

THE  
**NAZARENE  
PREACHER**

**MARCH 1965**

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**THE HIGH CALLING**

*V. H. Lewis*

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**WHEN NOT TO RESIGN**

*The Editor*

**PASTOR, MEET THE PRESS**

*Paul R. Carlson*

**IT TAKES A MAN TO MAKE A MAN**

*Gene Hudgens*

**PLANNING AN EXPANSION PROGRAM**

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**PRAYER AND THE CHRISTIAN**

*H. K. Bedwell*

**TALENT SCOUTING FOR GOD**

*Ruth Strahm Hoien*

*-proclaiming Christian Holiness*



# THE NAZARENE PREACHER

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## CONTENTS

The High Calling, <i>V. H. Lewis</i> .....	1
When Not to Resign, <i>Editorial</i> .....	2
The Pastor's Desire for His Youth, <i>Editorial</i> .....	3
Separation and the Doctrine of Holiness, <i>D. Shelby Corlett</i> .....	4
Pastor, Meet the Press, <i>Paul R. Carlson</i> .....	8
Planning an Expansion Program, <i>Bennett Dudney</i> .....	10
It Takes a Man to Make a Man, <i>Gene Hudgens</i> .....	12
Put Christ into Funerals, <i>Wallace A. Ely</i> .....	14
Talent Scouting for God, <i>Ruth Strahm Hoiem</i> .....	33
Prayer and the Christian, <i>H. K. Bedwell</i> .....	35
Gleanings from the Greek New Testament, <i>Ralph Earle</i> .....	37

## DEPARTMENTS

The Pastor's Supplement, 17-32 • Queen of the Parsonage, p. 33  
• Biblical Studies, p. 35 • Sermonic Studies, p. 39 • Ideas That  
Work, p. 43 • My Problem, p. 43 • Bulletin Exchange, p. 45 •  
Quotes and Notes, p. 16 • Here and There Among Books, p. 47  
• Among Ourselves, inside back cover.

# The High Calling

By V. H. Lewis

**T**HE CALL OF GOD to the ministry is an honor to any man. This is God's way of allowing a person to join with Him in endeavor to win lost men and build the kingdom of God.

In accepting this call the individual should do so with the realization that it will demand of him his best and his all.

The ministry will not allow a man to give it only the margins of his life. It demands his heart. Its high level of service—dealing with souls—demands the total faculties of a minister. God considers every person so important that He gives him personal attention. No mass-production line here. This is a delicate, vital, precious thing—a human soul. It merits attention. It demands care and concern, love and compassion. No man can minister to souls on the low level of mere professionalism.

The minister must maintain personal, close contact with God. He must maintain his pulpit speaking on the high plateau as an anointed message from God. Messages are given by messengers.

A man's ministry is more than just physical activity essential to operating a church organization and leading it in the pursuit of worthy goals. A God-called ministry must have quality in it. It partakes of depth and height; it penetrates into the heart of a man. It takes on durability, lasting long in the reaches of its influence.

These qualities are not attainable to a minister unless he gives his entire being to the fulfillment of his call. This means an earnest, persistent pursuit of the essentials of a quality ministry.

All this is a personal matter, between a minister and God. The church, friends, others cannot enter this private realm. The minister who really reaches souls must seek the blessing of God and work in the strength of divine anointing.

Let us today—in this secular today—give attention to our divine call. Is it fresh today? Does it embody its full meaning to our minds? Is it a thrill, a challenge in our hearts? It should be! It must be!

Is our present assignment ours under God? Does it challenge us because He wills we work here? It should! It must!

Then "In the Power of the Spirit" we shall serve—and win!

## When Not to Resign

**W**HILE AN ATTEMPT to specify when a man *should* resign might seem presumptuous, maybe it is reasonably safe to suggest when he should *not* resign. A basic rule of thumb would be: never on the impulse. This rule could be broadened a bit to include the temptation to resign (which a good man may feel very sharply) when discouragement with the way things are going is fed by weariness. A tired man cannot be emotionally objective or entirely sound in his judgment.

Let us extend the rule still further by saying: never in a fit of petulance. When things ("things" really means people) don't move as fast as we would like, or when we seem to be repudiated in our leadership instead of supported, the urge can be strong to resign with a tiny bit of defiance in our hearts. A resignation can be a desperate form of protest. But the hidden logic is often the same as that which prompts a child to threaten to run away; secretly he comforts himself, "Then they will be sorry! This will teach them a lesson!" Indeed it will—it will teach the generals and the district superintendents to be more wary about putting us in a tough spot next time.

This leads to the further suggestion that, unless it is really sinking, it is not wise to abandon ship in a storm. The fact that a man, whether a pastor or missionary or what-not, is under fire, or the fact that progress drags while pressures mount, does not of itself justify a resignation. Many a man has held steady, only to emerge from the dark night of the storm with a strengthened hand and confirmed leadership.

Really, if a man believes that God called him to this job, he should not resign at all unless after much prayer and counseling with his leaders he is convinced the resignation is as much in the divine order as the original assignment. This will save him both from impulsive action and petulant action.

Of course if a bad situation has developed for which he is partially to blame, and if the superintendent is forced to concede that a change seems to be the only way out, then the resignation would have to be put in the category of God's permissive will, certainly not His real design. But even so, much humility and waiting on God for His guidance will enable Him more quickly to put the pieces together. Men may make blunders and still be sanctified—even disastrous blunders. But impulsive, hasty, huffy action, lacking in humility and proper deference to counsel, can scarcely be reconciled with the high profession of heart holiness. Or, if that seems too uncharitable, we can modify it to say that it is inconsistent at least with a high degree of maturity. And *that* we will not retract one single jot or tittle.

# The Pastor's Desire for His Youth

**T**HE UNDERSTANDING PASTOR is sympathetic with the natural desires of young people to assume the freedom of decision and action which belongs to maturity. But he also understands that the perils are complicated and augmented by the carnality of the unsanctified heart and therefore seeks as his goal in all of his dealings with his young people their establishment in a genuine experience of entire sanctification.

Young people reach an age when they are fascinated by the dancing fires of freedom. Under the hypnotic spell of it, they dash into the brightness like a moth attracted by the candle, only to be burned in the flame. They are fortunate if in their craze they do not lose freedom itself—and their souls too.

The peril is especially strong when young people are suddenly released from home restraints and find themselves on their own. The taste of their new liberty is apt to make them giddy and dizzy, so that they will start doing foolish things—unless they have enough ballast in their “upper story” in the form of good common sense, and enough ballast in their hearts in the form of good religion.

The best cure for the false hypnotic spell of freedom is sanctification. A sanctified young person is content to be the Lord's bond servant. He has given up his freedom to God, so he is no longer captivated by its false glamour. His eyes have been opened to its deceptive siren charms and he would much prefer to stay under Christ's yoke. He knows that freedom from God, with the freedom from law and restraint such freedom implies, is nothing but an empty mirage, a mocking, shimmering delusion, which will entice its victims into the most bitter and galling bondage.

But in giving up his freedom the sanctified young person discovers that he has found it. He has a freedom from boredom, from fear, from restlessness, which the wild and reckless youth knows nothing about. He is inwardly free, because he is inwardly conformed to God's rule, and he finds that rule good and satisfying.

Therefore a sanctified young person can be turned loose (from the parental roof, that is) in a boarding college or in a strange city, and he will not lose his head, and start asserting his liberty against all comers. He has gotten past that childish fancy. He knows the devil's freedom is a hoax, so he is perfectly content to settle down to the rules and regulations and obligations of a mature world.

## Pride and Doubt

By P. F. Bresee

“I had a big load of carnality on hand always, but it had taken the form of pride, anger and worldly ambitions. At last, however, it took the form of doubt. It seems as though I doubted everything. . . . I had come to the point where I seemingly could not go on. My religion did not meet my needs. It seemed as though I could not continue to preach with this awful question of doubt on me, and I prayed and cried to the Lord. . . . For the first time I apprehended that the conditions of doubt were moral rather than intellectual, and that doubt was a part of carnality that could only be removed, as the works of the flesh are removed.”

# Separation and the Doctrine of Holiness

By D. Shelby Corlett\*

## Part Two: Separation in Experience

**L**ET US THINK of "Separation and the Doctrine of Holiness" as it is involved in the experience of the individual Christian as he by the help of the Holy Spirit prepares himself for the work of the God of peace to sanctify him wholly. Here the thought of separation is closely related to consecration and commitment, separation being considered as the act of separating while commitment is thought of as placing oneself in the hands of God for safekeeping in continued obedience and devotedness to Him. This is what is often termed "meeting the conditions" for the experience of entire sanctification and the life of holiness. Perhaps a better approach may be to think of separation as the route or way by which the Holy Spirit leads us into the experience of faith in God for His work of entire sanctification.

This separation is the Christian's response to the holy God, especially as He is revealed in our Lord and Saviour Jesus Christ. A Christian who contemplates seriously the thought of such a holy God will by the Holy Spirit be brought to face Him in the beauty of His holiness. Because of thus seeing God there will be aroused within him a deep appreciation for God; also he will see his own unlikeness to God in a realization of his own sinful nature as he had not seen it before. There will be a conviction of deep spiritual needs, a conscious lack of the fullness of the Spirit in his life, a desire for deliver-

ance from the inner conflict between the flesh and the spirit or the carnal and the spiritual, a longing for cleansing from the inner impurities of which he is now aware, and a craving for the crucifixion or death of the false self, or of the flesh with its affections and lusts (Gal. 5:24). These are critical needs; but do these needs of themselves provide the basis for true Christian separation or commitment to God for His work of entire sanctification? They do not. They have a definite place in the process, but if these needs are the primary concern of the seeker, the separation is more centered in the human than in the holy God.

What then is the basis for true Christian separation as the route by which the Spirit leads one into the work of God in entire sanctification by faith? It is the holy God himself. He alone is the Object of our devotion and the cause or basis of our separation to Him. Let us look at some of the statements of the New Testament which stress this separation to see where the emphasis is placed. Note, "... ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore [because you are thus claimed by God as His temple] come out from among them, and be ye separate, saith the Lord . . . and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty" (II Cor. 6:16-18). The Object of the

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separation is God himself—it is positive. Christians are called to “come out from among them, and be ye separate” in order that God might receive them and be a Father unto them.

The redemptive work of Jesus requires this separation: “Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate. Let us go forth therefore unto him without the camp, bearing his reproach” (Heb. 13:12-13). Note the separation is positive—we go forth *unto Him* without the camp.

Two appeals for the consecration of the Christian stress this positive aspect of separation. Note, “I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God . . .” (Rom. 12:1). The presentation (or separation) is made *unto God*; its appeal is made to “brethren”; and it is based upon “the mercies of God.” Note also, “Yield [separate] yourselves unto God, as those that are alive from the dead” (Rom. 6:13). Living Christians are called to yield or separate themselves to God. The context (vv. 6-11) stresses that upon the basis of the death and resurrection of Jesus and what He had provided for them therein these Christians were to “reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.” To be “dead indeed unto sin” was not the primary goal of this separation or reckoning, no more than the Crucifixion was the final goal of Christ’s redemptive work. It is the risen Lord who redeems His people through His blood. So to be “alive unto God,” something positive, is the purpose of the Christian’s death to sin or separation to God.

No better example of this positive separation can be found than the account St. Paul gives of his own experience in his letter to the Philippian Christians: “I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, and be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith” (Phil. 3:8-9). Note that the object of his counting all things but loss, this separation, was positive, “for the excellency of the knowledge [or experience] of Christ Jesus my Lord . . . that I may win him, and be found in him . . . that I might have the righteousness which is of God through faith.” St. Paul expressed this same thought elsewhere in these words: “I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me” (Gal. 2:20). He was crucified with Christ—all things related to the false or carnal self were brought to death; he was separated or cleansed from sin—but the purpose of separation was “Christ liveth in me . . . I now live by the faith of the son of God.” This is the life of holiness.

The separation is pictured in some very interesting symbols. The Church is called the bride of Christ, and St. Paul says that, being dead to the law by the body of Christ, we are “married to another, even to him who is raised from the dead” (Rom. 7:4). Thus the individual Christian separates himself to Christ, who is the supreme Object of his love as definitely as the bride separates herself to her bridegroom, who is the true

object of her love. She pays quite a price in renouncing all others and in making a covenant to cleave only unto him so long as they both shall live; but the positive aspect, the uniting of her life with the object of her love, inspires the separation without reservation or regret. The Christian is a member of the kingdom of God, the Sovereign, to whom he gives his supreme devotion and allegiance. He is to please Him who has called him to be a soldier (II Tim. 2:4). Becoming a soldier expresses the true love of country or patriotism, the separation required of the civilian to become a soldier, and the continued obedience which pleases the commanding officer. As a good soldier the separated Christian seeks always to please the Captain of his salvation, who is Christ.

The positive aspect of separation is primary in each of these symbols. They describe a personal relationship with God at its very best. Here are seen the right of Christ to claim the continued undivided affection of the bride, of the sovereign Lord to claim the complete loyalty of the members of His kingdom, and of the Commanding Officer to claim the total, loving obedience of the soldier. So the separation is not only the way into a relationship with God but it continues throughout the relationship to make it satisfying and effective.

This separation is a very costly thing. It was costly on the part of the loving God in providing salvation for us, who "spared not his own Son, but delivered him up for us all" (Rom. 8:32). It was costly for Jesus, who endured the Cross and despised the shame, "for the joy that was set before him" (Heb. 12:2). It requires the costliest sacrifice that a Christian can possibly make to God, who is the supreme Object of his devotion.

With some persons this separation, as costly as it is, will involve no more struggle than was manifested in the example of St. Paul when he counted all things but loss for the excellency of the knowledge of Christ Jesus, his Lord; or as it was for Abraham of old to stand the test of his love and faith in God in the sacrifice of his only son, Isaac. They have such appreciation for the holy God, such love for Him, such confidence in Him that they gladly obey even to the point of making a very costly sacrifice or separation to Him.

With others this sacrifice will involve a life-and-death struggle. Perhaps they must overcome a faulty concept of the love and wisdom of God, or a lack of faith and confidence in Him, or a low level of love for Him. They, like Jacob, may wrestle all night separating piecemeal, bit by bit, to God until their all is on His altar, and until they like Jacob are compelled to acknowledge their name, or their rebellious nature, as it is involved in the struggle. But at last there is an end to the struggle in total separation to and acceptance by God in which He brings to them a change of name and nature. However it is well to note that the genuineness of the experience which comes through Jacob-like struggle is in no way superior to the Pauline-like experience, which without struggle won Christ and brought Paul into the excellency of the knowledge of Christ Jesus, his Lord.

It is evident that the Scriptures teach that separation or commitment to God is primarily an act of loving devotion to Him more than the drive of the will. The will is deeply involved; the Christian decidedly wills to be wholly the Lord's, to accept and to do always the will and purposes of God, and to bring to an end the rebellious self-will; but the in-



spiration of the act of will is love to God. If this separation is primarily an act of the will, in order to maintain the commitment one must always be impelling the will to action; but since the separation is made as the inspiration of deep love to Christ, an act constrained by the love of God, we maintain it by keeping love alive and warm through the continuing fellowship with God. No person ever became a saint simply by willing to be one; saints are made through loving and loyal devotion and commitment to God in heart, life, and service.

We saw in our thought of the Old Testament that the holy God was active with and within man. In the New Testament experience He is likewise very active. The supreme Object of the separation of the Christian is Christ, who accepts the Christian's offering, the total gift of himself inspired by love. He accepts the committed bride as a loving and protecting Husband; He accepts the loyal citizen of His kingdom and the devoted soldier whose allegiance is given to Him. Christ gives as well as accepts. He gives the Holy Spirit to them that obey Him (Acts 5:32); He pours out the Holy Spirit upon His separated and dedicated children, thus making them His very own; He baptizes or fills them with the Holy Spirit; they become His holy people, His holy temple.

The negative aspect—the uncleanness of the nature, rebellion or self-will, loveless attitudes and acts, carnal dispositions and affections, all of which the Christian deeply abhors and from which he cries for deliverance—is included in this positive experience; the heart is cleansed from all sin. God is active, He gives His separated people the Holy Spirit (a positive act), as He did to the disciples at Pentecost, thus purifying their hearts (a negative act) by faith (Acts 15:8-9). The very God of peace does sanctify wholly the separated, dedicated Christian through faith in Him. The blood of Jesus Christ, His Son, cleanses from all sin; i.e., He cleanses now in a vital experience and keeps clean the Christian who walks in the light and lives in fellowship with God. The Holy Spirit—filling, empowering, cleansing, enlightening, helping, teaching—abides; not a part of Him, but He abides in His fullness, in God's separated or committed people. He thus makes them His own holy people, a people for His own possession, the people who live so close to Him in fellowship that without effort they show forth His praise. The sanctified person knows no aloneness, although he is a separated person; He has fellowship with the holy God and with His people. He is the temple of the Holy Spirit, who dwells in him.

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A religious faith which is not steeped in moral passion is an exceedingly fragmentary and an exceedingly dangerous thing. It would hardly be an exaggeration to say that such faith has done more injury to men than any style of mental aberration. Inherently, in the deep nature of health, in the working out the full plan of human life, no man has a right to any content which was not born in moral concern. To be easily religious, to be religious without earnest moral intention, is as much out of plan as it would be for an eagle to fly with only one wing. If the eagle can do it at all he may reach a higher crag; but he was not made to fly with only one wing; and in such a crippled state he never can fly high enough and long enough to find his true home among the mountains.

Olin Alfred Curtis  
*The Christian Faith*, p. 87

Common sense in human relations really helps a lot

## Pastor, Meet the Press

By Paul R. Carlson\*

**S**TANLEY WALKER, former city editor of the *New York Herald Tribune*, once warned fledgling newsmen to take extra care in quoting clergymen precisely.

"They are the most touchy set of quibblers who ever plagued a well-intentioned editor," he charged.

While Walker himself might be accused of an unfair generalization, he is not alone among newsmen who view the clergy as "a shadowy Greek chorus of preachers fretting in parsonage studies, ready upon the slightest stimulus to launch, via telephone, anything from a rebuke to a holy war."

The insults, of course, are not all one-sided. Accusations made by ministers against the press often betray Christ's admonition to love your enemies and those who "utter all kinds of evil against you falsely."

Sometimes the charges made by the clergy can become monotonously dull:

"They can never get anything straight."

"They may not have any space for our church, but just let the Roman Catholics do something."

"They're only interested when some minister runs off with a choir girl."

It is somewhat ironical that much of the misunderstanding between the

clergy and the press is caused by a lack of good communication. For both are, in their own respective ways, expected to be experts in this field! Alas, one poor church editor found that much of his time was spent reconciling "an antinewspaper ministry and an anticlerical newsroom."

"In brass terms," he lamented, "few clergymen appreciate a newspaper's deadlines, techniques, or its duty to be all things to all people and to hew to the single line of publishing the truth; few newspapermen give ministers their due for being all-in-all the most sincere, self-sacrificing and withal efficient of professions."

Just what can the clergyman do to improve the all-too-often strained relations with the press?

To begin with, he must realize that editors and reporters alike are human beings.

Most of them are good family men of high intelligence. But they occasionally fight with their wives, wake up grumpy, AND don't like to have a minister run to the editor with a complaint when they goof. (Newsmen sometimes need pastoral counseling, too.)

Ministers should also realize that, except in extremely rare instances, newsmen never intentionally write an erroneous story. If there is one rule a reporter must obey if he is to keep his job, it is this: "Get it first, but get it right!"

\*Associate director, Presbyterian Office of Information. Reprinted from *Monday Morning*.

This does not mean that you will always agree with a newsman's handling of a particular story. In fact, you may not want to see the story in print at all.

But here are several points to keep in mind:

(1) The reporter and his editor are the ones who really KNOW what makes news.

(2) If a story appears unbalanced, the reporter may have been working under a deadline and was either unable to get in touch with those who could put it in its proper perspective, or he met with uncooperative sources who cried, "Don't put that in the paper! That's not news! . . . No. I don't have any comment." (Chances are he'd like to do a follow-up if he could count on a little cooperation.)

(3) If an unfavorable story IS true, don't try to hide it or deny it. Instead, go to work and try to help the newsman uncover other stories that will put the Church in a more favorable light.

(4) Always remember that a newspaper can serve as a prophetic voice in the community it serves. As such, by publishing the unfortunate and critical, the press can serve the Church instead of hindering its work in the world.

In most instances, however, ministers gripe more about what didn't get into the paper than about the misleading or unwelcome story that found its way from the typewriter into the streets.

Local churches are brimming with story possibilities—building programs, resettlement of refugee families, summer caravans, scholarship awards, installation of new ministers, and timely sermons delivered by either the pastor or a visiting speaker.

But there are a few points to keep in mind:

(1) Let the appropriate person (usually the church editor) know as far in advance as possible when a story or photo possibility will break.

(2) Take the reporter into your confidence when a touchy story is likely to break. Help him to understand all of the angles involved, thereby reducing the possibility that a misleading story will appear. If you can't be quoted, or restricted material is involved, explain the situation to him. He'll usually understand. But whatever you do, don't blow your top!

(3) Don't expect to see your own journalistic masterpiece appear in print exactly in the form you submitted it. But, at the same time, try to provide all of the facts—and include your telephone number just in case the reporter has a few more questions to ask.

(4) Provide the reporter with ample biographical data and a glossy print when personalities are involved. He'd generally also appreciate an architect's drawing when a large building program is being planned.

(5) Write well in advance to a visiting speaker for his biography, a glossy print, and his complete text or abstract. Then turn this material over to the reporter as soon as possible, noting the release time of the text.

(6) Learn the deadlines of your community newspapers regarding church news. And play it straight when there are opposition papers in your town. Don't play favorites no matter how much you like a reporter on one paper.

Last but not least, remember that a reporter's time is just as valuable as your own—in fact, more so. Not only is he working on a deadline, but he's got the biggest "congregation" in town!

Another helpful article  
in the series on the problems of  
wise expansion

## Planning an Expansion Program

By Bennett Dudney\*

**F**ORM limits function! Form nurtures function! Function should determine form! The type of building (shape and size) has a large influence on the kind of church activities and outreach program that can be operated effectively by the local church. When erecting or enlarging a building we need to determine first what functions are to be housed in the building and then erect the form (building) to care for these activities.

A building expansion program to meet the needs of a congregation and the community it serves can be a means of spiritual growth. Proper planning and the use of recommended and tried operating procedures can remove many of the causes of misunderstanding, bickering, and divisiveness that often accompany a building program.

### Recognize the Need

The first step in expansion is to recognize the need. This vision is often initiated by the pastor in conjunction with the church board. Once the need is recognized and it is felt that something can and should be done, you are ready for action. Begin now!

### Building Needs Study Committee

To secure the best possible planning a broad study group should be

appointed to give detailed attention to the need of the congregation in regard to building. The membership of the committee should include the pastor, Sunday school superintendent, N.Y.P.S. president, N.W.M.S. president, church school board chairman, Caravan director, chairman of the board of trustees, chairman of the board of stewards, music director. All paid staff members should also be included. In addition, from two to five persons who have some knowledge of building, financing, and a general concept of the relationship of building to growth should be added.

Information needed . . . This committee needs to study these questions and come up with suggestions to be presented to the church board:

1. What size church do we want to eventually become?
2. Why do we need to build?
3. Do we need to relocate or build at the present site?
4. What type of church do we want? Do we plan to have a children's church, Caravan, youth program, space for fellowship activities?
5. What are the population trends in the community? What are the ages of the people the church is most likely to reach?

\*Director of Christian Service Training, Church of the Nazarene.

6. What facilities do we need that we do not have? The heads of the auxiliaries should meet with their respective councils or cabinets to determine the needs of their groups and submit their recommendations.

The value of this committee is to get the responsible leadership of the church involved in the initial planning. The best way to *create resistance* to a building program is to suddenly spring the idea on the congregation. This gives the impression that it is the vision of one man or a select few in the church. If they get this idea, they may let a few do it!

### **Church Board Brings Recommendation to Congregation**

The Building Needs Study Committee reports to the church board and they decide whether or not to recommend to the congregation that an expansion program be launched. The recommendation should include location, size, the establishing of a Building Plans Committee, and that an architect be engaged.

Prior to this meeting the district superintendent should be consulted, because the proposal must have his approval.

### **Appoint Building Plans Committee**

This may be the same committee as the Building Needs Committee but it does not have to be. It should be representative of the various interests and departments of the church.

This committee has the responsibility of working with the architect on developing a total plot plan, floor plans, and type of architecture. Preliminary drawings are presented to the church board for approval.

### **Employ an Architect**

In most cases, even in smaller churches, it is best to employ an

architect. Employ him as soon as possible, as this gives him time to become acquainted with your people, your desires, your doctrine, and to gain some insights into the kind of church you are and wish to become. However, let him be the architect and do not short-circuit his creative ability.

### **Church Board Approves Building Plans**

The perspective and preliminary floor plans are presented to the church board for suggestions for improvement and approval.

### **Congregation Approves**

The church board will bring to the congregation the preliminary plans and type of architecture. If the congregation approves, then you are ready to give the go-ahead signal to the architect to produce the detailed plans.

### **Building Plans Committee Studies Final Plans**

The Building Plans Committee studies the final plans, and if they meet its approval, then they are presented to the church board. When these plans are approved by the congregation, this completes the work of the Building Plans Committee.

### **Building Committee**

When the final plans are approved by the congregation, a Building Committee should be appointed with power to act. This committee will assume the responsibility of guiding the construction of the building to completion. The Building Plans Committee could serve but usually a smaller committee is more functional. In smaller churches the same people may serve on all three committees.

## Some Guidelines

1. Keep the congregation informed.

2. When changes are made from the approved plans, clear through the church board and the respective departments involved.

3. Have the preliminary floor plans checked for operational efficiency by a qualified person. The Department of Church Schools and Division of Church Extension will be glad to evaluate the plans without cost to the local church.

4. Give special attention to space allocated for the Nursery and Kindergarten departments.

5. Begin your planning eighteen months before the date to begin construction. The most important time in any building program is before construction begins. Adequate planning prevents costly changes.

The building sets the pattern. You cannot spend too much time or be too careful in planning the building that will house the redemptive fellowship—the church.

A brochure, *Thirty Steps in a Building Program*, gives detailed guidance in steps to follow in a building program. Also, guidance in selecting and working with an architect is found in the booklet, *Planning for a New Building*. Both are free upon request to Division of Church Extension, 6401 The Paseo, Kansas City, Missouri 64131.

It is more important to be  
emulated than admired

## It Takes a Man to Make a Man

By Gene Hudgens\*

**I**T TAKES ONE to make one . . . the product in mind being *a man*. Our main assignment as Christian leaders is not the running of programs or producing of ideas and materials, but the development of Christian men who will be able to carry God's work far beyond our sphere of ministry (II Tim. 2:2). Though there are many essential factors in the producing of vital Christian manhood, one factor which apparently is indispensable is the influence of another man or of several men who become the

pattern or guiding influence in such development.

Said one at a recent college reunion, referring to one of his former teachers: "He was a queer sort of duck, but he was the best friend I ever had. For the life of me, I couldn't tell you anything I learned in his course, but he taught me more about myself than anybody else ever did. He opened my eyes to what I had in me."

Quite in contrast is this statement from the conversation of two graduate students discussing one of their professors: "He is a man you admire for his grasp of a field of knowledge,

\*Director of Sunday School Administration,  
Department of Church Schools, Kansas City.

but he is not the kind of man you would like to be."

A significant aspect of the ministry of a real man of God, then, is the recognition and proper use of the power of one's personal influence. Positions of leadership in the church carry with them a built-in potential for either good or ill far beyond the technical definitions of the assignment.

The *immature* or *carnal man* will seek to exploit this influence for self-gain or the inordinate need for appreciation. The *unwisely modest man* will try to ignore or minimize the power over others which his leadership grants him. The *mature man*, however, will not only recognize this power, but thanking God for this extra tool given to help him accomplish his assignments, will humbly accept this as a part of his responsibility and trust. He then will endeavor to turn the admiration to the good of the follower by evoking in the other the very characteristics which he so admires.

Emerson wrote: "What I need most is someone to make me do what I *can*." Stimulating the aspirations and inspiring the confidence for the attempting of that which is possible only through courage and faith becomes, then, a dominant characteristic of truly *great* leadership. It should be desired and developed by all in places of responsibility.

To draw forth that kind of response calls for living that kind of life. Words alone will not be enough. Words which inspire to great confidence and endeavor must be but the overflow of a life built around great ideals and characterized by great confidence and trust.

Is it overstating the case to suggest that such a leader has generally faced up to crises in life by recognizing them as confrontations of God? Hav-

ing learned to yield to the will of God and learned the meaning of faith in spite of appearances, an unshakable trust in eternal verities has become the most dominant and pronounced characteristic of his life.

Others may not know the particulars of the spiritual encounter, but the strength of life and Christian manhood which it produced is clearly evident. To observe it is to admire and desire it. To observe it is also to have a definite pattern to follow in the attempt to emulate such strength—a pattern with real-life application which has the highest learning value of any teaching known.

"I was comforted in order that I might comfort others," stated Paul. God's purpose in making me a man is that I might be the catalyst which draws forth the potential manhood in others.

Words do have a place, though, in the making of a man. Along with living the manly life is giving the word of encouragement. At a national convention the testimony of an outstanding Christian educator was that the turning point in life came in school days when, during a chance stroll down the hallway after a class session, a respected teacher called the person by name and added: "We of the staff have been talking about the great potential in your life. We're expecting great things from you." The remark was completely unexpected. From it were planted a confidence and a desire to live up to the acknowledged trust which had a bearing on the entire life from that point.

Treat a man for what he is and that he will remain. Treat a man *now* as you by faith envision him to be and that he will become.

In this you reflect the faith of Jesus in those whom He led—He expected that they would amount to some-

thing. Consequently He had patience when they at first failed to come up to His expectations. God had a special ministry for them. Of this He was confident. He could thus teach them and work with them without exasperation in spite of initial failure to

“come through.” Eventually the desired response was realized.

To be the kind of man who elicits manhood in others is without question the highest calling in life, no matter what the particular sphere of our influence. Unto this let us aspire.

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To peddle comfort  
without Christ is worse  
than peddling drugs

## Put Christ into Funerals

By Wallace A. Ely\*

**T**HERE IS NO ONE pattern that will fit all funerals in every detail. Funerals are for certain persons. Sometimes the deceased was a Christian, but others rejected Christ as their Saviour. There will also be funerals for some children who have not reached the time of personal responsibility for their relationship to God. Death comes to the young, the middle-aged, and the old. All these must meet the judgment of God according to their relationship to God at the time of their death.

When death occurs in a home where some or all of the members of the family belong to his church, the pastor should try to be the first in the home. The very presence of the man of God will impress the bereaved that God is their Refuge and Strength. His relationship to the family while they are all well and his thoughtfulness during the illness of the deceased should assure the entire family that

he is indeed a man of God. If the death is sudden, all he has is his contacts with the family before the death occurred.

Regardless of the lingering illness, short illness, or sudden death, the surviving close relatives will be stunned by the death of their loved one. This being true, the family may be so shocked that the first call in the home will not be the proper time to make arrangements for the funeral. In this case the pastor should return at another time. A neighbor, a distant relative, or a member of the immediate family who bears up best under the shock can guide the pastor in the proper time to contact the surviving companion and discuss the funeral if a companion survives the deceased. Several calls will usually be necessary to work out the funeral step by step. The nearest relatives should be asked if they have requests about the music, scriptures used, and other essentials. I had a funeral when the deceased widow had

\*Sheridan, Arkansas.



no surviving companion, but one of her daughters made all of the arrangements for the funeral. She informed me that Tennyson's "Crossing the Bar" was the most favored of all literature by her mother. The funeral would have been unsatisfactory to all the surviving relatives had I not recited this poem at the funeral. The Bible passage requested was the twenty-third psalm.

The pastor must cooperate with the funeral director. He and the funeral director should have a clear understanding about the entire program. Here the pastor will find much able assistance, especially young pastors who are not sure what they should do at the funeral.

Much time should be spent in personal preparation. What scriptures will prove most consoling under the circumstances? Are all members of the immediate family Christians? Who among the friends of the deceased will likely be present? Considering all these questions, the pastor should decide how he can best put Christ into the funeral. The life of the deceased, the needs of relatives and friends, and the general existing circumstances will determine what the pastor says and does.

Short funeral services are best. The music should be well chosen, effectively rendered, and the sermon should be fresh and meaningful. The pastor should avoid trite and emotional statements. He should make a new and effective approach to his efforts to put Christ into the funeral.

The scripture readings which may make up most of the service can be made more effective by the pastor's saying, "Let us find sure consolation in the eternal Word of God." At other points of the readings he may say, "Again may we find blessed assurances from the Holy Scriptures." He may also say, "The Bible gives us

the following scripture to make our faith strong. It should anchor our expectancies in the sure promises of God."

Prayers at the funeral should reflect full faith in God, the blessedness of those who die in the Lord, and the lively hope of the resurrection from the dead. Not only will much thought be given to what is to be said, but also how it can most effectively be said.

Christ must be lifted up in attitude, word, and deed. What the pastor says about the deceased must be governed by the actual life of the deceased. To preach a confirmed wicked person into heaven is to deny that Christ is essential to salvation from sin. Usually it is best to confine the service to scripture readings, statements about whatever good there may have been in the life of the deceased, and words designed to lift up Christ to the living ones at the funeral, but never a statement that the deceased has gone to rest. If the surviving loved ones wish it said of the deceased one, "Asleep in Jesus," let them put it on the tombstone of that one, where the pastor will have to take no responsibility for it.

The hardest time comes for the surviving loved ones after the funeral is over and they have returned home. Those of us who have lost immediate members of our family by death know that the most trying time comes when the family has to look at an empty chair at the dining table, an empty space on the bed, and the things that belonged to the deceased. The absence of a cherished voice makes the household depressingly lonesome. So the pastor can do his most good to the immediate members of the family during the first days, weeks, and months after the loved one is gone forever. When a loved

one first dies, it is hard to fully understand that he or she has departed this life forever. After a few weeks a surviving companion begins to realize that he or she is actually walking alone in this world. No one can take the place of a devoted companion made so by wedlock. It dawns upon a surviving wife that all of the responsibilities of what is left of the home rest upon her shoulders. This is often the pastor's golden opportunity to put Christ into the after-funeral situation. If it is a husband who is suddenly left with the responsibility of small children, he does not know how to supply their personal wants and needs, allay their fears, and brighten their joys as did the mother. Here the pastor may prove indispensable in finding help for him.

A pastor should stay in close contact with the family after the funeral and prove what a man of God can mean in times of distress. The family should be kept conscious that it is the love of God and the grace of our Lord and Saviour Jesus Christ that sustains in times of distress like no other power can do.

## “QUOTES AND NOTES”

### **Bible Most Translated Book in the World**

The Bible is still the most translated Book in the world, according to the American Bible Society.

The statement is based upon latest figures issued by UNESCO in its fifteenth volume of the *Index Translationum*. Seventy nations are covered in the latest available UNESCO report for 1962. There were 251 Bible translations during the twelve-month period. Next in frequency were 206 books about Nikita Khrushchev and 182 about Vladimir Lenin, whose translations have steadily decreased to 50 percent since

1955. Translations about Khrushchev have also shown a drop since 1959 with a slight recovery in 1962. Bible translations dipped slightly in 1961.

Translations of Joseph Stalin fell from 200 books in 1955 to only one book about him in 1962. Only 3 translations of books about Mao Tse-Tung were made in 1962 against 18 translations previously recorded for 1955. Karl Marx, the father of Communism, dropped 12 points to 55 from the preceding year, 1961, and 26 points from 81 translations made in 1956. No Bibles were translated in the U.S.S.R.

Total translations for any one country were highest in the U.S.S.R. with Germany, Czechoslovakia, the Netherlands, Spain, France, and U.S.A. next in order. Altogether 32,787 books were translated in the 70 reporting countries according to the UNESCO *Index*.

### **Warning of Fraud**

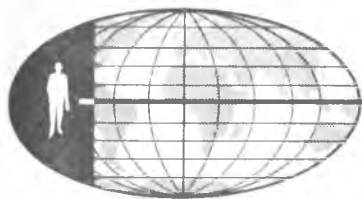
The following letter was received by Dr. Purkiser from a pastor in Texas. The letter is self-explanatory and we will print it in its entirety, though anonymously. Pastors need to be on constant guard against the many clever “confidence” games by people who like to make a living by exploiting the goodwill and sometimes gullibility of the minister.

“DEAR DR. PURKISER:

“I thought I ought to report a little happening to you. I am pastor of the Nazarene church here, and an elderly man approached me about giving to our church twenty-five little songbooks. I first told him we had good books for church use, and then thought perhaps we could use them for something special, so told him we would take them. He said they would have advertising in them, but still the facts about them did not dawn on me.

“He took several days and solicited the town in the interest of getting these books for the Church of the Nazarene. He told my husband he usually received a hundred dollars or more in a small town, and that he had done well here;

(Continued on page 44)



The

# PASTOR'S SUPPLEMENT

.....  
*Compiled by The General Stewardship Committee*

**Dean Wessels, Secretary**  
**Pearl Cole, Office Editor**

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Department of HOME MISSIONS



## *What a Good Feeling!*

My church has a deposit in the General Church Loan Fund. It is earning interest for us and helping other churches—on our district—through needed building loans.

Let your church help too. Deposit your “idle money” in the General Church Loan Fund—building funds, money for General Assembly trips, etc.

Write to the General Church Loan Fund *today!*

---

## CHURCH ACHIEVEMENT PROGRAM

We are now well along in the district assembly year. If your church has less than fifty members, are you using the incentives of the Small Church Achievement Program to encourage your church to its real potential for the Lord? It will help you build your church to well-rounded wholeness and maximum outreach and influence for God.

“Churches are born to grow,” in evangelistic concern, in reaching all age groups, in the training of the young for Christian living and service, in the surmounting of obstacles, in financial responsibility, and, as there may be opportunity, in members. If your church has reached a plateau, or a state of self-satisfied existence, the Holy Spirit will help you to get the ark moving again.

## *Books for the Easter Season*

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### **Resurrection Messages**

By JOHN M. GORDON. Around the keynote, "And if Christ be not risen, then is our preaching vain, and your faith is also vain," the author presents a series of meaningful meditations. Well supported with effective sermon illustrations. 142 pages, cloth. (BH)

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### **Preaching the Passion**

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### **Sermons on the Seven Sayings on the Cross**

By LEON MACON. From a background of extensive writing, the author unveils the depth of God's revelation in Christ "reconciling the world unto himself." Much in sermon help may be gleaned from these pages. 83 pages, paper. (BH)

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# Have You Ever Wondered—

## **How missionaries are chosen for their assignments to specific fields?**

From the day that a young person writes to the Department of World Missions saying that God has called him to be a missionary, his name is placed in a special file. All correspondence relative to his preparation for answering the call of God goes to this personal file. After completion of training, and two years' experience in his chosen field, the candidate's formal application for missionary service is processed. Questionnaires are sent to thirty or forty people who have been acquainted with the candidate during his training years. These replies are studied, evaluated, and a summary sheet prepared for the Department to study.

Each fall the mission fields send in an itemized Asking Budget on which they include requests for new missionaries, listed according to priority needs. The Executive Secretary and his staff study these requests from the fields, and the applications from young people who are now prepared to go.

If a mission council places first on their list of requests for new personnel, a couple in which the man is a prepared preacher with considerable knowledge and experience in building, and the wife is a qualified teacher, or nurse, or has experience and training as a bookkeeper or secretary, then the files are studied to find a couple who have these qualifications, along with other qualities needed for success on this particular field. For instance, if two couples possess the same training for the special qualifications requested, and the field is known to have a difficult language, then the couple whose records show greater language proficiency or knowledge would be the one chosen.

If a field has a difficult climate, then the more robust of two couples with equal training, would be chosen.

Some people do best in a city situation; others would be total misfits there. Some thrive in a pioneering assignment, others could not stand the loneliness and isolation. All these factors must be considered.

As much as possible, the personality and emotional stamina of every missionary candidate must be discovered and considered when he is up for appointment. Probably one of the most important qualifications a missionary candidate must have is adaptability. Can he accept a situation he may not like, and work happily and cooperatively with the rest of the staff? At home, if a person doesn't happen to like his job, he finds another. On the mission field, the work has to be done. If a missionary is assigned to a task, he must do it, whether he likes that particular work or not. Refusal to take an assignment damages the morale of the mission staff, and wrecks the Christian influence of that missionary among the people he hopes to serve.

All these factors are taken into account, and studied as far as is possible, before assigning a missionary candidate to a particular field.

## **How money for missionaries' salaries, field budgets, building, etc., is handled for the mission fields?**

The procedure varies according to local conditions on the field. Some fields have their operating expenses and salaries sent regularly to the field treasurer. Others, because of the rapidly fluctuating currency values in their area, have the funds deposited in a bank in the States, and draw them as they need them. Building funds are held in Kansas City, until the field submits a building plan for the specific building, and requests the allotted funds.

In former years these funds were sent to the field at the beginning of each fiscal year. Sometimes they had to remain in local banks until a plot of ground could be purchased on which to build. In a few instances, sudden inflation in the country reduced the funds to about half their value, and the field was then unable to construct the proposed building. Holding the funds at headquarters until they are ready to be used has proven a better safeguard of building money.



**THAT YOU MAY KNOW . . .**  
**DEPARTMENT OF MINISTERIAL BENEVOLENCE**

**STATEMENT OF POLICY**

*(Continued from February issue)*

**MEDICAL  
EMERGENCY ASSISTANCE**

● *Regular*

Grants for medical emergencies may be provided to active or retired ministers or to their immediate families. Such applications must originate with the District Advisory Board and the district superintendent and must be approved by the Board of General Superintendents and the Department of Ministerial Benevolence.

Normal childbirth is not considered under medical emergency benefits.

An amount up to \$500 per family may be granted in any twelve-month period.

This amount shall be determined as follows: The net balance of medical expenses (including only doctor, nurse, medicines, and hospital care), less insurance reimbursement, shall be the consideration for emergency assistance.

1. If an individual has an annual income of more than \$4,800, he shall assume the first \$200 of the net balance and the Department may grant up to 80 percent of the remaining balance.
2. If the individual has an annual income of more than \$2,400, but less than \$4,800, he shall assume

the first \$100 of the net balance and the department may grant up to 80 percent of the remaining balance.

3. If the individual has an annual income of \$2,400 or less, he shall assume the first \$50.00 of the net balance and the Department may grant up to 80 percent of the remaining balance.
4. If the individual is on the benevolence roll, he will not be required to assume any deductible and the Department may grant up to 80 percent of the total net medical cost.

The regular medical emergency grants from the Department may not exceed \$500 in any twelve-month period.

● *Extreme*

In cases of extreme medical costs, when a family has had more than \$1,000 "out-of-pocket" medical expense in a twelve-month period, the Department may grant up to 50 percent of the amount over \$1,000.00. The maximum emergency medical grant, including both regular and extreme medical emergencies, may not exceed \$1,000 in any twelve-month period.

# Department of MINISTERIAL BENEVOLENCE

## SCALE OF BENEVOLENCE BENEFITS

### MINISTERS

Years of Service	*Standard Assistance	Amount per Year	**Increased Assistance	Amount per Year	Years of Service	*Standard Assistance	Amount per Year	**Increased Assistance	Amount per Year
3	\$ 10.00	\$ 120.00	\$ 15.00	\$ 180.00	17	56.50	678.00	85.00	1,020.00
4	13.50	162.00	20.00	240.00	18	60.00	720.00	90.00	1,080.00
5	16.50	198.00	25.00	300.00	19	63.50	762.00	95.00	1,140.00
6	20.00	240.00	30.00	360.00	20	66.50	798.00	100.00	1,200.00
7	23.50	282.00	35.00	420.00	21	70.00	840.00	105.00	1,260.00
8	26.50	318.00	40.00	480.00	22	73.50	882.00	110.00	1,320.00
9	30.00	360.00	45.00	540.00	23	76.50	918.00	115.00	1,380.00
10	33.50	402.00	50.00	600.00	24	80.00	960.00	120.00	1,440.00
11	36.50	438.00	55.00	660.00	25	83.50	1,002.00	125.00	1,500.00
12	40.00	480.00	60.00	720.00	26	86.50	1,038.00	130.00	1,560.00
13	43.50	522.00	65.00	780.00	27	90.00	1,080.00	135.00	1,620.00
14	46.50	558.00	70.00	840.00	28	93.50	1,122.00	140.00	1,680.00
15	50.00	600.00	75.00	900.00	29	96.50	1,158.00	145.00	1,740.00
16	53.50	642.00	80.00	960.00	30	100.00	1,200.00	150.00	1,800.00

\*Standard Assistance: The maximum annual income allowable from all sources, including Social Security and N.M.B.F. benefits, is \$2,400 for a minister and his wife; \$2,100 for a single minister.

\*\*Increased Assistance: The maximum annual income allowable from all sources, including Social Security and N.M.B.F. benefits, is \$2,100 for a minister and his wife; \$1,800 for a single minister.

*Effective October 1, 1964*

## SCALE OF BENEVOLENCE BENEFITS

### WIDOWS

Years of Service	*Standard Assistance	Amount per Year	**Increased Assistance	Amount per Year	Years of Service	*Standard Assistance	Amount per Year	**Increased Assistance	Amount per Year
3	\$ 6.00	\$ 72.00	\$ 9.00	\$ 108.00	17	34.00	408.00	51.00	612.00
4	8.00	96.00	12.00	144.00	18	36.00	432.00	54.00	648.00
5	10.00	120.00	15.00	180.00	19	38.00	456.00	57.00	684.00
6	12.00	144.00	18.00	216.00	20	40.00	480.00	60.00	720.00
7	14.00	168.00	21.00	252.00	21	42.00	504.00	63.00	756.00
8	16.00	192.00	24.00	288.00	22	44.00	528.00	66.00	792.00
9	18.00	216.00	27.00	324.00	23	46.00	552.00	69.00	828.00
10	20.00	240.00	30.00	360.00	24	48.00	576.00	72.00	864.00
11	22.00	264.00	33.00	396.00	25	50.00	600.00	75.00	900.00
12	24.00	288.00	36.00	432.00	26	52.00	624.00	78.00	936.00
13	26.00	312.00	39.00	468.00	27	54.00	648.00	81.00	972.00
14	28.00	336.00	42.00	504.00	28	56.00	672.00	84.00	1,008.00
15	30.00	360.00	45.00	540.00	29	58.00	696.00	87.00	1,044.00
16	32.00	384.00	48.00	576.00	30	60.00	720.00	90.00	1,080.00

\*Standard Assistance: The maximum annual income allowable from all sources, including Social Security and N.M.B.F. benefits, for a widow is \$1,800.

\*\*Increased Assistance: The maximum annual income allowable from all sources, including Social Security and N.M.B.F. benefits, for a widow is \$1,500.

*Effective October 1, 1964*

**WANTED!** PRAYING PREACHERS  
ON EVERY DISTRICT  
WHO ARE PLEDGED  
TO FAST AND PRAY FOR A SPONTANE-  
OUS REVIVAL IN EVERY LOCAL CHURCH

FROTHINGHAM AT S. FRANKLIN  
VAN WERT, OHIO  
MARK E. MOORE, PASTOR

. . . . . an idea I used in our past revival. I felt it was of value.

Sincerely,

THE DEPARTMENT OF EVANGELISM ACKNOWLEDGES THIS IDEA AS ANOTHER MEANS OF WORKING THROUGH THE SUNDAY SCHOOL. THIS TOO IS EVANGELISM.

- It would be well to get the name and address also of any visitor in your class age that found help at the altar. Use the rest of this space for any comments about your class—victories won—needs yet remaining.

## The Nazarene Preacher





# IS THE KEY

person in the successful Sunday school. For effective service he must have knowledge of the objectives, curriculum materials, administrative procedures, and some understanding of the spiritual needs and the characteristics of each age-group. He must have the ability to guide and inspire the workers in the Sunday school. He is confronted with the task of recruiting and training workers. In all

this he works under the supervision of the pastor and is guided by policies determined by the church school board.

The superintendent is often confronted with the challenge of leading the Sunday school when he has had little experience. In order to help him do a better job, the Sunday School Superintendent's Training Program is presented.

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A person who completes the following units receives the First Certificate of Progress with seal attached.

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Text: Harper, A. F. *The Nazarene Sunday School Today*

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The radio industry looks to the church for Christian leadership, especially at this season of the year. Why not contact them and let them know you are interested and offer to assist them to adequately serve their host of listeners with these Palm Sunday and Easter programs? We will be writing them, but your contact may make the difference between acceptance or rejection.

As you know, there is no charge for the taped programs. They are sent in reversible cartons and we pay the postage both ways.

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



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- 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.

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By Jean Foss

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*(Continued from February issue)*

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Rock Falls	339.19
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Rockton	304.73
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Leesburg	276.25
Lewisburg	273.74
Lansdale	266.65

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Delta	270.35
West Milton	268.57
Rising Sun	253.89
Bryan	212.85
Toledo Jackman Rd.	196.37
Bellefontaine	184.00
Walbridge	181.05
Lima Grand	179.84
London	178.09

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Conemaugh	264.35
Bethel Park	261.04
Pittsburgh Terrace	259.05
New Castle East Side	257.41
Greenville	235.90
McKeesport	226.23
Warren	213.73
Penns Manor	212.69
Meadville	211.27

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Milwaukie	246.56
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Gladstone	239.67
Portland St. Johns	234.70
Dallas	217.73
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Junction City	216.96
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Sacramento La Sierra	257.24
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Viborg	151.52
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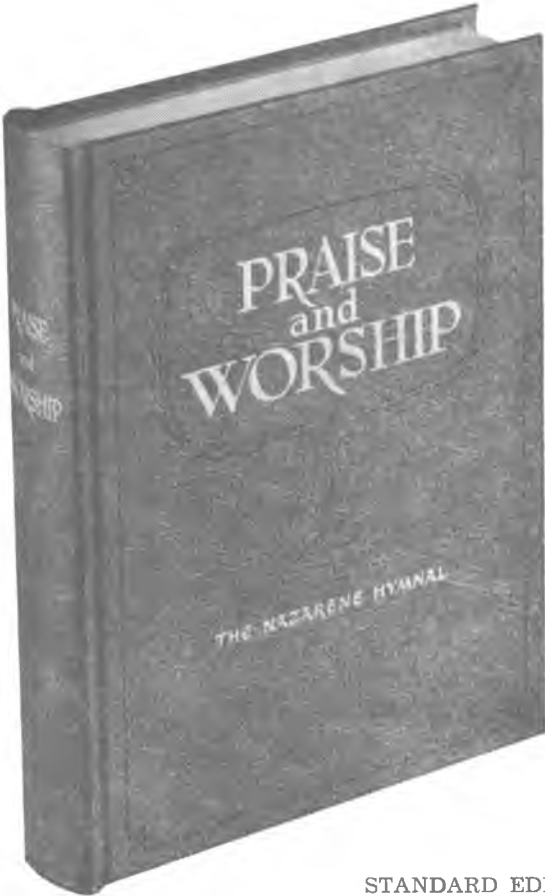
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# Queen of the parsonage.....

AUDREY J. WILLIAMSON

## Talent Scouting for God

By Ruth Strahm Hsien

OUR PASTOR'S WIFE is so talented, we could never do without her!" This is the sentiment of many good church people. She is like the "little Red Hen," who found the wheat, planted it, harvested it, milled it, and baked the bread—all by herself!

Sometimes we parsonage wives must play the piano, sing the special, or be the treasurer of the missionary society. But, for the most part, these activities for a minister's wife should be stop-gap, until someone else can be found—someone more permanent, whose talents, rooting downward, will be more stabilizing to the church. Certainly young people, and many older ones likewise, are more in need of fulfillment than is the overloaded minister's wife. So she may become a talent scout.

Talent scouting may be done by inquiry, by simple observation, or by means of trial experiments. In city churches we found essay contests to be enlightening. Poster contests are also useful in revealing originality as well as artistic ability. Children and young people are so responsive to interest taken in them that such contests in themselves are rewarding.

Years ago a young man, elected to the presidency of our youth organization, stood before me worried and complaining: "How can I give all those talks for our meetings?"

My answer was another question: "Do you have to give all those talks? Isn't your office, rather, that of an executive who engages others to do things in line with their abilities?"

I pointed out that our church now had two excellent quartets, both of them in demand in other communities. These singing groups came into existence after I had selected individuals and requested them to meet to try out a song. Every one of them had more "voice" and "ear" than I had and—once organized—they became enthusiastic and were able with little help to perfect their harmony and enlarge their repertoires.

Furthermore I reminded this young man that when we first arrived in the community the only pianist was the outgoing pastor's wife. I had enough ability to play the hymns and to prepare the Christmas cantata, and we got along. But I began looking around for the "pianist of tomorrow." Though very busy, I invited several girls to my home for free music lessons—girls whose parents were too harassed by financial obligations to provide them with lessons. Some skilled pianists were the reward. The young president saw that to locate and encourage the development of talent is itself a field of service.

Nor must the help given always be limited to things useful in a religious service. In one community my main contribution was helping the women get started at making their own dresses. The field even may be as intangible as "encouragement" for the disparaged. I recall one young woman in a mining town whose worth was minimized because "Gert ain't got no edge-a-cation." Gert had been taken from school at the third grade level, and some effort was required to find a minor activity which would enable her to lift up her head.

But in attempting to help others develop their talents, do not expect 100 percent success. People may move away or drop out without explanation or apology. Talent recruits may even fail to appear at a public program for reasons varying from "I was afraid I might not enjoy doing it" to "I couldn't come because that morning the baby didn't get up." At this point spiritual grace will be tested, and also "salvage talent."

"Salvage talent" is the ability to whip a printed article from the purse, or a story or poem out of the memory, to fill in the depleted program. Perhaps a timid person may have read a missionary's inspiring letter so poorly that the message is lost to the audience. The chairman having "salvage talent" will rise to the occasion and with enthusiasm tell what points in the letter were a blessing to her personally, what most amused her family at home, and otherwise review the contents of the letter so that the message has impact despite the first faulty presentation. All this accomplished with no feelings hurt over the task so poorly done!

But even when the individual has a healthy willingness to learn, the executive should be discerning. At one time I thought that any woman able to shop and count change in a store could surely learn to keep a treasury. But early in

my twenty-five years of experience Wally taught me otherwise. I worked with Wally two years as she painstakingly made her entries, always drilling into her mind the simple formula that balance carried plus receipts must equal disbursements plus cash on hand. With some misgivings I decided to let her proceed by herself, but the first audit brought her back wailing, "They say they can't make head nor tail out of my book!" She thrust it under my nose and, to my chagrin, I saw the expenditures were added in the column with the receipts. No adding machine could dispute the correctness of the total!

"I'll help you fix it," I said, veiling my disappointment. Her distress melted and, hopefully, she suggested, "Don't you think I might resign now after having kept the book these two years?" Relieved that there was escape from further promotion of a futile project, I again veiled my emotions and said, "Yes, it seems as though it would be someone's else turn."

Above all, do not endanger the common good in your effort to scout new talent. A fellow minister's wife confided that her husband refused to let her serve as pianist in his small pastorate. The alternative was using a girl who

*(Continued on page 46)*

---

## Love Is—

Slow to suspect—quick to trust  
Slow to condemn—quick to justify  
Slow to offend—quick to defend  
Slow to expose—quick to shield  
Slow to reprimand—quick to forbear  
Slow to belittle—quick to appreciate  
Slow to demand—quick to give  
Slow to provoke—quick to conciliate  
Slow to hinder—quick to help  
Slow to resent—quick to forgive  
For love's baptism—let us plead and pray!

AUTHOR UNKNOWN



### Studies in the Sermon on the Mount

By Rev. H. K. Bedwell\*

No. 10      Matt. 6:5-18

#### Prayer and the Christian

JESUS CONTINUES to deal with motive. As we saw in the previous study on giving, it is not what we give that matters most, but why. The same rule applies to prayer. "Take heed," says Jesus, for we are ever open to the danger of making prayer a parade; then it becomes a farce instead of being a force. For the purpose of our present study we shall include fasting with prayer, for these two cannot be separated. Jesus sets before us four essentials for effective prayer.

##### 1. Singleness of Motive

###### *Pray to thy Father (6:6).*

It has been said that "a reason precedes every deed." What is the reason that should inspire a man to pray? Jesus gives us a wrong reason, "to be seen of men," and a right reason, "pray to thy Father." The wrong reason is the desire to be glorified in the eyes of others. Father." The wrong reason is the desire for saintliness. It will land you into hypocrisy. The sole purpose of prayer is to bring us into the presence of the Father, that we might know Him. Prayer is a meeting with God, a talking to God, a learning of God, and a communing with God. It is a privilege which is open to every child of God. No

great or special gifts are required for its exercise. The only requirements are a needy heart and a sincere approach to God. Notice that Jesus assumes that prayer is a regular practice, for He does not say "if" you pray, but "when." If prayer is the breath of the Christian life, then a prayerless Christian is a lifeless Christian.

##### 2. Secrecy of Place. *Enter into thy closet, and . . . shut thy door (6:6).*

The best way to avoid hypocrisy in prayer, the desire for display, is to pray in secret. When the soul is alone with God, all desire for display is dispelled. There are very good reasons for having a secret place of prayer where we can get alone with God. In the first place secrecy, or rather privacy, assists concentration. It is almost impossible to concentrate in the presence of others. Effective prayer must have the full attention of the mind, and this can be best secured in the quietness of the secret place. In the second place, secrecy makes possible communion. Love requires privacy for the most intimate expression of its affection. It is too sacred to be displayed before the common gaze. True prayer is the communion of the soul with God in its expression of love. It is the fellowship

\*Nazarene missionary, Stegi, Swaziland, South Africa.

of the spirit of man with the Spirit of God. In the third place secrecy is necessary to revelation. Prayer is more than the making known of personal needs to the Father. It is a two-way communication. God makes himself known to His children in prayer, and He can best do that in the privacy of the secret place.

Hypocrites do not have any secret closet. All their praying is for the eyes of men. Jesus says, "They have their reward." They wanted the approbation of men, they got it, and there the matter ends. But the child of God who prays in secret is also promised a reward, and this is to be given "openly." No man can live in the secret place with God without the evidence of it being seen by all. It may be an unconscious influence just as it was with Moses, who after forty days on the mount "wist not that the skin of his face shone."

### 3. Simplicity of Expression

#### *Use not vain repetitions (6:7).*

Multiplicity of words does not prove the reality of prayer. The heathen know how to pray long prayers. Simplicity is the keynote of all true praying. Jesus gave the disciples a pattern prayer, commonly called "The Lord's Prayer." It is impossible to give a full exposition of this pattern prayer here, but let us at least note its basic construction, for all our prayers should be molded on this plan.

(a) Prayer is based on relationship. "Our Father." It is twofold, toward God and toward others. God is, in a limited sense, the Father of all mankind, in that He is the Creator of all men, and they are in that sense His offspring. But in the strict sense of the word, as it is used here, only those who are truly "born again" into the family of God are entitled to pray, "Our Father." If we are His children by a spiritual birth, then we have the right to expect His care and provision for all our needs, for it is the right of a child over his parents. Notice that we are not taught to pray, "My Father," but,

"Our Father." We are not only children of God but members one of another.

(b) Prayer begins with God's concerns. The art of real prayer is learned only in self-forgetfulness and absorption with the concerns of God. It is His name, "Hallowed be thy name." It is His kingdom, "Thy kingdom come." It is His will, "Thy will be done." The first three petitions are all concerned with the honour and glory of God. Self is forgotten.

(c) Prayer concerns daily needs. The ordinary needs of daily life are known to Him, and are matters which we are invited to lay before Him. "Give us this day our daily bread." In conformity with all His teaching, Jesus admonishes us not to be unduly anxious about tomorrow. We are taught to ask only for today's needs.

(d) Prayer concerns our relations with others. A spirit of humility toward God and of forgiveness toward others is absolutely essential to true prayer. "Forgive us our debts, as we forgive our debtors." None is beyond the need of asking daily forgiveness for shortcomings in God's sight, conscious and unconscious. The realization of our own weakness will help us to make allowance for the failure of others.

(e) Prayer provides protection from Satanic attack. Strength in temptation and protection from the evil one are to be found in the place of prayer, for our resources are in God. He alone is able to deal with our enemy, the devil, who is far too strong and subtle for us. Prayer brings God onto the field on our behalf.

### 4. Self-denial

#### *When ye fast (6:16).*

Fasting follows upon prayer because it is vitally connected with it. The purpose of fasting is twofold: first to express the mastery of the spirit over the body, and second to secure uninterrupted time for prayer. Fasting, in the common acceptance of the term, is simply doing without food for a stated time, but it may have a much wider application than that. It can mean the volun-

tary surrender of anything, which may be legitimate in itself, but which may in some degree affect the efficiency and usefulness of the spiritual life. It is a fact of experience that some problems can be solved only by resorting to fasting and prayer. On one occasion Jesus said, "This kind goeth not out but by prayer and fasting." There is a peculiar power released when God's people refuse to be denied, and are prepared to go without food if necessary in order to seek the face of God. This is a demonstration of the determination and earnestness of the soul, in its desire to have its petitions granted.

Once again we are warned against the danger of allowing the act of fasting to

become an occasion for display. If it degenerates to this, then it is worse than useless. Fasting must be as secret as our giving and praying. It has been said that in prayer we attach ourselves to God, whereas in fasting we detach ourselves from earth. It is the denial of present gratification in order to secure future blessing. Once again a reward is promised to those who fast unto God alone. The effect cannot be hid. Fasting with prayer is a weapon which is greatly neglected by the present-day Church. It is the weapon of souls that are aflame for God, and who count no sacrifice too great to be made for the cause of Christ. Self-discipline is at the heart of Christian living.

## Gleanings from the Greek New Testament

By Ralph Earle

Eph. 6:10-12

THE TWO MAIN DIVISIONS of Ephesians are: (I) The Christian's Worship (cc. 1—3; (II) The Christian's Walk (cc. 4—6). But there is also a meaningful threefold division: (I) The Christian's Worship (1:1—3:21); (II) The Christian's Walk (4:1—6:9); (III) The Christian's Warfare (6:10-24).

### In Conclusion

"Finally" introduces this last section. In Greek it is *tou loipou*. The Textus Receptus (late MSS) has to *loipon* (accusative case), which means "for the rest." The meaning of *tou loipon* (genitive case) is given in Blass-Debrunner as "from now on, henceforth"; that is, genitive of time.<sup>1</sup> But Arndt and Gingrich say: "In Eph. 6:10 the meaning is probably rather *finally*, bringing the matter to a conclusion."<sup>2</sup> Phillips translates it, "In conclusion."

### "Be Strong"

The verb is *endynamoo*. It comes from *dynamis* (dynamo, dynamic). One is tempted to translate it, "Be dynamic!" The whole clause is paraphrased in NEB: "Find your strength in the Lord."

### "The Power of His Might"

The first noun is *kratos*, which is used in Homer for bodily strength. The second is *ischys*, which means "strength, power, might."<sup>3</sup> But neither noun is *dynamis*, which is most properly translated "power." So the best rendering here is "the strength of his might" (ASV, RSV, NASB).

### The Panoply

Paul exhorted his readers: "Put on the whole armour of God" (11). The verb is used regularly of putting on clothes. It may be translated "be clothed

with." "Whole armour" is one word in Greek, *panoplia*. It comes from *pan*, which means "all," and *hopla*, "arms, weapons." The word is used metaphorically here and in verse 13. Elsewhere in the New Testament it occurs only in Luke 11:22, where it has the literal sense, "full armor of a heavily-armed soldier."<sup>4</sup> Vine writes: "Among the Greeks the *panopia* was the complete equipment used by heavily armed infantry."<sup>5</sup> The different parts of this armor are mentioned in the verses that follow verse 13.

## Devices of the Devil

The phrase in KJV is "the wiles of the devil." In the Greek, "wiles" is *methodeias*, from which comes the English word "methods" (cf. Phillips).

The cognate verb, *methodeuo* is found in the Septuagint, but not in the New Testament. On the other hand, the noun *methodeia* has not been discovered in any earlier writings. In the New Testament it occurs only in 4:14 (see comments there), here, and in verse 12 in Papyrus 46 (third century).

The treatment of this word in modern reference works furnishes a striking example of recent progress in this field. Thayer declares that *methodeia* is not found in profane authors<sup>6</sup>; that is, secular writers. Abbott-Smith says, "not found elsewhere."<sup>7</sup> But Moulton and Milligan give several examples of the use of this word in the papyri of the fifth and sixth centuries,<sup>8</sup> always in the sense of "method." Arndt and Gingrich include this information in their lexicon and suggest the translation, "stratagems."<sup>9</sup>

The context indicates that here the word carries an evil connotation. Perhaps the best translation is "the devices of the devil" (NEB).

## Wrestling

Literally the first part of verse 12 reads: "Because there is not to us the wrestling against blood and flesh." The word for wrestling is *pale*. Thayer

notes that beginning with Homer this word was used to describe "a contest between two in which each endeavors to throw the other, and which is decided when the victor is able *thlibein kai katechein* [to press and to hold down] his prostrate antagonist, i.e. to hold him down with his hand upon his neck."<sup>10</sup> Paul taught that Christians should be "more than conquerors" through Christ (Rom. 8:37).

## Our Enemies

In this verse the apostle names four things against which we wrestle (cf. 1:21). The first is "principalities." The Greek word is *arche*, which literally means "beginning" (cf. John 1:1). But here it means "sovereignty, principality, rule"<sup>11</sup> (see rather full discussion in the notes on 1:21).

In the article on this and related words in Kittel's monumental *Theologisches Woerterbuch*, Delling writes: "*Arche* always signifies 'primacy,' whether in time: 'beginning' . . . or in rank: 'power,' 'dominion,' 'office.'"<sup>12</sup> It is used both ways in the Septuagint and the New Testament. With regard to the use here, Delling says: "They are spiritual beings (Eph. 6:12), related to angels according to Rom. 8:38."<sup>13</sup>

The second term, "powers," is literally "authorities" (*exousias*). This is also found in 1:21, where its sense is explained.

The other two terms, however, differ from those in 1:21. Both are expressed in phrases. The first is "the rulers of the darkness of this world"; literally, "the world-rulers [one word] of this darkness." Arndt and Gingrich define this as meaning: "the rulers of this sinful world."<sup>14</sup>

The last expression is "spiritual wickedness in high places"; literally, "the spirits of wickedness in the heavenlies." This underscores the shocking fact that even in the heavenlies there are wicked spirits which may tempt men in their highest moments of spiritual fellowship.

(Continued on page 44)

# SERMONIC STUDIES

## TOWARDS BETTER PREACHING

### "God Is Love"

TEXT: I John 4:15

The essential nature of God is love. Everything He has done in creation and redemption has been through love. All of His actions toward man are founded in love.

This love of God is:

#### **Protective—**

True love is protective and desires to shield and guard the object of its affections. The greatest ideal of God's love is that it protects and shields His children. There has been no calamity that has come into the life of God's child that has not been screened by love. No difficulty has come into any life but that love has first measured its force and impact upon that life.

Love is the ever-present guardian angel hovering over the child of God and protecting from harm and evil.

#### **Procreative—**

The great design of God's love is to bring its recipients into His image and likeness. We read that "whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth" (Heb. 12:6).

God loves us in spite of what we are, and not for what we are. He wants to make us like himself. This is the object of His chastening and scourging. And while "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. 12:11).

Some have said that love is blind. This is not true of God's love. This love considers our mistakes and failures. His love does not overlook them; it "over loves" them.

God's dealings with His children are for the single purpose "that we might be partakers of his holiness" (Heb. 12:10). His love is procreative—He wants to make us like himself, to fashion us after His own image.

#### **Projective—**

God wants to project himself into every area of our lives. God does not want to occupy the peripheral areas of our lives, but He wants to dwell in the center of our lives. God projects himself upon us at every turn of life. He constantly reminds us of His love for us and His claims upon our life.

God's love is projective; yet it is not intrusive. He will not intrude upon our free moral agency. We must make our own choices and decisions. He will influence us through His love, but He will in no wise coerce. This is what makes His love so gracious. He loves us but allows us to respond to His love without force. It is in the same fashion as the flowers respond to the sun.

#### **Possessive—**

God's love will not share the object of its affections with a rival. He must have all of our love and devotion. One might as well expect a loving wife to share the love and devotion of her husband with another woman as to expect God to share our love for Him with another person or object of affection. God must possess us body, soul, and spirit. "For thou shalt worship no other god: for the Lord, whose name is Jealous, is a jealous God" (Exod. 34:14).

God's love is entirely ours. He has not withheld from us His love and has manifested it toward us through His Son, Jesus Christ. "Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins" (I John 4:10) and

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16). May we say: "We love him, because he first loved us" (I John 4:19).

WILLIAM A. TOLBERT

## Peace and Holiness

*Follow peace with all men, and holiness, without which no man shall see the Lord* (Heb. 12:14).

Weymouth translation: *Ever strive for peace with all men, and for that sanctification apart from which no one will see the Lord.*

*Introduction:* The text contains a rule of conduct, "Follow peace with all men"; and a state of sainthood, "holiness." Both are essential to present and future happiness, "without which no man shall see the Lord."

### I. PEACE

1. *Defined*—Well-being; peaceful disposition; calm, without disturbance; good relationship both to God and to man.
2. *Peace must be sought.* "Follow peace." The import of the word "follow" is pursue. Peter expresses it forcefully, "Let him seek peace, and ensue it [pursue it]." That is seek after eagerly; earnestly endeavor to acquire.
3. *Peace is an essential element of the spiritual Kingdom.*  
Rom. 14:17—"For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost."  
Isa. 32:17—"And the work of righteousness shall be peace; and the effect of righteousness quietness and assurance for ever."
4. *Peace with God begins in justification.*

Rom. 5:1—"Therefore being justified by faith, we have peace with God through our Lord Jesus Christ."

5. *Peace with man is realized in God.*

Prov. 16:7—"When a man's ways please the Lord, he maketh even his enemies to be at peace with him."

6. *There are degrees of peace.* There is peace, great peace, and perfect peace.

### II. HOLINESS

1. *Defined*—A state of separation from all that is sinful, impure, and morally imperfect; the state of being pure, or holy.
2. *Holiness must be sought.* "Follow . . . holiness." Because man is not naturally holy.
3. *Holiness is required;* hence the command—(You) "follow . . . holiness." The force of the word "follow" is the same here as before. "Seek after it eagerly; earnestly endeavour to acquire." Peter makes it emphatic: "Be ye holy" (I Pet. 1:16).
4. *Holiness is a state or condition of being.*

II Cor. 7:1—"Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God."

"Perfecting"—to fulfill further, or completely.

*Note*—Holiness begins in true repentance; in that there is renunciation of sin, and separation therefrom. "Filthiness of the flesh" undoubtedly means any and all forms of outward sin; "filthiness of the spirit" would mean all impure desires, unholy thoughts, and polluting imaginations—all inner propensities that are foreign to God and holiness.

Rom. 8:13—"For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live."

*Note*—Paul's exhortation to Ephesians: Eph. 4:22-24—"That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts; and be renewed in the spirit of your mind; and that ye put on the new man, which after God is created in righteousness and true holiness."

*Note*—"True holiness" could only mean the holiness found in God.

#### 5. *Holiness as a way of life.*

Isa. 35:8—"And an highway shall be there, and a way, and it shall be called The way of holiness."

*Note*—The prophet was speaking of the age of the Church, the dispensation of the gospel of grace, which he saw seven hundred years before Christ.

"The way of holiness" is the holy way, open to all God's people.

*Note*—We have established the fact that holiness is a state or condition of heart. Here it is also a way of life, to be followed: practical holiness in everyday life and conduct.

(1) No uncleanness on this way. V. 8—"The unclean shall not pass over it."

(2) No viciousness shall be found there. V. 9—"No lion shall be there, nor any ravenous beast shall go up thereon, it shall not be found there."

(3) It shall be open to, and used by, the redeemed. V. 9—"But the redeemed shall walk there."

### III. SEEING GOD

1. *Defined*—The Hebrew meaning is to enjoy God, His fellowship, His presence.
2. *This text establishes the fact that holiness is necessary if we would enjoy God here or hereafter.* See Psalms 24:3-4.

W. C. ROBERTS

## The Greatest Obstacle to Salvation

### II Pet. 2:10—"Self-willed"

#### INTRODUCTION:

1. Have you ever pondered why it is that more people do not come to Christ?
2. The reason for it is not:  
Some awful sin, crass heathenism, inveterate unbelief, worldliness, or even Satan himself.
3. The simple answer is: "Self-will."  
a) This is the salient characteristic of the carnal heart.  
b) This is the great work of Satan within the disposition of the race.  
c) This is the spirit of Satan within each individual.  
d) It simply says: "I'll have my own way—not God's way."  
e) It is the direct opposite of the acme of consecration, which says: "Not my will, but Thine, be done."

#### I. ITS FRUITAGE

*Because of self-will, men*

##### A. Disbelieve God.

Self-will explains: atheism, evolutionary hypotheses, "no hellism," man's questioning of the deity of Christ, man's discrediting of the Blood atonement, and man's failure to appropriate salvation.

##### B. Offer excuses for their ungodliness.

"I'm too busy." "I can't live the Christian life."

Which is really to say: "It would cost me too much"; "I don't want to leave my sinful companions"; "I tried it once and failed."

##### C. Procrastinate.

"Let me have my own way a little longer."

"Tomorrow"; "Not tonight"; "Some other time."

##### D. Take fatal risks with their souls at stake.

He who gambles with Satan loses.

#### II. ITS HISTORY

##### A. *Self-will is the epitome of sin's history through the ages.*

1. Like an ever-recurring refrain it comes:

God says: "I would . . . ye would not."

2. It began with the fall of Lucifer:

a) And it explains the sin of angels and men ever since.

Self-will cast man out of Eden.

Self-will brought the Flood upon the ungodly.

Self-will turned Israel into "a rebellious house."

Self-will left Jerusalem's house of God desolate. "I would . . . ye would not."

Self-will has been at the root of God's controversy with the nations. Self-will has blighted the life of every individual.

- b) Man's puny fist of rebellion lifted in the face of God has constantly been saying: "I will not!"

B. *Gethsemane is its only real cure.*

A real death to "self-will."

### III. ITS CHARACTERISTICS

A. *The Greek term:*

*Authadeis* means "self-sufficient; self-pleasing; following one's own opinions."

B. *The context in this scripture:*

1. "Despise government."

Refuse to come under rulership.

Rebelling against discipline.

2. "Presumptuous."

Taking God's mercy for granted.

Defying God's wrath and judgment.

Substituting one's own way for God's way.

3. "Speak evil of dignities."

Disrespect for superiors.

Slandering sacred persons and things.

Lack of deference for rank and rectitude.

Sheer irreverence.

### IV. ITS FRUITAGE

A. *It culminates in eternal doom.*

1. You can have your own way and go to hell.

2. If you ever find salvation, self-will must be renounced.

3. Self-will is the one thing that renders God helpless to save you.

B. *It becomes a habitual response to all of God's dealings with us.*

1. Throughout time.

2. And eternally fixed.

### V. THE FOLLY OF IT

A. *Why persist in that which ruins you?*

1. Learn the folly of it!

2. Learn to loathe and hate it!

B. *Beware of being damned by your own volition.*

1. The shrivelling destiny of self-will.

2. The young man who refused God's call to preach declared: "I'll practice law, come heaven or hell!" Came hell.

### CONCLUSION:

1. God's remedy for self-will is the mighty baptism with the Holy Spirit, preceded by a turning from self to salvation.

2. Seek God's way of salvation, lest the one sentence that burns in your conscience through all eternity be that of God's pleading: "I would . . . ye would not."

—ROSS E. PRICE

## Sermon Skeletons

### Scriptural Salvation

Titus 2: 11-14; text, v. 14

- I. A Double Experience

"Redeem . . . and purify"

- II. A Delivering Experience

"Redeem us from"

- III. A Decisive Experience

"From all iniquity"



## Samson: Sin's Hangover

Judg. 16:15-21 and Gal. 6:7-8

### I. Sin Has a Blinding Effect.

"The Philistines . . . put out his eyes."

### II. Sin Has a Binding Effect.

"The Philistines . . . bound him with fetters."

### III. Sin Has a Grinding Effect.

"And he did grind in the prison-house."

## The Scope of Salvation

(Romans 6)

### I. Salvation Involves a Necessary Destruction (vv. 6-11).

### II. Salvation Involves a New Direction (vv. 17-18).

### III. Salvation Involves a Needed Discipline (vv. 12-16).

—MERV CHAPLIN



## IDEAS THAT WORK

## Blessing from Budgets

Two things are sure: death and taxes. To that little quip the Nazarene pastor would add, "and budgets." For a number of years I tried various plans for raising the budgets, such as a second tithe, weekly pledges, annual pledges, and putting pressure on at the end of the year!

A few years ago it seemed to me God spoke to me through a pastor's report at the district assembly. He commented that we needed to "save face" with our missionaries and others as well as local businessmen.

I therefore went home from the assembly and calculated, on the basis of last year's giving, what percentage of our weekly or monthly income should be applied *first* on the budget needs. I did not include the General Budget, since I felt our Thanksgiving and Easter offerings along with Prayer and Fasting would take care of it. We set the percentage at 20 percent, which proved to

be more than enough. However, for the past several years we have had our budgets all paid long before the end of the year, in spite of the fact that we have lost many families. I believe sincerely that God has honored this plan, just as He honors individuals who give Him the "firstfruits" of their income.

We also planned to put out a local SOS if need be, just as many churches do for budgets at the "end" of the year. Actually, we have not had to do this more than once or twice. Some people will give to this quicker than they will budgets.

I know that one of these times I may break the record, but for fourteen years I have not failed to pay all the budgets in full. I thank God for helping us, sincerely and humbly, but I do not say it all to His glory. I say it simply to stress the point that I think the pastor is the key individual. There must be faithful preaching and planning in creating an atmosphere about the budgets that will help our people think of them as a spiritual challenge rather than a superimposed tax. I accomplished this in one pastorate using a thermometer for each budget and putting the Great Commission at the top. Below was the verse: "Ye shall be witnesses unto me . . ." "Jerusalem" was then represented by Home Missions; "Judea," by our College Budget; "Samaria," by our District Budget; the "Uttermost part of the earth" was of course representative of our General Budget.

FRED FOWLER

Bremerton, Washington

## MY PROBLEM

**PROBLEM:** Should a pastor of a couple in his church planning to be married by a minister other than their pastor (such as a former pastor) offer premarital counselling to the couple without the counselling being requested either by the minis-

**ter who is to officiate or the couple who are to be married? What if the pastor knows that no such counseling will be afforded the couple if he does not give it?**

#### A NEW YORK ELDER ADVISES:

It would seem that the answer must begin in the development of a rapport between the pastor and couple before the problem arises. However, there is really only one answer. If we are to build the Kingdom and the church we must do it a family at a time. I was a pastor for many years, and now have been in the psychiatric chaplaincy for several years. The great majority of my patients come out of some type of family breakup.

The question stems from the pastor's feelings regarding his relationships with the couple and/or the officiating minister. Yet he is still the responsible pastor to the couple. I cannot but feel that any hesitation on his part to see that the couple receives premarital pastoral and probably medical counselling is an indication either that he does not foresee the tragic emotional and spiritual possibilities or that he is not secure in his ability to minister in this area. He must either offer such guidance or refer the couple to a cooperative colleague.

#### AN INDIANA PASTOR WRITES:

I believe the second part of the question dictates the answer to the first part. Yes, I would offer counsel to the couple, especially if I knew that no such counselling would be given. Regardless of who marries them, they are still my responsibility as long as they attend my church. I would begin this way:

1. Contact the "marrying minister" about their wedding and whether he was planning to "counsel" them.

2. If not, suggest to them that "we discuss some plans" for their married life. According to the situation, I might steer away from the word *counseling* and simply converse with them in an informal atmosphere.

3. I might simply invite them to the parsonage after the evening service, and in casual conversation be able to "counsel" them.

4. I would buy a book on PRE-MARITAL COUNSELLING to aid me, if I had none.

**PROBLEM:** How can a pastor teach his people to respect his morning hours for study and prayer?

*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

### "Jesus, Thine All-victorious Love"

No. 119. Praise and Worship Hymnal

This Eighteenth-century hymn, one of the sixty-five hundred hymns written by Charles Wesley, is a plea for the infilling of the Holy Spirit. The hymn tune by Carl G. Glaser is the well-known one most commonly sung to "Oh, for a Thousand Tongues!" also by Charles Wesley.

See *Junior Joys*, March 7, for further information concerning this hymn.

### Gleanings (Cont. from p. 38)

<sup>1</sup>*Grammar*, p. 100 (No. 186).

<sup>2</sup>*Lexicon*, p. 481.

<sup>3</sup>*Ibid.*, p. 384.

<sup>4</sup>*Ibid.*, p. 612.

<sup>5</sup>*Expository Dictionary*, I, 75.

<sup>6</sup>*Lexicon*, p. 395.

<sup>7</sup>*Lexicon*, p. 282.

<sup>8</sup>VG.T, p. 394.

<sup>9</sup>*Op. cit.*, p. 500.

<sup>10</sup>*Op. cit.*, p. 474.

<sup>11</sup>Abbott-Smith, *op. cit.*, p. 62.

<sup>12</sup>Gerhard Kittel, *Theological Dictionary of the New Testament*, trans. and ed. Geoffrey W. Bromiley, I (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1964), 479.

<sup>13</sup>*Ibid.*, p. 483.

<sup>14</sup>*Op. cit.*, p. 446.

### Warning (Cont. from p. 16)

we do not know how much he gathered up. I called the Nazarene pastor in the next town to warn him, as the fellow had said he was going there next and expected to see the Nazarene pastor."

# BULLETIN EXCHANGE

## Gentle Hint

### *The difference*

The doctor went to see him but the  
pastor didn't go,

For the doctor had been sent for,  
but the pastor didn't know.

The doctor got rewarded with a  
handsome little check,

But the pastor for no knowing  
simply got it in the neck.

(Let your pastor know.)

—Quoted by Lyle E. Eckley, District  
Superintendent, Northwestern Illi-  
nois, in the district paper, the *Voice*

## The ABC's of the Liquor Traffic

A—Arms more villains.

B—Breaks more laws.

C—Corrupts more officials.

D—Destroys more homes.

E—Engulfs more fortunes.

F—Fills more jails.

G—Grows more gray hairs.

H—Harrows more hearts.

I—Incites more crime.

J—Jeopardizes more lives.

K—Kindles more strife.

L—Lacerates more feelings.

M—Maims more bodies.

N—Nails down more coffins.

O—Opens more graves.

P—Pains more mothers.

Q—Quenches more songs.

R—Raises more sobs.

S—Sells more virtue.

T—Tells more lies.

U—Undermines more youth.

V—Veils more widows.

W—Wrecks more men.

X—Xcites more passions.

Y—Yields more disgrace.

Z—Zeros more hopes.

THAN ANY OTHER ENEMY OF MAN-  
KIND.

—Wesleyan Methodist

## Hints on How to Worry

1. Never worry over rumors.

2. Know definitely your worry prob-  
lem. Write it down.

3. Worry about only one problem at a  
time.

4. Set a definite day, afternoon, or night  
for worrying.

5. Never worry in bed, in the living  
room, dining room, niche, or church.

6. Select an air-conditioned room. Lean  
back in an easy chair to worry.

7. Set a time limit. If you must go be-  
yond it, give yourself time-and-a-half.

8. Never worry with a frowning face.  
Smile, sing, or whistle.

9. Never worry while working, playing,  
visiting, shopping, or gossiping.

10. Never worry when you are tired,  
sick, angry, or depressed.

11. Two times you are never to worry:  
(a) When you can help the situation;  
and (b) When you cannot.

12. Never worry alone. Take it to the  
Lord. (Prov. 25:19; Phil. 4:6).

—Marshall, Texas, bulletin

"Prayer is not the overcoming of God's re-  
luctance, but the taking hold of God's high-  
est willingness."

—Archbishop Trench

(From the *Lowell Beacon*, First Church of  
the Nazarene, Lowell, Massachusetts, John  
B. Nielson, pastor)

## Ways of Meeting Temptation:

Not this—Little Tommy had been for-  
bidden to swim in the river. One day  
he came home with unmistakable signs  
that he had been in the water. His  
mother scolded him. "But I was tempt-  
ed so badly, Mother." "But how did  
you come to have your bathing suit with  
you?" Tommy replied, "I thought that  
I might be tempted."

But this—A man was training his dog  
to mind him. He would put a biscuit on  
the floor in front of the dog and say,  
"No." The dog would not touch it; he  
did not even look at it but kept his eyes  
upon his master.

## FBI Chief Blames Materialism

More than any other factor, materialism is blamed by FBI Director J. Edgar Hoover for "the deterioration in basic morals." He said materialism is the root of growing crime and the archenemy of spiritual and moral values on which freedom is founded. He termed Communism as "the vision of man without God . . . the vision of materialism."

—N.I.S.

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"Lord, make me an instrument of Thy peace. Where there is *hatred*, let me show *love*, where there is *injury*, *par-don*, where there is *despair*, *hope*; where there is *darkness*, *light*; and where there is *sadness*, *joy*!

"O divine Master, grant that I may not seek so much to be consoled as to console, to be understood as to understand, to be loved as to love; for it is in pardoning that we are born to eternal love."

*Prayer of Francis of Assisi*

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**The difficulties of life are intended to make us better, not bitter.**

**Don't be afraid of today—God will be there before you.**

—*Seiling Friends bulletin*  
Seiling, Oklahoma  
Elsie and Bradley Fisher

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## Talent Scouting (from p. 34)

could play with the right hand and who "filled in" with her left hand as a child might hammer the piano keys. Since the pastor's ear was not offended by bedlam music and the superintendent had urged the pastors to refrain from using their wives, the case seemed hopeless. Equally hopeless was the possibility of the church increasing its membership.

Ever ready to make the world better, I comforted her; "Surely he did not mean to forbid a pastor's wife serving when a pianist is needed that badly. Without giving names, I'll write him and no doubt he will publish something to correct this situation."

Write him, I did. I described the unmusical pastor with the musical wife and the plight of the church. I explained that the pastor was adamant because of *his* request that the pastor's wife not be used. Would he not correct this misunderstanding?

I never received a reply, and instead of a correction in the superintendent's weekly column, the paper carried a notice of the official's sudden demise. I have often wondered if possibly my letter about this ridiculous situation shocked an already weakened heart and killed him.

Consideration of the common good in talent scouting includes consideration for moral and spiritual qualifications. Some standard along this line is needful for church officers if the church is to maintain respect in the community and to continue a spiritual light.

In conclusion, let me make clear my feelings about the "little red hen." I do not mean to unjustly criticize her industry—would not the religious world perish without her? Nor do I discredit her consecration—without the fragrance of devotion to a cause, who would want to live? Rather, I question her tactics.

To challenge, "Who will plant the wheat?" and, "Who will bake the bread?" may be sound practice in highly competitive economy; but in the kingdom of Jesus Christ, where cups of cold water are given in the name of a disciple, a better response will result from calling, "Come, let us plant the wheat!" and, "You surely want to help bake the bread, because our little ones will need food!"

Or if persuasive words cannot be found with which to "win the day," we Christians know the power of the prayer that is a combination of desire and faith.

When I recall the prayers and efforts which in my life have been fruitful, I do not feel smug. Rather, I wonder why I did not venture further and invest more time and strength in bringing out the best in others—others who will carry on when I am removed from the active scene.

The Nazarene Preacher



# HERE AND THERE

## AMONG BOOKS



### Nehemiah Speaks Again

By K. Owen White (Nashville: Broadman Press, 1964. 122 pp. Cloth, \$2.50.)

The author, an active Southern Baptist pastor and past president of the Southern Baptist Convention, presents twelve sermons from the Book of Nehemiah. He does not lay any claim to homiletical excellence, nor even to expository style, but simply and clearly expounds truths for today from the thundering proclamations voiced by the prophet in his own day.

The first sermon explains events leading to Nehemiah's return to Jerusalem. As Nehemiah moves from crisis to crisis, Dr. White goes with him, and somehow the reader senses that these are crises of our own day. Discouragement, ridicule, gossip, greed, materialism, selfishness—the problems which confronted Nehemiah in his day are the same problems which confront the Christian today.

The sermon based on the eighth chapter was especially enjoyed by this reviewer. It was entitled "Honoring God's Word," and seemed to do just that while at the same time talking about doing it. He declares: "... If a man *lives* in the atmosphere of this Book, if his life is *saturated* with the spirit of this Book, it will do something for him. It will deliver him from the power of sin at the time when strong temptation sweeps in upon him. When his own weakness is about to overtake him, when the power of the enemy is about to destroy him, there will come flooding in upon his soul the great, glorious promises of this Book to strengthen him . . ." (p. 79).

Dr. White gives in these sermons an example of just how effective can be the plain, straightforward presentation of the Bible as it speaks to us here and now.

JAMES MCGRAW

### Pastoral Care in the Church

By C. W. Brister (New York: Harper and Row, 1964. 262 pp. Cloth, \$5.00).

This book, called "indispensable for every local pastor" by Seward Hiltner, covers just about every facet of pastoral ministry.

It treats the care of youth and children, the preparation for marriage, the experience of conversion and the care of the new church member, the ministry to the aging, to the anxious and disturbed, the sick, the bereaved, the mentally ill, and those experiencing just about any type of family conflict.

The author is a seminary professor (Southwestern Baptist Theological Seminary) and has had some years of experience as a pastor. The reader senses that he speaks with authority, and this is intensified by his documentation from both the Old and New Testaments. In addition to this, there are valuable suggested readings at the end of each chapter, and the index of subjects in the appendix is helpful for those who need quick reference to some particular type of pastoral problem.

As an example of Dr. Brister's concise language and his firm grasp on the subject, here is his definition of pastoral counseling: "Pastoral counseling may be viewed as the process of conversation between a responsible minister and a concerned individual or intimate group, with the intent of enabling such persons to work through their concerns to a constructive course of action" (p. 175).

This book is a welcome addition to the list available to pastors who want to read in this field, and welcome especially to this reviewer as one of the first ones he will recommend to those who ask so frequently, "What's a good book on pastoral counseling?" This rates as one of the better ones that have appeared in the past decade.

JAMES MCGRAW

### The Art of Illustrating Sermons

By Ian Macpherson (Nashville: Abingdon Press, 1964. 219 pp. Cloth, \$3.50.)

Unquestionably this is the finest, most helpful treatment of this subject this reviewer has seen. The author's style is not only flowing and lucid but delightfully picturesque. In his chapter on "Fitting Them In," for instance, while warning of special perils, he says: "Yet another snare awaits our unwary feet in this connection—that of bringing a second-rate illustration into a

sermon with an inflated buildup, as if one should introduce a piccolo solo with a flourish of trumpets. Always we should see to it that claims we make on behalf of an illustration we mean to use can be justified by the facts. Flattering comments can sometimes have flattening consequences" (pp. 174-75).

The author shows how to find illustrations, how to refine and mold them, how to use them effectively and judiciously, how to store them for a "rainy day." Climaxing the book is a most excellent chapter on telling the illustrations effectively, or "Putting Them Across." Fortunately, in the exposition of principles, the volume is a fine example of his theme: the author not only instructs in the use of illustrations but on every page he illustrates his instructions. This makes the book doubly valuable, for it is thus both a course in preaching and a treasury of illustrative material, all for the price of one. The book is indispensable for the man who would become a better preacher.

R. S. T.

### God's Footstool

By *Kenneth H. Wells* (Published by the author, Whitefish, Montana, 1964. 87 pages. Paper, \$1.50.)

The subtitle of this book is "Its Creation, Ruin and Redemption." The title page further designates the work as "a study of the five periods of the earth's history, based on the statements of scripture and the facts of science." While the author is not a scientist, but a minister, he obviously has done wide reading and made careful research, for the express purpose of providing an antidote to the theory of evolution and a solid, scholarly basis for faith in the Scriptures. Charts are included.

R. S. T.

### All the Doctrines of the Bible

By *Dr. Herbert Lockyer* (Grand Rapids: Zondervan Publishing House, 1964. 310 pages. Cloth, \$4.95.)

Actually there is more content in this volume than the number of pages would indicate, as it is set up in two columns in eight-point type. For those ministers who like to read theology (and I pray the time will soon come when that will include us all), this is a well-organized and well-written series of doctrinal studies by a modern Calvinistic scholar. It presents a combination of systematic and biblical theology.

The value to a Wesleyan minister is naturally limited, but at least it could profitably be on one's shelf as a reference work. There is far more here that is sound and helpful than unsound. The treatment of strictly Calvinistic doctrines, such as predestination, tends to hedge and be ambiguous. The discussion of the doctrine of sanctification follows the gradualism theory but at least is not antinomian. One raises his eyebrows, however, when he discovers the repetition of some old straw men, such as this statement: "A person who claims he is so sanctified that he cannot sin, actually sins by such an assertion" (page 218). Who teaches such a doctrine? If the author is implying that this is the doctrine of the holiness groups of Wesleyan persuasion, then one is tempted to question his competency to handle such a matter. Also, the *weak* (even if vigorous!) support of the doctrine of eternal security along the traditional lines and with the well-known clichés and analogies (just as if Shank's book, *Life in the Son*, had not been written) is a bit surprising. There is also an excessive amount of quoting from C. I. Schofield. However, in spite of these faults, which we can expect from one of such a doctrinal viewpoint, this is a worthwhile work. After all, if we are going to buy and read books written by psychiatrists and "way-out" theologians who disbelieve the basic tenets of the Christian faith, then we ought not to quibble about buying and reading occasionally the works of Calvinists who at least believe in the great foundation stones of orthodoxy on which we are agreed. Just as some Calvinists are more afraid of Christian perfection than they are of sinful imperfection, so some Wesleyans are more afraid of Calvinism than they are of modernism. The first topsy-turvy fear is no more illogical than the second.

R. S. T.

### Taller My Soul

J. *Kenneth Grider* (Kansas City: Beacon Hill Press, 1964. 70 pages. Paper, \$1.00.)

This is a series of nineteen brief essays on the means of Christian growth by an outstanding theologian and writer. These devotional messages are in Dr. Grider's typically lucid, fascinating, and vivid style, which is characterized by delightfully original turns of phrase. Teen-agers as well as older people will be immensely profited by the thoughtful reading of this little volume.

R. S. T.



## AMONG OURSELVES

In making that contact with the station manager about the use of the special Palm Sunday and Easter tapes (p. 25), why not enlist an influential Christian businessman in the community to go with you? . . . Preferably one who is on good terms with the manager in other connections . . . In two there is added morale, but above all, added persuasiveness . . . Almost irresistible, in fact . . . Let's push that 1,500 figure up this year . . . Last week in chapel Dr. L. T. Corlett said: "The proud man is concerned about his rights; the meek man is concerned about his duties" . . . Maybe there is a third class—the *weak* man . . . He may not be proud, but neither is he sufficiently disciplined to face up to his duties . . . The *meek* man may see a duty on page 25—the *weak* man will be too timid to try . . . Joe Olson gives some sample opening sentences (actually used) in nationwide newspaper stories, the kind that beckon the reader all the way down the column (p. 29) . . . One of them, while admittedly serving this journalistic purpose, is, in itself, untrue . . . "Communists have become the world's greatest missionaries and evangelists" . . . I don't believe it! . . . They can't match the love-impelled heroism and cheerful, selfless devotion of Harmon Schmelzenbach, Esther Carson Winans, Elizabeth Cole, Drs. Dooley, Hamlin, the Hynds, the recently murdered Carlson, and hundreds of others . . . Before his death Paul Carlson said that more Christian blood has been spilled in standing for the faith in this century than in all the ten persecutions of the first three centuries . . . But the sentence is still a good example of the principle Joe is trying to illustrate; so don't miss *that* point! . . . Recently, I witnessed the excitement of a pastor and his crowd who had become a "Millionaire Sunday School"—Herb Rogers at Rainbow Nazarene, Kansas City . . . They had reached a 10 percent increase in their enrollment for the assembly year . . . Not a bad way to "feel like a million" . . . Why not try it? . . . Supreme Court Justice Tom Clark said recently: "When I grew up we did not have prayer in the public schools but we had it in our homes" . . . If we have family altars, we will be strong as a nation, whether prayer is in the public schools or not . . . We can do our part by utilizing Family Altar Enrollment Sunday (p. 30) . . . Did you read Kenneth Rice's good article on the Christian home in its community relationships, in the January *Church School Builder*?

Until next month,

*BT*

# FOR THE WHOLE FAMILY

## *in a BROKEN world!*

### *The "Herald"*



OCEAN

INDIAN

1916

U.S.