar a week"
and "thirty dollar a week" level, but let us never
outgrow the principles herein urged

The Menace of the Mercenary

By J. B. Chapman*

OF COURSE A PREACHER'S FAMILY MUST EAT, and a preacher must pay his debts—rather he must have sufficient income and power of management to keep out of debt. But for all that, it just does not savor of proper perspective for the preacher who is asked to consider a new location to ask right away, "How much does that church pay?"

There are very few preachers who ever save any money. Most of them who live beyond the period of their active service are dependent upon some relief pittance which their denomination provides. And this is the case without much reference to the amount of salary received during the active years. In fact I think there are more preachers who are "poorly paid" during their active years who are able to take care of themselves at retirement than there are of those whose income was more or less ample. The demands upon a well-paid preacher are greater than upon one who must fight for his very existence, and the vast majority of preachers spend or give away all they get.

I mention this just to say that the salary proposition is not as important as it sounds. That is, the amount of the salary when read in figures is misleading. Often the well-paid are the most poorly paid, and an increase in the preacher's income usually means an increase in his expenditures and in the demands that are made upon him. I would like to see the preachers better paid for the simple reason that it makes them more efficient and enables them to do more good. But when it comes to just the question of remunerating a man for his services, this cannot be done in terms of money. And the attitude and vocabulary of the preacher should always confirm this judgment.

A little while ago a preacher had two calls. He took the one with the lower salary and justified his choice with the simple statement,

(Continued on page 47)

*Former general superintendent, deceased

Success—To Be Scorned or Sought?

ANOTHER “SECULAR” desire which has been tarred and feathered by some of us is the desire for success. Often, no doubt, this is an idol that needs to be toppled. But when God has helped us smash it as an idol, we can reshape it as a servant.

Really a healthy desire for success is simply a desire to accomplish what one has entered the ministry to accomplish. The opposite of success is failure; to despise success is to court failure. God calls no church to fail. He calls no preacher to fail. If God wants a man to preach, he wants him to preach *successfully*—to accomplish by preaching what preaching is designed to accomplish. If God has called a man to hold revivals, surely He would be pleased for the man to succeed in actually promoting revival. He may fail at times, but failure is not his goal; what is more, if he is worth the paper his commission is printed on, he won’t be satisfied to fail.

Likewise, to succeed as a pastor is to succeed as a *shepherd*—to feed the flock, lead them and guard them, yes, manage them in such a way that they produce both wool and lambs.

Our danger is not our desire for success, but a carnal definition of success, carnal methods in achieving success, and carnal motives in wanting to succeed. The sanctified man is not rid of the desire, only its carnal perversions.

There is the success of big business. Its sole gauge is profits. It is statistically measurable. It can be graphed before the eyes of the board of directors. Its watchword is sales—sales—sales. The church’s success too has this outer side—increased finances, property, and personnel. God wants us to *reach people for Christ*. Let us not forget it. But if we reach people we too will have more finances, more buildings, and bigger rolls. But the difference between the success of big business and that of the church is that secular success focuses in the profits, ours in the people. Our swollen coffers and fancier churches are signs not of success but of colossal failure if they do not represent more people, and not just *more* people, but *better* people—redeemed from the inside out by divine grace.

Therefore the methods for achieving success can’t be borrowed from big business. Up to a point there is a parallel. The *qualities* for success may be the same partway: loyalty, drive, cooperativeness, imagination, adaptability, “know-how”—these qualities a pastor must have just as well as the president of Standard Oil. But the likeness abruptly ceases. The preacher must have one more: *spirituality*. This is what Barnabas was: “A good man, full of the Holy Ghost and faith . . .” For the preacher, success is *primarily* spiritual. There is a dimension to the preacher’s job which the big business executive knows nothing about. The preacher’s concerns do not find their locus in figures, money, bank accounts, property,

staff, and organization, but in sin, heartache, the devil, demons, angels, men, families, heaven, hell, God. Here is the *substance* of his job; the other is the shell. Here is where he will really succeed or really fail.

Our peril therefore is not in wanting to succeed, but in conforming our aims, concepts, and methods to the secular level. The junior executive works hard to succeed because he wants more pay and a good promotion. The young pastor wants to succeed because he wants a bigger church and more generous salary. But, oh, no!—something is wrong here! Let us back up and try again. The young pastor wants to succeed because he loves God and wants to please Him, and loves people and wants to bring them to Christ, and he loves the church and wants to extend its influence in the community of men.

Your Ministry Is as Virile as Your Vision

IF SATAN ATTACKS one vulnerable spot in a preacher's armor more than another it is his vision. A confused preacher is a defeated preacher. A preacher who has lost the vision is shorn of his strength, for he has lost his sense of direction. He is no longer sure of his objectives. As a consequence his enthusiasm and his drive flag. Lost leadership is the inevitable end.

What sort of vision must the preacher keep?

A vision of the lostness of men without Christ. This will foster holy passion for souls.

A vision of the spiritual nature of the Church. This will keep his perspectives clear, and enable him to evaluate methods and goals.

A vision of the saving power of Jesus Christ. This will inspire confident, joyous preaching of an adequate Gospel, which promises complete salvation from all sin for all men.

A vision of the power of the Holy Spirit to work in answer to prayer. This will encourage persistent faith and prayer, until revivals are kindled, needs are met, impossible problems solved.

A vision of the worldwide scope of the need and the task. This will prevent narrow, selfish localism, and inspire courageous leadership in a church program that is world-geared.

A vision of the greatness and majesty and holiness of our Almighty and Eternal God. This will prevent smallness and earthbound pettiness, promote largeness of faith and hope, joyous expectancy, and magnanimity and nobility.

Both the preacher and his people perish when he loses the vision. Let us by all means keep the dust of time and things out of our eyes. Let us keep our eyes on Jesus, the Author and Finisher of our faith. Let us look not at the things which are seen, but the things which are not seen. Let us keep a clear and large and unwavering vision, until Jesus comes.

An example of clarity—the kind
the preacher must have in the pulpit—
but first in his soul

The Work and Way of Entire Sanctification

By Harry E. Jessop*

This is the will of God, even your sanctification (I Thess. 4:3).

“Your sanctification.” “Your sanctification.” There can be no doubt as to its possibility since it is here declared to be God’s will for us. Yet the question necessarily will be: *What* is this sanctification, and *how* and *when* is it to be obtained?

It will be observed that in the verse before us it is joined with the thought of physical purity. The issues however are far wider than that, as further references in the epistle will show. They go down into the inner depths of the nature, and out to the farthest reaches of the life.

And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is he that calleth you, who also will do it (I Thess. 5:23-24).

Here, the *depth* of the experience is comprehended in that word “wholly,” which might also be translated as entirely or completely. The *extent* of the experience is seen in the words “your whole spirit and soul and body.” The *duration* of the experience is expressed in the phrase “unto the coming of our Lord Jesus Christ.” The *assurance* concerning the experience is given in the declaration, “Faithful is he that calleth you, who also will do it.”

*Retired Nazarene elder

Yet, although it is so clearly stated, so many have sought it for so long, to no avail. They have separated themselves to the point of austerity in their yearning for the likeness to the character of Christ Jesus their Lord, yet they have never grasped the essential truth of that inward purification which alone can be the basis of a satisfactory experience within the soul.

The work of entire sanctification is something which God alone is able to perform, and which God does in His own appointed way. That way stands unchangeable and irrevocable through the years; therefore, to receive God’s work, we must come God’s way.

The Divine Work: The Sanctification of the Believing Soul.

That work, if ever it is to be done, is essentially divine. It is the God of peace himself who must sanctify wholly. He that calleth you, also must do it.

There are five things concerning this work which need to be recognized and should be repeatedly stressed.

1. *It is a work inward in its nature.*

Associated with it and preliminary to it is that outward human work of separation which the seeking soul must do for itself.

Abstain from all appearance of evil.

And the very God of peace sanctify you wholly . . . (5:22-23).

The cleansing of the life, separating

us from the evil around us, is our part of the work, and God demands that we do it, and that we do it thoroughly (II Cor. 6:14—7:1). The cleansing of the heart is the work which only God can do. It is necessarily so, since it has to do with the mainspring of our life.

For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness: all these things come from within, and defile the man (Mark 7: 21-23).

And God, which knoweth the hearts, . . . giving them the Holy Ghost . . . purifying their hearts by faith (Acts 15:8-9).

Blessed are the pure in heart, for they shall see God (Matt. 5:8).

This condition of inward cleanness when divinely wrought, becomes as real and definite and knowable as was the former condition of uncleanness before the cleansing miracle was wrought. It is knowable, enjoyable, satisfying, and sustaining.

2. It is a work instantaneous in its order.

Spiritual growth and development are consequent upon it. These are essential to a well-rounded experience. The purifying work itself is an instantaneous action, a deathblow, an execution, a work of destruction. The verbs used concerning it suggest instantaneous action. It is the Pentecostal blessing, received in Pentecostal fashion. It comes "suddenly . . . from heaven" (Acts 2:2; 8:14-17; 10:44; 19:6).

3. It is a work incomparable in its value.

Our Lord called it "the promise of the Father." Not a promise, but the promise, as though towering above all the rest. All God's promises are wonderful. They come to us unsought and undeserved, and every one is fraught with mercy and loaded with blessing.

According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue: whereby are given unto us exceeding great and precious

promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust (II Pet. 1:3-4).

Yet among all the promises which are so exceeding great and precious, here stands the promise supreme, "The promise of the Father" (Acts 1:4). It is superlative in the fullest degree, being the key to the richest experience offered to God's redeemed people this side of heaven.

4. It is a work indispensable in its operation.

Though luxurious in its quality it is by no means a spiritual luxury to be possessed by the favored few. It is intended for all and is needed by all. Shall we call it the luxurious necessity—heaven's best meeting man's deepest need. This, the promise of Acts 1:4, with the demand of John 3:7, forms the twofold imperative of the redeemed life.

5. It is a work important in its issue.

It is not sufficient that we endorse it as a doctrine. It is so important that it must be worked into our lives, and that not by our own effort but by God himself. Only He can make it real within us, and then only as He gets control of us—the whole of us, our whole spirit, and soul, and body, altogether, and for all time.

The Divine Way: The Method by Which the Work Is Accomplished.

The thought here is all important. So many have missed this blessing, and many more are missing it, not because of a rebellious attitude toward it but for lack of knowledge as to the way into it. They long for the joy of the experience and lament the lack so deeply manifest in their lives. They pray. They seek. They consecrate and reconsecrate. They have seasons of encouragement when by reason of some stimulated emotion they are lifted above their doubtings and persuade themselves temporarily at least that they have the experience which they have sought, only to find that the feelings change again and they are left in the same spiritual condition which they had known before.

Centuries ago, the man named Moses asked of God two very definite favors: "Now therefore, I pray thee, if I have found grace in thy sight, *shew me thy way*, that I may know thee . . . And he said, I beeseech thee, *shew me thy glory*" (Exod. 33:13, 18).

The reason that so few know the enjoyment of any degree of *divine glory* would seem to be a lack of knowledge of the *divine way*. By what way does God work in bringing the seeking soul into a knowledge of His sanctifying power, which, in contrast to the poor weak life previously lived, is glory indeed?

Numerous statements are found in the Scriptures which, when taken separately, to some have been perplexing, but when brought together under the illumination of the Spirit of Truth are seen to combine in setting forth the *way* by which God works in making real to the believing soul the experience of entire sanctification.

It is declared in the Epistle of Jude to be the work of *God the Father*: "Them that are sanctified by God the Father" (Jude 1:1).

The writer to the Hebrews sees the sanctification of the people as being obtained by Jesus with *His blood*:

Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate (Heb. 13:12).

In His high priestly prayer for His own people our Lord, praying for their sanctification, pleads that it may be done through *God's Word*, which is truth.

Sanctify them through thy truth; thy word is truth (John 17:17).

In His contention with the Pharisees concerning some relative values, our Lord placed sanctification in relation to *the altar*.

Whether is greater, the gift, or the altar that sanctifieth the gift? (Matt. 23:19)

In his address to the church representatives at the Jerusalem Council, Peter indicated this sanctifying work to be wrought through the agency of *the Holy Ghost*.

And God, which knoweth the hearts,

. . . giving them the Holy Ghost . . . purifying their hearts by faith (Acts 15:8-9).

Paul also joins the company in his declaration concerning the commission which God gave him to be the messenger of truth to be received by *faith*.

That they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me (Acts 26:18).

At times therefore, the question has arisen (sometimes we fear for the sake of argument): When God sanctifies the soul, which of these is *the way*? How is the operation really wrought? Actually what is often made confusing by our argument is simple enough when taken as divinely revealed. There are not six ways of sanctification, yet the work of sanctification is one sixfold way, each part in its respective position.

Authoritatively, it is by the Father. He is the Source and Center not only of all things that exist, but also of the great redemption plan of which the work of sanctification is a part.

Meritoriously, it is by the blood, "the precious blood of Christ" which is declared to be *God's own blood* (I Pet. 1:19; Acts 20:28).

Instrumentally, it is by the Word, the written Word spoken directly into the heart.

Now ye are clean through the word which I have spoken unto you (John 15:3).

Christ also loved the church, and gave himself for it; That he might sanctify and cleanse it with the washing of water by the word (Eph. 5:25-26).

That Word is the laver in which the believing soul must bathe. Only as the Word is applied by the Holy Spirit who first inspired it is the nature cleansed and kept clean.

Provisionally, it is by the Altar. In that ancient economy whatever was laid upon the altar was regarded as holy the moment it touched it. It was regarded as holy because it had become wholly the Lord's. Our altar is Christ himself, and contact with Him brings virtue from Him, which of course could only be typified by the altar of old.

Experientially, it is by the Holy Spirit. **He alone can do the sanctifying work** since He has been commissioned by the Father and endorsed by the Son as the effective Agent by whose sacred energies redemption values are imparted to the soul.

Conditionally, it is by believing. There is no other way into the experience of God's sanctifying grace except by the final step of faith. God must be taken at His Word. There is no substitute for an appropriating faith, and there can be no denial when faith really appropriates.

Having reviewed the sixfold way by which our sanctification is accomplished, we may add that:

Positively, it is by definite heart knowledge. This, all these other things will combine to bring, producing an unmistakable inward witness to which will be added the witness of the Holy Spirit himself.

This is the will of God, even your sanctification.

Someone has aptly stated it thus:

The Father thought it;
The Son brought it;
The blood bought it;
The Bible taught it;
The Spirit wrought it;
The devil fought it;
Faith caught it;
I'VE GOT IT.

An orderly file

develops an orderly mind

Memory or File?

By Gordon Chilvers*

WHAT AN ASSET it would be if we had a perfect memory! We could then remember every word we had read that was worth remembering and could recall it at the instant we wanted to use the information.

Most of us have at some time sighed because we could not put our fingers on just what we wanted at the right moment. We were sure we could locate it instantly, until we wanted it most. Then to our horror we could not trace it, although we spent nearly an hour looking for it.

As we do not have this perfect memory, we aim for some device that will enable us to find the information we need promptly and easily. If a sentence

or an idea in an article is worth remembering, it is worth keeping. What is worth keeping needs to be stored in such a way that it is readily available when we need it.

No, it will not do to rely on memory completely, for the best of memories will sometimes fail, usually when the item is crucial. We seek therefore to use the alternative—a workable filing system.

Almost every day the conscientious preacher will find some information that could be used to make a sermon more interesting or more informative—or both.

Reading a newspaper or magazine, we find a fact or an article we could profitably use in our preaching. If this magazine is our property we cut out what

*Pastor, Norwich, England.

we want to retain. Piling up magazines is seldom useful. They take up a lot of space after the first few years and unless we have indexed them, it is difficult to find what we want in them.

Also, we may hear a good story when we are listening to the radio. For this purpose we keep a note pad and pencil near the radio so that we can write down the story as soon as we have heard it.

Further, it is useful to carry a small pad around, as we sometimes hear a striking comment in the street or in a supermarket. Making a note on the spot is invaluable. For while "paper never forgets," we often do. If we hope to write down when we get home what we heard outside, we may find we have lost the valuable item.

On another occasion we are reading a book when we find a chapter or a passage which would suit a sermon. We then make a note of the subject and the book and the page where the passage is to be found.

Having this accumulating information available is invaluable. But for it to be available, a workable system is essential. Looking through hundreds or thousands of items to find the one needed wastes scarce time.

First we classify the material according to subject. The item could give information on a Jewish custom; a suggestion for holding the congregation's attention; a story showing a child making a vital decision; or a valued quotation on friendship.

Having decided the subject, we label the item clearly and rather fully. We shall need just sufficient detail to tell us whether it is the information we want when we are preparing the sermon without having to consult the book again to find out. For example, we find a story of a boy who persevered and won through in spite of the hardships of poverty and education. We label this: "Perseverance in hardship brings success." If we labeled it just "success," we might often turn to the item and find it was not appropriate.

Careful classification facilitates an ac-

curate return to the files after use.

Having classified the items we must store them away. The simplest system is to divide the items between subject and Bible passages. We could then put a related item under "F" for "faith." Another item could be put under Genesis 24. These items are then put away in folders. In turn these folders are stored in a large box or filing cabinet.

One problem that emerges early is that all cuttings are not the same size. The small ones easily get lost and it is better to paste them on larger sheets of paper or card.

Sometimes we have classifying difficulties. Shall we think of the item as subject or as a passage of the Bible? Is it, for example, to be filed under "F" for "faith" or under the biblical text classification of Hebrews 11? We can have the best of both worlds by using a cross-reference system. We can file under "faith" and under Hebrews 11 put "see faith." Or we can file under Hebrews 11 and under "faith" write "see Hebrews 11."

For those preachers whose items accumulate rapidly, an exact system must be used. The letter "C" for instance would have a score of items. We would need separate folders for Church, Christ, Christian, and Child, even if we put all the other items under "C" sundries.

When we have a large number of items, the Dewey decimal classification system is to be preferred. I have used this for several years and have found it has advantages over other suggested systems.

One superiority of this system over the others is that it works on subjects related theologically. For example, if we use a subject index, though closely connected as subjects, faith and redemption will be far apart. In the Dewey decimal system they will be next to each other.

The Dewey system is numbered 0-999 with 200-299 as the section on religion and therefore what we are likely to use most frequently. Indeed for preaching we need not concern ourselves with anything other than a "sundries" file for what is outside this category.

This system, which has been copy-righted, gives a detailed breakdown of all items connected with the Bible, preaching, church work, and religion generally. Books are published giving the details of the classification or a system which has an expansion of the Bible section. It comes ready-printed on heavy folders.

Using this system we take the item to be filed and looking in the index, we put on it the appropriate number. The item is then filed with the others in numerical order. When this system is first used, some time is spent in looking up the numbers. With practice, however, the time spent is gradually cut down, for so many of the classifications such as 234 for *salvation* and 241 for *conduct* are memorized without deliberate effort.

As there will be many items under 241 those placed under this number are also filed in alphabetical order. That is to say, we put an item on *humility* here, but we also put it in alphabetical order within the file numbered 241. Pictures, stories, outlines, or poems can all be filed in this way.

As an alternative to glueing small items on large paper, these small cuttings can be put on 3 by 5 cards. Cards can also be used for the necessary cross-references. These cards are stored away in a drawer of suitable size. We use the same order for these cards as we use in our main system, whether of subject or of Dewey decimal classification.

A cabinet is best for storing away these files, as they become most valuable after a few years. Yet a box could be used, especially if we find financial economy to be necessary.

When a system has been used for some time and there are hundreds of items filed, the user will have many joys. He will know the exact location of what he wants. Also, he will often be surprised at the amount of material he has accumulated for any one topic. Sometimes he will find far more than he needs by spending a few seconds at his file.

Whatever system we use, we adapt it to our special needs. The system is to serve us so if we find one particular section relatively more used than the others, we make special arrangements in using it—such as subdividing the section. Then the system will give us good service.

Shall we file everything we find? No, for a mass of mediocre items is useless. To be practical, a file must contain only what is likely to be used. This means that we must refuse to collect accounts of events that have only passing interest, and data that does not have lasting value. It is a good plan to keep an item for a week after we have selected it and look at it again. Then perhaps we decide that the waste paper basket is the best place for it.

However, we do try to keep our filing up to date, for an accumulation of items to file is a heartbreaking task.

When shall we start to file? Do we wait until we have, say a hundred items before we begin? No, begin today. If we start when we have only a few items to store, then we shall not get disheartened by facing a job that will take hours to complete. Personal experience prompts this warning.

Filing makes for efficiency. Efficiency is very satisfying, as we shall find.

Resist the temptation to use unworthy means to reach worthy goals.—George Coulter.

Men of the Cloth—Let's Join the O.T.C. Club

By Norman R. Oke*

The idea for the O.T.C. Club came from a layman—a genuinely concerned, alert, thoroughly dedicated Nazarene layman. He loves Nazarene preachers almost with a passion. He first persuaded me to join this club, and I have thanked him a thousand times.

But where did this layman get the idea, you ask? He got it while sitting in a pew in a Nazarene church service. Let's picture how it likely happened.

Setting: a beautiful Sunday morning, the sun streaming in through the windows of the sanctuary, with the organ prelude of gospel hymns bringing to this sanctified layman a fresh sense of God's presence. He sits there expectantly, yearning for the kind of service that will lift people toward heaven—an atmosphere in which he can hear the whispered voice of the Holy Spirit. He bows his head as he is seated in the pew and breathes a short prayer inviting the Lord to invade the service. The choir marches in, the well-filled sanctuary is on spiritual alert.

On cue, the minister walks in, kneels for a moment by his pulpit chair, then walks to the pulpit and opens in a brief but fervent prayer; he sits down. And then it happens! When he sits down he crosses his legs, and displays for the entire congregation to see, a pair of too-short hose, now wrinkled down to his ankles. And horrors! he also bares for all to see a pair of scrawny ankles and hairy calves. So obvious is this horrendous display that his well-shined shoes go unnoticed. Laymen squirm and wrinkle their eyebrows with definite disapproval. A minister has deeply, though perhaps innocently, marred the sacredness of the precious hour.

Come on fellows! Give those short, skimpy socks to Goodwill, or wear them out in the garden. But when you dress for the pulpit join the O.T.C. Club. Face it: your scrawny (or flabby) calves are no inspiration to a worshipping congregation in any service. Cover them up! God threatened to destroy Israel for worshipping the golden calf; let's not tempt God and people by displaying our hideous calves!

You can get over-the-calf socks at any good men's wear store. And it might help your recall vote next time. If so, it is money well spent. This much I do know: when you join the club your entire congregation will deeply appreciate it. How about it this very week?

*Professor of Theology, Nazarene Bible College, Colorado Springs, Colorado.

Let us not despise ourselves
by trying to be somebody else

Let's Be Ourselves

By Wendell Wellman*

WHEN YOU LISTEN to a minister speak, do you find yourself wondering, "Now who does he remind me of?" Finally it hits you. Then you spend the rest of the time wondering, "Does he *consciously* imitate Doctor X?"

I turned on my car radio one day and thought I was listening to Billy Graham. It was quite a shock when the announcer closed the broadcast by urging us to tune in the next day to hear the Rev. (and he named a local minister!). While I cannot say with certainty that the minister imitates Mr. Graham, I am sure most people who hear him *feel* that he does. And the imitation—if indeed it is that—far from adding to his effectiveness, serves rather to diminish it. For every minister is an *individual*. And his individuality is one of the real keys to his effectiveness. In just the degree that his individuality is diluted by imitation—conscious or unconscious—his effectiveness is lessened.

There are three areas in which a minister faces the temptation to be other than himself—in voice, in mannerisms, and in the content of his message.

I recall listening to a minister several years ago. My attention was soon focused on his voice quality and speech pattern. They reminded me so strongly of someone else I had heard, I lost all consciousness of what he was saying. It was like seeing a face

that reminds you of someone else. You're miserable until you decide who it is. I was like that on this occasion. Finally it came to me: he sounded just like a well-known district superintendent whom he admired greatly. The voice quality and inflection were there. Unmistakably!

In our pulpit prayers we are especially prone to imitation. It is not difficult to determine the average minister's denomination just by listening to him pray. And in our church it is often easy to identify the *district* to which we belong in the same way!

Ministers are widely criticized for using a "stained glass voice." The criticism is not without basis. Too often our pulpit voice bears little resemblance to our natural quality. We fall into what is popularly known as the "preacher's tone" all too easily. My homiletics professor gave us a simple test to apply to ourselves: "When you are in the middle of your sermon, pause, and in the same tone of voice ask the usher to close the window. If you sound ridiculous, you have the 'preacher's tone,'" he told us.

Just as there are no two *faces* exactly alike, there are no two voices exactly alike. Your most effective voice is your own natural voice. Most of us need some training to develop our voices to their maximum potential, but we must guard against imitation.

The same is true of *gestures* and *mannerisms* in the pulpit. I recall a

*Pastor, First Church, Los Angeles, California.

minister who so admired one of the great leaders of our church that he had adopted many of his mannerisms. The longer he spoke the more you were conscious of the similarity. Again, concentration upon his message was impaired by consciousness of the obvious imitation.

Our gestures and mannerisms grow out of our personalities and emotional make-up. And here again each of us is an individual.

Billy Sunday's pulpit mannerisms were effective because they fitted him. It would be fatal for me to try them!

Some of us are like a gentle summer breeze. Others of us are more akin to a tornado. When the gentle breeze tries to imitate the tornado, or vice versa, the results border on the ludicrous.

As in the case of the voice, gestures and mannerisms are subject to training and refinement, but always they should be our own.

There is a third area in which it is even more important that we be ourselves—in the *content of our message*. Paul spoke of "my gospel." There is a real sense in which every minister must be able so to speak.

I was listening to the radio one Sunday afternoon. I listened to two church programs. On both broadcasts the minister read Dr. J. B. Chapman's sermon, "Cheap Religion." Neither changed a word. And neither gave any credit to Dr. Chapman! One of those two ministers later told me that he always used a certain well-known preacher's sermons each Sunday. His rationalization was, "His stuff is much better than anything I could think of, and I want my people to have the best."

Obviously, none of us is completely original. We all use the thoughts and ideas of others. And justifiably so.

What would be the point of reading if this were not the case? But to take the sermon of another man and deliver it verbatim from memory, or read it, is a vastly different matter.

Aside from the ethical question involved, such a practise is unwise. Imitation of another's sermon content becomes just as apparent to the listener as does imitation of his voice or mannerisms. For just as each of us has a distinctive voice and distinctive movements, we have thought processes and a speaking style all our own. Our people soon become aware of these, and they are quick to discern any departure from them. They may not be aware that there should be quotation marks around our sermon, but they will have the uncomfortable feeling that something is not as it should be.

Here again, our strength is in our individuality. We can no more preach another man's sermons effectively than David could effectively fight in Saul's armor. Saul's armor was much bigger, and probably more impressive looking than David's, but David knew he could fight best in his own. It is no different with us. There are many whose language and ideas look more impressive to me than my own, but I am more comfortable with my own. And I am confident my congregation is more comfortable than if I attempted to be someone else.

We borrow thoughts and ideas from many sources, but the organization, the vocabulary, and the style must be our own. Paul was not Apollos, and Apollos was not Paul. And the strength of each was in his individuality. The principal never changes.

This, then, is my plea—let's be ourselves! In *voice*. In *gestures* and *mannerisms*. In the *content of our message*. In individuality there is strength.

The Minister Guided and Directed by the Holy Spirit

By George L. Wolf*

Part One: In His Spiritual Life

A MAN CALLED BY GOD to represent Him in those sacred things pertaining to His kingdom is highly honored. When Charles Spurgeon informed his father of God's call upon him for the ministry, his father said, "Charles, if God has called you to the Christian ministry, then stoop not to be the king." During the last presidential campaign in our country, we read where Billy Graham was approached about being a candidate for president. His classic answer was, "I would not step down to become president."

Honesty causes us to confess times when we have wondered if we had known the tasks of administration, promotion, visitation, public relations, details of the modern pastoral office, counselling with people and coping with problems that seem impossible, arduous hours of planning and preparation, we would have become fearful of undertaking the task.

However, we are reminded that, "It is not by might, nor by power, but by my Spirit, saith the Lord." When God spoke to Moses from the burning bush, He revealed to him an assignment of tremendous and magnificent proportions. Moses was reluctant, for he felt inadequate. But God promised to him the leadership of His wonderful presence. So it is with every called and Spirit-anointed man of God. Who is sufficient for the

work of the gospel ministry? One may give himself wholly to the preaching of the Word and devote himself wholeheartedly to the service of his fellowmen, but without the help of the Holy Spirit his work will bring him an unbearable burden of regrets. As God has *called* us into the ministry, He will *direct* us in that ministry!

We must be Spirit-filled and Spirit-led to do His work effectively. "For as many as are led by the Spirit of God, they are the sons of God" (Rom. 8:14). There will be times when just a faint inner breath of the Spirit will direct us in the right path. There will be times when what St. Paul calls in the Corinthian letter "spiritual discernment" will come to our rescue. There will be times of the consciousness of the Spirit's leadings, and such an empathy with Him that it will give a real bond of understanding both with God and our fellowmen. The secret here is expressed by St. Augustine concerning his own life when he said, "I do not know whether I have lost my will, and found the will of God, or whether my will has become so much like the will of God that I cannot tell which is my will and which is His will, but I know that I will to do the will of God."

Above all else the Christian minister must be guided by the Holy Spirit in his own personal and devotional life. It seems incredible that a man whose life is devoted to the kingdom of God should become lean in his own soul. A young lad was carrying

*Pastor, First Church, Binghamton, New York.

a bucket of water to his father in the field. He noticed that it became lighter as he walked along until, when he had almost reached his father, he looked closely and noticed the bucket was nearly empty. Behind him he saw a stream of water where it had leaked out along the way. Similarly, how entirely possible it is for us, as ministers, to lose our deep spiritual graces while we are attempting to carry the Water of Life to a thirsty world. Dean Emeritus Bertha Munro of Eastern Nazarene College once said, "The greatest tragedy of life is to lose God out of your life and not realize it."

Dr. Carradine, in one of his poems aptly stated our situation:

*I was working in the temple
With the Saviour by my side,
When the multitude assembled
In its misery and pride;
Glancing upward from my labor,
I just caught His distant smile,
"You have placed your work
between us,
Come and talk with Me awhile."*

As ministers we need to deepen the wells of our soul. The guidance of the Holy Spirit is so necessary here. The uppermost concern of every minister should be his own personal devotional life. Some years ago a native preacher on one of our mission fields, when taking an examination on the *Manual*, was asked the question, "What is the first duty of the general superintendent?" His answer was: "To look after his own soul." This is true of every minister of the gospel.

Dr. E. Stanley Jones, in speaking to a group of ministers in New England upon his return to America, said that he was surprised to find a "non-praying ministry." A comparatively short time ago a survey of five hundred theological students in two

of the leading seminaries of our country revealed that only 7 percent of them had a daily devotional life. A call to preach is a call to pray! Prayerlessness will inevitably result in a visionless, passionless, burdenless, powerless ministry. A certain district superintendent in consulting with one of his church boards was encountered with this: "We don't care if you send us a 'big preacher' or not, but we do want him to be big enough to touch heaven when he gets on his knees."

Bud Robinson said, "A man can lift a larger load on his knees than he can lift on his feet, carry it farther and hold it longer." John Wesley said that if he must choose between intellectual and spiritual preparation he would choose the spiritual. Martin Luther, a man of prayer, had as his motto, "He that has prayed well has studied well." No wonder historians record that "the Reformation was born in Luther's closet." Lincicome once stated that "a holy life does not always live in the closet; but it can't live without the closet."

Here is where we must follow the leadings of the Holy Spirit. In this area of our own devotional and spiritual life we cannot "go it alone." In Rom. 8:26-27 the Apostle Paul admonishes us to pray in the Spirit—"Likewise the Spirit also helpeth our infirmities; for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered. And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God." He reminds us, inspires us, and helps us to pray. Through His ministry we have confidence in prayer, knowing that we do not pray amiss.

Certainly in a group such as this it goes without saying that the pastor's own inner spiritual life is reflected in the spiritual life and character of his people. Praying preachers will result in praying parishioners. Early in my own ministry it came to me forcibly that I cannot lead my people where I have not been myself. Perhaps this quote from Carlyle's philosophy of history will better express this thought, "An institution is the lengthening shadow of an individual."

Let us remember the words of C. H. Spurgeon, "Of course, the preacher is above all others distinguished as a man of prayer. He prays as an ordinary Christian, else he were a hypocrite. He prays more than ordinary Christians, else he were disqualified for the office he has undertaken. All our libraries and studies are mere emptiness compared to our closets."

To be continued

When the head should
lead the heart

Pardon My Recommendation, Please

By Carlos H. Sparks*

A BANKER friend who is a Sunday school teacher in another denomination of our city was reported to have said to his class, "If you don't want them to know the truth, don't give me as a reference!" Good advice for ministers as well. It is often supposed that even if we have to distort the truth somewhat, or shade it, to open the door of employment for a needy individual, the good done will somehow outweigh the trumped-up recommendation. But this is both poor thinking and poor ethics. Not that a minister should never give a recommendation—but when one is given it should be factual. Too often after a minister has "gone to bat" for one who has been down and out and

secured a place of employment, the employee quits without cause or does something which puts the minister in a compromising situation.

How can you help an applicant, or can you help him at all? What does a prospective employer regard as the basis for employment? Would the prospective job direct the individual toward more solid footing both economically and spiritually? Let us treat each question separately.

It must first be established that the subject is worthy of help. He may need medical help and spiritual help before you make any recommendation. You must know what happened on the last job—was it a routine layoff, or were there personal circumstances? Most personal causes,

*Pastor, Cowan, Tennessee.

especially habitual drinking and dishonesty, will show up on other jobs too. If you are ever able to help, it is because you investigated. Know what you are saying, and know it is right and fair.

What is a prospective employer looking for in a recommendation? Last of all, flowers. He wants facts and only facts. It is said of a new journalist who covered the terrible Johnstown flood of several years ago that he was so overcome by the very nature of the devastation, he moved out of the realm of reason in the story he filed the first night. "Tonight," he wrote, "I stand with God on a lonely hill overlooking the desolate city of Johnstown . . ." At once the city editor wired back, "Ignore the flood, interview God, get pictures if possible." Could it be we sometimes offer more flood than fact—dealing in dream stuff instead of reality? The prospective boss does not want to know, "He needs the job very badly," or "He has been down and out and had a lot of sickness," or "Do me a favor and hire this man." What he does want to know if you know it, is: *Is he honest? Can he follow instructions? Is he a troublemaker or a peacemaker? Does he want to grow with our company? Will he apply himself and does past performance indicate he will make a good investment for the company?* Getting down to bare, hard, cold facts it is really, *Can our company make money with him, or is he going to cost us?*

All things being well, it is best sometime to pass up a recommendation to one place in favor of another. This is best explained by this illustration from a personal experience. When I had mastered the eighth grade and was ready to enter high school, my parents took me to town for my first new suit of clothes. Out

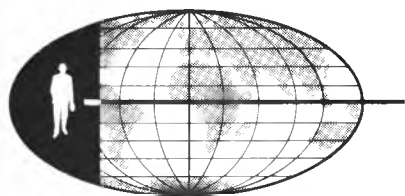
of ignorance due to seldom shopping in a large town, we went to a store which was far out of our financial means. We selected the suit, then asked the price. (I have since felt the same suit may have sold to half a dozen different people at half a dozen different prices.) It was beyond the egg-and-chicken money we had on hand. Dad balked. He was embarrassed. "Never mind," the kind clerk said, "why don't you just pay some down and pay a little each week and take it with you today?"

It ended in a potential sale. My dad gave the only reference he had—the landlady. We had a fine arrangement. Dad kept the property fences up, the weeds mowed, made general repairs, and managed the farm in lieu of rent.

The man came back, disgusted to have wasted time on such an unworthy group and said, "Buddy, your landlady said you hadn't paid any rent since you lived there." Dad was fit to be tied. Of all the ungrateful people—he had watched after that farm as though it were his own—how dare she say he had paid no rent!

Needless to say the landlady was prepared to "greet" him thirty minutes later with full explanation. She had deliberately allowed the inquirer from the ritzy store to believe my dad was a deadbeat in order to save him from unfair prices she knew we could not afford when her experience allowed her to know we could do far better another place. "Go there," she said, "and feel free to use me as a reference and forgive me for embarrassing you at the other store." Now I recall my father did business with that store for years and years. Sometimes a recommendation can be withheld to greater advantage. Particularly in such cases where the job is

(Continued on page 47)



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

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THE BIG THING

To Us in July Is the

SPANISH RADIO OFFERING

*Help Your Church Share Generously
In This Missionary Offering for Radio*

AN N.W.M.S. PROJECT

GOAL \$50,000

NAZARENE RADIO LEAGUE

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SUNDAY SCHOOL AVERAGE

From 122 to 177
in four months!

Exceeded Short-Range Goal of 250 in 5 Months

WHERE? In the State of Washington.

HOW?? THROUGH A S.S. CLINIC

From 210 to 250
in five months!

WHERE? In the State of Pennsylvania.

HOW?? THROUGH A S.S. CLINIC

For more information of Sunday school clinics and clinic training write to the Department of Church Schools, c/o Rev. A. C. McKenzie, Director of Sunday School Clinics, 6401 The Paseo, Kansas City, Missouri 64131.

The Rural and Small-Town Church

THE GROWING edge of our population today is in the metropolitan areas, and here we must have the major thrust of our home missions enterprise. At the same time, we must not overlook the opportunities and challenge of the rural church.

There are problems in the rural ministry. The congregation often is discouraged by a static or dwindling population, with young people moving to the cities upon graduation from high school. There is a tendency to become ingrown, to suffer from a lack of vision, become stratified in a certain social class of the community, or to surrender to a "poverty complex." These problems must be met and conquered if the church is to go forward.

There are also opportunities in the rural ministry. The pastor can live close to his people in all the important happenings of their lives. He can build himself into the life of the community and help to break down the "social caste" of the churches. He can help to guide his people into Christian maturity. He can pray for revival and see the influence of the church reach far beyond the bounds of his own congregation.

Summer Opportunities

Are your young people looking for a worthwhile project this summer? Challenge them to give a week's time to help a home mission church. Check with your district superintendent for the location of a home mission or small rural church that is in need of special assistance. Then train and instruct your young people in their assignment, working with the pastor of the church that is to be assisted.

During the day, the young people can conduct a vacation Bible school and paint and improve the appearance of the church building and property. They may conduct a community survey. Evenings they may have informal meetings with local young people, help to set up Caravans, assist in a summer revival, or participate in discussion groups for youth.

Let us harness the zeal and enthusiasm of our young people in projects that will deepen their own Christian life and give them an opportunity for service to others.

Is Training Secondary?

Some churches are looking for something

More glamorous
To bring quick financial gain
To improve their community image
To skyrocket their attendance

Others are looking for an easy way to
improve their staff

Perhaps . . . a pill
a free coupon
some trading stamps

Because:

They can't find the time
They can't find the people
And people won't stay on the job anyway

However,

WE GAIN WHEN WE TRAIN

New text for:

Unit 310a, "Understanding Youth"

THE CHRISTIAN NURTURE OF YOUTH,

by Ada Brunk and Ethel Metzler,
for use in classes or by home study

YOUR COLLEGE STUDENTS ARE IMPORTANT!



As Christians we have an obligation to all men in all situations. We are particularly concerned with young adults who are identified as students, on both Nazarene and non-Nazarene campuses.

Each local church should be alert to the needs and problems of the students in and about the congregation. Just a few of the most common needs are:

- spiritual
 - financial
 - future plans
 - "keeping in touch"
 - intellectual doubt and freedom
 - cultural adjustment and social acceptance
 - relationship to the church and its doctrine

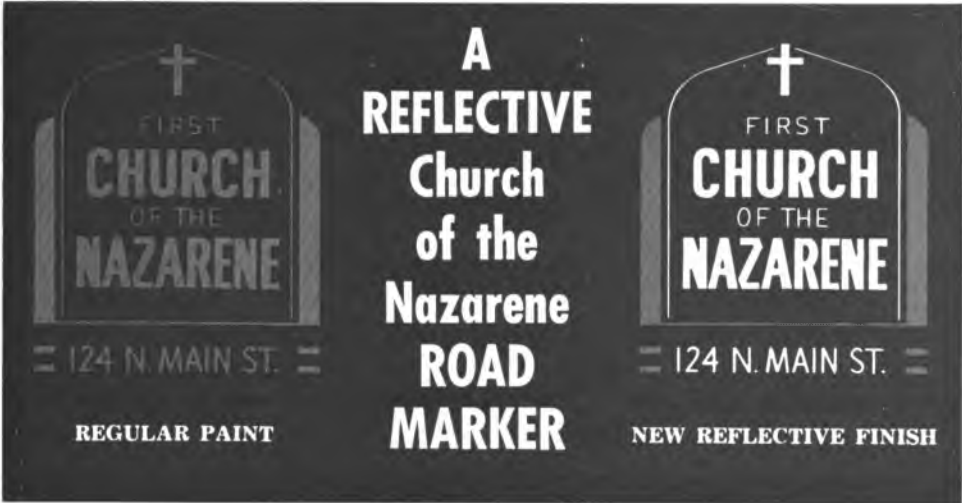
There are some things your group can do to minister effectively to these students.

1. Be sure they get a copy of the weekly newssheet or Sunday bulletin.
2. Send them information about former high school classmates who may be attending other colleges or universities.
3. Let them know what "the gang" at church is doing.
4. Plan, well ahead of the holiday vacations, for some fellowship and evangelistic activity, either solely for the students or with the entire group.
5. Check with the pastor about student participation in a local church service while summer vacation is on.
6. Ask your local education committee to use them in the summer vacation time for vacation substitutes within the various departments of the church.
7. Check with the district camp directors for possible staff openings for your students.
8. Plan a zone or district college-age retreat to include all students whether attending Nazarene or non-Nazarene colleges. Be sure to work through the district N.Y.A.F. director.
9. Try to find community concerns which would be attractive to the creative energies of students who are home for the summer.
10. A list of summer-job possibilities could be made and sent to each student before he comes home for vacation.

Above all, assure your students that you need them in your local church, and that you want them to help create an evangelistic atmosphere in and about the church. Let them know that they are needed for spiritual guidance within the teen group. Make them aware of your prayer and concern for them.

Reach Those Who Travel by Night Too

One-third of all traffic moves after dark! Reach the people who travel at night too with a sign that does a normal day's work; then when darkness comes, reflects its message to passing motorists.



Heavy, 20-gauge steel is artistically die-cut and coated with metal primer and a blue background enamel. The message is silk-screened in golden-yellow and white, followed by a coat of clear varnish to the entire surface. The back side is coated with a special corrosion-resistant enamel. The lettering is painted with a "Codit" reflective material, produced by the Minnesota Mining and Manufacturing Company, which is *100 times brighter than white paint and as durable as the enamel itself.* Du Pont "Dulux" paint finishes are used exclusively, with each wet-paint application

individually baked in temperature- and humidity-controlled ovens. Die-cutting and holes are punched prior to paint applications, so that all edges are paint-sealed and smooth.

Although no imprint is necessary, this sign has a space for the name of your church above the word "Church," and address or other copy below the word "Nazarene." This too is "Codit," at no additional cost to you. Its reasonable price will permit you to place several along the highways, junctions, and streets of your city.

SIZE: 23" wide x 30" high. Maximum of 18 letters on imprint.

One Road Marker	\$7.50 each
Two Road Markers	\$6.50 each
Three Road Markers	\$6.00 each
Four Road Markers	\$5.50 each
Five or More Road Markers	\$4.95 each

NOTE: Quantity prices apply to identically lettered signs only.

Order by Number SI-385

Shipping charges extra from St. Louis, Missouri. Allow eight weeks for delivery.

Prices slightly higher outside the continental United States

Advertising with Signs Doesn't Cost—IT PAYS!

NAZARENE PUBLISHING HOUSE

Post Office Box 527, Kansas City, Missouri 64141

Top Ten Among Our Mission Fields

Top Ten in Membership

Country	Full Members	Probationers	Total
Haiti	3,260	8,299	11,559
Mazambique	4,301	3,300	7,601
Southeast Mexico	3,155	2,917	6,072
Central Mexico	2,841	2,546	5,387
Japan	3,829	1,426	5,255
Korea	1,926	2,267	4,193
Peru	1,765	1,154	2,919
Guatemala	2,217	227	2,444
Western Latin-America	1,708	669	2,377
North Mexico	1,827	530	2,357

Top Ten in New Members Received in 1966

Haiti	1,920
Central Mexico	601
Western Latin-American	569
Southeast Mexico	497
North Mexico	471
Mozambique	452
Korea	373
Peru	347
Rep. of So. Africa	308
Guatemala	294

Top Ten in Sunday School Average Attendance

Country	Average Attendance	Enrollment
Republic of South Africa	7,953	9,213
Mozambique	6,750	8,212
Swaziland	6,153	7,994
Cape Verde Islands	5,691	6,242
Haiti	5,528	9,125
Korea	5,100	6,634
Peru	4,404	6,456
Guatemala	4,214	6,304
Southeast Mexico	3,287	4,677
Central Mexico	3,154	3,325

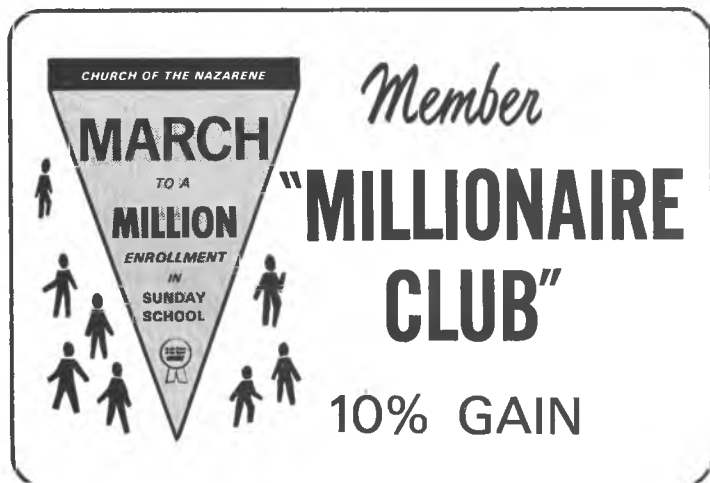
Top Ten in Self-supporting Churches

Country	Fully Self-supp. Churches	Partially Self-supp. Churches	Total Organized Churches
Mozambique	78	120	168
Japan	38	17	55
Swaziland	33	33	75
Peru	31	0	31
Guatemala	17	49	35
Western Latin-American	13	41	48
Korea	12	28	40
Rep. of So. Africa	10	71	90
Barbados	6	8	31
Southeast Mexico	6	43	49

Top Ten in Local Church Giving for World Evangelism

Country	Total Local Giving	Sent to K.C. for World Ev.	Percent
Western Latin-American	\$174,940	\$8,580	5%
Puerto Rico	70,883	7,535	10.6%
North American Indian	62,062	6,928	11%
Central Latin-America	52,121	4,449	8.6%
Peru	32,283	4,038	12.5%
Spanish East U.S.	41,171	3,455	8%
Cape Verde Islands	18,601	2,457	13%
Barbados	17,146	2,141	12%
Panama	10,536	1,702	16%
Guyana	8,512	1,161	13.6%

LAST CHANCE TO BE A



JOIN THIS DISTINGUISHED GROUP BEFORE JUNE, 1968

HOW ABOUT THE FOLLOW-UP for V.B.S.?

HAVE YOU sent in your report? Remember that every school which sends a report to the General V.B.S. Office will receive a Certificate of Award. Your district director, also, would like to hear about your school. With your vacation Bible school supplies, you received three report blanks. Keep one for your local record; send one to your district director; and send one to the V.B.S. Office, 6401 The Paseo, Kansas City, Missouri 64131.

Then, remember to contact every boy and girl who does not regularly attend your Sunday school. These children could be the deciding factor in the future of your church, if not in the entire world. So be sure to follow up to conserve the results of your work in vacation Bible school.

Most people remember to store materials, but sometimes they forget to take adequate care of the most precious materials of all—the lives of boys and girls reached through the vacation Bible school.

Visitation Evangelism

A recent brochure put out by a political party might well be used as a folder on visitation evangelism. This political primer was to be presented to each member who would agree to give a working night a week to go out and knock on doors, seeking new members for the party. The following excerpt might be used as suggestions to those working on visitation evangelism.

You have agreed to help on a door-to-door work night. This means that you, together with your partner, will be calling on new prospects for our party. This does not mean that you have to be an expert on party policy, but it does mean that we would appreciate your coming to work night, dressed as neatly as possible, with no offensive odors on your breath. If this is your first work night, you will be given an experienced canvasser to go with you. You will be approaching these people with the idea of getting them to join the party. Be sure to take your membership cards and booklets with you. When you get to the door, do not try to be subtle. Simply introduce yourself, state the party that you represent, and ask if you may come in for a few minutes to talk. Direct approach is best. It avoids awkwardness and saves time. If you will follow the instructions given you in training, you will have no trouble in making conversation once past the door. Decidedly, it is sometimes good strategy to begin by discussing the weather or some other topic in order to create a friendly, relaxed atmosphere. You may get outright refusal or cold shoulder as you go from door to door promoting the party. If this happens, apologize for the inconvenience and leave—avoid argument.

This brochure emphasizes the importance of creating the right kind of atmosphere so as to achieve the best results. In doing that, it concludes that the personality of the worker must determine the best approach. It also advises the worker not to call after nine o'clock in the evening, since people do not like to be bothered after this hour.

If political parties are organizing for house-to-house visitation, how much more should the Church do so! For the Church is concerned about something infinitely more valuable than the political welfare of the people—the eternal welfare of their souls.

Pastor: As you prepare your visitation program for the new church year, be sure it is a vital, aggressive, workable one.

PASTOR! Has your church recently looked at the salary paid our evangelists? More and more churches are recognizing that "I.C.L." (increased cost of living) affects the evangelist too. *U.S. News and World Report* has stated that a factory worker has had a \$300 raise in the past year while white-collar workers have received between \$400 and \$600. Whenever possible, let us update what we pay our evangelists.



WITHOUT YOU
There Would Be
NO RED TACKS

We sat in General Council mee on the Spanish Broadcast and lool South, and Central America. On tacks representing 402 radio static Hora Nazarena." The speaker, po "Without you, the N.W.M.S., tacks."

Thank God for every red tack y





listening to a report
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 which broadcast "La
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 broadcast Offering.
 If you do your part
 t more red tacks on
 map?



PER CAPITA GIVING *in the* CHURCH OF THE NAZARENE

1966 Denominational Average—\$179.70

ABILENE

CHURCH	PER CAPITA
Lubbock Monterey	\$424.12
Fort Worth Wedgewood	422.36
Hereford	421.74
Abilene Baker Heights	340.94
Breckenridge	297.13
Abernathy	288.85
Grassland	280.18
Stinnett	279.25
Shamrock	276.61
Hurst	268.18

AKRON

CHURCH	PER CAPITA
Streetsboro	\$875.00
Stow	402.62
Hubbard	353.70
Youngstown Boardman	329.77
Akron Cottage Grove	321.05
Cleveland Bethel	320.70
Macedonia	315.34
Bedford	279.48
Geneva	271.06
Cortland	270.53

ALABAMA

Birmingham Acipco	\$378.30
Albertville	375.05
Fort Walton Beach	305.94
Montgomery Capitol City	285.53
Calvert	246.89
Birmingham Huffman	239.32
Anniston	236.21
Prichard	233.29
Huntsville Mastin Lake	224.00
Gardendale	221.73

ALASKA

Kenai-Soldotna	\$641.00
Fairbanks First	499.31
Juneau	484.35
Anchorage Minn. Ave.	372.78
Fairbanks Totem Park	333.68
Seward	288.36
Sitka	232.88
Anchorage First	221.55
Nome	214.58
Whitehorse	163.10

ALBANY

Ithaca	\$379.98
Oswego	366.58
Alfred	359.81
Schenectady	349.44
Owego	346.64
Rochester Immanuel	313.95
Rochester Calvary	301.06
North Syracuse	283.82
Lake Placid	247.90
Horseheads Grace	243.72

ARIZONA

Tucson Central	\$393.11
Yuma Grace	344.10
Phoenix Monte Vista	323.55
Sierra Vista	311.90
Willcox	304.00
Tucson Mountain View	302.74
Scottsdale	291.07
Yuma First	288.30
Phoenix Deer Valley	280.35
Somerton	277.88

CANADA ATLANTIC

CHURCH	PER CAPITA
Stephenville	\$320.82
Humphrey	261.94
Middletown	250.28
Dartmouth	246.94
Moncton	192.54
Trenton	179.86
Saint John, N.B.	152.17
Summerside	136.94
O'Leary	134.42
Truro	133.06

CANADA CENTRAL

CHURCH	PER CAPITA
Barrie	\$415.94
Oakville	413.69
Windsor	369.13
Galt	356.50
Preston	326.87
Shelburne	303.64
Brantford	296.47
Huntington, Quebec	260.00
Meaford	257.72
Toronto Kennedy Road	257.10

CANADA PACIFIC

Burquitlam	\$247.72
Richmond	244.88
New Westminster	239.00
Esquimalt	214.05
Whalley	201.17
Victoria First	200.62
Penticton	193.48
Langley	191.77
Port Alberni	181.17
Vancouver First	167.11

CANADA WEST

Yorkton	\$470.27
Lougheed	403.41
Fort Saskatchewan	403.11
Delburne	396.40
Dapp	372.65
Wapella	318.68
Mantario	315.05
Eckville	304.13
Brownvale	285.30
Moose Jaw	279.11

CENTRAL CALIFORNIA

Sonora	\$391.76
Los Banos	336.12
Bakersfield First	326.94
Porterville	308.39
Delano	306.12
Coalinga	303.60
McFarland	298.72
Fresno Trinity	280.77
Modesto Trinity	273.16
Arvin	268.86

CENTRAL OHIO

Berea	\$608.67
Medina	340.88
Orrville	333.33
Upper Sandusky	305.26
Caledonia	285.25
Proctorville	279.14
Columbus Shepherd	269.39
Avon	268.67
Cardington	243.56
Sandusky	239.12

CHICAGO CENTRAL

Potomac	\$444.34
Chicago Oak Lawn	379.92
Lombard	378.22
Richton Park	345.87
Fox Lake	343.27
Chicago Mt. Greenwood	336.53
Gilman	330.53
Chicago Northside	320.39
St. Charles	315.35
Chicago Emerald Avenue	314.53

COLORADO

Paonia	\$384.71
Pueblo Belmont	327.00
Boulder Martin Park	312.42
Burlington	299.26
Canon City Lincoln Park	290.66
Denver Westminster	279.24
Karval	277.00
Brighton	262.66
Denver Lakewood	253.72
Craig	253.56

STEWARDSHIP

DALLAS

CHURCH	PER CAPITA
Greenville Southside	\$628.85
Richardson	325.39
Mt. Pleasant	254.70
Dallas Buckner Blvd.	252.38
Dallas Casa View	242.84
Mineola	238.72
Oakland	236.67
Marshall Fairview	232.43
Dallas Central	224.32
Garland	222.02

EAST TENNESSEE

CHURCH	PER CAPITA
Pine Haven	\$405.44
Estill Springs	364.69
Lebanon First	292.43
Rocky Creek	274.55
Smyrna	257.06
White Wing	251.65
Sweetwater	251.61
Chattanooga East Ridge	240.31
Chattanooga Grace	230.62
Knoxville South	228.96

EASTERN KENTUCKY

Highland Heights	\$298.58
Beattyville	215.12
Winchester	205.16
Ashland First	196.65
Covington Eastside	194.16
Dayton	191.03
Newport First	185.52
Erlanger	170.21
Covington First	169.73
Middlesboro	161.66

EASTERN MICHIGAN

Warren Woods	\$541.10
Mt. Morris	518.46
Flint Westgate	448.58
Rochester	432.96
Quanicassee	398.25
Pontiac First	369.84
Berkley	366.30
Monroe	365.14
Ann Arbor University	339.05
Dearborn First	323.63

FLORIDA

Miami St. John	\$451.75
Fort Lauderdale First	332.78
Orlando Lancaster Road	298.54
Pompano Beach	280.65
Brandenton Southwood	280.39
Fort Lauderdale Manor	255.24
Palmetto	249.48
Lake Worth Getsemani	245.77
Jacksonville Normandy	238.72
Riviera Beach Faith	236.86

GEORGIA

Pine Mountain	\$326.00
Donaldsonville	317.88
Decatur	305.62
Thomaston	273.93
Atlanta Brookhaven	269.72
Fort Oglethorpe	257.85
East Point	253.66
Marietta	252.81
Atlanta Riverside	244.82
Griffin	226.60

GULF CENTRAL

Memphis Friendship	\$232.57
San Antonio West End	223.25
Nashville Community, Tenn.	128.86
Richmond Woodville, Va.	111.70
Oklahoma City Providence	96.88
San Antonio Morning Glory	93.64
Memphis New Prospect	85.00
Meridian Fitkin Memorial, Miss.	78.60
Prentiss J. E. Johnson Mem.	76.00
Lawton Grace, Okla.	62.81

HAWAII

Kailua	\$402.89
Hilo	329.31
Ewa Beach	248.04
Honolulu First	235.66
Honolulu Kaimuki	222.84
Kaneohe	207.09
Wahiawa	182.88
Hanapepe	163.68
Kahului	103.97
Aiea	21.49

HOUSTON

CHURCH	PER CAPITA
Palacios	\$476.00
Angleton	361.14
Houston Spring Branch	356.22
Nacogdoches	305.32
Beaumont North	284.17
Crockett	251.68
Beaumont Westfield	251.41
Houston Broadway	246.21
Rockdale	244.80
Bellaire	244.40

IDAHO-OREGON

CHURCH	PER CAPITA
McCall	\$703.65
Burley	476.12
New Bridge	414.33
Mountain Home	330.53
John Day	310.92
Idaho Falls	274.56
Burns	272.58
Middleton	263.20
Pocatello	260.36
Marsing	256.00

ILLINOIS

East St. Louis Maplewood	\$412.46
Casey	374.05
Rosewood Heights	360.94
Sesser	314.56
Collinsville	312.96
Mahomet	290.36
Salem Grace	286.12
Chrisman	277.67
Champaign	273.91
Charleston	264.18

INDIANAPOLIS

Greensburg	\$642.30
Mohawk	563.20
Plainfield Trinity	551.30
Greenfield Grace	521.35
Greenfield First	485.00
Spiceland	472.94
Brownsburg	430.85
Shelbyville Immanuel	416.50
Lawrence	411.29
Camby	377.27

IOWA

Storm Lake	\$587.14
Mason City	533.90
Monticello	463.27
Bloomfield	427.20
Lake City	425.75
Red Oak	400.00
Harlan	377.25
Council Bluffs Emmanuel	347.93
Waterloo Broadway	342.87
Algona	319.71

JOPLIN

Deepwater	\$396.75
Adrian	303.76
Mountain Grove	300.51
Clinton	282.56
Butler	276.67
Joplin Calvary	261.55
Buffalo	241.37
Eldorado Springs	211.81
Aurora	211.14
Springfield Scenic Drive	208.85

KANSAS

Towanda	\$561.75
Bethel	387.18
Manhattan	324.95
Wakeeney	321.53
Sublette	320.67
Atwood	316.75
Kalvesta	305.19
Clearwater	268.53
Elkhart	262.85
Oakley	261.29

KANSAS CITY

Overland Park	\$376.34
Kansas City Linden	375.17
Kansas City Bethel Glen	338.22
Kansas City Lee's Summit	328.52
Liberty	321.00
Sunflower	316.83
Lawrence Holiday Hills	312.96
Kansas City First	295.64
Warrensburg	292.24
Kansas City Shawnee	286.71

STEWARDSHIP

KENTUCKY

CHURCH	PER CAPITA
Campbellsville	\$968.46
Louisville Hikes Point	488.42
Hopkinsville	394.55
Paducah	378.67
Benton	355.06
Louisville Southside	265.82
Bowling Green Immanuel	235.22
Louisville Greenwood	224.14
Louisville Trinity	222.27
Glasgow Trinity	222.03

LOS ANGELES

CHURCH	PER CAPITA
Ridgecrest	\$388.41
Camarillo	341.83
Ojai	334.29
Arcadia	326.64
Pasadena Bethel	320.89
Santa Barbara Trinity	302.81
Panorama City	302.45
Walnut	296.44
Duarte	295.62
Tujunga	288.60

LOUISIANA

Baton Rouge Trinity	\$326.24
New Orleans Central	316.13
Lake Charles Cottage Park	300.92
Shreveport Queensborough	299.65
Pearl River	274.74
Bossier City First	269.46
Lake Charles Northside	263.50
DeRidder First	254.10
Pineville First	241.91
Ruston	237.73

MAINE

Wells-Moody	\$298.07
East Machias	290.25
North Waldoboro	259.58
Portland	226.28
Mechanic Falls	211.91
Jackman	211.73
Livermore Falls	208.03
Union	206.03
South Portland	198.41
Bath	183.82

MICHIGAN

Lansing Kendon Drive	\$1,026.80
Jackson Grace	469.72
Three Rivers	450.41
Big Rapids	425.36
Eaton Rapids	372.04
Saginaw Burk Mem.	365.00
LeRoy	348.25
Okemos	342.31
Lansing South	336.64
Grand Rapids Clyde Park	326.11

MINNESOTA

Fergus Falls	\$338.74
St. Paul Grace	311.53
Corvuso	295.09
St. Paul First	289.76
North St. Paul	270.77
Dawson	267.79
Merrifield	245.13
Redwood Falls	242.97
Rochester	237.19
Mineapolis First	223.88

MISSISSIPPI

Moss Point	\$359.61
Jackson Van Winkle	320.00
Jackson Emmanuel	314.18
Greenwood	307.69
Jackson Grace	304.56
Jackson First	230.46
Vicksburg	226.93
Columbia	208.83
Canton	201.00
Picayune	196.95

MISSOURI

Valley Park	\$454.67
Brunswick	393.00
Redford	380.50
St. Louis Lemay	367.60
St. Louis Bellefontaine Neighbors	326.33
St. Charles	319.69
Vandalia	307.19
St. Louis Ferguson	292.47
Potosi	284.16
Mexico	280.26

Like Bread on the Water

WHEN WE WERE at Ohio State University putting out their alumni magazine, it became our pleasant task one year to address the American Alumni Council assembled at Harvard University, Cambridge, Massachusetts. This was the A.A.C. convention which conferred its "man of the year" honor on Dwight Eisenhower, then president of Columbia University.

My part on the program was to give an insight on how our Ohio State Magazine had won the Robert Sibley "magazine of the year" award in competition with the magazines of the 1,250 major colleges and universities in the United States and Canada.

Give Rapt Attention

The audience of some five hundred alumni leaders and guests responded graciously to our account of planning, writing, and producing the national magazine. But they showed most interest in the account of how we, at Ohio State, for three years (at that time) had published a monthly magazine on time, when it had not been done for more than twenty years previously—and most of their magazines were late virtually every month.

We had been asked to speak to this point, and at that place in our manuscript we had rapt attention.

It really was no secret. It seemed common sense. We had set up a production schedule. But the novel part to them, it seemed, was that we worked the schedule "backward"—we started with a consideration for the commercial plant and the printers who were going to carry the production load!

We had luncheon with the foreman of the printshop and asked him when he would like to have our copy delivered in order to get magazines to our office four or five days before the first of the month. He suggested a system of getting the copy in three batches, staggered over the month at regular intervals. He told us what his men could do on such an arrangement. We agreed to the plan.

Arrangement Works Out

We kept our end of the bargain and they kept theirs.

You might say it was the printers who helped to make us "look good."

In fact, when we started with a genuine concern for them and their production problems, there wasn't anything they wouldn't do for us in a pinch.

In our seven years and seventy issues as managing editor of the magazine at Ohio State University, the printers were like a team with us. They carried the big production work load. We never failed from month to month to let them know that we appreciated their efforts. They helped us and the magazine to win seventeen national awards in seven years in a large and competitive field of alumni publishing.

Deadlines for the Pastor

This page from the past has an application for pastors and their press relations.

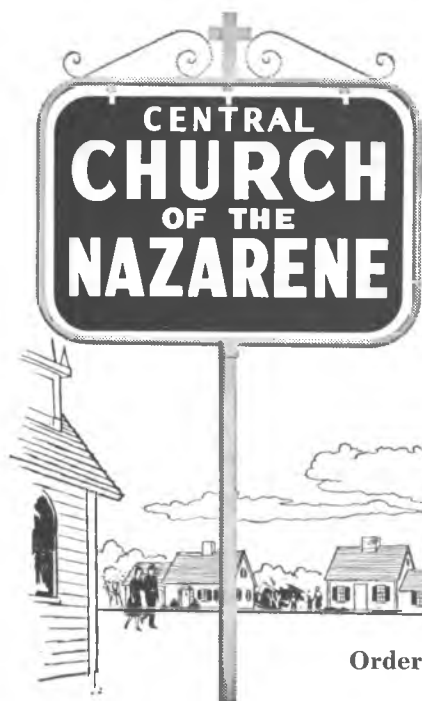
If their papers' church-news pages are important, they should observe the church-news deadlines. While a pastor may be able to start Sunday school late (occasionally), the newspaper presses must roll on time to meet bus, train, and plane schedules.

An hour after deadline with church news is apt to be too late. If it's an emergency, like a flat tire, and the news editor knows the pastor, he'll probably get the story in.

But if a pastor is a chronic latecomer, it's another matter.

After all, thinking of the "other fellow" first is the core of the Gospel. How much we all appreciate consideration and understanding of our problems! This is at the center of effective public relations. It's also bread on the water!

O. Joe Olson



A Goodwill Ambassador!

Church
of the
Nazarene

MASTER SIGN

*A Deluxe
Sign
at an
Attractive
Price*

Order by Number SI-395

This **MASTER SIGN** is designed for use either along the roadside or at the church site. Large, golden-yellow and white lettering on a blue background may be read at a glance from either direction. *At no extra charge*, your church name may be imprinted above "Church of the Nazarene," and your address or other copy in the space below. If this is not desired, the sign looks complete without imprint.

The sign itself is of 20-gauge steel. To prepare it for painting, it is electrically cleaned, then primed and painted. After the lettering is silk-screened, the sign is protected with a coat of clear varnish. This panel is

suspended in a welded steel frame. The frame, decorated with a scroll and cross and finished on white enamel, is ready for mounting on a 2" O.D. pipe.

Du Pont "Dulux" paint finishes are used exclusively, with each wet-paint application individually baked in temperature- and humidity-controlled ovens. Die-cutting and holes are punched prior to paint applications, so that all edges are paint-sealed and smooth.

SIZE: Hanging panel, 32" high and 48" long. Allover dimensions (including frame and cross), 46" high x 52½" wide. Maximum of 14 letters on imprint.

Produced locally, such a sign would cost \$75.00. However, through your Publishing House, it is available for

ONLY \$45.00

Shipping charges extra from St. Louis, Missouri. Allow eight weeks for delivery.

Prices slightly higher outside the continental United States

*An Excellent Project to Suggest to an Adult
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DID YOU HEAR ABOUT THE MAN WHO JOINED THE N.R.P.* ?

*Nazarene
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Because his church paid the premiums for him with tax-free dollars, enabling him to receive his guaranteed annuity benefits in larger sums, he lived happily ever after retirement!

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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 _____

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Name of Church _____ District _____

New Position: Pastor _____ Evang. _____ Other _____

Former Address _____

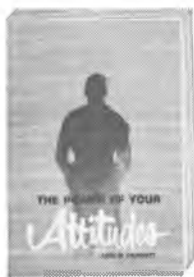
Former Church _____ District _____

Check: HERALD OF HOLINESS _____ OTHER SHEEP _____

NAZARENE PREACHER _____ OTHER _____

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Here are five books from the forty-six printed by your Publishing House in 1967. For personal soul enrichment alone you will want to read them *all*.

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Attention here is focused on the crisis experience of entire sanctification as being but the *starting point* of a holy life. Growth in relation to appetites, temperament, infirmities, temptation, suffering are a few of the practical aspects considered. 64 pages, paper. \$1.00

Prices slightly higher outside the continental United States

NAZARENE PUBLISHING HOUSE

Pasadena, California 91104 KANSAS CITY, MISSOURI 64141 Toronto 9, Ontario

The Nazarene Preacher



Queen of the parsonage.....

MRS. B. EDGAR JOHNSON

Starvation in the Midst of Plenty

MY YOUNG ADULT Sunday school class took a test one morning to evaluate their concepts and use of the Word of God. When I tabulated the results of their unsigned papers, I found that without exception every member believed in the divine inspiration of the Scriptures. Each believed that he had an immortal soul, that his choice in this life determined where his soul would spend eternity, that the Bible alone told how his soul could be lost or saved, gave the pattern of conduct for living, etc. But I was shocked to read the answers concerning their Bible-reading habits. More than half checked that they spent no more than two to five minutes a week reading the Word. Some checked "rarely," or "almost never." Only two had as many as fifty verses they could quote; many less than five; some said none.

The Word of God is *creative*. By His Word God created the world—the universe. He spoke "Let there be . . ." and *there was!* The Word of God is the basis for our faith, and has been since the Garden of Eden straight through the Bible, through history, until this day. Could it be that our dearth of knowledge of His Word accounts for the weak Christians we see today, for our lack of faith? Just what place does God's Word have in our lives?

Jesus demonstrated throughout His life how important the Scriptures are. By age twelve He knew them well enough to converse with the learned theologians of His day. His mind was steeped in the Scriptures. We have record of His quoting from nineteen Old Testament books. His authority was always the Scriptures. By them He resisted temptation. He made it clear that we have in the Scriptures all we need. He even told the rich man that if men wouldn't hear Moses and the prophets, they wouldn't listen to one returned from the dead. Jesus *knew* the Scriptures. Jesus *believed* the Scriptures. Jesus *used* the Scriptures.

We are saved by faith, purified by faith, walk by faith, live by faith. The Word says, "If ye have faith . . . nothing shall be impossible unto you." It also says, "Without faith it is impossible to please him." "Faith cometh . . . by the Word of God." Thus if we are not acquainted with the Word, we have little basis for our faith. We live below our privileges because of ignorance.

While attending a bridal shower at our parsonage a few years ago, my mother slipped on a stairway and broke her leg. About a week later one of our members, who carried the same auto

insurance that we did, asked if we had the rider to our policy which provided medical and hospital coverage for any invited guest injured while at our home. We did not remember having this item of insurance benefit. But my husband usually adds the extra "riders," so we checked our policy and there it was! How thankful we were. But without the reminder we would not have cashed in on our benefit because we were unaware of it. How many blessings and privileges do we forfeit because we are not familiar with God's policy!

Not only must we know the Word, but we must *believe* it. And real belief is centered in the heart—not the head. The Scriptures are full of incidents of victory, deliverance, and mighty works which were possible because of believing hearts. But one of the sad records in the Bible is the account of Jesus' visit to his own country—"And he did not many mighty works there because of their unbelief."

Not only must we know and believe, but we must *use* the Word. Do we believe it enough to act upon it? Do we search for God's answer in the Scriptures?

A young Japanese girl gave her radiant testimony in our church. She had been miraculously saved in Japan through a contact, and thereafter was led in her Christian growth almost wholly through the Bible. She was expelled from her home and met crisis after crisis. Lacking the counsel of Christians, she searched and found specific answers for each crisis. The Bible was her only source of guidance. She would hold the Bible up and repeat over and over in her Oriental accent, "You can find the answer to everything in this Book!"

How often God has given me His word as confirmation—as a basis for faith. Many times I have had to use my concordance to find the exact reference, but because I was familiar with the Scriptures, God could use them. When I was sanctified He said, "Daughter, go in peace, thy faith hath made thee whole." Another time I called upon

the Lord in my distress and He delivered me and "set me in a large place" and I knew this was His word to me as clearly as if it had been written on the wall. I reveled in the "large place," but it was nearly three weeks before I found it in the Bible because I had mistakenly quoted it as a "wide place." But it was His witness to me nevertheless.

God directed to our service one Sunday morning a young family who were staggering under an avalanche of trouble—complete loss of their home in an unfortunate venture, unemployment, sickness, and another baby on the way. But they did love God, and they began to learn to base their faith on His word. Over the next two or three years they learned to "live in the Word." Sometime later this young mother called me long distance to testify that they had come through another series of rough seas, but had been victorious in every incident because they had learned to depend upon God through His Word.

Do we know and believe and act upon His Word as our privilege? Have you ever been so desperate that you cried out with the distraught father in the Bible, "Lord, I believe; help thou my unbelief." Have there been times when you felt you needed the tangible support of your human senses to fortify your faith? Have you leaned so heavily upon some promise that you wrote it on a paper and scotch-taped it to the sink-board so it would be before your eyes, or to the headboard of your sickbed, or beneath your pillow?

Yes, I believe and teach that God delivers and means for us to live victoriously. Numbers of times I've tarried on my knees and said, "God, I'll never teach my class again if I can't find the deliverance I teach. I can't teach what I don't experience." He has always answered. We shall stand or fall as we rest upon God's Word.

"God is not a man, that he should lie, neither the son of man, that he should repent: hath he said, and shall he not do it? or hath he spoken and shall he not make it good?" (Num. 23:19)

Gleanings from the Greek New Testament

By Ralph Earle*

Colossians 2:1-5

"Conflict" or "Struggle"?

The Greek word for "conflict" is *agona*, from the same root as in *agonizo* in the previous verse. We noted there that the term is primarily an athletic one, referring to engaging in an athletic contest.

It would seem that this connection should somehow be brought out in the English translation. With its "striving" (1:29) and "conflict" (2:1) KJV fails to do this. The RSV does maintain the relationship by using "striving" and "how greatly I strive for you." But in order to do this it changes the noun here into a verb.

The NASB misses the connection by using "striving" and "struggle." Beck has "struggling like an athlete" in 1:29 and "how much I'm struggling for you" in 2:1. The Twentieth Century New Testament (1900) does the best job—as it often does! It has "struggling" and "struggle."

"Comforted" or "Encouraged"?

The verb is *parakaleo* (v. 2); literally, "call to one's side." In usage it has three distinct connotations: (1) beseech, entreat; (2) admonish, exhort; (3) cheer, encourage, comfort.¹ Thayer says that here it means "to encourage, strength-

en."² Arndt and Gingrich prefer "comforted."³ But the majority of recent translations use "cheered" (Weymouth, Goodspeed, Berkeley) or "encouraged" (20th Cent., Moffatt, Phillips, RSV, NASB). Lightfoot says it means "'comforted' in the older and wider meaning of the word . . . but not with its modern and restricted sense."⁴

"Knit" or "Bound"?

The verb is a compound, *syμβιβazo*. It means "to join together, put together."⁵ So the passive here signifies "united" or "knit together." Weymouth, followed by Berkeley, has "welded together." But it would seem that the most accurate translation is "bound" (20th Cent., Beck).

A thoughtful reader might ask why Moffatt has: "May they learn the meaning of love!" It is because *syμβιβazo* in the Septuagint always has the sense of "instruct." So in this passage the Vulgate has *instructi*. This is the correct meaning in I Cor. 2:16 and Acts 19:33. But Lightfoot argues well that here it must be taken as "united," the connotation it clearly has elsewhere in Colossians and Ephesians.

"Full Assurance" or "Conviction"?

The Greek word is *plerophoria*, from *pleres*, "full," and *phoreo*, "bear." So the literal meaning is "fulness" or

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"abundance," which Thayer prefers here. Abbott-Smith and Arndt and Gingrich give "full assurance" as the first meaning. It may also denote "certainty" or "confidence." Moffatt uses "conviction" in this passage (cf. 20th Cent., Beck). Lightfoot feels that the word always means "full assurance" in the New Testament, though "fulness" might possibly fit most passages.⁶ Arndt and Gingrich agree.

"Acknowledgment" or "Knowledge"?

The word *epignosis* is translated "knowledge" in sixteen out of its twenty occurrences in the New Testament. Three times it is rendered "acknowledging" and only here "acknowledgment." Abbott-Smith gives only three meanings: "acquaintance, discernment, recognition"; Thayer, "precise and correct knowledge." Since we have already discussed this word at length in connection with its use in 1:9 we shall simply note here that "knowledge" (RSV) or "true knowledge" (NASB) is probably preferable to "acknowledgment."

"Hid" or "Hidden"?

The adjective *apocryphos* (only here; Mark 4:22; Luke 8:17) is the basis for the expression "apocryphal books." This was used not only for the non-canonical (more accurately, deutero-canonical) books of the Old Testament, but also for the secret writings of the Gnostics. Against their claims to esoteric knowledge, Paul asserts that all true knowledge is hidden—"stored up, hidden from view" (Weymouth)⁷—in Christ.

Since *apocryphos* is an adjective it would seem that "hidden" (NASB) is more accurate than "hid" (KJV, RSV).

"Beguile" or "Mislead"?

The term *paralogizomai* (v. 4) occurs only here and in James 1:22. It first meant "to miscalculate," and then "to reason falsely" and so "mislead."⁸ Thayer gives: "to deceive by false rea-

soning," and so, as here, "to deceive, delude."⁹ For this passage Arndt and Gingrich give "deceive, delude." It would seem that "delude" (RSV, NASB) or "mislead" (Beck) is more exact than "beguile."

"Enticing Words" or "Persuasive Argument"?

This is one word in Greek, the compound *pithanologia* (only here in NT). It comes from the adjective *pithanos*, "persuasive" or "plausible," and *logos*, "speech." So it means "persuasive speech." Arndt and Gingrich say that here it means "plausible (but false) arguments."¹⁰ Probably the best translation is "persuasive argument" (NASB).

T. K. Abbott (ICC) makes the following observation on the two significant words of this verse: "*Pithanologia* expresses the subjective means of persuasion, the personal influence; *paralogizomai* the objective, the appearance of logic."¹¹

"Steadfastness" or Firmness"?

The Greek word *stereoma* (only here in NT) first meant "that which has been made firm," and finally "firmness, steadfastness."¹² The preference perhaps lies slightly with "firmness" (RSV).

Lightfoot feels that both "order" (*taxis*) and "steadfastness" are military terms. He suggests for the former "orderly array" and for the latter "solid front" or "close phalanx."¹³ Apparently this is the basis for the popular translation "solid front" (20th Cent., Weymouth, Moffatt). For the two terms NEB has: "your orderly array and the firm front."

To all of this Abbott takes exception. He writes: "But neither word has this military sense of itself, but from the context, and here the context suggests nothing of the kind."¹⁴ He concludes: "Here the idea of a well-ordered state lies much nearer than that of an army. The apostle rejoices in the orderly arrangement of the Colossian Church."¹⁵

Meyer agrees with this. He says: "Hence, if we would avoid arbitrariness,

we can only abide by the view that here *taxis* means the *orderly state of the Christian church*, which has hitherto not been disturbed by sectarian divisions or forsaken by the readers."¹⁶ He adds: "To this *outward* condition Paul then subjoins the *inner* one, by which the former is conditioned: *and the solid hold of your faith in Christ*."¹⁷

It would be our feeling that the military metaphor might be used homiletically as an illustration of one kind of order and firmness. This could be done without insisting that this is the only,

or even primary, application of the words.

¹Abbott-Smith, *Lexicon*, p. 340.

²*Lexicon*, p. 483.

³*Lexicon*, p. 623.

⁴*Colossians*, pp. 172-73.

⁵Thayer, *op. cit.*, p. 595.

⁶*Op. cit.*, p. 173.

⁷Thayer gives "stored up" for this passage.

⁸Abbott-Smith, *op. cit.*, p. 341.

⁹*Op. cit.*, p. 484.

¹⁰*Op. cit.*, p. 663.

¹¹*Ephesians and Colossians*, p. 242.

¹²Thayer, *op. cit.*, p. 587.

¹³*Op. cit.*, p. 176.

¹⁴*Op. cit.*, p. 243.

¹⁵*Ibid.*

¹⁶*Philippians and Colossians*, p. 287.

¹⁷*Ibid.*

The Major Ethical Passages of the Bible

The Old Testament:

Exodus 20:1-17; 20:22-23:33; 34:1-28.

"The Covenant Code."

Leviticus 17:1-26:46. "The Holiness Code."

Deuteronomy 5:6-6:25.

Deuteronomy 12:1-26:19. "The Deuteronomic Code"

Deuteronomy 27:11-28:68.

Ethical Psalms: 15, 52, 53, 133.

Isaiah 58 and 59.

Ezekiel 18 and 33.

Hosea 4 through 14.

Amos 5:10-6:14.

Micah 6:6-8.

Habakkuk 2:6-20.

Malachi.

Luke 6:20-49; 10:25-37; 12:13-59; 16:1-18.

Acts 15:14-29.

Romans 12 through 15

I Corinthians 5 through 8; 10:1-11:1.

II Corinthians 6:14-7:1; 8:1-9:15.

Galatians 5:1-6:10.

Ephesians 4:1-6:20.

Philippians 4:8-9.

Colossians 3:1-4:1.

I Thessalonians 4:1-12; 5:12-24.

II Thessalonians 3:6-15.

I Timothy 3:1-14; 4:1-5; 5:1-16.

II Timothy 2:22-3:7.

Titus 2.

Philemon 8-20.

Hebrews 13:1-17 (ASV or RSV).

James 1:19-2:13; 3:1-5:12.

I Peter 2:11-3:17; 4:1-11.

II Peter 3:11-14.

I John 2:3-17; 3:1-24; 4:7-5:5; 5:18.

Jude 3-23.

Revelation 2-3; 20:11-15; 21:8, 27; 22:10-15.

The New Testament:

Matthew 5; 6; 7; 15:1-20; 18:1-35; 23:1-36.

Mark 2:23-28; 7:1-23; 9:33-50.

Tabulated by ROSS E. PRICE

The Kingdom of Heaven Here and Now

By W. E. McCumber*

SCRIPTURE LESSON: Matt. 4:12-17.

TEXT: "From that time Jesus began to preach, saying, 'Repent, for the kingdom of heaven is at hand'" (v. 17, RSV).

Kings and kingdoms are nearly extinct. Today we can easily think in terms of dictators and presidents, or republics and nations, but we are not accustomed to the king-kingdom concept. The New Testament, however, is replete with references to the kingdom of God, and its equivalent phrase, the kingdom of Heaven. Jesus Christ is there designated King. This King still lives. This Kingdom still comes. Therefore we must try to understand what it means, so that God's good news may come also to our needy hearts.

I. What is the kingdom of Heaven?

A popular modern translation of Scripture speaks of "the *realm* of God." But the New Testament emphasis is on the *reign* of God—not the area which is ruled, but the power of the ruler.

"Realm" makes us think of geographical boundaries, and the kingdom of Heaven has no frontiers. It extends throughout the earth. "Realm" also makes us think of temporal limits, for kings and kingdoms disappear as history runs its course. The kingdom of God is forever. The angel said to Mary, "Of his kingdom there shall be no end." He lives and reigns forever!

We should think of the kingdom of Heaven, then, not as a realm, but as a reign, as the sovereign, majestic ruling authority of God.

Now this reign of God was associated in Old Testament Scriptures with the deliverance of man. Man was captive to alien and wicked powers. God would,

through the Messiah-Savior, exert a greater power to set men free from their enemies.

In Jesus' day the Jews were looking for this reign of God. But they wanted deliverance from their *political* enemies. They wanted a king who would throw off the yoke of Rome and restore Israel to independence and prestige as a nation.

God purposed in Christ another kind of liberation. Christ came to deliver men from *spiritual* foes, from demonic and human forces of evil that make a person the hapless victim of sin, guilt, and despair. He came to deliver men from the blighting evils which threatened to utterly destroy men's bodies, minds, and spirits. Thus He could refer to His works of healing, teaching, and forgiveness as evidences of God's reign in the midst of His people. "If it is by the Spirit of God that I cast out demons, then the kingdom of God has come upon you!"

This strange King triumphed over His enemies in a strange way. Not with armies and by crushing military coups, but by suffering on the Cross and rising from the dead. He can free men from sin because He has borne their sin, exhausting God's judgment against sin in His own death for sinners.

This is the good news of the Kingdom. God reigns, and delivers men from sin, guilt, fear, and death!

II. When is the kingdom of Heaven "at hand"?

When Christ draws near! For He is the King, and He has the redeeming power which delivers men from the bondage of sin. "From that time"—the time when He began His public ministry . . . the time when He began His mighty works of healing and saving . . . the time when He set His

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race towards the Cross—from that time Jesus declared, “The kingdom of heaven is at hand.”

John had been the forerunner, the herald, who cried, “The King is coming!” Now the herald is silent in Herod’s prison, and the King appears on the scene, offering the wealth of His gracious saving power to all who believe on Him. And when the King is present the Kingdom is at hand.

Again, when the gospel is preached the Kingdom is at hand. “Jesus began to preach . . . the kingdom of heaven is at hand.” In the proclamation of the Kingdom, God draws near. The King himself is acting when His message is proclaimed. In the preached Word the encounter between God and men takes place today. Through the preached Word God releases His saving power today. Thus Paul could say, “I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to everyone that believeth.”

Because the gospel is the Word of the King it demands response, it calls for decision. “Repent, for the kingdom of heaven is at hand.” Though He is a King, Jesus Christ does not coerce us to follow Him. He calls us to decide. Because He is a King we cannot evade the choice concerning Him. He commands us to repent, to renounce our sin and pride and unbelief, to yield our hearts and lives to Him, to believe on Him as One who bears and forgives our sins, who invades and cleanses our lives, who claims and commands our loyal service.

He is here, by His Spirit and in His preached Word. The kingdom of God is at hand! The power by which your life can be freed from sin, guilt, and despair is at work here and now! Repent. Believe. Sincerely pray, “Thy kingdom come, thy will be done,” in my heart, in my life! Give yourself to Him who gave himself for you.

The Sin of Being Poor when You Can Be Rich

SCRIPTURE LESSON: Jas. 4:1-10 (RSV).

TEXT: “You do not have, because you do not ask” (v. 2).

God has a program of war on poverty. He has provided for the enrichment of human life through the prayer of faith. “Ask, and it will be given you,” promised Jesus. “You do not have, because you do

not ask,” charges James. It is a sin to be poor when you should be rich!

There are three areas of human need where James applies this asking and receiving relationship.

I. Health. The principle of enrichment-through-prayer has its *physical* application.

“Is any among you sick? Let him call for the elders of the church, and let them pray over him, anointing him with oil in the name of the Lord; and the prayer of faith will save the sick man, and the Lord will raise him up” (5:14-15, RSV).

Reading the Gospels, studded as they are with miracles of healing wrought by the word and touch of Jesus, one man said, “I get the impression that here is a Man who hates disease!”

Without becoming fanatics on the subject of divine healing, we can face the challenge of God’s will for man’s health, and receive the strength we need for the work we do through prayer. It is a sin to be poor in health if God’s healing is missed through failure to pray!

II. Wisdom. The principle of enrichment-through-prayer has also its *mental* application.

“If any of you lacks wisdom, let him ask God who gives to all men generously and without reproaching, and it will be given him. But let him ask in faith, with no doubting” (1:5-6, RSV).

All men need wisdom. James’s “if” is not hypothetical! Even before he sinned and fell man needed more wisdom than he possessed, for “the woman was *deceived* and became a transgressor” (I Tim. 2:14). With our knowledge and wisdom limited by sin, how much more do we need wisdom as a gift from God!

And God gives generously. We are not condemned to blunder through life, missing God’s will and losing our way, if we pray in faith. Think of Gideon. He was a simple farmer, yet when it was needed, God gave him the wisdom of an experienced military strategist! When you confront problems beyond your store of wisdom, an adequate wisdom is available to you through prayer.

III. Grace. The principle of enrichment-through-prayer was, finally, its *spiritual* application.

In our context the Apostle writes, “He gives more grace; therefore it says, ‘God opposes the proud, but gives grace to the humble.’ Submit yourselves therefore to God. Resist the devil and he will flee from you. Draw near to God and he will

draw near to you. Cleanse your hands, you sinners, and purify your hearts, you men of double mind" (4:6-8 RSV).

God gives "more grace" to those who "submit" and "draw near"—the language of prayer. Prayer is closing with God, yielding up our will to His will, and receiving in faith the provision of His grace to meet our greatest need—the need for victory over sin.

Grace is here promised to cleanse the hands and purify the hearts of those to whom this word of God comes. "Hands" speak of the outward acts of life, and here cleansing is by forgiveness. "Hearts" speak of the inward attitudes and intentions and desires, and cleansing is by sanctification. A rich experience of grace is pledged to our poor hearts and lives if we appropriate the grace of God through the prayer of faith!

"You do not have"—does that describe your condition? "Because you do not ask"—does that describe the reason? God grant to us this day a new boldness in prayer, that we may not perish as paupers in the midst of plenty! "Ask, and it will be given you . . . For every one who asks receives" (Matt. 7:7-8, RSV).

W. E. McCUMBER

Keeping Pure

SCRIPTURE LESSON: I Tim. 5:21-25.

TEXT: "Keep thyself pure" (v. 22).

New Testament salvation is a paradox of divine sovereignty and human responsibility. The latter is enjoined in such commands and counsels as "save yourselves" (Acts 2:40), "cleanse ourselves" (II Cor. 7:1), and "keep yourselves" (Jude 21). Our text is another such command, thrusting grave responsibility upon the Christian for his character and conduct. The text implies that:

I. Heart purity is an *actual* experience.

One cannot keep himself pure unless he has become pure. And no one is pure until his heart is pure, for "out of it are the issues of life."

Paul has earlier affirmed to Timothy, "The end of the commandment is charity out of a pure heart" (1:5). The purpose of God's revealed will is the cleansing of the heart from sin. To deny the possibility of that cleansing simply magnifies sin and minimizes the efficacy of Christ's blood.

Jesus Christ, who knew the heart of men better than any other, affirmed the possibility and actuality of a pure heart (Matt. 5:8).

II. Heart purity is an *amissible* experience.

It can be lost, otherwise the solemn injunction of the text is wasted breath and not inspired truth.

Jude's charge, "Keep yourselves in the love of God," must refer to the maintenance of that experience of "love out of a pure heart," for whatever love flows from the sanctified heart is nothing less than "the love of God which is shed abroad in our hearts by the Holy Ghost" (Rom. 5:5). In any broader sense even the unconverted are in the love of God, for "God so loved the world." Jude's meaning would be fairly put—Keep in yourselves the love of God! The inference is inescapable—the experience of heart purity and perfect love can be forfeited and lost.

III. Heart purity can be an *abiding* experience.

It need not be lost. Any believer can keep himself pure, can "keep himself unspotted from the world" (Jas. 1:27).

Paul issued to Timothy some pertinent advice about keeping pure. It can be summed up in a single statement: Refuse to be easily swayed and influenced by others. The caution was timely, for Timothy seems to have been a rather timid young man (I Tim. 4:12; II Tim. 1:6-8), and such persons are highly susceptible to others' opinions and judgments.

The person easily influenced will be prone to take strangers into their confidence too readily. Hence Paul's warning, "Lay hands suddenly on no man."

Also the easily influenced person is in peril of being drawn into sin by subtle pressure. Thus Paul admonishes, "Neither be partaker of other men's sins."

Keeping pure involves more than grace; it demands grit. It requires the development of personal and strong convictions, from which the Christian cannot be shaken by the arguments, pressure, and example of anyone. It means a resolute determination to "abhor that which is evil; cleave to that which is good" (Rom. 12:9).

The ermine was fabled as preferring death to defilement. With the Christian that would be fact, not fable. Then will we obey the apostolic injunction, "Keep thyself pure."

W. E. McCUMBER

The Nazarene Preacher

I. God Obligated to Man

By Clifford F. Church*

SCRIPTURE: Matt. 15:21-28.

TEXT: "Then Jesus answered and said unto her, O woman, great is thy faith: be it unto thee even as thou wilt. And her daughter was made whole from that very hour" (v. 28).

INTRODUCTION:

A. Idea that God is obligated may seem almost sacrilegious until we impose conditions.

1. Every employee after completing a week's work feels his employer is obligated to him.

2. Every sincere follower after God feels that after he has met the stipulated conditions, God is obligated to answer.

B. Story is an example of God going out of His way.

1. The Lord went out of His way to be redemptive.

2. Jesus must needs pass through Samaria. Other Jews took a more circuitous route to avoid contaminating themselves by going through Samaria.

3. Jesus stated his loyalty to a very real patriotism, that of Jewish people, but then was constrained to abrogate that loyalty in favor of helping the woman.

I. Man's Need Obligates the Almighty God.

A. Every parent constrained by need of his child.

1. Child does not need to ask for a pair of shoes. It is sufficient for the parent to see the toes sticking out.

2. Even a baby who cannot speak makes demands, although unconsciously, on the parent.

B. God Almighty was constrained to provide salvation for the man He created.

1. "Lamb slain before the foundation of the world." Creation of mortal man with a possibility of sin laid the necessity of providing salvation that would save him from his sin.

2. Every need, every lack in man's mortal and immortal life has the possibility for fulfillment in God.

II. The Promises of the Word Obligate God.

A. "Truth, Lord"

1. Jesus said, "Ye shall know the

truth, and the truth shall make you free" (John 8:32).

2. The promise of God brings deliverance. No wonder people have erred at the point of bibliolatry when there is such a mysterious power to the written Word of God.

B. The Word obligates God.

1. A word beheaded John the Baptist. The king gave his word.

2. A word put three Hebrew children in the fiery furnace. According to the law of the Medes and Persians, this could not be changed.

3. A word more sure is the Word of God that places irrevocable obligation on the Almighty God.

a. God's commission to Joshua (Josh. 1:8-9). Conditions were clear.

b. II Chron. 7:14—Promises plainly, "Then will I hear . . . and will forgive . . . and will heal."

c. The Great Commission (Matt. 28:20). The Presence is promised—"Lo, I am with you always, even unto the end of the world."

III. Man's Supplication Obligates God

A. There are pleas that we cannot refuse.

1. A dying man needs blood. Yours is the right type. Can you refuse?

2. A cold day, wind blowing. A beggar asks for a cup of coffee. Your pocket is full of dimes. Can you refuse?

B. There are pleas so plaintive in the ears of the Almighty that His great heart of compassion cannot refuse.

1. To most of us who are normally human, we cannot bear a baby's cry. We must minister some attention.

2. A child may begin asking for something big but diminish his request until he wants only a penny for a lollipop. You cannot refuse.

3. Woman in the story approaches the Master. Saviour had other obligations: being busy, a Jew, etc. But the plea was so plaintive that the Master could not refuse some crumbs from the divine table. Crumbs from the divine table better than dainties from the world.

CONCLUSION:

A. "As thou wilt" represents God's concession to man.

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1. Woman argued her point with the Master.

2. In the OT, Jacob wrestled with an angel of God (Gen. 32:26), "I will not let thee go except thou bless me." God conceded His blessing.

B. God will be obligated to concede to us if we will meet His conditions.

1. "Jacob vowed a vow . . . and of all that thou shalt give me I will surely give the tenth unto thee" (Gen. 28:20-22). Each time we pay our tithe we give a challenge to God.

2. "Even me."

II. Man's Debt to God

SCRIPTURE: Luke 7:39-47.

TEXT: "I am debtor" (Rom. 1:14).

INTRODUCTION:

A. Every man indebted to God.

1. In Him we live and move and have our being.

2. To admit God at all is to admit out debt to Him.

B. Ingratitude is one of the most undesirable traits in man.

1. Too easy to take for granted.

2. Ingratitude—dog saved from river turned and bit his rescuer.

I. Debt constrains us and sin is a debt.

A. Justification by faith—implies a debt.

1. Something had to be made right.

2. Man in prison is accounted as paying his debt to society.

3. Justification—remission of sin, absolution from guilt and punishment, act of free grace by which God pardons the sinner, and accepts him as righteous, on account of the atonement of Christ.

B. Jesus' death on Calvary was to cancel man's debt—the offering of the Lamb was made.

1. The ram took the place of Isaac on the altar of stones.

2. The Lamb, which was Jesus Christ, took our place on the Cross of Calvary.

II. We are all debtors in that we have all sinned (Rom. 3:23; I John 1:10).

A. We owe to God that which we can never pay for ourselves.

1. Some deeds of kindness in this world are almost impossible to repay, such as teaching of dedicated teachers.

2. Heritage of the church.

B. Forgive our debts.

1. Prayer becomes empty ritual unless we make a practical application to our lives.

2. Does not mean money, although

it could take that into account.

3. We tell God, "Don't take into account the debt that we really owe, but never will be able to repay."

III. Our debt to God compels us to serve Him.

A. Debts do compel us.

1. Although credit is without doubt too easy, there is some value to payments on debt. It keeps us working.

2. Men who properly evaluate their indebtedness to God are required to keep on working for Him.

3. Whoever thinks that he is too good for any job in the church does not know the extent of his debt to God.

B. Debt that cannot be repaid.

1. "But we are all as an unclean thing, and all our righteousnesses are as filthy rags" (Isa. 64:6). Best is worthless.

2. "So likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do (Luke 17:10).

3. HYMN:

*Were the whole realm of nature mine,
That were a present far too small;
Love so amazing, so divine;
Demands my soul, my life, my all.*

CONCLUSION:

A. Prayer "Forgive us our debts" is in a sense impossible of fulfillment.

1. We can never be completely forgiven of our debt, for when we have done everything that we can possibly do, we are still indebted to Him. Like a debt where you are not paying the interest.

2. We can only give Him the largest measure of love and service possible.

3. Our debt to God can be that which constrains us to give Him wholehearted and faithful service.

B. Though freed by law, we can voluntarily put our ear to the post of the door and have the awl pierce it so that in a real sense our blood becomes a part of the wood of the house.

1. Read of an artist who painted a picture. The hues of color were unique and impossible to imitate. Every attempt made to discover the color. Then one of the servants told of a self-inflicted wound and how he had tipped the brush with blood to get the desired effect.

2. A Negro mother said at the funeral of Lincoln to the young boy in her arms: "Take a long look, Honey; that man died for you."

CLIFFORD F. CHURCH

The Nazarene Preacher



IDEAS THAT WORK

Twelve Growing Laymen

I know twelve people who are growing spiritually by leaps and bounds. These people have attended eight nightly meetings and look with regret to the end. They are all Nazarene laymen.

Two short months ago these very same people were defeated Christians in a small church. Many of them are wives of husbands who had been "written off" as hellbound too long to reach. But today these people form a core of one of the most enthusiastic and optimistic churches in the denomination. The same woman who scoffed at the suggestion that we should go from the twenties to 250 some day, at a recent board meeting made her pastor set 100 as the Rally Day goal. He thought that 75 would seriously tax the dedication and working ability of the church. At the same board meeting the missionary president increased her vision 100 percent and doubled the goal she had set for the Thanksgiving offering. Sunday night a new man came to the altar on his own because, "I just knew I had to get right with God tonight."

It is amazing and inspiring to see these things happen. How did it happen in this twenty-four-year-old church? Can it happen elsewhere?

It really started over two years ago when my friend, Missionary Harry Rich of Haiti, left the book *With Christ in the School of Prayer*, by Andrew Murray, at our house in Atchison, Kansas, while on deputation work. I was roused to take a fresh hold on God and the prayer promises. I am different than I was before reading.

That fall I saw the book similarly transform a band of Christians at Atchison. In place of a revival to reach out we met for a devotional study of

this book to reach in. The changes in the people there were so marked that I knew I would use something like it in the next pastorate.

Here we are at Harrisburg. Lots of good people. Lots of potential. Yet a struggling church. I concluded that God had only slightly begun what He wants to do here. He led me to conduct an "October Prayer Emphasis Month." I preached on Sundays using the book as background source material. We held five weekday night meetings. They were so helpful that the people agreed to have Tuesday, Wednesday, and Thursday meetings the following week.

The people have begun to see and use prayer in effective ways. These same ones who had about concluded that prayer was mainly a duty are discovering that it is a blessed privilege. Rather than needing to be prodded to pray, they long to pray. And the answers are coming. The power of the handful in prayer is moving the crowd. Attitudes are changing everywhere. Lukewarm Christians are being revived. Coldhearted ones are becoming warm, friendly, and interested again. Hardhearted ones are melting as God answers prayer. New ones are coming and they sense the presence of God in the services.

The trick is not the preacher. It is not just the usual seasonal conscience-stricken "more prayer than ever before" approach. We are learning to pray in faith believing that our Father in heaven really wants to magnify His name on earth through answering prayer. I am convinced that many of us think that all we need to do is increase the quantity and volume of prayer to be more effective. We really need that Jesus "teach us to pray" more effectively.

Overwhelmingly, I am convinced that the price for revival is far greater than most of us are now prepared to pay. But I'm just as fully convinced that the price of not having a great sweeping revival is greater.

FRED G. WENGER
Harrisburg, Pa.

MY PROBLEM

PROBLEM: What can I do about the former pastor, whose new pastorate is only a short distance away, who encourages close contact with my members in advisory capacity about church problems? Should a former pastor keep this close contact?

AN INDIANA PASTOR WRITES:

It would be wonderful if this problem didn't exist, but we all know that it does sometimes. One does not solve it by making an issue of it. There is only one person with whom you should talk of this problem and that is your district superintendent. For a pastor to complain to his members, the former pastor, or any other pastor, only diminishes his stature in the eyes of these people. The new pastor must set his course to win the confidence of the people until he becomes their pastor. This is not done overnight. It is done through months of faithfulness in the pulpit, in the hospitals, in their homes, at their weddings and funerals, and on your knees. It is done with an exhibition of Christian grace and dignity under every circumstance, even when they call the former pastor back for some service that you feel should be your duty to perform. It takes heart holiness to display Christian grace in every circumstance. However, if you will do this you will, in time, find that you are more than their pastor in fact, but also in spirit.

AN ARIZONA PASTOR ADVISES:

The first step to my mind would be to notify the district superintendent of the situation and supply him with facts, not conjectures. Fortified with facts the superintendent can approach the former pastor by showing him how unethical is the practice that he is fol-

lowing. If the superintendent desires, the present pastor should be willing to accompany him for conference with the former pastor.

Friendships need not cease when a pastor leaves a pastorate but always the advisory capacity should end with the pastorate. The success of my successor is my success and his failure certainly reflects no credit upon me. Most of us have our time fully taken with the tasks and burdens of our present pastorate without assuming the load of our last pastorate. Let the pastoral work be done by the man who is now living in the parsonage!

A WEST VIRGINIA PASTOR WRITES:

First of all, I would be very careful that the devil did not make me overly suspicious in this situation. I would be very slow to believe the pastor was encouraging close contact for the purpose of advising the people. I would do my utmost to establish a good friendship with him. If this situation really exists, this would give me an opportunity to discuss it with him on friendly terms and in a Christian spirit.

If I were positive that my predecessor was being pragmatic and was encouraging close contact for the purpose of meddling and advising my people, I would not hesitate one minute to follow the Bible rule in dealing with him, as with any other person. I would go immediately to him, hoping to find out he was not giving as much free advice as the people were making me believe.

A PASTOR FROM ALBERTA WRITES:

I assume the former pastor is not doing this maliciously, but I agree this is poor policy and certainly a test of your present grace. Should you tell him off? How much does it go against you? It is also a test of leadership—can you hold your people without threatening them?

This is how I won in a similar situation. I kept much in prayer and made sure I felt and manifested the best spirit. I sought to earn the complete confidence of my members until I was

included in everything. At the same time I made sure to speak well of this former pastor and even used him once in a while—after all, we all have friends in our former churches. In a short while they wanted so much of their present pastor that the former brother had to find new friends. Incidentally, that former pastor and I are still buddies.

PROBLEM: With constantly increasing demands in ever widening areas, how can I find more time for reading?

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

Hymn of the month

Holiness unto the Lord

(Praise and Worship hymnal, No. 121)

The author and composer, Mrs. C. H. Morris, was an old-fashioned Methodist—a housewife who wrote and sang her songs as she went about her daily work. She lost her sight in middle life and spent the last fifteen years in total blindness, but it has been said that her best hymns were written during this time. She was converted at the age of ten, and was known as a deeply devoted Christian all her life. She has given us more than one thousand gospel songs of the joyful, singable type. Some of her best known are: "Let Jesus Come into Your Heart," "The Fight Is On," "I Know God's Promise Is True," and "Sweeter as the Years Go By."

When her sight began to fail, her son built her a blackboard twenty-eight feet long on which appeared the lines of the staff. On this she could write her melodies for a time. After she became totally blind her daughter put them on paper as she dictated them.

BULLETIN EXCHANGE

Overheard

I'm sorry I can't help you
In vacation Bible school—
And perhaps I might *yet* do it
If the weather turns off cool.

I'm sorry I can't work this year.
Why, my heart is deeply fired!
It's so important—that I know,
But I can't—I'm just too tired.

Vacation Bible school?
I'd like to lend a hand—
But you'd better not depend on me;
I have a trip all planned.

Teach a class in Bible school?
Why, I guess I could—but wait!
You say it starts at 9 o'clock?
Then I'm sorry! I'd be late!

I cannot help but wonder,
Should our Lord return today,
What excuses we would give to Him—
And what we'd hear Him say.

If we told Him, "I can't go with you;
The weather isn't right!
I'm tired! I'm sleepy! I've a trip!
Come back tomorrow night!"

C. W. ELLWANGER

Kansas City First Church

UPPER CRUST: *A few crumbs held together with a little dough.*

JUST THINKING: *When a Christian begins to make big money, God either gains a fortune or loses a man.*

GOODWILL *is the one and only asset that competition cannot undersell or destroy.*

Parable of the Vacationist

Now it came to pass, as summer drew nigh, that Mr. Christian lifted his eyes up to the hills and said "Lo, the hot days cometh and even now are at hand. Let us go into the heights, where the cool breezes refresh us and glorious scenes await us."

"Thou speakest wisely," quoth Mrs. Christian. "Yet three, yea, four things we must do ere we go."

"Three things I can think of, but not four," responded Mr. Christian. "We must arrange for the flowers to be watered, chickens to be fed, and the mail to be forwarded, but the fourth eludes my mind."

"The fourth is like unto the first three, yet more important than all," said Mrs. Christian. "Thou shalt pay thy tithe and offerings unto the Lord that the good name of the church may be preserved, and that it may be well with thee, and verily I say unto thee that thou hast more money now than thou wilt have when thou returnest."

And it came to pass that Mr. Christian gave his tithe and offerings for the Sundays he would be away, and the pastor rejoiced greatly saying, "Of a truth, are these people of those who care for the Lord's work," and it was so. (Copied from "The Fountain Square Christian")

R. GOUTHEY JONES
Hobart, Indiana

Gratitude

It is generally true that all that is required to make men unmindful of what they owe to God for any blessing, is, that they should receive that blessing often and regularly.

—Whately

He who receives a benefit should never forget it; he who bestows one should never remember it.

—Charron

I Forgot

I forgot my Lord in the summertime,
Just the time I needed Him most;
I was not away, but each Lord's Day
I failed to be at my post.

I forgot my church in the summertime
As I lazily lay in bed;
And the faithful had my work to do,
As I was spiritually dead.

I forgot my tithe in the summertime
When He needed it most of all;
My cash I spent, I was pleasure bent—
Just "off duty" for God till fall!

If He should come in the summertime
When from duty to God I'm free,
What would I do when my life is through
If, by chance, He should forget me!

—Selected

Some people have never discovered the difference, but there's a big difference between free speech and cheap talk!

Which Kind of Freedom?

When God made the oyster, he guaranteed him absolute economic and social security. He built the oyster a house, his shell, to shelter and protect him from his enemies. When hungry, the oyster simply opens his shell and food rushes in for him. He has freedom from want.

But when God made the eagle, he declared: "The blue sky is your limit—build your own house!"

So the eagle built on the highest mountain. Storms threatened him every day. In search of food, he flies through miles of rain and snow and wind.

The eagle, not the oyster, is the emblem of America.

S. E. DURBIN
Norwood, Ohio

Wisdom

The fellow who thinks he knows it all is especially annoying to those of us who do.

Most people know how to say nothing—few know when.

When you feel dog-tired at night, it may be because you growled all day long.

No man ever sank under the burden of the day. It is when tomorrow's burden is added to the burden today that the weight is more than a man can bear.

CRAWFORD VANDERPOOL
Phoenix, Arizona

The Menace of . . .

(Continued from page 1)

"I am going to the place where there seems to me to be the greater opportunity for doing good." In the course of years he may be rewarded in terms of salary also, for the status of churches in this regard changes often. But whether he is or not, his attitude and vocabulary were right.

In his "Price of a Soul" William Jennings Bryan claimed that a man must always choose between earning and not collecting or collecting and not earning. If a man earns he will not have time to collect, and if he collects he will not have time to earn. At any rate, while money is a necessity, and rightly used is a blessing, yet it must always stand as a menace. Not so much a menace as to its ability to purchase, but a menace because of its power to modify attitude. Not always does it modify by its power to "buy off"; it may also menace by its ability to cause one to rebel. The ideal is to disregard it, and choose the task God seems to choose without regard to either the honor or the honorarium involved.

Money is but a poor basis upon which to compute the value of a preacher, and to speak of one as a "ten dollar a week

man" or a "thirty dollar a week man" is a practical insult. If a preacher is God's man he is worth more than money can indicate, and if he is not he is dear if he works for nothing. In fact some of the most expensive preachers I have ever known did not draw any money salary at all. And we can never build a church on the basis of mercenary considerations either in the preachers or the laymen. The right man is cheap at the best price the church can possibly pay, and the right place is preferable no matter how low the money support. And may it be said of us, as was said to another, "He died poor in money, but rich in honor." Only with us may it be poor in money but rich in souls for the Master.

Pardon My . . .

(Continued from page 16).

more of a detriment than an asset to the applicant or his family or where the job would consistently keep him away from worship services thereby stunting his spiritual growth while complimenting social and economic progress.

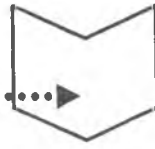
In sum total, there is a rule—*Be fair, be firm, be friendly*. And by this attitude let it be known that if they don't want the truth known, they should not use you as a reference.

You will become an asset to the people you serve because of the confidence you build by such standards among the people of commerce. One plant superintendent told me not long ago, "If you have any more like him, send them along—I will consider every applicant you send me." Needless to say we have not sent many, but as of now 100 percent of our references to that plant have been hired, one into a supervisory capacity.

It is only fair to add that sometimes it pays to honestly say, "I don't believe my speaking for you would help." If it won't, why go through the motions?



HERE AND THERE AMONG BOOKS



John Wesley: His Puritan Heritage

By Robert C. Monk (Nashville: Abingdon Press, 1966. 286 pp., incl. Bibliography and Index. Cloth, \$5.50.)

This book will join the growing list of outstanding studies in the life and work of the founder of Methodism. With thorough scholarship, the author explores what to this reviewer is a new field of investigation, and in doing so adds substantially to one's understanding of both Wesley the man and Wesley the theologian and churchman.

The study discloses the large dependence, both conscious and unconscious, of Wesley on the devotional and evangelistic writings of the Puritans. In his monumental work *A Christian Library*, consisting of fifty volumes edited for the instruction of Methodist laymen, Wesley drew heavily on Puritan sources, especially the more moderate divines, such as Richard Baxter and John Owen. Extracts or abridgments of the works of no less than thirty-two Puritan writers were included, over against twenty-eight from the Church of England. Also in the *Library* biographies were included of only eight Anglican clergymen, while the lives of twenty-five Puritans were incorporated.

The general impression from the data herein gathered is that the influence of Puritanism on Wesley, and through him on early Methodism, was substantially greater than that of the mystics or continental Pietists. The latter two groups undoubtedly gave him a good evangelical start in his years of groping, and helped him to a personal grasp of saving faith. But in his mature leadership he found his deepest affinities with the Puritans. Apparently he did not become thoroughly aware of Puritan literature until after his own Aldersgate experience; but when he did, he thereafter began feeding it to his followers, both class members and preachers.

The points of sympathy, even if not absolute agreement, were many. Chiefly can be cited the intense concern of the Puritans for a personal experience of saving grace, an insistence on inner and outer holiness, the necessity of perseverance in

obedience for final salvation, a disciplined life, and a practical social concern. Even Wesley's interpretation of Christian perfection had Puritan antecedents. Naturally these emphases were not shared equally by all Puritans; and those who tended toward hyper-Calvinism and antinomianism Wesley shunned. But the fidelity to personal and practical holiness found in the mainstream of Puritanism was much stronger than many in our day are aware.

What Wesley found most appealing was the skill with which the Puritans were able to write helpfully for the ordinary Christian who was struggling to be a saint in a rough environment. Since this was his aim also—especially in projecting the *Christian Library*—he drew heavily on the rich materials ready at hand.

This doctoral dissertation for Princeton University is not all equally commendable. Style may at times be too involved and heavy for optimum clarity. Common misapprehensions of both Arminianism and Wesley's perfectionism seem to be evident here and there. But on balance this is a very fruitful study, not just from the standpoint of adding to the scholar's storehouse of Wesleyana, but in the correctives and guidance found for our day, both for Methodism and for related groups.

This reviewer was particularly grateful for the author's much-needed correction of a contemporary popular notion, viz., that Wesley "insisted upon no doctrinal standards and therefore allowed Methodism to be weak" (p. 216, footnote; cf also pp. 214-26, incl. footnotes). This, says Monk, "is a gross misinterpretation."

One of the most timely contributions is an exposition of the strong cord of discipline, both personal, domestic, and ecclesiastical, running throughout Puritanism and early Methodism. This was not the harsh, legalistic Pharisaism so often caricatured. It was rather fashioned by a strong sense of integrity and a keen awareness of living under the eye of God; and it was tempered by warmth of loving concern. This too is an area of study which modern pastors could undertake with profit.

R. S. T.

The Nazarene Preacher



AMONG OURSELVES

Having seen no angels, I never was quite sure what Stephen looked like when his face was "as it had been the face of an angel" (Acts 6:15). But I think I know now. Recently I participated in the commencement exercises of our Nazarene junior college in Japan. It was a long and impressive service, but with one unmistakable emotional peak. After a fine young man representing the first year class had made a farewell speech, a young lady came forward to respond for the graduating class. She observed the usual formalities with exquisite grace, bowing low to the trustees, then to the faculty, then to those on the platform, especially Missionary Harrison Davis, who, as president, stood behind the pulpit. Methodically the girl withdrew from its long envelope the customary long, multi-folded length of fine paper on which her speech was painstakingly hand-printed in black ink. Addressing herself to President Davis, she calmly began reading, unfolding the paper as she proceeded, until it almost reached the floor. As she continued, something began to happen. A catch developed in her voice, and she fought for control of her feelings. But the catch soon gave way to ringing, vibrant tones. Then suddenly I knew what Stephen looked like. Her face began to glow with ineffable radiance. I glanced out over the audience and saw that most, including the students, were profoundly moved, many shedding unabashed tears. I looked up at tall, reserved, dignified Harrison Davis, missionary par excellence. The tears were streaming down his face. The missionary next to me whispered: "This is the most beautiful testimony I have ever heard in Japan. She is saying that when she came to this school two years ago she didn't know that Christ existed. This proves that what we are trying to do here is worthwhile." Thus spoke Field Superintendent Bart McKay, whose prodigious labors are responsible, as much as those of any other one person, for the school's very existence. No wonder Satan battles all the way and contests every inch of progress. Have you prayed for missions recently? For Japan?

Until next month

BT



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