

# NAZARENE PREACHER

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## THE PREACHER'S VOICE

*J. B. Chapman*

## THE CONFERENCE ON EVANGELISM AMONG OURSELVES

## EVANGELISTIC PREACHING FROM THE OLD TESTAMENT PROPHETS

*Robert L. Sawyer*

## THE SHEPHERD-HEART

*Floyd W. Hawkins*

## CHURCH SAFETY

*Donald H. Robinson*

## NEW YEAR'S VISION

*Mrs. B. Edgar Johnson*

## FASHIONED BY AN IDEAL

*Frank Bateman Stanger*

## "OVER THE RIVER TO CHARLIE"

First in a series on Charles Haddon Spurgeon  
*Russell T. Allen*

—proclaiming Christian Holiness



THE  
**NAZARENE**  
**PREACHER**

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# The Preacher's Voice

By J. B. Chapman\*

I ATTENDED a church which was just introducing robes for its choir and for its minister. I could not judge the choir so well, but the minister's situation was pathetic. He probably took up the work of the ministry somewhat later than the average—I do not know his life's story. Anyway, he did not have a preacher appearance. He looked more like a politician or a steamship captain. This appearance seemed to give the lie to his scholarlike robes. But his voice was the worst fault of all; for his voice was rough and raspy and secular in tone. When he read the Psalms you felt as though he were getting ready to offer something for sale to the highest bidder, and when he prayed his tones sounded like they belonged to the master of a teen-age boys' school. My first thought was that the church had made a mistake in adopting robes. Then it occurred to me that the reverent surroundings might in time help to mellow the preacher's voice; for such a voice is either the product of secular thinking or else it is a handicap to the expression of a pious mind.

But since then I have been giving a little thought to preachers' voices. We all know how important the care of the voice is, and we have heard many lectures on the avoidance of strain and drafts and other such matters. But I have been thinking more about the deeper significance of the voice and the more subtle effect it has upon the preacher and his work. My discoveries have been enlightening, and since I am a preacher myself, they have been also disconcerting. I know others are consciously or unconsciously doing just what I am doing—they are judging the preacher's sincerity, earnestness and assurance by his voice more than by his words. The harsh voice denotes a loveless soul. The monotonous voice points to want of emphatic thought. The loud voice tells of assumed courage which is but a cover for want of conviction and well earned certitude. The smothered voice that mumbles words is the label of indistinct thinking and wavering purpose. The suave voice warns of lurking hypocrisy. The metallic voice announces that the preacher's heart is in the counting house where dollars jingle. The didactic voice advertises a subconscious sense of superiority—especially the sense of superiority. The voice with a scream in it tells you there are germinating seeds of fanaticism in the nearby field. The sonorous voice announces that the preacher is spiritually asleep.

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\*Deceased; former general superintendent, Church of the Nazarene, and first editor of the *Nazarene Preacher*. This editorial first appeared in the October issue, 1937.

## Old Questions and Old Sins

**T**HE BASIC QUESTIONS which confront men as they face the new year may be couched in a new nomenclature, and thus seem new; but it is only the nomenclature which is new; the questions are old. Does God care? What is right and what is wrong? What is man? What is the meaning of life? What is my destiny? "If a man die, shall he live again?"

The basic issues of our day, as well as the questions, are simply the old issues in a new setting. The setting is the H-bomb, space travel, the United Nations, automation, cybernetics, mass communication, population explosion, highway slaughter. The *issues* are the same as in the nineteenth century, and the eighteenth, and the seventeenth, and back to Adam. Admittedly some of these issues are more explicit and stark than they have ever been, but not more real. Shall we worship God or man? Does man need God or can he get along without Him? Shall we obey God or do as we please? Is evil endemic to the universe or is it introduced into the universe by a moral catastrophe? Is the universe essentially spiritual or essentially material? Is matter the master of mind, or mind the master of matter? Shall we seek order or anarchy? Shall we seek happiness or goodness as the supreme value? Is man an animal or more than an animal? Is he a moral agent or the amoral creature of a deterministic environment? Is he good or evil? Is man's evil the expression of his essential nature or a fallen nature? No thoughtful person can escape asking this sort of thing as he looks on the world scene, no matter what technological progress is made. Invention and gadgets are multiplied, new discoveries mount, but the questions and the issues remain the same.

The sins of our day, too, are but the same old sins in new dress, and with new names. The new name has not changed the nature of oppression, greed, hate; it has only given new forms of expression. Adultery is the same whether it is committed under the "new morality" or committed under the old. It is the same kind of hate that kills a man with a revolver as killed him with an arrow. Robbery is the same when the victim is a bank and the escape is by means of a high-powered car as when the victim was a lonely Samaritan on a donkey and the getaway was on horseback. Cheating is still cheating; lying is still lying; and dishonesty in any form still destroys the basis of trust and cooperation among men. Integrity is as essential to civilization in the day of new drugs and psychiatry and TV and mass charities and voting machines as it has ever been; in fact, these complexities of our civilization make integrity more essential than ever, not less. So it would appear that the old virtues are still in vogue. Virtue and vice have not yet swapped places. None of the sciences or philosophies have yet come up with acceptable substitutes for plain, old-fashioned purity and honesty.

# Should We Standardize Ministerial Opportunities?

**T**HERE IS NO WAY to achieve perfect equity in this world. Some would make need the basis for reward; others would insist that performance must be. Modern trends in industry and government aim at some sort of synthesis of these two principles, and perhaps this is wise; but the foibles and variables of men are such that the achievement of perfect fairness for all is not likely.

One attempt is to establish privilege and determine advancement almost solely on the basis of seniority. That a certain elementary security and equality may be thus achieved cannot be gainsaid, but often at the expense of maximum efficiency for the industry, and when that occurs, everyone is the loser. Raw mathematical equality, in either promotion or pay, does not assure intrinsic equality.

Similar schemes are frequently advanced for the ministry. Actually, of course, standardized pay for a spectrum of qualifications and ranks is not new; it has been practiced by some churches in some parts of the world for many years. Whether the practice has resulted in better preachers and more souls saved is open to question. But standardization seems to be an inherent trend of institutionalism. The more mechanized and institutionalized a church becomes, the more of this sort of thing can be expected.

Some would standardize opportunities too. If a pastor is talking, he would like for a certain level of education and seniority to guarantee that ultimately he will get his turn at "First Church." If an evangelist is speaking, he will reason that commissioned evangelists, by virtue of their commission plus their economic dependence on their calling, should automatically have "seniority" for all camp meetings and strong churches.

The economic and professional problems behind these schemes are real, and cannot be dismissed lightly. However we must take care lest in legislating reward and opportunity for the ministry we kill the church, which the ministry is supposed to be serving. For we cannot equally legislate conscientious or efficient service, or match the local need with a mechanized appointment rotation, or keep in step with the Holy Spirit when our "system" has crowded Him out.

A study of church history may suggest that ecclesiastical systems with built-in job and pay security have not been noted for their high percentage of

*(Continued on page 48)*

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## For the New Year

God bless thee, thy goings out, thy comings in,  
Thy home, thy friends, thy kith and kin;  
Thy hopes and plans, thy work or rest,  
God bless them, as He seeth best;  
In grief and pain, in joy and cheer,  
In all He sends, God bless thy year!

—*Selected*

## Evangelistic Preaching from the Old Testament Prophets

By Robert L. Sawyer\*

**H**OLINESS EVANGELISM was the primary call of the Old Testament prophets, *nabim*, as well as the New Testament evangelists.

A rabbi said to me in a casual conversation that the only Jewish rabbis who made any impact upon their own day and generation were those who were influenced by the prophets.

Certainly not all of the prophets were able to turn the people to God and stay the hand of judgment, *but* they were called, commissioned, and empowered to speak the Word of God to the men of their day. The people had to make their own choice.

The prophets were aware of great political issues of the day and had advice in the direction of solutions from God. Their greatest message was the message of personal holiness that resulted in ethical living. They offered real solutions to the real problems of their day.

The prophet as a man represented the various cultural, social, and political levels, and we are very aware of their background as we read their messages, but we are more aware of the fact that, as ambassadors for God, they spoke His will and His word.

"It was as though the very life of God coursed through them. The very thoughts of God fired their minds. The will of God became clear to

them . . . They looked at what the world was doing, then they compared it with the God-will as they perceived it; then they thundered forth, 'Thus saith the Lord.'"<sup>1</sup>

"The prophets saw when others were blind, they heard when others were deaf, they understood when others were muddled."<sup>2</sup>

They were neither wild-eyed emotionalists nor harsh, carping legalists, neither glamour boys nor uncouth hawkers of religion getting rich by mouthing the words of the gospel. They spoke the demands of a holy God for a holy people.

These men were normal men—if you can define normal as active, rugged men in body and character, uncompromising individualists who recognized their own limitations, but men who were conscious of the Spirit of God working in and through their ministry. They lost themselves in the proclamation of their message.

This they could do because they were conscious of the call of God to a task, not a profession; conscious of the authority of God and His backing, *they could stand alone because they had been alone with God.*

The message was backed by consecrated, pure, holy lives. There was not one single breath of criticism on the moral life of any of them. This coupled with their lives of prayer and communion separated them from the world in which they lived.<sup>3</sup>

Like Jesus, the crises of their lives

\*Professor of Biblical Language and Religion, Bethany Nazarene College.

were preceded by supplication and assurance from Jehovah.

Because they were commissioned by the Lord, they were outspoken critics of the social order; kings, priests, nobles, and judges were denounced fearlessly. *The prophet did not deal in abstractions!* Guided by the will of God, the prophet raised his voice in violent protest against any person or institution meriting denunciation.

He was God's agent to reveal the future to the people. He spoke not only of his own day but also of both the immediate and future judgment upon sin as well as the fulfillment of the hope to be revealed in the Messiah or the Christ.

We must still preach of the future even though the congregation freezes up on us when we speak of the Second Coming, judgment, hell, and heaven. But we could well remind ourselves that they stoned prophets when they disliked their message.

Theirs too was a charge to fulfill their calling to their generation. We also as holiness ministers have this calling, but with this comes a warning that we are not to be merely hollow echoes of our own generation.

The *kerygma*, i.e., the proclamation of the gospel of Christ, of the New Testament was a fulfillment of all the law and the prophets as was revealed in the fullness of time through the person and work of Jesus, the Christ. The Christ, who was born of a virgin, lived, taught, died, arose, ascended, intercedes, and is coming again in glory rather than humiliation—this was the message they preached that the hearers of this gospel of our Lord and Saviour might be saved from committed sin, cleansed and purified from original sin, and filled with the Holy Spirit through the shed blood of the Lamb slain before the foundation of the world.

The *neob*—the declaration of the *nabim* or prophets—of the Old Testament was concerned with the word and will of God for their own generation, concerning the future of the nation of Israel and the coming of the Messiah or Christ, who would fulfill all that the law and Levitical sacrifices typified in the Mosaic covenant.

## The Message

The message of the prophets concerned itself with a denunciation of sin and a call to repentance and dedication to the will of God. This was accomplished through the offering of the sin and trespass offerings of the Mosaic covenant by faith *and* a life that demonstrated obedience to the law of God.

Isaiah chided the women of his day for their expensive, silly dress and superficial culture, which were indicative of the sad state of religion with no depth.

Micah exhorted the young people who were so meticulous in their dress, who devised loud noise on the instruments of music, which was a poor imitation of the music of David. He reminded them that they should spend some time in the care of the soul and not just the body, and that the sound of their music should be a pleasure to God and not an insult.

Again Hosea reminded the fathers that their children would follow their example and they ought to be prepared to lead in the things of righteousness.

Amos and others warned that the offering of the sin and trespass offering and going three times to Jerusalem and then living like the world in sin were not sufficient to make them righteous and holy in the sight of God. Unless they offered their sacrifices by faith and walked in truth

and righteousness they could not hope to be acceptable. Furthermore, their sacrifices were a stench in the nostrils of God and their religion amounted to a *pious idolatry*.

Isaiah warned against worshipping the works of their hands and being overly impressed with human achievement. Perhaps in our day we should be reminded of the stupidity of twentieth-century Christians who bow at the shrine of science and worship their own achievement and find more satisfaction in following the course of a rocket in orbit than in pointing men to the Creator of the universe, who can fit us to live here as well as in the hereafter.

Always with their denunciation of sin came the warm exhortation to return to God. Whether on the basis of the justice of God (Amos) or the love of God for the backslider (Hosea) or the fact that God calls, we *must* answer. Always the call to holy living was based on the fact of the person of God himself. What He demanded He could give the power to accomplish.

"The ways of the Lord are right, and the just shall walk in them: but the transgressors shall fall therein" (Hosea 14:9).

The call was not to religion or yet church membership but to righteousness and holiness which were demonstrated in ethical living.

## The Results

The prophets were right. This we can see in our historical perspective.

1. Judgment does come upon nations as well as individuals.

2. A repentant nation indicated a repentant people.

3. We start at the right point when we strive to convert our sons and daughters, our friends, our neighbors, and then all who will listen.

4. How many individuals make enough for a leaven of society that will save a nation—the statistics of this we know not. But we know God will save the nations whose people turn and follow Him in holiness and truth.

Few prophets were sure of the results of their preaching. But they offered a real alternative—God's way or Satan's way—reward or retribution. The mighty quartet of eighth-century prophets illustrates this as well as the other prophets.

1. Jonah preached and the heathen city was converted. Even though the archeologists have found no reference to this revival in Assyrian history, yet the clear facts of history are that, during the nearly half-century that followed, the Assyrians stayed home and there was no war. The Northern and Southern kingdoms had an unprecedented period of peace and prosperity which reminded them of the Golden Age of Solomon.

2. Amos and Hosea preached the justice and the love of God but neither king nor priest nor significant common folk turned to God, and the judgment of captivity fell upon them within their own generation.

3. Isaiah preaching to the kings and Jerusalemites, and Micah preaching to the suburbanites, precipitated a revival in the Southern Kingdom from King Hezekiah down. The Lord honored their repentance and return to righteous living, and the Southern Kingdom lasted another hundred and fifty years.

4. Jeremiah found the saving of a nation impossible. But who would dare say that the young people who stayed true to God made Jeremiah's ministry a failure—Daniel, Ezekiel, Esther, the three Hebrew children, and the unknown whose lives were effective in sharing their faith in



Jehovah God? They refused to compromise purity and conviction, just to be one of the crowd or to escape tribulation.

<sup>1</sup>Carl Sumner Knopf, *Ask the Prophets* (New York: Abingdon Press, 1938), p. 20.

<sup>2</sup>*Ibid.*, p. 21.

<sup>3</sup>Kyle Monroe Yates, *Preaching from the Prophets* (New York: Harper and Brothers, 1943).

In some areas isolationism is neither  
a proof nor a preserver of superior piety

## A Man on an Island and a Church on the Shelf

By Carlos H. Sparks\*

WITH ALL HIS FIDELITY to the Law, the Pharisee was left a self-centered creature who had no respect for the religious affairs of others. If these had passed from the field of conflict at the close of Christ's personal ministry on earth, the world might have quickly recovered from the hurt of such an attitude. Woe, however, is yet upon us; for we who preach the Word in an honest, diligent effort to win lost souls sometimes become as a Pharisee on an island.

Most everyone agrees that good public relations are desirable. It is tragic that oftentimes our ministers "feel" themselves out of the will of God to participate as members of local ministerial associations. True, there are some affairs in which we cannot cooperate with ministers of other denominations, but after all, we do send our children to high school and direct them to cooperate where they can and to stand on conviction where they cannot do otherwise and maintain a spirit of grace. Brethren sometimes refuse membership in hos-

pital chaplain organizations, a great open door for minister and church, while still others do not want to take part in radio devotions because they cannot "preach anything," meaning holiness doctrine. Keeping in mind the time is given free of charge by the radio station which serves a broad public requirement, it is a waste of opportunity to turn down such a vast pulpit where we might have told some hungry heart of the love of God as expressed in John 3:16. No man with such a pertinent message from the basic Bible doctrine has ever been faded off the air by one of our local stations.

I believe we owe it to our churches to join the local ministerial association, simply because we should be a part of anything that is good and be on hand to contest the undesirable. We must be a chaplain when scheduled at the hospital because the sick need to know what we have to share with them in the comfort God can bring. We must use communication media afforded us, realizing that, while we are limited in making personal contacts, the radio can take us beyond the closed doors that will

\*Pastor, Cowan, Tennessee.

never feel the knuckle of our knock. Further, we must do it for the very excitement of sending God's message out to unknown waiting ears.

It pays. It pays dividends for the minister and church. The goodwill created by visits and prayers can never be completely known, but if the sampling of comments we have received these past several years is any sort of measure, the impact is tremendous. Editors become personal friends. Doctors and nurses soon learn your ministry is good for their patients, and radio station managers are ready to make announcements

that border on commercials, free of charge. In our own area our "Showers of Blessing" choir and zone college choir records are often played by a station that is a friend of the Nazarenes. Recently this affiliation with radio management has netted us a fifteen-minute daily program on which we read sacred poetry with Paul Mickelson's orchestra as background music. Our church could not afford such high-priced publicity—yet it is free.

O brethren, send for the boat and get off the island and share your ministry with a dying world.

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Can you pass the  
"telephone test"?

## The Shepherd-Heart

By Floyd W. Hawkins\*

**W**HEN I WAS a youngster of about ten years of age our family lived for a while on a homestead deep in the mountains of eastern Oregon. Among the experiences that I recall were the times when bands of sheep would graze across our timberland—thousands of them. As a lad I was impressed with the men in charge of the flocks. They were strange men but they seemed to know all about sheep. One of these men, with the assistance of a faithful shepherd dog, could control a great flock. But they were peculiar men. They lived very much out of common society. Year after year they lived in tents and

crude cabins, consecrated to their task of caring for their sheep. I often wondered how these men could endure such a vocation. I wondered how they could stand the endless monotony of the bleating of the sheep that should drive a strong man insane. I wondered how they could constantly and patiently keep the band united during seasons of unrest. There has been only one answer to these questions: However homely their manners and appearance, they possessed a shepherd's heart and they were consecrated to their task.

A pastor without a shepherd-heart is actually not a pastor at all. However well prepared he may be otherwise, however skillful and talented,

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\*Music editor, Nazarene Publishing House.

whatever his type of personality, without the heart of a shepherd he is not qualified to care for the flock of God. The great Shepherd who calls men to feed His sheep and to care for His flocks is the same One who promised through His prophet: "A new heart will I give you." For the pastor this implies a shepherd-heart. If that passion of love for, and devotion to, the charge that has been given us diminishes we may wait again in the presence of Him who has called us until the vision is renewed and our hearts are "strangely warmed."

It is the height of folly for one who has felt the call of God to ramble daily through the motions of pastoral duties and church activities in a heartless, so-called "professional" manner. Sheep are sensitive to the spirit and attitudes of the shepherd, and react accordingly. Nothing can take the place of true love and devotion. That call from a comfortable bed at midnight, that continual intrusion upon our conventional domestic schedule, that endless ringing of the telephone in the parsonage and study will all summon a reaction of joy from the true shepherd whose heart is beating with sympathy and love for his sheep.

The hireling is a different person. He is careless and has no genuine sympathy for the suffering sheep. His interests are purely selfish. When the sheep are restless, he becomes irritated. When danger is nigh, he seeks his own protection. Several years ago a certain pastor of a church on a neighboring district visited our camp meeting. One afternoon I found myself in the company of a group of our own ministers listening to this guest preacher as he was telling in impressive language many of the things he was getting from his church. According to his indulgent

words, he was receiving the highest salary on the district. (There were several churches three times the size of his, I recalled.) The church had furnished his home lavishly and had presented him with money and gifts too numerous to mention. I listened for a while with a certain amount of self-pity, but ere long some questions presented themselves to my mind—not the least of which was the persistent thought, I wonder what this preacher is giving his church in return for all of this. To my surprise, not long after this incident I received the unsolicited news that this poor fellow had resigned from his church—by request. Soon he withdrew from our denomination. An eloquent example of a hireling in the pastorate!

The true shepherd will care for his sheep—he cannot rest until they are fed. How often we who are pastors have shared the near-overwhelming sense of helplessness that the disciples felt when Jesus commanded, "Give ye them to eat"! But we have learned, as did the disciples on that notable occasion, that He who multiplied the loaves and fishes for so great a multitude is able today to supply the need of every living soul. We have learned the source of the "living bread."

Week after week, year in and year out, the question persists: What shall I give them? But in ourselves we are helpless to provide. We would give them in sermonic doses large portions of our own personal views, notions, and prejudices. We would attempt to present an argument with modernism and prove the merits of the true Christian way. We would build great sermon structures, only to see them crumble before our eyes with complete ineffectiveness. Then we retreat to the New Testament and there find that the early preachers were consumed with their message—the

living Word. "God's redemptive deed in Christ is the one inexhaustible theme," says Dr. Steward. "We preach always *Him*," declared Martin Luther. This was St. Paul's everlasting theme. Our ministry cannot become superficial and shallow if we preach Christ—not merely *about* Christ, but Christ! May God help us as holiness preachers to preach, not *about* holiness, but HOLINESS. We have heard sermons about holiness that were clear and descriptive and that actually seemed to exhaust the subject, even with detailed instruction concerning the seeking of the blessing, but with obviously little effect. Again we have heard holiness preached simply and with little logic, when hearts were made to yearn for the blessing. How utterly dependent we are, after we have made our best and most conscientious preparations, upon the Holy Spirit's anointing!

From the standpoint of a shepherd, our ministry will have two great objectives: namely, first, to hold, feed, and protect those sheltered in the fold; and second, to gather others through evangelistic effort. To lose while gathering is inconsistent. On the other hand, to concentrate on care without gathering others will not have the approval of the great Master Shepherd. To harmonize these two objectives is our responsibility and there is no conflict. Each service must be approached with purpose. There are some strange conceptions concerning the matter of being led by the Spirit and as a result the devil takes advantage. I believe the Spirit of the Lord will more often give advance direction regarding a sermon, rather than to lead by on-the-spot inspiration. (I am not speaking of unction now.) To go to the pulpit uncertain concerning a text or purpose of a service is to give the enemy an advantage—and he

never fails to take advantage. Of course there are exceptions to this and most every other rule. During the preparation hours it should be ascertained whether the sermon is to be evangelistic with an effort to win souls or whether the purpose is to strengthen and encourage the children of God. To be uncertain is to invite defeat.

In working with one of our most successful evangelists years ago, I learned that he knew in almost minute detail how he would focus the sermon and draw the net. This is not to be considered a cut-and-dried plan, but a wise plan that has the blessing of God, with remarkable results.

A true shepherd will give purposeful attention to the important role of feeding, to give strength and encouragement. He will not neglect it if he lives close to his people. When a message of encouragement is needed, the true pastor will feel it. When a note of warning needs to be sounded, he will be conscious of it. When healing oil needs to be administered, the pastor with a shepherd's concern will be faithful.

It is nothing short of tragic to permit personal feelings and prejudices or grievances to influence our messages as we stand in our pulpits and face the ones given to our care. There are times when reproofs or rebukes must be given in no uncertain tones, but they must be administered from a heart of love that is recognized by all who hear. The pulpit must not be used to deal in a personal way with issues of a personal nature. Neither should the pulpit be used for a sounding board to re-echo on Sunday all of the troubles that we have encountered during the preceding days. When situations develop that we feel must be dealt with from the pulpit, plenty of time should be given in order that God may pre-

pare the way, and especially prepare the heart of the preacher. The old adage, "Haste makes waste," applies here.

A motto that should be before our eyes constantly would have this inscription, "FEED—DON'T BLEED." Our people have enough troubles and sorrows and live in a society that is torn with frustrations-complex; therefore we must be careful that we add not one ounce of weight to their crushing burdens. Ours is a ministry of love and mercy.

M. J. McLeod gives words to the sentiment which becomes a prayer in the heart of every true shepherd, which I will give in part: *To love men,*

*to be moved with a great pity at their presence, to see not merely a sea of faces, but rather a company of spirits, to compel their ears, to touch their consciences; never to allow ourselves to be turned aside to wrangle negation or debate, to avoid technicalities and trivial things, to magnify the certainties and things of vital moment; to lift up Jesus to the eyes of men, to proclaim His love, His forgiveness, His cleansing power, His joy, His hope, His glory; thus to create in our listeners a hunger for holy living by backing up a great message with a noble, loving life.\**

\*Quoted from *For We Have This Treasure*, by Paul Scherer. Used by permission of Harper & Row, Inc.

The subject many pastors have never thought about

## Church Safety

By Donald H. Robinson, M.D.\*

**C**HURCH SAFETY is a neglected subject.

Because the congregation and church schools in most churches have a large proportion of young and old, the two most susceptible age-groups for accidents, one is frequently alarmed to find churches with accident rates in excess of our most hazardous industries.

Take a common example: One of your elderly women slips and falls, breaking her hip; she is laid up for 100 days. Falls account for 50 percent of all non-work-connected injuries, and 80 percent of them occur in individuals over age sixty-five.

Were such an accident to occur in your church and we were to assume your average congregation at 100, with an average time per week of four hours per member (coming and going, attending Sunday or weekday activity), the resulting severity rate for your church would actually be several times that of the steel industry, for example.

Whether or not your church has a good safety record is a subject you should be interested in.

The objectives of a safety program are threefold:

1. Humanitarian
2. Reduction of cost and saving of material and time

\*Balboa Heights, Canal Zone.

### 3. Intangible

And in industry where saving of cost, time, and material is the basic motivation, items one and three are admittedly secondary. Considering the intangible and unmeasurable effects of a safe church environment should be a prime motivation for safety in church.

When we consider responsibility in church, we have a more complex problem than in industry. In the latter setting the responsibility is management's—no mistake. In church is it the ministers? When we have a struggling congregation that can hardly scrape together the minister's salary, how can we expect them to fix a boiler that is unsafe, or clean the icy church steps—unless they can find *dedicated* people in their congregation that will do the work free? Who looks to the maintenance and housekeeping? Somebody had better!

When you consider safety for *your* church, consider it with modern methods in mind.

Consider *environmental control*—heat, light, noise.

*Protective equipment* consideration doesn't mean that you should give Mrs. Jones an asbestos suit to sit next to the radiator, or a respirator to your janitor when he sweeps, but it means that you provide safe equipment for the job to be done.

*Layout and design* are features to be considered if you build a new church or an addition. Build safety and confidence into your church.

*Catastrophe planning.* Is your church prepared to meet the undeniable threats to civilization which thermonuclear war possesses? Do not blush if it is not—no one really is. But how about flood and fire, or wind or wave? Are you prepared for action in catastrophe?

As a last consideration before com-

ing to *what to do*, consider the *psychological and legal aspect of safety*.

The church, in my opinion at least, should concern itself with the problem: How can society rid itself of the expense, waste, and suffering caused by needless accidents? Solution to this problem lies in understanding why people behave as they do.

*Carelessness and concentration* are two offenders. People who do the same thing day after day are likely to have an accident. People who are lost in thought and neglect precautions have accidents. Many churchgoers fall into the latter category by the very nature of the church's mission. The distraught and the down-trodden come to the church for help. "Come unto me, all ye that labour and are heavy laden, and I will give you rest." *Some churchgoers, the very ones the church wants most, are accident-prone individuals—fatigued, distressed, nervous, and preoccupied.* And they come into a dimly lighted environment, wondering what is to become of them. Whereas industry can select its employees, the church is looking not only for mental, moral, and physical perfection, but should expect any behavior or potential behavior. Some applicants may be seriously accident-prone.

### What to do?

The suggestions I have are simple, yet they involve every member of the congregation—some more than others. They make use of physician, nurse, safety engineer members of your church, but they put the major burden on the youth.

*First*—Needless to say, some leading members have to decide to act. But having done this, carry out a safety check of your church and the

members. Not only are some parts of the church more liable to danger, but also some parts of the membership. This could be a project for a youth group.

*Second*—Having appraised the problem, the same group, or another group of youth, should develop a perpetuating project. Some group should be interested in pioneering health and safety for your church. When the first group has outgrown its interest or zest, or served its time on the project, pass it on to another group. Keep it alive.

The checklist table gives a suggested method of procedure for such a project. Or, better yet, *you* develop your own.

Christ said, "Man shall not live by bread alone." And it is true in this world beset with nuclear fission and warring ideologies, we all should hope man can find it in his heart to live "by every word that proceedeth out of the mouth of God." But without prostituting his soul, man can read the statement "not by bread alone," to mean, "*of course* take care of the body, but do not forget the soul."

Sacrificing no spiritual benefit, our churches can espouse some of the marvelous modern science that we have developed to keep our bodies safe and healthy.

#### Checklist for Churches on Safety

1. Do you have a well-kept, adequate first-aid kit in the church?
2. Are you sure that it is a *first-aid kit* and not a *medical kit*?
3. Is it available easily, and do all ushers know where it is?

4. Are all the ushers trained in first aid?
5. Did the church call upon the community facilities like the Red Cross or the local Health Department for help in training the ushers?
6. Did the congregation's physicians advise in the program?
7. Have you set up a continuing safety program for the church?
8. If there is a safety engineer in your membership, have you used his services?
9. If there is no safety engineer in your congregation, did you use community facilities which are available to you?
10. Do weak steps, loose rugs, slippery pavements, and all the rest of the everyday variety hazards get attention from responsible individuals?
11. Do your minister and other church workers have periodic health checks so they correct health problems before they get started and therefore increase their lives and usefulness?
12. Are the windows or other ventilating systems under the supervision of someone who knows how to get the best ventilation and safeguard the health of the members?
13. If you are fortunate enough to have a physician who is a specialist in preventive medicine (group health problems, as well as individual problems), do you have him working for the health of all the members and advising on sound methods of safeguarding health of groups?
14. Cleanliness may not be next to godliness, but it is very nearly there. Does the church use its great opportunity to forward health education, particularly with the children?
15. Does your Sunday school set a real example of a good place for children to be—safe, clean, with an atmosphere in which good mental health results?
16. If the minister should have a heart attack, do you have a clear idea of how you should proceed for the good of the church, as well as the good of the man who leads you?
17. Do you know where you can get information to answer a question like number 16? Or about diabetes? Arthritis? Cancer?

---

**The fact that a man "can't be pushed" is not necessarily a proof of superior strength. You can't push a string either.**

First in a biographical series  
on the life of  
Charles Haddon Spurgeon (1834-92)

## "Over the River to Charlie"

By Russell T. Allen\*

*The author has attempted to capture some of the vitality and dynamic of a man called "The Prince of Preachers." He purposely chooses to call Spurgeon "Charlie" because he was affectionately so called by some of the common people.—EDITOR.*

Some things do not seem to change with the passing of time, such as the Rock of Gibraltar, the ceaseless tides of the sea, and the attendance of human beings at an evening worship service! In the 1850's the churches of London were poorly attended and especially so at the nightly services conducted on Sundays. A biographer says one reason for this was "the stiff formalism that emanated inflexible in the church of London." He goes on to state that only a few pedestrians would come to the meetings, and also certain powdered and puffing aristocrats who assisted dull parsons of a most sparse population.

However there was one place in this great city where the trend was entirely different. As E. L. Magoon says, "Proceed thither, as the writer did on a Sabbath evening . . . and you will find all the avenues to a certain church chapel thronged with people although it may be half an hour before the time of the commencement of the service."

It appears that almost everybody came to hear a fellow the London cabbies called "Charlie." These taxi drivers would go around soliciting fares by asking people if they wanted to "go over the river to Charlie?" It also seems quite certain that a great number of folk went

over the river to hear Charlie. Among these people Queen Victoria came in disguise, as well as highborn members of the royal family, and political figures—such as England's famous prime minister, William Gladstone.

A prominent English figure in his day, Lord Shaftesbury was a regular in Charlie's services, as was the eminent John Ruskin. The mayor of London came to hear Charlie, as did the police commissioner who was a Jew.

Going "over the river to Charlie" could mean going over oceans to join the crowds converging on his church. "His fame was great in America, and one of the things to be remembered by the American on returning from a European tour was having heard" Charlie. President John Garfield heard him and wrote in his journal that he was "helping to work out the problem of religious and civil freedom for England in a way that he knows not." The president's wife wrote to Charlie, after her husband's assassination, and said one of her choicest memories was the day she sat with her husband to hear him.

Sheridan Knowles, a well-known teacher of public speaking, advised his students to go and listen to Charlie. He said that Charlie was without doubt the most wonderful orator in the world, and perfect in this profession. He cited Charlie's complete mastery of an audience as the reason why any would-be speaker should hear him.

As you have guessed by now, "Charlie" was a preacher in London and "everywhere that Charlie went the folk were sure to follow." While all the churches in the city were threadbare of

\*York, Pennsylvania.



humans on a Sunday night, Charlie always drew large crowds. When he was first to preach a sermon in London only 80 folks came to hear him. Within a few months time his church, which seated 1,500 was too small for the throngs that gathered. For a time they met in a building seating 5,000. This became too small and they moved over to Surrey Music Hall. Here 12,000 could hear him within the huge auditorium. Many a night estimates of the people who could not get in exceeded 10,000. It is said that in his thirty-eight years as a Baptist minister in London he added over 16,000 to the church membership rolls and preached to over 1,000,000 persons. Some of the crowds in outdoor meetings which he held exceeded 25,000.

It is also said that when the Metropolitan Tabernacle was built for him he never preached to less than 6,000 people every Sunday for thirty years!

Besides his preaching activities he published a weekly magazine called the *Sword and the Trowel*, wrote over 200 books, placed at least 2,200 sermons in print, and engaged in many widespread endeavors. For example, he himself headed 39 mission organizations in London, was president of a Pastor's College which he founded, maintained an orphanage for 500 children, a home for wayward girls, as well as an almshouse. He was a continual hum of activity, and while pastoring in London would think nothing of receiving 70 visitors each Saturday!

Charlie came into being on June 19, 1834, at Kelvedon, Essex County, in Great Britain. He was one of seventeen children, and when he was only ten months old was sent to live with his grandparents. Here he spent several important years of character formation under the watchful care of Grandpa, who was a Congregational preacher. Charlie was born in a family of preachers. His father became a minister, and it is said that the Spurgeons had come to England from Dutch persecution of religion in Holland. Charles became acquainted with his grandfather's library at a tender age. *Pilgrim's Progress* and

a book on early Christian martyrs had a profound effect on him, as he later stated. He was greatly influenced by the Puritan ideals of the household and was left largely in the care of seventeen-year-old Aunt Ann, who would read Bible stories to him.

Since his grandparents lived at a place called Stambourne, he went to school there, but appears to have learned little. One significant event that took place while living in a preacher's home was what many biographers refer to as the "Richard Knill incident." Richard Knill was a speaker sent to Charlie's grandfather's church from the London Missionary Society. After the Sunday morning service he was invited back to the house for dinner. After the meal, Knill took Charlie on his knee and told him that he would someday be a great preacher, and minister to thousands. He told Charlie that someday he would also preach at the big church once pastored by Rowland Hill. Richard Knill went further to say that, at the first service Charlie had occasion to preach there, he should remember this incident by singing a hymn that he (Knill) was about to choose. He told Charlie the hymn and, amazingly enough, Knill's prophecy came true. When Spurgeon did preach at Rowland Hill's church, he honored the words of Richard Knill and sang the hymn he had selected many years ago.

Charlie's grandfather never wearied in telling of the evangelistic tendencies of this youngster and his zeal for the purity of the church. He related the fact that, as young as Charlie was, someone sent him on an errand. At an alehouse Charlie spotted a member of his grandfather's church. Charlie went over to him and said, "What doest thou here, Elijah?" referring to the time the prophet was out of God's will and applying it to the church member, who got the point and apologized to the pastor for his sin.

Charlie was sent back to his own family, as financial conditions seemed better, when he was eight years old. His parents now lived in Colchester and

he attended public school there. When he turned fifteen his father sent him to a school at New Market, near Cambridge University, to be an usher (under teacher). It was there, six months later, that Charlie had a religious experience that changed his life completely and forever. Here are his own words on the subject:

"I can remember the very time my sins first stared me in the face. I thought myself to be most accursed of all men. I had been well trained and tutored, and yet I thought my sins were thus greater than other people's. I lived a miserable creature, finding no hope, no comfort, thinking that surely God would never save me . . . six months passed . . . I prayed agonizingly with all my heart and never received an answer. I resolved that in the town where I lived I would visit every place of worship in order to find out the way of salvation. The churches preached great truths . . . but what I wanted to know was, How can I get my sins forgiven? and they never told me that.

At last one day, it snowed so much that I could not go to the place to which I had determined to go, and I was obliged to stop on the road, and it was a blessed stop for me. I found rather an obscure street and turned down a court and there was a little chapel. I wanted to go somewhere, but I did not know this place. It was a Primitive Methodist Chapel. I had heard of these people from many, and how they sang so loudly that they made people's heads ache, but that did not matter. I wanted to know how I might be saved, and if they made my head ache ever so hard I did not care. So sitting down, the service went on, but no preacher came. (He was snowbound and only a few people were in the service.) At last a very thin-looking man, a Mr. Robert Eaglen, came into the pulpit and opened his Bible and read these words, "Look unto me, and be ye saved, all the ends of the earth" (Isa. 45:22). Just setting his eyes on me, as if he knew all my heart, he said, 'Young man, you are in trouble.' Well, I was sure enough. Said he, 'You will never get out of it unless you look to Christ.' And then lifting up his hands he cried out, 'Look, Look, Look! It is only a look!' I saw at once the way of salvation."

Spurgeon received Christ on the spot and also resolved, if he should ever become a minister, he would never preach a sermon without preaching to sinners. He said later when he became a clergyman, "I do think that a minister who can preach a sermon without addressing sinners does not know how to preach."

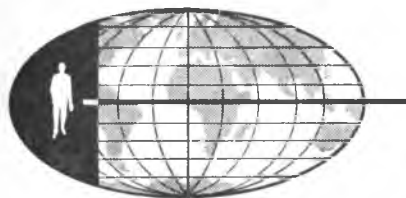
The change of heart and life which this conversion experience marks was so great that, notwithstanding his previous fine character, the transformation was quickly recognized by all his friends and acquaintances.

He immediately started to witness for Christ, going from door to door in the town in which he lived, distributing religious tracts and explaining the gospel to those who would listen. He became a Sunday school teacher and was noted for his ability to tell a story in an interesting way. He started to show inclinations to preach and joined a Baptist church in Cambridge where he could be identified with a Lay Preacher's Association, an organization of young men who devoted Sundays largely to missionary and evangelistic efforts.

After his conversion he went to church almost every night in New Market and would walk ten miles or more to preach to a handful of people. He was referred to as "the boy preacher." His first full-fledged sermon came about quite by accident. He and another young man were sent out to a farmhouse where a church service was to be held. As they walked to the place, Charlie asked his friend what he intended to preach about. The young man replied that he was under the impression Charlie was to speak. Charlie conceded and delivered his first sermon to about six people. Just a few months after this experience, Spurgeon was invited to pastor a Baptist church at Waterbeach in October 1851, at the tender age of seventeen.

The church was held in a made-over barn and his first congregation consisted of twelve people. His salary was to be \$100 a year. It was at the Waterbeach

*(Continued on page 43)*



# The PASTOR'S SUPPLEMENT

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

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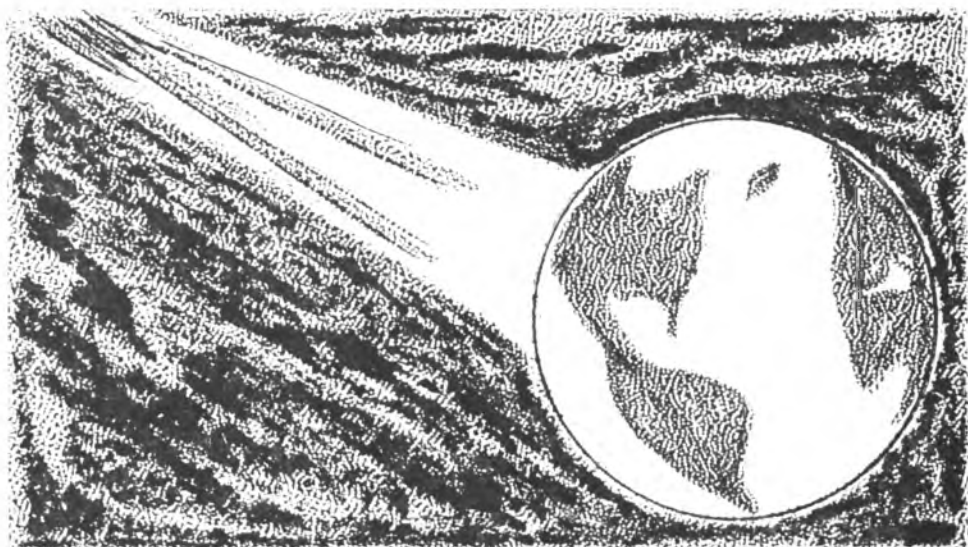
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## A YEAR OF VICTORY BECAUSE OF YOUR FAITHFUL STEWARDSHIP 1966

*The pastor sets the pace*



*I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life (John 8:12).*

# In 1966 BE ONE OF ONE HUNDRED!

**LET YOUR CHURCH BE ONE OF 100 CHURCHES  
TO START A NEW CHURCH OF THE NAZARENE  
DURING APRIL AND MAY OF 1966**

*General Superintendent Dr. Hugh C. Benner in his masterful quadrennial address stated: "Home Mission activity continues to provide much of the growing edge of the church." Goals for the quadrennium include: "The organization of 500 new churches." We need at least 100 of our stronger churches to sponsor a new Church of the Nazarene during 1966! Your church can help sponsor a new church in the following ways:*

- 1. Raise funds to buy property or erect buildings.**
- 2. Give members to form the nucleus for another church.**
- 3. Conduct a home mission revival.**
- 4. Start a branch Sunday school.**
- 5. Conduct a community survey.**
- 6. Cooperate in zone Home Missions project.**
- 7. Start cottage prayer meetings in the area in mind.**
- 8. Elect a treasurer of the interested group and start a new church fund.**
- 9. Give liberally in the district's Home Mission Budget.**
- 10. Work under the close supervision of the district superintendent.**

---

Haphazard, unplanned home missions results in unproductive small churches and ill will. But carefully planned new churches, backed by prayer and home missionary zeal, bring spiritual growth to laymen and pastors, a tide of victory to the sponsoring churches, and advance Christ's kingdom.

# SOME FACTS

## ABOUT NAZARENE COLLEGE FINANCE

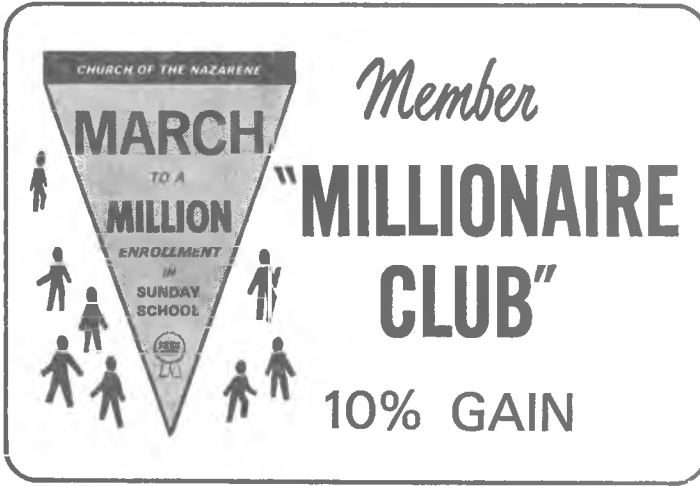
- Education is big business and *only a very few* accredited colleges now operate on a current fund budget of less than one million dollars per year. Nazarene college current operating budgets for fiscal 1963-64 totalled nearly 7¾ million dollars. Even so, tuition rates and faculty salaries are comparable only to the lowest scales in a given region.
- Nazarene college budgets are strained to the limits in spite of record enrollments because charges made of the student are not equal to expenditures per student. You can't take enough students at a loss to begin to show a profit.
- Nazarene colleges will undoubtedly be forced to raise charges, but church support will help keep the charges low so as not to discourage attendance of Nazarene young people. The average contribution of churches (all denominations) to their colleges is only 12.8 percent of their operating budgets.
- To offset rising costs, many churches have established and many more should establish grants-in-aid to assist your young people to attend a Nazarene college.
- Perhaps the district could provide scholarships (of larger size) for young ministerial candidates.
- The wave of student enrollment will mean more buildings are needed. Church doors must always be open to the presentation of special needs. This semester 7,559 students (961 more than one year ago) are attending Nazarene colleges and seminary.
- The power of the purse is generally acknowledged. *Nazarene dollars* must support *Nazarene education* if we are to achieve *Nazarene goals*.



Support  
NAZARENE  
Colleges

DEPARTMENT OF EDUCATION

# YOUR GOAL FOR '66



## PLAN NOW FOR:

### 1. "MIRACLES IN MAY"

The quadrennial drive to enroll babies in the Cradle Roll.

It begins May 1 with a "Cradle Roll Day" and ends on May 22 with a special "Baby Day" when all babies, both nursery and Cradle Roll, will be honored. The goal is to "make the 10 percent goal or add 10 to the roll." This is an outreach arm every church can use and needs to strengthen.

### 2. "SURVEY IN SEPTEMBER"

This will be a denomination-wide survey to locate those who are not attending church and Sunday school regularly. New materials are being prepared and goals will be based on a 10 percent gain. Now is the time to put this significant step on your calendar and begin in this way to make your plans.

*Plan to be in step with these two steps  
in the "March to a Million."*



# PLAN A FAMILY ALTAR COMMITMENT SERVICE



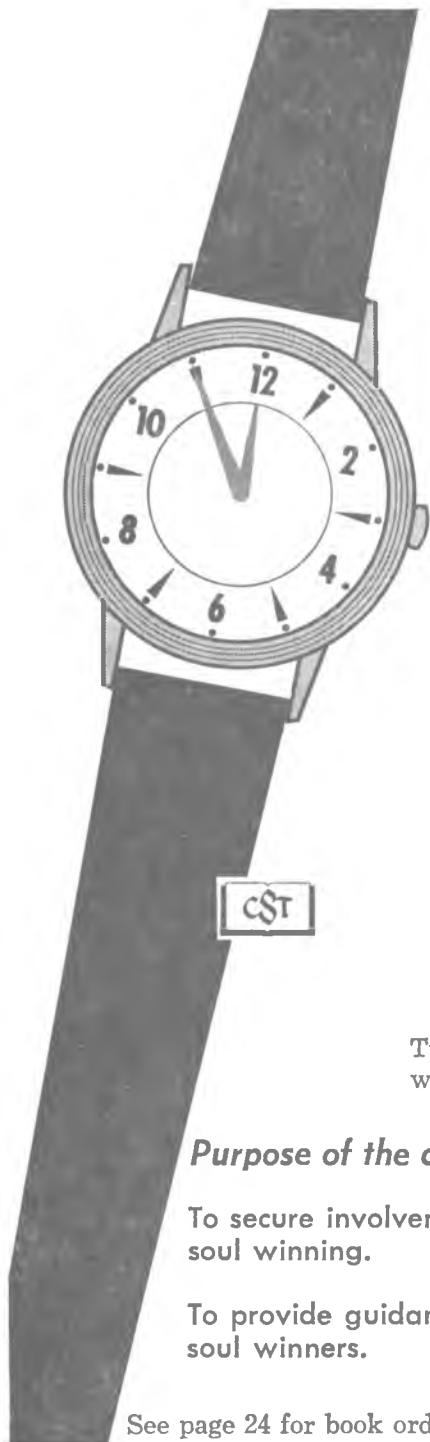
for your  
WATCH NIGHT HOUR  
or an early January emphasis

## *Suggestions you could use:*

- 1) Have those who have family altars and/or have been involved in family outreach give testimonies and reports.
- 2) Have a time for pledging renewal, strengthening, or beginning a family altar—A **WORTHY NEW YEAR'S RESOLUTION** and pledge to God.
- 3) Close service by fellowship in the Lord's Supper.

USE THE  
"FAMILY LIFE  
PACKET"





*Have you*

**Set the TIME?**

**Selected the TEACHER?**

**Registered the CLASS?**

DENOMINATION-WIDE STUDY

*Unit 162.3a*

## **Personal Evangelism**

*Text*

### **Meet My Saviour**

#### **Content of Course**

Sessions are built around the themes

- (1) Introducing Jesus
- (2) Empowered by the Holy Spirit
- (3) Person to Person
- (4) A Soul-winning Plan
- (5) Other Guidelines
- (6) Now, Let's Try

Two Leader's Guides sent free of charge with each order of six or more textbooks.

#### ***Purpose of the course***

To secure involvement of the laymen in witnessing and soul winning.

To provide guidance to help them to be more effective soul winners.

See page 24 for book order and Class Registration form.



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## USE THIS HANDY FORM



TO ORDER YOUR TEXT  
TO REGISTER CLASS

### ORDER BLANK

Date \_\_\_\_\_ 19\_\_\_\_

Please send \_\_\_\_\_ copies of

**MEET MY SAVIOUR—\$1.25**

Until December 31, 1965, 6 or more, \$1.00 each,

plus postage

After December 31, 1965, 6 or more, \$1.25 less 10%,  
postpaid

*Prices slightly higher outside  
continental United States*

Name \_\_\_\_\_

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City \_\_\_\_\_

State \_\_\_\_\_ Zip \_\_\_\_\_

CHECK or MONEY ORDER Enclosed \$\_\_\_\_\_

CHARGE (30 days) TO: ☐ S.S. ☐ Church

NOTE: Needed on ALL accounts—location, name of church.

Church location \_\_\_\_\_

City \_\_\_\_\_ State \_\_\_\_\_

Church name \_\_\_\_\_

BILL TO: \_\_\_\_\_

Street \_\_\_\_\_

City \_\_\_\_\_

State \_\_\_\_\_ Zip \_\_\_\_\_

### REGISTRATION FORM

C.S.T. Unit 162.3a, "Personal Evangelism"

Text: **MEET MY SAVIOUR**

Name of Church \_\_\_\_\_

Street \_\_\_\_\_

City \_\_\_\_\_

State \_\_\_\_\_ Zip \_\_\_\_\_

District \_\_\_\_\_

ENROLLMENT estimate \_\_\_\_\_

Beginning date \_\_\_\_\_

Number sessions \_\_\_\_\_

Check when class being held ☐ N.Y.P.S. hour

☐ Wed. night ☐ Other \_\_\_\_\_

Send Report Blanks and Registration Materials to:

Name \_\_\_\_\_

Street \_\_\_\_\_

City \_\_\_\_\_

State \_\_\_\_\_ Zip \_\_\_\_\_

**Complete and Mail BOTH Forms TODAY.**

IT'S TIME TO



AND MAKE PLANS

FOR THE 1966

Denomination-wide



**STUDY**

February—March



**Meet My  
Saviour**

**\$1.25**

Until December 31, 1965

**6 or more, \$1.00 each,  
plus postage**

After December 31, 1965

**6 or more, \$1.25  
less 10%, postpaid**

Through the study of this book your laymen will become aware of the urgency of witnessing and learn the most effective methods for soul winning. 6 x 9" size.

UNIT 162.3a, "Personal Evangelism"

**TO PARTICIPATE** register the class and report as you would any other Christian Service Training class. One registration per church is sufficient. See special form at left.

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The Nazarene Preacher

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- **Desiring Immediate Delivery**

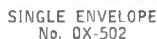
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Joplin  
Kansas  
Kansas City  
Louisiana  
Maine  
Michigan  
Minnesota

Missouri  
Nebraska  
New England  
New York  
North Arkansas  
North Carolina  
North Dakota  
Northeastern Indiana  
Northwest Oklahoma  
Northwestern Ohio  
Oregon Pacific  
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South Arkansas  
South Dakota  
Southern California  
Southwest Indiana  
Southwest Oklahoma  
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Wisconsin

Insured ministers on 90 percent districts receive  
"double coverage." The above districts have a total  
of 2,930 ministers qualified under this new plan.

## Your Church Image

**T**HE SCRIPTURES bear out a conclusion that the Lord Jesus Christ was alert to what might be termed the public relations aspects of His ministry in Galilee.

He was concerned with the degree of impact of His gospel and its grip upon the hearts and lives of the people. In the language of today, it might be said that Jesus was interested in His image. For did He not ask Peter, "And whom do men say that I am?" (Matthew 14:16)

### Opinion Not Crystallized

The answer Jesus received indicated there was considerable confusion among His listeners—even among His apostles—as to His identity and purpose. The answer revealed there was work to do.

And there is work for the church in this area.

As long as it holds public services, every church has public-relations contacts and every church reflects an image. Just as people make vivid or negative impressions on others, so does an institution. Unless the identity of the church and its program (what it stands for) are favorably impressed on the public consciousness, eventually the church will suffer in decreased support and understanding.

There is no mystery about good, effective public relations in the church field.

Good public relations for a pastor may be defined as doing whatever contributes toward making a church deserve and receive the confidence

and cooperation of an increasing number of people—in simpler form: Making friends for Christ and His Church.

Bad public relations often result when a pastor and his board do not give adequate thought to their situation as it relates to the community they are trying to win to Christ.

Ralph Stoody in his book on *Church Public Relations* says that the chief problem lies with the pastor concentrating on only one aspect of the problem—"your side of it." He says it is necessary to "circle the situation," and to see it from the standpoint of all parties involved "with understanding and sympathy."

A Methodist bishop with understanding in this field continually tells the pastors: "Given character and a modicum of ability, nine-tenths of the success and failure of a minister can be charted in the field of his public relations."

### Applies to Church

Stoody adds that what is true for the minister "also is true of a church. Nine-tenths of the success of a church *on the human side* is the result of good public relations."

Stoody defines good public relations as "good internal relations made public." He writes, "Good public relations is the creation and the carrying out of ideas that result in goodwill. Good public relations are those procedures by which an individual or an institution becomes more widely and more favorably known."



# EVANGELIZING

**186,000 MILES A SECOND**

**VIA**

**"SHOWERS OF BLESSING"**

**"LA HORA NAZARENA"**

---

**298,000,000 ENGLISH-SPEAKING and  
162,000,000 SPANISH-SPEAKING**

**CAN HEAR OUR MESSAGE**

---

**WHAT ABOUT OUR BIG CITIES?**

**WHAT ABOUT OUR FOREIGN AREAS?**

**WE MUST GET THE MESSAGE TO THEM!**

Mark 16: 15

**Help us get our message on  
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**H. Dale Mitchell, *Executive Director***

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  - evangelism
  - devotion

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“Meet My Saviour”



The denominational C.S.T. study (162.3a) in Evangelism  
for use in the N.Y.P.S. program hour

DEPARTMENT OF EVANGELISM

CALENDAR OF EVENTS FOR 1966

1

January 11, 12, and 13

MID-QUADRENNIAL CONFERENCE ON EVANGELISM

- Tuesday evening through Thursday evening at the Music Hall, Municipal Auditorium, Kansas City, Missouri.
- This conference is for general superintendents, district superintendents, evangelists, pastors, educators, and laymen.

2

February—March

MEET MY SAVIOUR

- Christian Service Training and the Department of Evangelism join in presenting a church-wide C.S.T. course and text entitled “MEET MY SAVIOUR.” (See C.S.T. page.)

3

May 29

PENTECOST SUNDAY

- An all-out day of holiness evangelism in every local church.
- Inaugurate “Prayer Partners Anonymous” based on Matthew 18:19.

4

August 23-28

INTERNATIONAL LAYMEN’S CONFERENCE ON EVANGELISM

- To be held at THE DIPLOMAT, near Fort Lauderdale, Florida. Among the speakers and participants will be our six general superintendents.
- Reservations for attendance at this conference are to be made by the laymen through their own district.

5

October

LOVED ONES EVANGELISM

- A church-wide month of “Loved Ones Evangelism.”

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—General Stewardship Committee

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# Queen of the parsonage.....

MRS. B. EDGAR JOHNSON

## New Year's Vision

IT WAS NEW YEAR'S EVE. I had been unable to attend the watch-night service because I was recuperating from flu. I sat with my Bible in my lap drowsily awaiting the new year.

Suddenly I was startled by a white-robed figure who silently glided into the room. "I am the recording spirit of the years," he introduced himself, "and I have come for your record book for the year that is past."

I protested that I didn't understand what he meant—that I had no such book.

He assured me that everyone kept a record book each year. "There it is," he pointed, and stepping to a table, picked up a book which looked to me like a large, loose-leaf notebook. My name was on the cover and below it the year.

Amazed, I leafed through the pages. There it was—a detailed record of the past year. There were happy occasions, sad ones, trials, victories—the occasion of Mother and Daddy's golden wedding anniversary . . . the day Mr. Childers died . . . our camping trip in the Sequoias—how interesting, how complete! I turned the pages, fascinated, and then he reached for the book.

"Oh, can't I keep it," I begged, "at least some of the best pages?"

He shook his head. "No, only in your

memory. This record must be filed in the archives of time. You may benefit from the experiences, but they are past. These victories cannot be projected into the new year; neither should you carry your failures on to lament over. *As thy day, so shall thy strength be.*"

So taking the book he disappeared, but I caught his words as his voice trailed off, "Forgetting those things which are behind . . ."

While I still pondered this extraordinary thing, he returned and handed me a new notebook, empty of pages, bearing my name and the new year.

"But it is so empty!" I said.

He explained that the pages would be added day by day. I sighed and answered, "If only I could choose the pages!"

He informed me that in some measure I could. "Are you not a child of God," he queried, "redeemed, reborn?"

I nodded with assurance.

Then he took from a sheaf of pages in his hand a crimson sheet bearing the word, "Atonement." "This page represents the blood of Jesus," he said, and I noticed written on it these words: *In whom we have redemption through his blood, the forgiveness of sins.*

"Satan cannot cross the Blood-line,"

### Introducing Our New Queen Guide

Since circumstances have prevented Mrs. Audrey Williamson from resuming her rich writing ministry to the queens, she has asked to be officially released from responsibility for this department. No better successor could be found than Mrs. B. Edgar Johnson, who has been working on the magazine as office assistant for the past year. She is the wife of our General Secretary, Dr. B. Edgar Johnson, and before coming to Kansas City served as a parsonage queen for twenty-one years. The Johnsons have two teen-age daughters, Lois and Janet.

—Editor

he declared. "Place this in your book as the first page." And then he added a snow-white sheet bearing the words, "Heart Purity." "If you have surrendered your life to Christ completely and been filled with His Spirit, you may also add this page. If these two pages preface your book, they will influence all the record."

Encouraged by this, I asked for assurance that there would be no deaths in my family through the ensuing year.

"I cannot grant that," he replied, "for such is in the province of the Father, but I can give you these golden pages of comfort: *Lo, I am with you always, even unto the end of the world . . . I will not leave you comfortless: I will come to you . . . When thou passest through the waters, I will be with thee.*"

Made bolder, I said, "May I choose a year without temptations?"

He looked at me searchingly as he retorted, "Would you be a weakling—untried, untrained?" And he passed me yet other pages: *Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life . . . The Lord knoweth how to deliver the godly out of temptations.*

Hesitantly I ventured, "But could I choose a year without any defeats?"

He smiled as he said, "Indeed, if so you choose, you can live this year without defeat. But," he quickly added, "that does not mean a year without battles."

"But I dread to think of battles," I murmured.

His eyes flashed victoriously as he said, "Place this in your book: *In all these things we are more than conquerors through him that loved us; and this: If God be for us, who can be against us? and this: Greater is he that is in you than he that is in the world.*"

Joyfully I tucked them into my book as I said hopefully, "I would so like this year to be filled with happiness!"

He paused thoughtfully, "You cannot choose happiness as such—it is a by-product, but these pages will help." I reached eagerly for them and read, *But*

*godliness with contentment is great gain . . . I have learned, in whatsoever state I am, therewith to be content.*

"Is it possible for this year to be one of real accomplishment?" I asked.

There were wisdom and understanding in his expression as he responded, "That depends upon your definition of accomplishment. Remember that, for the Christian, it is not measured by the great or the spectacular, but by perfect obedience to His will. Yes, you may have a year of real accomplishment if you include these pages: *And whatsoever ye do, do it heartily as to the Lord, and not unto men; knowing that of the Lord ye shall receive the reward . . . I can do all things through Christ which strengtheneth me . . . For with God nothing shall be impossible.*"

"This is wonderful!" I exclaimed. There is so much promise for the new year! But how can I be really sure of all this?"

"For we walk by faith," he reminded me. Then he handed me a small Bible, on the flyleaf of which he penned these words: *This hour is mine, with its present duty; the next is God's, and when it comes, His presence will come with it.* "I leave this store of God's promises with you," he continued. "There is something to use every day; there will be no situation in this untried year that it does not cover. You can be completely victorious!"

Then he was gone.

The sound of honking horns and ringing bells awakened me. Involuntarily I looked for the white-clad figure—he had been so real. Feeling almost a sense of loss I said aloud, "If only I did have that book!" Then I saw the open Bible in my lap and a reassuring thrill surged through me at the realization that I did have it—every single promise he had given me. My eyes fell on these words, *For in him dwelleth all the fulness of the Godhead bodily. And ye are complete in him.*

The new year was already three minutes old. I should live it a day at a time—in His strength.

### Gleanings from the Greek New Testament

By Ralph Earle\*

Phil. 2:1-4

#### *Consolation or Encouragement?*

The Greek word is *paraklesis*. It comes from *parakaleo*, "call to one's side." So the noun literally means "a calling to one's aid," then "exhortation" or "encouragement," and finally "consolation" or "comfort." Abbott-Smith lists this passage under the second of these three sets of meanings,<sup>1</sup> as do also Thayer<sup>2</sup> and Arndt and Gingrich.<sup>3</sup>

The word occurs twenty-nine times in the New Testament. In the KJV it is translated "consolation" fourteen times, "exhortation" eight times, "comfort" six times, and "intreaty" once. It appears that the best rendering here may be "encouragement" (RSV, Phillips, NASB). Arndt and Gingrich and the ASV both prefer "exhortation," as does H. A. A. Kennedy.<sup>4</sup>

#### *Comfort or Incentive?*

In contrast to the fairly frequent occurrence of *paraklesis*, the Greek word *paramythion* ("comfort") is found only here. Thayer gives only one meaning, "persuasive address" (cf. Berkeley, "persuasive appeal"), although he notes that in the classics it was used in the sense of "consolation"<sup>5</sup> (NEB, NASB). Abbott-Smith has "an exhortation, persuasion, encouragement." Arndt and Gingrich would translate the phrase here, "if there is any solace afforded by love."<sup>6</sup>

Lightfoot says about this word: "'*incentive*,' encouragement, not 'comfort,' as the word more commonly means."<sup>7</sup> Kennedy comments: "Almost equivalent to *paraklesis*, but having a suggestion of tenderness involved."<sup>8</sup> Vine agrees with this. Of the closely related word *paramythia* he writes: "primarily a speaking closely to anyone (*para*, near, *mythos*, speech), hence denotes consolation, comfort, with a greater degree of tenderness than No. 1"<sup>9</sup> (*paraklesis*).

There is still something to be said for the rendering "incentive" (Moffatt, Goodspeed, RSV). Weymouth and Charles B. Williams have, "if there is any persuasive power in love." Wand translates: "of the persuasive influence of love."

#### *Fellowship or Sharing?*

This is the famous word *koinonia*, which has become well known in church circles today. It is a favorite term with Paul. He uses it fourteen out of the twenty times it occurs in the New Testament. John also has it four times in his First Epistle.

The noun comes from the adjective *koinos*, "common." So its basic idea is that of sharing something in common. Thayer notes that its first meaning is "the share which one has in anything, participation."<sup>10</sup> This is brought out by Weymouth's rendering, "any common sharing of the Spirit" (cf. C. B. Williams: "any common share in the Spirit").

\*Professor of New Testament, Nazarene Theological Seminary.

## Bowels or Affection?

The Greek word is *splangchnon*, which literally means "bowels." But this physical sense is found only once in the New Testament (Acts 1:18). The other ten times it occurs it is used metaphorically and should be rendered "heart" or "affection" (or some similar expression). Abbott-Smith says: "The characteristic LXX and NT reference of the word to the feelings of kindness, benevolence and pity, is found in papyri."<sup>11</sup> The correct translation here is "affection" (RSV, NEB, NASB).

## Mercies or Compassions?

The Greek word *oiktirmos*, like the previous term *splangchnon*, primarily refers to "the viscera, which were thought to be the seat of compassion."<sup>12</sup> Both words are usually in the plural in the New Testament and Old (LXX). For a comparison of the two, Lightfoot says: "By *splangchna* is signified the abode of tender feelings, by *oiktirmoi* the manifestation of these in compassionate yearnings and actions."<sup>13</sup>

*Oiktirmos* occurs only five times in the New Testament. In the KJV it is regularly translated "mercies" (once, "mercy"). Probably a preferable rendering is "compassion" (NEB, NASB) or "sympathy" (RSV, Phillips). Actually "compassion" (from the Latin) and "sympathy" (from the Greek) both have exactly the same literal meaning—a "suffering with." Real sympathy or compassion demands that we become involved.

## One Accord—One Mind

Paul desires that the Philippians shall be "of one accord, of one mind" (v. 2). The first expression is one word in Greek, *sympsychos* (found only here in NT). Literally it means "together-souled," and so "harmonious, united in spirit."<sup>14</sup>

The second expression is an entirely different construction. Literally it reads: "thinking the one thing." Obviously it is a bit difficult to put these two together.

Charles B. Williams has: "your hearts beating in unison, your minds set on one purpose." *The Berkeley Version* reads: "your fellowship of feeling and your harmonious thinking." The NASB has: "united in spirit, intent on one purpose." That is about as well as can be done with the passage. Strangely, Phillips reverses these: "as though you had only one mind and one spirit between you." The similarity of meaning of these two expressions leads Lightfoot to make this cogent observation: "The redundancy of expression is a measure of the Apostle's earnestness."<sup>15</sup>

## Strife or Rivalry?

The Greek word is *eritheia* (v. 3). It means "ambition, self-seeking, rivalry."<sup>16</sup> The best translation would seem to be either "rivalry" (Phillips, NEB) or "selfishness" (RSV, NASB).

## Vainglory or Empty Conceit?

Paul also warns against being motivated by *kenodoxia* (only here in NT). Arndt and Gingrich say it means "vanity, conceit, excessive ambition."<sup>17</sup> For this passage they suggest "empty conceit," the rendering which was chosen for NASB. The prefix *kenos* means "empty," while *doxa* means "opinion." The idea, then, is of one having an empty, or groundless, opinion of himself.

## True Humility

"Lowliness of mind" is a compound word in Greek, *tapeinophrosyne*. It has already been discussed at length in connection with Eph. 4:2. After noting that in pagan writers it meant "grovelling" or "abject," Lightfoot says: "It was one great result of the life of Christ (on which St. Paul dwells here) to raise 'humility' to its proper level; and if not fresh coined for this purpose, the word *tapeinophrosyne* now first became current through the influence of Christian ethics."<sup>18</sup> Arndt and Gingrich list only

(Concluded on page 44)

### What Love Can Do

By Brian L. Farmer\*

**TEXT:** *Herein is love made perfect, that we may have boldness in the day of judgment: because as he is, so are we in this world. There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love* (I John 4:17-18).

#### Critical Questions

1. Is the having of confidence on the Judgment Day given here as a reason for being made perfect in love?
2. What is the meaning of "as he is, so are we in this world"?
3. If a person would not welcome Christ's immediate return, would this mean he is not perfect in love?
4. In what sense is fear cast out by love?
5. What distinction may be drawn between reverential fear and tormenting fear?

#### Exegesis

Confidence in the Judgment is certainly not the *only* reason for seeking perfect love, nor perhaps is it the *chief* reason, but in this passage it is certainly given as a reason. These verses contrast love which has boldness (or confidence), and fear which *hath torment*. Hope of being confident in the Judgment might well be the initial motive for seeking perfect love, just as fear is often an effective drive to repentance. Later, however, more noble motives arise for continuing in grace.

The Bible teaches that God desires

microcosms of himself in the heart of man. There could be nothing better for man, since He is supremely perfect. "Be ye holy;" He says, "for I am holy" (I Pet. 1:15-16). When this is achieved, *as he is, so are we in this world*. God's will is being performed, and it is for this reason that the person may have *boldness in the day of judgment*.

One of the tests of our perfection in love is how we feel concerning the judgment (cf. NEB, v. 17).

If fear should be the reason a person might not welcome Christ's immediate return, it would be indicative that the person was not perfected in love. He might, however, hope that Christ would delay His return for other reasons, e.g., that in the intervening time more might be brought to repentance. Abraham so wished that God's judgment would be stayed (Gen. 18:23-33). Also Paul, though he would have liked to depart to be with Christ, nevertheless preferred to stay in this life for the brethren's sake (Phil. 1:23 f.). Howbeit, one perfected in love is not perfected in all things immediately. There might therefore be a legitimate wish for more time to mature in grace before meeting Christ at His return. But even were this so, fear would be precluded. "Love and fear co-exist only where love is not yet perfect."<sup>1</sup>

Fear is cast out by perfect love in the sense that the believer knows he is not in offense toward God. Reverential fear is always present. Perfect love never leads to a cheap familiarity with God; rather, the contrary is the case.

\*Bristol, England.

Tormenting fear is the outcome of a bad conscience; it is a "certain fearful looking for of judgment" (Heb. 10:27), whereas "love contains no fear—indeed, fully developed love expels every particle of fear, for fear always contains some of the the torture of feeling guilty" (Phillips). Reverential fear is somewhat the opposite. It is an aspect of holiness, and far from being cast out, it is enhanced by perfect love.

C. S. Lewis has pointed out that in the Psalms the righteous man looked to the judgment as an occasion for rejoicing.<sup>2</sup>

### Homiletical Approach

Many sermons on perfect love concern the subject from a "horizontal" aspect—the bettering of man-to-man relationships, the second of Christ's two great commandments. Here we have the basis for a sermon on the "vertical" man-God aspect of perfect love.

A suggested outline is as follows:  
**"PREPARE TO MEET THY GOD"**

*Purpose:* To show that the experience of perfect love is a necessary human preparation for coming face-to-face with God.

*Introduction:* To get immediately to grips with the subject, ask the questions: "How many of you would welcome an immediate meeting with God either by death or Christ's second coming? If not, why not?" Mention some possible legitimate reasons, but drive home the truth that many wouldn't care to meet God because of fear.

- I. *The Cause of Fear*  
A heart not perfected in love
- II. *The Counterpart of Fear on Earth*  
Consternation and shame in the judgment
- III. *The Counterpart of Love on Earth*  
Confidence or boldness in the judgment

*Conclusion:* We need not be unaware of how we should fare in the judgment, for we may search our hearts for the counterparts of either love or fear. And we have opportunity to be made ready.

Another approach to this text would be to point out the extent of redemp-

tion, stressing the quality of divine love imparted to human hearts. This would be a specialized sermon dealing with the doctrine of perfect love aimed at allaying the misconception that it is quite impossible for love of the quality of God's love to be found in human hearts. Though no finite being can ever love to such extent or to such capacity as God, yet it is clearly shown in this text that judgment may be faced with boldness since, in love, *as he is, so are we in this world.*

### Illustrations

A little child comes running up the beach with a pail of sea water. "Look, Mummy and Daddy, I've got the sea in here." Indeed he has as much of the sea as his capacity will allow.

It is a well-known illusion that a rainbow appears to have touch-points on earth. After mentioning this, it might be stated that our condition in the judgment can be better illustrated by the fish-shaped barrage balloons which dotted the sky over the cities of England during the war. Their purpose was to keep enemy aircraft at bay. But no matter how high they were, no matter how far away, they had a place where they were anchored to the ground—a touch-point on earth.

### Bibliographical Aids

The following works prove helpful in this study:

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<sup>1</sup>Exell, Joseph, Ed., *Pulpit Commentary, Peter, John and Jude*, London: Funk and Wagnalls Co., 1907, pp. 104 f.

<sup>2</sup>*Reflections on the Psalms*, London: Geoffrey Bles, 1958, pp. 9 f.



# Fashioned by an Ideal

By Frank Bateman Stanger\*

SCRIPTURE: I Thess. 5:15-25, 28

TEXT: Verse 23: . . . *the very God of peace sanctify you wholly . . .*

Every person's life is fashioned by an ideal. Just so, the Christian's life must be fashioned by the correct ideal. The truly Christian ideal is that of holiness.

The text and the context have much to say about Christian holiness. There is expressed the *ideal* of holiness—"sanctify you." Holiness is perfection—a perfect relationship to God, expressed in total love and complete obedience. Holiness is wholeness. It means soundness, vitality, the health of the total person. Holiness is integrity and purity of character. Holiness is ultimate finality, the formation of the image of Christ within a person.

The text also speaks of the *identification* of holiness—"the God of peace." Holiness immediately identifies the Christian with God. Holiness is the nature of God. Holiness is the will of God. Holiness is the requirement of God. Holiness is the call of God.

The Scripture passage speaks, furthermore, of the *infusion* of holiness—"the God of peace sanctify you"—"Quench not the Spirit." Men are made holy by the infusion of God's Holy Spirit. This is an epochal experience. Pentecost is always subsequent to the initial commitment to Christian discipleship. Men are kept holy through the disciplined life under the influence of the Holy Spirit—"Quench not the Spirit."

Also, we discover the *inclusion* of holiness—"sanctify you wholly"—"your whole spirit and soul and body." Holiness includes the whole man. This word "wholly" is not found elsewhere in the Greek Bible. It is formed from two

Greek words meaning "all" and "end." Thus holiness suggests completeness as well as finality.

Prominent in this Scripture passage is the revelation of the *impact* of holiness. Holiness in the heart, effected by God's sanctifying Spirit, makes a manifest impact upon the total life of a person. It is impossible for holiness to be in the heart without its becoming manifest in one's life.

Look at the sevenfold impact of holiness as revealed in the context:

1. Holiness makes its impact in human relationships. "Be patient toward all men. See that none render evil for evil unto any man; but ever follow that which is good, both among yourselves, and to all men" (v. 15).

2. Holiness makes its impact upon personality moods. "Rejoice evermore" (v. 16).

3. Holiness makes its impact by safeguarding against self-sufficiency. "Pray without ceasing" (v. 17).

4. Holiness makes its impact in the creation of a Christian contentment. "In every thing give thanks: for this is the will of God in Christ Jesus concerning you" (v. 18).

5. Holiness makes its impact by relating an individual affirmatively to the truth. "Despise not prophesyings" (v. 20).

6. Holiness makes its impact by engendering within the individual spiritual discernment. "Prove all things; hold fast that which is good" (v. 21).

7. Holiness makes its impact by producing purity. "Abstain from all appearance of evil" (v. 22).

Finally, we are impressed by the *insurance* of holiness—"your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ." In the sanctified life there is an insurance against ultimate destruction by temptation. The final perseverance of the saints can be a glorious actuality.

\*President, Asbury Theological Seminary. Outline of a sermon preached in chapel service. Used by permission.

But this is not imputed impersonally nor accomplished as the result of any moralistic transaction. Rather is it achieved through the preserving power of the all-sufficient Spirit, who indwells the Christian's heart and life. Through the Spirit it is possible for the center of one's being to be kept intact in holiness and righteousness.

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## Walking as Christ Walked

SCRIPTURE: I John 2: 1-11, RSV

TEXT: Verse 6

To abide in Christ is to live in constant relation to and fellowship with Him. And this means to follow Him, for He will not be led by us—we must go with Him. Following Him means walking as He walked, emulating His actions and attitudes, His behavior patterns. It is not that we are saved by following His example, but those who are saved (vv. 12-14) ought to make His example their guide and goal.

What does it mean “to walk in the same way in which He walked”?

I. He walked as a man *contented with God's will*.

He was not only obedient to God's will; He was *contented* with it. He not only said, “I always do what is pleasing to him” (John 8:29, RSV), but also, “My food is to do the will of him who sent me, and to accomplish his work” (John 4:34, RSV). As food satisfies the body, so Christ was satisfied in mind and spirit by doing the will of His Father.

Paul came to this position. He could write from prison and privation, “I have learned, in whatever state I am, to be content” (Phil. 4:11, RSV). To walk as Jesus walked is “godliness with contentment,” not whimpering and complaining in self-pity when our circumstances are difficult or dangerous.

II. He walked as a man *devoted to human needs*.

Christ said, in summary of His mission upon earth, “The Son of man came not to be served but to serve, and to give His

life as a ransom for many” (Mark 10:45, RSV). And it was reported about Him by His intimate followers, “He went about doing good and healing all that were oppressed by the devil” (Acts 10:38, RSV). He spent His life, and at the last sacrificed it, to minister compassionately to human needs.

We ought to walk in the same way! This was how the early followers of Christ interpreted Christian duty. John wrote, “If anyone has the world's goods and sees his brother in need, yet closes his heart against him, how does God's love abide in him?” (I John 3:17, RSV) And James wrote, “Religion that is pure and undefiled before God and the Father is this: to visit orphans and widows in their affliction, and to keep oneself unstained from the world (Jas. 1:27, RSV). To walk as Jesus walked is to serve the needs of the sick, the hungry, the unsheltered, the oppressed, the imprisoned, the disenfranchised.

III. He walked as a man *burdened for earth's lost*.

“The Son of man came to seek and to save the lost” (Luke 19:10, RSV). With these words He focused the primary interest of His life. He cared that men were lost, away from God, without peace and life, in bitter slavery to sin, and in danger of perishing. He likened His ministry to the quest of a shepherd for a lost sheep, braving the cold, the night, and the peril of the wilderness to recover a straying sheep.

This concern for the lost should mark His people. “That I might by all means save some” (I Cor. 9:22) was the heart cry of Paul. It ought to be the consuming passion of every Christian! To walk as Jesus walked will lead us to the lost to tell them of a Saviour who can rescue them from sin and give them peace!

Our steps may be weak and faltering at the first, as infants learning to walk. But with growing strength and resolution we ought to follow Christ, walking in His footsteps of love and service to God and humanity. And if any here have gone away from Christ, walking no longer with Him, this is the time to plant your feet once again in the blood-flecked footprints of the Lord. To take

seriously this word from the Lord will recover the wayward and revolutionize the whole church. Dare we right now take it seriously?

W. E. McCUMBER  
*Pastor, Atlanta, Ga.*

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## The Preacher's Voice

*(Continued from page 1)*

But what shall we do about all this? That is just it, you cannot well do anything—directly. But it is somewhat like the old banker's advice to the young teller who asked how he was to distinguish counterfeit money. "Become familiar with the sight and feel of the real, and you will know," was the older money handler's reply. You have just got to be real, sincere, holy in purpose, certain in your conclusions, unprejudiced in your attitudes, clear in your thinking, emphatic in your intentions, and assured of the adequacy of the gospel which you preach. You must speak from the heart, if you would reach hearts. You must yourself be moved if you would move others.

Trying to improve the voice is largely like trying to fix the hands on the clock. Now the hands on the clock do sometimes get out of order and need to be fixed, just as the voice needs ordinary care and is benefited by efforts to develop and control it. But the deep needs of the clock are not touched by tinkering with the hands. The clockmaker must give attention to wheels and springs and bearings. Likewise the voice is just a channel through which the contents of mind and heart are poured out upon others, and its capabilities are enhanced by the force of the thoughts and feelings which seek their way out.

I have heard one say that John the Baptist disparaged himself by claiming to be but a voice. But I wonder how many of us are prepared to let the judgment of our hearers stand upon just the matter of our voices? We want men to think we know more than we are able to say. We want them to be-

lieve that we feel more than we can express. We want them to believe there are treasures of mind and heart which the voice is inadequate to tap. But are any of these things true? Is not our want of words but the complement of our paucity of ideas? Is not our principal fault that we have very little to deliver—rather than in the fact that our delivery is poor?

To make improvement by recourse to fundamentals is the difficult way. But the right way is usually difficult. Men have always wanted a medicine that would cure any disease and cure it at once. But honest practitioners have often to begin a long way from the sore spot to find the cause of disease and administer a remedy which has but slow and indirect effect.

A voice! A voice in the wilderness! A voice crying, "Prepare ye the way of the Lord, make his paths straight!" Yes, the voice was all that was apparent to the crude senses of cruder men, but back of that voice were days of study, nights of prayer, periods of fasting, lonely vigils, righteous conduct, holy aspirations, unflinching fidelity, loyalty without measure, purity unchallenged. Oh, that I might stand the test which the voice applies!



**IDEAS  
THAT WORK**

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## Revival Honor Roll

One problem that every pastor seems to face is how to secure good attendance during revival meetings. Here is one way of solving the problem that has worked in my last two pastorates.

At a meeting of my church board about two months before our scheduled revival I asked each member of the board to help contact every member of the church for the coming revival. I had divided the membership of the church into several lists of equal num-

ber. These lists I distributed to the board members, and asked that they contact each family or individual personally and pledge them to attend every night of the revival unless providentially hindered.

I had a large poster prepared entitled "REVIVAL HONOR ROLL" with a subtitle "Give This Week to God." As the board members contacted the church members whom they were assigned and secured their pledge to be present each night during the meeting, their names were added week by week to the poster, which was displayed in a prominent place in the sanctuary.

This plan was carried out diligently, and we had the best and highest attendance, and also one of the most effective campaigns, we ever had. I feel that this will work only one time in a given pastorate, unless there is a space of several years in between.

ROGER M. WILLIAMS  
Pastor, Peoria, Arizona

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## MY PR?BLEM

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**PROBLEM:** Why should the local church be incorporated?

**ANSWER:**

Before discussing the purpose of incorporating the local church, it might be well to point out that par. 115 of the 1964 *Manual* states, "In all places where the statutes will permit, the trustees shall have the local church incorporated and the said trustees and their successors shall be the trustees of the said corporation. Where not inconsistent with civil law, the articles of incorporation shall set forth the powers of the corporation and provide that the corporation shall be subject to the government of the Church of the Nazarene, as from time to time authorized and declared in its *Manual* by the General Assembly of said church. All the property of this corporation shall be managed and con-

trolled by the trustees subject to the approval of the local church."

Having set forth the *Manual* provisions for incorporation, it is also well to note that the *Manual* provides definite safeguards to the district organization, which usually invests considerable sums into the establishing of new churches. These investments must be protected, and the vesting of title with the district organization is designed to give due regard to this need for collateral to back up the investment.

No doubt there are other reasons favoring incorporation but the most often proposed are:

1. Incorporation gives the church a legal vehicle to do business.

2. It makes the corporate body responsible for any liability which the church may incur, financially or otherwise, rather than individual trustees who, without incorporation, would hold the property in their names. Thus the secretary and president of the corporation can usually carry out the wishes of the board, or the congregation, more expeditiously than when signatures of all trustees are needed on legal documents.

3. Incorporation also protects from the possibility of individual trustees taking possession of the property and perhaps using it outside the wishes of the local church or the Church of the Nazarene.

B. EDGAR JOHNSON  
General Secretary

**PROBLEM:** I feel that we should have at least two revival campaigns each year, but my board members think one is sufficient. How should this disagreement be handled?

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

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## ♪ Hymn of the month ♪

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### Hymn of the Month

**"We've a Story to Tell to the Nations"**

No. 317. Praise and Worship Hymnal

Both words and music of this stirring missionary hymn were written by

The Nazarene Preacher

H. Ernest Nichol, English poet and musician. He was born in Hull, England, in 1862 and died in 1928. He used the *nom de plume* Colin Sterne in signing the hymns for which he also wrote the music. It is interesting to note that this uses all but one letter of his name, Ernest Nichol.

He was an apprentice in civil engineering, but gave it up in the interest of music. He entered Oxford University in 1885 and received the degree of Bachelor of Music three years later, after which he devoted his entire time to writing and publishing music. Some one hundred thirty Sunday school songs have been published under his name.

Very little information is available about Mr. Nichol, but it is apparent that he loved and understood young people and children and that his heart burned with missionary zeal.

This hymn has earned its place in the hymnals of all churches that preach a fundamental gospel message, and may be used in any worship service as well as missionary service.

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## "Over the River to Charlie"

(Continued from page 16)

church that he decided to enter the ministry.

It is said by Mr. Edward Leeding, who was for a time Charlie's tutor, that he could have received a university degree at Cambridge after reaching manhood if he had applied for it. This Spurgeon never did and was quite content without the degree.

At Waterbeach two incidents affected Charlie. While he was preaching in the village chapel, a woman died in the congregation during his sermon on the glories of the heavenly state. She seemed to take in with great avidity what was said about the eternal world, and then, after a more than usually sweet smile had passed over her features, she became motionless. Charlie stopped in the middle of his sermon and said, "Friends, I think that our sister over there is dead!" This being the case, the body

was carried out. Pike says that, as impressed as the congregation must have been, "the preacher was still more affected."

In 1853, after a measureable increase in the attendance at the Waterbeach church, the second incident occurred. Charlie was invited to address the Cambridge Sunday School Association Convention in the guild hall of the town. He was only nineteen, and some of the previous speakers made a few chiding remarks about his youth.

Then Charlie spoke! Everyone was impressed, especially a fellow by the name of George Gould, deacon of a Baptist church in Loughton. It seems he had a friend by the name of Thomas Olney, a deacon of a London church that was seeking a pastor. Gould contacted Olney and strongly recommended Spurgeon. Olney sat down and wrote him, inviting him to come as an actual candidate for the pulpit of New Park Street Baptist Church. When he received the letter, he could hardly believe it and felt surely it was meant for someone else. He wrote to Olney that he must have been misinformed because he was only nineteen years of age, and there must certainly be a mistake. But Olney informed him it was no mistake, and he should at least come and give a trial sermon.

Therefore in November of 1853, Charlie stood before the members of New Park Street Church. He was dressed so that one could easily tell he came from the farm. He stood only five feet, six inches tall and his lips could not conceal a big buck tooth, visible even when his mouth was closed. He was somewhat heavy (and was to get much heavier), and to top this off, he parted his hair in the middle! What an odd sight he was in fashionable London, and the first impression was a negative one!

Then Charlie spoke! One biographer, who took the time to interview those members who had heard him speak, records these words: "The effect [of his message] was amazing. It is impossible to describe the emotions of the congregation . . . after the service people were



too excited to leave the building and gathered in groups talking about securing him as pastor; deacons came out of the vestry and promised to use their endeavors to secure him."

Thus in less time than it takes to read this, Charlie, at twenty years of age, became pastor of London's third largest church of the Baptist Nonconformist group. He held this position for thirty-eight years until his departure from this world for the next. He took the charge with fear and trembling, as he states. "Surveying the difficulties before us, our hearts sink within us . . . already we look for a ship which may bear us quietly away from the terrible scene and only a dread of tempest restrains our recreant footsteps. Such was my experience when I first became a pastor in London. My success appalled me; and the thought of the career which it seemed to open up, so far from elating me, cast me into the lowest depth . . . who was I that I should continue to lead so great a multitude? I would betake me to my village obscurity, or emigrate to America and find a solitary rest in the back woods where I might be sufficient for the things which would be demanded of me . . . I felt myself a mere child, and trembled as I heard the voice which said, 'Arise, and thresh the mountains and make them chaff.'"

(To be continued)

## Gleanings . . .

(Continued from page 36)

two occurrences of the term, one in Epictetus and one in Josephus (both in a bad sense). These are later than Paul.

<sup>1</sup>Lexicon, p. 340.

<sup>2</sup>Lexicon, p. 483.

<sup>3</sup>Lexicon, p. 623.

<sup>4</sup>EGT, III, 432.

<sup>5</sup>Op. cit., p. 485.

<sup>6</sup>Op. cit., p. 626.

<sup>7</sup>Philippians, p. 107.

<sup>8</sup>EGT, III, 432.

<sup>9</sup>Expository Dictionary, I, 207.

<sup>10</sup>Op. cit., p. 352.

<sup>11</sup>Op. cit., p. 414.

<sup>12</sup>Thayer, op. cit., p. 442.

<sup>13</sup>Op. cit., p. 108.

<sup>14</sup>Arndt and Gingrich, op. cit., p. 789.

<sup>15</sup>Op. cit., p. 108.

<sup>16</sup>Abbott-Smith, op. cit., p. 179.

<sup>17</sup>Op. cit., p. 428.

<sup>18</sup>Op. cit., p. 109.

## How Reverent Are We?

Do we add to or detract from the spirit of worship? When the organ pauses before signalling the start of worship, whose voice do we hear in our ears—ours or God's?

—Midweek Call  
Whittier, Calif.

## The Untried Year

*With mingling trust and hope and fear  
I bid thee welcome, untried year;  
The paths before me pause to view;  
Which shall I shun, and which pursue?  
I view thee now with serious eye;  
I see dear hopes and treasures fly,  
Behold thee on thy opening wing,  
Now grief, now joy, now sorrow bring.  
God grant me grace my course to run,  
With one blest prayer—His will be done.*

—ELIZABETH PAYSON PRENTISS

Roseville Informer

John A. Monroe, pastor

## A New Year

*He came to my desk with quivering lip;  
The lesson was done.  
"Have you a new leaf for me, dear Teacher?  
I have spoiled this one!"  
I took his leaf, all soiled and blotted,  
And gave him a new one, all unspotted;  
Then into his tired heart I smiled.  
"Do better now, my child!"*

*I went to the throne with trembling heart;  
The year was done.  
"Have you a new year for me, dear Master?  
I have spoiled this one!"  
He took my year, all spoiled and blotted,  
And gave me a new one, all unspotted;  
Then into my tired heart He smiled.  
"Do better now, My child!"*

—Selected



# HERE AND THERE

## AMONG BOOKS



### A Christian Perspective of Knowing

By Earl E. Barrett (Kansas City: Beacon Hill Press, 1965. 224 pp. Cloth, \$4.95.)

While it is usually technical scholars who manifest an interest in the problems of knowledge, every Christian has more "at stake" in them than he may realize. This is true for the reason that in our society the Christian cannot by his own diligent strivings cope with the powerful currents of irrationalism and skepticism, or refute the ideas borne along by them. The person without a defense against heresy may well be overwhelmed by the flood. Today's ardent and persuasive exponents of subjective faith, some religious and some not, cast reason in an insignificant or even demonic role. In the resultant confusion, blacks and whites become greys, and a mere surface view of things will not prevent one from falling into gross error.

It is at this point that *A Christian Perspective of Knowing* is designed to help. It establishes guidelines for the utilization of the truth in authority (faith), rationalism (reason), experience, intuition, and mysticism. The author makes a strong case for balance and the use of the synoptic method in the search for certitude and certainty. The ways of knowing are complementary; when any of them are omitted, the knower receives less than the truth that is available to him, or a distortion that ought not to be trusted.

The book affords numbers of insights into the views of important thinkers in the history of philosophy which are used to illustrate and exemplify basic principles concerning knowledge. It is written in a quite readable style, and is both clear and coherent throughout. The author's own philosophy appears to be that of eclecticism with dominant overtones of idealism and mysticism, but it is not presented dogmatically, and the reader can profit from the presentation whether or not he is in full agreement. One cannot escape the tone of complete Christian commitment.

Any work of human hands can be negatively criticized. In this case the reviewer has no major criticism to offer. Should the

book be given a second printing, no doubt the typographical and other related errors, at least forty of them, will be amended. Also, for more effective and facile use of the book, an index or an extended table of contents would be helpful. This would obviously benefit the scholar or teacher who might wish to make some use of it for reference to particular topics.

One feels that author and publisher are both to be congratulated for the publication of this work, first of its kind in the Church of the Nazarene. As stated in the jacket description: "There has been a long-felt need in evangelical circles for just such a study."

DELBERT R. GISH

### The Message of the Wesleys

By Philip S. Watson (New York: The Macmillan Company, 1964. 264 pp. Paperback, \$1.95.)

Here is a book that ought to be circulated widely among all people of the Arminian, Wesleyan, and holiness persuasion. It is a gem, and fulfills just what its subtitle indicates: "A Reader of Instruction and Devotion."

The book is an actual compilation of gleanings from the writings of John and Charles Wesley, grouped around the great themes of the Christian faith and life. The prose doctrinal discussions from the writings of John are accompanied in each case with a poem or verse from the pen of Charles which expresses the same teaching in rhyme. The compiler has used acute insight and valid understanding of the Wesleyan position in his selections. In fact the book is a work of art as well as of insight and understanding.

After a preface that introduces the reader to the Wesleys, there follow three major divisions: The introduction deals with "The Anatomy of a Conversion." Chapter I, "The Discovery of a Message," sets forth in narrative form, from their own writings, the conversion experiences of the two Wesleys. Chapter II, "Fulfillment of a Mission," gives their own explanations of Methodism, its doctrines, and the spirit of Methodist discipline.

Part One deals with "Instruction in the Faith." Here are discussed in the words of the Wesleys "The Majesty of God," "The Greatness and Littleness of Man," "The Mystery of Godliness," and "The Experience of Grace." This section of the book is worth the price of the entire volume.

Part Two, entitled "Guidance to Glory," deals with the principles of Christian life and behavior, as set forth in the Wesleyan writings. Chapter I treats of how to wait upon God, emphasizing the proper use of the means of grace, works of piety, and mercy. Chapter II, entitled "Christian Behavior," considers stewardship, self-denial, temperance, business, vocation, courtesy, mental culture, use of money, use of leisure, and Christian attitudes. Chapter III is concerned with "Growth in Grace," in which holiness, the spiritual life, Christian perfection, the imperfections of the perfect, stewardship of the physical body, varieties of experience, and the "patience of hope" are treated. Chapter IV, entitled "Looking Towards Eternity," has as its respective sections: death, the intermediate state, paradise, the communion of saints, judgment, choice, hell, heaven, and the new heavens and the new earth.

An Epilogue covers Wesley's meditation on the Lord's Prayer. The single chapter (IV of Part One) on "The Experience of Grace" would be most helpful to any seeker after God. It is really the gem of the entire book.

Dr. Watson holds the Master of Arts and the Doctor of Divinity degrees from Cambridge University, England, and is presently serving as professor at Garrett Theological Seminary, Evanston, Illinois.

Every Nazarene pastor should own this volume and read it carefully, then circulate it by the dozens among his congregation. It will have a salutary effect on the spiritual life of his church. Dr. Watson's observation is: "The most important thing about the Wesleys is that they were men of God, men who knew God and knew how to lead others to the knowledge of God."

This reviewer plans to use it as part of the reading requirements in courses in Wesleyan thought and the doctrine of holiness.

ROSS E. PRICE

## Dispensationalism Today

By Charles Caldwell Ryrie (Chicago: Moody Press, 1965. 220 pp. Cloth, \$3.95.)

During the last decade there has been a veritable spate of books on the subject of

dispensationalism. In several volumes George Ladd has taken issue with the popular view of a pre-tribulation rapture. Jesse W. Hodges wrote a book entitled *Christ's Kingdom and Coming, With an Analysis of Dispensationalism* (Eerdmans, 1957). A still more significant volume is *Backgrounds to Dispensationalism*, by Clarence B. Bass (Eerdmans, 1960). With thorough documentation it traces the beginnings of modern dispensationalist teachings to John Darby of the Plymouth Brethren movement in the British Isles in the nineteenth century.

The seriousness of the matter is suggested by this statement by Hodges in the Foreword to his volume (p. xi): "After a century of exploiting the theories of dispensationalism in this country, the advocates of this 'new system of Bible interpretation are now challenging Orthodoxy itself in practically all denominations . . . in America.' More striking are the words of J. Barton Payne in *The Imminent Appearing of Christ* (Eerdmans, 1962): "Godly ministers have been excommunicated by their denominations, devoted missionaries of long service have been dropped by their mission boards and barred from Bible conferences, and theological instructors of unquestionable orthodoxy and of premillennialism have been dismissed from their teaching positions, all because they have come to have reservations about the Scriptural soundness of the Darbyist innovations of pre-tribulationism" (p. 168).

Ryrie, who is dean of the graduate school of Dallas Theological Seminary, had written an earlier volume, *The Basis of the Premillennial Faith* (Loixeaux Brothers, 1953), in which he identified premillennialism with dispensationalism. Because of the attacks on his position he has again taken up the pen in defense of it. As would be expected, he denies that dispensationalism originated with Darby. Here is what he writes (p. 74): "There is no question that the Plymouth Brethren, of which John Nelson Darby (1800-1882) was a leader, had much to do with the systematizing and promoting of dispensationalism. But neither Darby nor the Brethren originated the concepts involved in the system, and even if they had that would not make them wrong if they can be shown to be Biblical."

The author quotes from Irenaeus (p. 69) to show that this second-century Church Father identified "four principal covenants given to the human race." Augustine distinguished between "the former dispensation" (p. 69) and the present age. Appar-



ently the first writer to set forth seven dispensations was a French mystic and philosopher named Pierre Poiret (1646-1719), in a work on predestination. His scheme is similar to, though not identical with, that of John Darby (pp. 71, 75).

Dr. Ryrie points out the differences between dispensationalism and covenant theology (chapter 9). The latter, represented by Oswald Allis (late of Princeton), emphasizes "the covenant of works" and "the covenant of grace." Ryrie correctly points out the fact that these terms are not used in Scripture, any more than some terms employed by dispensationalists. Covenant theologians hold that "the saved people of God in all ages may be called the Church" (p. 140). Dispensationalists make a sharp distinction between Israel and the Church. In fact, this is one of the main emphases of this movement. Ryrie declares: "The essence of dispensationalism, then, is the distinction between Israel and the Church" (p. 47). It is this dichotomy which is opposed by most critics of modern dispensationalism, who feel that it tends to destroy the unity of the Bible (p. 34).

After pointing out the errors of ultradispensationalism (chapter 10), Ryrie makes "A Plea" (chapter 11) for integrity (p. 206) and harmony (p. 207). The irenic tone of this plea, which to a great extent pervades the entire book, is very commendable. It heightens our respect for the dispensationalists, though the arguments in the volume may not convince us of the validity of dispensationalism. Every alert Christian should read on both sides of the issue and above all maintain a Christian spirit of fellowship.

RALPH EARLE

## There Was a Man

Compiled by Carl Philip Anderson (Westwood, New Jersey: Fleming H. Revell Company, 1965. 107 pp. Cloth, \$2.50.)

This is the story of Dr. Paul Carlson, medical missionary of the Evangelical Covenant church, who was martyred in the Congo, November 24, 1964. The title is taken from a statement about him made by a fellow prisoner shortly after his death. After reading these eleven timely testimonies and descriptions of his life, you may well want to paraphrase the title in exclaiming, "There was a missionary!" Here is an intimate picture of what it takes to be a missionary in this unpredictable age when all missionaries are potential martyrs. Read it to measure your own commitment, and

pass it around among your young people. You will probably quote from it in your next sermon. In the final chapter, Enoc Sakofio, one of his Congolese co-workers, says: "Whoever shot Paul didn't kill *him*; he killed *us*. Look today at Wasolo, at those people carried in on the litters so that Paul might heal them. But now who will heal them?"

PAUL J. ORJALA

## Sourcebook of 500 Illustrations

By Robert G. Lee (Grand Rapids, Mich.: Zondervan Publishing House, 1964. 212 pp. Cloth, \$3.95.)

Though apparently from the famous southern preacher's scrapbook, these illustrations are not scraps. Here is a gold mine of homey, earthy, tidbits which will enliven sermons if discreetly used. Not all are anecdotes—there is much unusual factual material here. These 500 illustrations are arranged under 23 subject headings from "Advice" to "Witness." Though we should not make a crutch out of such books, neither should we scorn them, for they sometimes can be lifesaving cisterns when the well of one's own imagination runs low.

R. S. T.

## New Year's Resolutions

- A little less impatient with those we deem too slow;
- A little less arrogance because of all we know;
- A little more humility, seeing our worth is slight—
- We are such trivial candles compared to stars at night!
- A little more forgiving and swifter to be kind;
- A little more desirous the word of praise to find,
- The word of praise to utter and make a heart rejoice;
- A little bit more careful to speak with gentle voice;
- A little more true eagerness to understand each other;
- A little more real striving to help a shipwrecked brother;
- A little more high courage to each task that must be done;
- These be our resolutions—and God help everyone!

—Selected

Nease Memorial Church  
Ft. Wayne, Indiana  
CLINTON H. TEMPLIN

## Should We Standardize . . . ?

(Continued from page 3)

selfless, conscientious devotion to the spiritual calling of the ministry. Rather, too much security tends to harden the clerical arteries and solidify the hireling mentality. On the other hand, pioneer movements, which have not yet reached the stage of affluence and settledness where they can eliminate all economic uncertainties and risk, have been characterized by high courage and heroic sacrifice—and mighty exploits. When men love God and souls enough to do and dare even with uncertain remuneration, and are willing to cast themselves on God, and sacrifice to the bone, if only they may preach the gospel, there will be revivals and victories. These men at least learn to pray and depend on God, and are greater accordingly.

Not that we should deliberately aim to make it tough for preachers in order to drive them to their knees. Some preachers will pray even when prosperous; others won't pray even when starving—they will just gripe. So we cannot create worthiness by fostering inequities any more than we can create it by elimi-

nating them. The only fact which is presently being stressed is that legislated equality does not eliminate all inequities, or assure better performance, or perpetuate that pioneer spirit so essential to the health and vigor of our movement. Therefore we should resist the siren appeal of the legislative path, for in that direction does not lie the real answer to our problems.

It lies in the improvement of our worthiness as persons and our performance as ministers. Our movement will be kept young and vigorous only by men with the vision and courage of youth. In spite of imbalance here and there, we will thrive better if we continue to operate on the axiom that a man's ministry must make its own way. He is not entitled to this or that privileged right solely because he has so many degrees, or so much experience, or so big a family, or even a commission. He is only entitled to the right to become a better preacher and a better man, and step into the doors God opens; and usually the doors God opens and the doors opened by the demand created by the quality of a man's ministry are the same.

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## Close the Ledger

*Ends the old year with its trials,  
Toils and triumphs, joys and pain;  
Gone are all the priceless moments  
Never to return again.  
Close the ledger, then, and leave it  
In the Master's loving hands.  
Ask Him to clock out all the errors;  
All its faults He understands.  
Then begin the fresh, new record;  
Ask His help to keep it clean,  
And in all the new year's entries  
Let the hand of God be seen.*

—Evergreen Frontier  
Washington Pacific District



# AMONG OURSELVES

## The Conference on Evangelism

Are we praying daily for the Mid-quadrennial Conference on Evangelism to be held in Kansas City, January 11-13? Not all can participate by their presence but all can participate by their prayers. Prayer will impregnate human words with divine power, and turn a conference into a new confrontation with God. It is not to be a gathering of experts who listen languidly to other experts, but a gathering of disciples who want desperately to hear from the Holy Spirit. If revival occurs in Kansas City during these days—revival of vision, of compassion, and of compulsion—evangelism will occur back home.

Dr. Edward Lawlor, secretary of the Department of Evangelism, has prepared carefully and well. No theme could be more timely or significant than that chosen for the conference: "The Church Empowered for Evangelism." General Superintendent Hugh C. Benner, sponsor of the department, will deliver the keynote address Tuesday night, January 11. All of the other general superintendents will also participate. These men are God's messengers to us at this time.

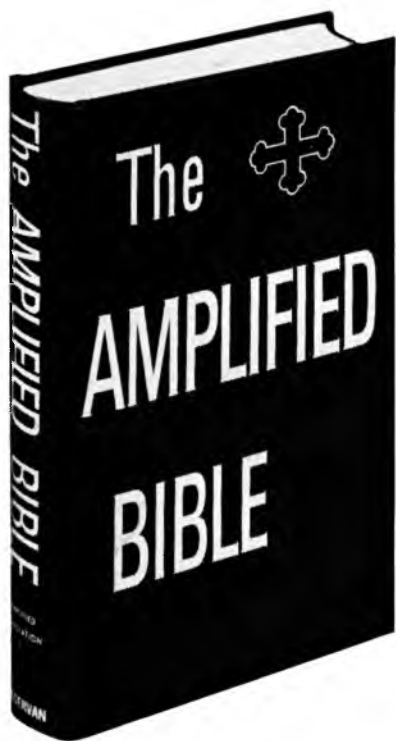
Dr. William Fisher, an outstanding evangelist, will speak Wednesday night on the subject "The Place of Revival in Evangelism." Behind this message will be a full quarter-century of effective revivalism and evangelism around the world.

Special music by the Trevecca Nazarene College choir will be an inspiring feature. Nazarene chaplains also will take part. The fiber of the gathering will be strengthened by district superintendents, leading pastors, and evangelists. According to reports, hotels are "selling out" in advance reservations.

Problems should be frankly faced, and weaknesses honestly aired. But let us not miss the blessing by preoccupation with faults. Let us appropriate the grace to correct what we can, but march on to a new advance, faults and all. At the Judgment we will not be asked if we had a perfect program manned by faultless workers, but, "What did you do with what you had?"

Until next month

BT



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