

THE
**NAZARENE
PREACHER**

MAY 1964

OUR WHOLE SELVES

V. H. Lewis

THE PRAYER LIFE OF OWLS AND LARKS

The Editor

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STUDIES IN THE SERMON ON THE MOUNT

A new series by H. K. Bedwell

—proclaiming Christian Holiness



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Our Whole Selves As Well as Our Full Time

By V. H. Lewis, General Superintendent

THE REAL COST OF ANYTHING is ascertained by the amount of "life" that is put into it. Certainly this would be true of redemption. Christ put His life into it. Since it was so costly to Him, He has a right to ask us to put our lives into it.

That is exactly the price of salvation—the life of the individual who seeks it. But the minister has the great responsibility of joining with Christ in offering eternal life to others. Paul makes us keenly aware of this as he writes, "Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God" (II Cor. 5:20).

The secular society, by its deliberate neglect of the Church and its ministries to men, would convey the idea that our assignment is not vital or important. But it is! It is terribly important! The fate of men, the destiny of the world depend upon it.

The task of "life offering" is the world's greatest task. Only those called of God should accept it as a full-time calling. But let no man make it a part-time calling. It demands our all and is worth our all.

It isn't so much the years we are putting into the ministry of soul seeking and saving, but how much of our lives are we putting into it? How much we care—how much we give—how much we invest of our very selves in this great task are going to determine how much our ministry is really worth.

If there is more to this ministry than I am giving it, then I must give it my very heart and soul. If there is more in me than God has gotten from me in ministry, then by all means God must have it.

This costly "pearl of great price" is in my care to the extent that I am vested with the responsibility of preaching its worth and availability to others.

What a glorious assignment! Let us as preachers in the Church of the Nazarene give our very best to this our great life-consuming, life-offering gospel.

The Prayer Life of Owls and Larks

RECENTLY THE PAPERS carried the story of the English clergyman who delivered newspapers every morning at 5:30 six days a week, “to set an example to country clergymen who are tempted to stay in bed too late in the mornings.” He further explained: “I’m a country parson, there is a temptation to lie abed in the mornings. I felt I needed some self-discipline. The money’s handy, too.”

Here is a canny Scot, even though he does live in Dorset rather than Scotland, for he not only combines exercise with self-discipline, but makes them both pay. However one wonders if his 5:30 stint might pay even more—though in a different currency—and without the slightest loss of self-disciplinary value, if he spent that golden hour in prayer instead of selling papers. Maybe he prays later in the day. Maybe he is not a typical modern-day cleric who complains that he can’t seem to find time to pray. But in that case he is a rare specimen in more ways than being a “lark.”

City parsons too are tempted to “lie abed” in the mornings. If exercise alone is sought, then by all means peddle papers. But if the real objective is discipline plus spiritual power, let the preacher emulate the hour but not the avocation. Let him pray instead.

But if the man of God is an “owl” instead of a “lark,” and is more alert late at night than so early in the morning, let him turn off the TV (if he is addicted) or put up the book and go to his knees. As a disciplinary measure 10:00 p.m. will serve just as well as 5:30 a.m.

A few months back a national magazine told the dramatic story of a preacher who did just exactly that. One night while watching the “late show,” as was his custom, he began to wonder what would happen if he spent that precious time in prayer instead. The upshot was that he sold his TV set for \$10.00 (he was the only one in his family that watched it anyway), and thereafter went to his study at 10:00 p.m., where he remained in prayer for from one to several hours. The result? A revival in his own heart, but also a remarkable, Spirit-guided ministry among the youth gangs of New York City.

It is still true that we organize our time according to our system of values, and the man who really wants to pray will manage to do so. And praying, whether at 5:30 in the morning or 10:00 at night, is far more in keeping with the minister’s holy calling than either selling papers or watching TV.

When Is a Revival Campaign a Success?

THERE WAS ONLY ONE convert in the backwoods revival in the New Hope Methodist church in Louisiana, and he was a teen-ager. From the standpoint of statistics the effort could be said to be a failure. But that one convert was Roy T. Williams, later to be a college president, mighty preacher, author, and for twenty-eight years general superintendent.

Who is presumptuous enough to pronounce any sincere effort for souls a failure? We are dealing with intangible forces in the spiritual realm. Some seed requires many seasons to reach maturity.

No carefully planned revival, backed by earnest prayer and promoted by sound, anointed, loving preaching, could possibly fail. The laws of the Spirit rule out such a possibility. God is faithful, the promises are valid, the Spirit is working, the Word will not return void. Some good will be done which will strengthen the Kingdom among men, and be found in the records of heaven.

That some revivals seem to be more fruitful than others is obvious. But even so, our evaluation in terms of comparative visible results is perilous. The "big" meeting may prove featherweight in the divine scales, and the "little" meeting world-shaking in its ultimate results.

Only crass materialism will measure the success or failure of revivals in terms of the dollars spent per seeker. For board members or pastors to figure the cost of converts per head and complain that the cost is too high is as mercenary as Judas carping at Mary for breaking the alabaster box. They should take another look at what happened to Judas, then go back to the business of promoting revivals.

On the Twenty-third Psalm

*In "pastures green"? Not always; sometimes He
Who knoweth best in kindness leadeth me
In weary ways, where heavy shadows be.
And by "still waters"? No, not always so;
Ofttimes the heavy tempests round me blow,
And o'er my soul the waves and billows go.
But when the storm beats loudest, and I cry
Aloud for help, the Master standeth by,
And whispers to my soul, "Lo, it is I."
So, when He leads me, I can safely go,
And in the blest hereafter I shall know
Why, in His wisdom, He hath led me so.*

Author unknown

Where there is no pastoral vision
our youth perish

Are Our Youth Camps in Danger?

By Dwaine Hildie*

WHAT'S going to become of our youth camps? It may come as a surprise to some who read this that anyone is concerned about a danger to them, for surely they are growing in numerical strength all across the church. The danger which threatens our camps is not that they will be starved out in lack of popularity. The danger is that our camps will continue to thrive in popularity and numerical strength, and yet fail to achieve the purpose for which they were born: namely, the evangelism of our boys and girls, and the consequent development of Christian character.

Over the past quarter of a century the business of summer camps in our church has grown from very small beginnings to an enrollment of some fourteen thousand boys and girls and young people. Thousands of dollars have been expended by the church in the development of camp facilities with which to conduct these summer camps. This is altogether reasonable, for with the burning zeal of evangelism of our church, what would be more natural than to develop and promote an agency for evangelizing youth? Through the years the camps have demonstrated over and over again that they are about the most effective means we have at our command in the business

of bringing our young people into a vital Christian experience, and untold thousands of our now mature church leadership date the beginnings of a Christian experience to an altar someplace in a Nazarene summer camp. Youth evangelism was the original purpose of the camp program, and when we have lost that part of the program we have not lost a part, but we have lost the whole, of the camp's excuse for being.

It is doubtful that any of us are prepared to acknowledge that our camp program is not evangelistic. It is, in intent. The difficulty lies in the increasing difficulty to obtain the level of leadership needed with which to do more than a superficial job of getting young people to make a decision for Christ, or in going beyond that point, in the development of proper estimates of values which compose so large a part in character development. Without that level of leadership we are inevitably reduced to the operation of a camp program which is "religious" without being vital. The end result will be that we might as well spare ourselves the considerable money and effort demanded by our church camp program, and send our boys and girls to camps provided by other recognized youth agencies for a week of the same sort of good, clean, wholesome recreation we are geared to provide for them!

*Pastor, Edmonton, Alberta

The problems are centered almost entirely in the matter of leadership. For every 100 youngsters in camp, we should have a minimum of 10 counselors, apart from the usual additional complement of cook-staff, chaplain, camp director, life guard, etc., etc. In smaller camps many of these tasks "double up," with the same person doing more than one task; and in the young people's institutes a totally different pattern of leadership is required. But in the great area of junior and junior high age camps, it is expected that we should operate with no less than one leader for each ten youngsters, and it would be far better if the ratio of leadership were worked out on the basis of one to eight.

From where do we expect to get this leadership? If you ask most of us pastors we are quick to respond that "we need to get the laymen of our churches into this program!" This would be wonderful, for in all our churches we have lay men and women who have the capacity with which to do a superb work with our youngsters in the summer camps. However, most of our lay folk do not have eight weeks of summer vacation. If they occupy positions where they have but two or three weeks of vacation time they, just like the pastor, usually want to take some time for a family outing, and in the case of our camps, when one goes to work there, it cannot be thought of as a family vacation.

Since the beginnings of the camp work in our church, the pastors and their wives have been the backbone of the camp staff. There are usually a few schoolteachers who have the time to come to camp, but the brunt of the camp program has fallen almost entirely on the pastors. This is logical and proper. The pastor is serving his church while he is at

camp, for the boys and girls of our church represent a most vital part of our local program, and to serve them is to serve both the church and their parents. Every pastor should have at heart an interest in evangelism which knows no age limitations, and he should be quick to see that in a camp situation which is geared to the end of evangelism he can hope to satisfy the deep craving which must be his to see souls brought to the Master.

The sad fact that most of us who have had experience in the camp business have found is that there just aren't enough pastors who will come to camp and really get under the spiritual load of the program. Even if all the pastors who are physically able to attend camp were to come, it is improbable that they would be in sufficient number to completely staff the camps of present enrollment; but when their numbers are substantially reduced for any reason, the camp director is forced to move into an area of leadership which is of admittedly secondary quality. Thus the spiritual success of the camp is jeopardized.

The area of leadership which has been employed because of the shortage of skilled church leaders has much to be said in its favor. For the most part the ranks are composed of teen-age young people who for one reason or another do not have summer employment. They are young enough to possess the physical stamina to keep up with their younger charges. They don't get tired nearly as soon as the "old" pastor, who feels years older than he really is by the end of the second day in camp. These "junior" counselors can do a pretty adequate job in most camp departments, but they fall short of being ideal in the one area in which we are particularly interested, that of being spiritual counselors. No matter how sincere they may be, or how hard

they may try, in most cases they have neither the experience nor the maturity to enable them to answer the questions or lead the members of their cabin group into a vital Christian experience. Enthusiasm and willingness, important as they are to a camp worker, cannot compensate for spiritual depth and maturity in our camp staff.

Attention should be given to some of the factors involved in why the pastors of our churches are not more interested, or why they are not present in greater numbers to give assistance to the camp program. Here are some of them:

1. Age or physical condition. The camp program involves considerable output of physical energy—to which, by reason of age or physical condition, some of our men may not be equal. They are of course excused.

2. Too much “district activity” during the summer. On those districts where the district assembly occurs during the summer holiday season, thereby taking a week of the pastor’s summer, then adding to this another week or ten days for an adult camp meeting, the pastor finds that one-fourth of the summer has been taken by adult-level district activities. Many pastors are heavily involved in a vacation Bible school of another two weeks. Add to this two or three weeks of family holiday, and the pastor is well prepared to turn a deaf ear to the frantic appeals of the camp director for counseling help.

3. Distaste for the inconveniences and regimentation of the summer camp. It is quite true that most of us don’t relish tumbling out of bed at the early hour which is characteristic of the camp program. Insult is then added to injury when we are asked to go through all manner of physical contortions in the name of “calis-

thenics,” and finally to go through the rest of the day doing the things a youngster (but not a pastor) enjoys the most. With memories such as these conjured up by such experiences in the last summer camp of which we were a part, it is not too difficult to understand how easy it is for the pastor to be “regretfully too busy to help” when the camp director sends out his annual appeal for help.

4. Inability to think and adapt to a juvenile level. It is unfortunate that any of our pastors would express this as a reason for not participating in the camps. While representative of what is no doubt a small group of men, still this reason has been given by some of them, and should appear on the list of factors entering into the shortage of skilled camp leadership.

Each of the foregoing considerations is a factor in reducing the number of pastors who can and will be in attendance at our camps this summer. It is obvious that, taking out the number of our pastors who will not be present for such reasons as have been stated, our camps will be fairly thinly represented by pastors. But the problem faced by the writer of this article, and by camp directors throughout the church, lies not so much in stating why the men are not there as in finding a workable solution to our leadership problem.

It is possible that some easement could be given the burden of the pastor by not insisting that he be present throughout the entire adult camp meeting, and it should go without saying that none of our churches should regard the pastor’s week at Youth Camp as all or part of his summer vacation. These are at best only partial solutions. Judging the problem from the standpoint of now nearly a quarter of a century spent in Nazarene summer camps, it seems

that the basic solution to the problem must come from the pastor himself. On all our districts there are pastors (not all of them from the smaller churches, either) who make their annual pilgrimage to camp, bringing with them various loads of boys and girls and young people. These men possess all the excuses of their ministerial brethren who are seldom represented, yet they come to do sometimes menial camp chores, and while so doing, working toward the end of evangelism of the youth of their churches. When early morning prayer time is called, they will be there. When there will be young people to be counseled or prayed with, they are in the right spot at the appointed time. They see in the camps a further means to implement the evangelistic program of their own church, and they seem to feel that they are called to win the souls of the boys and girls of their church homes just as much as the adults of their congregations. Although this is a relatively small group of men from the total complement of our district churches, they prove again and again that "one does what one wants to do . . . if his heart is in it."

There are some very special rewards to the pastor who plans the camp as a part of his summer. Obviously, the pastor who takes a car or a bus load of young people from his church, and brings them home to precipitate a "camp meeting" in Sunday's services, reaps a rich harvest of blessing from the camp. There is yet another harvest which, while it takes

longer to mature and reap, has proved out to be most enjoyable to some camp-minded pastors. Most of us would not think of much personal blessing ever accruing to our account from that little freckle-faced, troublesome twelve-year-old boy who is both our charge and nemesis for a week. He is a double problem, for he doesn't even come from our church, and his presence amidst the group of "angels" we brought with us to camp is, to say the least, disturbing. It is indeed rewarding when, toward the close of the camp after a campfire evangelistic service, we hear that same problem boy, his dirty face now streaked with penitential tears, giving a broken testimony and pledging his "undying devotion" to Christ forever! Give that same boy another short six years and it is not unthinkable that we may now find him sitting on the church board of one of the "better" churches of the district as the president of the N.Y.P.S. (This actually happened in the case to which reference is made.)

If enough of our pastors can catch a vision of the real opportunities offered them in the evangelism of the young people of their congregations through the camp program, and will get into the summer camp to carry the load of counseling responsibilities, we will indubitably find that the camps will prove themselves to be consistently the finest aid to youth evangelism within the church. Without this kind of support by our pastors, the spiritual future of the camps appears pretty uncertain.

Conscience is a small voice that makes us feel small when we do something small.

The preacher whose ministry produces sound conversions is not only saving souls but promoting mental health as well

Christian Conversion: Antidote for Anxiety

By W. Curry Mavis*

A CONVERT STOOD UP in a service for testimonies, and with the glow of new spiritual life he said, "I am no longer afraid of the things I once dreaded most. I am no longer afraid of God because He has forgiven my sins; I do not fear the years that are ahead because Christ has filled my life with a new sense of purpose; I do not fear death because He has given me a living hope for eternity." The convert witnessed vividly to some of the resources in Christian conversion that help to reduce human anxiety.

In this article we shall discuss three basic elements found in conversion that reduce anxiety: (1) divine release from a sense of objective guilt; (2) new life interests and purposes that give meaning to life; and (3) confidence of eternal life beyond death.

I

Conversion is an antidote for that type of anxiety that is rooted in actual guilt. Many psychiatrists believe that feelings of guilt are the primary cause of anxiety. A sense of guilt is a type of spiritual infection that, if uncared for, often causes anxiety neuroses. It is a surtax assessed to many because of their unforgiven sins. When sins

are not confessed nor forgiven they are frequently repressed. Though consciously forgotten, they remain dynamic in the unconscious and give rise to feeling of nebulous fear and free-floating anxiety.

The sense of divine forgiveness is very significant in the conversion experience. One convert said, "I felt God's forgiveness so distinctly." Another said, "I felt the wrath of God resting upon me. I called on Him for aid and felt my sins forgiven." Another reported more fully how he came to a sense of freedom from guilt: "Gradually the sense came over me that I had done my part and that God was willing to do his, and that he was not angry with me; I had a sense of sins forgiven."¹ In referring to their conversion experiences many converts quote a classical statement from the Psalms on divine pardon, "As far as the east is from the west, so far hath he removed our transgressions from us" (Ps. 103:12).

The Christian religion has one of its unique and invaluable resources in the forgiveness of sins. This resource reduces anxiety through the constructive handling of guilt. The psychotherapist Ernest White says, "It seems to me that psychology has no successful answer to the problem of guilt. It may bring relief by confession and by the release of emotion

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accompanying it, but it cannot bring the peace and assurance of forgiveness."²

Christ alone has the answer to anxious guilt feelings that are rooted in unforgiven sin. Medical doctors may prescribe their favorite kind of "happiness pills," and the spiritual sufferer may experience a temporary relief through the kindly influence of sedation but his spiritual pain usually returns.

Furthermore, there has been a strong tendency among some psychotherapists to try to cure guilt-ridden anxiety by halfway measures based on methods of subtraction. Many psychiatrists have undertaken to resolve anxious guilt by psychological catharsis. At other times psychiatrists have sought to handle the guilt problem by lowering the patient's moral ideals so he would not feel so guilty. Indeed this measure has reduced the anxiety at times but frequently at too great a moral price. Methods of subtraction tend to leave sinful persons with feelings of emptiness.

Conversion has both subtraction and addition in its method of solving guilt-filled anxiety. It eliminates guilt-ridden anxiety by divine forgiveness and it gives a sense of acceptance with God. It brings positive and constructive elements with the coming of Christ. On a night filled with anxiety for the disciples Jesus said, ". . . my peace I give to you; not as the world gives do I give to you. Let not your hearts be troubled, neither let them be afraid" (John 14:27, R.S.V.).

II

Christian conversion is an antidote to that type of anxiety that is rooted in a sense of personal emptiness and futility. Conversion brings new

meaning and new purpose to the life. It provides meaning that helps meet the eternal dimensions of the human spirit.

One writer, Paul Tillich, believes that the type of anxiety which is rooted in the meaninglessness of human life is the most characteristic kind of morbid fear in our time. A thoughtful study of our generation points out that many people today are anxious because their lives have no commanding purpose and no eternal perspective. They feel that they are filled with "nothingness." In many cases their lives consist of a "struggle without a fighting front." They have found no great cause to challenge them. The accumulation of earthly things does not satisfy the eternal that is in them.

This type of anxiety comes about in part because one fears that one is living on the margins of life and not at its center. A man often recognizes that he is squandering opportunities and potentialities. There is often the intuitive fear that he will look back in some future time to the present and regret deeply his misuse of opportunities, as a mature man looks back to his youth and regrets his failure to get an education. There is a "dizziness of freedom," as Kierkegaard says, when man looks at his freedom to use or waste the vast potential of his God-given spirit. Anxiety results when he recognizes that he should have filled his life with eternal meanings instead of futility.

A type of anxiety rooted in a sense of futility results when one is unrelated to things, persons, and God. Unrelatedness means emptiness. An isolated spirit has a sense of futility. A man lives in a psychological desert when he is unrelated to people; he lives in a spiritual desert when he is unrelated to God. Deserts are usually barren and empty.

Starbuck found that a large proportion of the converts whom he surveyed mentioned explicitly their new sense of relationship with God, people, and the world. One said, "Fear of God was gone. I saw Him as the greatest Friend one can have." Another simply reported, "I felt very near to God." Still another summarized his attitude by saying, "I felt in harmony with everyone, and all creation and its Creator." Finally, with fine insight, another exclaimed, "I felt I belonged to a new category of being, nobler and more worthy to exist."³

The God-given spirit of man demands a significant and lasting end for which to live. He needs few things more than he needs to be captured by a great cause. Conversion provides him with such a cause. It makes him a worker with God in the redemption of the world. Many have found that this purpose fills the life with lasting interests and meanings.

III

Christian conversion is an antidote for anxiety about death. The concern about death is universal and it is God-given. Conversion does not eliminate a proper concern about dying, making converts reckless with God's gift of life. Rather it tends to remove morbid anxiety about death. It makes attitudes about death healthful and purposive.

Christians have less anxiety about death than sinners because they believe strongly that death does not dissolve a personal relationship with God. They believe that death neither brings about nonbeing nor estrangement from the Almighty. The Christian believes that he belongs to two realms of reality, the temporal and the eternal. He feels that life is an ongoing process and that physical

death is simply a door through which one steps into everlasting life.

A Christian man was asked in his last illness if he thought he were dying. The man replied, "Really, friend, I care not whether I am or not: for if I die I shall be with God; if I live, He will be with me."

Christian conversion brings about a healthful nonchalance about death. Paul exhibited that kind of nonchalance that was rooted in a sense of fellowship with Christ. "If we live, we live to the Lord, and if we die, we die to the Lord; so then, whether we live or whether we die, we are the Lord's" (Rom. 14:8, R.S.V.). In another place Paul looked at the comparative values of present and eternal life and saw that life in the beyond was desirable. "For to me to live is Christ, and to die is gain . . . My desire is to depart and be with Christ, for that is far better" (Phil. 1: 21, 23, R.S.V.).

John Wesley, living in days when people died without the soothing effects of sedation, said that the Methodists died well. These Christians, characterized by their emphasis on conversion, demonstrated some of the effects of their faith by exhibiting little anxiety about dying. Wesley himself joined them in their witness. In his dying breath he said, "The best of all, God is with us."

The Christian has less anxiety about death because he believes deeply that he is prepared for a fuller life. He believes that there is a future health that is not liable to sickness and that there are eternal values that will not perish. Sometimes this intuition is so ascendant that he sings hymns in the face of death-threatening situations, as the Moravian converts sang when it looked as if their ship would sink in a storm on the Atlantic ocean.

Conversion, as an antidote, is a first line of defense against anxiety through the solution of objective guilt in divine forgiveness, the creation of a new life purpose, and the gift of a living hope for eternal life. As an antidote, however, conversion does not represent all of the Christian therapy for anxiety. The personal experience of sanctification and the Christian resources in mature religious living relate also to the bases of anxious thoughts.

As a first line of defense, conversion cannot be bypassed in utilizing Christian resources for anxiety.

There are many people living under a burden of guilt and anxiety who would find their burdens lifted in conversion as surely, and perhaps as dramatically, as did Christian in *Pilgrim's Progress*. There are patients in mental hospitals who might have lived effective lives had they been converted and, through it, realized a divinely given release from anxiety.

¹Edwin D. Starbuck, *The Psychology of Religion* (New York: Charles Scribner's Sons, 1906), p. 91.

²Ernest White, *Christian Life and the Unconscious*, p. 156.

³Starbuck, *op. cit.*, pp. 118-20.

A healthy corrective
for an unhealthy perspective

Escaping the Spiral

By Brian L. Farmer*

THE WORLD HAS A WAY UP. It is the universally recognized escalation from promotion to promotion, from enough to plenty, from much to more, and from success to success.

Some call it a *rat race*. To some it is sickening.

Now to get wind of this attitude in the church, particularly among the ministry, is disturbing in the extreme. But, alas, there are signs of unholy ambition among us: a clinging, climbing, clutching after worldly promotion in an unworldly profession. It does not befit the men of God who are primarily concerned with laying up treasure in heaven.

I heard one minister make a surprised comment to a second minister about a third. He said, "Say, he took a step down, didn't he?" This was because the third man had decided to accept a pastorate of a smaller church offering a lesser salary and a not-so-well appointed parsonage as his previous charge.

One must obviously be on guard against insinuating too much from a chance remark unintentionally overheard, but it was the surprised tone, "Say, he took a step down, didn't he?" that made me think. It was as though this was a very unusual occurrence—for a minister to go to *something less*. Also, I believe this somewhat confirms the suppressed suspicion some

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of us have had for a while that the temptation to ambition is more successful than we care to admit.

Ambition, of course, is not widespread among us. Surely it is not, is it? Surely our people, and certainly our ministers, are prepared to jump off the spiral of perpetual promotion and are more concerned to save their own souls than to gain the whole world. In a holiness church there ought to be an unusual proportion of people with such a freedom.

The concept of promotion as a reward for industry and a record of achievement is right and proper. Big men must of necessity eventually shake to the top, but men of true Christian character do not frenziedly grab at every prospect of promotion; and at times they deliberately take what appears to the world to be a backward step.

When the church calls, votes, requests, it is not always my duty to accept the proposal. Sometimes it is my duty to acknowledge the kindness and confidence but decline the offer. A decent reticence is never misplaced among men of God. Christian men should be men who cannot be bought!

So why should the man I overheard sound so surprised that a brother heard God's call to *something less*? I have been surprised, rather, at God uncharacteristically laying the burden on the hearts of some for a rapid succession of "First" churches!

Let us, however, remember the Hamlins of our church who count all things but loss for the excellency of the knowledge that they do the will of God. The news has broken recently in Britain that Rev. David Tarrant, skilled, experienced, and successful in the arts of the ministry, has taken a charge where there is no church in order that there might be one. As

his district superintendent states: "Put David Tarrant's task of establishing a Church of the Nazarene before a representative panel of say a leading bookmaker, a first-class businessman, and a church statesman, and their unanimous opinion will be that he has only a million-to-one chance of succeeding.

"Members and money are *musts* in the thinking of ecclesiastical leaders before you can launch a church extension project with any hope of success. David Tarrant is entering Clermiston without either. He has set himself the task of making bricks without straw."

Taking the true meaning of the words as opposed to their popular usage, who would say Tarrant had taken a downward step?

This is not to say that vocation and remuneration must necessarily be apart. There may well be periods in a man's life when his vocation must prove fairly remunerative, so that he might properly discharge his responsibilities. But when these responsibilities lessen, he must be Christian enough to perhaps allow his remuneration to lessen too.

Philip did not take a step down when he left the big things at Jerusalem to go into Samaria. Neither did the seven men filled with the Holy Ghost become lesser men when they became waiters for God. They became grander men!

Men are learning to defeat physically the downward drag of gravity. Christians—and particularly ministers—must ever be able to defeat spiritually the upward pull of promotion.

"Every man is essentially a pioneer; for he has before him a life that no one yet has charted."

—J. B. CHAPMAN

"Mass evangelism," says Dr. Price, "must be prepared for by visitation evangelism"

Whence This Idea of "Visitation Evangelism"?

By Ross E. Price*

OF COURSE THE PRACTICE of house-to-house preaching and teaching of the Scriptures was an activity of the apostles of Jesus. But who may have been the earliest to introduce it in the American church scene?

The two earliest writers in this type of evangelism were Conant and Kernahan. Conant published his book in 1922 and Kernahan published his in 1925. But before either of these men took up the idea it was used in the Leominster Methodist parish just north of Boston by none other than Dr. Ralph Tyler Flewelling prior to the year 1913. It was, as he admits, something of a novel idea. The results were so impressive that he was drafted by Bishop T. S. Henderson, who was at that time in charge of evangelism for the denomination, and his district superintendent, Dr. George Dean, to explain the program in a series of meetings held throughout New York and the north-eastern states. It was following this that the Rev. A. Earl Kernahan was appointed to introduce it to the Methodist church in general.

We Nazarenes seem to have learned about visitation evangelism from both the Methodists and the Baptists during the third and fourth decades of this century. Although Dr. Bresee, in the days of our beginning, had organized the "Brotherhood of Saint Stephen," complementary to which was Rev. Lucy P. Knott's "Company

'E' " for the young ladies, yet when we came to systematize our visitation toward our Mid-Century Crusade for Souls, it was methods suggested by Conant and Kernahan, along with the principles of good house-to-house salesmanship (discovered by some of our own spiritual and farseeing laymen and applied to house-to-house evangelism) which we used.

As Flewelling realized, there is no substitute for the challenge of a personality touched by the truth as a witness of the good grace of God. If we are to build the Kingdom and win converts to Christ, the layman holds a key position. It was the Psalmist who said: "Come and hear, all ye that fear God, and I will declare what he hath done for my soul." And the man born blind was able to testify with certainty: "One thing I know, that, whereas I was blind, now I see."

What every pastor needs is 100 assistant pastors in the persons of his sanctified laymen, who can re preach his Sunday messages in their contact throughout the week. Laymen who are willing to follow the example given us by Dr. Bresee, Mrs. Knott, Dr. Flewelling, and a Fuller brush salesman named Kauffman. Laymen ready to enlist in the task of visitation evangelism, telling others the "good news." Their earnest and passionate solicitation of their acquaintances is the "spadework" necessary to revival in our time. Mass evangelism must be prepared for by visitation evangelism.

*Professor of Theology, Pasadena College.

Guideposts to a More Effective Ministry

By Raymond C. Kratzer*

No. 5. Compassionate Hearts

IT WAS SAID of Jesus that "when he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd" (Matt. 9:36). The Great Shepherd had the common touch and He offered a common salvation to common people. And all people are common.

The young minister often gets confused as to the purpose of his calling. He tends to live in an unreal world of ideas which cry for expression and which seem challenging and comprehensible. The intelligentsia of his flock appear to him as receptive vessels in which his profundities will be welcomed and digested. The truth of the matter is that the rich and poor, the learned and unlearned, the wise and unwise will grow lean on preaching that appeals only to the intellect or which is couched in phrases and words that are difficult to understand.

Dr. Chapman used to warn the preacher never to underestimate the ignorance of his congregation. This fact was forcibly brought to my attention one time when one of my members, a lady of about thirty-five years of age, came to the altar during a revival and was sanctified. She testified that during the evangelist's sermon she had finally come to understand holiness for the first time. Of course I had to pick myself out of the corner because I had preached on

the subject many times. And furthermore, she had grown up in the Church of the Nazarene and had heard holiness preached all of her life. Somehow the truth of the message had not been preached with enough clarity.

I am thoroughly sold on the intensive training of our ministry. If possible, their theological studies should be implemented by seminary schooling. A sound and thorough understanding of the doctrines of our church must be part and parcel of those who would seek to teach others, but God forbid that our preachers fall into the snare of making their pulpits an extended classroom of hairline discussions of theological differences. What purpose can this serve to feed hungry, needy humanity? They do not need to know so much *about* Jesus as they need to **KNOW** Him!

Jesus had a compassionate heart and spoke to the hearts of the people about peace, courage, soul rest, sin, salvation, hope, heaven, and other subjects that rang the bell in their searching minds. He used one- and two-syllable words. His stories were simple and of the everyday variety. He was people-conscious.

Some preachers have made light of the evangelist who appeals to the needs of men through illustrative material. They would overlook the fact that he is winning souls through his methods. And they further ignore the fact that the Master-Preacher

*Superintendent, Northwest District.

was an artist at story-telling, through which He reached the needs of people. Read the fifteenth chapter of Luke and count the words that involve illustrative material as compared to bare theological statements. And yet we have in this chapter the greatest of gospel preaching.

Remember when you stand before your congregation on Sunday morning that most of the people have come from a week of hard toil and labor. Their thoughts of God and spiritual things have been at random through the week. What has congealed in your mind of some inspiring insight will run like water through a sieve when you present it to them, unless you adroitly picture it to them so that they "see" it. One great truth presented in several ways may be grasped, and it will be much more helpful than a dozen truths which slip through the fingers of your needy listeners.

Practical preaching is paramount. Will it work? This should be the test of sermons. If you know your people well enough because you have visited with them and loved them, your heart will beat with their needs. It will throb with sorrow over their sins and leap with joy over their virtues. They will know that you are God's messenger trying to help them to a better relationship with their Maker.

Stay away from stuffiness in your preaching. Preach to the heart. Keep your idealism high. An Ancient Greek history tells of Pericles, an older man, talking to his nephew about how Athens ought to be governed. Irrked, as old hands are likely to be by young idealists, he said to his nephew, "At your age, I used to talk just as you are talking now." His young nephew, not wincing for a second, looked the great political leader in the eyes and replied: "Per-

icles, how I should like to have known you when you were at your best!"

Avoid gripes in your preaching. It is easy for a minister to let his disgust fester so deep in his heart because of some problem member of his church that he will unconsciously prepare many of his messages around the problem. He will subconsciously use the reprobate as a preaching post and unwisely magnify the problem. Remember that first of all you should be a Christian gentleman. Personal grudges should not be aired from the pulpit. While you are trying to reprimand the dear brother or sister, you will hurt someone else, and the rest of your flock will grow thin on the coarse diet. Incidentally, your loaded missives will put up a smoke screen between you and the erring person that will hinder your effectiveness insofar as he is concerned. After all, he has a soul too, and you are his pastor. Do not forget he has some element of gold buried beneath a rough exterior. Mine it out! Keep a "compassionate heart."

The challenge of the ministry is without peer. There are no limits to the scope of this work. Since we are dealing primarily with people, we find their varied personalities and needs constantly testing our skill to the utmost. We are in the strictest sense "craftsmen of the souls of men." It is frightening to realize that a pastor's church becomes the image of what he has made them. Consequently he should prepare diligently and plan carefully every move he makes so as to produce the finest products possible. Be goaded with a divine discontent. An artist was asked one time which was his best picture. He pondered awhile and then answered: "*My next.*" Be determined to make the next day of your ministry the

(Continued on page 48)

THE THEOLOGIAN'S CORNER .

Conducted by the Editor

Some Questions About the Church

THE FOLLOWING QUESTIONS were received by the late Dr. S. T. Ludwig, general secretary. At his request the editor attempted to answer them. The answers are given here just as sent to the inquirer.

Question. How do you believe that your church derived its beginning from Jesus Christ?

Answer. The right of any church to exist does not depend on a so-called "apostolic succession" but solely on three things: (1) It must be composed of those who have personally accepted Christ as Saviour, and been *supernaturally* changed by Him (i.e., "born again"); (2) It must maintain fidelity to the teachings of Christ and His apostles as found in the Scriptures; (3) It must seek to honor the Holy Spirit. Its particular form of organization, or its chronological antiquity or newness as an organization, has nothing to do with its participation in Christ's body, or the deriving of its life from Him. If it meets the three conditions named above, it is in the body of Christ (together with all other churches which qualify) no matter how new it is. If it does not conform thus, it is not in the body of Christ no matter how venerable in age.

Our name (Church of the Nazarene) is scriptural (Matt. 2:23; Acts 24:5), but that alone gives us no special claims. We use the name because it refers to Jesus, and because *some* name is necessary in order to hold property. In actual fact we claim to have derived our beginning from Christ because we seek to meet the conditions named above. And in honoring

the Holy Spirit, our founders were divinely led. But in this respect we are no different from other churches in the history of Christendom whose founders were divinely led.

Question. From what or whom does your authority to act in the name of God come?

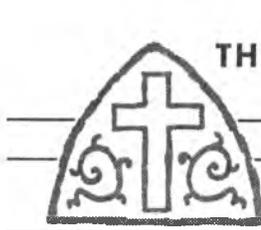
Answer. From the Bible as our formal Authority, and the Holy Spirit in our midst as our material Authority.

Question. What ordinances must a person perform to become a member of your church? How is each performed? (Please include "baptism by fire.")

Answer. None. He must repent and be saved from his sins through faith in Christ, and show evidence of a change of heart and of life, before we will receive him into church membership. *After* he is thus saved he will normally be baptized, by whatever mode he chooses. Then also he will periodically participate in the Lord's Supper, administered by the minister with unleavened bread and unfermented wine (grape juice). But neither of these ordinances is *required* for membership. Neither of them has saving power or efficacy.

I do not know what you mean by "baptism by fire." The Bible says nothing about such a baptism. However the Bible promises believers that Christ will baptize them with the Holy Spirit "and fire" (Matt. 3:11), the fire being a symbol or type of the *purging, illuminating, and empowering* ministry of the Holy Spirit within the heart. But while this is a real spiritual experience, which we teach as

(Continued on page 33)



THE Pastor's

SUPPLEMENT

Compiled by The General Stewardship Committee, Dean Wessels, Secretary

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THE HIGH COST OF UNWISE GIVING*

By Nelson E. Kauffman

Millions of American people, thousands of them Mennonites, give multiplied millions of dollars to religious causes and to charity, but much of the money goes into the pockets of dishonest, deceiving persons. There is no deception so easy and no racket so lucrative as the religious racket. People are carried away by a good-sounding program, and will give their hard-earned money to a radio speaker, or writer, or evangelist, whom they are deceptively led to believe is doing a good work, but whom they have never investigated. At the same time they often will refuse to give to their own church, whose program and balance sheet are always open to inspection. The most notable and recent illustration of deception is a religious racketeer, radio speaker, supposed evangelist, on the West Coast, who was murdered June 1 in a hotel room by the husband of the alcoholic woman for whom he was divorcing his own wife.

The attorney for the defense says this trial "will rock California." He says further, "There are facets in this case that will make Elmer Gantry [the epitome of religious deception in Sinclair Lewis' novel] look like a saint."

This man deceived many Mennonites into giving money for "Bibles for Prisoners"—money which went into his own pockets (he had 24 \$100 bills in the \$3,500 of cash found on his person when shot, according to the newspaper report) and helped him in his immoral course. The value of property which he accumulated, according to his hometown newspaper, "is estimated conservatively at over a quarter of a million dollars," of which he willed none to his wife.

He had programs on fifty radio stations begging for money. He lamented the divorce rate as well as the drunkenness over the air while, according to the newspaper, engaging in both evils.

Another person who possibly did a good work for a while but carefully organized a board, which he could control, to own his property, and give a show of confidence, is a man who began a movement by personal witnessing, and built up a large independent organization. He recently divorced his wife and ran off and married his secretary. A brother who was close to him reports that he changes the personnel of his board every year so that no one except himself knows his real situation, and so that he is able to control it. A brother in Cali-

(Continued on page 31)

*Reprinted by permission from the September 11, 1962, issue of *Gospel Herald*, official publication of the Mennonite church, Scottsdale, Pennsylvania.

NAZARENE YOUNG PEOPLE'S SOCIETY_____

TOPICS



PROGRAM
QUARTERLIES
FOR ALL AGES

*Subscription rate
for each
\$1.50 per year
(four issues)*

YOUNG ADULT TOPICS

Ten conventional programs, five or six discussion themes, and an official leader's guide for a complete six-unit Christian Service Training course are included in each idea-packed issue—an abundance of material from which you can select the programs best adapted to your local group.

ALDERSGATE TEEN TOPICS

A complete set of programs for every week in the year based on a carefully developed six-year curriculum. Ideas for between-Sundays activity are also included. This periodical is published jointly by the five major holiness denominations and represents the work of top youth leaders in these cooperating groups. "Hi-Time," the PAL activity supplement, is included with each issue.

JUNIOR TOPICS

Program helps are provided here for all regular meetings of the Junior Fellowship including worship outlines, presentation ideas, stories, and plans for the activity period.

Mission Field News Quotes

LEBANON: We have just finished one of our best revivals in Lebanon among the Arabs. More than fifty adults sought the Lord for salvation and several for sanctification at services held in our newest preaching point, Jededieh. Eight were baptized and there is another group preparing for baptism in a few weeks. Among them are several persons with education and leadership ability. . . . Two more students are registered for Bible school.—DON REED, *Missionary*.

PERU: The latest map of northwestern South America, published by the National Geographic Society with their February, 1964, *National Geographic*, carries a town name of interest to Nazarenes. In the Andes Mountains of Peru, close to a bend of the Maranon River, is the name "Roger Winans." It is located at the spot where our Nazarene mission station was founded by Roger and Esther Carson Winans, and where Esther Carson Winans is buried.

SOUTHERN RHODESIA: The land site for which we had applied in the Highlands Location, Salisbury, Southern Rhodesia, has been allocated to us. This is the second site which we have been granted, and we expect a third very soon.—MAURICE HALL, *Missionary*.

KOREA: Nazarene boys and girls

have provided for Korea through recent projects: 200 pounds of vegetable and flower seeds; 500 pounds of vacation Bible school supplies; 9 bicycles, 2 wells, and several organs for Korean churches.

In addition, adults have sent to Korea 26 tons of relief clothing, 200 volumes of holiness and theology books for the Bible school, 500 pounds of used Sunday school literature, more organs, and box work supplies for the mission, the Bible school, and the missionaries.

For these gifts, the missionaries and the Korean Nazarenes are deeply grateful. Every gift has met a real need.

NICARAGUA: The Russell Birchards, recently stationed in Jinotega, write: "The spiritual condition of this city is a challenge and an opportunity. After more than twenty years of missionary effort by several missions, there is scarcely anything to show as fruit. Earlier missionaries faced hatred and stoning. Now it is indifference. Other missions have worked hard, but finally pulled out and left. We believe God is able for the hardest situation! We are sowing the seed, tracts, and gospels. We are carrying 'La Hora Nazarena' locally. Have ordered 400 special *Heralds* for distribution. Top attendance has been seventeen, but God is blessing and we are encouraged."—RUSSELL BIRCHARD, *Missionary*.



Seat Your People in an Astro STACK CHAIR

*Scientifically designed in
Contemporary Styling*

- to conserve space
- to save maintenance
- to provide comfort

TEN YEARS OF TESTING for high resistance against knives, impact, weather, stains, yet flexible enough to mold itself to every individual body shape, re-flexing instantaneously when no longer in use—that's the story of *this* remarkable thermoplastic seat. The only maintenance is an occasional soap and water cleaning.

THE UNIQUE, LIGHTWEIGHT, double-strength steel frame is constructed to withstand the most rigorous abuse. New welding techniques exceed the strength of steel itself. The entire seat is surrounded by steel. Special plastic glides on legs reduce noise and eliminate scratching the floor. Stack 20-high for storing, hence utilizing vertical space often wasted. *Guaranteed for FIVE Years.*

Available in 4 striking colors

AQUA BLUE—SOFT WHITE—TANGERINE—CHARCOAL
with BRONZE or ALUMINUM Metal Glo Frame

6 to 11	\$13.50 each
12 to 47	\$12.50 each
48 to 95	\$11.75 each
96 or more	\$10.75 each

GANG COUPLING—(Optional) unobtrusive device welded to one side of chair for interlocking in orderly rows.

Extra for Each Chair, \$1.00

NUMBER E-22S

Prices slightly higher in Canada

Shipping charges extra from Kansas City, Missouri

For additional information, write requesting illustrated brochure

NAZARENE PUBLISHING HOUSE

Post Office Box 527

Kansas City, Missouri 64141

NAZARENE RADIO LEAGUE

OUR QUADRENNIAL REPORT WILL SHOW

23% Increase in "Showers of Blessing" stations
From 384 stations to 473 stations

265% Increase in "La Hora Nazarena" stations
From 37 stations to 135 stations

10 New countries have been entered—

Mexico
Nicaragua
Honduras
El Salvador
Bolivia
Monaco (Monte Carlo)
Dominican Republic
Chile
Samoa
Bermuda

The increased interest of the radio industry is shown by over FIVE HUNDRED additional stations carrying our Palm Sunday and Easter features last year. It is further evidenced by this excerpt of letter from a station manager early this year:

"Just about this time a year ago, you were kind enough to supply us with two taped programs for use on Palm Sunday and Easter. I'm inquiring if you would have similar programs available this year for our broadcast on those dates?"

We covet an interest in your quadrennial planning and praying, that together we may more effectively "rescue the perishing and care for the dying" of earth's millions.

Program tapes are supplied without charge.

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



Meet Us at General Assembly!

● Visit Our Department Booth

A review of the past
A glimpse into tomorrow
All in unique display

● Visit the Evangelists' Booth

See Visual Art photos of your evangelists.
Get acquainted with more evangelists.

● ATTEND DEPARTMENT OF EVANGELISM SERVICE

Tuesday evening, June 23, 7:30 p.m.

General Superintendent Dr. V. H. Lewis—speaker
Singing led by Song Evangelist Curtis Brown
Trevecca College Choir will sing
Guest soloist—Song Evangelist James Bohi
All evangelists present are invited to sit in special reserved section during this service

* * * * *

Plan Your First "Holy Watch-Night" Service for July 1, 1964

See information sheet mailed with your Prayer and Fasting Poster, March, 1964

* * * * *

Watch for Plans ---- and Pray for
"SIMULTANEOUS ONE-WEEKEND REVIVAL"
IN EVERY LOCAL CHURCH

Saturday, Sunday, September 19, 20, 1964

1st Wednesday
EACH MONTH

PRAYING Preachers

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

... Wed., May 6 ...

Department of MINISTERIAL BENEVOLENCE

HIGHLIGHTS of 1963

- A total of 613 were served with regular monthly assistance in 1963, compared to 563 the year before.
- 89 were added to the roll during the year.
- 174 active and retired ministers and their immediate families received a total of \$48,622.80 in emergency medical assistance during the year.
- \$510,603.30 was spent for benevolence assistance in 1963, rendering service and benefits to active and retired ministers of our church.
- Local churches sent in 79.32 percent of their N.M.B.F. apportionment—a record high.

BOARD OF PENSIONS

NAZARENE TAX-SHELTERED ANNUITY

On November 1, 1963, the first bona fide retirement program available to all ministers and lay employees of the Church of the Nazarene was announced. The program uses government-approved tax-sheltered annuities as a base. Those participating not only enjoy favorable interest and dividend rates, but also avoid immediate income tax expense on interest, dividend, and principal.

Can you save at least \$10.00 per month? If so, and you are interested in knowing more about this plan, write Dean Wessels, Executive Secretary, Board of Pensions, 6401 The Paseo, Kansas City, Missouri 64131. Ask for information on the Nazarene Tax-sheltered Annuity program.

Dear Pastor:

We come to you with an urgent message. May 3, a big day in the history of the N.F.M.S., is on the doorstep.

All signals are "GO" for a successful launching of the N.F.M.S. Golden Anniversary Year with a B16, church-wide, one-Sunday offering to build and equip a Nazarene hospital in the Highlands of New Guinea. The goal is a minimum of \$150,000.

Will you join in this B16 undertaking for God and the people of New Guinea by:

1. Preaching a missionary message April 19 or 26?
2. Distributing the special envelopes you should receive before April 19?
3. Urging everyone to participate?
Enlist all department leaders to help. Make the slogan "EVERYONE Give 50" a reality - juniors, 50 pennies or 2 x 50; teens, 50 nickels or dimes; adults, 50 coins or their equivalent; some larger gifts of \$50.00, \$100.00, \$500.00, or more.
4. Sending your offering (yes, it counts on your 10 percent) to Dr. John Stockton, general treasurer, by May 25?

MISSIONARY SOCIETY

GOLDEN ANNIVERSARY YEAR—1964-65

N.F.M.S. 50th ANNIVERSARY YEAR 1964-65

PROJECT:
\$150,000 for a
HOSPITAL in
NEW GUINEA

EVERYONE GIVE 50.....
HUNDREDS • FIFTIES • TWENTIES • TENS • FIVES • DOLLARS
HALVES • QUARTERS • DIMES • NICKELS • PENNIES

SUNDAY, MAY 3, 1964

PROJECT: \$150,000
for a
HOSPITAL IN NEW GUINEA

OFFERING—SUNDAY, MAY 3

PLAN NOW TO ATTEND
Fifth
General
Church Schools Convention

Portland, Oregon

June 18-20, 1964

- **General sessions with special features**
- **Workshops for:**

Sunday school superintendents and pastors

Children's workers

Youth workers

Adult workers

Children's supervisors

Teen supervisors

Adult supervisors

Children's music

Caravan leaders

Crafts and projects

Audio-visuals

- **Great Church Schools Rally on Saturday night,
June 20, with Dr. Samuel Young, speaker**

Department of CHURCH SCHOOLS



"FRAME-UP"

Use your camera
to capture CRADLE ROLL FAMILIES
for Christ

Frame these pictures and present them
to the Cradle Roll families in the program
on Baby Day, May 3 or 10.

Write your District Cradle Roll Director
for additional suggestions



NEW



CHRISTIAN SERVICE TRAINING



A well-planned Christian Service Training program is effective—

IN IMPROVING THE SUNDAY SCHOOL

“The Christian Service Training program has helped us come out of the bleachers into the arena of service to God for the saving of souls.” This and other actual reports received from our churches show that teachers become more interested, more enthusiastic, and more effective as a result of teacher training classes. Supervisors often report changed attitudes among their teachers and a better understanding of activities and responsibilities beyond the classroom. Others notice better lesson planning and even improved punctuality among their teachers.

IN STRENGTHENING THE CHURCH

The C.S.T. program makes a real contribution to the building of a solid membership. One pastor wrote: “It makes Nazarenes out of Nazarenes.”

As a result of the Churchmanship Training courses other pastors report a new appreciation for our church, a better understanding of our doctrine, a greater appreciation for the Word of God. Young people have a healthier respect for the rules of the church through careful examination. The work of the local church is more closely identified with our world program.

IN FOSTERING SPIRITUAL GROWTH

A C.S.T. class provides an opportunity for two-way communication between pastor and people. Spiritual truths can be presented in a situation where questions can be clarified by class participation and discussion. One of our newer churches reported, “Truth gladly received and several sought to improve their lives” as a result of a C.S.T. class. Other pastors see a new zeal for evangelism, new insights and understandings, and spiritual growth among their people as a result of training classes.

Money is life: sacred, spiritual, and sublime, when in the hands of Christian people. It is time and character transformed into a miracle-working medium.—JOHN H. SOLTMAN.

Newspaper: A Bridge to the World

By Jim Bishop*

WHAT IS A NEWSPAPER? A newspaper is lumber made malleable. It is ink made into words and pictures. It is conceived, born, grows up, and dies of old age in a day.

Most of all, a newspaper is current information. It is the bridge between a home and the rest of the world. It tells of people and events swiftly and in detail.

In Different Sizes

Newspapers, like people, come in many sizes and many personalities. Some are fat and sedentary; others are lean and hysterical. And, like people, some are reliable and some are not. There are newspapers which scream for attention and there are others which whisper the news. All newspapers reflect the character of their owners.

A good newspaper must show a profit. All newspaper owners know this. This is why they establish good character in their papers, and maintain it.

Character is an indefinable quality best understood by women. They live by it. They can detect it in merchandise, in people, in publications. They, more than their husbands, understand the newspaper they buy.

Through Many Hands

The average newspaper contains 150,000 words or more of information. This is the equivalent of two novels.

*Author of *The Day Christ Died*. By permission of King Features Syndicate.

It is never perfect, never completely accurate. It is as near perfect as a chain of human minds can make it.

A good newspaper maintains a balance of 40 percent news to 60 percent advertising. When wages go up, and the price of newsprint is hiked, the ratios can slip further apart.

A newspaper is private enterprise for the public good. It relies on many minds to fill it every day, in addition to machines which clatter incessantly about news coming from Rome, Bangkok, Tokyo, and Topeka.

Newsboy Aims and Fires

A boy on a bicycle can take all of these things, roll them up, and toss them onto a front porch while chewing gum and preparing a good excuse for a poor report card. A blind newsdealer can sell all this information for a small coin without ever seeing it.

In some countries, the newspapers are the instruments of the government. In this one, the government is sometimes the instrument of newspapers. Perhaps the best thing which can be said about newspapers in the United States is that they are in chronic disagreement with each other.

This is what is meant by a free press. A newspaper is always a little more than the sum total of its parts.

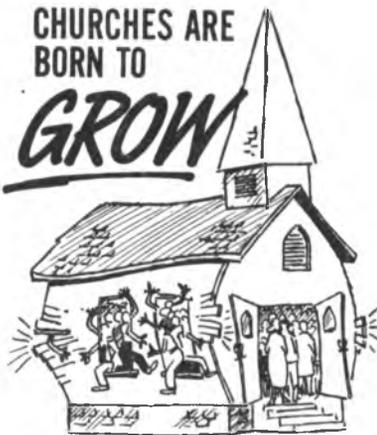
What is a newspaper?

Quotable quote: "We hope to read the kind of news about our institution that we like to read, but we know that we will read the kind of news we make!"—DUKE MCCALL, president, *Southern Baptist Seminary, Louisville, Ky.*

HOME MISSIONS REPORT

Last year there was a small increase in the organization of new churches and there were fewer churches dropped from the records. Yet almost half the districts reported no increase in number of churches. There are opportunities and growing population centers on every hand. Many churches will be organized this spring, as we push towards 200 or more new churches in the last seventeen months of the quadrennium. What can you and your church do to help?

	1961-62	1962-63
Net gain in membership	8,135	7,027
New churches organized	78	84
Churches dropped	50	38
Net gain in number of churches	28	46
Total number of churches, end of year	4,803	4,849
Districts with no increase in number of churches	45	38



**THE SMALL CHURCH
ACHIEVEMENT PROGRAM**

CHURCH AWARDS

In 1963, seventy-five churches were designated as "most outstanding" in all-around development and improvement in the Small Church Achievement Program, and ninety-nine churches received honorable mention awards.

Pastors of churches with less than fifty members receive a report form about six weeks before the district assembly. (If you do not receive one, write your district superintendent or the Department of Home Missions.) Complete the report and submit to your district as instructed by your district superintendent.

See the stories in the *Herald of Holiness* of the ten representative churches of 1963, chosen from the seventy-five most outstanding winners by the members of the Department of Home Missions.

THE HIGH COST OF UNWISE GIVING*

(Continued from page 17)

fornia told me he personally saw a contributor hand this religious promoter a check for \$3,300 for his program. Today this man's organization owns property worth hundreds of thousands of dollars. There are few men, if any, who can stand an independent work, collecting money and giving no public accounting of income and expenditures.

The story of a man who toured our churches for a Middle East project is scarcely any better. He captured the confidence and purse strings of many Mennonites and others, accumulating huge sums, refused to give audited accounting, and today is disowned by organizations he claimed to be and was slightly associated with. Our Mennonite organizations got letters from those organizations warning us of his deception. It is most dangerous for any man to collect money from God's people and then have an organization which he controls to qualify for tax deduction. Such a leader's real

need is for a board which can give him counsel and control.

I wrote to one of the great "divine healing" organizations asking for tax deduction certificate and a financial report. They sent the first immediately; but weeks later, after asking again for a financial report, I received a letter saying they made their report public once, then people used the income as a tool against them; so since then they never make their financial report available to their contributors. But what reasonable person would object to what they got in, if they used it properly and wisely? What would happen if our church boards, or any denominational board, began to withhold reports from the contributors! Would our people tolerate a congregational treasurer who refused to give reports?

(To be continued)

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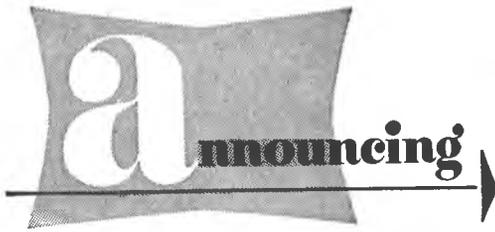
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Some Questions About the Church

(Continued from page 16)

being very important, it is in no sense an "ordinance."

Question. What is your concept of the Trinity? What is the importance of each Person?

Answer. The Father, who rules over all; the Son, who became man for our redemption; the Holy Spirit, who is our indwelling Teacher, Guide, and Sanctifier, are coeternal with each other, and in essential deity are coequal. They are distinct, yet united with and into each other in such a way as to be one God, not three. The mystery of this we do not pretend to explain. But such is the teaching of the Bible, and such is confirmed to the believer who really comes to know this triune God. To presume to understand God fully however would be rash presumption.

Question. What is your plan of salvation? What position do persons that are not members of your church hold in this plan after death?

Answer. God has taken the initiative in making salvation possible by the gift of His Son, Jesus Christ, who came into the world for the express purpose of atoning for the sins of men on the Cross, and releasing power for holy character and holy living by His bodily resurrection. The personal benefits of His death and resurrection are appropriated in two works of grace: first, the forgiveness of our sins; and secondly, the purifying of our nature from inherited sinfulness. We receive the forgiveness of our sins on condition of sincere repentance and simple faith in Jesus as Saviour. We receive the purifying of our nature on condition of complete consecration to the will and service of God, and simple faith in Jesus as our Sanctifier. John 3:14-16; 20:31; Heb. 7:25; 9:24-28; Titus 2:11-15; Rom. 3:23-26.

As far as the second half of the question is concerned I can say only this: Our personal destiny after death is determined solely by our relationship to Jesus Christ *before* death. It is *not* determined by membership in the Church of the Nazarene or any other church.

More about funerals

Services Rendered by Funeral Directors

We are printing this supplement to last month's article, "Let's Christianize Our Funerals," in case some pastors do not know these basic facts.

1. *Standard services of funeral directors*
 - a. Removal of body to funeral home
 - b. Preparation of body for burial or cremation
 - c. Arrangements of a memorial or a religious service
 - d. Provision of a hearse and limousine for family in the procession
 - e. Preparation of necessary certificates
 - f. Notification of pallbearers
 - g. Arrangement for handling of flowers
2. *Optional services of funeral directors*
 - a. Flowers
 - b. Extra limousines
 - c. Burial clothing
 - d. Musicians or soloists
 - e. Death notices
 - f. Transporting of body to another city
3. *Services which funeral directors do not usually provide*
 - a. Cemetery lot and maintenance of grave site
 - b. Grave memorials and markers

Note: Pastors should encourage parishioners to check all burial benefits which may be available. Veterans are eligible for a \$250 burial payment, military burial in a National cemetery, and a free grave marker. Social Security also makes a burial payment.

—JAMES C. HEFLEY

TROUBLE

Trouble is usually produced by those who don't produce anything else (Selected).



Compassed About

I HAVE HEARD the story of a woman who found the cocoon of an emperor moth. The silky case was fastened securely to a bare twig in deep woods. It was the fall of the year, and on impulse she broke the twig and carried the small, dull gray thing home, where she kept it through the winter.

One day, when the feel of spring was in the air, she observed that there was movement in the cocoon. All day she watched the increasing activity of the creature within. Now the neck of the case the emperor spins is very narrow, and it seemed that the moth would never be able to emerge through that tiny tunnel.

The woman began to question and reason. Surely the warm air of the house had dried and shrunk the silky fibers. The moth would undoubtedly die in its efforts to emerge from its prison. Would it not be a kindness for her to cut the hindering walls and release this creature intended for wide-winged flight through the glorious sunshine and air?

She took her scissors and ever so slightly clipped some fibers of the confining cocoon. With amazing ease the moth emerged. She marveled at the great body and the tiny wings, and waited eagerly for them to expand until they could bear the creature's weight.

But she was doomed to disappointment. The gossamer wings with their gorgeous markings and their incredible strength never enlarged and developed. And this creature of the air lived its brief life crawling about on a table top, an abortion which never reached fulfillment.

Later the woman learned from a great naturalist the reasons why. The fibers and tissues in those wings needed the long struggle and effort of emerging from the cocoon to bring them to their maximum strength and ultimate beauty. The premature and easy release had thwarted the highest purpose for which this living thing had been intended.

Do you know someone whose life seems closed in, as by prison walls? Circumstances, accident or sickness, economic stresses, lack of recognition or of opportunity, or the unavoidable demands of other people upon such ones, may appear to be hindering or preventing their highest usefulness.

But let us be careful how we free them from their cocoons or encourage them to loose the bonds that hold them. We must have faith in God's timing. It is as accurate and dependable as His goodness or His mercy, His justice or His faithfulness. We do not always know what we or anyone else needs at a given time. Perhaps the delay, the struggle, the effort are all parts of our wing development.

And further, I do not believe God wants us to accept these adverse dispensations of His providence with passivity. "We have had fathers of our flesh which corrected us, and we gave them reverence: shall we not rather be in subjection unto the Father of spirits, and live? For they verily for a few days chastened us after their own pleasure; but he for our profit, that we might be partakers of his holiness. Now no chastening for the present seemeth to be

joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby" (Heb. 12:9-11).

Unto them which are exercised thereby! Our spiritual activity, even under restraint, is like physical activity with a handicap. As the hurdle is to the runner, as the lifting bar is to the high jumper or pole vaulter, so are these providences which God permits to develop stamina.

Is one avenue of loved service denied? And are you given an assignment in another area where it seems neither your

gifts nor your desires dictate your best efforts? Do not repine. Do no quit. Do not be unhappy. Keep active! Your wingspan is being developed. One day, when God sees you are ready, you will break through the confining walls that now restrain you. And you will be prepared for flights hitherto undreamed of!

Parsonage lady, if you do not need this word yourself, perhaps you know of someone who does. The story has helped me. I trust it will be helpful to you too. "Thou shalt compass me about *with songs of deliverance*" (Ps. 32:7).

A Mother's Prayer

Father in Heaven, make me wise,
So that my gaze may never meet
A question in my children's eyes.
God keep me always kind and sweet,

And patient, too, before their need.
Let each vexation know its place;
Let gentleness be all my creed;
Let laughter live upon my face!

A mother's day is very long;
There are so many things to do!
But never let me lose my song
Before the hardest day is through.

—MARGARET E. SANGSTER in
Masterpieces of Religious Verse

John Wesley's Tribute to His Mother

"Take her for all in all, I do not believe that any human being ever brought into this world and carried through it a larger portion of original goodness than my dear mother. Everyone who knew her loved her, for she seemed to be made to be happy herself and to make everyone happy within her little sphere. Her understanding was as good as her heart. It was from her that I have inherited that alertness of mind and quickness of apprehension without which it would have been impossible for me to have undertaken half of what I have performed. God never blessed a human creature with a more cheerful disposition, a more generous spirit, a sweeter tongue, or a tenderer heart. I remember that when I first understood what death was and began to think of it, the most fearful thought it introduced was that of losing my mother; it seemed to me more than I could bear; and I used to hope that I could die first."

Studies in the Sermon on the Mount

By H. K. Bedwell*

Study No. 1

Matthew 5:1-2; 7:28-29.

The Original Draught of Essential Christianity

IN COMING TO the words of Jesus uttered to His disciples on the mount we are approaching the unadulterated spring of Christian teaching. The title of this first study is Cannon Liddon's summing up of these three remarkable chapters. Oswald Chambers declared that the sermon on the mount "is a statement of the life we will live when the Holy Spirit is having His way with us." In this introductory study let us notice:

1. The Preacher

Before we examine the Sermon on the Mount, let us look at the *Man on the Mount*. (a) *His knowledge*. The best of human preachers have been handicapped inevitably by the limits of their knowledge, and the inescapable bias of mind and outlook created by background and upbringing. No preacher has held all the truth, and the best have been beset by error in some form or another. Here we have the *Prince of Preachers*. Of all the mighty preachers we have coveted to hear, here is the mightiest of them all, the One who holds all the truth and knows no error, He who is the Truth.

(b) *His skill*. The influence of a powerful personality through the medium of preaching is immense. Here is One who could so affect His hearers that

even His enemies had to admit that "never man spake like this man." The effect here produced upon the hearers was of astonishment. See chapter 7:28. What a priceless privilege it was for the disciples to look upon the face of the Master Orator, to listen to the sweet cadences of His voice, and to feel the presence of that marvelous personality!

(c) *His authority*. The astonishment of the audience as they listened to His gracious words was occasioned by the outstanding note of complete authority which characterized these utterances. See chapter 7:29. Three factors combined to produce this effect.

Firstly, His character. In delivering the Sermon on the Mount, Jesus drew a perfect picture of His own unblemished character. The Man on the Mount lived the Sermon on the Mount. Alas, too often the eloquence of the preacher has been rendered void by the lack of grace which he has exhibited! It was said of one preacher that when he was in the pulpit his audience wished that he would never come out of it, but when he was out of it they wished he would never go in! Jesus was the embodiment of His message. He lived what he preached.

Secondly, He was deeply conscious of His divine mission. He was a Man with a message, a Servant with a commission

*Missionary, Africa, Church of the Nazarene.

to fulfill. Again and again He affirmed that the message He preached was not His own, but one which had been given to Him by the Father. He was the Ambassador of the Godhead. He had come from the Fountainhead of all authority with a word to speak.

Thirdly, He was God manifest in the flesh. Other men had been God's spokesmen; here God himself is on the scene. The words of the Sermon on the Mount are not the words of a man merely; they are the very words of God. At mount Sinai, God himself wrote upon the two tables of stone, with His own finger; on the mount with the disciples, God spoke with the human voice, in the person of Jesus Christ. Hence the immense importance of all that this wonderful sermon contains.

2. The People

It is quite clear from chapter 5:1 that the disciples were the people to whom these words were addressed and not the multitude. It is also clear from chapter 7:28, that, while He had been preaching to the inner circle of His followers on the mountainside, the crowds had found Him out, and had silently gathered around in a great outer circle and listened to His message. There are at least three reasons why Jesus spoke these words to the disciples and not to the crowd. (1) The disciples had received and obeyed the call of Jesus, and had by reason of their response expressed their readiness to follow Him. They had become citizens of the kingdom of God, and therefore were prepared to receive the laws of that Kingdom. The world is not ready to receive these laws. (2) The disciples by their own choice had made themselves pupils of the greatest Teacher of all time. Jesus is ready to teach all those who are humble enough to be taught. He says, "Learn of me." (3) The disciples are the key to the multitude. It is surprising to read that, when He saw the multitude, He turned away from them and got His disciples together and taught them. Had He not come to die for the world? Was not His heart full of love and compassion for the perishing multi-

tudes? Yes, but He knew that the key to reaching the multitudes with the message of the gospel is the individual soul, instructed and equipped in the things of God.

3. The Place

How many remarkable things in the Bible happened on the mountaintop! It was on the mount that Abraham offered Isaac. On the mount Moses met God face to face and received the law of God. It was on the mount that Elijah called down fire from heaven. On the mount Jesus was transfigured before His disciples, and on Mount Calvary He died as an Offering for sin. (a) The mount is the *place of solitude*. If God is to teach us His ways we must get alone with Him. (b) The mount is the *place of vision*. Amid the crowd the vision is lost. Things are seen in a wrong perspective. The fleeting things of time and sense loom large, and eternal things fade into the background. On the mount with Jesus, the right perspective is restored and we see things in their true relationships. (c) The mount is the *place of challenge*. Just as God delivered His laws on Sinai, made the supreme demand on Abraham at Moriah, and through Elijah challenged the backslidden nation on Carmel, here Jesus issued the challenge of a God-controlled life to His little band of followers. (d) The mount is the *place of transfiguration*. The forty days on the mount so transformed Moses that all unconsciously the "skin of his face shone." To be on the mount with Jesus Christ will effect an amazing transformation in our lives.

4. The Preaching

(a) It was intended for *individuals*. The challenge of these words is a personal one. We can face up to it only as individuals. (b) It is intended for *today*. If we have been "born again" into the kingdom of God, we are inevitably obligated to obey its laws—and in the Sermon on the Mount we have those laws enunciated. (c) It is intended for *believers*. Apart from the grace of God

(Continued on page 47)

Gleanings from the Greek New Testament

By Ralph Earle

Eph. 4:27-32

No Loophole

The King James Version gives a good literal translation of verse 27: "Neither give place to the devil." The word for "place" is *topos*. It means "a portion of space viewed in reference to its occupancy or as appropriated to a thing."¹ This is evidently the basis of Phillips' translation (tying it in with what precedes): "Don't give the devil that sort of foothold." That is, don't give him any place of occupancy by harboring anger in your heart. Arndt and Gingrich suggest for this passage: "*Do not give the devil a chance to exert his influence.*"² Beck follows this closely in his rendering: "Don't give the devil a chance to work."³ The Revised Standard Version also builds on this: "And give no opportunity to the devil." Moffatt and Goodspeed use "chance." Weymouth has: "And do not leave room for the devil." Perhaps the most striking translation is that of *The New English Bible*: "Leave no loop-hole for the devil."

Worthless Word

The King James Version (v. 29) has "corrupt communication." The noun is the common term *logos*, which means "word," and is so translated 218 out of the 330 times it occurs in the New Testament. But in the other places (including here), it is rendered about thirty different ways.

The adjective is *sapros*. Thayer gives among others the following definitions: "rotten, putrid, of poor quality, bad, unfit for use, worthless."⁴ Arndt and Gingrich give: "decayed, rotten." They note that it is used of spoiled fish, of rotten grapes on the ground, of crumbling stones. In

general it means "unusable, unfit, bad." For this passage they suggest "evil word" or "evil speech."

In the New Testament it is used of trees and fruit (Matt. 7:17-18; 12:33; Luke 6:43), and of fish (Matt. 13:48). Only in this place is it used metaphorically. Salmond says: "Here it does not seem to mean *filthy*, but, as the following clause suggests, bad, *profitless, of no good to any one.*"⁵

However, some scholars prefer the stronger meaning. Eadie renders the clause, "Let no filthy word come out of your mouth."⁶ Phillips has "foul language," and *The Berkeley Version* "foul speech." The standard versions read "corrupt speech" (A.R.V.), "evil talk" (R.S.V.) and "bad language" (N.E.B.). Moffatt and Goodspeed have "bad word." But Weymouth has "unwholesome words." This agrees with Salmond's conclusion, noted above. The best way to interpret the passage is to say that no bad words or even worthless words should come out of the Christian's mouth. Rather it should always be "something good" (literal Greek).

The Greek reverses the order of these words. It has "edifying of the use." What does this mean?

The word translated "edifying" means literally "building up," from the idea of building a house. "Use" is *chreia*, "necessity" or "need." But how does this make sense in English?

Salmond suggests that *chreias* (genitive case) is either the objective genitive, "edification applied to the need," or the genitive of remote reference, "edification in reference to the need (the present need)."⁷ The thought seems to be that our talk should be suitable for building people up in the faith, so as to meet any

needs that may be present. Eadie puts it this way:

The precious hour should never be polluted with corrupt speech, nor should it be wasted in idle and frivolous dialogue . . . Conversation should always exercise a salutary influence, regulated by special need. Words so spoken may fall like winged seeds upon a neglected soil, and there may be future germination and fruit.⁸

Perhaps the writer might be permitted to give a personal illustration. As a young Christian he was invited to a birthday party for a young lady who had a Sunday school class of giggling girls. He prayed definitely that the Lord would make him a blessing there, and specifically that some person would be saved as a result. The teacher had told him that one of the girls was so utterly frivolous that she was a constant problem in class. Soon afterward this girl was converted. Her testimony was this: "It was at the birthday party that I decided to be a Christian." The writer had the privilege of officiating at the marriage of this girl to a fine young man. Today they are doing an outstanding piece of work in the pastoral ministry. The conversation that evening was "edifying" to the salvation of that girl who seemed hopeless, but whose potentiality only God knew.

Westcott makes this comment on *chreia*: "The need represents a gap in the life which the wise word 'builds up,' fills up solidly and surely."⁹

It should be noted that the admonition, "Grieve not the Holy Spirit of God," follows right after this. Evidently one way that we may grieve the Holy Spirit is by frivolous, worthless conversation. Actually, time is too short and valuable to be wasted. It needs to be spent in edifying words and works.

A Cluster of Carnal Traits

In verse 31 we find a typical Pauline list of vices a Christian should avoid. There are an even half dozen here.

"Bitterness"

Arndt and Gingrich define *pikria* as meaning figuratively: "bitterness, ani-

mosity, anger, harshness." Elsewhere in the New Testament it is found only in Acts 8:23; Rom. 3:14; and Heb. 12:15.

Eadie says that *pikria* is "a figurative term denoting that fretted and irritable state of mind that keeps a man in perpetual animosity—that inclines him to harsh and uncharitable opinions of men and things—that makes him sour, crabbed, and repulsive in his general demeanour—that brings a scowl over his face, and infuses venom into the words of his tongue."¹⁰

"Wrath, and Anger"

The two Greek words are *thymos* and *orge*. The first occurs in only this one place in Ephesians. The second is found in 2:3 and 5:6, but is translated "wrath" in both places! This fact points up the confusion between the exact meanings of the two terms. *Thymos* occurs eighteen times in the New Testament. It is translated (K.J.V.) "wrath" fifteen times "fierceness" twice, and "indignation" once. *Orge* is found thirty-six times. It is rendered "wrath" thirty-one times, "anger" three times (including here), "vengeance" and "indignation" once each. So the dominant translation for both words is "wrath." What is the difference between them?

Trench is the most helpful authority on such distinctions. He says: "*Thymos* . . . is more of the turbulent commotion, the boiling agitation of the feelings," whereas *orge* suggests "more of an abiding and settled habit of mind."¹¹

"Clamour"

The Greek word is *krauge*. The cognate verb means "cry out, shout." So the noun means "outcry" (cf. Acts. 23:9), or "shouting." The reference seems to be to noisy arguing and quarreling. Eadie suggests that it signifies the "expression of this anger—hoarse reproach, the high language of scorn and scolding, the yelling tones, the loud and boisterous recrimination, and the fierce and impetuous invective that mark a man in a towering rage."¹²

(Continued on page 48)

This Doctrine of the Cross

By J. Glenn Gould*

TEXT: *For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God (I Cor. 1:18).*

Questions

1. What is to be understood by the word "preaching," and how is it rendered in other versions?

2. Does "cross" suggest the Cross of wood on which Jesus died or the whole event of His redeeming self-sacrifice?

3. What is the nature of this attitude toward the Cross which sees it as "foolishness"?

4. How is the expression "foolishness" in verse 18 to be related to the "foolishness of preaching" in verse 21?

5. What importance attaches to the idea of "perishing" as a *process*, as suggested in R.S.V. and other versions?

6. What significance should we attribute to "saved" considered as a *process*, as suggested in these other versions?

7. What is the importance of the fact that the antithesis to "foolishness" is not *wisdom (sophia)* but "power"?

Exegesis

The word rendered "preaching" in the K.J.V. is not preaching in the sense that we commonly understand it. That has its place, of course. But the New Testament word for "preaching" is *kerygma*, which means "the proclamation of the saving message." This appears clearly in verse 21 of this chapter. Here in verse 18 the original term is *logos*, which means the "word" of the Cross. It is so rendered in the R.S.V. *The New English Bible* uses

the term "doctrine" to translate *logos*, and, interesting enough, is supported in this procedure by John Wesley's translation (see Wesley's *Explanatory Notes on the New Testament*).

The term "cross" is not to be understood as referring explicitly to the wooden Cross on which Jesus died. Nor is the "word of the cross" to be understood as simply a recounting of the gruesome event of the Crucifixion. This event needs to be contemplated: an event without parallel, having inexhaustible significance; an event so inherently horrible that the Church would not venture for three centuries to use the cross as its chief symbol. The "doctrine of the cross" is the glad news that "God was in Christ reconciling the world unto himself." This event God boldly intrudes upon us and demands that we make a decision regarding it.

The attitude of mind which sees only "foolishness" in the Cross is simply the attitude of calculating worldliness toward the whole event of Christ. It sees only the shame and disgrace of the Crucifixion, with no knowledge whatever of the glory which transfigures for Christian eyes that terrible event. In verse 21, St. Paul speaks (in the K.J.V.) of the "foolishness of preaching"—an expression more adequately rendered as "the [apparent] folly of what we preach." This is "the offence [*skandalon*] of the cross" (Gal. 5:11).

Both "them that perish" and "us which are saved" sound in the K.J.V. like finished conditions of heart and life. But the original and most of the modern translations bring out the fact of *process*

*Professor of religion, Eastern Nazarene College.

in both cases. These clauses do not refer to those finally lost or finally saved, but to those who are involved in the one process or the other. The R.S.V., for instance, renders these clauses as "those who are perishing" and "us who are being saved." To perish without God and hope is to be involved in a process which has a beginning in a moment of wrong decision, and is characterized by an increasing tempo or momentum, with an evitable and terrible end. Those who have yielded to this fatal drift and who accept the biased judgments of the world they have chosen see only folly in the word of the Cross. Dr. Emil Brunner rightly describes the cross of Christ as the "scandal of Christianity."

But to be saved is also to be involved in a process, with a definite beginning, an ongoing process, and a blessed future tense. To be saved one must accept from the heart God's amazing intervention in history and in our lives; we must fling away every other reliance and cling only to this.

*Nothing in my hand I bring,
Simply to Thy cross I cling.*

To all such this event becomes the power of God. The usual antithesis to foolishness is wisdom; yet Paul sees the true antithesis as the power of God. Dr. Clarence T. Craig, writing in *The Interpreter's Bible* (Vol. 10, p. 27) remarks that "in the eyes of the world the Cross was a symbol of weakness and futility. But the power of God is measured by a different standard. Believers are saved, not by some new intellectual truth, but by the apprehension of a new power." That power pursues and overtakes us, lifts us, re-creates us, gives us "power to become the sons of God."

Homiletical Development

There are three possible titles for this sermon, each of which, as you observe, indicates a type of homiletical development. They are:

1. "This Doctrine of the Cross"
2. "The Scandal of the Cross"
3. "The Folly and Power of the Cross"

The most adequate and comprehensive of these is the third. No. 1 would call for a positive development of the "Christ

event," which came to its culmination at Calvary and its subsequent victory. No. 2 would suggest a treatment that would concentrate on the "offense" or "scandal" of the Cross—the world's misunderstanding of and contempt for the significance of the Cross. But No. 3 brings out all of the fine preaching aspects of this text and perhaps makes possible a more effective evangelistic appeal in the message.

In any event one could begin with the statement that the Bible clearly teaches that the death of Jesus was the most significant event in all history. Greater than what goes on in the halls of Congress, of vaster significance than the most serious considerations of the president of the United States and the members of his cabinet, more meaningful than the most momentous deliberations of the United Nations, is the fact that Jesus Christ died on the Cross and arose again from the dead. This makes the preaching of a sermon about the cross of Christ an event of the most far-reaching importance. This issue divides men into two great classes far more effectively than the iron curtain divides Europe, or the hated wall divides Berlin.

Some such proposition as this would help our listeners anticipate the direction our message will take: "Let us consider this word of the Cross, its folly to those who perish, and its power as experienced by those who are being saved by it."

A three-point division of such a message could well proceed in this fashion:

- I. *What is meant, first of all, by the preaching of the Cross?*
- II. *To those who are perishing, it is sheer folly.*
- III. *To those who are being saved, it is the power of God.*

This is a purely textual outline, though the development of each point could well be topical in form, though enriched by biblical material. In the form suggested above it could be a sermon preached either for edification or with evangelistic intent. Points 2 and 3 might be reversed, thus placing the climax on the warning note. But in either case the conclusion could include a recapitulation of the

whole argument, with the opportunity to make whatever emphasis the occasion demands or which seems the direction of the Spirit's guidance.

Variant emphases might be one on the message of the Cross, concentrating on the fact of atonement through Christ's death or one on the "offence" or "scandal" (Gr. *Skandalon*) of the Cross.

The Christian Home

SCRIPTURE: II Tim. 1:1-11.

III. THE CHRISTIAN FAMILY IS A FAMILY WITHIN A FAMILY.

- A. Each member should be concerned about the welfare of the whole.
- B. Christ is the Head of the Church; man is the head of the home.

II. THE CHRISTIAN HOME IS THE STRONGEST DEFENSE AGAINST SIN.

- A. Here the spiritual life of our children is molded.
- B. From our homes will go missionaries, preachers, teachers, doctors.
- C. Even the spirituality of our churches will be affected by the type of children our homes produce.

III. THE CHRISTIAN HOME IS THE STRONGEST WITNESS THE CHURCH HAS.

- A. By our homes we will be known.
- B. The home will weaken or strengthen our power to witness.

—WILLIAM C. SUMMERS

Timothy's Godly Heritage

SCRIPTURE: II Timothy 1:3-5

INTRODUCTION: Paul's great love and concern for Timothy. Timothy, a third-generation saint. Was it an accident?

I. THE POWER AND INFLUENCE OF HOLY EXAMPLE.

- A. Lois
- B. Eunice
- C. Wesley
- D. Booth family

II. EMULATION OF CHRISTIAN EXAMPLE BY TIMOTHY OF HIS MOTHER AND GRANDMOTHER.

A. Suppose Lois and Eunice had been worldly, wicked, and sinful rather than Christlike; what then?

B. Mother, an influence for good or evil. Jezebel vs. Susanna Wesley.

III. TIMOTHY FELL HEIR TO SINCERE, UNQUALIFIED, AND PERMANENT FAITH AS EXEMPLIFIED BY LOIS AND EUNICE.

- A. Does what we believe matter?
- B. Does training in the home affect us?
- C. Is the genuine Christian faith essential in home life?
- D. Is consistent example a safeguard?

IV. WE LEARN THAT A GODLY HERITAGE IS PRICELESS.

- A. Godly mothers bless posterity.
- B. Mothers should see to it that children attend the means of grace.
 1. Timothy was converted under Paul's ministry at Lystra.
 2. Catholics train their children.
 3. Jews give much attention to Jewish education.
 4. The Kremlin specializes on child training.
 5. "The future destiny of the child is always the work of the mother."—*Napoleon*.

CONCLUSION: God give us more mothers like Lois and Eunice, Susanna Wesley and Catherine Booth. We truly love you, dear Mother.

—E. E. WORDSWORTH

BOOKS

A book is a permanent possession: it is often the better for not offering all of itself up to the first glance, for withholding some of its innermost secrets for a subsequent and deeper familiarity. The best books do not throw themselves at you, do not make an ostentatious display. They can bide their time, inviting a return when the moment is right and a particular sympathy exists between reader and author.

—JOHN O'LONDON'S, *England*

MY PR?BLEM

Question: How can I train my board members to attend the regular board meetings faithfully?

A CALIFORNIA PASTOR SAYS:

In order to attain this interest from the members of the church board the pastor should impress upon them their responsibility, as elected officers, to the membership of the church and to the Kingdom interests. This responsibility is in both the spiritual, physical, and numerical growth of the church. Impress upon them that each meeting is a vitally important meeting. This can be done in an impressive installation service at the beginning of the year.

A regular night each month is vitally important, for our members must schedule their time even as we schedule ours. A reminder from the board secretary on the day of the meeting is helpful, especially to those who are prone to forget. Starting on time and closing as early as possible also have untold value in securing attendance. Have committees that function and call for their reports. Your planning will reflect in their interest.

AN IDAHO PASTOR DECLARES:

Respect, confidence, and trust comprise the Nazarene pastor's power. He has no episcopal authority, and the greatest asset he has is his careful use of power. Foolishly expended over trivia, it is unusable in the big issues. When a board, after surveying and measuring the quality of their pastor in administrative duties, decide that he is fair, loyal to the *Manual* processes, and prudent, they will work with him. No pastor can win loyal attendance by setting up "dummy" committees whose work he ignores or undercuts. A spiritual approach to problems with full discussion allowed, and with the pastor thinking ahead to help protect board members from themselves, will go far in aiding regular attendance.

May, 1964

ANOTHER CALIFORNIA PASTOR SAYS:

We conduct our board meetings in a relaxed, informal atmosphere, yet maintain the dignity due the business of God's kingdom. We try to adhere scrupulously to the regular meeting time each month unless obligated to make a change, so that members know how to plan in advance to be present. Perhaps most important, we make it clear that each member is free to express himself on any issue without fear of being misunderstood or pressured to conform to a predetermined plan. This capitalizes on the ideas of laymen and creates a climate in which their talents may be utilized. I believe this makes members *want* to attend board meetings; and after all, what good is forced attendance?

PROBLEM: As a pastor approaching middle age, and having just completed a second building program that necessitated neglecting other duties, I now find it difficult to readjust to regular study habits and pastoral visitation. Any suggestions for help in this psychological problem?

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

Hymn of the month

MAY, 1964

"Holy Ghost, with Light Divine" (1817)

Praise and Worship Hymnal, No. 73

Authorship

The hymns of Dr. Andrew Reed have been described as "plain and practical." However, after a century and a half there are several that are well known and sung throughout the world. This fact is all the more interesting and significant since, by the author's benevolent spirit and activities, several hospitals and orphanages were established in England. It was said that for these (hospitals and orphanages) he would be "longer remembered than by his literary publications."

(235) 43

Rev. Andrew Reed was born in London in 1787 and educated for the Congregational ministry at Hackney College. His doctor of divinity degree was received at Yale University in America. He was pastor of the New Road Chapel, St. George's-in-the-East, and the Wycliffe Chapel, which he established in 1830. He died in 1862.

The Hymn Tune: "Mercy"

COMPOSER: Louis Moreau Gottschalk (1829-69) (arr. by Edwin P. Parker, 1836-1925).

Louis M. Gottschalk was an American pianist and composer who is responsible for having written a piano selection entitled "The Last Hope." It was from this number that the hymn tune "Mercy" was arranged by Rev. Edwin P. Parker. The name "Mercy" was the result of the tune's early association with the Wesley hymn "Depth of Mercy, Can It Be?"

Edwin P. Parker, pastor of the Second Church of Christ in Hartford, Connecticut, was the writer of many hymns and the editor of a number of hymnals.



IDEAS THAT WORK

Raising the Budgets

MY FIRST YEAR in pastoral work I failed to pay my budgets in full. I was green and inexperienced and didn't quite realize the extent of God's power when linked with the ability of the church.

Needless to say, I had to hang my head at the district assembly as I gave my report in front of that big general and all the people. As I stood there I had to confess, in all fairness to my people, that the fault was mine, but promising that the next year the fault would have to be the people's.

The next step was to get on my knees before God and confess my helplessness and ask for divine assistance. As always, He was right there to help. I listened carefully to a plan that came into being from that moment.

I drew up a large poster diagram showing the months of the year horizontally. Down the left side of the poster I listed all budgets and each month's apportionment, including the General Budget. I presented this to the church board with the request that we take the first \$12.00 of each week's church income and apply it to all district budgets. Being a conscientious board they objected at first, fearing that the pastor's salary would be short at times. I explained to them that if the district expenses were not met properly I could not be clear in accepting my salary. It was purely a step of faith, for both the board and myself, as I am not financially independent to say the least.

There came a time in the dead of winter (around tax time) when finances became scarce. The \$12.00 was there, but the pastor's salary began to run a little short each week.

The wise and faithful stewards of the church board learned of this and began a telephone campaign to correct it and followed up by getting in their cars and going around to the members and taking up an offering. (God bless those ladies!) As a result the pastor's salary was made up in just a day or so, and he even realized gifts over and above. Apparently this had been God's way of testing our faith. For from that day on, both the budgets and the pastor's salary were met.

The next year we raised the amount of the initial deduction to \$14.00 per week to take care of budget increases. And this past year we raised the initial deduction to \$17.00 per week to include the N.M.B.F. assessment.

This budget poster has a prominent position in the foyer of the church, so that all can see it. As each month is paid it is blacked out, so that everyone can see at a glance just where we stand.

God has blessed us for this. We have seen several improvements on our church building such as a new tile floor for the sanctuary, a new stoker for the church, and a complete remodeling of our Sunday school classrooms. We are debt-free. To God be the glory!

RICHARD J. RAMSEY
Velva, North Dakota

The Nazarene Preacher

BULLETIN EXCHANGE

The Bravest Battle That Ever Was Fought

The bravest battle that ever was
fought;
Shall I tell you where and when?
On the maps of the world you will
find it not;
It was fought by the mothers of men.

Not with cannon or battle shot,
With sword or nobler pen;
Not with eloquent word or thought
From the wonderful minds of men;

But deep in a walled-up woman's heart
A woman that would not yield,
But bravely and patiently bore her
part;
Lo! there is the battlefield.

No marshalling troops, no bivouac song
No banner to gleam and wave;
But, oh, these battles they last so long
From babyhood to the grave!

But faithful still as a bridge of stars
She fights in her walled-up town;
Fights on, and on, in the endless wars;
Then silent, unseen, goes down!

Ho! ye with banners and battle shot,
With soldiers to shout and praise,
I tell you the kingliest victories fought
Are fought in these silent ways.

—JOAQUIN MILLER in
Masterpieces of Religious Verse

**The dramatic and the significant are not
always synonymous.**

—Samuel Young

Some people use words to express
thought, some to conceal thought, and
some instead of thought.

—Contributed by NELSON G. MINK

For Mother's Day

Woman is the salvation or the destruction of the family. She carries its destiny in the folds of her mantle.—HENRI FREDERIC AMIEL.

The woman who creates and sustains a home, and under whose hands children grow up to be strong and pure men and women, is a creator second only to God.—HELEN HUNT JACKSON.

Home is a mighty test of character. What you are at home you are everywhere, whether you demonstrate it or not.—THOMAS DEWITT TALMADGE.

When home is ruled according to God's word, angels might be asked to stay with us, and they would not find themselves out of their element.—CHARLES HADDON SPURGEON.

**From subtle love of softening things,
From easy choices, weakenings,
Not thus are spirits fortified,
Not this way went the Crucified.
From all that dims Thy Calvary,
O Lamb of God, deliver me.**

—Amy Carmichael

A Mother's Reward

I do not ask that you repay
The hours of toil and pain.
The sacrifice of youth and strength
Shall not have been in vain.
I do not ask for gratitude
But only this, my child,
That you shall live your life so well
My gifts be not defiled.

The nights I watched beside your crib,
The years of love and care
Will amply be repaid if once
I see you standing there—
An upright and an honest soul
On whom success has smiled,
That I may say with humble pride—
"THAT is my child!"

—ONA FREEMAN LATHROP in
Masterpieces of Religious Verse



HERE AND THERE



AMONG BOOKS

The Dynamics of Christian Unity

Mooneyham, W. Stanley, Editor, Zonder-van Publishing House, 1963; 116 pp.; paper, \$1.00; cloth, \$2.50

Here is an able symposium on the current ecumenical movement, written by six conservative scholars: Dr. Vernon Grounds, president of Conservative Baptist Theological Seminary, Denver; Dr. Arnold Olson, president of the Evangelical Free Church of America, Minneapolis; Dr. Earle E. Cairns, professor of history and chairman of the department of history at Wheaton College; Dr. Clyde W. Taylor, director of public affairs of the National Association of Evangelicals and executive secretary of the Evangelical Foreign Missions Association, Washington, D.C.; Dr. George L. Ford, general director of the N.A.E.; and Rev. W. Stanley Mooneyham, editor of *United Evangelical Action*.

In his Introduction, Sherwood E. Wirt claims that this is the first "full-dress effort . . . to deal definitively with the subject of unity from a clear-cut evangelical point of view." This therefore is a more important volume than the modest paper cover would suggest.

The contributors attempt to explore the requirements of a sound ecumenism from every standpoint: the biblical, theological, historical, and practical. Their basic contention is that unity which is organizational only, achieved at the expense of Christian doctrine and biblical authority, cannot be that true spiritual unity for which Jesus prayed, and which does and must characterize the true Church.

This book is not against organizational mergers or denominational oneness, as such, as the reviewer in *Christianity Today* (Dec. 6, 1963) seemed to think. It only maintains that denominational pluralism, though far from ideal, is infinitely better than either outright heresy or theological neutralism.—R. S. T.

Manual of Christian Youth Work

Bill and Ena Pethybridge, Bethany Fellowship, Inc., 1963, \$1.50

Adult leaders of children and teens will find here a helpful treatment of the many facets of youth work. A sound approach to the necessity of "balance" in youth planning, that it might include spiritual leadership and social development, is presented. Guidance on varied techniques for reaching youth—presenting the message and leading them to a personal experience—is explored. There are practical suggestions for keeping youth vitally interested with specific reference to youth camps, midweek meetings, youth crusades, Bible classes, etc. Careful attention is given to the task and responsibilities of the youth worker, and to methods to be employed in carrying out his objectives.

—JERROLD KETNER

Israel and the Nations

Bruce, Frederick F., Grand Rapids, Michigan; Wm. B. Eerdmans, 1963, \$3.95

To conservatives, the name Bruce signifies exceptional scholarship coupled with a profound appreciation for the traditional faith. As Ryland's professor of biblical criticism and exegesis in the University of Manchester and as a brilliant and productive writer, Bruce commands respect from the whole community of biblical scholars.

Israel and the Nations attempts to trace the history of ancient Israel from the Exodus to the fall of Jerusalem in A.D. 70. To achieve his objective of demonstrating the continuity of the nation, the author makes full use, not only of the Hebrew Bible, but of extra-biblical material, such as the works of secular historians and contemporary inscriptions which archaeology has uncovered. By masterful collation of available sources, Bruce exposes what is distinctive in Israel's life and

spirit and answers the question: "And how does it come about that the God of Israel continues to be worshipped by millions of people in every one of the earth's continents?"

Israel's history is more or less set in a Toynbee framework of challenge and response. At innumerable points Israel was confronted by the culture of the greater and mightier nations surrounding her, and the history written here is a record of her response. This means that Israel did not live in isolation. Hence, as Bruce declares, the subject of this book is not "Israel in isolation, but *Israel and the Nations.*"

While this volume might have more value to the minister if it offered an interpretation of the religion of Israel, yet it is immensely worthwhile in that it presents the kind of background which is necessary for proper and effective interpretation of the message of the Old and New Testaments.

—WILLARD H. TAYLOR

The Clergyman's Fact Book

Edited by Vincent Y. Landis (New York: M. Evans and Company, Inc., 1963. 311 pages, index. Cloth bound \$4.95).

This is a very practical volume for the pastor's desk and frequent reference. It is packed with vital information in the following fields: population, education, social welfare, economy, United States government, international relations, and religion. Most of this information is relevant directly or indirectly to the interests and needs of clergymen. For the most part it appears to be unbiased by any particular propaganda view and seeks to give facts and sources. In all of the relevant areas the essential information is given plus names and addresses where further information can be secured. The pastor who likes to back up his sermonic points with statistical facts will find this a gold mine. Also there is sufficient resource material here for the writer who desires to develop articles on interesting issues for publication. Then many times the pastor finds himself in a counseling situation, requiring in-

formation concerning laws and procedures which he needs to find quickly. It very possibly will be in this book. For instance, does he know the legal minimum marriage age in his state, does he know what the law says about the rights of conscientious objectors, does he know the names and addresses of important social welfare agencies, does he have handy the exact wording of the Supreme Court decision on Bible reading and the Lord's Prayer in public schools, and does he know the vital statistics of his sister denominations? All of these questions plus many more are answered in this volume and are arranged for quick ready reference.

R. S. T.

The Sermon on the Mount

(Continued from page 37)

the Sermon on the Mount is an unrealizable ideal—beautiful but impossible. No nation has ever put these principles into practice, for there never has been a Christian nation in the fullest sense of the word. But when a soul has received the Holy Spirit, he has within his own heart the dynamic which makes obedience to these laws not only possible, but imperative.

5. The Process

Before taking up the actual words of this address, it will help us to notice how Jesus unfolds His portrait of what a true Christian really is. He begins with *character*. What we *are* matters most of all. Therefore He says repeatedly in the opening sentences, "Blessed *are*." From there He proceeds to *influence*. Here He uses the illustrations of *salt* and *light*. What we *are* will determine the character and potency of our influence. Then Jesus enlarges upon *conduct*. This takes up the major portion of the address. Character must be translated into terms of everyday conduct in the ordinary happenings of life. He concludes with warnings concerning *destiny*. Character and conduct will decide destiny. Let us carefully and prayerfully seek to assimilate these matchless words.



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Compassionate Hearts

(Continued from page 15)

best in terms of a growing, compassionate heart.

You are God's sculptor in molding the souls of men into creatures that will adorn the gospel. If Michelangelo had possessed a camera, chances are that he would have been so busy snapping pictures of things that he would have had little or no time to develop the great masterpieces of art which came from his hand. The avocations and substitutes which clutter so much of the minister's time are apt to displace his primary task. Instead of producing beautiful souls who will adorn the temple of the Lord as "lively stones," he is turning out only mediocre work.

Compassion is the genius of a growing ministry. It loves deeply and sincerely. It seeks only to bless and to build. The great apostle in his letter to the Thessalonians said: "But we were gentle among you, even as a nurse cherisheth her children: so being affectionately desirous of you, we were willing to have imparted unto you, not the gospel of God only, but also our own souls, because ye were dear unto us" (I Thess. 2: 7-8).

Cooperation and united action may be attained as an art, but fellowship is a product of grace.

Gleanings . . .

(Continued from page 38)

"Evil Speaking"

In the Greek this is *blasphemia*, from which we get "blasphemy." The word literally means "railing" or "slander." When used of slandering God it is technically called "blasphemy." But here it means "slander" or "abusive speech," what is hurtful to the reputation of others.

"Malice"

The Greek word is *kakia*, from the adjective *kakos*, "bad." It is defined by Abbott-Smith as meaning "wickedness, depravity, malignity."¹³ Eadie says: "Kakia is a generic term, and seems to signify what we sometimes call in common speech bad-heartedness, the root of all those vices."¹⁴

Forgiving Freely

In contrast to the carnal characteristics of verse 31, Paul suggests the proper spiritual attitude to take toward those who have wronged us (v. 32). We are to be "kind" and "tenderhearted," "forgiving" others as God has "forgiven" us.

The verb is *charizomai*. It comes from *charis*, "grace." So it means "forgive freely," graciously, not grudgingly. That is the way God has forgiven us; so that is the way we should forgive others.

"For Christ's sake" is simply *en Christo* "in Christ." It is only in Christ that we have this gracious forgiveness from God.

¹Thayer, *Lexicon*, p. 628.

²Lexicon, p. 831.

³William F. Beck, *The New Testament in the Language of Today* (St. Louis: Concordia Publishing House, 1963), p. 342.

⁴Op. cit., p. 568.

⁵EGT, III, 347.

⁶Ephesians, p. 352.

⁷EGT, III, 347.

⁸Op. cit., p. 353.

⁹B. F. Westcott, *Saint Paul's Epistle to the Ephesians* (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1950 [reprint]), p. 74.

¹⁰Op. cit., p. 357.

¹¹Synonyms, p. 131.

¹²Op. cit., p. 358.

¹³Lexicon, p. 227.

¹⁴Op. cit., p. 358.



AMONG OURSELVES

Over one and a half new churches each week were organized during the fiscal year 1962-63 (p. 30) . . . By forty-one out of our seventy-one districts . . . Wish we could say this was net, but it was not . . . With the dropping of thirty-eight churches the gain becomes less than one per week . . . Obviously assimilation and conservation are as important as evangelism . . . The big horticulturalists guarantee that *every* plant will grow or money will be refunded . . . Every D.S. would like to find such a guarantee for infant churches . . . But sometimes the scraggly plant stuck in poor soil thrives and the "healthy" plant withers and dies . . . And everyone is a bit puzzled . . . We have to keep plugging (or planting) the best we can, remembering that, no matter how carefully we may plant and water, it is God that gives the increase (I Cor. 3:6) . . . And of course some of the churches dropped didn't represent home mission failure but old age . . . But still there is, other things being equal, a correlation between good nurture and sound growth . . . But good nurture requires good leadership . . . Which gets us right back to the right man in the right place . . . Partly, of course, this is a problem of the man finding *his* right place . . . As did Roger Winans among the Aguaruna Indians . . . That he left his mark is proved by the fact that a letter addressed to Roger Winans, Peru, will reach a post office by that name (p. 17) . . . We can leave our mark in another part of the world—New Guinea . . . \$150,000 for a new hospital there is not much for *all* of us, but too much for a *few* . . . Therefore all should share in the joy . . . Many pastors will get a real thrill out of preparing a missionary message for May 3, when the offering is to be taken (pp. 24-25) . . . Setting aside May 3-10 as National Family Week is an admission that earnest thought needs to be given to the strengthening of family life . . . Christian homes are in danger of the subtle infiltration of the disintegrating, centrifugal forces of our day . . . Nazarenes should be in the lead here . . . To be well armed, why not send pronto for the Family Life Packet? (p. 27) . . . The family you save may be your own.

Until next month,

*Harmonize with the
architecture of your church*

**ILLUMINATED
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SIGN**

IT'S OF THE FINEST—skillfully constructed of molded plexiglass with royal blue lettering painted from the inside, standing in bold relief against a white corrugated background.

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