

THE

NAZARENE

APRIL 1964

PREACHER

"I LIKE TO LEARN SOMETHING"

Hugh C. Benner

THE DIRECTOR OF CHRISTIAN EDUCATION

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"LET'S CHRISTIANIZE OUR FUNERALS"

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DETERMINED HEARTS

Raymond C. Kratzer

WHO ARE "SANCTIFIED"?

The Editor

RESOURCES UNLIMITED!

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THE
NAZARENE
PREACHER

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"I Like to Learn Something"

By Hugh C. Benner

SHE WAS IN HER SEVENTIES—a plain woman, neat and wholesome, but obviously a person of limited background as to education and culture. The preacher had just concluded a sermon on scriptural holiness in which he had introduced some expositional and illustrative material which was "off the beaten trail," providing new and fresh insights into the ancient truths of the Word of God.

At the close of the service the woman approached the preacher and expressed the usual sentiments of appreciation for the message. Then looking him squarely in the eyes she said, "When I hear a man preach, *I like to learn something.*" Here was an ordinary individual, a kind of "run of the mill" person with little formal training—an average Nazarene much like thousands who sit in the pews of our churches, in whom, it might be assumed, there would be a minimum of intellectual interest or response. But her simple, direct statement, "I like to learn something," revealed a hunger for knowledge that her general appearance did not indicate.

The disturbing element in the situation was the implication that all too frequently she heard a sermon through which she did *not* "learn something." It was but a threshing of old straw, a collection of clichés, or trite ideas expressed in dull phraseology, having in it nothing that would grip, intrigue, or stimulate the mind or challenge the heart with a fresh appeal and a clearer vision of the truth and will of God.

Fellow preachers, let us never underestimate the general sagacity and sensitivity of our laymen. Laymen know very well when they are being cheated. They know when a preacher has not made adequate preparation. They recognize quality when they hear it, and let us not forget that they are not fooled by a mere quantity of words. Bless their hearts, they usually will not express their disappointment, but will suffer in silence as week after week they are starved spiritually by reason of an inadequate ministry. They will be loyal in attendance and financial support, but secretly hope for the day when a providential change will better their chances for a ministry that will be satisfying to their minds and hearts.

(Continued on page 35)

We Need Bigger Men

THE TWO IDEAS—better men and bigger men—are not quite the same. There are good men who are exceedingly small. They do not so much need to be better as they need to be bigger.

A man is small when he is suspicious and touchy. A casual statement in board meeting is interpreted as a personal affront. His sacred ministerial prerogatives are bypassed by some thoughtless person, and the preacher in high dudgeon puts the offender in his place. A suggestion is made by a concerned layman and promptly repudiated, for the preacher sees in it a veiled criticism of his leadership.

Little men take themselves too seriously. They allow themselves to be drawn into haggings over trivia. They spend too much of their precious time and energy proving themselves right and others wrong.

But the need of the hour is for *big* men, men too big to hold a grudge, too big to carry tales, too big to fight back, too big to allow themselves to be petty. Such a preacher can take criticism like a man. A negative vote doesn't so wound his pride that he promptly resigns; nor does it send him into the pulpit with a blistering sermon, or scurrying around in a pathetic witch hunt. He can be voted down in a board meeting without being "cast down" for the next month.

Big men are big because they have forgotten themselves in their enthusiasm for their job. They don't care who gets the credit, or who suggests the idea, as long as the church is benefited. They build loyalty to the church, not to themselves.

They are big enough to see the whole program, not just their little pet project. And they are big enough to keep their eyes on the goal of a more spiritual church, a more effective evangelism, and a larger glory to God, rather than a possible promotion at the end of the year.

Said a little preacher to a young pastor: "Keep your mouth shut and your page clean and you will go to the top." After a long pause the young home mission pastor replied, "I guess I have a different concept of the ministry. I don't want to go to the top. I want to do a good work where I am." Though younger than his adviser, he was already bigger.

Men are on the way to bigness when they honestly

1. Get themselves and their future on the altar;
2. Get the petty annoyances and inequities of the ministry on the altar;
3. Develop a magnanimous spirit toward their opposition;
4. Cultivate a philosophy of the ministry that minimizes position and material advantages while magnifying people, prayer, and spiritual depth;
5. Learn to subordinate self to the good of the whole, so that one is able to say, "He must increase, but I must decrease." This spirit will foster co-operation, optimism, buoyancy, loyalty, serenity. Its possessor will be too busy building the Kingdom to allow himself to become preoccupied with swatting gnats.

But maybe such a delineation of bigness contradicts my opening premise, that goodness and bigness are different. Perhaps they are not, after all. Lord, make me bigger by making me better, *and better by making me bigger!*

"Blowing Up the Coals"

SCHOLARS TELL US that Paul's admonition to Timothy to "stir up the gift of God" means to *rekindle* or *keep blazing* the gift. In his New Testament notes, John Wesley says, "Literally, blowing up the coals into a flame." In similar vein his brother Charles sings:

*Still let me guard the holy fire,
And still stir up Thy gift in me.*

Probably, therefore, Paul's exhortation was in reference to the gift of the *Holy Spirit and fire* which constitutes the power and warmth of our ministry. Evidently the fire of the Spirit can be neglected, and if neglected, will go out. Exactly this has happened to too many preachers. They have substituted motion for fire, and promotion for the power of the Spirit.

It is apparent too that there is nothing about the baptism with the Holy Spirit that is automatically self-perpetuating. It is the preacher's responsibility to stir up the fire. If he does not do it, the joy and romance of his ministry will turn into the ashes of a perfunctory professionalism. When the heart has gone out of his ministry, he will no longer reach the hearts of his people.

The fire cannot be rekindled by added coffee breaks, or prolonged discussions with one's colleagues on the golf course. It can be rekindled only behind closed doors. In solitude, the preacher must read searching devotional books, feed on the Scriptures, spend hours in prayer. There is no other way. It is only the preachers who wait on the Lord who will "renew their strength." The rest will get busier and busier and colder and deadier. Their ministry will be smudged more and more by the smoke of a big show, and possess less and less of the light and heat of the indwelling Holy Spirit.

Not only are qualified directors needed
but qualified pastors and churches too

A Growing Concept in the Church: The Director of Christian Education

By Tom Barnard*

THE PAST DECADE has seen a significant trend developing in the Church of the Nazarene with the appearance of a new personality in many of our churches—the director or minister of Christian education. Although the titles “D.R.E.” or “D.C.E.” are often spoken of with seemingly great familiarity, the actual role of this person in the church is misunderstood by the average layman and pastor alike, perhaps more than any other staff position known to the church.

Still, in spite of the many questions and incorrect concepts, more and more pastors and their churches are seeking assistants to share in the educational and administrative responsibilities of their churches, in order to free the pastor to spend more time in the fulfillment of *his* calling—the preaching and pastoral ministry. Often churches first seek someone skilled in the educational work of the church. Therefore, to help clarify some of the difficulties and answer some of the questions churches ask, this article has been prepared.

What Is the Director of Christian Education?

The director of Christian education is usually considered to be a paid, full- or part-time assistant to the pastor, and most desirably a trained and experienced specialist in the fields of public relations, administration, and the educational work of the church. He is universally considered to be the resource person or idea man behind Sunday school organization and should be equipped to help enlist and train workers and leaders for the various auxiliaries of the church.

Why and When Is He Needed in a Church?

Most pastors of churches with 250 or more members and an annual income exceeding \$30,000 eventually come to the conclusion that they need help to accomplish what they feel God has called them to do. When the Sunday school averaged 165 and the church membership was about 140 in number, it wasn't so difficult to administer the program. But now! There are some Sundays when it becomes a real chore to greet all the visitors, answer Mrs. Jones's question

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about a time for the N.Y.P.S. council meeting, speak with Harry Brown, the superintendent, for "just a minute," clear a date for an N.F.M.S. chapter meeting, and open the office door for someone to pick up his visitation assignments—all between the benediction and Sunday dinner at the Smith residence. The fact is that the average pastor cannot do all that he needs to do in the pastoral care of his flock when the membership exceeds 200. In the booklet *The Director of Christian Education*, Chet Galloway answers the question, "When does a church need a director of Christian education?" Briefly stated, the time is right "when the task becomes too large for a conscientious and hard-working pastor to do justice to the necessary work of the congregation."

What Are His Duties?

Developing a long-range philosophy of education and setting up a smoothly running organization often take many months—and sometimes years! To justify the employment of a director, churches hiring their first assistant frequently try to find one who is multi-talented—that is, able to handle a "combination" job. The immediate needs of the church usually determine what tasks should receive priority help—youth, visitation, music, and perhaps in the case of a woman director, secretarial work—in addition to the basic purpose for his calling, Christian education. It should be remembered, of course, that the director is a person, not a machine. It is possible to ask so many things of a director that he finds it impossible to do any of them completely.

The director is responsible for the entire educational program of the church, with primary emphasis upon

the Sunday school, enlistment of teachers and workers, leadership training, promotional ideas and expansion, and the development of policies, advancement programs, and a workable philosophy of Christian education. He will work closely with the church school board, the superintendent, and the leaders of the N.Y.P.S. and N.F.M.S. where needed and if thus determined by the church board in the establishment of the duties prior to hiring the person. In short, the director, according to Howard Hendricks, "must be a resource person who knows the field better than anyone else with whom he works." He might be described as an evaluator, definer, planner, organizer, delegator, promoter, and coordinator.

However, a word of caution here. Don't expect miracles with a new, inexperienced college or seminary graduate who comes to assist the pastor. It takes time to learn things not taught at college, to adjust to working with a pastor who may not have had experience himself with an assistant, and to become acquainted with new people and new responsibilities. Consider him as you would if you were in a home mission church calling a pastor fresh out of college. Give him time to develop, mature, and prove himself. You'll not be sorry.

What Are the Relationships of the Director

To the Pastor? In the strictest sense, the pastor and director are, and must be to succeed, a "team." As in any close-working team, their personal goal should be to magnify each other's ministry—with all the implications that go along with it. They must complement each other, in both purpose and function. Theirs

is a "sharing" ministry—sharing of ideas, goals, plans, credits, successes, and occasionally, failures. While their functions and responsibilities vary in types and degrees, they should learn to see alike in a total, integrated staff ministry. "A unified ministry with diversity of function" is a good way to describe it. Incidentally, the director might well be looked upon as an associate minister (if ministerially qualified)," rather than an "R.E. man," youth worker, Sunday school man, or assistant pastor. Happy is the church that will give its assistant ministers as "generous" a title as possible, without carrying it to the extremes. Titles mean little to the person given them, but they mean a great deal to the image the church sets for itself.

To the Superintendent? The director's scope of responsibility should not usurp or replace that of the superintendent. The director is *not* a paid Sunday school superintendent. Rather, he fulfills the role the pastor formerly did as adviser and resource person to the superintendent. The director and superintendent are *co-workers*. They plan and organize their work together, make joint recommendations on programs and policy, work together in the selection and enlistment of teachers and leaders. The director takes nothing away from the image, status, position, or responsibilities of the superintendent; rather, the director *enhances* the superintendent and can—because of the nature of his specialty—make the superintendent all the more successful and effective.

To the Teachers and Workers? The director should be looked upon by the teaching staff as *administrative pastor* to the Sunday school. Ques-

tions concerning schedules, policies, programs, equipment, materials, and personnel—questions usually asked of the pastor—should now be handled by the director. The teachers, too, like the superintendent, can be made more effective because of the greater attention given to their area of responsibility and interest.

In Conclusion

What we have shared here is just the beginning. Here the basic questions have been asked and some of the problems met. However, the calling of an assistant to the pastor is an immensely important decision for a church to make. The responsibility for it should not be left to the pastor alone. A working, sensible, serious committee of leading board members should study the needs and weigh them against finances, personnel available, building space, a long look at the present program and its future potential, and in some cases, the personality of the pastor himself. Not every pastor should employ an assistant; many pastors are more effective when they work alone. But if, after studying every conceivable angle, the prospects still appear bright, ask God to direct you to the right man or woman, and then set about finding one. General Headquarters will be happy to assist; write Rev. Bennett Dudney, in care of the Department of Church Schools. Meet with your prospective assistant, if possible. Come to some basic understandings and agreements. Publicize what you will expect of the new man. All things being equal, you will find the new staff member to be a genuine contribution to your church life, and the results of his coming will be fully measurable only in eternity.

Do our members know enough about the "facts of death" to keep from being victimized in the hour when they are most vulnerable?

"Let's Christianize Our Funerals"

By James C. Hefley*

YOUR FAMILY—if it is average—should expect to have at least one funeral every ten years.¹ Yet—if it is average—when the time comes, your family will know less about the facts of death than the facts of life.

It is this lack of understanding of the facts of death that has prompted an Illinois minister to wryly comment, "The greatest scandal of our American way of life is our American funeral," and a West Coast clergyman to bewail "our morbid sentimentality over the remains."

Moneywise, the facts are astounding. Our annual funeral bill is now almost two billion dollars—more than we spend on getting well in hospitals. In 1960 the average funeral cost just under \$1,000.² And we must add to this the cost of flowers, cemetery lots, cemetery maintenance, headstones, and grave digging—now unionized. No longer is the mortician a caricature in the community—a Digger O'Dell; he is a highly paid, professionally trained businessman with the title of funeral director.

The American undertaker evolved by taking to himself tasks before performed by tradesmen of other occupations—carpenters, b u t c h e r s, waxchandlers, tailors, etc. His service

grew in demand as American life became more urban. The complexities of city life called for quick interment of the dead. Impersonal city life—without helpful neighbors—made it necessary for the family to hire an undertaker.

As new products and inventions developed, burial equipment kept pace with the times. Horse-drawn hearses gave way to black-finned horseless carriages. Coffins grew in both quality and luxury, some coming with innerspring mattresses. New embalming techniques and advances in cosmetology and restorative surgery enhanced the undertaker's product, making it appear as real as life.

Today there are about twenty-four thousand funeral directors in this country.³ For the most part these are respected men in their communities. They are trained to be genteel, diplomatic, sympathetic—y e t first and foremost, astute businessmen. They are advised to stay in the background of community life, never advertise in newspapers, conduct themselves in line with their profession, and be available to serve around the clock. Yet in recent years they have become one of the most lambasted and criticized groups of our society.

*Author, Bartlett, Illinois.

They are taken to task for capitalizing on emotional shock. Reporter Don Murray, in a *Coronet* article,⁴ cited the funeral salesman on the West Coast who sends flowers and poetry to the critically ill; the Chicago widow with \$1,000 in insurance and three small children who was sold a \$1,100 funeral. He told of fast-talking salesmen who operate out of casket manufacturers' showrooms, hire trade embalmers, rent halls, and rent limousines by the hour. He mentioned the practice of selling an expensive casket and using a cheap one for interment; of giving elderly people with no near relatives an expensive funeral and sending the estate a fat bill.

Funeral directors do not deny that abuses like those cited exist. But they argue, Why blame our whole profession for the abuses of a few people who do not abide by our code of ethics? Even the ministry has quacks, they say.

The critics continue by citing practices of "respectable" funeral directors. If the pastor comes in with the family he may be invited into the office for "a cup of coffee and to plan the services" while the family selects the coffin. A Chicago mortician confided to his pastor that his local association held one entire sales meeting on how to deal with "nosy preachers and priests."

Morticians are criticized for their manner of displaying coffins. The most expensive ones are given the most prominent display. Cheaper ones—called "flattops"—are placed in the background. The family listens to the director extol the worthiness and the beauty of a select coffin. They hear him drone, "I'm sure your dear father would be a treasured memory in this one."

Funeral directors use various approaches in selling a funeral. In one case a widow consulted with her pastor and decided to buy a \$700 casket. But at the funeral home the director adroitly maneuvered her to a \$1,700 one. "I'm sure your husband's family would prefer this one," he purred smoothly. Not wishing to offend the family, the widow made the more expensive purchase, which she really could not afford.

The funeral profession admits practicing a form of "mild salesmanship." One code book on funeral ethics advises the director not to sell a family a funeral they cannot afford, but not to neglect a "moderate amount" of salesmanship on those he knows can afford an expensive funeral.⁵

Critics point out that the cost of a funeral is almost never itemized (except when the customer insists); that the price on the coffin is a lump-sum figure for all services, and that a \$300 casket provides the same services as a \$1,500 one.

The profession answers this by saying that a family knows at the time of purchase what the complete funeral will cost. There are no hidden costs. And in addition, laymen will not understand all the cost involved.

To the credit of the funeral director it must be said that there are more costs to a standard funeral than the general public realizes. The mortician must maintain his facilities and pay employee salaries. His establishment must be available on a twenty-four-hour basis. Customers must pay for the time when the funeral home is idle. But on this point Roul Tunley, a writer for the *Saturday Evening Post*, asks, "Why, then, must we have 24,000 funeral homes in the United States?"

Funerals are expensive, all will admit. However, in defense, the mortician argues, costs have risen in other areas of American business. Actually, the *Post* writer pointed out that in the past ten years the cost of living has risen 24.6 per cent, but the *cost of dying has skyrocketed 42.4 per cent.*

Funeral directors can cite their numerous gifts to charity and burial of the indigent dead. In New Orleans—a predominantly Catholic city—almost all funeral directors regularly buy church building bonds from Protestant churches. One funeral home buys at least 1 per cent of each bond issue out. “They’re a good market,” one pastor admits, “although I know they’re primarily buying to stay in good with the churches.”

Funeral directors are also personal counselors, particularly to people who have no contact with a minister. Sometimes this counseling continues for weeks after the death of a loved one. This is given as one of their services.

Many funeral directors are dedicated Christians. A Nazarene pastor in California spoke affectionately of a Baptist funeral director in his community. “He was genuinely sympathetic to bereaved families,” he said. “He emphasized the spiritual strength which faith provides in time of death. He never, to my knowledge, tried to oversell a family. Some funerals he performed for as little as \$100.

“I directed a lot of business to him,” the Nazarene minister continued. “He always had work to do, although a ‘prestige’ funeral home nearby did more dollar volume.”

Aside from the expense involved and the practices of funeral directors, perhaps even greater criticism has been heaped upon pagan customs in American funerals. The most vocal

critics have consistently been ministers and church groups.

“Customs and practices which focus undue attention on the physical body at the time of death tend to deny our faith in the life that is eternal.” So said a report adopted by the Church of the Brethren in June, 1960. The report went on to decry the large sums spent on flowers, expensive burial equipment, and unnecessary services from morticians which are “incompatible with the Christian faith.” It condemned “lavish funerals as a form of social competition” and extravagances as a means of “expunging a sense of guilt.”

In San Francisco the Unitarians have led the fight against modern funeral customs and expense. One of their ministers said, “We’re not just fighting the funeral directors, but I’ve seen too many people lose control.” This group has helped organize the Bay Area Funeral Society, offering simple prepaid funerals for as little as \$125.

San Francisco funeral directors have fought back bitterly by equating high standards of dying with the American way of life. The California Funeral Directors’ Association in a press report termed such co-operative societies a “conspiracy” aimed at burying the profession.

Most Protestant leaders have not been as vocal in their criticism as the California Unitarians. Perhaps this is because they wish to stay on good terms with the community, and funeral directors are generally considered community leaders. Still, some pointed remarks have been heard. One pastor in a large southern city remarked at length that “the motives surrounding the American funeral are more often wrong than not. We buy an expensive funeral to save face, to keep up with the

Joneses, to make an impression upon our acquaintances. We try to cleanse a sense of guilt towards the dead by buying expensive burial contraptions for which the dead couldn't care less.

"Instead of encouraging one another in Christian love, we expose our families to long wakes and vigils when emotional feeling is running at a high ebb. Instead of showing to the world a Christian witness in time of death, we reveal our conformity to the pagan veneration of a material body.

"Most of us refuse to plan for our death and for a death in our family. We ignore death as if it doesn't exist. We refuse to be realists. Even when death comes we act like pagans."

Perhaps the most unfortunate part of the whole matter is that, while much criticism is being leveled at the American funeral, *little is actually being done to correct the abuses and change the customs.*

A good beginning would be for the churches to resume their roles in caring for the dead. Among the first-century Christians a deceased member's body was prepared for burial as an act of love by fellow Christians. The body was clothed simply, in white linen garments, denoting the putting on of the new clothing of incorruption at the resurrection. Rich raiment was forbidden in line with the belief that every person was of equal worth at death. From beginning to end the interment proceedings were in the hands of the Christian community.

Modern health rules and laws would make it impossible for churches today to literally repeat the services of the early Christians. But the church could still direct the

funeral, with the professional mortician becoming a servant of the church's wishes. The minister or church representative would serve as liaison between the family and the funeral director.

Some ministers are already doing this. One pastor said, "When asked, I always go with a family to the funeral home and help them select the funeral. Then we plan the service together. Many times I have offered my services before being asked."

Another step in this direction would be to bring the funeral service back to the church. True, it is more convenient for the funeral to be held in a mortician's parlor or chapel. But there is no substitute for the hallowed surroundings of the church sanctuary, particularly if the deceased was an active member of the church.

Still further, we might consider doing away with the veneration of the body and holding only a memorial service. The family could then, if it wished, present a gift for a worthy cause in memory of this beloved dead.

One thing is sure. We who are Christians and believe in eternal life should not be afraid of creative thinking and suggestions on how to Christianize our funerals. The death of a first-century Christian was a witness to the community through the simple interment services that were held. Is it not time that we regain this witness which has been surrendered to a professional trade?

¹Coronet, Oct. 10, 1961, p. 165 (article by Don Murray).

²Ibid.

³The Saturday Evening Post, June 2, 1961, p. 46.

⁴Coronet, *op. cit.*

⁵Frederick C. Hopton, *The Ethical Funeral* (Pittsburgh, Pa.: Smith Bros. Press, 1946), p. 6.

Even a philosopher needs a religion
that is more than theory

Two "Emotional" Experiences

By E. E. Barrett*

I WAS CONVERTED at the age of fourteen in a little western New York town. It was an emotional experience. There is motion, you know, in *e*-motion. "Noah . . . *moved* with fear, prepared an ark . . ." (Heb. 11: 7). I was not moved by fear; I do not remember the subject of the sermon preached in that "old line" church that day; I know it was not "The Judgment" or "Hell." But I was *moved*—moved to the altar, moved to tears later in testimony, and moved by the sight of the sky that had never appeared so beautiful, as that night with the burden of sin and guilt lifted, with the feeling of a light heart, I walked out of that church feeling as though I was "walking on air," a "new creature" entering a "new creation" (a literal meaning). I do not say that one has to cry in order to be saved (I don't recall that I did), but I do say that one who is saved will be moved—not by superficial feelings that come and go, but by *life-shaking* and *life-shaping emotions* that abide like the feeling-tone of good health, the subdued sense of spiritual health, in the midst of the changing winds of circumstances.

Years afterward I was asked by the president of a certain school, "What do you mean by 'conversion'? How do you know you were saved?" I replied in terms of the change, the witness of the Spirit, and the feelings

of love, joy, and peace. I got the impression that in order to please him I should have replied merely in terms of faith in the Word, and the indirect witness that is an inference from that Word, i.e., reasoning that I was saved because I had in my life the marks of the new birth. Reflecting upon it many times, I have been increasingly convinced that I did not make a false start in the Christian race. No, nor did I build upon a shaky foundation; for repentance, faith, conversion, and conduct afterward, involve the *whole* man—intellect, sensibility, and will. I do not recall what I did to get saved; I did all that I was told to do. I must have believed in the full sense of assent to truth, trust in a Person, obedient commitment to Him, and complete reliance upon Him (Acts 16:31). For I was saved, receiving the threefold witness of the Word, the Holy Spirit, and the dual testimony of God's Spirit and my spirit.

Feeling and faith are not enemies; in fact, they are partners. For behind and accompanying Noah's feeling (and mine) there was faith: "By *faith* Noah, being warned of God (faith coming 'by hearing, and hearing by the Word of God') of things not seen as yet, moved with *fear*, prepared an ark." Faith and feeling combined to get Noah to act. Here also is the immediacy of spiritual experience, and the knowledge resulting, a knowledge going beyond that mediated by the Word, the

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Church, and the preacher or Christian worker, a knowledge that does not come from the physical environment and through the physical senses—the knowledge of personal acquaintance.

Faith is *emotionally satisfying*. Psychologists speak of faith as a pleasurable sense of reliance or repose, declaring that there is an emotional content in belief so pronounced as to make faith the “emotion of conviction.” I have had many occasions to rejoice that these two divine gifts—faith and feeling—“live” in happy coexistence in my heart, and that my conversion was not a cold, dry, merely intellectual affair. As a graduate student in philosophy, although using reason as a “tool,” I came to see that there is a reaction against intellectualism (the extreme trust in reason at the expense of the nonrational factors in life), and a recognition of the place and importance of feeling in life, and in epistemology, especially in Christian knowledge and certainty. This is very pronounced in such great thinkers as Henri Bergson, William James, Josiah Royce, William Hocking, and Rudolph Otto. For instance, one gets the impression that James regards God as a part of our spiritual environment, and that just as impressions come to us from the physical world, so impressions are coming from the spiritual environment, the immanent God pressing in upon us from all sides. He writes of the feeling of “Objective Presence,” a “perception of something there,” and “cognitive feeling.”

I have no reason to “go back on” my boyhood experience nor on the tremendously *vivid* and *moving* (moving in many ways) baptism with the Holy Spirit and fire, in which “waves of glory rolled” and

after which, forty-nine years later, still “peace abides within my soul,” as a subdued feeling of spiritual health. These are *scripturally, psychologically, and philosophically sound experiences*. Now in an Arminian college, I hear, as it were, the voice of John Wesley testifying across the centuries: “I *felt* my heart strangely warmed; I *felt* I did trust in Christ.” As a young man, I saw a man struggling to express in a camp meeting service what James called an “ineffable” or indescribable experience. He said, “I can’t express it; I don’t believe that Adams and Fargo could express it.” Someone on the platform spoke out, “‘*Glory*’ will express it. And years after shouting, ‘Glory, glory, glory,’ I learned that the noun “glory” (Shekinah) in Hebrew comes from the verb, “to dwell” (in “that I [God] might dwell among them”). Defined, it is: “the earthly presence (dwelling) of God; the divine manifestation through which God’s presence is *felt* by man.” Simply, glory is the *glow* of God’s presence, manifested and recognized.

The day after I was sanctified wholly by a mighty baptism with the Spirit, a young preacher, from whose church I was led out by consecration, threw a wet blanket upon my enthusiasm, saying, “You can’t depend upon feeling.” Was he right? No simple answer, “Yes,” or, “No,” can be given. In a sense, he was right. In this sense, however, he was a day late. That Sunday evening, in testimony, I was hardly able to get words out of my mouth; and right there I learned that no matter how much or how little emotion one has in a spiritual experience, the devil will try to get one to doubt. Feelings rise and fall, in this sense.

(Continued on page 37)

Reminiscence or Freshness?

By E. E. Wordsworth*

A PASTOR SAID TO ME concerning his evangelist: "He is a good man but he reminisces too much and tells the same old stories over and over again in the same meeting. He is living in the past. He does not read and study, nor prepare new sermons and keep fresh." He does not "wear well."

To begin with, it should be said that some sermons are very worthy of repetition. They have quality and rich content. I think it was Mr. Wesley who said, "A good sermon should be preached at least forty times." Dr. Russell Conwell preached his famous sermon, or lecture, "Acres of Diamonds," scores and scores of times. Whitefield frequently preached from the text, "Ye must be born again."

Furthermore it will be admitted, I believe, that men of many years of experience in the ministry have, or should have, a rich background of experience and knowledge that youth does not possess, and that such varied experiences ought to be used profitably and for the edification of church audiences. In some denominations it has been found worthwhile to employ a veteran minister strictly for pulpit ministry, and a younger man as his assistant to care chiefly for the administrative work of the church. But a senior minister so employed is always an alert, active man—a con-

stant reader, studious, versatile, wide-awake, interesting, and progressive. He is not "dead at the top."

Some men at thirty-five or forty years are old and dead while other men at seventy are alive and in much demand for pulpit ministry. I have known pastors who never read much, but preached the old sermons of a former pastorate. And some evangelists preach worn-out, hackneyed, dried-up, empty sermons that have lost their flavor long ago. They think because God blessed them at Podunk Center He will bless them again at Timbucktoo.

But I think of a veteran preacher of over fifty years who is in much demand. Today he is a successful pastor of a growing church. But this good man reads, studies, writes, prays, labors, and toils, and his blessed ministry is fruitful. A district superintendent said to me, "He is one of the most versatile men I have ever met."

Dr. Parks Cadman, academically speaking, was underprivileged in his youth when he answered his call to preach, but from his early days he was a thorough student. In fact he read the *Encyclopedia Britannica* through to gain knowledge in many fields. A colossal undertaking and great achievement! But this man became the famous pastor of a great church, and for many years conducted a nationwide radio broadcast answer-

*Evangelist, Redmond, Washington.

ing every kind of question, and his services down to old age were in great demand.

Look at Dr. Paul Rees today. For twenty years he was the famous pastor of one of the largest churches in Minneapolis. He served acceptably for several years on the Billy Graham team and was the special preacher to the clergy. He is also the well-known author of many books, chiefly expositional. Now at his advanced years his world vision and soul passion press him on to noted missionary service. He does not live in the past, but the future. His fertile mind is still producing books and religious articles that bless the world.

Young men in the ministry should give themselves to thorough study and arduous sermon preparation, and men of later years should keep fresh though drawing on past experiences for messages. And no man will stay in the ministry long unless he is a slave mentally and alive spiritually. The times demand our best. Get off the shelf. Don't depend on your old sermon outlines nor emotional illustrations, but on the blessed Holy Spirit. Pray much. Keep on fire. Live a holy life. Be tender, kind, and sweet. Keep your head in good books, but especially the Word, and your knees calloused in prayer, and God will use you.

Public success is poor compensation
for home failure

The Pastor and His Home

By Paul S. Gilmore*

THE HOME RELATIONSHIP is a difficult area for the preacher. As an evangelist, a financier, a student, or a roving shepherd, he is able to be an individualist. He can follow the best advice available and then develop as his personality and temperament indicate. But in the home there are other persons who are to be given equal consideration. The wife is, of course, the chief of those personalities.

The husband and wife relationship is one of the most pleasant, and at the same time one of the most exact-

ing, of human associations. Perhaps there are peculiar circumstances that add to the problem content of the minister's home, but I am sure there are some that make for more pleasantness than the average home.

"Husbands, love your wives," certainly is as much a message to the preacher as it is to any other husband. Perhaps there is occasion also for the admonition, "Be not bitter against them." Love is more than words, as every preacher has often expounded. My wife enjoys pressing this truth home with the story from the horse-and-buggy days. The couple were spatting as they journeyed.

*Pastor, Niagara Falls, New York.

The fuss had reached that confusing spot where she refused to talk. He parked under a tree by the side of the road. The silence was terrible except for the chirping of the birds overhead. In desperation he said, "Honey, hear what that bird is saying, 'I love you, I love you.'" She said, "Yes, and the other one is answering, 'Show it, show it.'" Love is the key to all success in our homes. We shouldn't take advantage of our wives because they are ministers' wives, and are devoted to God, and therefore should understand.

When we come to money problems (and don't we all?) let's remember this is one of the top issues in most home difficulties. It isn't peculiar to ministers, though we often have a built-in, low-salary arrangement for it. Our homes may not be homes of poverty perhaps, but there are times when things are in short supply. Things are necessary, and the problem of obtaining them must be solved with the man of the house in the place of leadership.

One parsonage had worn, hard-to-keep-clean rugs. The man of the house and the children made them dirty as they came and went. They couldn't afford a sweeper, so the husband said. Yet, he had fine hunting equipment, excellent fishing gear—in fact, the finest sporting materials. Is *this* the right kind of leadership?

A pastor's wife was having problems with two early teen-age boys. She gently complained that she wished her husband would give them more attention. But she excused him, saying he was just too much "other-world-minded." I was not sure her judgment was correct. I was inclined to think he was this-world-minded, but in areas less disturbing than the problems of two teen-age boys.

Most wives would appreciate it if the man would do the things a man should do around the house. Most parsonages would be much more livable with just a little money plus a bit of effort on the part of the pastor. I know some men seem to have been born with two left hands. Many of them seem to enjoy it. But with a little effort they could develop one of those left hands into a workable right hand, and thus become the right-hand man around the house.

Be a man! Don't be henpecked. Your children will have confidence in you if you are a man of decision. The people of the church (especially the men, even if they are henpecked) will appreciate your decisiveness and personal initiative. I really think that women who have henpecked husbands don't want it that way. They just discovered that someone had to make decisions, and found themselves shackled with another responsibility.

Of course, there is another side to this question. There are two kinds of men that bother me considerably. The first is the man who depends on his wife before he moves or makes any decision. The other is the man who pretends that his wife's opinion doesn't color his thinking at all. Very foolish is the man who doesn't lean heavily upon the intuitive and sensible thoughts of his wife in making major moves.

Get out of the house. In consideration of his own welfare an executive said, "God knew what He was doing when he planned for a man to be away from home at least eight hours a day." A woman said, "I can hardly stand it since my husband retired; he is always underfoot." Many a poor parsonage lady never knows what minute her husband will be dropping in, but she knows it won't be long. Get out, and give her some peace.

Ultimate success for our homes can only be that our children become faithful servants of God. Falling short of this, unceasing prayer and loving persuasion must help them at least to make heaven through the mercy of Christ. Oh, how we need the Holy Spirit to help us in this area!

Monica's great concern for Augustine was crushing. She gave to her son the gospel, prayed for him, and admonished him faithfully, but he was inclined toward and followed the attractions of the world. With a well-nigh broken heart she approached the bishop with her concern. He counseled, "Go thy way, and God bless thee, for it is not possible that the son of those tears should perish." You know the outcome. I doubt the bishop's words could be accepted as statement of fact for every case. Nevertheless, we do know "the effectual fervent prayer of a righteous man availeth much."

We preacher fathers must shed some of those tears. Our persuading must be living as well as sermon. May God help us that our home life shall complement our preaching, as the words fall on the ears of our children.

Remember your children early. The wise man exhorts, "Remember now thy Creator in the days of thy youth," but we parents must give them full consideration before the days of their youth.

The evident beginning here is that prayer, Bible reading, Bible stories, and spontaneous Christian testimony must be a vital part of our homes. Prayer in the home will not dissolve all the problems, but it will help to resolve them.

The charge that we sometimes hear, that religion was "crammed down me as a child," is not always false. It is not that there was too

much religion, but that it was not associated with proper living. Religion is of no value as an experience in isolation. True religion is that relationship to God that brings life and living into full meaning for time and eternity.

The family meal should be a time of fellowship and pleasantness. Don't talk disturbing issues at the dinner table. Many of the wonderful things in the life of Jesus were associated with eating. Make it a special occasion sometimes. No one is more important than those who live in that house with you.

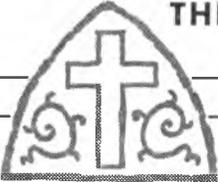
Laymen have often been reminded that roast preacher is poor diet, but to serve broiled board members to your children is no better. Never say unkind things about church members in the presence of your children. If the children bring up an unpleasant issue, give it the kindest interpretation possible, and quickly change the subject to something pleasant. Someone said, "It does not matter so much what sort of house people live in, as what sort of people live in the house."

Have playtimes together. Make a big thing of holidays. Keep some of them family days. Take trips together, even if they must be short ones. Have family picnics.

Our creed calls for an interest in others. The most important "others" are our children. Take time with your children. They soon won't be children.

A story dropped into my notes by my wife tells of a young lad who had been left many times with a baby sitter, while his busy parents rushed about attending parish duties. One day they took their son to Niagara Falls. The father said, "See the

(Continued on page 46)



THE Pastor's SUPPLEMENT

Compiled by The General Stewardship Committee, Dean Wessels, Secretary

GENERAL STEWARDSHIP COMMITTEE

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NAZARENE INFORMATION SERVICE

Press Pointers for Pastors

WHEN YOU PREPARE a write-up for your newspaper . . . type on one side of the paper, and double- or triple-space the article. Be sure to leave generous margins. Don't be afraid to use plenty of paper so long as you hew to the point, write tight, make the words count, keep out the adjectives, propaganda, and editorial (personal) opinion.

Stick to the facts and your editor will rejoice and call you blessed!

At the upper left corner, write—

“From:” and here put your name, telephone number, and address.

In the upper right corner, type—“For:” and here put the name of the editor or reporter who will get the article, and the name of his newspaper.

Be extra careful of names, addresses, and dates. Always give, not only the day or days of the meeting, but the month and dates. This protects you and the newspaper against the story getting in too early or, worse, too late.

The tragedy which infects many a gift is that it is unaccompanied by any part of the giver. And no generosity can ever atone for the absence of the giver.—ROY L. SMITH.

Christian stewardship is the fulfillment of personal privilege and responsibility for the administration of the whole life—personality, talent, time, influence, material substance, everything—in accordance with the spirit and ideals of Christ.—*Church of South India.*

NAZARENE RADIO LEAGUE _____

YOU NEED RADIO TO REACH THEM



AND LEAD THEM TO GOD



*May we
help you?*

“Showers of Blessing” and “La Hora Nazarena”
are yours for the asking

**Nazarene Radio League
6401 The Paseo
Kansas City, Missouri 64131**

Department of FOREIGN MISSIONS

Through the Quadrennium on Our Mission Fields

1960-63

	1960	1961	1962	1963
Missionaries on the Field	410	421	438	467
National Workers	1,616	1,740	1,837	1,986
Organized Churches	891	921	967	1,009
Preaching Points	950	996	1,008	1,124
Fully Self-supporting Churches	122	145	152	237
Partially Self-supporting Churches	705	700	786	804
Full Members	31,868	33,424	35,236	37,049
Probationary Members	22,187	24,476	23,602	25,754
Members Received During Past Year	4,218	6,336	4,461	4,751
Sunday Schools on Mission Fields	1,464	1,661	1,750	1,813
Enrollment in S.S.	91,374	99,517	105,594	105,200
Average Attendance in Sunday School	63,853	69,799	71,420	75,774
Nazarene Foreign Missionary Societies Membership, N.F.M.S.	926	959	941	1,087
	25,026	26,810	25,552	27,495
Prayer and Fasting Members	13,625	12,315	13,862	14,856
Nazarene Young People's Society Membership	452	513	537	567
	11,756	13,429	14,901	16,260
Junior Fellowships Members	154	196	203	239
	3,548	4,199	4,535	6,683
Vacation Bible Schools Enrollment	441	482	472	521
	27,487	29,507	30,061	36,580
Elementary and Secondary Schools Enrollment	111	125	145	156
	9,328	10,227	11,915	13,818
Bible Schools Enrollment	30	27	30	33
	717	759	675	698
Teacher Training School Enrollment	1	1	1	1
	57	53	65	63
Hospitals	3	3	3	3
Dispensaries	41	38	46	45
Patients Treated	172,216	152,432	211,335	208,097
Missionary Doctors	12	12	10	13
Missionary Nurses	44	45	42	48
National Nurses	59	67	65	84
No. National Nurses with Graduate Credit	48	55	50	65
Nurses' Training Schools Enrollment	3	3	3	3
	149	155	157	166
Local Church Giving on Mission Fields	\$481,417	\$509,087	\$555,871	\$587,027
Sent to K.C. for World Evangelism	6% 27,765	6% 28,956	6% 33,929	6% 36,059
Number of Buildings on Mission Fields	1,808	1,888	1,996	2,023
Value of Buildings on Fields	\$6,485,977	\$7,289,249	\$7,907,429	\$9,630,121
Value of Mission Field Equipment	\$732,216	\$794,662	\$859,488	\$877,719
Total Property Value on Mission Fields	\$7,897,979	\$8,617,450	\$9,177,913	\$11,303,365

(Note: Percentage of 10 percent giving actually is increasing. In 1960 it was .057 percent and in 1963 it was .061 percent.)

Department of EVANGELISM

DISCOVERING GOD'S WAY

Here is the 1964 theme for
Evangelism Through Vacation Bible Schools



★ EVALUATE

2,848 pastors did, and
conducted a V.B.S.

★ EVANGELIZE

37,993 boys and girls
were converted in V.B.S.
last year.



★ ENLARGE

34,703 unchurched children
were reached last year
in V.B.S.

★ ENVISION

276,554 were enrolled in
V.B.S. last year.



PLAN NOW, ORDER MATERIALS, EVANGELIZE!

YOU CAN REACH NEW FAMILIES THROUGH YOUR V.B.S.

1st
Wednesday
EACH MONTH

PRAYING *Preachers*

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

. . . Wed., April 1 . . .

Department of MINISTERIAL BENEVOLENCE

HONOR ROLL

Percent Paid on the 2 Percent N.M.B.F.
Program
Assembly Year 1962-63

*Districts showing largest percentage of
gain 1962-63 over previous assembly year*

DISTRICT	% PAID	DISTRICT	% GAIN
Kansas	102.16	Hawaii	57.59
Northwest Oklahoma	98.57	South Carolina	27.53
North Dakota	92.15	Alaska	25.60
Southern California	91.98	Eastern Kentucky	23.50
Washington	91.55	Kentucky	22.89
Idaho-Oregon	90.17	Canada Atlantic	21.28
Hawaii	89.56	Northwestern Illinois	19.61
Oregon Pacific	89.22	Oregon Pacific	18.99
Rocky Mountain	88.51	Rocky Mountain	14.91
North Arkansas	86.39	Akron	13.95
Dallas	85.86	Canada West	11.88
Philadelphia	85.81	Michigan	10.30
Southwest Oklahoma	84.98	Tennessee	10.28
Indianapolis	84.88	Northwest Oklahoma	8.10
Northeastern Indiana	84.32	Georgia	6.79
Northwestern Illinois	83.67	Maine	6.65
Michigan	83.62	Nevada-Utah	6.52
Central Ohio	82.78	Northwestern Ohio	5.81
Akron	82.76	Kansas	5.47
Northeast Oklahoma	82.73	Washington Pacific	4.99
Wisconsin	82.54	Missouri	4.97
Southwest Indiana	82.50		
Northwestern Ohio	82.49		
Abilene	82.40		
Virginia	82.06		
Tennessee	81.66		
Joplin	80.86		
Arizona	80.63		
Kansas City	80.23		

BOARD OF PENSIONS

NOTICE

To ministers who are covered under the group life insurance
PLAN ONE of the general church:

Your *Annual Insurance Questionnaire* has been mailed to you.
It must be returned by May 15, 1964, if your insurance coverage
is to be continued for another year.

If your questionnaire has not reached you, please notify the
Board of Pensions at once.

BOARD OF PENSIONS

6401 The Paseo, Kansas City, Missouri 64131

NAZARENE YOUNG PEOPLE'S SOCIETY_____

N.Y.P.S. QUIZ KIDS



Who?

All teens will want to take part in the first denomination-wide Bible quiz.

What?

The Bible quiz will be twofold: (1) To test Bible facts; (2) To impress teens with the importance of Bible study and personal devotions. It will couple the thrills of competition with the satisfaction of searching the Scriptures.

When?

Some districts are involved in N.Y.P.S. Bible quizzing now. However, our new complete program will



**"See you
in
Portland"**

be launched at the General Convention with a demonstration quiz between Olivet zone and N.N.C. zone. Our quizzing book will be Matthew.

How?

Teens will become involved in a real way with Matthew's account of Jesus' life and teachings. They will use a specially prepared study text prepared by R. Willard Taylor of the Nazarene Theological Seminary (available from the Nazarene Publishing House, June 1).

Zone, district, and regional contests will be supplied. Questions prepared by the Nazarene Seminary.

Where?

For your church's set of official rules and other information write the General N.Y.P.S. Office today.

Address your request:

Paul Miller, Bible Quizzing, 6401 The Paseo, Kansas City, Missouri 64131.

____ NAZARENE YOUNG PEOPLE'S SOCIETY

and N.Y.P.S. CONVENTION

**Portland, Oregon
Civic Auditorium
June 18-20, 1964**

The eyes of Nazarene youth will be upon Portland, Oregon—the City of Roses—next June. Better yet, Nazarene youth will be IN Portland, Oregon, next June for the quadrennial convention of the Nazarene Young People's Society in the Civic Auditorium.

You will want to be a part of the blessings—the pageantry—the challenge.

- See your district's delegates at work charting the next four years of N.Y.P.S. They will be a part of an official delegation of 450 members.

- Hear General President James Snow and Executive Secretary Paul Skiles report of the worldwide activities and plans of the society.

- Become involved in a demonstration Bible quiz. See the official rules in action.

- Get the PAL story along with an introduction to the new PAL handbook: *PAL Points*.

- Join in the thrill of singing the new quadrennial theme song (top secret till then).

- Meet the students who comprise the Nazarene Evangelistic Ambassadors and will be sent to Latin America and the Caribbean this July.



**International
Teen-age
Choir**

**PAUL SKILES
Director**

**All teens are invited
to join the choir**

**First rehearsal: Wednesday,
June 17, 1964, at 7:30 p.m.**

**Brass instrumental section
Bring your instrument**



General Assembly Special

TEEN ACTIVITY

on the afternoons of assembly

Monday • Tuesday June

Wednesday 22, 23, 24

SIGHT-SEEING

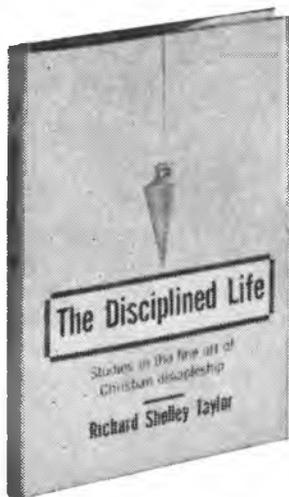
RECREATION

CAMPFIRE

COOKOUT

SERVICE PROJECT

All teens are invited



The Disciplined Life

By Richard S. Taylor

"I commend the reading of *The Disciplined Life* to all persons who in an age of weakness would remain strong, in a time of confusion would retain their sense of direction, and in a period of humanism and doubt would cling to those imperishable values of the Spirit."

—DR. S. T. LUDWIG.

Dr. Taylor's book is the text for Unit 111a, "The Place of Discipline in the Christian Life." Here is what three churches who have offered the course reported:

"One of the best . . . both young and old received help."—*Marion, Indiana, First Church.*

"Practical . . . raised issues in which too many of us are lax."—*Bakersfield, California, First Church.*

"Many were made to realize that 'little' things (our treatment of them) will affect our dealing with 'big' things. Thanks to Dr. Taylor for an easily understood and highly helpful book."—*Great Bend, Kansas, First Church.*

**Register your class with
Christian Service Training
6401 The Paseo
Kansas City, Missouri 64131**



PASTOR

what are you doing for

Nazarene young people

attending universities?

This question is important! It needs an answer. For this reason the BRESEE FELLOWSHIP was established. In cooperation with all areas of the church's service the Department of Education expressed this concern by making available to our churches a unique opportunity.

It is basically linked to our teaching emphasis and our evangelistic outreach. Many Nazarene churches in towns where colleges and universities are located (not connected with our church) may find Nazarene students enrolled. Here is an unusual area for service.

A Bresee Fellowship under the direction of the pastor and sponsored locally can serve as a "bridge" to help students (graduate and undergraduate) keep close ties to the church.

The details of this program can be secured by writing the DEPARTMENT OF EDUCATION, Church of the Nazarene, 6401 The Paseo, Kansas City, Missouri 64131. The Constitution and Bylaws plus a Pastor's Handbook (with ideas for operation in the local church) will be promptly sent. Don't delay—write TODAY!



16th GENERAL ASSEMBLY

General Assembly—June 21-26

PASTOR, TELL YOUR PEOPLE



April 15 is the deadline for housing requests to be in the hands of the Convention Bureau at Portland. Additional blanks for housing may be obtained by writing the General Secretary, 6401

The Paseo, Kansas City, Missouri 64131.

GO BY BUS . . . WITH NAZARENES

Chartered buses will be in service connecting the major hotels with the Memorial Coliseum. Several trips will be made each hour. The fare is 20c.

MAIL YOUR REQUEST TODAY!

The places listed have agreed to hold a block of rooms for the exclusive use of Nazarenes but you must get your request in by April 15. After that date rooms will be available on a first-come-first-served basis, including the general public. If you are going to the General Assembly, mail your request today!

—GENERAL ASSEMBLY
ARRANGEMENTS COMMITTEE

RESERVATIONS

are handled by the Portland Chamber of Commerce through the Convention Bureau. They are the only ones authorized to process reservations for the General Assembly. Please do not write the hotels direct.

REQUEST FOR HOUSING

Mail to: CONVENTION BUREAU
NAZARENE GENERAL ASSEMBLY
1020 S.W. Front Avenue
PORTLAND 4, OREGON

Please reserve the following accommodations for me:

() SINGLE (one person); () TWO PERSONS () Double Bed () Twin Beds

REMARKS

1st Choice

2nd Choice

3rd Choice

If reservation cannot be made in one of the hotels or motels indicated, shall we place you elsewhere? () Yes () No

ARRIVAL DATE Hour () a.m. () p.m. Departure Date

NAME

ADDRESS

CITY & STATE

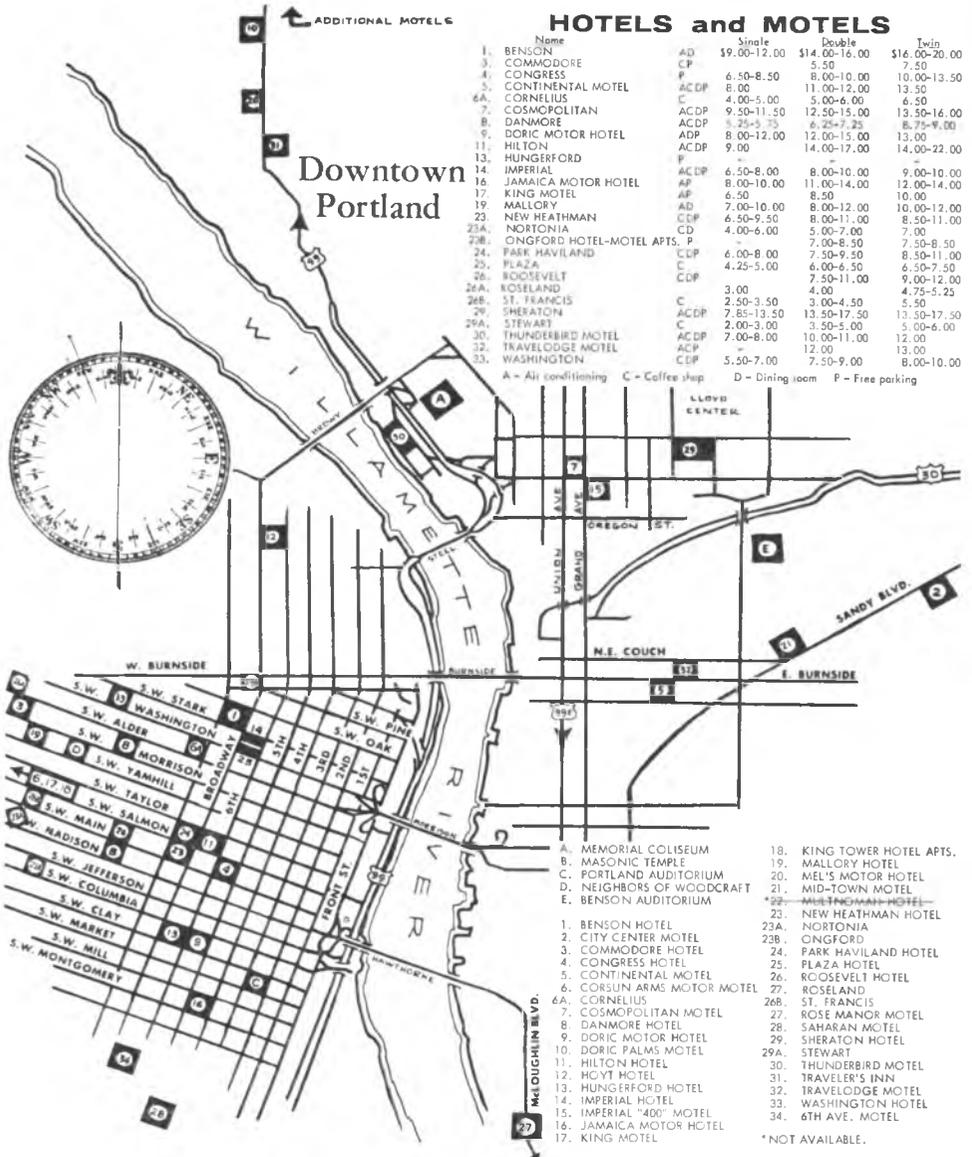
I am a General Assembly Delegate () ; Convention Delegate () ; Visitor ()

Reservations will be confirmed. Give names of all persons who will occupy this reservation. If you are requesting reservations for others, please attach a separate sheet. List each name and address with type of accommodation desired with first, second, and third choice of places listed.

PASTOR: Please post on your bulletin board

MBLY INFORMATION

Conventions—N.Y.P.S.—N.F.M.S.—Church Schools—June 18-20

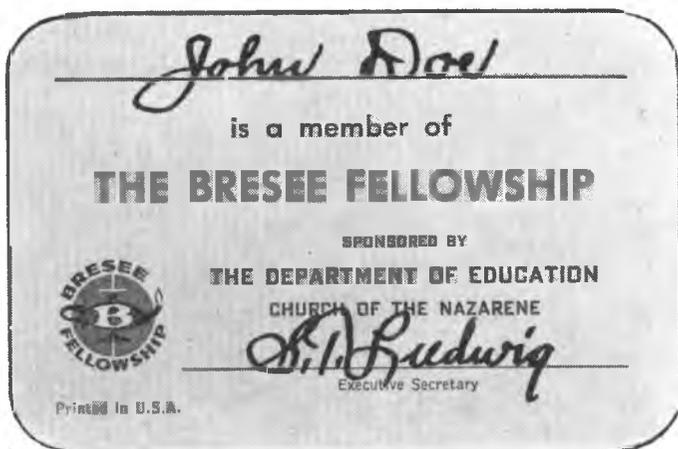


HOTELS and MOTELS

Name	AD	Single	Double	Twin
1. BENSON	AD	\$9.00-12.00	\$14.00-16.00	\$16.00-20.00
3. COMMODORE	CP	5.50	7.50	7.50
4. CONGRESS	P	6.50-8.50	8.00-10.00	10.00-13.50
5. CONTINENTAL MOTEL	ACDP	8.00	11.00-12.00	13.50
6A. CORNELIUS	C	4.00-5.00	5.00-6.00	6.50
7. COSMOPOLITAN	ACDP	9.50-11.50	12.50-15.00	13.50-16.00
8. DANMORE	ACDP	5.25-5.75	6.25-7.25	8.75-9.00
9. DORIC MOTOR HOTEL	ADP	8.00-12.00	12.00-15.00	13.00
11. HILTON	ACDP	9.00	14.00-17.00	14.00-22.00
13. HUNGERFORD	P	-	-	-
14. IMPERIAL	ACDP	6.50-8.00	8.00-10.00	9.00-10.00
16. JAMAICA MOTOR HOTEL	AF	8.00-10.00	11.00-14.00	12.00-14.00
17. KING MOTEL	AF	6.50	8.50	10.00
19. MALLORY	AD	7.00-10.00	8.00-12.00	10.00-12.00
23. NEW HEATHMAN	CDP	6.50-9.50	8.00-11.00	8.50-11.00
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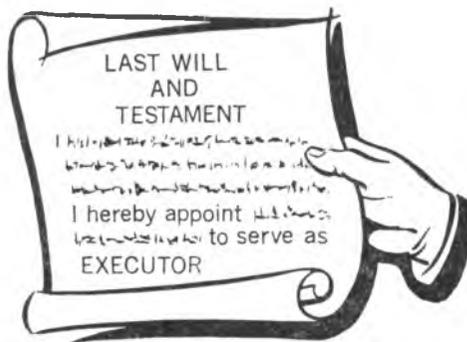
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Nazarene Theological Seminary

DUTIES OF YOUR EXECUTOR



CARE SHOULD be exercised in making a selection for the executor. The person selected should know how to look after business and the affairs of the estate.

First, the executor will have to offer the will for probate and have the court affirm that it is your last will executed according to the law in your state, and that you were in your right mind and not under undue influence or pressure.

Second, the executor must collect your assets, giving them such protection as may be appropriate. Securities would be placed in a bank vault and destructible property should be insured.

Third, the executor must find out what you owe and pay your debts.

Fourth, the executor must collect claims or notes you had against others.

Fifth, the executor must evaluate your assets for estate tax purposes, and establish basis for capital gains or losses in connection with income tax returns of the estate.

Sixth, the executor must file federal and state inheritance tax returns and carry forward negotiations, possibly court proceedings, as may be necessary to determine a fair and proper tax.

Seventh, the executor must deal with income tax, the amount due at death, and any additional claims for prior years. Besides, the estate is a tax-paying entity, for which the executor must file returns.

Eighth, the executor must raise money to pay debts, taxes, administration expenses, and cash legacies.

Ninth, along with the above, the executor must manage the assets of the estate and make any investments necessary.

Tenth, the executor must pay the legacies mentioned in the will—which, of course, have to wait until all other debts and taxes have been paid.

Eleventh, the executor must account for all of his actions or omissions to the court and obtain a judicial discharge.

You not only should be careful whom you name as your executor, but if you trust him enough to make him your executor you should direct that he shall serve without bond, and also make the following statement in your will: "I direct that my said executor shall have full power and authority to hold, sell, transfer, buy, encumber, mortgage, or convey any real estate or personal property which may belong to me at my decease, or that he may acquire in the process of closing my estate." If this is not in the will there are states which will require written authority which must be signed by all heirs before property can be sold.

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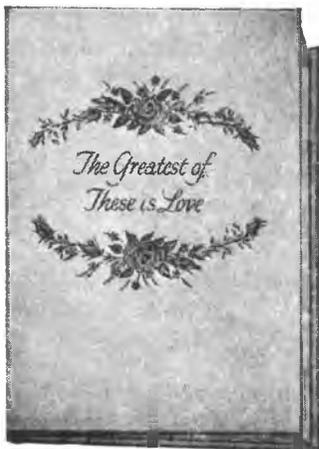
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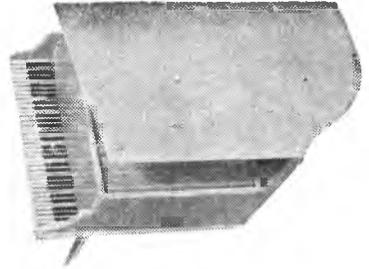


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The Nazarene Preacher

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—*Selected*

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Guideposts to a More Effective Ministry

By Raymond C. Kratzer*

No. 4. Determined Hearts

DR. R. T. WILLIAMS remarked one time that if a person could get to heaven without being a preacher he had better do it. What he meant by this rather startling statement was that the ministry is fraught with so many difficulties that only a God-called man can adequately survive its rigors.

Any minister who has survived one or two decades of ministerial labors has achieved success because he was possessed of a *determined heart*. The romance of his call has been maintained because he refused to allow it to become blurred by the commonplace experiences of life. In spite of the withering blast of the noonday sun and the hurricanes of ruthless people, he has been able to brace himself and hide himself under "the shadow of the Almighty" until their passing has left him stronger and wiser.

The young preacher, fresh from school and with idealism at its highest, has visions of a "textbook" situation with uninterrupted study hours in the morning, relaxed calling in the afternoon upon appreciative people, and enraptured audiences in his church who hear the Word gladly and esteem his leadership paramount. But the truth presents a far different picture.

To learn to "walk, and not faint" and find a "glory in plodding," as Dr. Chapman used to say, can only be done through a great persuasion and a great determination. Most of the life of a minister is performed in the mundane habitat of the dusty road. Those bonus moments when the crowd applauds or when your soul has wings are rare and

precious. They are to be enjoyed and cherished, but they dare not become the end to which all efforts are geared. We are not working for the plaudits of men, but rather for the glory of God. "But what things were gain to me, those I counted loss for Christ," says Paul (Phil. 3:7).

The commitment of the minister is determined in a large sense by the way he reacts to praise or blame. If neither affects him too much, he is close to a proper attitude. This is not to say that one cannot be hurt by unjust criticism, for the sanctified personality is more delicate and susceptible to pain and injustice. When it comes, the "determined heart" will seek the Balm of Gilead to transform the vicious virus into a vitamin of joy. He will remember the words of Jesus, who said, "Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake" (Matt. 5:11).

On the other hand it is perfectly human to covet praise and appreciation from those to whom you minister. When you have poured out your very heart and life, when your motives of love and service have been so pure, and when you have tried your very best to help others, you find your heart growing warm when you are complimented for your efforts. The dedicated minister will not allow this aroma to give him a false concept of his calling. If he does, he may fall into the snare of consciously or unconsciously planning his program to elicit more of the fragrant perfume.

Either praise or censure should not mean too much to God's servant. If

*Superintendent, Northwest District.

his work is worthy, whether men realize it or not, God's diary is recording the worth of the efforts. Anyway, we should not work for what we can get out of it. Our investment of time and energy should be motivated by privilege rather than profit. The praise of men too often is only veneer. Sister So-and-So can gushingly say at the church door: "Your sermon was marvelous this morning, Pastor," when really you were a flop. She wasn't thinking of your sermon anyway. She was referring to how nice your tie matched your suit or how wonderful it was that what you said did not make her feel uncomfortable.

At other times when God graded you A in His book, no one said anything about it. You felt dejected and frustrated. Remember that your job is to "preach the word," to "feed the flock," to "bind up the brokenhearted," regardless of the noticeable returns which come to you. I recall so well in my early ministry having preached a message which left me discouraged and disheartened. It seemed that God did not help me a bit, and the people certainly were in agreement with Him in their silence and aloofness. I went home to lick my wounds. However, many months after that a lady was talking to me and referred back to that sermon and went on ad infinitum as to the blessing it was to her. I gained a new insight that day.

Of course there are times when you cannot blame God, the devil, or the people—but only yourself—for the delivery of a mediocre sermon which evicted little response. The truth of the matter was that you had not studied enough, prayed enough, and cared enough. It was the chastisement of the law of sowing and reaping.

The preacher must have a determined heart never to give less than his best. And often his best is far beyond his present production. The reason for a sub-par standard is that it takes real effort to rise to one's potential. It is easier to be average—to get by. Some can do this with a moderate degree of

success. They get calls to better churches and to places of prominence. They manage a front of quality because of personality endowments and native or environmental advantages. But in the record that really counts they will be judged by the standard of their possibilities rather than by what they have done. And often in the long run, here and now, they begin to wear thin because they have not given attention to primary causes.

Difficult situations will arise sooner or later in each minister's life. There will come a time when he feels the task is impossible. Or he will settle for a mediocre ministry because his present charge has set some imaginary boundaries to his vision. An effective minister will be determined to break the spell! He will twist and squirm and push and pull and refuse to be caught in the meshes of the machinery of failure.

I am convinced that there are no impossible communities where we have churches. Some are much more difficult than others and can be exploited only by a "determined-hearted" pastor who will refuse to let the kingdom of God be cheated of the gold nuggets which lie buried beneath an outward shell of apparent disinterest. This has been proved time and again. We have far too many hobgoblins of futility which haunt too many pastors and scare them away long before they begin to crack the surface. People are people, and they are all God's creatures for whom Christ died. Some of them are coated with thick prejudices that are not easily removed, but they are potentially great Christians. Let us determine to search for the proper spiritual abrasive or divine chemical which will penetrate to the depth of their needs. Let us capture the spirit of the material scientist and refuse to limit the cost of breaking through to the cure of lost humanity.

Study the methods and spirit of men who are getting the job done. Look into your own attitudes and methods. Take the tools at hand and sharpen them and ask God to empower them. Remem-

ber Shamgar slew 600 Philistines with an oxgoad. Oh, what a difference God makes in a situation! If we could only become God-conscious rather than problem-conscious!

Determine today that you will not succumb to the voice of discouragement; that you will not be out-foxed by Satan and all of his wily imps; that you will "commit" your "way unto the Lord; trust also in him;" and let Him "bring it to pass" (Ps. 37:5).

*Two frogs fell into a deep cream
 bowl;
One was an optimistic soul,
But the other took the gloomy view:
"We shall drown," cried he with
 much ado.*

I Like to Learn Something"

(Continued from page 1)

Furthermore, our laymen will sense the effort to make our ministry rich and meaningful. I heard a pastor relate how, in the midst of his activities, he had ceased to read helpful books and began to feel a lack in his ministry. So he determined to renew his reading program and in one week read three good books. On the following Sunday he preached much as usual, so he thought. However, as he greeted the people at the close of the service, an old farmer gripped his hand and said simply, "You've been reading."

While we have emphasized the yearning of the relatively untrained individuals for an adequate and stimulating ministry, we must recognize another pertinent element—the rising intellectual levels of people everywhere. Less than fifty years ago a fairly large congregation might have in it few, if any, high school graduates. Today hundreds of our churches have in their membership college graduates, and even those

*Quoth the other frog, with a merry
 grin,
"I can't get out, but I won't give in.
I'll just swim 'round till my strength
 is spent,
And then I'll die the more content."*

*Bravely he swam till, like a dream,
His struggles began to churn the
 cream.
On top of the butter at last he
 stopped,
And out of the bowl he gaily hopped.*

*What is the moral? 'Tis easily
 found:
If you can't hop out keep swimming
 around.*

—SELECTED

with advanced degrees. We are not wise to ignore this fact and must prepare to meet the increasing intellectual challenge.

While associated with Nazarene Theological Seminary, I frequently suggested to the prospective preachers that before entering the pulpit on Sunday morning they might well ask themselves whether, if they had such a choice, they would drive across town to hear what they planned to preach. Or, in fact, would they consider it worthwhile to *cross the street* to hear what they intended to present as the morning sermon?

Paul exhorted Timothy, "Study [or *give diligence*] to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." He followed this significantly by saying also, "But shun profane and vain babblings." The preacher not only was to have an experience pleasing to God, but was to produce sound, commendable workmanship, with something to be heard that was more than "babblings."

(Continued on page 37)

Conducted by the Editor

Who Are "Sanctified"?

Question: Is it proper ever to speak of Christians as "sanctified" before they have experienced the second work of grace?

Answer: This question grows out of several agitated letters received by the editor of *Come Ye Apart* last year when in a devotional article the sanctification which Paul ascribed to the Corinthians in I Cor. 6:11 was interpreted as referring, not to a second work of grace, but to the cleansing which accompanies the new birth.

The fact that the "culprit" was your editor is not the reason for discussing the issue on this page. There is no attempt here to defend himself, or to take unfair advantage of his position as editor to "have the last word." But regardless of any possible difference of opinion concerning the proper interpretation of that particular verse, the wider issue concerning the legitimate use of the term "sanctification" is sufficiently important to demand a prompt and careful consideration, not in the interests of controversy but of doctrinal clarification.

So habitually have we allowed the laity to associate "sanctification" exclusively with the second work of grace that any other use of the term seems heretical to them. On the contrary it is the exclusive confinement of the term to the second work of grace which is, if not heretical, at least dangerously inexact. Properly, we should speak of *entire* sanctification when referring to the baptism with the Holy Spirit.

The seriousness of the error is seen in its practical results. This is the double standard which vaguely but surely colors the thinking of many laymen: one standard for the regenerate, and one standard for the "sanctified." If one is not sanctified *in any sense* until the second work of grace, it follows quite naturally that one cannot be expected to live a sanctified life until the second work of grace. The inevitable result is a tolerance for a lower standard of living than the Bible demands, both in oneself and in others, because, "after all, we don't profess to be sanctified."

This is a far-reaching fallacy which needs to be corrected with all speed. If laymen can understand the doctrine at all, they can understand it accurately as well as inaccurately. One preacher suggested that to use the term "sanctification" in any connection other than the second work of grace would be to confuse the laymen. Two answers to that might be given. First, the issue is not whether or not our people will be "confused," but what is the truth? We are not entitled to perpetuate an error in the thinking of laymen just to avoid confusion. Error kills; it is the truth that saves. Secondly, they are already confused, and need to be unconfused.

No, God has only one standard, and it is holiness for all His moral subjects, at whatever stage they are. "No man is justified by faith whose faith does not make him just," has been wisely observed. Repentance initiates one into holy living; if it does not, the repentance is defective. John Wesley was asked:

"When does the work of inward sanctification begin?" His answer was: "In the moment of justification." Speaking of entire sanctification, Bishop Paul Taylor of the Free Methodist church in his recent book, *Holiness, the Finished Foundation*, says: "The qualifying adjective 'entire' implies that the work of sanctification began in regeneration . . ." (page 28). This is likewise the presupposition of the *Manual* of the Church of the Nazarene, which carefully labels the second work of grace "Entire Sanctification."

Our people should know that "sanctification" is a broad term which pertains to the alteration and correction (or the Christianizing) of one's moral character. As "justification" speaks of a change in *standing*, "sanctification" speaks of a change in *state*. As such it covers all the processes and steps by which God's grace accomplishes this change.

Initial sanctification is concomitant with the new birth. It includes not only separation from the world unto God, but cleansing from one's own personal depravity which he has acquired through years of sinning. In this sense all Christians are sanctified; but not *wholly*, for the *inherited* evil bent is still within. In this limited sense the Corinthians were "sanctified" (I Cor. 6:11) even though "yet carnal" (I Cor. 3:3).

Entire sanctification is the second work of grace by which the inherited aberration of nature is corrected, and the inner life is entirely surrendered, unified, and possessed by the indwelling Spirit. *Progressive* sanctification follows thereafter. This is not a progressive death to sin and self, or a further and deeper cleansing from the sin principle. It is rather the establishment of this new inner purity, the strengthening of Christian purposes and loyalties, the enlargement and enrichment of one's total character resources, and the increase through added knowledge and skill of outward Christlikeness in personality.

This discussion does not concern a

mere "technicality" but is basic and central to our whole doctrinal structure.

I Like to Learn Something

(Continued from page 35)

The mind is the gateway to the heart. Jesus proclaimed the necessity of loving the Lord "with all thy *mind*," as well as "with all thy heart." We would not in any measure minimize the importance of the work of the Holy Spirit in any effective ministry. Certainly we cannot achieve spiritual results apart from His guiding, energizing, anointing presence and operation. But at the same time we must not forget that He is intelligent, and is pleased to bless and use the truth presented in varied, imaginative, and mentally stimulating modes of thought.

So as we face the inquiring minds as well as the yearning hearts of our people Sunday after Sunday, may we do our best to satisfy the legitimate expectations of those to whom we minister, so many of whom are saying silently, "I like to learn something."

"Emotional" Experiences

(Continued from page 12)

But in another sense the preacher was wrong. We *can* depend on the feelings of love, joy, and peace, which Paul lists as evidences or fruits of the Spirit. Then, philosophically speaking, Christian certainty is due to a cognitive-feeling, in a mediated-immediacy, in which there is an awareness of God, one form of knowledge before reflection, and giving certainty through confrontation. There is a distinctness of vision, a directness of knowledge, a demon-

(Continued on page 41)



Queen of the parsonage.....

AUDREY J. WILLIAMSON

Resources Unlimited!

By Maylou Cook

THE DAYS HAD BEEN FULL—full of many things: activity, responsibility, anxiety, burden. The clouds had been low, and God had seemed distant. Though weary of mind and body, when night and retirement finally came, sleep would not. With a certain amount of agitation and uneasiness the frequent, concentrated moments of prayer did not seem to ascend higher than the ceiling. When would the struggle end, when would assurance come, when would His presence be felt? And then the “peace that passeth all understanding” did come. In what manner, you ask? This particular time it happened to be in the words of the beautiful hymn, “How Firm a Foundation.” Not the first stanza, but this one:

*When through the deep waters I call
thee to go,
The rivers of sorrow shall not over-
flow.
For I will be with thee thy trials to
bless.
And sanctify to thee thy deepest
distress.*

My answer had not come in quite the way I had expected. The end of the road could not be seen, but the promise was that “I will be with thee.” What more could one ask? And the river did not overflow.

Yes, we have resources unlimited. Where? Right at our finger tips if we would but use them. The Lord desires this of us. Often I have asked myself, Why in times of stress or need do we call on God more frequently? Do we

neglect Him in our everyday life? Probably not, especially if we strive for daily communion. But in recent days it has been poignantly brought to mind that Christ always meets us on the level of our need. Therefore the greater our need, the more we depend on Him, and rightly so.

Through each experience we find ourselves drawn closer and our relationship with Christ strengthened. Our needs can always be met.

The question is, How do we react? Are we dragged down by problems and adversity? Let us hope not. And actually how could we be? When the pervading presence of God’s love meets us, the heaviness is lifted! A final solution may not have been reached but we carry with us the promise of His joy. Paul Scherer in *Love Is a Spendthrift* tells us, “Men go stumbling about blindly before the face of God’s continual presence, wanting to know where he is: he who is as near as any lingering thought they have, though vast beyond it; close as the air they breathe and the words on their lips, pressing upon them in the touch of some hand, shining into their eyes with his accustomed light.”* Jesus is always near.

When we face up to and rise above our struggles, we reach new plateaus of living. One more rung on the ladder has been conquered, bringing us to a higher plain of victory than we have attained before.

*Harper & Row Publishers, Inc., Used by permission.

Humanly, we are prone to ask why we must have times of testing—or why they are so frequent. Possibly it is to keep our Christian experience in sharp perspective. This is one way God uses to refine us and make us fit servants of His. Resources unlimited—we must use them to know Him better.

Perhaps most important, because of each test, trial, experience, temptation, and discouragement you have a greater understanding and compassion for souls—souls that are lost, yes, but also for souls with whom you deal in daily contacts: those who come to you for counsel and guidance, those to whom

you may speak a word of comfort or consolation. Because of your calling, your high calling, you must be equipped with a greater capacity for dealing with those who need your advice. Because you are required to give of yourself, your own testing strengthens you and gives you a keener insight into the needs of those around you.

O Father, grant to us all an unconquerable hope in Christ Jesus, who makes us adequate for every situation. Our great Written Resource instructs us to ever look “unto Jesus the author and finisher of our faith.” He is our Unlimited Resource!

God's Way

*I asked for grace to lift me high
Above the world's depressing cares;
God sent me sorrows—with a sigh
I said, "He has not heard my prayers."*

*I asked for light, that I might see
My path along life's thorny road;
But clouds and darkness shadowed me
When I expected light from God.*

*I asked for peace, that I might rest
To think my sacred duties o'er,
When, lo! such horrors filled my breast
As I had never felt before.*

*"And, oh," I cried, "can this be prayer
Whose plaints the steadfast mountains move?
Can this be Heaven's prevailing care?
And, O my God, is this Thy love?"*

*But soon I found that sorrow, worn
As Duty's garment, strength supplies,
And out of darkness meekly borne
Unto the righteous light doth rise.*

*And soon I found that fears which stirred
My startled soul God's will to do,
On me more lasting peace conferred
Than in life's calm I ever knew. . . .*

AUTHOR UNKNOWN

Gleanings from the Greek New Testament

By Ralph Earle

Eph. 4:26

Be Angry; Sin Not

Verse 26 furnishes an interesting example of what one often finds in New Testament quotations from the Old Testament. Paul is quoting Psalms 4:4. But in our English Bibles (K.J.V., A.R.V.) that passage reads: "Stand in awe, and sin not" (R.S.V. has, "Be angry, but sin not").

The simple explanation is that Paul quotes the Septuagint, which has exactly the same Greek words as here in Ephesians—*orgizesthe kai me hamartanete*. Why, then, the English translation of Psalms 4:4? The answer is that the Hebrew word literally means "tremble"—which may be with either awe or anger. English versions have usually chosen the former, whereas the Septuagint translators chose the latter. *The Amplified Old Testament* (1962) has combined the ideas, with an added "but"—"Be angry, but stand in awe and sin not."

At first sight this seems like a strange command. Understandably there have been many attempts by interpreters to blunt its shock. Olshausen, following Chrysostom and other early writers, takes the first imperative hypothetically: "If ye are angry, as it is to be foreseen will happen, at least sin not in anger."¹ Beza, Grotius, and others took the first verb as interrogative: "Are ye angry?" It is doubtful if either of these explanations is valid; that is, supported by good Greek grammar.

Winer takes the first imperative as permissive. He says: "In the passage from Ephesians Paul's meaning is unquestionably this: we should not let

anger lead us into sin."² Meyer objects to Winer's position. He says: "The mere *kai* is only logically correct when both imperatives are thought of in the *same* sense, not the former as permitting and the latter as enjoining."³ His interpretation is: "In anger do not fall into transgression."⁴ In the seventh edition of Winer (by Lunemann) Meyer's objection is answered (it seems effectively) as follows: "For, the assertion (Mey.) that of too closely connected Imperatives the one cannot denote a permission and the other a command, is incorrect; we may say with perfect propriety: Well, then, go (I give you leave), but do not stay above an hour."⁵

Eadie seems to prefer a fourth view: "The phrase is idiomatic—'Be angry'—(when occasion requires), 'but sin not,' the main force being on the second imperative with *me*."⁶

Salmond suggests a fifth interpretation: "The *kai* has here the rhetorical sense which is found also in *atque*, adding something that seems not quite consistent with the preceding or that qualifies it, 'and yet' "⁷

Alford seems to strike a mediating position. He says: "The first imperative, although jussive (expressing a command), is so in a weaker degree than the other: it is rather assumptive, than permissive."⁸ Somewhat in line with this is the comment of Bengel: "Anger is neither commanded, nor quite prohibited; but this is commanded, not to permit sin to enter into anger: it is like poison, which is sometimes used as medicine, but must be managed with utmost caution."⁹ He further notes that

often the force of the imperative mood "falls only upon a part of what is said, Jer. x. 24."¹⁰

Blass and Debrunner state that for the most part the imperative in the New Testament stays within the same limits as in classical usage. They continue: "As in the latter it is by no means confined to commands, but also expresses a request or a concession."¹¹ For an illustration of this they cite Eph. 4:26 and offer the following paraphrase: "You may be angry as far as I am concerned (if you can't help it), but do not sin thereby."¹²

Arndt and Gingrich approach the problem from another direction—the meaning of *kai* ("and"). They note that it can mean "but."¹³ The translation they offer for this passage is: "Be angry, but do not sin"¹⁴ (so also R.S.V.). Trench says it means: "Be ye angry, yet in this anger of yours suffer no sinful element to mingle."¹⁵

Many commentators call attention to the fact that Jesus was angry (cf. Mark 3:5). So there is an anger that is holy and just.

The sainted H. C. G. Moule has given a good explanation of the difference between righteous and unrighteous anger. He writes:

Anger, as the mere expression of wounded personality, is sinful; for it means that self is in command. Anger, as the pure expression of repugnance to wrong in loyalty to God, is sinless where there is true occasion for it. The Apostle practically says, let anger, when you feel it, be *never* from the former motive, always from the latter.¹⁶

Wrath or Provocation?

The last part of the verse reads: "Let not the sun go down upon your wrath." the last word is *parorgismos*, found only here in the New Testament, though occasionally in the Septuagint. Moulton and Milligan say that it "does not seem to occur outside Biblical Greek."¹⁷ Salmond writes: "It differs from *orge* in denoting not the *disposition* of anger or anger as a lasting mood, but *provocation*,

exasperation, sudden, violent anger."¹⁸ Eadie explains it thus: "*Parorgismos*, a term peculiar to biblical Greek, is a fit of indignation or exasperation: *para*—referring to the cause or occasion; while the *orge*, to be put away from Christians, is the habitual indulgence of anger."¹⁹ Armitage Robinson writes: "Here *parorgismos* is the state of feeling provocation, '*wrath*.'"²⁰ But most commentators prefer "indignation" or "provocation" as the translation here. In any case, anger is not to be retained.

¹⁰Hermann Olshausen, *Biblical Commentary on the New Testament* (New York: Sheldon, Blake-man & Co., 1858), V, 120.

¹¹G. B. Winer, *A Grammar of the Idiom of the New Testament*, Am. ed. by J. Henry Thayer (Andover: Warren F. Draper, 1870), p. 312.

¹²*Galatians and Ephesians*, p. 479.

¹³*Ibid.*, p. 478.

¹⁴Winer-Thayer, p. 312.

¹⁵*Ephesians*, p. 348.

¹⁶EGT, III, 345.

¹⁷*Greek Testament*, III, 125.

¹⁸*Gnomon*, IV, 98.

¹⁹*Ibid.*

²⁰*A Greek Grammar of the New Testament*, trans. Robert W. Funk (Chicago: University of Chicago Press, 1961), p. 195.

²¹*Ibid.*

²²*Op. cit.*, p. 393.

²³*Ibid.*, p. 583.

²⁴*Synonyms*, p. 134.

²⁵*Epistle to the Ephesians*, "The Cambridge Bible" (Cambridge: University Press, 1886), p. 122.

²⁶VGT, p. 496.

²⁷EGT, III, 346.

²⁸*Op. cit.*, p. 349.

²⁹*St. Paul's Epistle to the Ephesians* (London: James Clarke & Co., n.d.), p. 192.

"Emotional" Experiences

(Continued from page 37)

stration of spiritual realities in the baptism with the Holy Spirit that is well-nigh indescribable; it has to be experienced in order to be understood. When the sun has risen in its glory, one does not go out candle in hand, groping in darkness, looking for evidences of day. This is a weak illustration of the certainty of God's existence and a subjective awareness of Him and His operations in the heart and life, due to a divine-human interaction, a mediated-immediacy, in which God is not merely a beyond, nor an inference, but a presence, a loving Person in a unique spiritual encounter.

A Superlative Legacy

By Oscar F. Reed*

TEXT

And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you (John 14:16-17).

Critical Questions

1. What is the relation of Jesus to the promise of "another Comforter"?
2. Who is the Comforter?
3. Why is it that the world cannot receive the Comforter?
4. Who are those who know the Comforter?
5. Wherein is the enablement by which the Comforter is known?

Exegesis

In view of the proximity of His death, Jesus in His farewell discourse brings the purpose for His leaving into sharp focus by revealing that His departure was for the benefit of the disciples. However, this does not mean complete separation, for the promise of the Comforter (v. 16b) (*Paraclete*) guaranteed the continuance of the Divine Presence forever (v. 16c).

Question two is clearly answered in v. 17a by identifying the Paraclete or Comforter as the "Spirit of truth," whom the world, by definition, cannot "receive," "see," nor "know" (17b). The Word triumphantly answers, however,

with the identification of those who may know Him by reason of His relationship with the believer in regeneration (initial sanctification) and the promise of His indwelling on the Day of Pentecost (entire sanctification).

The answer to question five lies in the promise of enablement through which the Holy Spirit is known (v. 17c). He "shall be in you," which is consummated in the experience of Acts 2 and the universal promise of Peter in Acts 2:39.

These incisive verses are prefaced by vv. 14-15, which well could act as an introduction to the textual treatment of vv. 16-17. One cannot treat of the promise of the Paraclete without remembering the wonderful promise of v. 14, which acts as its antecedent ("If ye love me, keep my commandments"), which introduces the promise of the Paraclete to come.

The expediency of Jesus' leaving and the Comforter's coming can be fortified through reference to John 15:7; 15:22-24, and other similar passages in the farewell discourse. Rich additional material can be found in C. K. Barrett, *The Gospel According to St. John* (Macmillan, 1955), pp. 384-87.

There is rich homiletical appropriation in the identification of the Paraclete as Comforter, Advocate, Helper, Spirit of Truth, or Counselor, (cf. Oxford annotated Bible). It seems to the writer, however, that the identification of the Paraclete made in v. 17 probably is the better recognition for the possible treatment to follow.

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Homiletical Approach

This text lends itself to a proper textual or textual inferential treatment with the succession of propositions determined by the motive of the preacher. It is the kind of text, however, that speaks for itself and the preacher should take care that he does not obscure the burden which is so clearly stated by the Word.

A Possible Outline

The following is a proper textual treatment of the truth which is so obviously taught. Verses 14 and 15 will act as an introduction to the exposition of vv. 16-17, which form the text.

Introduction

The mutual love between disciple and Master acts as a "backdrop" to the "exciting" promise of v. 14 and the "condition" of v. 15, introducing the meaningful hope of our text.

- I. The Promise of the Unbroken Transition of the Divine Presence (v. 16)
- II. The Identification of the Divine Presence (v. 17a)
- III. The Inability of the World to Receive, Recognize, or Experience the Divine Presence (v. 17 b)
- IV. The Promise to the Disciple of the Indwelling of the Divine Presence (v. 17c)

This outline, or one similar, can be used in a number of different ways. Certainly it clearly points out that the promise of the Comforter is for the disciple of Christ and not for the worldling. It can be treated evangelistically or inspirationally, dependent upon the motive of the sermon. *The strength of the textual treatment of this text lies in the clarity of the passage.* The power of impression and persuasion is in the content of the message. The preacher should avoid a "running commentary" and restate the proposition for an attractive and appealing style. If the preacher stays close to scriptural vocabulary he will avoid some theologi-

cal problems which might otherwise enter the picture.

Illustrations

Proper and lovely parallels in the function of the Paraclete can form powerful illustrative possibilities.

Pastor, take it from here!

The Good Fight of Faith

TEXT: *Fight the good fight of faith . . .* (I Tim. 6:12a).

INTRODUCTION:

Just as the covetous and worldly strive and struggle for wealth and fame, that are elusive and passing, so ought there be a fight on the part of the Christian who would war a good warfare for Christ. Eternal life to be obtained must be laid hold upon. The Christian life is not one of "pious quietism" but is an active, unrelenting effort against evil.

- I. THE CHRISTIAN LIFE IS A FIGHT—
"Fight"
 - A. Because there are *enemies* that are bent upon making the Christian life a warfare.
 1. The world, the flesh, and the devil
 2. Principalities, powers, rulers of darkness in high places
 3. False teachers
 - B. Because there is a *cross* to bear, a crown to win, a heaven to gain, a hell to shun.
 - C. Because there are *others* to win from the clutches of a jealous enemy who will not surrender them without a struggle.
- II. THE CHRISTIAN LIFE IS A GOOD FIGHT—"Fight the good fight"
 - A. It is good because of its cause.
 1. In a cause for God.
 2. In a cause for truth
 3. In a cause for the salvation of self and others
 - B. It is good because of its Captain—Jesus Christ.
 - C. It is good because of its reward—eternal life.

III. THE CHRISTIAN LIFE IS A FIGHT OF FAITH—"Fight the good fight of faith"

- A. Faith is the entire reliance of the soul upon God's goodness and His promises.
- B. It is a fight of faith because our weapons are spiritual (Eph. 6:16).
- C. It is a fight of faith because faith alone gives us "the victory that overcometh the world" (I John 4:4-5).
- D. Without faith, we all are defenseless.

CONCLUSION:

Quote the words of the hymn "Am I a Soldier of the Cross?" May God grant that these inspired words of the hymn writer might be the conviction of your hearts till we shall, one and all, give our undivided energies and warmest enthusiasms to this good fight of faith—till that day when faith shall become sight.

—LOREN E. SCHAFFER
Pineville, N.C.

The Foundation and the Headstone

TEXT: . . . *Not by might, nor by power, but by my spirit, saith the Lord of hosts. Who art thou, O great mountain? before Zerubbabel thou shalt become a plain; and he shall bring forth the headstone thereof with shoutings, crying, Grace, grace unto it. The hands of Zerubbabel have laid the foundation of this house; his hands shall also finish it; . . . For who hath despised the day of small things? (Zech. 4:6-7, 9-10)*

INTRODUCTION:

In all ages men of God have wondered why the mountains of difficulties, opposition, and resistance were strewn in the way of noble undertakings and holy enterprises. These questions come to us today as they came to this prince of yesterday.

- I. "WHO ART THOU, O GREAT MOUNTAIN?" (v. 7).
 - A. The difficulties in God's work are great—like mountains.

B. One must contend with these difficulties if he is to build God's kingdom.

C. These difficulties can be merely tests, challenges, education—showing the real stuff out of which we are made!

II. "NOT BY MIGHT, NOR BY POWER, BUT BY MY SPIRIT" (v. 6).

A. Not by human might such as armies, numbers, organization, methods, talents, eloquence, or zeal.

- 1. Note, however, that human might and power are not to be discredited or omitted. Rather, they are *required*.
- 2. In fact, the message conveyed to the prophet was a message to *work*.
- 3. Human might and power, though good in themselves, are not sufficient.

B. Sufficiency is of God—though via man.

III. "BEFORE ZERUBBABEL THOU SHALT BECOME A PLAIN" (v. 7).

- A. Here is "victory while on the way."
- B. Your mountains become plains when God is on your side.

IV. "HE SHALL BRING FORTH THE HEADSTONE" (v. 7).

"HIS HANDS SHALL ALSO FINISH IT" (v. 9).

- A. Here is victory at the end of the way—the crowning of the edifice.
- B. These marks of triumphs can be ours:
 - 1. "Shoutings" (v. 7).
 - 2. "Crying, Grace, grace unto it" (v. 7).

CONCLUSION:

Zerubbabel was called to work but was to understand that spiritual and divine power was indispensable. Difficulties would be like mountains but divine resources were infinite. This story is neither remote nor obsolete but has a tinge of modern situations. We who are called to be co-workers

with God can find even in our day that "the race is not to the swift, nor the battle to the strong," for God still can so work that the weak can overthrow the strong. Our God will fight for us! Today we lay the foundation; tomorrow we finish! We too shall bring forth the headstone with shoutings of "Grace"!

—LOREN E. SCHAFER

MY PR BLEM

PROBLEM: What is the best means of applying the *Manual* provision that only those in the grace of full salvation shall be elected to major office?

AN OREGON PASTOR WRITES:

The best means of applying this rule of our church is in the faithful, consistent presentation of the full gospel of Jesus Christ by the pastor. No person should long attend our church without knowing distinctly and clearly that we believe in an experience subsequent to conversion which calls for the crucifixion of the old man of self, the eradication of the carnal nature, and the filling of the Holy Spirit.

Secondly, it behooves the pastor to let the people of his congregation *know* that this is one of the main qualifications for serving as an officer in our church. If the matter were kindly and clearly put before the people, few would allow themselves to be elected who did not enjoy the experience of entire sanctification.

Thirdly, the *Manual* provides that the pastor may select a nominating committee before annual elections are held. Those whose lives evidence this second work of grace, and who give clear public testimony to the fact, should serve on this committee. They should be

instructed again as to the importance of nominating only those who are clearly and definitely sanctified wholly.

PROBLEM: Our people are wonderful folk but they do not have Nazarene backgrounds, and although they will gather around seekers at the altar they will not pray, at least audibly. How can I involve them in effective altar work?

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

The true beauty and the true strength of the church is a Christian fellowship filled with the joy of the Holy Spirit.

Hymn of the month

April, 1964

"Crown Him with Many Crowns" (first appeared, 1851)

(Praise and Worship Hymnal, No. 458)

Authorship

After forty-eight years a Protestant and educated in the Church of England, Matthew Bridges embraced the Roman Catholic faith, but not before he had penned the lyric that was to become one of the most widely used hymns of the Resurrection throughout the world.

It was approximately 1848 that Bridges produced the book *Hymns of the Heart*, that contained a number of his best-known hymns. It was in the second edition of this book (1851) that "Crown Him with Many Crowns" first appeared.

In 1880 it was included in the Church of England hymnbook after having been altered considerably by the editor, Godfrey Thring.

Bridges was born July 14, 1800, in Wallington House, Surrey. His late years were spent in the province of Quebec, Canada. He died in 1894.

The name of Godfrey Thring is closely associated with "Crown Him with Many Crowns," for his alterations and additions have been widely accepted and used in many hymnals. Thring was born in 1823 in Somersetshire, England. He was a graduate from Balliol College, Oxford, and served several churches as rector. He died in 1903.

The Hymn Tune

"Diademata," meaning "crown," and written specifically for this hymn (1868).

Composer

George J. Elvey (1816-93). Born in Canterbury, England, Elvey's musical activity began as a choirboy at Canterbury Cathedral. At the age of nineteen he became organist of St. George's Chapel at Windsor, where he served for forty-seven years. He received his Mus.D. from Oxford in 1840. He was knighted by Queen Victoria in 1871 after having composed a wedding march for Princess Louise. Elvey's famous "Diademata" was the successful companion of the lyric "Crown Him with Many Crowns" even before the rather drastic revisions were made by Godfrey Thring. Elvey died in 1893.

In September we issued the memory work required for induction; this was also used by the boys and girls who had already been in the program for sometime as a time of review. All other parts of the uniform were issued except for the scarf. This included blond-colored jeans and a white shirt for the boys, and white blouse and material to make the Caravan skirt for the girls. The scarfing date was set with a deadline to finish the requirements for the ceremony.

A brief ceremony was used for the induction with refreshments and an activity period which followed.

This proved to be of definite help to the program. We are planning another ceremony for December, in order to scarf those who were late-comers or who failed to finish the required amount of work.

DON MORGAN

Minister of Youth

Taken from *Director's Digest*, November, 1963.

The Pastor and His Home

(Continued from page 16)

river rushing along down there!" The boy looked into his father's face and asked, "Is the ribber going to a meeting?"

Make your home a place of hospitality. Let sincere courtesy and consideration be the greatest contribution you make to those who for a brief time share your home.

There is no place where the promise of the Master, "Give, and it shall be given unto you," is more clearly proved than here. In twenty-eight years of pastoral ministry one of the great, rich treasures has been spiritual, intellectual, friendly, and practical blessings deposited by the saints who have come and gone from the parsonage.

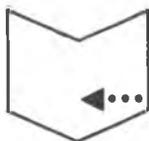
If the pastor will be true to his home, his home will be his one true retreat on earth.



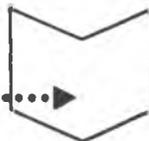
**IDEAS
THAT WORK**

From Bethany First

We felt that some stimulus should be injected into the Caravan program near the beginning of the year to keep the morale of the children at a high peak. In October the newness of the Caravan program is beginning to wear off (that is if you start in September), and a boost is needed; therefore we felt that an induction of new members would be useful in this case. Since the uniform is one of the big drawing cards of Caravan, it was suggested that a presentation of the scarf, which is the actual symbol of the program, would help make a lasting impression upon the boys and girls.



HERE AND THERE



AMONG BOOKS

The Cambridge History of the Bible: The West from the Reformation to the Present Day

S. L. Greenslade, editor (Cambridge: University Press, 1963. 590 pp., plus 48 plates. \$8.50.)

Never has there been more widespread interest in the study and translation of the Bible than at the present time. New translations are pouring from the press at an unprecedented rate. Books on Biblical theology are flooding the market.

At such a time it is necessary to have comprehensive reference works to place things in their proper perspective. This is exactly the purpose and function of the volume under review. Written with the thoroughness and scholarship for which all the Cambridge histories have been justly famous, it provides a standard reference work in the field. This is actually the second volume of the projected work. The first will cover the period from Jerome to the Renaissance.

Roland H. Bainton, who is perhaps the leading authority in this country on the Reformation period, has written the first chapter, "The Bible in the Reformation." In it he deals with Luther's principle of *Sola Scriptura* and with the canon, text, inspiration, and exegesis of the Scriptures as held in that period. This is analytical history writing at its best.

The second chapter surveys the printed Greek and Latin editions of the Bible produced during the Reformation time, as well as commentaries on the Scripture. This is an exciting story of the resurrection of Holy Writ from the tomb in which it had been largely buried during the Middle Ages. Fine analyses are given of the contributions of Erasmus, Luther, Calvin, and many others.

After a chapter on "Continental Versions to c. 1600," there is one on "English Versions of the Bible, 1525-1611." This is the period from Tyndale to the King James Version, and so gives the background of the latter. There is also a chapter on "The Bible in the Roman Catholic Church from Trent to the Present Day," written by a Catholic. In view of the contemporary dialogue be-

tween Catholics and Protestants this should be of special interest to the latter. Dean Weigle, chairman of the Standard Bible Committee, writes a very interesting chapter on "English Versions Since 1611." There is also one on "The Bible and the Missionary."

The two chapters that would provoke most criticism by conservatives would be "The Critical and Theological Use of the Bible, 1700-1900," by W. Neil, and "The Rise of Modern Biblical Scholarship and Recent Discussion of the Authority of the Bible," by Alan Richardson. Both are written pretty much from the Neo-Orthodox point of view. But anyone who is not content to remain theologically illiterate must be acquainted with the trends in Biblical study today. These are excellent summaries, written by men who are definitely constructive in their approach to the subject.

Carefully read and copiously underlined, this volume will furnish the preacher with almost the equivalent of a brief college or seminary course in the subject, especially if he pursues to any extent the bibliographical notes.

Two appendixes discuss "Aids to the Study of the Bible." There are forty-eight beautiful full-page plates, and the volume is well indexed. It will provide the minister with a much-needed standard reference work in this important field.

RALPH EARLE

Attributes of Love

By Charles G. Finney (Bethany Fellowship, Inc., 1963. Paper, 136 pp. \$1.50.)

Those acquainted with the great nineteenth-century evangelist's popular books on *Revival* and *Gospel Themes* may welcome this opportunity to sample his deeper, more difficult moral philosophy. This little volume is taken almost without change from his *Lectures on Systematic Theology*. A brief foreword is provided by Leonard Ravenhill.

Though this book will challenge the keenest minds and constitute a vigorous mental "workout," it will stretch the soul

as well, for Finney's keen analysis of the attributes of Christian love leave all shams and counterfeits nakedly exposed.

Whereas the dissection of love is searching, warm, evangelical, and devotional in its impact, the moral philosophy which is underlying must be taken with a grain of salt. Finney's extreme position that sin is to be defined exclusively in terms of a wrong ultimate intention was a needed correction to the hyper-Calvinism of his day; but in his reaction he went too far in the direction of Pelagianism. If we keep in mind the very real fact of inherited sinfulness plus the gracious provision of preventent grace, we can learn much from this vigorous, original thinker.

R. S. T.

A Primer for Teachers and Leaders
By Leroy Ford (Broadman Press, 1963.
Paper, 141 pp. \$1.50.)

This volume cleverly presents the principles of Sunday school teaching by the aid of cartoons. Though elementary and breezy, it is surprisingly comprehensive. A teen-ager, just starting to teach, would glean from it in an hour's time a bird's-eye view of fundamentals and methods of teaching. An experienced teacher would gain added insights. It is not suitable for a formal course of study, but it could prepare the way for such a study. It would at least be read by young or old, rather than laid aside for a "more convenient season."

R. S. T.

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ELKHART, INDIANA

AMONG OURSELVES

Tom Barnard cannot be accused of being either impractical or idealistic in his thorough article on the director of Christian education . . . Every pastor who finds himself in the spot described in the fourth paragraph will start formulating arguments for his next board meeting . . . But dreams materialize slowly . . . There are now twenty-seven registered, qualified, full-time directors serving Nazarene churches . . . Plus dozens of other "combination" or part-time men . . . These invaluable workers are organizers, promoters, troubleshooters, spiritual spark plugs . . . But all such staff setups demand teamwork . . . Some men would never be happy except as a one-man show . . . But like it or not, there is not much we can do in the Lord's vineyard that doesn't involve working with others . . . Too bad we have to work with so many inept people . . . The home is a good place to learn patience, tolerance, and adjustment, as Paul Gilmore reminds us in his article . . . and James Hefley reminds us that the pastor and the undertaker too are team workers, though at times rather mixed up on their signals . . . We're not wanting to add fuel to the recent nationwide feud, but to inform ourselves of trends as well as of possible practices from which we should protect our people . . . The pastor has no need to kowtow to the community undertaker in serving a bereaved family . . . He should assume leadership . . . Yet this does not mean stalking into every death situation with a gleam in one's eyes and a chip on one's shoulder . . . Hundreds of these men are sincere in their service . . . It would be pretty hard to get along without them after all . . . Be alert and know when to take initiative, yes . . . But don't foster a cold war between preachers and undertakers . . . The greatest test of our team-working ability will be thrust on us soon—in Portland . . . Democratic processes are sometimes cumbersome and frustrating, but if rooted in prayerfulness and unselfishness are safer . . . It takes more religion and intelligence to work together effectively than it does to fly solo . . . Some men can work only *under* others, some only *over* others, but big men can work *with* others . . . Missionary Ralph Cook tells us that the motto on the coat of arms of Trinidad is, "Together we shall aspire; together we shall achieve."

Until next month,

BT

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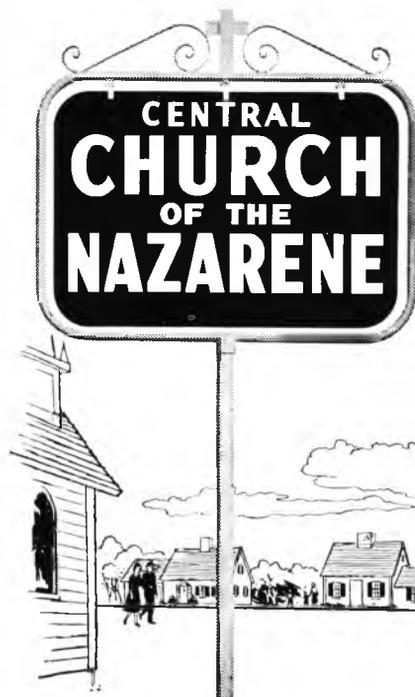
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