

THE
PREACHER'S
MAGAZINE

AUG 51 '72

AUGUST 1972

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THE RESOURCE OF THE RETIRED

General Superintendent Stowe

DOES THE NAME MAKE A DIFFERENCE?

The Editor

**HOW TO STAY IN THE PASTORATE
AND LIKE IT**

Milton Harrington

**A RENEWED EMPHASIS ON
THE PREACHING OF HOLINESS**

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IT TAKES MORE THAN TOOLS

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A LETTER TO THE BEREAVED

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THE SERPENT AND THE SWORD

W. E. McCumber

proclaiming Christian Holiness



THE
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MAGAZINE

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AUGUST, 1972
 Volume 47 Number 8

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The Resource of the Retired

By General Superintendent Stowe

THE CHURCH is increasingly reflecting the evident premium which society is placing on youth. Several cities now have mayors and councilmen who are in their teens and twenties. It is not unusual for large commercial firms to elect presidents and top executives who are in their thirties and forties. More and more congregations are insisting upon pastors who are "young and sharp," and the demand for youthful ministers of music and Christian education far exceeds the supply.

This emphasis inevitably results in earlier retirement. In at least one large industry, workers who have been employed for 30 years may now retire at full pension regardless of their age. There are indications that this policy may soon become mandatory and will become common practice in organized labor. This may well release a veritable flood of retirees in their fifties. Each year hundreds of military personnel finish their 20- or 30-year-period of service and retire in their forties. While ministerial retirement has not moved this far, an increasing number of preachers are electing to retire from full-time active ministry at the minimum age of 65.

This trend is producing a tremendous resource which is waiting to be tapped by the church. Elton Trueblood states that for the Christian, retirement means liberation for service. Many are too young and too well to be relegated to the checkerboard for 20 years! They are waiting for us to channel their energies into meaningful Kingdom activity. There are several practical possibilities.

1. *Lay Ministries.* With a comfortable retirement income, many dedicated laymen can be challenged to donate regular periods of time to such needy areas as visitation evangelism, hospital and rest home calling, and custodial and office help. What a tremendous service this could be to smaller churches especially.

2. *Lay Pastors.* Several wide-awake district superintendents have enlisted the sanctified energies of early-retired servicemen who, though not specifically called to preach, have a burning desire to win lost men. With their pension, they are able to give their full time at minimum salary. Some small churches have shown spectacular growth with such leadership.

3. *Associate Ministries.* Many medium-sized churches are unable to afford full-salaried multiple staffs. However by providing the small supplement to social security income which a retired minister is allowed to receive, they could secure the valuable services of a mature associate pastor. These men can make a vital contribution by calling on the sick and elderly, thus freeing the younger pastors to devote more time to the youth and young adults of the congregation.

These are but a few of the ways in which the church may capitalize on the vast potential represented in our retirees.

Does the Name Make a Difference?

WHAT'S IN A NAME?"

Whether or not it makes any difference the name an object or a person bears has been debated longer than we can remember. William Shakespeare expressed his opinion on this question when he had Juliet say,

"That which we call a rose
By any other name would smell as sweet."

But would it? The answer depends to some extent upon the circumstances and various other factors, as well as upon the intrinsic aroma of the flower. Sometimes the name does make a difference.

Janitors must think so, since usually they are called custodians or maintenance engineers. Garbage collectors apparently think so, as they have become known as sanitation supervisors. Police officers must think so, judging from their aversion to such demeaning labels as cops, pigs, and fuzz. It makes a difference to just about everybody with average sensitivity toward other human beings whether or not such names as "jap," "chink," "polack," "dago," or "wop" are applied to persons. And the "Boy Named Sue" in the popular song longs for the day when he meets his father for the first time and thrashes him for bestowing that unlikely appellation upon him in his infancy.

Does the name make a difference? The late Irving J. Lee of Northwestern University thought it did. He told of attending a lawn party where some rare and exotic dishes were served. A young woman was enjoying a particular delicacy until she inquired of the hostess about it. When told it was rattlesnake steak, she suddenly was not enjoying it at all. The color of her face went to ashen gray, then to a shade or two of green, and she had the unfortunate experience of seeing her dinner for the second time.

This incident came to mind as we sat dining in the hotel in Tiberias on Lake Galilee during a recent tour of the Holy Land. The genial Israeli headwaiter never did respond directly to inquiries about the food he was serving his American guests. With a smile and a shrug of his shoulders he would say, "Maybe the chef would kill me if I told his secrets." To this writer, his strategy was sensible. The entree was superbly prepared, delicately seasoned, and very frankly, it was delicious. But would it have been as desirable had we been informed it was "breaded goat cutlets" or something else with a name about that appetizing?

The name must make some difference. Why does one restaurant list "bacon and eggs" on the menu along with the price, while another puts it this way: "sugar-cured country bacon and farm-fresh eggs prepared as you like them," and a slightly higher price? One might wonder if these two breakfasts are the same and the foods purchased at the same supermarket. Of course the meat is sugar cured, since bacon is produced by such a process. Of course the eggs are fresh, since no restaurant is going to stay in business very long by serving stale or rotten eggs. It goes without saying they will be scrambled, fried, or boiled as you prefer, but to state it with the phrase "as you like them" makes a difference, doesn't it? "Farm fresh" seems a little fresher than just "fresh," and "sugar cured in the country" seems to give bacon some mysterious attribute of superiority over anything like just plain bacon.

In the church we sometimes discover that names and labels have an effect upon the way we feel about things. The old-timers used to testify they had died out to sin, and this is scriptural. Paul speaks of being "dead to sin" and he declares, "I am crucified with Christ." But some of the old-timers discovered that it meant more to say, "I died like a dog," than to express simply that they had taken the death route. Later someone gave a little more emphasis to the same idea by saying, "I died like a yellow dog." But one preacher I recall from my childhood days reached higher heights (or was it deeper depths?) when he exulted, "I died like a yellow dog under the back porch!"

No one would dispute the fact that being dead is being dead, but one has to admit, however reluctantly, that being dead like that last preacher defined it makes it seem just a little more final.

Be that as it may, the point of all this is that we believe the name does, at least in some instances, make a difference. That which we call a rose by any other name may smell as sweet, but since Shakespeare penned that opinion no one has come forward with a better name for it, and we continue to call it a rose.

We have changed our name because we believe *The Preacher's Magazine* is a better name than *The Nazarene Preacher*. It is, after all, a magazine we are talking about, not a preacher, therefore its name is *magazine*. It is produced for Nazarene preachers, this is true; but it is not exclusively for Nazarenes. The gospel we preach suggests a spirit of love for our brethren of like precious faith in sister denominations, so our new name draws a circle that puts them inside, not outside. It will continue to be published by the same Nazarene Publishing House, but it will become available to more readers as other preachers are not excluded from the subscription list, explicitly or by implication. The editor thinks this is a good idea. He hopes you will agree.

Come to think about it, *The Preacher's Magazine* is not a new name at all. It was our name from the beginning until just eight years ago. Quite a few readers never did stop calling it that, and some were not even aware it had ever been anything else but *The Preacher's Magazine*.

Twenty centuries ago Zacharias thought a name made a difference when he wrote with a mutely majestic air of finality, "His name is John." Today there is hardly the same degree of sacred sanction or rendezvous with history; nevertheless we are saying, "Its name is *The Preacher's Magazine*."

Some people are “knocking” the pastoral ministry these days, but here is another view of it

How to Stay in the Pastorate and Like It

By Milton Harrington*

THE ANNOUNCEMENT came unexpectedly and with a tinge of shock to the weekly participants in a small-group pastors’ fellowship. The pastor of a leading church, with a touch of enthusiasm, stated that he was resigning his pastorate after only 15 months, to take a secular position. The pressures of a philosophy versus the gospel between pastor and congregational officials had become so intense that the pastor was now bowing out and seeking healing in a change-of-pace vocation.

Within the last two decades a rapid change has come in the emotional reactions of those engaged in the pastorate. Formerly, the current material discussed the all-to-frequent nervous exhaustion and disorders among the preaching fraternity. Now there is seldom news of nervous disturbances, but almost weekly information of a ferment that is leaving church after church with an open pulpit. Serious thinkers are now searching for answers as to why there is such an alarming exodus from the active pastoral ministry.

No one will deny there are unique pressures confronting the pastoral ministry of today. Many of these pressures are unconsciously brought to bear by the laymen because they, too, are sensing new and strange dimensions of life. Frustrations know no limitations in the structural processes of life as they relate themselves to the church.

The layman becomes disturbed with the pressures surrounding him through labor-management conflicts, the constantly increasing cost of living, new methods of taxation, dishonest competition, a genuine struggle to work Christian principles into all of his relationships with others. These frustrations soon work their way up through the structure of the church until the pastor is entangled in the web. His frustrations then become his relationship with, and expectations from these laymen who are deeply embroiled in their own pressures.

So conscious have certain groups become of the havoc created by modern frustration that they are now reacting by calling frustration sin. This may be a simplified assessment but it does not relieve the pressure. There are biblical instances when it appears that each division of the Holy Trinity personally experienced frustration. “My spirit shall not always strive with man, for that he also is flesh . . .” (Gen. 6:3); “O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I . . . and ye would not!” (Matt. 23:37); “. . . God also gave them up to uncleanness . . .” (Rom. 1:24).

To cope with this temptation which seeks to find relief in an eight-hour daily responsibility, there must be a reexamination of the call to preach. The call of God does not come with the stipulation, “Good *until* . . . you are

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frustrated, completely 'bugged' with the unresponsiveness of people, worn to a frazzle with the glaring imperfections of humanity." When the call of God is accepted, it is "for better, for worse." Paul expresses himself, "But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God" (Acts 20: 24). The call from God is not sought by choice. If choice is the only reason for assuming the preaching mantle, then it should be discarded with haste. Jesus is emphatic at this point saying, "Ye have not chosen me, but I have chosen you, and ordained you . . ." (John 15: 16). The breakdown in ministerial continuity appears right at this point. The call from God is not especially clear. Paul sensed it with such keenness that he testified, ". . . woe is unto me, if I preach not the gospel!" (I Cor. 9:16) Not only preach the gospel as subject matter, but as the life activity.

The urgent knowledge must exist that not to preach will mean to lose the soul. It is a proper hour for men called of God to arise and scrub away the tarnish that has dimmed the image of the ministry and again let it gleam brightly with its holy glow. The call of God develops men of God rather than men of the situation, men of the pleasant circumstances, men of favorable personality. When a man must preach to save his own soul he will not be easily deterred by the chronic preacher derailers, but will as Abraham of old "look for a city which hath foundations, whose builder and maker is God" (Heb. 11:10). Paul demanded of Timothy, "Stick to your work" (Moffatt), "for in doing this . . . save both yourself and those who listen to you" (Good-speed) (I Tim. 4:16). Edward Mote has written with such understanding, "When all around my soul gives way, He then is all my Hope and Stay."

Christ is the "hope and stay" of the call to preach.

In order adequately to resist the temptation to escape the pastoral tensions, reality must be faced and recognized. There does exist the desire to live in an idealistic atmosphere and, strangely enough, such does seem to exist in some of the reports and newsletters from churches elsewhere. Then it is so easy for each pastor to feel that he is saddled with the "oddball." People are people wherever they exist and humanity is much the same regardless. The shock of disillusionment is activating the teen-agers as they face reality in the raw. They see the discrepancy between what is preached and what is exemplified in the church. Most pastors have attempted to reconcile the discrepancy through idealism for fear of acknowledging the reality that exists. This is most harmful, as the time comes when reality is rude and demands an honest hearing. Then the pastoral pasture begins to turn brown and wither through the heat. Why not admit that people are as they are and learn to live with what might seem to be the unbearable truth? Why not admit there is hypocrisy in the human church, but also emphasize that the human church is not God? Some think they associate more fully with God when they walk out of the hypocrisy, whereas they are only intensifying their own hypocrisy in not remaining true to the scriptural admonitions to be an example.

One layman mentioned a specific church where the pastors have difficulty in adjusting to the ways of the people. The undercurrent of the remark was that the people are not going to change their ways. Ezra endured his tensions just about as long as he could and then resorted to pulling out his hair and beard. This didn't last long for he soon realized it was foolish for a man to punish himself for the waywardness of those whom he serves. In a time when those under his leadership

sought to stone him, David "encouraged himself in the Lord his God" (I Sam. 30:6). Jesus tells of the man who requested permission to dig around the roots and put fertilizer in the soil of the fig tree that had stood unproductive for three years. He refused to let the lack of natural fruit frustrate him and even pleaded for the opportunity to try again for one more year. It was the tree that was to be cut down and destroyed—not the tiller of its roots. Men are destroying themselves—not the pastor. To allow them to be a source of frustration to himself will destroy the pastor. Honestly facing reality is not condoning the wrongness of that reality, but adjusting to where we can stop "hoping that it will not be there when the sun comes up in the morning." Jesus faced a staggering reality and adjusted by praying, "Father, forgive them, for they know not what they do" (Luke 23:34). Neither do those in the congregation know what they are doing to those who minister to them, but they are doing it!

Guidance from the field of mental health in how to deal with tensions suggests two helpful steps applicable to the pastor. Most pastors are very careless in adhering to a day's release from the routine each week. To adequately deal with the building tensions, it helps to escape from them for a while. Medical advice suggests the losing of oneself in a book, a game, or a brief trip for a

change of scene. It is realistic and healthy to escape punishment long enough to recover breath and balance. For the sake of spiritual and mental efficiency, the "escape time" must be jealously guarded and used each week.

The second step is very closely related to the first: constructively release anger. Pent-up emotions must be released in some physical activity. If nothing more, a long walk can do wonders in cooling the pulsations of exasperation. A short period of restful relaxation meditating on all of the personal consideration God has given becomes an amazing therapy. Medical science is now exploring the possibility that those who do not release their emotions are more susceptible to cancer. It speaks of the physical and could well speak of the mental and spiritual.

Long ago Jeremiah asked a very timely question, "Why will ye die . . . ?" (27:13) This question needs to become involved personally when self-pity begins to motivate toward self-destruction. Check again the call to preach. Seriously face up to reality. Faithfully lay aside restoration time each week. Open the gates to channel building emotions into constructive energy. Take as a constant theme the motto of Paul, "I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway" (I Cor. 9:27).

Nerves and Holiness

The stirring of the carnal in the form of anger or impatience, even under such circumstances, shows a lack of holiness. But the rasping of the nerves is a natural result that must inevitably follow when high-keyed nerves are rudely handled. The striking of a certain key of the piano will jar a loose windowpane; and the striking of certain pleasant or unpleasant chords will cause a vibration in the sensory nerves. But this vibration has no more to do with your spiritual condition than does the pain a dentist produces when he touches an exposed nerve in your tooth. Carnality is in the soul, not in the nerves, be they diseased or healthy.—*H. A. Baldwin.*

A pastor suggests his order of priorities—
how would you arrange yours?

Some Thoughts on Pastoral Priorities

By G. Lewis Van Dyne*

THESE THOUGHTS ARISE out of reflection upon the experiences of a number of years of pastoring. They are born out of some of those frustrating times when a multitude of tasks demanded attention and there was absolutely not enough time, energy, and talent for their accomplishment. They are also born out of some times of reflection upon the work of the ministry when the purpose of it all seemed foggy and vague.

The order of these priorities is mine. Doubtless some who read them will disagree, and with good reason. The order is one of attitude and not a chronological one. It is impossible to associate amounts of time with them—this is relative and does not always reflect the importance attached to them.

I offer them here for your consideration in the hope that they will stir you to a clarification of your pastoral priorities.

1. **PRAYER:** Live daily the life of prayer. In order that my outward life shall be exemplary there must be the constant discipline of prayer. I must constantly be seeing answers to prayer in my personal life and in the life of my own family. This must be the Number One concern of my every day. No action must be undertaken that is not a response to God's direction as discerned in prayer.

2. **PEOPLE:** Be available and be prepared to help people in their times

of spiritual need. While doing this I must avoid the dangers of being overbearing with my presence and of leading the people to become dependent upon me rather than upon God. My only purpose in calling in a home or making a personal contact as a spiritual leader must be to point people to God.

There must be a keen consciousness of the spiritual needs of the people whom I serve as pastor so that my preaching and programming will be people-centered in regard to meeting needs.

3. **PREACHING:** This is the one thing for which I have received the most formal training. In this I ought to excel. I will have to be submissive to the discipline of study. Every sermon must be the best sermon I can prepare and preach. It must be Bible-centered, Christ-exalting, decision-demanding preaching.

The discipline of writing must be used in the cultivation of this facet of the pastoral ministry. Hobbies and personal pleasures must be subordinate in time and attention to the discipline of sermon preparation.

Yet I must be balanced in my preaching so as to reflect a genuine interest in and understanding of all the aspects of life.

4. **PROGRAM:** All aspects of the church program which can be administered by laymen must be done so. The entire program must be my servant, not my master. Property management, finance, educational ministry, youth

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program, children's activities, all these and any others like them must be coordinated toward the goal of a spiritual ministry to the spiritual needs of the church.

At this point it seems to me that true pastoring is the development of a relationship with a group of people as their spiritual leader as opposed to the management of an institution.

A college professor sees the need for
expositional, doctrinal preaching of holiness

A Renewed Emphasis on the Preaching of Holiness

By Otho Jennings*

A MINISTER FRIEND once said that too many so-called holiness people profess Arminianism but practice "eternal security." When pressed for an explanation of his statement, he explained that too many professors treat sin lightly, that practices and attitudes quite incompatible with the Scriptures are too often dismissed with a shrug of the shoulders and a remark such as, "It's not against my convictions," while the individual who thus gauges spiritual matters by such inadequate criteria goes right on professing scriptural holiness.

On one occasion a young man, the son of a holiness preacher, came in tears confessing his wrongdoings. The nature of his errors suggested a great moral weakness on his part, but his frank confession was encouraging. However, just as it seemed this boy was in a position to make good in spite of his wrongs, he ended his confession

by saying, "Now, I don't want you to think that this has affected my salvation."

In a former pastorate, after the writer had preached a sermon on practical holy living, stressing the obligation of the Christian to abstain from all appearance of evil, particularly the desecration of the Lord's Day, the wife of the Sunday school superintendent said, in effect, "I think that was a good sermon with high ideals, but personally I do not have such high ideals, and I never feel condemned for some of the things you mentioned as wrong."

One wishes he could feel that such instances as these just mentioned are very rare in the holiness movement; unfortunately, they are more common than we like to admit. It seems that there is too often a popular conception of the sin question and its relation to holiness which is far from the New Testament standard. The question then immediately arises, What kind of preaching must we have in order to

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inculcate into the thinking of our people a proper scriptural view of holiness? Certainly we preach holiness. Hardly anyone would accuse the holiness ministry in general of compromise. The emphasis on a second work of grace has not been lacking. What new emphasis, then, do we need?

While the writer does not profess to have a complete answer to the above question, there are some suggestions on the subject which have been provocative to serious thinking.

1. It would appear that there is a need for *more expository preaching on holiness*. By this is meant taking the Bible itself and expounding it verse by verse, chapter by chapter, or book by book to show exactly in what sense entire sanctification is scriptural. This naturally will demand a thorough explanation of the sin question, both original and otherwise. It will also necessitate a proper correlation of the truths of justification and regeneration.

Topical sermons have their place, it is true, but sermons based on a topic more than on a study of the Scriptures are not likely to awaken much interest in or inspire much devotion to the Word of God. And it is giving the people the wrong kind of training when we teach them to appreciate clever sermons, exciting illustrations, musical talent, and a first-class church program more than they do the simple reading and expounding of the Bible. These are all good, but they are no substitute for the power of the Spirit in the preaching of biblical truth.

This type of holiness preaching demands hard study. It affords a challenge to any minister who is willing to try it, and it will be worth any effort it takes to do it well.

2. Furthermore, it would appear that we need *more doctrinal preaching on holiness*. There is little doubt that the greatest revival since Paul, and possibly since Pentecost, was the Methodist revival under the ministry of John

Wesley and his collaborators. It is probable that during a lifetime John Wesley saw, either directly or indirectly, more people saved and sanctified than any other man who ever lived. What type of preaching was it that God used through Wesley during these years? It was *doctrinal preaching*.

The sermons of Wesley today make very dry and tedious reading to some holiness preachers. Most of us, it is feared, would have to confess to a tendency to drowsiness while reading them. But it was these very same doctrinal sermons that saved England from a revolution and gave birth to the modern holiness movement. If the characteristics of our early movement were established by such clear doctrinal preaching, it would seem good for us to go back to the old landmarks.

For further example, study the ministry of Adam Clarke, Richard Watson, John Fletcher, Francis Asbury, John Inskip, and others whose preaching was most effective in spreading scriptural holiness around the world. Their doctrinal sermons were worthy to be called classics in the field of holiness literature. And what has been said of these great stalwarts could be said in some measure also of such later men as Caradine, Pickett, Hills, and others.

Too long we have viewed holiness largely as a matter of externals. Let the external emphasis remain as it is, subject to the demands of the occasion, but let us recognize that a proper ministry in the promulgation of scriptural holiness cannot be accomplished without a clear understanding of the philosophical basis on which the doctrine of eradication rests. And that clear understanding can be reached only through intensive and prayerful study of the Word of God. Once it is attained, however, it becomes the solemn responsibility of the minister to transmit this understanding to his congregation in the form of clear expository and doctrinal preaching.

Evangelistically Speaking—

Too Busy to Be Courteous?

By an evangelist*

I HAVE BEEN AMAZED many times within the last few months that some of my fine minister friends have apparently been too busy to answer my letters. Two fine pastors I know have asked me repeatedly to be sure and give them a date when I would be in their area and would have any time open. The opportunity came and I sent them airmail letters asking for a quick reply, stating that I could easily fill the dates, but would wait to hear from them. No reply. Feeling that surely my letters went astray I wrote again. No response. The dates which I could fill in two or three other places were still open because I held them for these pastors in keeping with their requests.

Not long ago I noticed in the *Herald* that a pastor with whom I had a future date had moved to another church. I wrote him immediately asking if I would be expected to carry through with my commitment to his former church or if he planned to move the date to his present pastorate. He did not reply. My esteem for him made me certain that he could not have received my letter, so I wrote him again. I heard no word. Perhaps he is so busy doing work in his new field of service that he can't find the time to let me know what to do about my slate. To say the least, I am disappointed.

*The author's name is withheld so that events mentioned here may remain impersonal.

I was holding a Sunday morning service in a certain church. God moved in a remarkable way—much to the encouragement of the struggling pastor. He was doing a splendid job in a very hard place. I became well acquainted with the parsonage family, which included two fine teen-agers. I found their salary was very low, hardly enough to live on, but they were not complaining. After leaving I felt I should send a check back to them, so I returned the offering they gave me, plus a little more. The only way I know it was received was that they cashed it. A postcard saying "Thank you" would have been appropriate, wouldn't you agree?

I was instrumental in seeing a cleaning maid pray through in the motel where I was staying. She found real victory but faced many problems and would surely need someone to assist and guide her in the new spiritual life. More than that, she needed a church home. I wrote our church in that city immediately, suggesting they visit her, and if convenient let me know how she was getting along. No reply. I wrote another urgent letter telling of my concern and asked them to let me know if there was anything further I could do. No reply. I was in contact with the lady later and found that she was never visited. Am I right in thinking that something like this should receive top

priority in a busy church program?

Many, many times I have found prospects for our church (often a waitress who expressed a desire for spiritual help or would like to get her children in Sunday school) and written letters addressed to the pastors of our churches in those cities. I have also expressed my concern and asked, if it would not be too much trouble, to let me know if the individuals began to attend church or received spiritual help. I guess it has been too much trouble, for I have received a reply from only one pastor during my 14 years in the field. This puzzles me, for when I was a pastor I was always thrilled to get the name of a prospect and expressed my appreciation to the one who gave it to me.

One pastor (he is tops) asked if I could give him some material to help prepare some lectures he was to give at a district convention. Another pastor (one of the best) sent me an airmail letter with the same request. I lead a very busy life with a full schedule and am on the run most of the time, but I took time out and did my best to select some material which might assist these brethren. Neither one, though they both have office secretaries, let me know that they received the material. I found out—by the grapevine—that they both did good jobs at the conventions. I may never know whether or not I was able to help them any, but I rather thought I deserved at least a “C” for effort.

A pastor friend of mine was very anxious to locate an assistant. He was not having any success. I heard of a man who might fill the bill, so I wrote a long letter telling about his availability and qualifications. This took a bit of time and effort, but I was anxious to help both men. I asked the pastor to let me know if he was not interested in this man as I wanted to let another pastor know of his availability. No reply. Ten days later I sent a card asking him to write or phone me immediately

whether or not he was interested in getting this man. If he was not, I wanted to locate him elsewhere. The pastor, though he had a full-time secretary, never answered. I found out from someone else later that he was negotiating with another minister and consequently not interested in the man I suggested. I have wondered many times why he never took the trouble to let me know, and at least say that he appreciated my effort.

Within recent months it has been my happy privilege to help two good men get pastorates. One man, who had been for years in an area which had very limited possibility, and had proven himself, rated a move to a larger field of service. The other was temporarily out of the ministry and needed a friend to help him get back into the pastorate. I wrote six of my district superintendent friends. All of these superintendents sent me courteous replies, thanking me for my interest in these men and for telling me of their qualifications. Within weeks both men were settled in pastorates in the very areas in which they had hoped to serve. They must both be very busy in their new places of service, and perhaps I should not have expected it, but I rather thought I might get a card saying “Thank you” for the time and effort expended in their behalf.

A minister needed someone to write a letter for him. He asked me if I would do so. I believed in the project and wrote the letter to the one who was in a position to help accomplish that which would mean a lot to my friend. Whether my letter helped make the move, or whether it was some other letter that did it, I do not know. If it was a letter written by someone else, I do hope my friend wrote this party and thanked him for his kindness and effort.

Brother, take a moment to answer that “unanswered letter.” Christian courtesy should prompt you to do so.

Quality tools can be purchased, but quality men are made. To become better pastors, try being better men

It Takes More than Tools

By Milo L. Arnold*

A YOUNG CARPENTER applied for work at a construction site and was told to report for duty the following morning. At the appointed time he arrived prompt and eager. The boss was intrigued by the man's equipment. His overalls were brand new, his pencil was new, his tool box, of the latest model, was sparkingly new. That tool box was full of the finest assortment of brand new tools. Not another man on the job had such a profusion or quality of tools.

The man was assigned a place to work and went eagerly to his task. It was soon obvious, however, that while he knew the basic rules of carpentry and was an eager worker, his hands were not skilled. He could not use the fine tools to good advantage and could not apply his general knowledge to the simple details of the task. Old carpenters on the job with one-fourth as many tools—and these well-worn—could do far better work. There is no substitute for skilled hands.

A man can buy tools but he cannot buy experience. He can go to school and learn rules, but he cannot get experience. Skill must be gotten by the hard grind of performance. Quality tools can be purchased but not quality men. The man must be made by discipline and learning. Buying a new typewriter will not enable a man to be an author. The purchase of a new instrument will not make him a musician. Owning artist's materials will not make him an artist.

* Professor, Nazarene Bible College, Colorado Springs, Colo.

Even an omnipotent God cannot endow His workmen with skills. When He makes fishermen into "fishers of men" He does it by the slow, hard way of discipline and experience. There was no magic touch which converted them from men of the sea to men of the sanctuary. The grace of God converted them in spiritual nature, but it left them to acquire their own skills. The Holy Spirit empowered them, but He did not give them a lifetime of learning.

Any man can buy a large library, but this does not make him an educated preacher. Many a minister with a small, well-worn shelf of books can minister more ably than other men with large and valuable libraries. You can buy a book, but not a well-read man.

The graces and qualifications of an efficient pastor demand the finest training he can get. Every minister should get all possible schooling. He should buy and read many books. He should observe the methods of others and learn from every teacher, but when all this is done he faces the fact that experience comes by the doing.

No man is ever good enough. Each day he must learn the lesson for that day and dig through the assignment of new situations. He must learn life by feeling the pulse of it, knowing the heartache of it, and seeing firsthand the drama of it. A good preparation in sociology is fine, but the minister does not really learn it until he watches the struggle of souls and knows the agony of human lives.

When a man has gleaned all he can from schools and books, then he must

learn to be a minister by holding the hand of death, suffering the frustration of failure, sitting through long nights of horrible anxiety, and watching the people for whom he gives himself rise and fall. He must know the throbbing pulsebeat of young people's romance and the bitter dregs of older people's darkness which comes too soon. He must sit with weeping parents and weeping children and know the sense of destiny which clouds the human situation.

No man can learn from books the feel of cold prison bars through which hopeless men talk to a minister, or sense the utter helplessness of boys and girls galvanized with fear because of their sins.

Jesus did not call the Galilean fishermen to come after Him and He would give them a library, an office, or a pulpit. He promised them only that He would make them personally to be fishers of men. Our ineffectiveness is mostly traceable to our own limitations.

Paul wrote his great Epistles with much less equipment than I have at hand every day. John Wesley did his great work with fewer tools than most poor and mediocre preachers have today. Pasteur did his research with less equipment than many school youngsters have today. The Curies did their research in poorer laboratories than are found anywhere in the world today. The shortage is not in tools but in persons.

Today God can make something of you and me, not because of what tools He can give us, but because of what persons He can make us.

Jesus had so few tools but was so great a Person.

If most people spent half as much energy trying to become better persons as they spend trying to get better things, they would be happier people. We all have enough opportunity and equipment for abundant living if we

would but live abundantly in our own lives. Jesus calls us, not to give us finer equipment but to make us finer persons.



Twenty Years of Concern Paid Off!

Dear Son:

We've seen the result of 20 years of faithfulness this week! John was in Sunday school nearly 20 years ago. Since that time he has fallen into sin, marital difficulty, and employment problems. But our Sunday school superintendent was faithful and he, with his wife and family, kept in touch with them for nearly a quarter of a century.

John and his family united with the church last Sunday with the superintendent as his sponsor. They have helped in the VBS, attended the evening Bible studies, and found the Lord through the love of a concerned few.

Now the people acted wisely and with deliberation. They were faithful in bringing the children to Sunday school until they were a positive influence on their parents. They ignored the racial differences in the marriage and accepted them into the fellowship with love. They allowed the Lord to use His own good wisdom and it is paying off. They won't be a statistic for this year's work since the assembly year closed last week. However there is a "garland" in heaven somewhere for a wise pastor and people!

Love,
David

Classics of Devotion

By Ross W. Hayslip*

II. The Imitation of Christ

THE FIRST OF JOHN WESLEY'S major writings was a translation of *The Imitation of Christ* called *The Christian's Pattern*. It was the first book published in America by the Methodist Book Concern. Of this great work by Thomas a Kempis, Mr. Wesley said, "A person will never be satisfied with *The Imitation* though it were read a thousand times over; for those general principles are the seeds of meditation and the stores they contain are never exhausted."

The term "imitation" in its common connotation does not do justice to the meaning of this great writing, for rather it is a description of how to follow Christ and conform one's life to His. The entire meaning of the book is more or less epitomized in its preface.

"It is oftentimes seen that some persons who often hear the Gospels of Christ have little sweetness therein and that is, for that they do not have the spirit of Christ. Wherefore, if we will have the true understanding of Christ's Gospels we must study to conform our life to His life as nigh as we can."

The style of the writing is alive and compelling even through the process of translation. Sentence after sentence comes from the Bible—it is said that there are more than 600 biblical references and quotations in *The Imitation*. Entire chapters are but quotations interwoven in quaint, thought-provoking sequences which stimulate the reader

to new research and clearer understanding. Thomas D. Quincey rightly said, "The enormous popularity of this work is a vicarious popularity of the Bible. At that time the Bible was a fountain of inspired truth everywhere sealed up, but a whisper ran through the western nations of Europe that the work of Thomas a Kempis contained some slender rivulets of truth silently stealing into light from the interdicted fountain."

The Imitation is divided into four parts or books. Each of these consists of brief chapters that exhort the reader to seek a Christlike development of his life. It is a personal writing that deals with the intimate, inward spiritual life. It has little to say regarding Christian social action, community welfare, missionary enterprise, or indeed the role of the Church in the world. Some have criticized the work because of the monastic atmosphere that seems to surround it.

We must acknowledge that in spite of its apparent defects it has been translated into many tongues, and has spoken its word of consolation to many troubled and restless. In its temper of otherworldliness and its simplicity of life, in its stripping away the garments of pride and self-conceit, it will always be the wise counselor of restless souls who desire to walk the pathway of communion with a high and holy God.

This book does not seek to point the sinner how to find God, but it seeks to

* Pastor, First Church, Tucson, Ariz.

give direction to the conscientious soul who hungers and thirsts after righteousness. It gives stern challenges like "We must die unto ourselves if we would not be displeased and troubled."

The message to us is that if we would

lay hold upon eternal life we must lay aside self. It is a surrender of self to the highest laws of the Master. "Put on the new man and be changed into another man" is the message that this writing speaks out to us today.

Ours is a glorious gospel, an attractive program, an exciting fulfillment of deep hunger. Why not present it this way?

What Are We Serving?

By R. E. Maner*

AN ELDERLY COUPLE opened a small seafood restaurant down near the ocean east of Savannah, Ga. The building was small and unpretentious, hardly noticeable when judged by present-day standards. The small sign gave only the name and type of business involved. It was not near a large residential section nor at the junction of a freeway. It was just a place beside the road. Yet this unpromising little business establishment across the years has grown slowly but steadily larger. The last time I ate there I asked the old man who started the business how many he could seat at his tables. He said he could now handle 500. And at the peak hours in the early evening it is not unusual to see a line waiting to get inside. Starting with a little one-room business which could scarcely feed more than 20 at one time, it is today known for several states around.

How did he do it? Did he advertise? Not really. Did he have some secret business formula unknown to others?

*Pastor, Garland, Tex.

Not exactly. His secret is so simple and yet so fundamental that we are constantly in danger of forgetting the obvious truth. *He served good seafood in a clean, pleasant setting at a reasonable price.* And he just kept on doing it across the years. Someone told me about it. I liked it and told others. Thousands of businesses with millions of dollars invested in property and facilities have failed, while he quietly went on growing.

As one travels across the church in revivals he never ceases to be amazed at the beautiful buildings being erected. We rejoice with each congregation in the excellent facilities they have provided. I remember well the old church buildings, store buildings—and worse—that we were forced to worship in just a few years ago. Thank God we are doing better today. However I am gradually becoming aware of some haunting facts. It may be that I refused at first to face these facts. But increasingly I have a growing conviction that we had better look at the old gentle-

man who succeeded in the seafood business.

Can it be possible that we have forgotten the importance of a good menu? People go to a restaurant to eat good food. Eventually they get tired of the beautiful carpet and elaborate decor if the food is poor and crudely served. It is not enough to build a large, elaborate building and expect people to fill it just because it is pretty, or well located, or comfortable. They will come and look us over. They may even continue coming for a time as our expectations rise higher. But in the long run they will choose a place where they feel they are getting what they need.

No amount of good advertising will overcome a poor product. It might induce many to give it a try, but in the end they will move on to some other brand. Our church has an organizational setup second to none for the promotion of the church. The Sunday school is organized to take full advantage of new contacts if we follow through on the suggestions offered. We have the best of published material, attractively printed and expertly written. But the way we present what we have to offer is becoming an increasing concern.

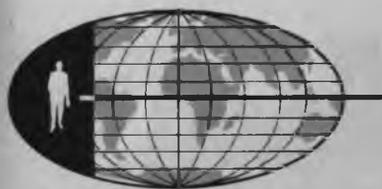
OUR MUSICAL PORTION OF THE SERVICE is the first thing on the menu (to follow the metaphor through). Our Nazarene hymnal is excellent. But we must also see that we have someone to play for the service and someone to lead the singing. Not every church does this. I suppose some congregations have become accustomed to their singing, and don't realize just how bad it does sound. The visitors do realize because they are not used to it. Most of them have heard highly professional entertainers on television. The comparison can be painful.

THE PASTOR'S PART IN THE SERVICE is the second major item in the service. This may or may not include the prayer, but it almost always

includes the announcements and the sermon. Good singing can help salvage a service which includes a poor sermon, but when both are poor it doesn't leave much for hungry hearts to feed on. Even the announcements can be presented like bones in fish.

The morning worship service can sometimes limp by on the crutch of respectability, but the Sunday night service has to stand on its own two feet. Many people will "grin and bear it" on Sunday morning. But if they are to be expected to return for the Sunday night service to get another serving of the same stale food, they will surely have to love God and the church. And not everybody does, you know. We can blame the spirit of the age, competition, the devil, the Communists, or whatever for the empty pews on Sunday night, but they are still empty. It is not enough to find a scapegoat or plausible excuse; what we need is a solution. At the risk of oversimplification I will offer the solution of an improved menu prepared to be palatable and served steaming hot. If you have allowed your Sunday nights to become a little devotional session with a handful of sleepy-eyed old folk and two or three children, you can't expect much in terms of evangelism.

Years ago I read a suggestion from a forgotten source that has served me well across the years as a pastor. The author said something like this, "Give the people a special reason to come to every service." I have tried to make every service unique and special in some way. It has been working for me. If there just does not seem to be any solution to the musical problems in your church, then major on preaching. See to it that they hear an excellent sermon every time you preach. The small crowd deserves your best. Jesus practiced this in His preaching. Serve something that will do honor to the Master's table and they will "come and dine."



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Compiled by The General Stewardship Committee /

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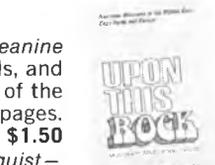


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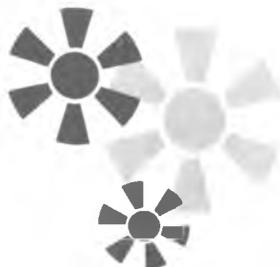
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Gospel Army at Work

DENOMINATIONS regard the Great Commission—to give the gospel to the whole world—with varying enthusiasm. Some are expanding world evangelism programs. Many are cutting back.

Those going ahead are making news at home and abroad. The Church of the Nazarene is in this number.

Trend Is Examined

Louis Cassels, religion writer for United Press International, in a recent article analyzed what is taking place abroad.

He noted that fewer denominations now are carrying the burden of bringing the Christian gospel to hundreds of millions abroad who have never heard the "good news."

Many major Protestant denominations have reduced their programs overseas, he reported.

"United Presbyterians have cut their overseas staff almost in half in the last 15 years," he wrote. "The Episcopal church has about one-third as many missionaries now as in the late 1950's. The United Methodists, Southern Presbyterians, and American Baptists also have retrenched by substantial percentages."

Rising Costs Cited

"Some blame this missionary cut-back on lack of money," Cassels continued, "but examination shows there has been a shift in budget priority and more money is being given to other programs and projects.

"Of every dollar contributed by a United Methodist, only two and one-half cents goes to support the global outreach of his church," Cassels reported.

He cited "intense emerging nationalism" as another reason given by church officials for dwindling support of foreign missions, but he felt that churches should work along with this trend by starting colleges and seminaries overseas to train national leaders for the church there.

"Some missionary officials say the basic problem is in the realm of belief—that many members of larger Protestant denominations no longer believe the Christian faith offers the good news which God intended all mankind to hear."

Uncertain Sound Deplored

Cassels laid the blame for this state of affairs on the preachers, saying, "You can attend some churches 40 years without hearing a clear and confident message on this subject.

"Preachers who are forthright enough on other subjects seem to get marbles in the mouth when they try to explain what's so good about the good news.

"Many reject the so-called Christian message because they never have heard the real thing laid out before them."

Jesus' message is the answer to all human needs, he said. Jesus preached, in effect, "Everything is going to be all right in the end."

Some denominations continue to teach and preach this message and to carry it abroad through augmented missionary staffs.

The Church of the Nazarene is one of them.

O. JOE OLSON



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THE PREACHER'S WIFE

Mrs. B. Edgar Johnson

A Speaking Relationship

LAST SUMMER I went to California to be with my mother when she was hospitalized. Her roommate, also an elderly woman, had no relatives in the city, so I became "family" to her too. She told me she attended a Bible-preaching church which taught that you must be born again, and she delighted to have me share spiritual experiences of our family and church. Each evening before I left I stood between the beds and prayed for both patients. One evening she was being attended by a nurse when I left, and the first thing she said next day was, "You didn't pray with me last night!"

The day she was released Mother assured her we would continue to pray for her and added, "You pray for us too." To our surprise she shook her head and answered, "No, *you'll* have to do the praying." Then I realized that although she attended a fundamental church, enjoyed spiritual conversation, claimed to be born again, she didn't have a *speaking relationship* with the Lord.

What a privilege—this speaking relationship. But even a speaking relationship may not be real communion.

This past week I have been re-reading the little classic, *The Practice of the Presence of God*. This is the experience of Brother Lawrence, a lay brother among the Carmelites in the 1600's who formed the habit of conversing with God continually.

At the beginning he was often troubled with wandering thoughts during his prayer times, but he applied himself with diligence to "practice the Presence." He was assigned work in the kitchen (to which he had great aversion), but he determined even there to do everything for the love of God, until he found it easy and even pleasant. He

went about his task without any view of pleasing men, but purely for the love of God. This constant practice found him worshipping more in his kitchen than in his cathedral. In his words, "The time of business does not with me differ from the time of prayer, and in the noise and clatter of my kitchen, when several persons are at the same time calling for different things, I possess God in as great tranquility as if I were upon my knees at the blessed sacrament."

One of the marks of the "Jesus People" is their constant response of "Praise the Lord" or "Hallelujah." This isn't really new among Christians. I recall an instance about 10 years ago when after a real workout on the tennis courts, one young man "sank" into the car seat and expressed praise to the Lord and said, "My, we haven't talked about the Lord Jesus Christ for a whole hour!" Not fanatical—just a radiant Christian.

One thing that impressed me about our pastor when I was a teen-ager was his constant awareness of God. Many times on a fishing trip, at a picnic—anytime, any place—he would suddenly and reverently say, "Bless the Lord!" His was a constant "speaking relationship" with the Lord.

Maybe we would experience less fatigue and frustration in our daily pressures if we could pray the prayer of Brother Lawrence:

"O my God, since Thou art with me, and I must now, in obedience to Thy commands apply my mind to these outward things, I beseech Thee to grant me the grace to continue in Thy presence; and to this end do Thou prosper me with Thy assistance, receive all my works, and possess all my affection."

Amen!

faith in **ACTION**

A Letter to the Bereaved

By Jesse Turner*

(Editor's note: The following "letter" was composed by this young pastor for the loved ones of Mr. Homer Brown [not his real name] whose funeral he recently conducted. The "letter" was read at the conclusion of Pastor Turner's funeral sermon.)

The Eternal City of God
Earth-dated January 26, 1972

Dear Mrs. Mable Brown and family of Homer Brown:

It was a great privilege for me to meet your husband and father and brother this past Monday morning. I know that you feel a great loss at this time. If I had known Homer as you knew him, I am sure that I, too, would love him and miss him as you do. He was introduced to me by our mutual Friend, Jesus Christ the Risen Lord.

Let me introduce myself: I am Lazarus of Bethany. I walked on earth when Christ did. He and I were very close friends. He loved me very much and I loved Him very much. I want to share an experience which I trust will be of comfort to you at this time of sorrow.

There was a time when I became very ill. My sisters, Mary and Martha, sent a messenger to find Jesus and tell Him of my condition. When he received this message, He did a very strange thing. He purposely stayed where He was a few days longer. How unreal that sounds! My best friend, who was capable of healing me of my disease, stayed away so that I would die. (I did not know that He would use me as an example.) My sisters felt the loss very keenly. When Jesus came to Bethany four days after my death, my sister Martha greeted Him and asked Him why He had not come sooner. She said:

"Lord, if you had been here, my brother would not have died. And even now I know that whatever you ask from God, God will give you."¹

Jesus said to her, "Your brother will rise again." Martha said to him, "I know that he will rise again in the resurrection at the last day." Jesus said to her, "I am the resurrection and the life."¹

As Jesus walked with my sisters to my place of burial, He did another strange thing. In a way, His action was not strange, but as I look back, it is strange. Jesus wept. That's right! He wept! The Resurrection wept for me—He really loved me. He wept even though He had allowed me to die. He wept even though He and I would be talking face-to-face in a matter of minutes. Yes, He wept because He himself understood the human situation at the time of death.

*Student, Nazarene Theological Seminary

1. John 11:21-25 (RSV).

I am writing to you to remind you that He still understands as you feel a great loss and a great emptiness as your beloved husband, father, and brother has come here. Remember at this time these words which Jesus shared with His disciples shortly before His own death and resurrection:

“Let not your hearts be troubled; believe in God, believe also in me. In my Father’s house are many rooms; if it were not so, would I have told you that I go to prepare a place for you? And when I go and prepare a place for you, I will come again and will take you to myself, that where I am you may be also. And you know the way where I am going. . . . I am the way, and the truth, and the life; no one comes to the Father, but by me. . . .

“These things I have spoken to you, while I am still with you. But the Counselor, the Holy Spirit, whom the Father will send in my name, he will teach you all things, and bring to your remembrance all that I have said to you. Peace I leave with you; my peace I give to you; not as the world gives do I give to you. Let not your hearts be troubled, neither let them be afraid.”²

There is coming a day when you will be privileged to be with Homer because of the Resurrection and the Life, Jesus Christ our Lord. May the peace which comes through Christ be outpoured on you at this time.

*In the name of our Saviour,
the Lord Jesus Christ,
LAZARUS OF BETHANY*

P.S. The Apostle Paul sends you this greeting:

Now may the Lord of peace himself give you peace at all times in all ways. And my God will supply every need of yours according to his riches in glory in Christ Jesus. Now to him who by the power at work within us is able to do far more abundantly than all that we ask or think, to him be glory in the church and in Christ Jesus to all generations, for ever and ever. Amen.³

2. John 14:1-4, 6, 25-27 (RSV).

3. II Thess. 3:16; Phil. 4:19; Eph. 3:20-21 (RSV).

A Shock That Changed My Ministry

By Robert G. Green*

IT WAS THE SUNDAY before Christmas, which was to be a beautiful day at First Church. The Christmas story would be told in many ways, and best of all it would be told in the cantata to be presented that evening as only few church choirs could communicate it. Then, of course, there would be the Christmas candy that would make the day enjoyable.

Little did I realize that day would

* Pastor, Longmont, Colo.

be one I would remember the rest of my life—a day that God could use to change the course of my life.

About 3 p.m. the phone rang, and it was Leo, one of our faithful laymen. He said, “Bob, I just got a real distress call; a woman who works at our plant just called me and said her husband is threatening to commit suicide, and she has asked me to come and talk to him. Would you go along?” I was glad to go. Since I was minister of education

and youth, that Sunday evening service was not really “my service.”

In a few minutes we were on our way and Leo began to fill me in on the details as he knew them. Both Gorde and Marji (not their real names) had worked at his plant. Marji still worked there. They had no children although they had been married a number of years. Theirs had been a very stormy life together and this weekend it had come to a head. Gorde had been drinking for a couple of days and had already knocked out all the windows in their house trailer, and since the day before had been threatening suicide by pointing a loaded 22-caliber rifle at his throat.

As we drove across the great city from South 64th to North 77th, my mind wandered from a sense of fear, adventure, prayer, and back to fear again.

As we approached the mobile home, we could see through the glass door and there sat Gorde in a rocking chair with his “22” between his legs, his finger on the trigger, the barrel pressed into his throat.

Leo spoke first, “Hi, Gorde, we’ve come to talk, but we’re not coming in until you put down the gun.” With unprintable language, Gorde let us know that we were wasting our time, for he wasn’t going to put the gun down. Conversation passed between Leo and Gorde for quite some time (with me shivering in the cold, and praying). Gorde finally laid the gun across his lap and we went into the trailer.

The next two to three hours brought to my mind a few thoughts: This is like living in hell. Gorde accused Marji of everything he could think of that she had ever done, or he thought she had ever done, to embarrass her in front of Leo and “the preacher.” Marji would have done the same except Gorde had the gun and continued to shout his threats of “going ahead and

getting it over with.” Finally the bullet was ejected from the chamber and the gun was laid on the floor.

Before we left there was prayer, confession to God, and Gorde and Marji promised to “get into church.” Later I contacted the Nazarene pastor in the area. He visited them and they came to church a few times and then moved away. Only eternity will reveal the results.

We made a fast trip back across the city. By the time we got to church the cantata was in progress. The lights in the sanctuary were dimmed. The “heavenly” music, combined with the Christmas decorations, made it a memorable experience.

I had slipped in the back seat, reeking with smoke and feeling the dirt that was on me, and I began to feel the reality of the situation. Here we were in our beautiful sanctuary with some of the finest music and programming anyone could produce—there they were out there in their “hell.” They could care less that we had the very finest in programs—and to be honest, I wondered if we really cared that they were out there on their way to hell. We are getting nicer, prettier, finer, and they are getting more miserable, and the tragic fear haunted me that “never the twain shall meet.”

Most of us who have been in the church all of our lives like beautiful programs, well-ordered services, and nice buildings. But these may become barriers rather than invitations to the vast majority of the people whom Christ wants to love through us.

This experience has made a difference in the whole outlook of my ministry.

Just a month later God directed me out of the comfortable confines of a position in a very fine church to take the pastorate of a home mission church with 19 members. Since that move God has given me and my family some of the greatest years of our lives.

Memo to Myself

By Rene Colaw*

If I am a great leader of people, able to hold conversation with all men, able to deal with all social problems, counsel all men and women with their problems, but win not souls, it is all for nothing.

If I am able to organize the church board, train Sunday school teachers, make men realize their job as treasurer, secretary, deacons, ushers, youth leaders, and minister of music, but win not souls, it is all for nothing.

If I am able to increase the Sunday school attendance, bring in crowds till the pews are full, conduct outstanding midweek services, and win not souls, it is all for nothing.

Though I build a new building with the best of all facilities, create a sweet atmosphere with chimes, chandeliers, padded pews, and wall-to-wall carpet, and win not souls, it is all for nothing.

Even if the community looks on me as a great minister, the district superintendent says I am one of his best, the generals congratulate me on all my accomplishments, and I receive beautiful certificates and plaques, and my picture is in the *Herald of Holiness* and *Preacher's Magazine* with a moving story of a successful pastor, and I win not souls, it is all foolishness and worth nothing.

*Pastor, Miami, Okla.

GLEANINGS

from the Greek



By Ralph Earle*

I Cor. 6:1-8

“To Judge . . . Judgments”

For the one who tries to translate the Greek of verses 2 and 4 there are obvious difficulties. Both the above expressions render *criterion*, which basically has the same meaning in Greek as we have given it in English. Thayer defines it thus: “1.

properly *the instrument or means of trying or judging anything; the rule by which one judges* (Plat., Plut., al). 2. *the place where judgment is given; the tribunal of a judge; a bench of judges*: plur. I Co. vi.2; Jas. ii. 6. 3. in an exceptional usage, *the matter judged, thing to be decided, suit, case*: plur. I Co. vi.4.”

This definition helps out in translating verse 4. But “tribunals” hardly seems to fit verse 2, unless we render it: “Are you unworthy of being tribunals for smallest matters?”

This is the way Meyer takes it. He writes: “*Criterion* does not mean *matter of dispute, case at law*, as most expositors . . . wish to take it, with no evidence at all from the usage of the language in their favour, but *place of judgment (tribunal, seat of justice, Jas. ii. 6)* . . . or *judicial trial* which is held

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... The latter sense, *judicial trial* ... is the true one here, as is evident from ver. 4. We render therefore: *Are ye unworthy to hold very trivial trials?* i.e. trials in which judgment is to be given upon very insignificant matters" (*Critical and Exegetical Hand-book to the Epistles to the Corinthians*, p. 129).

There is no question that "tribunal" or "judgment seat" fits very well in James 2:6, the only other passage in the New Testament where this word occurs. There Arndt and Gingrich would translate the passage, "drag you into court." But they continue: "It is not easy to fit this meaning into the two other passages in our literature where *criterion* is found." They hold that the clause in verse 2 "could perhaps mean; *are you unfit to form even the most insignificant courts* (i.e., those that have jurisdiction over the petty details of every-day life)?" For verse 4 they suggest: "if you have (need for) courts for the matters of every-day life, do you appoint insignificant men (as judges)?" Then they add: "However, in both cases the tendency is now to prefer for *criterion* the sense ... lawsuit, legal action." The idea then would be: "Are you unworthy [*anaxios* occurs only here in NT] to take care of the least important legal actions?" (v. 2)

The problem still remains: Is verse 4 to be taken as a command (KJV) or as a question (most Greek texts today)? If the former, Paul must be speaking ironically. For instance, Findlay suggests: "Paul says in sarcasm, 'If you have lawsuits in secular affairs, set up the lowest amongst you (for judges of these low matters)!' " Actually Findlay agrees with Meyer in insisting that *criterion* "signifies *place* rather than *matter* of judgment" (p. 814) and so prefers the translation: "Well then, for secular tribunals—if you have men that are made of no account in the Church, set these on the bench!" (EGT, II, 815)

Robertson and Plummer (ICC) have a full treatment of the matter. They write: "If *cathizete* [set] is imperative, then these words mean 'those in the Church who are held of no account,' i.e. the least esteemed of the Christians. The apostle sarcastically tells them that, so far from there being any excuse for resorting to heathen tribunals, any selection of the simplest among themselves would be competent to settle their

disputes about trifles. Let the insignificant decide what is insignificant.

"If *cathizete* is indicative [the same Greek form is used for both in second person plural of the present tense] and the sentence interrogative, then these words mean, 'those who, in the Church, are held of no account,' viz. the *adikoi* [unjust] of v. 1." They add: "Both constructions are possible, and both make good sense." After listing many authorities on both sides, they conclude: "We must be content to leave the question open. The general sense is clear. The Corinthians were doing a shameful thing in going to heathen civil courts to settle disputes between Christians" (pp. 113-14).

"Fault" or "Defeat"?

The word *hettema* (v. 7) occurs only here and in Rom. 11:12. The translation "fault" (KJV) is inaccurate in terms of what that means today. The Greek word means "loss" or "defeat." The latter is its use in the Old Testament (LXX). Arndt and Gingrich translate this passage: "it is an utter defeat for you."

Lightfoot seems to capture the real significance. He translates: "it is a loss to you, a defeat." That is, "You trust to overreach, to gain a victory: it is really a loss, a defeat, before the trial even comes on" (*Notes*, p. 212). Even if a Christian won money in a damage suit against a fellow Christian, he had already sustained a great spiritual loss, perhaps even the loss of his own soul. This has happened many times. Paul goes on to suggest, "Better sustain a material loss than lose your salvation."

"Defraud" or "Rob"?

The verb *apostereo* (vv. 7-8) means "to defraud, deprive of, despoil (in classical Greek, chiefly of the misappropriation of trust funds)" (A-S). Thayer even gives the meaning "rob," and Arndt and Gingrich give, "steal, rob." Goodspeed translates verse 8: "But it is you who wrong and rob others, and your own brothers at that!"

What Paul is saying to the Corinthian Christians is: "Better to be robbed, than to rob. But you are actually robbing each other by unjust lawsuits against each other." The church at Corinth was a constant heartache and heartbreak to the apostle who had founded it.

IN THE STUDY

The Serpent and the Sword

By W. E. McCumber*

SCRIPTURE: Genesis 3 (RSV)

TEXT: "Now the serpent . . . and a flaming sword . . ." (vv. 1, 24).

INTRODUCTION: The problem of evil has always intrigued man. Like every great drama, Genesis 3 is an explanation of, commentary on, and interpretation of this theme. But unlike all other dramas it is uniquely and divinely inspired, giving us, not human insights into evil, but divine viewpoints on the subject. And unlike many dramas it does not leave man helpless in his predicament but opens the door to new possibilities through the grace of God.

I. THE SCENE

"The Garden of Eden"—a well-watered and luxuriant spot in ancient Mesopotamia, near the confluence of the Tigris and Euphrates rivers. Where else could man's social existence begin? Everything that makes a town or city comes first from a garden.

In the garden, besides all the trees bearing fruit to satisfy man's hunger, are two special trees, symbolic and sacramental. One is "the tree of life" by which man is reminded of his dependence upon God, of his potential for eternal life. The other is "the tree of the knowledge of good and evil" by which man is reminded of his re-

sponsibility to God, of the limitation upon his freedom.

And this tree is "in the midst of the garden." At the center of human existence is the possibility of evil through the misuse of freedom. To be truly human is to have freedom for God, freedom to live in the acceptance of our limitation, and in obedience to His command. To attempt freedom from God, to refuse our limitation, to disobey His will is to be sinfully human, to live in an unreal or "inauthentic" way.

II. THE DRAMATIS PERSONAE

Adam. A unique man, the first man, product of the direct creativity of God. His body was fashioned from the dust of the earth, and God breathed into him the breath of life "and man became a living being." By the Creator he was pronounced "very good."

Eve. A unique woman, the first woman, taken from the man. As Adam slept, the Creator opened his side, and from the side took bone? blood?—we are not sure what—and formed the woman. And then God joined them in holy union as man and wife, ish and ishshah!

The serpent. Don't be disturbed by his power of speech. He is not the last serpent to speak—only the first! This is not intended as a lesson in herpetology, but in theology. Later in this

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unique book we find God speaking through a dumb ass, and Satan speaking through a muddled apostle.

The Lord God. The Creator of the man, the woman, and the serpent, to whom they are all finally accountable, by whom they are all properly judged. The human drama is never factually told if God is omitted from the cast.

III. THE PLOT

Temptation and sin is the first act in the development of this drama.

The woman affirms the command of God by which the freedom of man is limited. The serpent denies the goodness of God in the imposition of such a limit: "Did God say, 'You shall not eat of any tree of the garden'?" And then the serpent denies the severity of God in the threat of punishment: "You will not die." A novel concept of freedom is introduced: "you will be like God, knowing good and evil." Of course the tempter lied, for God does not know evil when we recall the Hebrew meaning of "know"—not information about, but experience of. The temptation, then, is to reject stewardship and grasp after lordship, to cease being man and attempt to become God, to order life from the human will and not from the divine will. To this the woman and her husband yielded. They ate the forbidden fruit and were instantly filled with guilt and shame, and dread of God.

Judgment and grace is the second in the development of the plot.

Judgment because God cannot be passive toward evil. The transgressors are called to account, as we also shall be. They seek to rationalize their guilt and excuse their sin, pointing to one another, to the serpent, and even to God: "The woman whom thou gavest to be with me . . ." "The serpent beguiled me . . ." God refuses the alibis and sentence is pronounced upon them all. Joyful events shall be attended with pain. Daily bread shall be wrung

with costly toil from uncooperative ground. Enmity shall exist between man and the animal world. All nature's glorious harmony becomes discordant. Worst of all, fellowship with God is forfeited through sin.

But man is under grace as surely as judgment. The flaming sword forbids access to the tree of life lest man live forever in fallen and guilty estate. God will not allow evil to be the final word in the history of man. Paradise will be regained, but man must first be redeemed and renewed. Not without reason have students of Scripture seen that salvation prefigured in the covering God himself provides for the man and woman: "And the Lord God made for Adam and for his wife garments of skins, and clothed them." Where life was taken and blood spilled, their clothing was provided. And from the death of Christ will come the clothing of a redeemed race in righteousness.

"Now the serpent . . ." Evil is a fact in human existence. The cunning and the power of the serpent has not ceased to tempt and plague the race. From the sluice gate opened in Eden has poured vast rivers of sin, sorrow, and suffering to drench man's history with blood and fill his heart with despair.

"And a flaming sword . . ." Man will not forever be the victim of his distorted freedom. God will not permit him to live forever in sin. The flaming sword has been replaced by the Cross. Here recovery from sin and reconciliation with God has been provided. Here true freedom has been restored. The last Adam gains for us all that the first Adam lost!

. . .

At the bottom of most fears will be found an overactive mind and an underactive body. We generate fears while we sit. We overcome them by action.



Danger Signs in Quenching the Spirit

TEXT: "Quench not the Spirit" (I Thess. 5:19).

INTRODUCTION: We are given a clear warning so we will not spend hours of remorse in later years. How sad it is to see so many living a life that is contrary to what they have professed, and seemingly have no sting of conscience. It is sad that so many laugh when they should loathe their faithlessness—living to dishonor God with no compunction of conscience. Let us consider the seriousness of this:

- I. THE SPIRIT PLAYS A MAJOR PART IN MAN'S EXISTENCE
 - A. He warns men to heed the voice of God, His Word.
 - B. He sends forth conviction through providence and the ministry of the gospel. He appeals to man's heart and mind.
- II. THE SPIRIT CAN BE EASILY GRIEVED
 - A. When we reject His word even though His influence is strongly felt
 1. Refusing to obey the light He sheds on our pathway
 2. Resisting every means that would lead us to repentance
 - B. When we denounce this vital energy He produces to awaken or arouse us from our indifference
- III. THE SPIRIT CAN BE QUENCHED IN MANY WAYS
 - A. By a censorious spirit
 1. Faultfinding when you do not know the facts
 2. Believing an untruth, and then unwisely spreading it around

- B. By a cantankerous spirit
 1. Pre-judging another
 2. Prejudice towards another
 3. Presenting a doctrine that is unsound
 4. Procrastination when one feels the tug of the Spirit

IV. THE SPIRIT BEING QUENCHED CAN LEAD TO DISASTROUS CONSEQUENCES

- A. When the mind becomes dark—
 1. Truth is not easily recognized and thus makes no impression
 2. Error is more readily accepted—until the whole man departs from God
 3. The heart becomes calloused and cold
 4. They are under strong delusions and believe in lies until damned

CONCLUSION: Let us take heed to these danger signals and ask God to keep us alerted to any inroad of error or any spirit that is not of Christ.

HENRY T. BEYER, JR.

How to Be Completely Sanctified

SCRIPTURE: John 17:11-19

TEXT: "Sanctify them through thy truth" (v. 17).

INTRODUCTION: After a sermon on holiness was preached in the hearing of a layman, this man engaged me in conversation. Not being in agreement with the doctrine, he said: "Well, I suppose there are many ways to receive fully the Holy Spirit into your life." While this statement was a defensive remark, it was basically dealing with the concern of how to be sanctified.

Jesus in His prayer to God for the disciples reveals to us the way we can be sanctified wholly. Let us ask ourselves three questions:

- I. WHO DOES THE SANCTIFYING? "[You] sanctify them" (v. 17)

- A. Man cannot sanctify himself.
- B. God sanctifies man.

II. WHO IS TO BE SANCTIFIED? "Sanctify them" (v. 17)

- A. Those who are not of the world (16).
- B. Those who are in the world (15).

III. HOW ARE YOU SANCTIFIED?

- "... through the truth" (v. 17)
- A. The truth is Jesus (John 14:6).
- B. The truth is the Word (v. 17).

CONCLUSION: Testimony of a lady who was sanctified after following the steps to the baptism with the Holy Ghost.

LYLE POINTER

- B. The process—"Cleanse ourselves"
- C. The purpose—"Hope of seeing Jesus"

CONCLUSION: There is nothing more thrilling than to know that you have been cleansed from all unrighteousness, and have perfected holiness in the fear of the Lord; and that because of the conditions met you are ready to meet God, and to see Him as He is.

HENRY T. BEYER, JR.
Alexandria, La.

Holiness Brightens Our Hope

TEXT: "And every man that hath this hope in him purifieth himself, even as he is pure" (1 John 3:3).

INTRODUCTION: Hope that is based upon what one sees with the natural eye, or on personal security, is not hope. Some say, "Unless I see, I will not believe." But a Christian's hope is brightened on the basis of inward purity and on his utter reliance on the Word of God. Let us view these glorious words for our personal help.

- I. THE IMPARTIALITY—"every man"
 - A. The consideration—"all ends of the earth"—God is not a respecter of persons
 - B. The commandment—Implicit obedience, "every man, repent, etc."
- II. THE INDISPUTABLE—"Hath . . . hope"
 - A. The agreement—"hath"—covenant promise
 - B. The assurance—"hope"
 - C. The endurance—for the past, present, future
- III. THE INDISPENSABLE—"purifieth"
 - A. The person—"As he is, so are we"

How to Be Holy

SCRIPTURE: Lev. 20:7-8

TEXT: "Be ye holy" (Lev. 20:7).

PURPOSE: To point the way to being sanctified wholly

PROPOSITION: God sanctifies those who separate and submit themselves to Him.

INTRODUCTION: You recall the story of Peter's dream and how the Spirit led him to the home of Cornelius. Peter asked Cornelius, "For what intent have ye sent for me?" (Acts 10:29) Cornelius answered, "To hear all things that are commanded thee of God." Each of us wants to know all that God has for us. From this portion of scripture we discover that God desires that we be holy. Therefore I am convinced you want to know the conditions you are to meet:

- I. SANCTIFY YOURSELVES (7)
 - A. Sanctify means to separate yourselves from sin
 - B. Sanctify means to consecrate yourselves to God
- II. SUBMIT TO GOD'S LAWS (8)
 - A. Obedience is a criterion for sanctification
 - B. Obedience is an expression of love to God (Deuteronomy 6)
- III. BE SANCTIFIED BY GOD (8)

- A. When we qualify . . . (we must meet God's conditions)
- B. . . . God sanctifies (God alone can cleanse man from sin)

CONCLUSION: A word of warning through the story of Simon the sorcerer (Acts 8) who was unwilling to meet the conditions

LYLE POINTER

The Christian's Secret of Endurance

TEXT: I Pet. 1:8-9

INTRODUCTION:

Both Peter and Paul would insist that the long-range viewpoint and perspective of the Christian begets endurance and perseverance; cf. II Cor. 4:16-18: "We faint not," i.e., "We never lose heart."

The true believer is convinced that at the end of life's contest with temptation stands the reward of grace, the final salvation of one's soul.

The outcome and the consummation of fidelity is eternal life (Rev. 2:10; Matt. 24:13).

The secret of Christian endurance may be summarized in four great participles:

- I. LOVING—"Whom having not seen, ye love."

A. *The textual problem*

- 1. Our Greek manuscripts give us two alternate readings here: *idontes* means "seeing," *eidotes* means "knowing."
- 2. But even the term for knowing indicates "sight knowledge" or "knowing by seeing."
- 3. Hence the Greek indicates an absence of personal "eye to eye" acquaintance.

B. *The earthly paradox*

- 1. To love somebody you have never seen is an earthly contradiction.
- 2. Peter himself could recall those ever-recurring memories of

blessed years of happy companionship with the physically observable Jesus.

- 3. He commends his readers for their strange, though blessed love, kindled by, and held toward, an unseen MAN (John 20:27, 29; II Cor. 5:7).
- 4. Their love is that divinely kindled *agape*—the perfect love of a pure heart, personal and reciprocal holy love.

- II. BELIEVING—"In whom, though now ye see him not, yet believing." "Unto whom yet not seeing ye are believing" (Greek).

A. *Christians walk by faith and not by sight.*

- 1. "Seeing" is not always "believing," neither is "believing" always dependent on "seeing."
- 2. There is an inner assurance that eclipses sight in its reality.

B. *It is faith that guarantees our prospect of seeing Him as He is.*

- 1. "If thou wouldst believe, thou shouldest see" (John 11:40).
- 2. Unbelief is blinding (II Cor. 4:4; Isa. 7:9).

Moral depravity is the absence of spiritual light that results in ignorance of God and His relation to the world and to man. Its net result is the deceitful reign of sin in a self-perverted personality. Cf. Wiley, *Christian Theology*, I, 317.

- 3. God, as the inexhaustible Fountain of light and truth, can be seen only through the eyes of faith.

- III. REJOICING—"Ye rejoice with joy unspeakable and full of glory."

A. *Ineffable joy*

- 1. A joy that cannot be spoken out or fully expressed. Unutterable joy.
- 2. God's unspeakable gift begets unspeakable gladness. "It is a shallow emotion that can be

crammed into the limits of any human language.”—Maclaren.

3. “Rejoice in the Lord alway” (Phil. 4:4). This command was given by a man who was a prisoner, with death staring into his very eyeballs.
4. So, in spite of the fact we do not see His radiant form and visage, we may yet rejoice in Him, for He said, “Lo, I am with you.”

B. *Glory-filled joy*

1. The Greek phrase reads: “and having been with glory.” This fixed the reference to that time when *hope* will have passed into *enjoyment*, and joy shall be crowned with *glory*.
2. This glory is no mere “soap bubble” radiance. Peter’s Greek phrase here suggests that in contrast with the idle vain joy of the world, we have a joy from which is separated all impure and obscuring elements. It contains glory in germ, by which the future irradiates the earthly life of Christians, and anticipates the eternal glory.

IV. OBTAINING—“Receiving the end of your faith, even the salvation of your souls.”

A. *The end of your faith*

1. The goal of faith is our “final salvation.”
2. It is that to which faith looks forward.
3. Such a “living hope” (v. 3) regards the future as present.
4. Here the blessed consummation of enduring faith is the soul’s completed salvation.
5. He who fights through to the finish “the good fight of faith” finds salvation there.

B. *The goal of godliness*—“... the salvation of your souls”

1. This is the true end toward which the Christian aspires.
2. And we rest in the assurance

that our true Messiah came to save our souls from the yoke of Satan and sin.

3. Man’s body may perish in death and decay, but his central personality abides eternal, and faith embraces a day when in a new earth with its new heavens we shall walk in eternal righteousness.

CONCLUSION:

So we Christians *hold on* and we *hold out* (Rom. 6:22).

The Christian’s secret of endurance lies in the fact that “the salvation of his soul is the outcome of his faith.” So he runs up the shining way to the Eternal City loving, believing, rejoicing, and obtaining. “See that ye fall not out by the way!” (Gen. 45:24)

ROSS E. PRICE



By Asa H. Sparks*

Pastoral

1. *J. V. Morsch, Nashville First Church*, uses a personalized card with his picture on it to keep a constant flow of pastoral goodwill. He tries to send two or three cards per day expressing appreciation to different people in the church for the work they do. By using a black Flair pen, the writing takes up space, and little time.

2. *Place on your bulletin board a list of items that could be given as Christmas gifts to the church.* This could include tack boards, offering plates, Ping-Pong paddles, etc. Invite your people to give one or more as a Christmas gift to the church.

3. *Spiritual birthday testimonies* are an interesting way to get a variety of testimonies on Sunday night. Start with those

*Pastor, Gastonia, N.C.

who have been Christians for 50 years or more. Move on down each week until you reach the newest converts.—HARDY C. POWERS, Overland Park, Kans.

4. *For your next annual report*, try paraphrasing the eleventh chapter of Hebrews to tell of what the people of your church have done by faith the previous year.

5. *Church Attendance Drive*. With so much special emphasis on Sunday school over the years, some of our people developed a habit of coming to Sunday school and going home before church. During January we had a Church Attendance Drive. We announced a month in advance that we would be aiming for 100 percent of our Sunday school attendance in morning worship. During this time we had the morning message first, then the special music, offering, hymns, etc. One Sunday we reversed Sunday school and morning worship. This was announced ahead so no one felt tricked. This has continued to increase our church attendance even some months later.—JIM CUMMINGS, Logan, Ohio.

6. *Announce before summer vacations* start that in September you will be having an all-church fellowship at which time each family will be asked to bring about 10 slides that would highlight their summer vacation. After a potluck dinner it is fun to review where everyone has been the past summer.—JIM CUMMINGS.

7. *One of the best money savers* for pastors is the inter-library loan. Most state libraries now have a system whereby any library in the state can borrow books from any other library. Or books can be borrowed through your local library from the Library of Congress. The use of this program will save the reading pastor many dollars a year. By checking out available non-Nazarene books, you can find out if they are worth buying for your library. Nazarene Publishing House books are not available through this method. Check your local library.

8. *Have you tried writing periodically* to the non-resident members of your church? Certainly they need pastoral care until you know they are affiliated with another church.

9. *Phone-in Testimony*. With the help of the telephone company, we installed a conference-type telephone which is con-

nected to our public address system. We use it to call shut-ins and let them give their testimonies to the entire congregation. We also used it to let Dr. George Coulter and Dr. E. S. Phillips bring Thanksgiving greetings and challenges to our congregation for our Thanksgiving offering. This hook-up can be installed for a very nominal cost. Ours is \$6.00 a month.—JIM CUMMINGS.

10. *In opening the Shelby, N.C., church*, Pastor Winston Hatcliff ran off a sheet saying, "One minute please! You are a key man in our city." A key was taped to the sheet and he made personal calls on every service station in town, leaving the sheet which also contained directions to the new Church of the Nazarene.

11. "*We're glad you came*" cards are wonderful, but they do not carry the impact of a personal letter to the visitor. A general form letter that is personally typed for each visitor can be prepared and farmed out to one of the ladies in the church who would type them each week and bring them back on Wednesday night.

12. "*Honeymooners' Sunday*." B. W. Downing, pastor in Fort Mill, S.C., received front-page news publicity and had a large crowd attend his "Honeymooners' Sunday." He preached on "Keeping the 'Honey' in the Honeymoon," and at the close of the service married a young couple from Nazarene Bible College. The news report on the service included an article on the society page telling what the minister said about the home and families of the town that were recognized at the special service.

13. *Upon request, a telegram* will be sent to your local church from Vice-president Agnew. We used this at Thanksgiving time and his telegram of Thanksgiving was warmly received by our church.—JIM CUMMINGS.

14. *Operation "T" was announced* the second Sunday of our present charge. The congregation was to guess what "T" stood for. The first one to guess would be the recipient of a T-bone steak dinner. As each person came in the next Sunday he wrote his name and his guess on a large poster on the front doors of the church, above which we placed a large silver and red sign which read Operation "T." Passers-by saw it and began to ask questions. The entire

congregation buzzed with interest. This is what we wanted for Operation "T" stood for Operation Talk. For the next six weeks this was our main thrust, encouraging our people to talk every day in a positive way about their pastor, their church, and their Christ. This is probably one of the most effective ideas that we have used.—JIM CUMMINGS.

BULLETIN



BARREL

ARE YOU WILLING

To close your book of complaints and to open the book of praise?

To believe other men are quite as sincere as you, and to treat them with respect?

To ignore what life owes you and to think about what you owe to life?

To stop looking for friendship and to start being friendly?

To be content with such things as you have and stop whining for the things you have not?

To enjoy the simple blessings of life and to cease striving for the artificial pleasures of the day?

To cease looking for someone to help you and to devote yourself to helping others?

To forget what you have accomplished and to meditate on what others have done for you?

To accept Jesus Christ as your Saviour and let your life be an outlet for His love, joy, and peace?

—SAMUEL M. LINDSAY
Source unknown

DAYS AND YEARS

There are two things in life that we cannot touch—yesterday and tomorrow. They can only be influenced by what we do today. The history of one's yesterdays can be altered by a statement of today's action. Tomorrow's record hinges on today's decisions. The most important day in a man's life is today.

—BRADLEY HALTER

LIFE

To the preacher life's a sermon,

To the joker life's a jest,

To the miser life is money,

To the loafer life's a rest.

To the soldier life's a battle,

To the teacher life's a school.

Life's a great thing for the thinker,

But a folly to a fool.

Life is just one long vacation

To the man who loves his work,

But it's constant dodging duty

To the everlasting shirk.

To the faithful, earnest worker

Life's a story ever new;

Life is what we try to make it—

What, my friend, is life to you?

Author unknown

• • •

The supreme duty of every man is to make a life. Anyone can make a living.

• • •

You may give until you are rich and keep until you are poor.

• • •

If you believe no two women ever think alike, you've never been to a pot-luck dinner.

• • •

Service without sacrifice has no redemptive power.

WHOM ARE YOU KIDDING?

When a man says he can't keep awake during a 20-minute sermon and stays home with his 700-column newspaper, whom is he kidding?

When a man says he can't afford to tithe but lives in a comfortable home, drives a good car, eats well, clothes his family well, and makes payments on a home, whom is he kidding?

When a man says he doesn't have time for Christ and His Church, then spends evenings shopping, bowling, watching TV, going to clubs, playing cards, having evenings out, whom is he kidding?

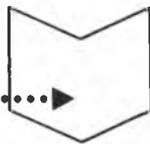
Surely not God!

—Prospector, Prospect, Ore.

Fred Holliman, pastor



HERE AND THERE



AMONG BOOKS

Conducted by the Editor

All books reviewed may be ordered from
Nazarene Publishing House, Box 527, Kansas City, Mo. 64141

How to Reach People Now

By James Coggin and Bernard Spooner
(Broadman Publishers, 1971. Cloth, 160 pp., \$3.95.)

This book is valuable because it deals with how a local church and pastor can increase their outreach. Travis Avenue Baptist Church, Ft. Worth, sent out staff and lay leaders to study fast-growing, key churches in the United States. The characteristics of these churches they found to be: (1) a climate of confidence and victory, (2) simplicity in organization and schedule, (3) emphasis upon results instead of process of obtaining results, (4) emphasis on the authority of God's Word, (5) plenty of free parking.

They applied their findings to their church. This book tells the results and the mechanics of application. Much would directly apply to our own churches. There are no doctrinal or ethical problems in the book. Its major drawback is that the writing style is not as interesting as expected.

CHARLES SHAVER

Except Ye Repent

By Harry Ironside (Zondervan Publishing House, 1972. 191 pp., paper, \$1.95.)

This book first appeared in 1937, copyrighted by the American Tract Society. Zondervan has performed a real service in making it available again, in an inexpensive paperback edition. It is one of the best books on repentance that I have read.

Packed into less than 200 pages are 17 chapters, each with a solid punch. Though written largely on Pullman cars one summer, the volume is well constructed and has little repetition.

Ironside comes out firmly against the

"only believe" school of shallow conversion. He says emphatically: "No man can truly believe in Christ who does not first repent" (p. 11). Over and over again he warns against the dangerous heresy of antinomianism. He also points out the fact that repentance is not penitence, penance, or reformation. Regarding the last, he writes: "Reformation is merely an outward change. Repentance is a work of God in the soul" (p. 14). It is produced by godly sorrow.

The author correctly calls attention to the fact that the Greek word for *repentance* means a change of mind. And so he says, "To repent is to change one's attitude toward self, toward sin, toward God, toward Christ" (p. 15).

The second chapter is entitled, "The Book of Repentance." Probably most curious readers would be surprised to know the book is Job. Then Dr. Ironside makes a rapid survey of New Testament teaching on repentance, starting with chapters on John the Baptist and Jesus, and going on to the messages of Peter and Paul. Underscoring the fact that repentance must always precede faith, he makes this interesting observation: "In the Synoptics the call is to repent. In John the emphasis is laid upon believing" (p. 37).

Some Bible teachers have insisted that repentance was something for the Jews only; Gentiles "cannot repent until after they are born of God" (p. 53). Ironside hits this heresy hard at several points in the book. The sinner must repent, then believe.

In his chapter on "Repentance in the Apocalypse," the author has a good, though brief, treatment of the letters to the churches in Revelation 2—3. Christ stands outside the door (3:20). "The door is unlatched only by repentance; it can be opened in no other way."

CALENDAR DIGEST

AUGUST—

NWMS EMPHASIS ON
NATIONAL WORKERS
AND BIBLE SCHOOLS

SEPTEMBER—

NWMS ALABASTER
MONTH
3 Cradle Roll Sunday
24 Christian Education Week
begins

OCTOBER—

PASS-ALONG CONQUEST
IMPACT
8 Laymen's Sunday
11 Canadian Thanksgiving
15 Bible College Offering
Caravan Sunday
22 Rally Day

Perhaps the least satisfactory chapter is that on "Impossible to Renew unto Repentance," dealing with the difficult passage in Heb. 6:4-6. Ironside insists that the people described here had never been born again, were not real believers.

The fact that Wesleyans have disagreed with his attitude toward Arminian teaching on holiness should not hinder us from getting help from such a worthwhile book as this, and aided in presenting a much needed series of sermons on the important and neglected subject of repentance.

RALPH EARLE

Preachers' Exchange

WANTED: New pastor would like to buy any of the C. S. Lewis' writings as well as any *Nazarene Preacher* magazines prior to Nov., 1971. David B. Foster, P.O. Box 2251, Wintersville, Ohio 43952.

COMING
next month

● The Biblical Basis of a Call to Preach

By Harvey J. S. Blaney

The call to preach is as real today as ever and the Bible is its basis.

● One Good Thing About Jonah

By Charles Isbell

He preached the world's shortest sermon, but it shook a city to its foundations.

● Ten Biggest Mistakes That Soul Winners Make

By John Price

Some of the things that hinder the soul winner can be easily avoided.

● Hallmarks of Holiness Preaching

General Superintendent Jenkins

Doctrinal, positive, prophetic, anointed preaching is needed today.



AMONG OURSELVES

Preaching is as much a part of the picture in these days as it has ever been, if you believe those who see it this way. Even those who do not see it this way will admit it could be, and indeed should be. If anyone needs to see it this way, it is the preacher who is committed to preaching scriptural holiness. Dr. Otho Jennings suggests some thoughts on the subject (p. 8). Who knows? The revival we need may come through a renewed interest in expositional, doctrinal, biblical preaching on Christian holiness. Somewhere along the way, as we ponder such matters, we tend to neglect thoughts of smaller but significant things. Don't read the article on being too busy to be courteous if you are defensive about your failures. Anyone ready to "cast the first stone," being without "sin" in this matter? Be merciful, O Lord. We will do better than we have done in the past. And speaking of doing better, we will have to face the growing need for our older men who are in retirement, or nearing retirement, after fruitful and exciting years of ministry, to find a spot in the scheme of things where they can feel they also belong. Indeed they do belong; they are needed, and their value is not diminished. Thank you, Dr. Stowe, for saying something we have all wanted to say (p. 1). While saying thank you (there is no place to stop if this gets started), let's give a nod to our young brother who has come up with a creative idea in the ministry to the bereaved. Did you read his "letter" (p. 34)? While so much has been said about "priorities" in recent months, not many people have come up with a specific suggestion. G. Lewis Van Dyne does. What do you think of the way he orders his (p. 7)? Whether or not you agree, he has at least established his as he sees their importance. Have you?

Yours for souls,



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