

THE
NAZARENE
PREACHER

JUNE 1967

Editor
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—Assistant Editor—

1967-1968

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The Editor

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—proclaiming Christian Holiness



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Volume 42 Number 6

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Putting "Education" in Your Preaching Program

By General Superintendent Benner

I BEGIN WITH a pertinent question: *Nazarene pastor, have you preached to your people concerning education toward Christian effectiveness at least once this year? OR EVER?*

The character of this modern age demands adequate preparation for full effectiveness in any major calling. Laymen are increasingly aware of this, and certainly the ministry is no exception to this requirement. Pastors, evangelists, and missionaries in future days will be faced with growing expectations both at home and abroad. The best and highest will be none too good if we are to meet the challenge in proclaiming "the glorious gospel of Christ." Shortcuts are "out" for fully competent and effective Nazarene preachers.

Thousands of Nazarene lay young people are in Nazarene institutions, but other thousands are in non-Nazarene colleges and universities. Then there are those other thousands of our young folk who need to understand the necessity for securing at least a college education. Viewed from the standpoint of professional or business success, financial returns, or reasonable cultural adequacy, a college education is the minimal basis for a full and satisfying life.

Then there is the need for continuous emphasis upon the privilege and responsibility of our constituency to support our educational institutions in a day of increasing financial pressures. Also much can be done in assisting Nazarene young people whose limited financial resources greatly hinder their educational progress.

Nazarene pastors have a definite responsibility in all these areas. This responsibility is well defined by reason of the fact that the Church of the Nazarene has colleges and a seminary where first-class preparation for both laymen and preachers can be obtained in an atmosphere of vital Christian faith and experience.

The purpose of this article is to urge this:

That every Nazarene pastor preach at least one strong sermon each year directed toward the Nazarene educational program:

1. Specifically impressing our young people with the need for college and seminary training in Nazarene colleges and Nazarene Theological Seminary.

2. Urging upon all adult Nazarenes generous, enthusiastic support for these institutions and the young people who should be enrolled in them.

Any pastor desiring assistance in preparing such a message can secure excellent material from his zone college, the seminary, or Dr. Willis Snowbarger, executive secretary of the Department of Education.

That Odious "Statistical Treadmill"

MANY OF US have permitted ourselves to become afflicted with some pious prejudices which will not stand close and honest scrutiny. We have been building tensions amounting almost to mental blocks against the words "image," "success," "statistics," and "promotion" in relation to the ministry. It could be that our righteous repugnance has in it a slight tinge of subconscious defense mechanism as well as holy idealism.

Take, for instance, this matter of statistics. If often seems to us that too much stress is placed on figures, as if the kingdom of Heaven could be measured as a merchant would weigh a pound of nails or count out change. If "they" are determined to judge a man arithmetically, why not also count the books on his shelves, or the miles on his car, and maybe even include the number of polysyllabic words in his sermons? But no, it seems the statisticians are only interested in Sunday school enrollment, average attendance, church membership, budgets paid, amount of money received and paid, and such quantitative matters. Instinctively we know that the ministry, being a spiritual calling, cannot be capsuled in mathematics. There are too many intangibles in the ministry. The deep spiritual forces at work the ebb and flow of interpersonal relations, which are the real inner life of the church, are immeasurable. And a man's experience with God—the secret spiritual growth of Christians—how can that be counted? Can that be put down on the annual statistical charts of the denomination? It would appear that the great and important facts elude the statistical hound.

But while our analysis of the inner nature of the ministry is sound, our prejudice against gathering, reporting, and publishing statistics is not. Back of it (for one thing) is a baseless fear, namely that our statistics will be used against us unfairly. But our leaders are as aware of the spiritual intangibles of the ministry as we are. But they also know that inner life produces observable and countable results. And of course they know that local situations differ, and the best of men may have setbacks; but they also know that if a man is as spiritual and hardworking as he wants them to think he is, over a ten-year period not all of his statistics will be downhill. Not all of his converts will backslide, or move to Florida or California, or join the Baptists, or fall out of a hayloft and go too soon to heaven. And if a man over a ten-year period shows a record of leaving every church smaller and weaker than he found it, should not this sad fact reveal *something* about the man's ministry, and should it not be taken seriously, and is it not a sufficient ground for some basic decision about the man's future?

A parent knows that hidden in the body of the ten-year old boy are mighty forces at work, unseen and unmeasurable; but nevertheless about every six months he stands him up against the door and marks off his growth. That half-inch of growth doesn't tell everything, but it tells something, and what it does indicate is important and worth knowing. If there is

no growth at all the father may console the boy by saying, "Never mind, even a boy isn't always growing taller; you are growing stronger, and best of all your mind is developing." And he will be wise in saying this, for it will be true. But if he has to say this every six months, and is still saying it when the boy is fourteen years of age, he will take him to the doctor. Naturally, this analogy can't be pressed too far, for the boy will stop growing taller afterward, quite normally; and that raises the issue of a sound philosophy of church growth, which cannot be discussed here. We are simply showing that while not everything in church life is measurable, some things are, and there is sufficient correlation, over a period of time, between the outward statistics and the inward realities that statistics can and do tell us a lot about a man's ministry, even if what they tell make us wish they could be silenced.

It might well be added that our pious prejudice against the use of statistics is not biblical. Statistics abound in the Bible, not only in the Old Testament but in the New. They counted the converts on the Day of Pentecost, and recorded them in the Bible for all to read, not as a basis of human pride, but as ground for glorifying God. And the report is that the early churches, "walking in the fear of the Lord and in the comfort of the Holy Ghost, were multiplied." Surely we should ever keep in mind that the secret was not shabby operation or manipulation, but the right kind of walking. But we expect that kind of walking to produce numerical multiplication. It would have been rather incongruous if it had read, "And walking in the fear of the Lord and comfort of the Holy Ghost, were diminished."

Yet, if someone hadn't had some idea of figures, they would not have known whether the facts substantiated the use of the word "multiplied." Some preachers I know would like to use the word "many" in their oral report in a grand, sweeping, generalizing way; but close scrutiny of their statistics reduce the "many" to few or maybe to none. It is easy in our enthusiasm to deceive ourselves about these matters. "We're doing great," a pastor crows, quite sincerely. But the hardhearted statistician wants to see some evidence. Last month in the article by John L. Moran he recounted that when looking over his Sunday school record he discovered that they were slipping backward. How would he have known this if they had not kept records? But he did not panic. Nor did he pad the figures. Nor did he slip into the defense mechanism of rationalization. Rather he allowed the discovery to drive him to his knees in special prayer, and prompted him, under the Spirit, to take the steps which resulted in a mighty tide of growth and expansion in his church. This is the right way to use statistics. Let them show us not how much, but how little we are doing; then prompt us to take steps to do better.

For after all, we can't improve on the slogan, "There are souls in those goals." Every figure is linked with human destiny. It isn't the number of bricks in our building which goes on the Sunday school record board, but the number of people. People—people—*people*! Does that move us? Certainly no pastor should be a slave to his record board, so that he has an ulcer upset if the figure is down one over last Sunday. Nor should he take his nervousness out on his people in constant haranguing. But neither should he be complacent; for an increase on the board means not a better chance to win the contest, or a feather in his ministerial cap, but *more people* to

minister to. And decreased statistics means fewer people to help on the way to heaven. It is as simple as that. And even though the record is down only *one*, that one may be a neglected, scatterbrain boy with the potential of a Bud Robinson. But even if he is not, he is a soul for whom Christ died, and who will spend eternity in heaven or hell.

Lord, let the lash of statistics crack and snap ever louder! May some of us become more ulcer-worthy, we pray.

Biblical Evangelism in the Ministry of Paul

By A. Elwood Sanner*

Part III. Paul's Method

POWERFULLY motivated to preach his God-given message, how did Paul go about propagating it? What was his *method* of evangelism?

1. *The first element in his method we may call "personal involvement."*

In his report to the Central Committee of the Communist Party on February 11, 1956, Nikita Khrushchev said, "A Communist has no right to be a mere onlooker."

In assuring Ananias that Paul's conversion was genuine, the Lord said, "I will show him how great things he must *suffer* for my name's sake" (Acts 9:16.) Paul was to be personally, existentially involved in the propagation of the gospel.

Compelled by the cantankerous, irascible Corinthians to defend his apostolic authority, Paul later recorded with vividness how true this prediction of suffering and involvement was:

Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a

day I have been in the deep; in journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness. Beside those things that are without, that which cometh upon me daily, the care of all the churches (II Cor. 11:24-28).

What a difference it makes to a pastor when a parishoner speaks warmly of "our" church, rather than "your" church. The difference is one of personal involvement.

2. *Preaching*

The first thing Paul did after his conversion in Damascus was to *preach* the gospel so recently embraced. Luke records in Acts 9:20, "And straightway he preached Christ in the synagogues, that he is the Son of God." In the very last verse of the book of Acts (28:31) we find Paul "*preaching* the kingdom of God, and teaching those things which concern the Lord Jesus Christ, *with all confidence*, no man forbidding him."

Between those two episodes, which

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mark the beginning and close of his ministry, Paul preached, announced, sounded forth the gospel. Upon one occasion in Troas, when he knew it was his last visit, "Paul was long preaching" (to quote Luke), so long in fact that one member of the congregation "sunk down with sleep," Luke reports, "and fell down from the third loft, and was taken up dead" (Acts 20:9). What is memorable about the occasion is not only that Paul interrupted his message to go down and revive Eutychus, but also that he returned to the place of meeting and continued preaching to that congregation until daybreak!

First, last, always, Paul was a preacher. Interestingly, persuasively, competently, and, apparently, endlessly, Paul preached, heralded, proclaimed the gospel message. There is still no more winsome and appealing way to propagate the gospel than through the clean lips of a capable, Spirit-filled prophet. Witness the amazing phenomenon of Billy Graham.

3. *Disputation, teaching*

Closely related to the foregoing, probably inseparable from it, was the practice of Paul to engage in hand-to-hand combat with his inquirers and foes by means of the lecture hall and the dialogue of disputation or discussion with an unbeliever.

We have an example of this in Paul's long ministry in Ephesus. After labors of three months in the synagogue, Paul was, typically, expelled and so sought quarters elsewhere, in the lecture hall of one Tyrannus. Here he lectured, discussed, and debated daily for some two years. One group of ancient manuscripts adds to Acts 19:9 the words, "from the fifth hour to the tenth," i.e., from 11 a.m. to 4 p.m. In other words, during the heat of the day, when the hall would not be in use, and after Paul had plied his own trade for self-support, the evangelist would appear in the city as a typical traveling lecturer to conduct dialogues with inquirers for some five hours, possibly, each day.

We sense overtones of this procedure

in Paul's letters, where so often he anticipates an objection in the mind of the reader and stops his line of argument to discuss the question and answer the objection. An instance of this appears in Rom. 3:1, "What advantage then hath the Jew? or what profit is there of circumcision?" Paul here has voiced a question arising in the mind of the reader. He then attempts to answer the question, interrupting his line of argument for the moment.

This technique was common in Paul's day and was said to be developed "by the Cynic and Stoic schools for popularizing philosophical and ethical ideas." The method was "distinguished by a familiar and lively interchange of questions and answers, ironical apostrophe ['a feigned turning from one's audience to address directly a person or thing'] and personal appeal" (C. H. Dodd, *Romans*, pp. 148-49).

One wonders how this method would fare in our day. How many of us would have the courage to face all the questions a congregation might ask during a sermon? In any case, Paul was compelled to understand his message and defend it well. It was effective in terms of results, for he left convinced believers in every city.

Paul certainly employed a teaching ministry along with his preaching of the gospel. He probed the minds of his listeners to search out their needs. Persistently, he pursued his objective of presenting every man complete in Christ. Whether in the synagogue, lecture hall, or from house-to-house (Acts 20:20), Paul taught, explained, and applied the Christian message: "Christ in you, the hope of glory: whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus: whereunto I also labour, striving according to his working, which worketh in me mightily" (Col. 1:27c-29).

Moreover, through all of this toil, Paul must have maintained an attitude of graceful courtesy and poise, for it was one of his aims (as it is in medicine) to "do no harm." He labored to give

"no offence in any thing, that the ministry be not blamed" (II Cor. 6:3). For this reason he became "all things to all men, that I might by all means save some" (I Cor. 9:22). To the Jew he became a Jew that he might win those under the law. Likewise to those without the law, and to the weak. He thoughtfully, gracefully adapted himself to all classes in order to "gain the more" (I Cor. 9:19).

4. Follow-through

Finally, we may say that Paul's evangelistic method included a "follow-through." By virtue of necessity, he did this chiefly through his epistles, cherished now by twenty centuries of Christendom. When he was compelled by persecution, or by the demands of other fields, to leave a city and go on, Paul often returned in his letters to correct, chasten, and inspire. When the Thessalonians were perplexed and confused over the Second Advent, he dispatched letters to instruct on this and other issues. When the Galatians had fallen prey to the wooing and threatening of the legalists, he hastened to rebuke them and to help them mend their

ways with our great "charter of Christian liberty." And so it was, whether from Ephesus, Macedonia, Corinth, or from a prison in Rome, Paul followed through on his converts with his epistles, described even by his critics as "weighty and powerful" (II Cor. 10:10).

His numerous and often painful travels, too, were for the purpose of visiting the churches in order to strengthen the brethren. Never content just to bring men into the Kingdom, Paul followed through with the Christian nurture young converts required to become mature believers.

Yes, Paul was an evangelist if he was anything. *Motivated* by an iron will, which was empowered by the mighty working of the Holy Spirit, he *preached and taught the gospel* until men turned from their idols to serve the true and living God. And then, for these young converts, he travailed in the labor of childbirth until Christ was formed in them (Gal. 4:19).

Small wonder that the greatest minds of the Christian Church—including Augustine, Luther, and Wesley—owed their awakening, under God, to the influence of Saul of Tarsus, *doulos Iesou Christou*, a slave of Jesus Christ.

Revival Inside the Circle

During the days of the Welsh revivals, it is related that a man from London went by train to Wales to investigate and see for himself what was taking place. As he left the train at a certain station he saw a policeman standing in the village square. Thinking to ask for directions, he said, "Where is the revival?" The man in blue drew himself up to his full height, patted his chest, and said, "The Welsh revival, Sir, is under these buttons."

The late Gypsy Smith was asked the recipe for revival. He said, "Go home, lock yourself up in your room. Take a piece of chalk, mark a circle with it on the floor, get down on your knees inside, and pray God to start a revival inside the circle. When the prayer is answered, the revival will be on."

—Selected

A timely and healthy corrective
to a threadbare complaint

The Mundane Glory of the Ministry

By C. S. Cowles*

TRAPPED! Imprisoned by a wall of administrative demands! Suffocating under a burden of mundane details! The study supplanted by the office! Pastoral calls by postal proxy!"

So beats the familiar drums of ministerial frustration, as we struggle with the problem of a spiritually relevant calling. A young missionary writes: "Between language study, getting the children off to school, tending to the endless details of keeping the physical side of our home and mission in good repair, we long for the day when we will be freed for a spiritual ministry among the people!" An older missionary confesses: "Between trying to meet the desperate physical and educational needs of our people, and establishing the institutional aspects of our church, there is very little time or energy left for a distinctly spiritual contribution." What pastor, young or old, couldn't cry out: "Me too!"

But then I begin to reflect. Just how does the Word come to men? Doesn't it first have to become flesh? Nothing more mundane than the flesh, and the insatiable hungers and needs of the human situation. If the human situation with all of its "ordinarities" could become a vehicle for expressing the "living Word of God"

in Christ, then perhaps there is a depth meaning to that part of our ministry that lies cluttered on our desk and jammed into our calendar.

Granted: the pastorate is not the place for the clinically thorough scholar. But for the curious-minded pastor, distractions are turned into events begging for understanding. Interruptions are viewed as "laboratory surprises" to be studied and mastered. There is learning chained to the library shelves; and there is learning loosed in the unfathomable reaches of the human personality, ready to be explored in the context of real life.

Why not ministry through the mimeo? Doesn't the written Word stand central in our scheme of worship? Why not ministry through letters? Some pastoral letters have made profitable reading for two thousand years now.

Boards and committees are normally composed of people, and Christian people at that. What an opportunity to practice *koinonia*! What Jesus said and did among that "steering committee" of twelve is fully as significant to the work of the Kingdom as what He did and said to the multitudes.

Pastors are supremely fortunate. Not only is there a high and noble calling, but its rhythm of action and

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contemplation makes for interesting work and maximum opportunity for personal growth and public service.

Pastors have to do battle with their own sensibilities concerning what is a "spiritual ministry" and what is not. This week I had a Bible study in my home for new converts, won to the Kingdom through personal heart-to-heart combat. If there was any possible situation where a pastor could feel genuinely a spiritual ministry, this was it! The eagerness, the hunger, the enthusiasm of these new young couples gave this pastor a rebirth. Sleep that night did not come easily.

I mused out loud to my wife the craving I had to give myself more completely to this essentially spiritual mission. But then a stroke of reality turned my mind down another track: Would there have been any

Bible study if it hadn't been for the persistent and often mundane work of promoting the Sunday school, out of which we won one family? And the agonizing labor of trying to get a visitation program off the ground which fruited in another of the couples? Or the oftentimes wearisome calling on another when they were so severely ill?

Great battles are not always decided in the moment of clash. More often than not, the verdict is reached in that tedious, thankless, and mundane work that goes on long before the trumpets sound and the cannons fire. If we had the eyes to see it, the glory of the Lord often comes riding humbly on the "foal of an ass" (Zech. 9:9). The work of the ministry is in kinship to the lowly work of the servant. Is the servant "greater than his lord"? (John 13:16).

How valuable are our boys
and girls?

The Pastor and the Youth Camp

By Dwayne W. Hildie*

THERE'S A RATTLESNAKE down by the chapel!" . . . "One of my girls has just had a 'spell' and gone screaming off down the canyon and we can't find her!" . . . "Jonnie wet his bed last night and our tent smells terrible!" These and scores of other situations of varying intensity come to mind when I stop to recall the

last twenty-seven summers in which I have spent all or part of the summer in a Nazarene Youth Camp. Some of those camps have been quite primitive—we have slept on the ground without benefit of even a tent, with a rifle or pistol readily available in event of a "raid" by the bears. Then there was that camp where we drank and cooked with the same lake water in which we went swimming. Other camps have been

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on the "plush" side with heated dormitories and even flush toilets.

There have been moments of pathos and times of humor, such as the time when following an altar service around the campfire, one little urchin with a tear-stained face was sobbing as he stood to give his testimony. It was a new experience, and he didn't know what to say. His counselor, standing with his hand on the lad's shoulder said, "Did Jesus come into your heart, fellow?" To which the lad replied, "I think so—something sure is floppin' around down there!" Whether in hard work, urgent sense of emergency, or pleasant companionship, memories of youth camps all the way from Arizona to Alaska share one common memory—of scenes about campfires, with tear-stained faces of young people turned heavenward in earnest devotion as they sang, and meant it from the bottom of their hearts: "I'll go with Him, with Him, all the way."

That commitment which was made at some of those camps to go "where He leads me" has led hundreds of young people into full-time Christian service. A few weeks ago I met one of the youngsters who had attended a camp which I had directed in California more than twenty years ago. He is now serving another evangelical denomination as a missionary in a little native village on the Yukon River in the Arctic Circle, but he dates the origin of his call and consequent commitment to a campfire circle in the redwood trees of California. From the Arctic Circle to the islands of the sea, they are reflecting the impact of a youth camp in the lives of young people.

As I observe the total church scene, it seems to me that there is nothing which we do for the youth of our church which is any more important to their spiritual progress

than the business of summer camps. Five days of intimate association with a dedicated Christian worker will leave a definite impression in the life of a boy or girl who is just beginning his or her quest for reality in life. As that same youngster moves through the camp program from summer to summer, winding up in a young people's institute, he has had abundant opportunity to discuss his personal problems with those who should have been in a position to give wise counsel, both spiritual and social. To this point most of us are in agreement—as is evidenced by the massive budgets which we are carrying in our district finances to maintain and develop summer camps.

However, in spite of the increasing physical development of our camping programs, I am alarmed at some of the trends which have become a part of the summer camps of my acquaintance—trends which I fear will come to defeat our real purpose of reaching boys and girls for Jesus Christ. I refer to the increasing problem of obtaining mature counselors and leaders for our youth camps.

Away back in the genesis of camping in the Church of the Nazarene, the camps were staffed almost entirely by pastors and their wives. As camp enrollments grew larger and the demand for leadership more intense, so also the summer activities of the local church and the district seemed to pick up and make their further demands on the time of the pastor. In eight or ten weeks of summer vacation there may be a district assembly where he of course will be present; a vacation Bible school in his local church would just not run without his personal presence and participation, and of course to miss the district camp meeting would be tantamount to committing

“ecclesiastical suicide.” These summer activities will account for at least four weeks of the summer. Then if he is fortunate enough to be given three Sundays vacation by his church, the pastor can easily parlay that into being gone for an entire month. Take into consideration the number of pastors on any given district who because of ill health or unusual seasonal demands of one kind or another must not be counted on for help, and it is not difficult to see the reason why the unfortunate wretch who was conned into the job of being the camp director will become either bald or gray (or both) with the assignment of soliciting a staff with which to administrate the district camp.

When the camp director approaches the pastor with a request for his time at camp, he is quite likely to be told: “You should get some laymen to fill in those jobs.” (The emphasis is always on the “you.”) For a look at the laymen and women who comprise our church membership will show us that there are usually sound reasons prohibiting their participation in the camp program. The young people just home from college for the summer must work (if possible) for money for their further education. High school youngsters looking toward college are usually employed. A percentage of the work force of the congregation have not worked at their present employment long enough to have earned vacation time. And the rest of the laymen in our congregations who have vacation time coming to them want to do just as their pastor plans to do—make an extended trip to a resort someplace.

About the only bracket of unemployed personnel who would come to camp in most of our churches are the teen-agers who are as yet too

young to compete in the labor market. Many of them are regarded as being too immature to teach a Sunday school class, and yet in many cases these youngsters are all that we have had to use. Use them we did—it was better to have someone like this than no one at all to take care of that group of restless juniors! But unfortunately, no matter how willing that teen-ager may be, or how dedicated, he just doesn't have the spiritual maturity to do the job of counseling which most of us expect to have done in a summer camp. For the past twenty-two of the twenty-seven years I have been attending Nazarene youth camps, I have either been directing the camp or closely associated with the administration of the program. I am thoroughly convinced that unless our pastors can take an active part in the counseling program of our camps, we are headed in a direction of providing little more for our youth than would be accomplished in many other camps which are not Christ- or church-centered.

It has been interesting at various times to observe how some pastors have regarded their responsibility to the summer camp program of the district. Here are a few examples:

1. There was the pastor who came up with the bright idea that he could combine counseling at the boys' camp with his much-needed summer vacation. He would be present with his boys at mealtimes and bedtime, make arrangements with the counselor who had a neighboring group of boys to take both groups for Bible study class, and thus he would be free to spend virtually all of the day equally dividing his time between golfing and fishing. Obviously he made a negative impression on the group of boys who were to have been his responsibility. At the end of the week

some of them didn't even know his name.

2. Then there was the pastor who saw his duties clearly. He heroically loaded his car and trailer with a splendid group of adolescent boys from his Sunday school, brought them all to the camp and unloaded the boys and their baggage. Then, his responsibilities to the summer camp program happily fulfilled, he rented a motel room near the ocean beach for a week, to spend the week in rest and relaxation until time to take the load home again.

3. There was also that pastor who, just as busy as any other pastor on the district, came faithfully year after year, serving as counselor to successive groups of restless, noisy, troublesome little boys. There came an opening for a pastor in one of the stronger churches on the district. The name of this pastor was suggested by the district superintendent when he met with the local church board of that church, along with several other names including some men who seemed to have a pretty good chance to obtain this desirable church. On that church board was a young businessman in the community, and when the list of names had been read, he spoke up to say: "I don't know too much about any of these fellows except Brother ———. He was my counselor for two different years in camp when I was a little guy. He made a real impression on me, and I believe that he would do the kind of job we need here with our young people." [Guess who came to serve that church and received a substantial increase in salary over what he had been getting?]

There isn't any "pat answer" to be given to the problem of summer camp leadership. Without doubt if there is an answer it must come from within the pastor himself. None of

us would want a man to come to camp to work simply because this was his assignment, and in it he found no joy in service. The pastor who sees in the summer camp an opportunity for concrete building of the church tomorrow will be there, and will probably not find his duties unduly arduous. He will find that in serving the boys and girls of his local church congregation thus, he is really serving his church, and they will appreciate him the more for it. Yet without the help of the minister in the camp we should perhaps consider the need to limit enrollment.

None of us who work in the summer camp program want to limit enrollment, for very often the lad or lassie who would be left out, would be the one who would profit the most from the camp—not to mention that our financial solvency is based on the number of paid campers we have in camp. On the other hand is there any point in bringing boys and girls to camp unless we can feel reasonably sure that there will be a camp staff equal to the needs of the spiritual program? It has been my feeling for some time that it is not unreasonable to ask that each church proposing to send youngsters to camp, provide adult counselor leadership on a ratio of one counselor for every ten boys or girls. Most of us, when faced with the fact that, unless we provide leadership our boys and girls will be deprived of the benefits of camp, will dig in and somehow come up with that help.

So now, Brother Pastor, how about helping out at camp next summer? The physical program will do you good, as will the feeling of getting close to the boys of your congregation. And while you are doing it keep in mind the words of the sage who said: "He walks the straightest who stoops to help a child."

The air pilot learns a lot of "negatives"—
when it is our life at stake we want him
to obey them all

What Is "Nonessential"?

By B. Edgar Johnson*

IT SEEMS IN RECENT YEARS we have heard a crescendo of voices stressing that the ministry should be concerned only to preach the "positive gospel." The most vocal declare the church must be careful not to hear any "negative preaching"—meaning sermons on law, judgment, God's wrath, and eternal retribution. Also to be avoided is any significant emphasis upon "nonessentials"—meaning standards of the church. Valid reasons for part of this concern can possibly be given; however, the pendulum may swing dangerously away from all negative preaching and attention to those things that make Christians in the Church of the Nazarene a salt with savor in our society.

May I propose that there is an important place in our services for negative preaching. If such preaching is done with compassion and propriety it is indispensable in creating spiritual convictions in our hearers.

John Wesley devoted a letter written December 20, 1751, to this subject. Some of his admonitions are very helpful in the late twentieth century. He said:

I think the right method of preaching is this: that our first beginning to preach at any place, after a general

declaration of the love of God to sinners, and his willingness that they should be saved, to preach the law, in the strongest, the closest, the most searching manner possible; only intermixing the gospel here and there and showing it, as it were, afar off.

After more and more persons are convinced of sin, we may mix more and more of the gospel, in order to beget faith, to raise into spiritual life those whom the law hath slain; but this is not to be done too hastily either . . . not only because we may well suppose that many of our hearers are still unconvinced; but because otherwise there is a danger that many who are convinced will heal their wounds slightly; therefore, it is only in private converse, with a thoroughly convinced sinner, that we should preach nothing but the gospel.

Are we not forced by the evidence of practical results to agree with Wesley? The law, which is negative and which we interpret to include judgment and retribution, must be a vital part of successful preaching. I would add, we also accept his qualifying counsel, "Not that I would preach the law without the gospel, anymore than the gospel without the law. Undoubtedly, both should be preached in their turn; yea, both at once, or both in one: all the conditional promises are instances of this. They are law and gospel mixed together."

Not unlike the reaction to preaching on law, judgment, and moral retribution is the response to preaching

*General Secretary, Church of the Nazarene, Kansas City.

on what is commonly called the "nonessentials."

When "nonessentials" are mentioned one usually means the General Rules of the church. Now, is it fair to ask, just how "nonessential are the nonessentials?" I was in a nonchurch home just a few days ago and when I began to invite the members of the family to our Sunday school and church, the mother spoke up, "We like your Sunday school very much but you don't believe in shows and dances and cards, etc., etc. What's wrong with these and why don't your women wear makeup and jewelry?" My answer was another question, "Have you ever lived where you could raise a garden?" And then a second question, "Have you ever lived where you could raise chickens for your family or for the market?" The lady indicated that she had lived where she had raised both a garden and chickens. I then asked her if she had very good success raising a garden of vegetables or flowers without a fence, when she was also trying to raise a flock of chickens. Her immediate response was, "Oh, no, if you raise a garden you have to have a fence!" It was easy then to suggest to her that the fence represented the standards of the church for members of the Church of the Nazarene.

The General Rules are not the gospel we preach, but they are quite important to the cultivation and growth of the spiritual virtues which we desire for our people to attain. Carrying the analogy a little farther, it must be granted that some people call more attention to the "fence" than to the "flowers." There are some people who think the pickets should be much closer together than others would desire. There are still others who believe there should be a wall instead of a fence protecting

the garden of holy virtues and spiritual life. These might even say it should be a block wall eight feet high. Unfortunately, one seldom sees or has access to the beauty of the spiritual life of such persons. The working of the gospel in their hearts is hidden by an austere, foreboding wall of legalism.

It is apparent that the gospel should not be confused with the standards that we lift up as a fence to make the gospel fruitful in bringing forth spiritual virtues in one's life. However, without these standards the grace of Christ would be greatly limited in effectiveness and influence. One needs only a little imagination to realize that until Satan and his "chickens" are penned up, the Christian must guard the development of his own life by some standards and convictions.

The spirit in which negative preaching is presented is a major factor in its response and value. Perhaps you have heard of the pastor who preached constantly on hell. His congregation in dismay asked the bishop to replace him. His successor had a similar proclivity to preaching on hell, but the congregation wanted him to stay. When the puzzled bishop sought the answer, the reply was something like this, "Our former pastor told us we were going to hell and he seemed glad of it. This pastor tells us we are going to hell and it's breaking his heart."

When preaching negatively nothing can take the place of compassion and the spirit of Jesus as seen when he "wept" over His city because of its rejection. If preaching is denunciatory, vilifying, and harsh, it will have a decided hurtful effect. On the other hand one may preach or teach negatively, declaring the whole counsel of God—including His judgment and wrath, as well as grace—with

understanding, compassion, and gentleness while being firm, and elicit a response which brings the sinner to repentance and the Christian to new plateaus of spiritual development and maturity. The faithful

preacher of the gospel is one who understands that some negative preaching is both helpful and needful, and the so-called "nonessentials" may in their way be quite as important as the essentials.

Our pompous words
may blunt our points

"Feed My Lambs—Not My Giraffes"

By Morris Chalfant*

A NEWSPAPER COLUMNIST reports this as one of the finest business letter stories ever heard. The letter, obviously written by an illiterate salesman, said:

"Dear Boss: I seen this outfit which they ain't never bot a dime's worth of nothing from us and I sole them a couple hundred thousand dollars worth of guds. I am now going to chawgo."

Two days later, a second letter arrived at the home office:

"Dear Boss: I cum hear and I sole them a half milyon."

Both letters were posted on the bulletin board with a note appended by the company president:

"We been spendin' to much time hear tryin' to spel, instead of tryin' to sel. Let's watch these letters from Gooch who is on the rode doing a grate job for us, and you GO OUT AND DO LIKE HE DONE."

And now, having read the above, I agree with the layman who said,

"I had rather listen to the man who says 'I seen' if he has really seen something, than to listen to a man who says, 'I have seen' if he hasn't seen anything."

In a late issue of *Time* the "Religion" editor judged it newsworthy to comment on the extent to which Protestant scholars have developed a high-hat vocabulary. With gentle sarcasm he remarks that "no theologian today worth his doctorate would dare talk of preaching or teaching—the fashionable forms are *kerygma* and *didache*."

Sometimes the juiceless jargon of the professional theologians is made cumbersome and obscure not by direct borrowings from the Greek or German, but by mouthfuls of syllables that make something less than sense unless they are forthwith reduced to simpler terms.

It is no accident that such passages as the Lord's Prayer, the twenty-third psalm, and the Gettysburg Address contain many one-syllable words. Ease of understanding, and not beauty of thought alone, contrib-

*Commissioned evangelist, Church of the Nazarene, Danville, Illinois.

utes to the place which a passage wins in the hearts of men.

Long technical words are costly. They provide ready-made opportunities not only for lack of understanding, but also for positive misunderstanding. There is a tale to the effect that young Benjamin Franklin had a taste for high-flying words, and once confronted his mother with the statement: "Mother I have imbibed an acephalus molluscous." Frightened out of her wits, the good woman promptly forced him to take a huge dose of an emetic. Recovering from the effects of the potent medicine, the boy protested that he had eaten nothing but an ordinary oyster. Angry at having been deceived, his mother gave him a sound thrashing. So Ben made a resolution that he would never again use big words where little ones would do.

Josh Billings had a famous "af-firism" that might have been coined for the pulpit. "Young man," he warned, "when you have tew search Webster's Dickshinnary tew find words big enuff tew convey yure meaning ye kan make up youre mind that you don't mean mutch."

There is, nevertheless, the most urgent need that our timeless terms and concepts, such as incarnation, atonement, reconciliation, justification, sanctification, glorification, shall be so explained and illuminated in

the language of the day that they will strike home with immediacy that is piercing and a reality that is inescapable.

As Principal James Denny used to say to young preachers in his homiletics lectures, "The preacher who shoots above the heads of his listeners does not thereby prove he has better ammunition. He only proves that he does not know how to aim."

It is my personal conviction that preaching a sermon is intended to help people live in a difficult and complicated world. I have often needed help myself, and I still need it. Thank God I have been able to get it through preaching. So, when I stand up in a pulpit the desire of my heart is to be of some help to others, in the name of Christ.

In all our preaching let us be simple, plain, much to the point, and deeply in earnest. Let us ever remember that Jesus said, "Feed my lambs"—not the giraffes. Some preachers I have observed have the instinct of aviators—they announce a text, taxi for a short distance, then they take off from the earth and disappear into the clouds. After that only the din of exploding gas is heard, signifying that they are flying high, very high above the heads of their hearers. A sermon, rightly, is not a meteor but a sun. Its true test is, can it make something grow?

Personal Development and Spiritual Growth

The winsomeness of one's witness depends to a large extent on the degree to which one's total being is experiencing the growth and development which is its God-given destiny. Spiritual life is a relationship between persons—divine and human—and the relationship develops as the finite person, man, develops. Or more clearly, the growth of man himself as an individual person.

Roger Taylor

A Godly Father—A Finished Course

By Lora Lee Dunkin

(Daughter of the late Rev. C. C. Knippers)

"I have fought a good fight, I have finished my course, I have kept the faith" (II Timothy 4:7).

It seems that only yesterday I sat in the congregation as my father quoted this favorite passage of scripture from the Apostle Paul, then plunged into one of his challenging sermons. How he exhorted those in his midst to fight the good fight! And well he could, for all the time he was doing just that. Day and night, week after week he could be satisfied with nothing less than fighting in God's army as though the battle must be won right at that moment. So many times we would tell him that he was preaching too hard—he needed to slow down. But those words were useless. In his mind there was one steady drive—that of winning souls.

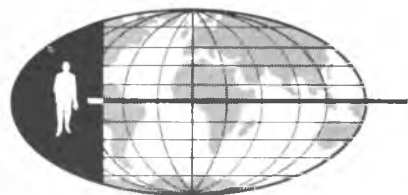
Someone remarked that Daddy never had a hobby—but oh, he did. He had a hobby that thrilled his heart and kept him pushing in the battle. That hobby was counting souls around the altar night after night. As he evangelized across the nation he never failed to keep in constant touch with Mother and us children, letting us know how many souls had given their hearts to Christ. Nothing thrilled him more than to count up the number of revivals held and the hearts won to Christ at the end of each assembly year—not for his glory, but for the glory of God.

A few weeks ago those words from the great Apostle Paul took on a richer, fuller meaning for my dear saintly mother and us, the children.

Through tear-dimmed eyes, again we turned to II Timothy 4:7, underlined that passage, then slipped the opened Bible into those cold, lifeless hands of our godly father who had fought a good fight, had finished his course, and had kept the faith. What a testimony for those who passed to view his body! He had broken his health completely for the cause of Christ but now, in perfect health, he rejoices with those saints gone on before.

Dear God, as Father's Day is near
I pause in prayer once more,
To give Thee thanks for a heritage
Of one gone on before.
A heritage so rich and strong
That long shall live though Dad is gone.
Those toilsome years were not in vain
As in the war he fought.
For now he lives to shout on high
Of wonders God hath wrought.
May we who live to take his place
Be filled—like him—with love and grace.

AMEN



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

.....
Compiled by The General Stewardship Committee

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**THE DIVISION OF CHURCH EXTENSION OF
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Why?

When?

Feeling that the need for this emphasis is imperative, the faculty and Board of Trustees have voted to begin this new program this fall. The first degrees will be granted at commencement, 1969.

Dr. Chester M. Galloway has been elected to head this M.R.E. program. A graduate of Northwest Nazarene College and N.T.S., Dr. Galloway holds the M.R.E. degree from Southwestern Baptist Theological Seminary, and the M.A. and Ph.D. degrees from the University of Wyoming. He presently is on the faculty of N.N.C. Dr. Albert F. Harper and Dr. Kenneth S. Rice and other personnel from the Department of Church Schools will also serve as faculty.

Who?

Pastor . . .

You can help by informing your young people of this new program of preparation. Let those who do not feel called to the preaching ministry know that this vital field of service is open to laymen.

For further information write: **Nazarene Theological Seminary**
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HE CARED—DO WE???

OUR LORD looked at mankind with eyes that saw into and beyond their every problem. His view was so different from others of His day that they did not understand Him. He saw men as they really were because He was a shepherd. He saw people as sheep who were harried and worried by wolves, scattered, wounded, and lost. Do we as men of God see people like that today?

He looked, He saw, He cared, and He tried to make others care. Is not that our task in evangelism today? You say, Impossible with people in this busy day! True, there is a spiritual barrenness in busyness; yet we must be shepherds in this crisis-caught day.

God loves the minister whose heart is bursting with passion for the lost of his day. Christ always saw the human actualities of sin, of hardness, and of coldness; but He also knew His Father's love for the "whosoever will." The true test of my divine call to be a soul winner is whether or not my spiritual emotions and evangelistic conceptions definitely touch the realities of lost men in my day. Evangelism that bridges soul saving is seen not only in what I say, but in what I do. When my Lord tests my love for souls, He looks for me in the place of intercessory prayer and in the highways and byways of sin—"weeping o'er the lost ones, bringing them to Jesus."

Christ always placed the emphasis of His soul winning on the value of the individual. Accordingly, my passion for souls will be seen by the way I seek for the individual, by the patience I have with the wayward souls, and by the promptness and persistence of my *shepherd care* of the convert. May God help us not only to be moved with a desire to save the world, but also to really care and long for the individual.

Further, I believe my Lord will test the pastor's evangelism by the quality of his visitation among the lost. The natural outcome of a loving, careful, soul-winning pastor's heart is going where the people are. Pastoral visitation is still one of the secrets of successful and wise soul winning.

Has our evangelism lost its romance? Have we lost faith in it? Have we become evasive, tame, apologetic about the sins of our day? Let every minister of God who reads these words resolve to be an evangelist, by self-discipline, by giving priority to soul winning, and by avoiding anything that would cheapen our evangelism.

The richest and most mellowing memories of one's pastorates will not be that he has pastored a "big" church, a "prosperous" church, or a "statistical" church; but rather that he has been a soul winner and has enshrined himself in the hearts of those whom he has won to the Lord. The minister of God who endeavors to be a soul winner exemplifies true Nazarene evangelism and never lacks the confidence of God's people anywhere.

—EDWARD LAWLOR



A Timely Reminder

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20%	\$1.25
25%	1.30
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35%	1.54
40%	1.66

Thus, an individual in a 25 percent tax bracket who purchases an annuity with taxable dollars must earn \$1.30 in order to apply \$1.00 towards premium. As you may use *tax-free dollars*, a larger amount is available to provide your retirement benefit.

3. *The premiums can be paid from salary increases*, a diversion of salary not yet earned, or a combination of the two.
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5. By having the employing organization purchase an annuity under this plan, *the annuitant guarantees himself a retirement income that he cannot outlive.* This is true no matter how long he lives after retirement.
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If your church is near a military base, and you want it listed in this directory, please send this information to us by July 1, 1967.

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Send to: **Paul Skiles, Director**

NAZARENE SERVICEMEN'S COMMISSION

6401 The Paseo, Kansas City, Missouri 64131

"Take up and read..."

By E. S. Phillips



MANY READERS will immediately recognize the words, "Take up and read," as those heard by Augustine in his garden. Obeying the voice, he read Paul's Epistle to the Romans. Thereafter he walked a different road.

You cannot hear my voice, but you can heed my exhortation, "Take up and read"—not Paul's Epistle to the Romans, but rather, the *Other Sheep*. Thereafter you too shall walk a different road of future interests.

"Tell me," said a national, as we sat in a home on a mission field, "what is the missionary outreach of the Church of the Nazarene?"

Just as I was ready to answer, another national, a non-Nazarene, replied, "You can learn all about that if you'll just read their missionary periodical. I too didn't know much about the Nazarenes or their program; but now I get the *Other Sheep*. It has interesting stories told by different missionaries on different fields. It has news items, interesting pictures, and startling statistics. You ought to get it and read it."

I was thrilled with this accurate evaluation and hearty recommendation of the *Other Sheep*. Yet I wondered—While we have 171,000 subscribers, how many pastors, N.Y.P.S. presidents, Sunday school superintendents, N.W.M.S. presidents, church board members, and regular church members really read the *Other Sheep*?

I challenge every subscriber—take up the current issue and read it. In thirty minutes the average person can easily read all the contents. Read every article, every news item, and every prayer request.

Try this just once, then answer these questions: Hasn't my knowledge of missions increased? Hasn't my heart been stirred—my hope stimulated—my concern intensified, and my vision and love for others enlarged?

With these results in mind, please "take up and read" the *Other Sheep*.

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Mt. Vernon	Central Ohio	Kenneth L. Coil
Nampa, Idaho, First	Idaho-Oregon	A. E. Woodcock
Bethel	Illinois	Vincent J. Adragna
Britt Zion	Iowa	Ted Henderson
Pleasant Hill	Kansas	Orlando R. Jantz
Sublette	Kansas	E. W. Kehr
Kansas City, Mo., First	Kansas City	C. Wm. Ellwanger
New Rockford	North Dakota	Arthur M. Long
Alexandria	N.E. Indiana	Dee Henderson
Anderson First	N.E. Indiana	John C. Wine
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Harris Chapel Selma	N.E. Indiana	Ronald D. Moore
Lynn	N.E. Indiana	Cecil P. Hurry
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15 CONSECUTIVE YEARS (1951-66)

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*A "CONSECUTIVE YEAR" AWARD is now included with your 10 Percent Certificate and honor seal!

Prayer and Fasting Reminder

JUNE—Prayer and Fasting Service

Pastor, we hope you will set aside one Sunday morning in June to preach on a prayer and fasting theme. Somehow get it on the hearts of your people.

Our missionary effort is facing problems and forces today that are staggering. Only earnest, fervent prayer will bring the victories.

Read again the ninth chapter of Mark, especially verses seventeen through twenty-nine. How aptly this applies to the desperate needs today. The children of the world are truly possessed with destructive spirits. Must we too ask the disciples' question, "Why could not we cast him out?" Christ pinpointed the weakness of their faith and ours. In the spiritual world there are victories that are won only by prayer and fasting.

At the close of your message enlist new Prayer and Fasting members and challenge all to be faithful in their responsibility to pray and fast and give. A special Prayer and Fasting offering would help to put feet to the prayers of your people. Perhaps if you would mimeograph the special Prayer and Fasting perpetual prayer request list in the April, May, June "Council Tidings" and give everyone a copy it would be of real value.

Since you are best equipped to lead your people in this responsibility, we are counting on you! May God bless you and make you a blessing!

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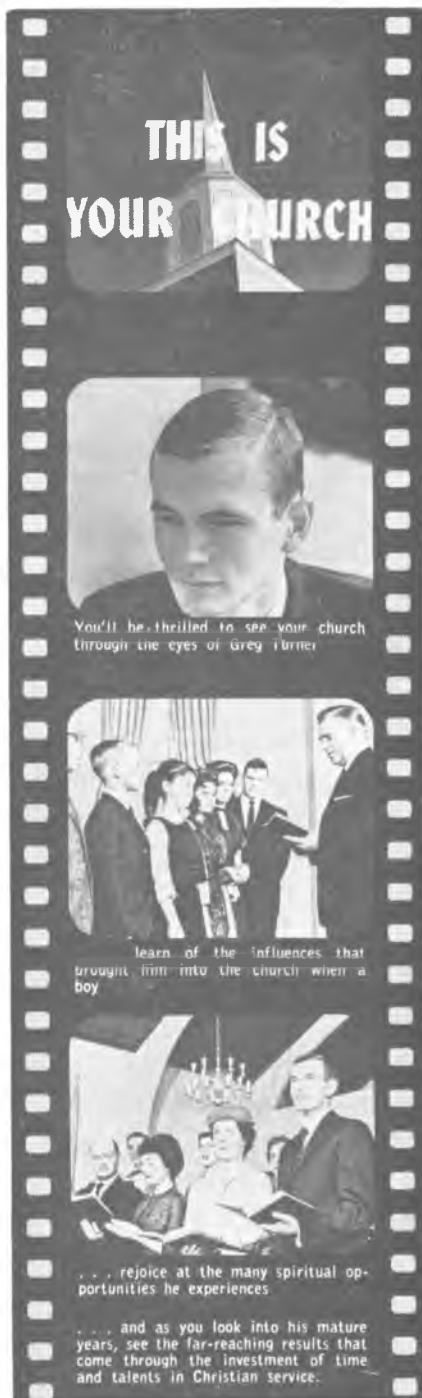
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Queen of the parsonage.....

MRS. B. EDGAR JOHNSON

Tell Me, Doctor—

Is There Such a Thing as Soul Infection?

MOST OF YOU will recognize the title "Tell Me, Doctor" as one of the feature departments of a popular woman's magazine for some years. You have probably read it, as I have, following with interest the diagnosis of some unknown woman's ailments, mentally taking your own pulse and examining your symptoms. We were enlightened on many physical problems of the body. But the soul also has health problems, and our concern in this article is low-grade infections in the soul.

Physically some people are more prone to infections than others. On the other hand, many have great resistance. Their bodies and bloodstreams throw off infections, and they spring back to normal health quickly. Their "fighter" cells are in perfect order.

Spiritually this is also true. Some have little problem, but others by reason of their emotional makeup, dispositional trends, background, may have less resistance to "infection." If we are aware of our weakness, we can watch more carefully, and seek to build up the weak areas.

An acute infection which attacks the body, producing a high temperature and violent illness is detected at once and promptly treated. But a low-grade infection can go undetected for some time. It is a debilitating thing, causing the body to operate below par, run a slight

fever. In the past I've had some experience with low-grade infection in my body.

I have also had a low-grade soul infection and wasn't aware of it. But it sapped my spiritual vitality, took the color from my soul's countenance, the sparkle from my spiritual vision.

We were sitting at the lunch table in the workers' room at camp meeting. I don't recall the conversation, but suddenly I became aware that one of the workers, Dr. T. W. Willingham, was saying something to this effect: "I don't like to be around a person with a soul-fever—it is a sign of infection, and it's contagious. A person can't be too red-hot for God to suit me, but I don't like to be around anyone running a fever."

In that moment the Holy Spirit revealed to me that this was my trouble. I had started an infection and was running a low-grade fever. There had been a "situation" which was very grievous to me. I had mulled over it and allowed it to get into my soul's bloodstream. Infection had set in and was depleting my spiritual vitality.

I am always encouraged when a doctor is able to diagnose my ailment and prescribe a remedy. It's when he makes all the tests and fails to find the source of trouble that I'm discouraged. One lady discovered that her illness originated from infection in her teeth where

small pockets of poison were infiltrating her entire system.

How fortunate when we recognize the soul infection and go immediately to God for a shot of heavenly antibiotic. The Holy Spirit can locate the trouble areas—the poison pockets—and cleanse them. One testified that she could feel the bitterness being cleansed away and a sweet cleanness taking its place. And the promise came, “Now ye are clean through the word.” The Word is a powerful remedy in soul infections—antiseptic and healing.

Of course we are most susceptible to infection in the body when our resistance is low. This can be the result of too little rest, improper diet, nervous tension, inadequate exercise, etc.

It is just as true with the soul. Resistance is lowered when we have undernourished souls, too little time in His presence, inadequate spiritual exercise.

Usually this impairing soul infection will be a secret thing between your soul and God, and can be kept that way until cleansed. But in some cases you may have “exposed” members of your family or friends. Some people are “carriers” of infection. I knew one lady who was a diphtheria carrier. It didn’t seem to affect her much, but throat cultures proved her to be indeed infectious to others. How dreadful to be a carrier of soul-infection. In those cases where we know—by attitude, word, or action—that we have exposed others, it is best to confess it to them

so that they might start treatment if infected.

Numbers of times when my girls were smaller they brought home notices from school which read something like this: “Your child was exposed to chicken pox on March 6. Incubation period is from fourteen to twenty-one days. Please watch for the following symptoms . . .” Wouldn’t it be helpful if we could give these warning notices to Christians who have been innocently exposed to infections? The Scripture warns that we are to take diligent care, “lest any root of bitterness springing up trouble you, and thereby many be defiled.” A Christian is more acutely sensitive to evil and to wrong because of his God-conditioned conscience. We do see and recognize injustices, impositions, presumptuous persons. But a legitimate sense of injustice, entertained, may develop into a resentment before we realize it, a natural repulsion into a full-blown prejudice—pockets of poison to pollute the soul.

Yes, many sincere Christians who really love God and desire to serve Him are suffering from low-grade infection in their soul—unaware of it, but suffering the “drag” of it nevertheless. Learn to know the areas where you have a lowered resistance and guard them. Seek to build them up. Live in the Word; practice the Presence; develop habits of praise, of positive outlook. Learn to recognize the symptoms of soul-fever. Recognition is half the battle. Then you can be treated and restored to vibrant health.

Accept and enjoy your own sex role. There is no greater calling than being a queenly woman. Don’t ever try to be a “man of the house,” even if you are widowed. You may have to do “masculine tasks” but do them in a queenly manner.

—Clyde Narramore

Gleanings from the Greek New Testament

By Ralph Earle*

Col. 1:26-29

"Preach" or "Proclaim"?

The verb is *katangello* (v. 28), which occurs seventeen times in the New Testament (six in Paul, eleven in Acts). Ten of these times it is rendered "preach" in KJV. Thayer gives its meaning as: "to announce, declare, promulgate, make known; to proclaim publicly, publish."¹ Schniewind says: "As with all the *angel*-verbs . . . it has the constant sense of 'proclaiming.'"² The preferable translation is "proclaim" (RSV, NEB, NASB).

"Warn" or "Admonish"?

The verb *noutheteo* is translated "warning" in most versions. But the only meanings that Abbott-Smith gives are: "to admonish, exhort."³ Thayer adds "warn" and Arndt and Gingrich "instruct." The verb is compounded of *nous*, "mind," and *tithemi*, "put." So it literally means "put in mind." It would seem that "admonish" (ASV, NASB, NEB) is a little closer to the original. Actually KJV renders it "warn" four times and "admonish" four times.

"Labour" or "Toil"

The verb *kopiao* (v. 29) occurs in Luke 5:5—"We have toiled all the

night" (see also Matt. 6:28; Luke 12:27). In John 4:6 it is translated "being wearied." Elsewhere (nineteen times) it is rendered "labour" or "bestow labour." Thayer notes that in the contemporary writers Josephus and Plutarch the word means "*to grow weary, tired, exhausted, (with toil or burdens of grief) . . . in biblical Greek alone, to labor with wearisome effort, to toil.*"⁴ Arndt and Gingrich say that the general idea is "work hard." For this passage they suggest: "This is what I am toiling for."⁵

Hauck notes that the word means "to make great exertions" or "to wear oneself out."⁶ It was used in burial inscriptions for severe, strenuous work. So it would seem that "I toil" (RSV) or "I am toiling" (C. B. Williams) is the best translation.

"Striving" or "Struggling"?

Our word "agonize" comes directly from the Greek *agonizo*, which is used here (v. 29). Occurring only seven times in the New Testament, it is rendered "strive" three times (here; Luke 13:24; I Cor. 9:25), "fight" three times (John 18:36; I Tim. 6:12; II Tim. 4:7), and "labour fervently" once (Col. 4:12).

The root of this word is the noun *agon*. Literally this means "a gathering." But since the main gatherings in the Graeco-Roman world were for athletic contests—as in America today

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—the word came to be applied to the contests themselves. Thus the verb meant “to contend for a prize” or “to compete in an athletic contest.” The thought is conveyed correctly by Beck’s rendering: “struggling like an athlete.” Paul did not go at his work for the Lord in any halfhearted manner. He struggled as strenuously as any athlete would do to win. Weymouth words it beautifully: “To this end, like an eager wrestler, I exert all my strength in reliance upon the power of Him who is mightily at work within me.”

Eadie translates the participle *agonizomenos* “intensely struggling.” He writes: “It was no light work, no pastime; it made a demand upon every faculty and every moment.”⁷ He continues: “It would seem from the following verses, that it is to an agony of spiritual earnestness that the apostle refers—to that profound yearning which occasioned so many wrestlings in prayer, and drew from him so many tears.”⁸ Eadie concludes: “When we reflect upon the motive—the presentation of perfect men to God, and upon the instrument—the preaching of the cross, we cease to wonder at the apostle’s zeal and toils. For there is no function so momentous—not that which studies the constitution of man, in order to ascertain his diseases and remove them; nor that which labours for social improvement, and the promotion of science and civilization; nor that which unfolds the resources of a nation, and secures it a free and patriotic government—far more important than all, is the function of the Christian ministry.”⁹ This is a truth which every minister of Christ needs to recall frequently to spur him on.

“Working” or “Energy”?

The noun is *energeia*. Abbott-Smith says it signifies “operative power (as

distinct from *dynamis*, *potential* power).”¹⁰

It is a bit difficult to translate this verse satisfactorily. “Working” and “worketh” are cognate noun and verb in the Greek (*energeia*, *energeo*). This connection is missed in RSV—“For this I toil, striving with all the energy which he mightily inspires within me.” Probably the most literal translation is: “according to His energy which is being energized in me in power” (*dynamis*).

It is comforting to know that though we must strive earnestly, yet it is only God’s power which enables us to do this successfully, and so we rely on that dynamic energy. Eadie expresses this thought beautifully. He says: “It was, indeed, no sluggish heart that beat in the apostle’s bosom. His was no torpid temperament. There was such a keenness in all its emotions and anxieties, that its resolve and action were simultaneous movements. But though he laboured so industriously, and suffered so bravely in the aim of winning souls to Christ and glory, still he owned that all was owing to Divine power lodged within him—

*The work to be perform’d is ours,
The strength is all His own;*

*’Tis He that works to will,
’Tis He that works to do;*

*His is the power by which we act,
His be the glory too.”*¹¹

⁷Lexicon, p. 330.

⁸Kittel, *Theological Dictionary of the New Testament*, I, 70.

⁹Lexicon, p. 304.

¹⁰Op. cit., p. 355.

¹¹Lexicon, p. 444.

¹²Kittel, op. cit., III, 828.

¹³Colossians, p. 104

¹⁴Ibid., pp. 104-5.

¹⁵Ibid., p. 105.

¹⁶Op. cit., p. 153.

¹⁷Op. cit., p. 105.

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

—Charles Haddon Spurgeon



God's Kingdom Grows

By W. E. McCumber*

SCRIPTURE LESSON: Mark 4:26-34

TEXT: "When it is sown it grows" (v. 32, RSV).

"With many such parables spake he the word unto them." The parable was a form. The "word" was the content. When we read and study the parables we are concerned with them, not as stories to be examined in minute detail, but as vehicles of some special and vital word from God.

So in these parables of the Kingdom. Here the word of Jesus may be distilled into a single, confident affirmation—God's kingdom grows! But just because we do not readily perceive this growth, and just because we sometimes despair of this growth, we need to hear this word of the Kingdom as a word of promise, of patience, of purpose.

I. In these parables Jesus speaks to us a word of *promise*.

The kingdom of God is like seed cast into the ground. It does not remain a seed! That very seed, so tiny and insignificant in appearance, is the presage of fruition, of great harvest.

The Kingdom grows from small beginnings. How true this was in the days of our Lord upon the earth! He was born of a Jewish peasant in a stable. He was reared in the obscurity of a carpenter's home in a little town. His academic training was quite limited. His brief public ministry was violently terminated on a bloody gallows. His early followers were undistinguished and unpromising men. The Church He founded faced a hostile world without wealth, social prestige, or numerical ad-

vantage. And yet, today His followers are numbered in millions; thousands of church spires point aloft in tribute to His redeeming love and reigning power!

So in our local situation. The seed may be small, even as a grain of mustard seed, but it grows. Slowly, often imperceptibly, but inexorably and invincibly the Kingdom grows! The day of small beginnings shall be crowned with gigantic consequences. The seed is the promise of the blade, the ear, the full grain, and the ultimate harvest. The harvest will come! The one encounter with Christ will grow into a life fellowship. The one believer will grow into a local church. The one church will grow into a whole missionary enterprise. The missionary enterprise will leaven a nation and a world. The kingdoms of this world will become the kingdom of our God and His Christ!

Thus Christ speaks His word of promise. The Kingdom may be unassuming and insignificant in its beginnings, but like seed cast into ground, in ways beyond human understanding, it will grow and come to abundant harvest.

II. In these parables Jesus speaks to us a word also of *patience*.

The seed grows while men sleep and rise. Day follows day through the growing season. The growth is not an overnight affair. It is slow. It is almost imperceptible. The slender blade is endangered by a hundred foes. The full grain is threatened by numerous storms and blights. Sometimes it seems to us that harvest will never come!

We must not panic. We must not dig up the seed to see if it still lives. We must not despair of ultimate harvest, even

*Pastor, First Church, Atlanta, Georgia.

if the growing season is longer than our own lifetime. We must be patient—not stolidly resigned, not numbly indifferent—but genuinely patient, enduring steadfastly in faith. For while God uses the labors of men, He is not dependent upon labors of men. Harvest is the will of God for the seed of the Kingdom, and He will faithfully bring to pass what He has ordained and intended.

We need patience with those who sow the seed. What men are doing for God they are doing as men. Therefore, fallibility, limitation, blunder, and sin attach to their work. Often they will hinder the very work they are attempting. And we look at their carelessness, their idleness, their sinfulness, and we want to shout at them, “Get on with your work there! And watch it closely! Do it better! Be alert and wise! Remember what is at stake here!” And they look at us and feel the same way about our work for the Kingdom!

We need patience with the God who gives the increase, too. Sometimes He works so slowly! Will He never answer that prayer? Will He never convict that sinner. Will He never revive the church? Will He never supply that money? Will He never solve the problem of that tangled human relationship? Doesn’t God see the storm that threatens the growing crop? Doesn’t He care that drouth perils the green stalk with sickly yellow and may lead to scorched brown? What is He doing!

The preacher is so blundersome. The Sunday school teacher is sick. The weather is a threat to church attendance. The offerings are inadequate for the budget. Crime waves mount across the city, state, and nation. Communism turns whole continents red with atheism and blood. Race is set against race in prejudice, violence, and hatred. How long, O Lord, how long! What patience we need with God and one another!

III. In these parables Jesus speaks to us a word of purpose.

The harvest comes. Growth is not capricious but purposive. The ear of grain is divinely intended in the seed of wheat. The mustard tree is the inherent purpose of the mustard seed. God is deliberately bringing everything to His predetermined goal.

What is true on the farm is true in the world. History is what theologians call theological. It moves, not in erratic,

meaningless circles, but toward a goal. It will not just grind to a stop—it comes to an end! “Nothing walks on aimless feet.”

This purpose is not determined by the man who sows the seed, nor by the man who reaps the harvest. It is determined by the will of God who created both seed and sower for His own glory. “This is my Father’s world!”

When we work with God we are not allowed to ask, “Will anything come of this?” We need not fear lest our lives and labors be thrown away, void of purpose, bereft of meaning, orphaned from significance. God knows what He is doing! We may be sure that His purpose will be achieved. No, we are not to ask, “Will anything come of this?” Rather, we are to look in faith to the Lord of harvest, praying and believing, “Thy kingdom come, thy will be done, on earth as it is in heaven!” Sharpen the sickle. The harvest will come!

“He spoke the word to them.” And He speaks it now to us—the same word of promise, patience, and purpose. Let us believe the promise, exercise the patience, and realize the purpose!

Undimmed Vision

SCRIPTURE: Deut. 1:22-46.

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

INTRODUCTION:

- A. Dirty windshield on a car dims vision.
- B. Children of Israel
 1. Following God out of Egypt.
 2. Came to the land of Canaan.
 3. Sent out spies.
 4. Reported back that there were giants in the land.
 5. Their vision was dimmed by giant cataracts.

I. The Need of Undimmed Vision

- A. For true happiness, “blessed” or “happy.”
 1. In the presence of God. “Thou wilt shew me the path of life: in thy presence is fulness of joy; at thy right hand there are pleasures for evermore” (Ps. 16:11).
 2. Again, “Blessed is the people

that know the joyful sound: they shall walk, O Lord, in the light of thy countenance. In thy name shall they rejoice all the day: and in thy righteousness shall they be exalted" (Ps. 89:15-16).

3. The alternative of true happiness is death. "For the wages of sin is death" (Rom. 6:23).

B. To see God. "For they shall see God."

1. This refers to the present as well as the future.
2. A revelation of God shows us **our need of purity**. Cf. Isaiah's experience (Isa. 6:5).
3. But it follows that only the pure in heart can keep an undimmed vision of God.
 - a. The eye is single (Matt. 6:22-23).
 - b. The natural man, one not relying on spiritual sight, cannot see spiritual things (I Cor. 2:14).
 - c. Even the preaching of the Cross is foolishness (I Cor. 1:18).

C. To help others. How can the blind lead the blind (Matt. 15:10-20)?

II. *The Source of undimmed vision*—"pure in heart."

A. Free from excessive self-love. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment. And the second is like, namely this, Thou shalt love thy neighbour as thyself. There is none other commandment greater than these" (Mark 12:30-31).

B. Unity of our inner nature.

1. The desire.
 - a. Paul—"O wretched man that I am!" (Rom. 7:24)
 - b. David—"Create in me a clean heart, O God" (Ps. 51:10).
2. The result.
 - a. The God of peace brings peace (I Thess. 5:23).
 - b. Paul—"There is therefore now no condemnation" (Rom. 8:1).

C. Preserved blameless.

1. Not faultless. (See Jude 24-25).

2. Blameless. (I Thess. 5:23).

Illus.: A leading evangelist was nearsighted. His mother in sheer love and concern for his health had used medicine that proved destructive to the cornea. She was at fault, but not to blame. Had she deliberately intended to ruin his sight, then she would not have been blameless.

III. *The possession of undimmed vision*—Matt. 5:3-12.

- A. Poor in spirit—truly penitent and realization of need.
- B. Mourn—for one's own sin and for the sins of others.
- C. Meek—spirit of humility, not loud and boisterous.
- D. Hunger and thirst after righteousness—holiness.
- E. Merciful—tender-hearted—those who love all men as themselves. Love of God and love of man.

ALLAN MILLER

Florence, Oregon

Sermon Outlines

WHEN CHRIST SAID, "COME"

TEXT: Matt. 11:28-30. (Compare Hebrews 4)

- I. Something to do—"Come."
- II. Something to leave—"Heavy laden."
- III. Something to learn—"Learn of me."
- IV. Something to receive—"Rest."
- V. Something to take—"Yoke."
- VI. Something to find—"Rest."

GREAT SALVATION

TEXT: Heb. 2:3.

- I. *The provision that is made*—"Great salvation"

- A. Great in its Author.
- B. Great in its announcement (v. 3b; compare Heb. 1:1-2).
- C. Great in its accomplishments—salvation from sin's penalty, "power, presence. Past, present, and future salvation.
- D. Great in its cost.

- B. The cooperation of man. Compare "so they strengthened their hands" (2:18) with "O God, strengthen my hands" (6:9).

REGINALD HEASLEY
Ayr, Scotland

II. *The possibility that is suggested—"Neglect"*

- A. Opportunity for salvation can be lost.
- B. Opportunity for sanctification can be lost.
- C. Opportunity for service can be lost.

III. *The problem that is unanswered—"How shall we escape?"*

- A. How can you escape a wasted life?
- B. How can you escape the wages of sin?
- C. How can you escape a hardened heart?
- D. How can you escape the final harvest? (Compare Jer. 8:20-22).

BUILDING THE WALLS

SCRIPTURE: Neh. 1-7.

I. *The Man Who Was Concerned* (1:2-3).

- A. The pain he suffered—"Sat down and wept" (v. 4).
- B. The prayer he uttered—"Prayed" (v. 4).
 - 1. A personal responsibility—"We have sinned" (v. 6).
 - 2. A persistent remorse—"Day and night" (v. 6).
 - 3. A powerful resolve—"Prosper thy servant" (v. 11).

II. *The Man Who Was Constrained.*

- A. The vision of the task (2:13-15).
- B. The vigor of the workers
 - 1. They were willing—"Let us rise up and build" (2:18).
 - 2. They were watchful (4:17).
- C. The victory of the cause—"So the wall was finished" (6:15).

III. *Two Things Contributed.*

- A. The operation of God (6:16).

OUR EFFECTIVE WEAPON

SCRIPTURE: Jas. 5:13-20.

TEXT: Jas. 5:16

INTRODUCTION: Two things are always appropriate at church (v. 13).

- A. Prayer
- B. Praise

I. *The Prayer* (v. 16).

- A. The man is more important than his prayer.
- B. The man must be upright and just (Ps. 66:18).

II. *The Prayer* (v. 16).

- A. It must be earnest.
- B. It must be continuing (Amp. NT).
- C. It must be grounded in and stemming from faith (v. 15, 1:6-7).

III. *The Results*

- A. A balm for the sufferer (v. 13).
- B. The sick shall be healed (v. 15).
- C. It is powerful and effective (It enables us to accomplish things which we could not accomplish without it).

IV. *The Example*

- A. Elijah was human.
- B. His prayer contained the elements mentioned above.
- C. His prayer achieved outstanding results.

V. *The Incentive*

- A. Prayer is the first step in converting a soul (v. 16).
- B. "He which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins."

DOYLE WILLIAMS
Hayesville, Kansas

The Nazarene Preacher

MY PR?BLEM

PROBLEM: What should be done in case a church just cannot raise enough to pay all the budgets?

A PENNSYLVANIA PASTOR WRITES:

First we must start with the pastor's attitude towards the budgets. If you see their importance and have a concern to see them taken care of, it will remove the biggest obstacle. Some churches that can't meet their obligation just have pastors who won't pay them.

If your attitude is healthy, then you must work on the church's attitude. If they can pay them, they should be led to see that it is only fair to do so. If they can't pay them in full they should be paid as completely as is possible. Each succeeding year they should be encouraged to try a little harder until they reach the goal of carrying their full load.

Our present church had a history of neglecting certain budgets. The pastor just before me got them to pay the district budget in full. God helped us to be a 10 percent church last year in addition to continuing to pay all the district obligation. This year our goal is to pay all budgets in full. We are letting the Sunday school give one offering a month for payment of our college and NMBF. The folks are praying that God will enable us to pay all budgets in full. You know God will use them to answer their own prayer.

AN OREGON PASTOR TESTIFIES:

I do not think budgets are a headache. District, general, and education budgets represent people and projects at work for God and the church, the same as local budgets—only on a broader scale.

Consequently these budgets are just as much a part of our obligations as the local budget. When I first go to a church I meet the church board and have it understood even if the pastor has to go without his salary, the budgets are going to be paid. The pastor is no more important in the local picture than the man in the district or general picture. We set up the budgets on a ten-month basis and each month that tenth part is paid on time, and in ten months in full.

My salary has been delayed a few times, but it has finally come in without a word from me. I let the people know that I pay tithe on all my salary and all my parsonage allowance regularly. I make no deductions for expenses at all. In all offerings, I make it a point to take the lead. When I go on vacation, I leave my tithe and offering with the treasurer. This has its effect, believe me.

God will make it up to you. I have eaten beefsteak and roasts that I would not think of buying. The people bring them in for the poor pastor who did not get his check that week. It seems to get around.

Brethren, it works. It has not failed in over thirty years. Ask my district treasurer. He has been in that position ever since I have been on the district and that is over twenty-five years.

AN OHIO PASTOR ADVISES:

In two of my four pastorates we faced this problem. In one there was not enough money for current expense. So we started tithing. The "tithe of the tithe" (regular church offerings) was for budgets other than general budget. The general budget would be beyond this tithe. Thus I had only one budget to raise by special appeal, and for that we had Easter and Thanksgiving offerings, plus Prayer and Fasting.

God has honored. Every year budgets have been paid (even in pastorate "B" when the first year began with a deficit of \$300 in current expense and a church history of non-budget payment). All

churches have also well exceeded 10 percent for missions.

ANOTHER OREGON PASTOR WRITES:

Excuse me for the appearance of harshness, but there are very few churches that "just cannot raise" their budget needs. I have pastored four such churches and they all paid their budgets while I was pastor. Planning on paying—effort from the first Sunday of the new year—makes this possible. Waiting too long (until district assembly panic sets in) is the usual cause for not paying. If you are one of those rarities that just cannot pay all the budgets, allocate them proportionately. All are of equal importance. When you come to assembly don't make a pleading public confession of failure. Surely you had some success for which to praise God. Think (and report) on these things.

FROM ANOTHER OHIO PASTOR:

I realize there are things that arise at times which would make it difficult to pay all the budgets. However, this should be the exception and not the rule.

Assuming that the Ways and Means Committee of the district assembly set the budgets on a percentage basis of the money raised the previous year, and that this committee took into consideration any abnormal situation which the church had gone through, or was facing the coming year, there would be little excuse for a church to come up with budgets unpaid. If the budgets were not calculated in a fair and equal manner as mentioned, I believe the pastor should sit down with the D.S. and go over the situation and ask his advice.

Then the pastor should ask himself some questions:

Are these budgets important?

How long could the district operate if every church failed to pay their budgets?

Am I an exception in paying the budgets?

Did I really *plan* to pay these budgets when the new year began?

Am I thinking more of self than others?

What effect will not paying my budgets have when I want to change churches or districts?

I believe there will always be a way to pay a church's budgets if we take the matter seriously—from home mission churches up. My church budgets are paid regularly each month just as the mortgage, pastor's salary, electricity, gas, etc.

PROBLEM: Believing that everyone is entitled to a "decent" burial, a local undertaker has been calling on me to conduct funeral services in his chapel for persons having died in the nearby state hospital without known relatives. I am glad to cooperate, but the trouble is there is no one in the chapel but the corpse and the preacher! I am beginning to feel silly. Should I continue this sort of "ministry"?—if ministry it is.

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



IDEAS THAT WORK

Remembering the High School Graduates

Living in a small community has its advantages. In the junior high graduation class there were about one hundred students. After the commencement service I wrote a note of appreciation to each of the persons taking part in the ceremony. As I wrote the superintendent of schools, president of the school board, speaker, and principal, I thanked each one for the fine job that he had done the past year. Most of the men have commented that they appreciated the thoughtfulness.

Also I wrote each one of the students who graduated a note commending them upon this honor. I urged them to let

Christ help them in all of life's "Great Decisions" (this was the speaker's subject). Many have been thankful for this note and it has made a warm place in the hearts of all parents for the Church of the Nazarene. It has paid off in souls and this week it paid off in monetary gains. We were having a contest in which the winners were to receive a plane ride. As I talked to one pilot about renting his plane for a short period of time, he said, "Tell the kids that I will fly them to a nearby airport and take them through the control tower [this would mean about an hour in the air] and I won't charge you a thing. We appreciate the note you sent to our girl at graduation time."

JIM CUMMINS
Osawatomie, Kansas

Using Sanctuary Flowers

Often floral arrangements used in the Sunday services are taken to the sick. When accompanied by the verse below, attractively printed on a floral card design, the recipient has no feeling that the flowers are a "second-hand" offering. Instead they carry a very special significance and inspiration.

*These flowers have been in
the sanctuary of the church.
They "have heard" the pastor's
message,
the singing of the choir and con-
gregation,
the prayers offered in reverence
before God.*

*They now come to you, still fresh
from the holy atmosphere of wor-
ship,
bringing with them our loving
thoughts
and warm good wishes in the name
of our
Lord and Saviour, Jesus Christ.*

BULLETIN EXCHANGE

A FATHER'S TEN COMMANDMENTS

1. Your sense of brotherhood instills in your child respect for his fellowman.
2. Your fairness teaches him good sportsmanship in work and play.
3. Your example instills in him an appreciation of the family spirit—the true backbone of society.
4. Your companionship creates a basis for mutual understanding—makes a pal of him.
5. Your teaching imparts a burning desire to love, honor, and obey his country's laws.
6. Your encouragement helps him to apply himself to difficult tasks.
7. Your leadership in community affairs teaches the importance of local participation in government.
8. Your self-reliance helps develop an independent spirit—encourages do-it-yourself activities.
9. Your foresight in preparing for future security develops responsibility in him.
10. Your guidance prepares him for the duties and responsibilities of citizenship in a free society.

—National Father's Day Committee
Indio, California
DON REDMOND

Two boys were arguing about the strength and all around ability of their fathers:

"You know the Pacific Ocean?" said one, "Well, my father built the hole for it."

His pal paused for a moment, then said, "Have you ever heard of the Dead Sea? Well, my father killed it."

Upland, Calif.
BILL BURCH

FATHER'S DAY

*God knew that children all would need
Someone secure and strong
To shelter and protect them,
And to teach them right from wrong*

...

*Someone to take pride in,
And look up to as a guide;
Someone they could count on,
And in whom they could confide . . .*

*He knew as children grew up,
They'd need the reassurance of
Someone with faith and trust in them,
Who would always give them love . . .*

AND THAT'S WHY

GOD MADE FATHERS.

—Selected

To the Graduate

Congratulations!

**How grand you look in cap and gown!
You smile, relieved, your books laid down
And sheepskin tight within your hand,
Facing the future of our land—
Wondering what lies ahead for you,
Where you will live, what you will do.
That's life. When one assignment's done
You're face to face with another one.**

**Take it from me—I've walked your way;
I've stood on graduation day
Happy over a course well done,
Fearful about what was to come.
But then I sensed—right by my side—
The Lord of Glory, my Friend, my Guide.
He understood my hopes, my fears,
And smiled. "I'll guide you through the
years."**

**With Him, I've walked a road that's true;
Trust Him. He'll walk life's road with you.**

—Nat Olson
Editor, the Log

A father was one day teaching his little boy what manner of man a Christian is. When the lesson was finished, the father got the stab of his life, when the boy asked, "Father, have I ever seen a Christian?"

What About Church Etiquette?

Christian courtesy and Christian consideration define some directions that will be taken by conscientious and careful Christians at church services

1. Complete your conversational visiting before entering the church foyer; do not congregate there to visit or talk. Cooperate with an usher to move reverently and immediately to your place.

2. Make your attitude in the pew one of prayerfulness and reverence from the time of entrance—not talking to those near you.

3. Follow the instructions of the usher with regard to seating—moving to the center of the pew, using the forward pews in the sanctuary, honoring the reserved sections as marked by roping.

4. Never expect to be seated if you arrive during choir special, prayer time, Scripture reading, or special numbers in song.

5. Participate in the service by opening your hymnal, joining in the singing, and by listening to the words that are spoken.

6. Pray constantly that this service will be a time of encounter between your heart and other hearts and God!

Santa Ana, Calif.

ROBERT SCOTT

He may have a greasy hat and his trousers may be shiny, but if his children have their noses flattened against the window-pane a half hour before he is due home for supper, you can trust him with anything you have.

—Kathryn Launtz

Newport, Kentucky
JOHN HOWALD, JR.

SON: "Dad, what was your great ambition when you were a boy?"

DAD: "To wear long pants. And I've had my wish. If there is anybody in the country that wears his pants longer than I do, I want to see him."

The Minister's Ulcers

Nearly every businessman complains of at least one ulcer. How many ulcers would he have if he worked under the circumstances of the average minister?

Just suppose, Mr. Businessman, that you were overseer of 300 workers. Suppose only about 50 percent of them ever showed up at work at a given time, and only 25 percent could be really relied upon.

Suppose that every time one of your workers had a slight headache, or company dropped in, or a flash of lightning appeared in the sky, large numbers of your workers pulled the covers up over their heads and failed to appear for duty.

Suppose your workers worked only when they felt like it, and yet you must

be very sweet and never fire one of them. To get them back to work you must plead with them, pat them on the back, and use every means under the sun to persuade them without offending them.

And suppose you were in competition with a notorious rascal like the devil who had no scruples and was far more clever than you, and used such attractive things as fishing rods, gun, soft pillows, morning papers, yard work, television, and a thousand other things to attract your customers.

And suppose you have to depend upon your own work force for your capital and that they gave only when they "felt led."

How many ulcers would you have?

Garden Grove, Calif.
ED MURPHY



HERE AND THERE

AMONG BOOKS



The Greek New Testament

Edited by Kurt Aland, Matthew Black, Bruce M. Metzger, Allen Wikgren (New York: American Bible Society, 1966. 920 pp., plastic, \$1.95.)

This is a new edition of the Greek New Testament which the American Bible Society has been announcing for many years as being in preparation. Actually it is published also at the same time by the British and Foreign Bible Society, the National Bible Society of Scotland, the Netherlands Bible Society, and the Wurttemberg Bible Society. The last named is printing it in Stuttgart, Germany.

It is a splendid edition in every way. One of the first things that strikes the reader is the fact that the type is much larger than in Nestle's text, and is also sharper and spread out more generously. This makes for far greater ease in reading. One does not have to strain his eyes to make sure which breathing mark is used, or whether there is an iota subscript intended. Those who are using

their Greek Testament regularly will find this a welcome feature.

Another item that this reviewer appreciates is paragraph headings. It is not easy to locate quickly a certain incident or parable in the Gospels, for instance, in the Greek text as in an English Bible. These paragraph headings will aid greatly at this point. Also under the paragraph headings in the Gospels the parallel passages in the other Gospels are noted. This "harmonistic" feature is a real asset.

As in the Nestle text, quotations from the Old Testament are printed in bold-face type. The appropriate references are given at the foot of the page, below the critical apparatus. Where there appear to be quotations from non-biblical writings, as in Paul's speech at Athens, the reference is also cited.

An explanation of these matters is given in the Preface, which is signed by the four editors. Kurt Aland has been for several years the editor of succeeding editions of Nestle's text. So his

complete competence is beyond dispute. Matthew Black, of St. Andrews University, Scotland, is a foremost textual scholar in the British Isles. Bruce Metzger, of Princeton, is considered the leading authority in this country on early versions of the New Testament. Allen Wikgren, of Chicago University, has been one of the leaders from the beginning in the International New Testament Textual Criticism Seminar, which has been working for the past seventeen years toward the goal of producing the most authentic Greek text possible. (And yet the work of this group is only in its beginning stages!) The presence of these four men as editors guarantees the quality of this new volume.

The Introduction (39 pp.) is devoted largely to describing the textual apparatus and explaining how to use it. A new feature here—not attempted before, as far as we know—is the assessing of the relative certainty of readings adopted in the text. This is indicated by placing in parentheses the letter A, B, C, or D. For the amateur in textual criticism this is especially helpful.

Another valuable item in the Introduction is the listing (and identifying) of all 76 Greek New Testament papyri that have been discovered to date. The same has been done for about 160 uncials and 300 minuscules, as well as some 160 lectionaries. Also the most important manuscripts of the early versions are identified. Over 200 of the Church Fathers are named and dated. These many lists are invaluable for quick reference.

Appended to the Introduction is a Bibliography of important works in the field of textual criticism. The volume closes with an Index of Quotations. This lists the references in the Old Testament and Apocrypha, as well as the few extra-biblical sources cited.

Those familiar with the Nestle text, now used in most colleges and seminaries, will be grateful for the new critical apparatus in this Greek Testament. Fewer variant readings are treated, but these are handled more adequately.

One of the most objectional features

in the Nestle apparatus is the use of the German *K* (looking more like an English *R*) to represent the so-called Koine text of the later Greek manuscripts, and *h* to indicate the so-called Hesychian text of the earlier manuscripts. The difficulty was that usually the exact manuscripts included could not be known with certainty.

In this new volume such symbols have been discarded. The individual manuscripts are cited—by letter or number, as the case may be. These can be identified quickly by the lists already mentioned. About the only symbols retained for groups of manuscripts are *Byz* for the (late) Byzantine text (used for the King James Version, and *f* for Family 1 and *f*¹³ for Family 13—the two well-known or related minuscules. Abbreviations are kept to a minimum and are much more easily recognized than in the Nestle text.

Another unfortunate feature in the Nestle apparatus is the fact that, while the evidence is given for a variant reading cited at the foot of the page, very often the support for the reading accepted in the text above is not furnished. This is a grave defect, which has always been annoying to the present reviewer and to his students in class for the past thirty-three years.

In the new Bible Society apparatus this has been corrected. The first evidence given for each passage is the support for the reading in the text. This is what is most important. Then, and only then, variant readings are cited and the evidence for them presented.

Too often Nestle's apparatus cites readings which have only a slight difference of spelling. This is of interest to the scholar, but of little practical value to the preacher. Actually this edition of the Greek New Testament was prepared especially for the use of translators, under the general direction of Dr. Eugene Nida of the American Bible Society. Its main concern is to reproduce the correct text for communicating the Word of God.

The citation of evidence for each reading is given in logical order (1) papyri; (2) uncials; (3) minuscules; (4) lec-

tionaries; (5) versions; (6) Church Fathers. The increasing importance of the three latter areas is just now being appreciated. With the full evidence presented, one can form his own judgment as to what is the best reading in any given passage.

Our advice to preachers who can use their Greek Testament is this: Get this new text and also Bruce Metzger's *The Text of the New Testament* (1964). Read the latter and then go to work in the former. There is an immense satisfaction to be found in digging deeply into the New Testament itself, weighing and evaluating the text, and then "exegeting" its meaning. Audiences will welcome the results in place of sermons out of cans.

RALPH EARLE

Reaching the Unchurched

Prepared by Dept. of Church Schools and Dept. of Evangelism, Church of the Nazarene (Kansas City: Nazarene Publishing House, 1966. 75 pp., paper, \$1.00.)

This is just what the subtitle indicates, "A Manual of Survey Plans." As such, it is a very practical digest of the most widely used and successful methods in systematic outreach. The proper use of survey tools (Assignment Folder, Block Record Card, Information Card, Visitor's Instruction Folder) is explained, with detailed illustrations. Two p r o v e n, systematic Sunday school building plans are presented, the Kauffman Plan and the Dick Edwards Technique. For rapid survey systems a chapter describes three plans (with full-page drawings): The Munger, Quinn, and McGrady methods. A brief closing chapter suggests tips for effective follow-up. Every pastor could profit by the study of this manual, and his church would profit from its use.

R. S. T.

Billy Graham —The Authorized Biography

By John Pollock (New York: McGraw-Hill Publishers, 1966. 277 pp., cloth \$4.95.)

In this biography of the great evangelist, there is a good mixture of factual detail, constructive criticism, and lively,

interesting anecdotes. The style is lucid, readable, and never heavy.

It portrays Graham from a most balanced viewpoint—equally assessing his strengths and his weaknesses, his failures and his successes, his mistakes and his moments of genius—a tremendously illuminating story of the man behind what has developed into a modern-day religious legend.

I confess that I was moved deeply by the reading of this book. The overwhelming feeling conveyed to the reader is of a wonder-working God using human frailty in a miraculous manner. The whole impression is one of challenge to renewed awareness of the power of the simple gospel of Christ, and revitalized witness to this effect. This is a soul-stirring biography.

JOHN S. LOWN

The Church Proclaiming and Witnessing

By Erwin L. McDonald (Grand Rapids: Baker Book House. 135 pp., cloth, \$2.50.)

Coming from a Baptist conference background, the basic theological orientation obviously differs somewhat from a Wesleyan viewpoint, but actual points of doctrinal conflict number no more than two, with even these easily understood and relegated to a place of minor importance; the overall import is very definitely conservatively evangelical in approach.

As a well-edited synopsis the difference in styles, as varied as the number of contributing authors, seems to enhance rather than detract from the general format. The whole admits of little padding, and provides good, solid, readable material for sermon, discussion, or project. It is a fine example of how one denomination is attempting to respond to its contemporary environment, with a spirit that is positive, expectant, biblical, and contagious.

One cannot avoid its challenge to a Gospel that is enthusiastic, relevant, and practical, nor fail to gain markedly by applying its balanced perspective and thought-provoking content.

JOHN S. LOWN

It's time to come
out of hiding

"You Just Can't Get There from Here"

By William J. Nichols*

THERE'S A LITTLE STORY told of the stranger who asked directions to the post office. The man whom he had asked, thought for some time, trying to think of some clear directions to give. Finally, unable to think of any easy way to direct the stranger, he despairingly told him, "You just can't get there from here." Sometimes it is nearly that hard to guide someone to the local Church of the Nazarene.

In this brief article the writer would urge each reader to do his best in making his local church accessible to the public. If you are thinking of relocating your church, then try to plan to put it where it can be seen. We haven't any research statistics to quote, but from observation and common sense we can draw some conclusions. How many supermarkets and gas stations have you noticed, in recent years, being built back on the side streets, completely away from the flow of traffic? And yet we locate our expensive new churches as well as our home mission churches in out-of-the-way places and expect the world to beat a path to our door. Large business concerns spend much money in motivational research and in surveys. Let's profit from their experience and put up churches that are worthy of our name; in places where they are needed; and in locations where people can see and find them.

*Elder, Church of the Nazarene.

There is still hope for you, too. Some churches have been very successful even though they have not had prime locations. Purchase some of the highway markers from our Publishing House and place them in prominent, strategic locations. And while you're doing it, put a sign on each side of the post so it may be seen from both directions. Usually someone will give their permission for you to place these signs on their property, and it isn't hard to put them up. A further word of caution though—use our Publishing House signs or some that have been made by a professional sign painter. Do not use a homemade sign that has inferior artwork. Some may assume your church is like your sign.

Another thing you can do is to use your local newspaper—do regular advertising. Looking to the supermarkets again, in our city the major ones advertise every week, sometimes twice a week. They do not depend on two advertisements a year as we sometimes do.

The last corrective measure we would note is that of canvassing and door-to-door visitation. This is a subject in itself, but here we will just note that regular and systematic visitation should be done in our communities.

"You just can't get there from here!" Let's make it easy for the world to find its way to the friendly local Church of the Nazarene.



AMONG OURSELVES

I was just thinking about our idea of economizing . . . The filmstrip "Steps to Success" (Nazarene Publishing House) costs \$10.00 and takes only fifteen minutes to run . . . That's 66 cents a minute, or \$40.00 per hour . . . Some pastors would exclaim, "Costs too much! Can't afford it!" . . . But later they will ask the Department of Church Schools to send someone to show them how to make the "Strive for Five Record System" work . . . And what will they cheerfully pay? . . . Probably \$50.00 at least, maybe \$150.00 . . . But the \$10.00 filmstrip explains it all just as well—and doesn't have to be put up in a hotel . . . Really, it's pretty inexpensive tuition! . . . The Radio League is to be congratulated for capturing 8 percent of the world radio stations for "Showers of Blessing" . . . Is there a Church of the Nazarene in 8 percent of the world's towns? . . . Or a Nazarene book in 8 percent of the world's libraries? . . . Or a holiness witness in 8 percent of the world's universities? . . . Or a Nazarene ad in 8 percent of the world's newspapers? . . . Or a Nazarene preacher doing visitation in 8 percent of the world's hospitals? . . . Clearly the radio medium has some inherent advantages which should be exploited to the full . . . Let's pray for H. Dale Mitchell as he strives to push that percentage up . . . And help the Lord answer our prayer by participating in the Spanish offering (p. 24) . . . As Dale Mitchell says, "The transistor has changed the world" . . . But only if it transmits the Gospel will it change the world's heart . . . Every radio outlet makes friends for the Church of the Nazarene, and the Gospel we preach . . . Many a church has taken root easier in a new place because the "Showers of Blessing" hour prepared the soil for it . . . Pastor C. S. Cowles of Santa Maria, California, has found a good way to extend the useful life of the *Pastor's Supplement*: "Frequently I tear out the sheets and distribute them to appropriate department heads in my church, to alert them to what is going on."

Until next month,

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