

THE

# NAZARENE PREACHER

MARCH 1964

*Paul Rees—*

**GOD'S UTMOST FOR MAN'S HIGHEST**

*Easter Sermon*

**TODAY IS MY DAY**

*D. I. Vanderpool*

**MAKING THE MOST OF THE EASTER SERVICE**

*The Editor*

**WHAT ARE WE GOING TO DO THIS YEAR?**

*R. T. Williams, Sr.*

**"WHY WAS THE SHEEP LOST?"**

*David E. Sparks*

**SERMONIC STUDY CONTEST**

*—proclaiming Christian Holiness*



# THE NAZARENE PREACHER

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# Today Is My Day

By D. I. Vanderpool

**Y**ESTERDAY IS PAST! Tomorrow may never come for me. If I have any tomorrows, they will be fashioned by my attitudes and actions of today. Our *today*s are like the weaver's shuttle flashing through the loom of life—weaving a fabric, coarse or fine, dark or bright—all depending upon our manner of living.

Only during today can we change the color or texture of the fabric from which our eternal garments shall be made. Tomorrow will be too late to make a change. Character and destiny are fixed by our *today*s and not by small segments of the future.

Yes, *today is my day*. It is the best thing that time can give me. Today I can reach back and undo some of my yesterdays. Wrongs can be righted, sins can be forgiven, the smile of God can be found. Today I can yield the controls of my life into the hands of "the Man with drawn sword," who will come as Captain of the Lord's host into my life. My commitment to Him today can relieve me from fears of tomorrow.

Today is my day! I can make a wise choice today that will break the long chain of foolish choices of yesterday . . . a new choice that will let the sun shine through. Dr. Frank Crane declared, "Most of our miseries are left over from yesterday, or borrowed from tomorrow." It may be that I failed yesterday, but I can succeed today, for this is my day! If passing time has made it impossible to grip the hand, say the word, or give the smile that would have lifted a friend yesterday . . . then ask forgiveness, commit the heartbreaking matter to God, and pull down the shades on the indelible failures from yesterday.

Today is my day! This is God's gift to me. I will not borrow fears from tomorrow and mar my usefulness today. With heart and brain, with courage and song, I shall labor today that no storm of tomorrow will reveal that I have builded upon the sand.

My today stands between the closed books of yesterday and the unopened books of tomorrow . . . This is my day. I shall assume its responsibilities and be loyal. I shall take its pleasures and be glad. I shall accept its pain or sorrow and not complain.

This is my day! I shall live, love, and serve!

A great leader of yesterday has  
a timely word for today

## What Are We Going to Do This Year?

By R. T. Williams, Sr.\*

**W**HAT ARE WE GOING TO DO this year? was asked a pastor by a general superintendent. He answered, "I don't know exactly, but I am going to do my best." How can one do his best without knowing definitely what he is trying to accomplish?

What are some of the goals essential in the life of the Nazarene preacher?

First, an increase in membership. This is vital and fundamental. No church can live and prosper while losing members without replacements. It should be the passion of the preacher and every layman in the church to see to it that the close of each year shall mark an increase in church membership. Alibis do not save the church from growing weaker and smaller. Each pastor can look over his roll and know for himself whether he is leading his organization to greater usefulness, or the church is becoming smaller under his leadership. Are we winning people to Christ and to the church? It is a tragedy for one or two churches to have losses in membership so large as to offset the net gain of a dozen other churches. For one man to fail is to bring humiliation and defeat, not only to himself but to every other person of his district.

Second, the preacher and church should make the financing of all the interests of the Kingdom a genuine goal. The local church must be supported. The pastor's salary must be paid, and from time to time increased. The church debt must be lifted and improvements made. The district and general budgets must be paid in full, and overpaid, if the church as a whole is to make substantial progress. For any one preacher to fail in this matter is to offset some of the gains of the other churches in the district. A man's defeat cannot be absorbed by himself alone. It makes itself felt in all the units of the church. No man can hope to stay in the ministry, and no church can hope to prosper, that does not hold the financial standards, and from time to time make appreciable gains. This is a well-defined goal. It isn't enough to do one's best. The job has to be completed, or failure is marked up against us.

Third, the spirituality of every local church is to be maintained and increased. Whatever else may be said of the church, it should be deeply spiritual, Christlike, and Holy Ghost-filled. Numbers are not sufficient. Finances and budgets cannot take the place of God and religion. If we are not careful, we will substitute financial success for spiritual achievement, and this must not be done. Let not the preacher say, "We are getting

\*General Superintendent, Church of the Nazarene, 1916-46; deceased. Reprinted from the *Minnesota Nazarene*, by permission.

along well," just because we are paying our budgets in full. No, the devotional life of the people is to be deepened and the church kept red-hot with Holy Ghost fire and passion.

The conditions of this tragic hour call for more prayer, more love, more self-sacrifice, more devotion, more of the manifestation of God in our midst.

A preacher must be deeply spiritual himself in order to make the people so. But it isn't enough for him to be Spirit-filled; the people must be Spirit-filled also. This is a genuine goal. Any preacher who defines and reaches these goals may rest assured that his ministry is not failing. He is succeeding.

An inspiring Easter  
message by PAUL S. REES

## God's Utmost for Man's Highest

### **Text:**

*For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich (II Cor. 8:9).*

**T**HERE CAN BE NO DOUBT ABOUT IT: the coming of Jesus Christ into our world in the way He did, and to do what He did, has cast all our thinking about God in a new mold. That mold is so different from anything that our native cleverness could devise that it remains to this day a reverent astonishment to all and a curious puzzle to many.

Think of the greatest rescue work the world has ever known, beginning with a soft-skinned, tender-handed Babe cradled in a manger! It makes me think of an incident that occurred a few years ago in one of the great steel mills in an Ohio city. The company had employed the artist Gerrett Benneker to paint a series of pictures of life in the mills. Near one of the huge blast furnaces, where the molten steel is poured out in a flaming

stream, the artist set up his easel. For some time he worked with his colors without attracting much attention. Then one day a blast furnace man, passing by, looked over the artist's shoulder. What he saw made him call out, "Hey, fellows, come here! Here is the most wonderful man in the world. He is painting a picture of God in a place where no one else has ever seen Him!"

That is precisely and superbly what Jesus did. Not with brush and pigments but with flesh and blood, He painted a picture of God—at Bethlehem and Nazareth and Calvary—where no one had ever seen Him! Paul was sure of this when, in our text, he pointed these Corinthian Christians to the whole earthly career of Jesus Christ, and said, "There, you have the reason why you should give your utmost for God's highest. It is that God in Christ has given *His* utmost for *your* highest. Behold the grace of God in His holy Son! See how rich He was! See how poor He became! Then remember that He stripped himself of His riches that

you might be relieved of your poverty. He became a pauper that you, who, without God, are already paupers, might be made princes. And the only word," cries the apostle, "that says it all is the shining word 'grace.'" Packed into that word, like the flash and gleam of a diamond, is God's utmost for man's highest.

## I

Now, putting this jewel of truth under our eye for inspection, let's observe, to begin with, *the pattern of grace that Jesus portrayed*. "Ye know the grace of our Lord Jesus Christ."

We live in a confused hour. Christianity seems to have become many things to many people. When I hear some of them talk, I get the impression that the Church is a rather desirable collection of "do gooders" who, for all practical purposes, are much like Rotarians or Kiwanians or members of the Society for the Prevention of Cruelty to Dumb Animals. If anyone thinks that my statement is intended as a slur on these organizations, he is mistaken. The comparison is made only to point up the tremendous difference between the shallow view of Christianity which many hold today and the view that was taken of it by the changed and chastened and challenged representatives of it at the beginning.

To these early Christians, like Paul, God had done something that was breath-takingly amazing in the birth, life, death, and resurrection of Jesus Christ. He had made a new kind of entrance into the world's history and life. He had come as He had never come before—directly, physically, and with uttermost sacrificial intent. He had come to complete a bridge that would span the gulf between His holiness and man's sinfulness—a bridge over which sinful man could walk into newness of life and be at

home in the heart of a holy God. And to this whole, matchless, divine undertaking—including a manger that gives us Christmas, and a Cross that gives us Good Friday, and an empty tomb that gives us Easter, and the tongues of fire that give us Pentecost—the Early Church gave the word "grace."

When Paul and the first disciples took hold of this word which is translated "grace," they borrowed it from the Greeks. At the same time they wrote into it a meaning which those intellectual pagans rarely, if ever, knew. The Greeks used their word to describe beauty and attractiveness of form, or action, or character. Art could be graceful, for example. The human body could be graceful. A well-balanced life could be called graceful.

It was this word which the Spirit of God in the primitive Christians seized upon, and gave it a new element. This new quality, they said, might be seen in the undeserved favor of God's love extending forgiveness and fellowship to the children of men. It is holy love dealing with sin, and overcoming it. As Dr. Forlines puts it, "It is the great sacrificial lovingkindness of God giving itself freely in mercy to undeserving sinners, transforming them into saints, and developing them into the fulness of the stature of Jesus Christ" (*Finding God Through Christ*, p. 200).

Talk about beauty, says the Christian! Talk about attractiveness! Talk about allure! Here it is in its absolutely highest expression. God's beauty in Christ! That first of all! Then the beauty that He creates in those who receive Christ, who are conformed to His likeness, and are constrained to ascribe to God all the honor and the glory.

One very cold night, so it is told, Henry Ward Beecher was walking

down a Brooklyn street when he came upon a newsboy who was chilled to the bone. The lad was so cold that his teeth were chattering as he tried to shout the headlines of his papers. The great preacher stopped to have a friendly word with him. One paper was certainly enough for his own use, but Mr. Beecher bought all the papers the boy had. Then he said to him, "I'm afraid you are very cold tonight, my boy." The grateful little fellow, his eyes glowing with gratitude, replied, "I was very cold, sir, till you came by, but now I am warm."

Let that heart-kindling incident be a thought-elevator. On a far higher level you and I, and millions like us, can say, as we look into the face of Jesus Christ, "I was very weak, and lonely, and guilty, and full of conflict, till You came along; and now I am strong and forgiven and harmonized." Such is the pattern of grace which we see in Christ Jesus of Bethlehem and Calvary. And, as Moffatt beautifully suggests in *Grace in the New Testament*, when we really know Christ, we are constrained to shout, "All is of grace and grace is for all."

## II

II Our text goes on to suggest a further insight in connection with God's utmost for man's highest, namely, *the price of grace that Jesus paid*. Here it is: "Though he was rich, yet for your sakes he became poor."

No one can ever understand Bethlehem, with its mystery and beauty, unless he goes back of Bethlehem and rises above Bethlehem. Mark you, Jesus Christ "became" something at Bethlehem, but before that—eternally before that—He "was" something. He was "rich"; He became "poor."

In what sense was He rich? Certainly He was rich in *deity*. The full bloom of Godhood had always been

His. As the Fourth Gospel puts it, "In the beginning was the Word, and the Word was with God, and the Word was God" (John 1:1). Or, as the writer to the Hebrews eloquently expresses it, He stood related to God as "the brightness of his glory, and the express image of his person" (Heb. 1:3).

He was rich in *property*. The Christianity of the New Testament so fully and intimately identifies Christ with God that He, Christ, becomes as truly the creative Source of the universe as the Father. Thus Paul, writing to the Colossians, says deliberately, "For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created by him, and for him" (Col. 1:16).

Moreover, He was rich in *glory*. One day the Apostle John pushed gently open the door to that upper room in Jerusalem, and allowed us to hear the great Saviour in prayer. "And now, O Father," said He, "glorify thou me with thine own self with the glory which I had with thee before the world was" (John 17:5). Here, of course, all our little intellectual yardsticks are too short to measure the radius of Christ's thought. Whatever glory there be in the infinite and uncreated Godhead in that far realm where angels and arch-angels employ their lips for adoration and their wings for service, exactly *that* belonged to Jesus Christ, the Son of God!

Now this, declares Paul, was the rich Christ who for our sakes became poor. For Him, the acceptance of human birth and the limitations of our human lot was impoverishment. In that respect, as Alexander Mac-laren once pointed out, His birth differs from ours. When we are born,

it is the beginning of capacities and endowments and freedoms. When Jesus was born, on the other hand, it was the voluntary stepping down of His deity to assume a mode of existence in which He would be circumscribed in His actions, limited in His knowledge, dependent in His power, and even humiliated in His presence.

It was this that Paul must have had in mind when, in his Epistle to the Philippians, he wrote of Jesus that, "though he was in the form of God, [He] did not count equality with God a thing to be grasped, but emptied himself, taking the form of a servant, being born in the likeness of men. And being found in human form, he humbled himself and became obedient unto death, even death on a cross" (Phil. 2: 6-8, R.S.V.).

Ah, my soul, what self-impoverishment and self-abasement were His! He was rich in deity, but He paid the price of having that deity limited to such expressions of it as were possible in a human body like ours. He was rich in property, but He paid the price of so stripping himself that He who made the planets found no better cradle than a manger and He who planted the rolling rivers cried out with parched lips on a cross, "I thirst." He was rich in glory, but He paid the price of closing His eyes upon the dazzling splendors of heaven and opening them upon the cheap gaudiness and the vulgar ugliness of our sin-defiled world. Milton struck off the thought in his own lofty way:

*That glorious Form, that Light  
Insufferable,  
And that far-beaming blaze of  
Majesty . . .  
He laid aside.*

Who can seriously stand before such a fact as this—the impoverishment of Christ for us—without asking what made Him do it? To that ques-

tion the only accurate answer is: *Grace!* By which we mean that He did it, not because He owed it to us to do it, nor because any pressure from "higher up" compelled Him to do it. He did it because He is the kind of God He is: forever seeking to reveal himself—mind you, *himself*; not His power merely but His character, His heart, His purpose—and forever bursting with eager longing to put away the black barrier of sin that stands between His human creatures and himself.

Out in the sunny land of my growing years, southern California, a Mexican mother died. She left a family of eight children. The oldest child, although she was sixteen, was small for her age and not strong. Upon her frail shoulders there rested the burden of caring for the family. She took up the task with courage and devotion. As the neighbors watched, they had to admire the efficient way in which, not sparing herself, she kept those seven brothers and sisters clean, well fed, and in school. One day a friend congratulated her on the excellent way she was meeting the difficult situation. Somewhat to this friend's surprise, the girl said, "Well, I can't take any credit for something I have to do." "But, my dear," replied the friend, "you don't have to. You could get out of it." The girl was silent for a few thoughtful seconds, and then she answered, "Yes, that is true. But what about the *have to* that's inside of me?"

Just so! And I imagine if you had slipped up to Jesus, somewhere, almost anywhere, along the path of His earthly journey as our Redeemer, and had said to Him, "Master, You don't *have to* take all this hunger and thirst and weariness and scorn and loneliness, this Gethsemane and this Calvary," a face would have been turned on you that would have



searched your soul to its depths and from those lips of His would have come the answer that ends all answers: "Yes, that's true; I could get out of it; but what about the *have to* that's inside of Me?" It is that *have to* inside Him that makes it grace!

### III

Finally, not content with showing us the pattern Jesus portrayed and the price He paid, St. Paul asks us to consider *the purpose of grace which Jesus Christ pursued*. In giving us God's utmost for man's highest, what was the aim of this manger-cradled Redeemer? The text answers: "Though he was rich . . . he became poor, *that ye through his poverty might be rich.*"

From the standpoint of its end-result in human lives, the wonder of the Christmas gospel—which is also the Calvary gospel—is this: that "God has stooped to earth veiling the Divine with the human, that we may rise to heaven, clothing the human with the Divine" (MacLaren). Christ's impoverishment has become, if we will only trust Him, our enrichment. He has taken our moral bankruptcy that He might invest us with the inexhaustible solvency of His love. He became what we were that He might make us as He is!

So I can look every son of Adam in the face and say to him, "God wants you to be rich!" Rich, not in gold bricks or green paper or bonds with government seals on them! But rich as the inspired writers of the New Testament understand riches!

"Rich in *faith*," for example. James uses that phrase in chapter 2, verse 8, of his Epistle. Perhaps that sounds pious and abstract and impractical. If so, take another look at it. In the New Testament faith is set over against works. Why? Because God

doesn't need any work out of us? Not at all. But because He can get the most out of us if He can show us that we must give up our self-reliance, our little strutting about in our own cleverness, our pitiful bragging about our own accomplishments, and open up our whole beings to His promises and His power. Then our lives are never a matter of getting to the end of our rope, because we started by getting to the end of that; our lives are a matter of getting to the end of His resources, and to them there is no end. That, if we would only realize it, is what makes a man rich—"rich in faith."

And then "rich toward God." Jesus uses this phrase in Luke 12:21. Let us call this being rich in *fellowship*. In English usage we do not always have money in mind when we say "rich." Obviously there is no connection with a bank account when you say that a certain person sings with a "rich" voice. We mean that it is a voice that is singularly free from harshness or any trace of discord. Well, apply that to your relationship to God. Jesus Christ's purpose in your life is to remove from you—even though you may be a Christian—everything that puts sand in the machinery of your fellowship with God. With your dedicated consent, He will take away your sand-paper harshness of spirit, your divided desires, your jealous moods. He will make you, by His sanctifying Spirit, "rich toward God"—rich in harmony and communion.

Rich in faith! Rich in fellowship! And, to name one more item in this inventory of the Christian's wealth, rich in *fruitfulness*. In the sixth chapter of this Second Epistle to the Corinthians, Paul says that the real Christian goes about in this world "making many rich." Which means, in the language of the Spirit, that

when we are rich ourselves in the love and beauty, the peace and joy of Jesus Christ, we have wealth to share.

Alice Freeman Palmer, who became an educator of renown, started out as a Sunday school teacher who built her own class out of neglected girls who lived "on the other side of the tracks." So joyous was her service for Christ, so radiantly unselfish her character, that one of her girls said of her: "She made me feel all dipped in sunshine." Another girl in a school where she taught said, "When I saw her, I always felt that I could do things that I had never dreamed of before." Rich in Christ, Alice Palmer, you see, was making others rich.

A man who had visited Bernard of Clairvaux said: "I tarried a few days

with him, and whichever way I turned my eyes, I marvelled, and thought I saw a new heaven and a new earth. As soon as you entered Clairvaux you could feel that God was in the place." Enriched by Christ's grace, Bernard was making others rich.

Horace Bushnell, when near death, was visited by Joseph Twitchell. "I felt as I left the house," declared Twitchell, "a mighty conviction of spiritual realities and a desire to live in them." Made rich by Christ, Bushnell was making others rich.

Are you? Am I? We are if we know the Christ of Easter. For we both need to remember—you and I—that "God's Utmost for Man's Highest" calls for a worthy response—man's utmost for God's highest!

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Maybe knowing why they were lost will help us know better how to find them—as well as knowing better how to keep the "found" ones from straying

## "Why Was the Sheep Lost?"

By David E. Sparks\*

**M**Y MINISTRY as a mental hospital chaplain includes working with groups of patients in discussion of the Scriptures, in the hope that patients may gain insight into their problems, and grace from God to overcome their spiritual and emotional difficulties. Recently, one such group of about fifteen women met for discussion of the story of the lost sheep, recorded in the Gospel according to

Luke, chapter 15. In order to structure the discussion, I posed the following question, "Why was the sheep lost?" In the light of the needs of my group, I realized that the following answers bespoke serious inner feelings:

1. It just wandered. Nobody took care of it.
2. It was looking for its mother. She had deserted it.
3. It was lonely. Everyone had left it.

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4. It went to sleep and woke up alone. Everyone had abandoned it.
5. It was hungry. Nobody fed it.
6. It was dissatisfied. Nobody could satisfy it.
7. It was looking for something that no other sheep had ever wanted. Nobody knew what it was.

The answers reveal some easily seen feelings on the part of members of my group. I believe that such feelings often exist in more normal congregations.

## I. Unfulfillment

For the most part, lives are unfulfilled. Man is a creature who desperately needs to be needed, to be important to someone, or to some cause. Unfulfilled life is meaningless and void. No one can stand emptiness and uselessness long.

Sometimes our churches are places to which thousands come, only to return home unfulfilled. Failure to worship when in attendance at the house of God is often a direct result of failure to serve, or to give oneself. The unfulfilled wander, moving from one group to another, from one hobby to another, from one interest to another, from one church to another.

Our message of stewardship and discipleship involves every individual in total personal commitment to God. The individual who is committed to nothing but himself must remain unfulfilled. We need never feel apologetic about preaching unreserved allegiance to God. Such preaching has great scriptural support, and tremendous psychological and spiritual value. No one need feel unfulfilled when he makes an all-embracing dedication to God.

## II. Disappointment

My group of emotionally upset people also displayed their feelings of disappointment. Does this not exist elsewhere too, even though a little better concealed? Parents, teachers, friends, ministers—have we let down those who have counted on us?

Part of the task of the Church, meaning the membership of the Church, is to give support to those who would feel deserted without it. Certainly it must be a Christian function to offer friendship and acceptance to those who have been rejected by almost everyone else.

It is true that some people are emotionally constructed in such a way as to feel rejected and unwanted, whether they are in fact or not. These people often cause themselves to be pushed out of the group, whether in school, home, the church, or elsewhere, because it is difficult to respond helpfully to them. They are easily avoided. Yet the Church has a message for them, and our attitudes can preach that message far more effectively sometimes than can the preacher from the pulpit.

## III. Over-Dependency

My group showed another facet to their need. They are overly dependent, and thus are incapable, as we say, of "standing on their own two feet." One of the great tasks of the Church is distinguishing between doing things for people and assisting people to do things for themselves. In our concern to be of service, we can too easily rob the individual of his ability to grow, to develop, simply because we have done for him what he should have done for himself.

I believe that this is one point at which we must thoroughly train our people concerning prayer. I find it constantly necessary to remind the sixteen hundred patients whom I

serve as chaplain that God will not do for us what He expects us to do. There is a sense in which "God helps those who help themselves."

To get personal about it, it seems to me that a great percentage of the details and errands often cared for by the pastor (or his wife) should be done by laymen who desperately need to feel responsibility. The "seven men of good report, full of the Holy Ghost" of Acts 6 were not only serving the Lord, the Church, and the neglected Grecian widows, but they were serving themselves in a real way when they responded to their assigned task, freeing the apostles for the ministry of the Word.

Do we not object to a government or any agency that insists on doing our work or making our decisions for us? As ministers, we must not create overly dependent, weakened, incapable people in our desire to be of service. Many times have I seen an

aged patient in the hospital, very tired and very weak, yet not allowed to languish in bed. He is expected to sit up in a chair, feed himself if possible, and otherwise care for his own needs, even if it means being tied in with a sheet to prevent his falling to the floor. Why? Such activity keeps him alive, keeps his mind active, his muscles moving, his blood circulating properly. How can we do less for those who come under our spiritual care?

In the ministry to our parishioners we may feel under compulsion to give a quick answer to questions, quick advice to every individual need. How much easier it is to *talk* than it is to *listen*, then lead the individual while he finds his own answers, and assist him while he finds for himself the grace and direction of God!

Why was the sheep lost? I really do not know. My patients had their ideas. What are yours?

How to break through  
the TV barrier

## "TV or Not TV?"

By J. Wallace Cantrell\*

**T**HE MOST FAMOUS QUESTION attributed to Shakespeare is undoubtedly this: "To be or not to be?" The visitor for the church is often tempted to paraphrase this question to say: "TV or not TV?"

The conflict between visitation and television is very apparent. It is almost impossible to converse with a person engrossed in the happenings of his favorite television program.

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The visitor must adjust his conversation to the demands of the program. But little can be said between commercial and station breaks. A brave man with a strong voice might venture to compete with the program; however he will not be noticed for long. The television program with its excitement and appeal will quickly regain the interest of all concerned.

It is evident that television poses a great problem for visitation. Though some people may have the

will power to turn off the set, the majority do not. What can be done to cope with this situation?

The logical solution to some would be to wait till the program is finished. But what good does this accomplish? The time that is spent watching television is wasted for visitation. The pressing mission that brought the church worker to this home seems to be of little importance now. Our attitude seems to reveal the fact that what we have to say will wait. This is detrimental to the important task of soul winning. In trying to help others we have been trapped by television. This is not the answer!

The next tendency is to state an invitation to come to the church and depart quickly. It is almost a certainty that this type of visit does little good at all. The entire conversation is forgotten by many almost before the door is closed. If salesmen acted in this manner, there would be little demand for their services. This defeated type of approach is destined for failure.

The proper solution to this problem

calls for boldness on the part of the church visitor. If you politely ask the host to turn off the set for a few minutes, he will probably do so. When your request is granted, make certain that you have something to say and say it. People in Christian America realize their need of the church. The concern of a friend for their personal salvation should eliminate any hostile attitude concerning the television set. Salvation is permanent and the TV program will be forgotten in a matter of a few moments. We have an urgent message for all humanity. We should react in a manner which reflects this concern.

The main way to build the church centers around the visitation program. Our prayer to God is for more boldness to "go out into the highways and hedges, and compel them to come in . . ." (Luke 14:23). This calls for the church worker to be in constant communion with God. Through the help of the Holy Spirit, we can meet the prevailing problem of our day in visitation—"TV or not TV?"

*(Continued from page 3)*

He should fill the gaping hole, not as professional *opportunism*, but as honest means of meeting a genuine need.

This will not be done by pastors who are inordinately fond of ego-building efficiency symbols, such as plush offices with neat name plates and a strict counseling-hours schedule beneath! The preacher who loathes the thought of being "an errand boy," who is devoted to the shibboleth "service" but not to its practice, who finds more and more ways of protecting himself and his family from the people, instead of exposing himself to them with shepherd-heart involvement, will not fill the vacuum.

The modern pastor must be *present* in the hour of need. He should be in the hospital during the operation, share lonely vigils beside sickbeds, stand beside brokenhearted parents—no matter how his sleep is interrupted or his neat schedule is shattered.

This is not lowering the image of the pastor. It is restoring it to the high level on which it belongs. And it will cement indissoluble bonds between shepherd and sheep, immeasurably comforting and stabilizing and satisfying—which cannot be said for mere institutionalism, no matter how efficient.

A few preachers don't need this article. Overwork is not their weakness. But for those who do, here is a timely reminder from a veteran soul winner.

## All Work, No Play

By Mrs. D. Swarth\*

THE MAN LOOKED UP from his hospital bed through tear-filled eyes. His face was pale and wan, his nerves shattered and mind depressed. What had brought him to this sad collapse? Overwork, seven days a week.

Years before, he had been a devout Nazarene who faithfully attended church and remembered "the sabbath day, to keep it holy." He unwisely got deeply in debt. A Sunday job opened which seemed the solution to his debt. The years passed by. It seemed good to get ahead financially. God and the church were forgotten. Now all that had been gained was being lost in medical and hospital bills. He would need complete rest for a long time.

At the close of the six days of creation "God . . . rested on the seventh day from all His work which he had made. And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work" (Gen. 2:2-3). For twenty-five hundred years of human history no mention is made of the Sabbath of rest until God gave Moses the Ten Commandments. It was observed by complete rest. It was not originally a day of sacrifice, worship, or religious service but a day of absolute

rest for man and beast, a humane provision for human need.

The Christian Sunday, kept in commemoration of the resurrection of Christ, perpetuates the principle that one-seventh of the time belongs to God and is sacred. From the time of the first Christians it was set apart as a day of rest and worship. Too often man forgets that he is a spiritual as well as physical being. An animal knows not one day from another. God never created men to live as animals. He gave them a spiritual nature capable of fellowship with the infinite. To live beneath that privilege is to live on the animal plane.

To drag on, carrying the burdens of life seven days a week without a period of renewal, is to invite disaster. Especially is this true in this high-tension age. It is estimated that 85 per cent of illness is of a nervous order. From morning until night people rush, strained and taut, until emotions become confused and reason snaps.

A loving God provided a remedy: one day in seven for complete quiet, relaxation, and worship. In the Old Testament even food was prepared the day before and cleaned up the day after. This was also the custom

\*Evangelist, Los Angeles District.

of our forefathers, that the day might be one of complete rest from labor.

Every minister agrees with this, at least in principle. But while working as a hospital chaplain I sat beside a minister as with tears flowing down his pale, drawn face he told of the doctor's verdict—"Complete rest and change; no more preaching for a long time." It took some persuasion to convince him that God had not forsaken him. What had brought him to this position? Overwork seven days a week!

I remember our conversation as I said, "Brother, your hardest day was on Sunday. Did you take Monday to rest?" The fact was this good, conscientious man had labored on seven

days a week, year after year, succeeding in his church but failing himself and his family. Now in the prime of life he had completely collapsed.

A minister in a building program said, "I never had a day of rest." Another said, "Sunday is our hardest day and we start again on Monday morning. We are beginning to feel it after fourteen years! I know we should take a day to rest."

Do the laws of God mean anything to us? Jesus said, "If ye love me, keep my commandments." If you even love yourself, you had better keep them for your own preservation. The end of a seven-day drive is the bottom of the cliff. "Come ye . . . apart . . . and rest a while."

## Guideposts to a More Effective Ministry

By Raymond C. Kratzer\*

### No. 3. Earnest Hearts

A CHINESE CONVERT ONCE SAID concerning the kind of missionaries he desired: "We want men with red-hot hearts." This is really the only kind of preaching that is really effective.

It is well known that the main sermon people hear is the man himself. And if his presentation of the truth of God is too commonplace it will be like a lazy canal instead of a rushing mountain torrent that attracts the fisherman to its challenge. It was said of Jesus that the zeal of God's house had eaten Him up. In other words, the challenge of the good news of salvation to meet the needs of people everywhere must be told in

words and manner so as to evoke a response. And only as the preacher himself is stirred by his message can he hope to interest others.

The paradox of the ministry is that the quality of a sermon cannot always be evaluated on the basis of its content. This is not to imply that sermons should not be full of good ideas, well thought out and worked out in the study. But the best of sermons will fall back dead unless they are motivated by an "earnest heart." On the other hand a very poor sermon will ring the bell if the preacher has bathed his heart in prayer and preaches with a "blood-earnestness" in his voice and manner.

\*Superintendent, Northwest District.

Many young men when they begin to preach are carried away with the idealism of the gospel. They are so eager to proclaim the Word and so ruthless in exposing the sins of the people that they succeed in spite of themselves. But the grind of culture and the tendency toward too much of the aesthetic cause them to drivel into mediocrity in their ministry. May God deliver us from being commonplace preachers. We have a message! In fact, when people sit in our congregations on Sunday morning and evening, we should realize we have the most important message to give them that they have heard all week. Much more important than the screaming headlines of the morning paper! It is God's message to man.

It used to be that the minister controlled the thoughts of the community because he spoke with such authority and power. But now he is considered a professional man who fills just a little facet in the cultural life of the community. God forbid! And the only way this concept can be changed is for our preachers to get excited about what they are saying. Work up a perspiration! Shed tears! Lift your voice like a trumpet! Move people because you are moved!

I was in a ministerial meeting one time when a pastor of a very liberal church said this to some of us more fundamental preachers: "If I believed as you men do, that most of the people in this city are doomed and are going to hell, I would immediately become a flaming evangelist." What an indictment! I wondered if I really did believe what I had been preaching; and if so, why I was not more excited about it.

We live in a phlegmatic society that resists change. People are soft and want soft things. This is the "foam-rubber" age. Consequently this tendency has gotten into the preacher until he is prone to soften his message to conform to the mood. The stern words of the gospel are neglected and only the softer, more appealing tones are highlighted.

The thunder of judgment is often

more apparent in the preaching of Jesus than the gentle breezes of sympathy. Men need to be shocked from their complacency and made to see that sin is terrible and that retribution is certain. Check the response from your congregation when you preach a close, searching sermon and see if you do not have more people say to you, "Pastor, that was a wonderful message. It really helped me." Many times I have wanted to find a secret passageway out of the church after having delivered a severe message on current sins and inconsistencies, only to find that people were deeply appreciative of the truth of God made plain.

On the other hand, the minister must not use the pulpit as a fulcrum from which to bend the people to his ideas and will. Neither dare he allow himself the privilege of employing the weapon of a sermon to settle some personal "gripe" against some member of the church. It will ricochet back into his face sooner or later. Strong preaching can be successful only when given out of a heart of love. And the preacher must always have a generous quantity of the Balm of Gilead to help in the healing process.

The margin between failure and success in the ministry is so narrow that we often miss it because we have overlooked it. Just a bit of a shift here or there will change the whole picture. Whatever the need of the hour, you can be sure that an "earnest heart" will go a long way in bringing success to your ministry. Look at the people in the light of what God can do with them, and not at what you see at the moment. Let this "ideal image" color your attitude toward them and then seek through every means to be God's apprentice in helping Him work this out.

"Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine. But *watch* thou in all things, *endure* afflictions, do the *work* of an evangelist, make full *proof* of thy ministry" (II Tim, 4;2, 5).



# **THE Pastor's** **SUPPLEMENT**

*Compiled by The General Stewardship Committee, Dean Wessels, Secretary*

## GENERAL STEWARDSHIP COMMITTEE

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## **DISTRICTS GIVING 10 PER CENT OR MORE** **to the Program of World Evangelism**

### Assembly Year 1962-63

| District             | % Given | District                         | % Given |
|----------------------|---------|----------------------------------|---------|
| Kansas               | 12.24   | Northwestern Ohio                | 10.33   |
| Abilene              | 11.38   | Iowa                             | 10.21   |
| Northwest Oklahoma   | 10.83   | Arizona                          | 10.20   |
| Canada West          | 10.62   | New York                         | 10.17   |
| Oregon Pacific       | 10.62   | Colorado                         | 10.01   |
| Northeastern Indiana | 10.61   | Houston                          | 10.01   |
| Nebraska             | 10.60   | Overseas Home Missions Districts |         |
| Central California   | 10.47   | Australia                        | 18.69   |
| Wisconsin            | 10.37   | New Zealand                      | 15.62   |
| Kansas City          | 10.36   | West Germany                     | 13.71   |

## **DISTRICTS GIVING 9 PER CENT OR MORE** **to the Program of World Evangelism**

### Assembly Year 1962-63

| District            | % Given | District            | % Given |
|---------------------|---------|---------------------|---------|
| Central Ohio        | 9.99    | New Mexico          | 9.39    |
| Southern California | 9.94    | Northern California | 9.39    |
| South Dakota        | 9.76    | Washington          | 9.36    |
| Tennessee           | 9.69    | South Arkansas      | 9.33    |
| Akron               | 9.63    | Chicago Central     | 9.31    |
| Canada Pacific      | 9.61    | Florida             | 9.29    |
| Los Angeles         | 9.55    | Pittsburgh          | 9.29    |
| Northeast Oklahoma  | 9.47    | Philadelphia        | 9.23    |
| Illinois            | 9.44    | Albany              | 9.14    |

Department of CHURCH SCHOOLS\_\_\_\_\_

***LAST OPPORTUNITY!***

**Sunday School  
Attendance Drive**

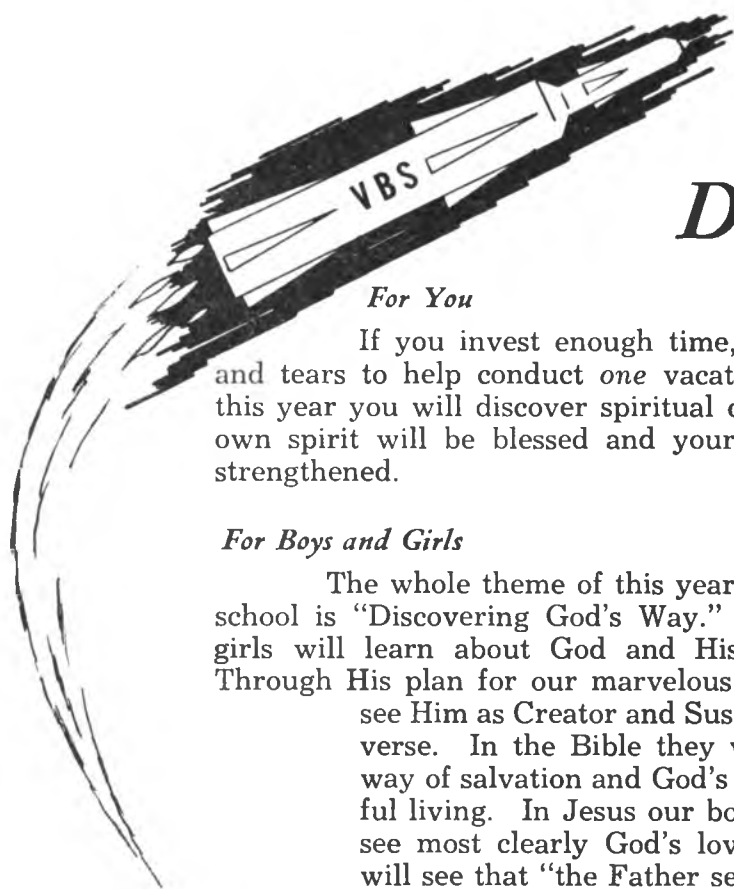


**EASTER ATTENDANCE**

**March 1-29, 1964**

**Goal: Attendance equal to  
total enrollment**

**Motto: "Stand by Christ"**



## *Discovery*

### *For You*

If you invest enough time, energy, prayer, and tears to help conduct *one* vacation Bible school this year you will discover spiritual dividends. Your own spirit will be blessed and your church will be strengthened.

### *For Boys and Girls*

The whole theme of this year's vacation Bible school is "Discovering God's Way." Here boys and girls will learn about God and His will for them. Through His plan for our marvelous world they will see Him as Creator and Sustainer of the universe. In the Bible they will discover the way of salvation and God's plan for successful living. In Jesus our boys and girls will see most clearly God's love for us. They will see that "the Father sent the Son to be the Saviour of the world."



### *For Your Workers*

Your workers will receive more than they give in vacation Bible school. Challenge them to try it.

The 1964 manuals have many new features and improvements. The manuals have more color. There are more pre-cut materials. There are brand-new Teaching Aids Kits and Handy-craft Packets. Order a V.B.S. Introductory Packet and discover for yourself that our own materials are true to our doctrines, educationally sound, easy to use, and attractive.

For free leaflets to help you plan write:

Mary E. Latham, Director of Vacation Bible Schools, 6401 The Paseo  
Kansas City, Missouri 64131

# CHRISTIAN SERVICE TRAINING



- *Informative to new Nazarenes preparing for church membership*
- *Effective for creating greater loyalty among present members*
- *Valuable for helping young folks better understand their church*
- *Appropriate for showing with designated C.S.T. courses*

Includes 94 frames, a 12-inch, 33 $\frac{1}{3}$ -rpm, microgroove record of narrative and background music, two User's Guides. Approximate time, 20 minutes.

**BA-505**

**ONLY \$12.50**

There are many uses for this filmstrip. It can be used repeatedly in the same church as new people are reached and in training sessions. It is worth the investment for every church. It often is of more value to the smaller church where total outreach and purpose of the church is not understood by the community and membership of the church. Here is a report on how one pastor used the filmstrip effectively in a unique way:

"I find the filmstrip 'This Is Your Church' very effective in my visitation. It is especially useful when visiting the homes of new people who have visited the church.

"Almost always, in the course of conversation with new people, questions are asked about the Church of the Nazarene. This gives me an opportunity to ask to show the filmstrip, which takes only about

## *An Inspiring* **BEACON FILMSTRIP** *in Beautiful Color*

presenting the total program of the Church of the Nazarene . . . its purpose . . . its outreach . . . its organization.



twenty minutes and will answer their questions better than I could. (Of course, I just happen to have it in the car with me along with a small projector and screen and portable record player.)

"I have received comments such as these:

"'Your church is well organized, isn't it?'

"'I did not know your Church was so big.'

"'We wondered if your church was all right. Now we know. We will be back next Sunday.' (They were.)

"The filmstrip has put new life into my visitation of new people. It opens many avenues for discussion and breaks down tense feelings. It works!"

**ROBERT B. PORTER, JR., Pastor**  
Oak Ridge, Tennessee

# Department of FOREIGN MISSIONS

## Dividends from Your General Budget Dollars

### Top 12 Foreign Mission Fields in Membership

|                          |       |
|--------------------------|-------|
| Haiti                    | 8,404 |
| Mozambique               | 5,052 |
| Japan                    | 4,685 |
| Southeast Mexico         | 4,523 |
| Swaziland                | 3,349 |
| Korea                    | 2,970 |
| Republic of South Africa | 2,678 |
| North Mexico             | 2,406 |
| Guatemala                | 2,245 |
| Western Latin-American   | 2,008 |
| Barbados                 | 1,410 |

### Top 12 Mission Field Districts in Sunday School Attendance

|                          |       |
|--------------------------|-------|
| Swaziland                | 6,441 |
| Republic of South Africa | 6,303 |
| Mozambique               | 5,840 |
| Cape Verde               | 4,349 |
| Haiti                    | 3,965 |
| Taiwan                   | 3,513 |
| Guatemala                | 2,809 |
| Western Latin-American   | 2,754 |
| Korea                    | 2,703 |
| Southeast Mexico         | 2,667 |
| British Guiana           | 2,500 |
| Nicaragua                | 2,284 |

### Top 12 Foreign Mission Fields in Fully Self-supporting Churches

|                        |    |
|------------------------|----|
| Mozambique             | 75 |
| Japan                  | 39 |
| Peru                   | 31 |
| Swaziland              | 30 |
| Western Latin-American | 12 |
| Guatemala              | 11 |
| Korea                  | 5  |

|                          |   |
|--------------------------|---|
| Republic of South Africa | 4 |
| India                    | 4 |
| Nicaragua                | 4 |
| Southeast Mexico         | 4 |
| *Argentina               | 3 |

### Top 12 Foreign Mission Fields in Local Giving

|                        |           |
|------------------------|-----------|
| Western Latin-American | \$134,215 |
| Japan                  | 71,681    |
| North American Indian  | 48,387    |
| Puerto Rico            | 41,680    |
| Texas-Mexican          | 37,625    |
| Peru                   | 22,360    |
| Guatemala              | 22,245    |
| Argentina              | 21,628    |
| Spanish District East  | 21,007    |
| North Mexico           | 17,988    |
| Korea                  | 13,941    |
| Cape Verde Islands     | 13,516    |

### Top 12 Foreign Mission Fields in 10 Per Cent Giving

(Sent to Headquarters, Kansas City, for World Evangelism)

|                        |         |
|------------------------|---------|
| Western Latin-American | \$8,948 |
| Puerto Rico            | 4,133   |
| Texas-Mexican          | 2,686   |
| Peru                   | 2,518   |
| North American Indian  | 2,395   |
| Spanish District East  | 1,748   |
| Cape Verde Islands     | 1,595   |
| Barbados               | 1,289   |
| Brazil                 | 1,128   |
| British Guiana         | 1,101   |
| North Mexico           | 1,027   |
| Southeast Mexico       | 962     |

\*Spanish East and Texas-Mexican also have three churches each.

**NAZARENE RADIO LEAGUE\_\_\_\_\_**

# **"Go Ye into ALL Preach the Gospel THIS WE ARE**

**WITH  
"SHOWERS OF BLESSING" and**

## **471 Radio Stations in:**

**49 out of 50 of the United States**

**5 out 8 provinces in Canada**

**3 States in Australia.**

**British Guiana, British Honduras, Africa, Costa Rica, El Salvador, Canal Zone, Nicaragua, Republic of Panama, Ecuador, Korea, Monte Carlo, and the island areas of Aruba, Barbados, Bermuda, Haiti, Formosa, Jamaica, St. Maarten, St. Thomas, Puerto Rico, Trinidad, Samoa, Okinawa, and the Philippines. These include a number of powerful short-wave stations which take our gospel message around the world.**

## **WORKING TOGETHER,**

**Several hundred additional stations will carry these programs on Palm Sunday and Easter this year (last year 614 extra stations did this).**

**IS YOUR STATION PLANNING TO SCHEDULE THESE SPECIALS?**

**the World, and  
to Every Creature"**

**TRYING TO DO**

**"LA HORA NAZARENA"**

**137 Radio Stations in:**

11 of the United States

13 states in Mexico

Costa Rica, El Salvador, Guatemala, Honduras, Nicaragua, Republic of Panama, Argentina, Bolivia, Chile, 41 stations in Ecuador; Peru, Uruguay, Aruba, Dominican Republic, Haiti, Puerto Rico, and Monte Carlo.

Some of these are short-wave stations heard around the world. The N.F.M.S. has made this program and its extension possible. From a minimum guarantee of \$10,000 (on only 12 stations) it has increased to \$27,000 (now on 137 stations). Scores of additional stations are still available if we have sufficient funds.

**WE CAN DO *MORE!***

**WILL YOU SUGGEST THAT IT CARRY THESE TWO  
PROGRAMS AS A PUBLIC SERVICE?**

There is no charge for the tapes; in fact, we pay the postage both ways.

**NAZARENE RADIO LEAGUE**

# BOARD OF PENSIONS\_\_\_\_\_

## Does the Church of the Nazarene Have a Pension Plan for Its Ministers?

ANSWER: Until November 1, 1963, the answer to this question was no. However, on November 1, 1963, a formal pension program for all ministers and lay workers employed by any church or organization of the Church of the Nazarene became available. This plan is based upon the government program of tax-sheltered annuities as offered through the Board of Pensions.

*For further information write:*

DEAN WESSELS, *Executive Secretary*  
Board of Pensions  
6401 The Paseo  
Kansas City, Missouri 64131

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PLEASE NOTE .....



This special Stewardship insert (opposite page) emphasizing the Easter Offering, March 29, 1964, is available FREE. If you wish to use these four pages as an insert for your church bulletin on Easter Sunday or earlier, please forward your request indicating the *quantity needed* and *date desired* to:

STEWARDSHIP  
6401 The Paseo  
Kansas City, Missouri 64131





## Easter Offering 1964

**W**E LOOK FORWARD to Easter Offering this year as the time when, all of us working together, we will go over the top with \$18 million for the General Budget this quadrennium. The Easter Offering is part of the lifeline of our missionary work, for one-third of the annual budget necessary to keep our missionary outposts going is received in this offering. Many churches depend upon the Easter Offering to help them become 10 per cent churches. But more than this, the Easter Offering provides an opportunity for us to give spontaneously, "over and above," for a specific cause, with our emotions wrapped up in our offering. Thank God for the Easter Offering! May we never lose this type of giving in the Church of the Nazarene.

Home missions depends upon the Easter Offering for its necessary budget, along with the Department of Foreign Missions. Ten overseas areas are supported from this source. Last year's offering helped to plant a new church in Berlin, Germany; assisted the South Africa (European) District to make a membership gain of almost 200; helped to get our first building started in American Samoa; supplied the money for operating Bible colleges at Sydney, Australia; Johannesburg, South Africa; and Frankfurt, Germany. Our Negro and Chinese work in the United States is aided by the Easter Offering. Last year the Gulf Central District had a net increase of 33.7 per cent in membership, and young pastors for this growing work are being trained at Nazarene Bible Institute. Where there are opportunities for a new thrust of the church in holiness evangelism in our home districts, beyond the financial resources of the local district, home missions supplies the needed resources.

Let us gladly challenge our people to spontaneous, wholehearted giving for missions in the Easter Offering.

## STEP BY STEP

The Story of a Pastor's Concern for His Youth

### IN THE JUNIOR FELLOWSHIP

"Pastor, I can tell you where our college is located and who the president is."



### A HIGH SCHOOL SENIOR

"I'm looking forward to college next year. And, of course, it will be a Nazarene school—the one on our educational zone."



### A FRESHMAN IN COLLEGE

"Don't let 'em fool you. You gotta work when you go to college. Of course, you are preparing for life's vocation—that's what counts. But I like it here; have made so many fine Christian friends."



### A SENIOR IN COLLEGE

"It will soon be over. When these comprehensives are past, I can breathe a sigh of relief. But what a *great* four years this has been. And now to serve my generation by the will of God!"

[PASTOR: You have planted the seed, watered the soil, cultivated by encouragement—and NOW you share in the HARVEST!]

**IMPORTANT!** See your January 1 issue of the *Herald of Holiness* for General Assembly housing information.

**for our  
tension  
torn**

**WORLD**

**Christ  
is the  
answer**

**GIVE** that others may  
hear the story of Easter

**WORLD EVANGELISM OFFERING**

# HERE'S HOW NAZARENES



## At Home

"Cooperation" is the word. Our entire Fellowship of Nazarenes cooperate in the single objective of World Evangelism. Effort is made to mobilize the whole church toward this objective. There is the constant pull on the hearts of our people to be genuinely Christian—and to be Christian one must be missionary minded. This brings a constant inflow of financial support—and then twice a year, at Easter and Thanksgiving, special drives are made for great offerings to carry farther this tremendous program for the salvation of men.

God has always depended on men to cooperate with Him in every objective. In the great objective that caused Christ to come to earth and die for the sins of mankind. He calls men to cooperate with Him in carrying the message to the ends of the earth. He calls every Christian to go "into all the world." He calls young men and young women to be special message bearers, but even so He calls every follower to support those who are especially called. Each of us should have the same deep passion for the lost as the missionary who leaves home and friends to actually carry the message to the ends of the earth.

**ROY F. SNEE, EXECUTIVE SECRETARY, DEPARTMENT OF HOME MISSIONS**



## Abroad

The story must be told!

Jesus died! He rose again! He lives today! He saves from all sin! He sanctifies wholly!

This is the good news. Nazarenes are telling it around the world.

One Nazarene layman in Japan found a novel way to tell it. He called his bicycle shop the "Hallelujah Bicycle Shop." Inquiries about the name opened opportunities to testify.

In Haiti, Pastor Maurice Stuppard announces Bible studies in the homes of his members. They, of course, could not bear the humiliation of failing to have their homes filled with neighbors!

Nazarenes at home share in this joyous task through the Easter Offering. Your giving means that chapels will preach it, schools will teach it, dispensaries and hospitals will demonstrate it, tracts and gospels will tell it!

"Go quickly and tell . . ." These are the Master's orders.

**DR. GEORGE COULTER, EXECUTIVE SECRETARY, DEPARTMENT OF FOREIGN MISSIONS**

message  
from

DEAN  
WESSELLS

# IES "TELL THE STORY"



## Evangelism

When Jesus said, "Go ye into all the world and preach the gospel," (Mark 16:15) He revealed the innermost compulsion of His soul.

There was no reference as to how this might be done. He believed they could figure out all the remaining details. Nowhere did He refer to the cost, or whether it was possible or prohibitive. His followers were thought to be adequate for the size of the task. In essence when He said "Go," He left them with the responsibility of doing just that.

Recently one Evangelist wrote that he had held twenty-two revivals last year; had 800 seekers; personally made 250 house to house calls and knew of 100 members received into the church by profession of faith. This is "Nazarenes telling the story" in Mass Evangelism.

Well over one million three hundred thousand "marked" copies of the Gospel of John, "That You Might Have Life," were given out by individuals to individuals in various walks of life and many areas of the world. These were "Nazarenes telling the story," through Personal Evangelism.

Soon Nazarenes will tell the story in another way by giving a sacrificial Easter Love Offering. May it be an offering that will bring glory to God and salvation to many as we tell of our love to Him in a tangible way.

**EDWARD LAWLOR, EXECUTIVE SECRETARY, DEPARTMENT OF EVANGELISM**



## By Radio

The Gospel is the Gospel—the same in all lands and under all circumstances—for there is but one Gospel, not many.

But while the Gospel is the same, the manner and the avenues of telling vary widely. The telling by radio has these distinctions:

1. No appreciable effort must be put forth by the one who hears it—no new suit to don—no miles to travel—not even a face to wash—just a knob to be turned. So convenient!
2. It reaches far beyond the walls of churches and halls to palaces and huts. It is the message integrated without friction.
3. The Gospel finds its way into hearts by this means so subtly that at times it may appear to be accidental. The stealth by which it enters unarms the listener and leaves him free to ponder its merits quietly.

Thus the radio is unique in its manner of approach and is therefore, in a class all alone.

This is "How Nazarenes Tell The Story" over the air.

**T. W. WILLINGHAM, EXECUTIVE SECRETARY NAZARENE RADIO LEAGUE**



Eighteen Million Dollars for World Evangelism in one quadrennium seemed like a BIG goal when the Board of General Superintendents challenged the 1960 General Assembly. Praise the Lord! Nazarenes, this goal will be reached if we bring in an offering of One and One Half Million Dollars this Easter. We can do it!—Let's do.

**EXECUTIVE SECRETARY, GENERAL STEWARDSHIP COMMITTEE**

...what hast THOU  
given for me?"



GIVE  
that others may hear the  
story of EASTER

WORLD-WIDE EVANGELISM OFFERING

# NAZARENE AUDIO-VISUAL COMMITTEE



Do you ever wish for something that would add impact to your Young People's Society? Your Sunday school? Your Vacation Bible school? Your whole church program? There are new tools to help do just that.

Examine your *Master Buying Guide* for the filmstrips *already* available. Then WATCH for new ones coming soon:

## READY SOON!

To be ready by June—all in color with records and users' guides:

|                                                     |         |
|-----------------------------------------------------|---------|
| "ON PURPOSE—The Goal and Role of N.Y.P.S." (VA-513) | \$10.00 |
| "WORKERS TOGETHER in the N.Y.P.S." (VA-514)         | \$10.00 |
| "The Challenge of Caravan" (VA-519)                 | \$12.50 |
| "Walter Morgan—Junior Teacher" (VA-517)             | \$10.00 |
| "Teaching Primary Children" (VA-516)                | \$10.00 |
| "Teaching Kindergarten Children" (VA-515)           | \$10.00 |
| "In the Power of the Spirit Grow" (VA-518)          | \$10.00 |

## READY NOW!

Ready now and of interest to all workers:

|                                        |         |
|----------------------------------------|---------|
| "New Horizons Through V.B.S." (V-1251) | \$10.00 |
| After July 31, 1964,                   | \$12.50 |

To add interest to many services there are two new songstrips. The first is on the Hymn of the Month for March:

|                                             |
|---------------------------------------------|
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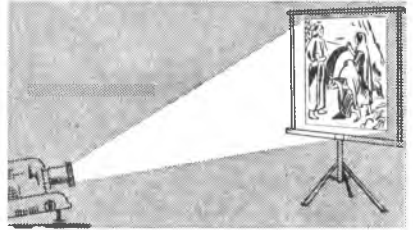
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Because we believe fasting and prayer is Biblical, the Department of Evangelism joins the general church in calling our people everywhere to a solemn period of fasting and prayer.

Remembering all the ways the Lord has led us throughout the past quadrennium, we acknowledge that it was His hand that led us through every major emphasis of "Evangelism First." In retrospect and humility let us fast and pray, acknowledging our gratitude to Him.

In these months of preparation for a coming quadrennium there must be no less concern that evangelism continue to be our main business.

Nazarenes from all over the world will be coming to Portland for the General Assembly during June. How important that our people everywhere fast and pray that God might pour out His Holy Spirit upon the business conducted, the plans set in motion, and the hearts of all His people!

"Where there is no vision, the people perish." Therefore during Holy Week let us remember the words of the prophet Isaiah, and apply them to ourselves:

"Enlarge the place of thy tent, and let them stretch forth the curtains of thy habitations: spare not, lengthen thy cords, and strengthen thy stakes; for thou shalt break forth on the right hand and on the left" (Isaiah 54:2-3).

The Department of Evangelism appeals to you to observe the designated time during Holy Week of March, 1964, in this great solemn period of fasting and prayer.

EDWARD LAWLOR  
*Executive Secretary*

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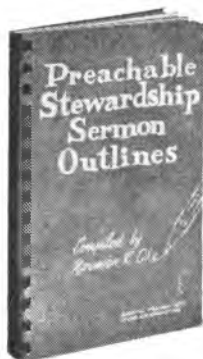
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**The Nazarene Preacher**

## *Any Pews to Fill?*

**I**T TAKES SOME pastors quite a while to get an audience.

We think of one pastor in a new church located in a large Ohio city. He was an able preacher, hard-working, ambitious for the Lord. He prayed, called in homes, invited persons to services, and saw some saved and sanctified. But the church seemed barely to hold its own. Folks always moving!

This struggle went on seven years.

### **Called for a Funeral**

Then the pastor was asked to take the funeral service for a man from a nonchurch family where the pastor once had offered prayer. It was a large family with numerous friends and all were at the funeral chapel.

At last the pastor had an audience, new people to preach to. He brought a message from God to the living, the likes of which few there had heard.

The loved one was laid to rest. But the next Sunday the pastor's little church was crowded. The visitors kept coming back and they began finding God a few at a time.

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### **Large City Example**

As for the large city daily, take as example the *Kansas City Star* with one million readers in a four-state area.

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**P**eople who live and breathe; who give and sacrifice and serve their Lord. Let's not count them short! Make your report with care. —S. T. LUDWIG.



## GENERAL ASSEMBLY HOUSING

**P**astor! Have the visitors who may be going to the General Assembly from your community made their housing arrangements in Portland? If not, this is a **MUST!** After April 15 rooms held for the Nazarene General Assembly by the hotels will be open and available to the general public. Consequently, assembly reservations sent in after that date might find "rough going." Would you announce this to your people? Special blanks for housing requests appeared in the January 1 and February 5 issue of the *Herald of Holiness*. Ask your people to look these up and send them in **AT ONCE!** Thank you.

—GENERAL ASSEMBLY ARRANGEMENTS COMMITTEE  
6401 The Paseo, Kansas City, Missouri 64131.

**ATTENTION PLEASE!** Alert your people to General Assembly housing information. (See *Herald of Holiness*, January 1, 1964).

There are wrong and right ways to give. We get from our giving what we put into it. If our giving is niggardly, unsympathetic, thoughtless, forced, too small a share, our lives will portray similar characteristics. If our gift is from gratitude, devout hearts, sacrificial spirits, we grow characters of strength and purity.—WARREN H. DENISON.

\* \* \* \*

I have learned that money is not the measure of the man, but it is often the means of finding out how small he is—OSWALD J. SMITH.

\* \* \* \*

Stewardship is not really the investment of time, talent, and treasure in the Kingdom of God, but the investment of self.—ROBERT L. BELL.

\* \* \* \*

We cannot live for convenience, pleasure, and to lay up treasures here and help others to be heavenly minded.—*Selected.*

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# THE THEOLOGIAN'S CORNER .

Conducted by the Editor

## Illumination Today, Not Inspiration

*Question. How do we know that the Holy Spirit's ministry as an Inspirer of authoritative Scripture ceased with the New Testament as we have it?*

*Answer.* We may briefly refer first to the historical evidence. This is expertly discussed by W. H. Griffith Thomas, who points out that immediately after the creation of the books comprising our New Testament there came "a chasm which has been rightly described as 'abrupt, sheer, abysmal.'" He further quotes Schaff as saying that "no transition has been so radical and sudden and yet so silent."<sup>1</sup> This transition is the dramatic appearance of obviously uninspired, mediocre writings following obviously inspired writings. Neander also calls attention to this remarkable phenomenon, which he calls "singular in its kind."<sup>2</sup> But the fact is further supported, and at the same time explained, by a consideration of the nature of the Bible itself.

The essential purpose of the Bible was to provide a divinely given and authoritative written record of God's self-revelation in Christ. This one mighty act consisted of (1) *preparation* through Hebrew history as recorded in the Old Testament, (2) *actualization* by the birth, life, death, and resurrection of Jesus as recorded in the Gospels, (3) *personalization* and *implementation* through the gift of the Spirit, as recorded in The Acts, and (4) *interpretation* through the inspired apostles as recorded in the Epistles.

When the one mighty event was done in its fourfoldness, and transcribed in writing, the job of creating the Scriptures would necessarily be done also.

The completion and finalization of the Bible would be determined by the completion of God's revelation in Christ as a historical event.

In the Bible is complete truth for redemption. It is all there, implicitly if not explicitly; nothing further is needed, and nothing can be added, except interpretation. The task of the Church then is to interpret and apply, not to create. The task of theology is to explicate in systematic and digestible form what is implicit in the Bible. And in the prosecution of this task the ministry of the Holy Spirit has changed from inspiration to illumination.

Certain additional observations should be made:

1. To say that the canon of Scripture is complete is not to say that the task of theology is complete. Herein lies the chief province of the illuminating ministry of the Spirit as the Agent of truth and revelation.

2. The Holy Spirit's progressive and unfolding illumination of truth is mediated through and always in harmony with the written Scriptures. Herein is the unmistakable fallacy of any form of mysticism which in detachment from either the facts of history or the written Word claims a new revelation. Some of the mystics so emphasized the "inner light" that they despised the plain guidelines of the Bible, on the assumption that the Holy Spirit within was sufficient Guide, and that they therefore had graduated into a position of superiority in relation to the words printed in a book. But in this direction lie sure

(Concluded on page 37)

### Evangelism in the Book of Acts

#### Part 3—Summary

By Eric Jorden

**S**UMMARIZING THIS STORY of “Evangelism in the Book of Acts,” several facts appear to be pertinent.

1. *The urge to gospelize, to tell the glad tidings, is due to a personal experience with (of) Christ.* To be a “witness” (*martus*) one must have “seen and heard” something. *To this the early disciples give evidence.* “We cannot but speak the things which we have seen and heard” (4:20). *So does Paul:* “For thou shalt be his witness unto all men of what thou hast seen and heard” (22:15). “But rise, and stand upon thy feet: for I have appeared unto thee for this purpose, to make thee a minister and a witness [*martus*] both of these things which thou hast seen, and of those things in the which I will appear unto thee” (26:16).

2. *The impetus to gospelize is further strengthened, in the sense of being dependent upon, by the power or “dunamis” of the promised Spirit.* Such was exemplified in the lives of the original disciples. Acts 1:8, “But ye shall receive power . . . ye shall be witnesses [*martus*] unto me.” It is seen in the lives of Stephen, Philip, and Paul. All were Spirit-filled witnesses. J. B. Phillips says, “No one can read this book without being convinced that *there is Someone here at work besides mere human beings.*”<sup>1</sup> “In the language of evangelism,” says General Superintendent V. H. Lewis, “Pentecost is God’s master act in bestowing upon and in His follow-

ers the passion and equipment necessary to evangelize the world.”<sup>2</sup> As Dr. Earle says, “No one can be filled with the Holy Spirit and at the same time not be interested in world evangelism.”<sup>3</sup>

3. *There is a connection between witnessing to the resurrection of Christ and opposition.* The first persecution arose around this (Acts 4:2). The religious leaders were grieved that the apostles *taught (didasko)* and *preached* (told thoroughly) the resurrection from the dead. Their continued presentation of this theme (4:33)—“with great power”—led to the second wave of persecution. It was when Stephen testified that he saw “the Son of man standing on the right hand of God”—an obvious reference to His resurrection and ascension—that “they cried out with a loud voice, and stopped their ears,” and stoned him (7:56-57.) Paul witnessed to the resurrection of Jesus at Antioch in Pisidia and was forced to leave. In Thessalonica, Paul “reasoned with them out of the scriptures, opening and alleging, that Christ must needs have suffered, and risen again from the dead; and that this Jesus, whom I preach unto you, is Christ” (17:2-3). This was the core of his message on Mars’ Hill (17:31). Each time Paul witnessed in Jerusalem and in Caesarea, he included the resurrection of Christ.

The Resurrection to these dedicated propagandists *was a personal matter. They had met the risen Christ.* They

could not be talked out of this. And they wanted to tell others about Him.

The Resurrection meant, of course, the deity of Christ. "... declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead" (Rom. 1:4). As W. H. Griffith-Thomas points out, the emphasis on "Christ Exalted" may be and doubtless is a very simple Christology, but it is sufficient to show the divine position He held and the supreme authority He possessed in the eyes of the early Christians.<sup>4</sup> "The descriptions which they [the early Christians] give of Christ's absolutely unique character and work appear to me," says Stevens, "to be quite irreconcilable with the humanitarian theory of His person."<sup>5</sup>

Are we insistent enough in our day of liberalism and modernism to make the deity of Christ the point of our testimony? Either He is the Son of God—of the same essence or nature as God—or He is not. Those dedicated propagandists were certain He was! Ours is not the responsibility to preach against the cults which deny His deity. Rather, it is to proclaim Christ as risen from the dead and seated at the right hand of the Father. He is very God by nature.

4. *From a study of "euaggelidzo"—"to announce or to tell the good tidings"—we note types of evangelism.*

a. There is evidence of *mass evangelism*.

- (1) Peter on the Day of Pentecost (Acts 2); also in the Temple (5:42)
- (2) Stephen just prior to his death (Acts 7)
- (3) Philip in Samaria (Acts 8)
- (4) Peter and John in Samaria (Acts 8)
- (5) Paul and Barnabas at Antioch in Pisidia, Lystra, Derbe, etc.
- (6) Paul in Athens, etc.

b. There is evidence of *personal evangelism*.

- (1) Philip and Ethiopian eunuch (Acts 8)

c. There is evidence of *visitation evangelism*.

- (1) *Daily ceased not to teach and*

*preach Christ in every house*  
(5:42.)

5. *It is interesting to note that there are more references to discipling—this is more than mere teaching (didasko); it means to teach in the sense of instruct or train—than to any of the other phases of evangelism. If you add to discipling the thought of teaching (didasko) over 50 per cent of the references are in these areas, i.e., mathatas (thirty-one) plus didasko (sixteen) equals forty-seven of the ninety. Add to these the implication "to tell thoroughly" from euaggelidzo and the weight of "training" believers increases. Could it be we have failed to take advantage of "evangelism" in this sense? Are we indoctrinating those who come to our churches? A positive answer would obviously imply a systematic preaching and instructional program in the local church. It would imply more Biblical and doctrinal sermons and concentrated effort in classes to instruct our people, not only in what we believe, but why. The Early Church believed some things and taught them, thoroughly!*

6. *What about the message given? In the translator's preface to The Young Church in Action,<sup>6</sup> J. B. Phillips avers, "I would warmly commend to every modern evangelist a study of the actual message proclaimed by the Young Church." The call of the Good News, he maintains, was not the emphasis on man's sinfulness, but that the Man Jesus whom many of them had known personally was no less than God's chosen One. In other words, the emphasis of the message was the deity of Christ.*

Phillips takes exception with much modern evangelism. "Now in much modern evangelism, the main plank of the platform is the emphasis again and again, upon the utter sinfulness of man. The Bible says, 'all have sinned' the modern evangelist will shout." Phillips thinks that the modern technique of arousing guilt by quoting isolated texts of Scripture is not found in the Book of Acts at all. Luke, he maintains, "knows nothing of this emphasis on man's depravity."

There are other shocks for us, he says, if we study the Book of Acts carefully. *The one elucidated is pertinent to our study.* What was the message of the dedicated propagandists? A cursory study of the main messages appears to support Phillips' contention. *It is true, then we need a renewed and greater emphasis on the Spirit-filled life, the positive aspect of holiness, the assumption being that to be "filled with the Spirit" means the antagonism of depravity is cared for.* On the other hand, a study of Paul's writings would suggest that his total message included some emphasis on the depravity of man. It is difficult for me to believe that the preacher of Mars' Hill could think and write Romans and Galatians and *not* have included some of the ideas of these Epistles in his preaching. Perhaps some evangelist could be challenged to do something with Phillips' contention!

7. *Evangelism in the Book of Acts is obviously related to the place of the miraculous.* Miracles, particularly of healing, had some part in the conversion of men and women to Christ—for example, in Acts 3, the record of the lame man at the gate of the Temple. The outcome of this was Peter's second sermon, the result of which was that "many of them which heard the word believed; and the number of the men was about five thousand" (Acts 4:4).

Again, Acts 9:32-35 records Peter healing Aeneas, who had kept his bed eight years, and was sick of the palsy. "All that dwelt at Lydda and Saron saw him, and turned to the Lord." Peter likewise raised Dorcas from the dead, and as a result "it was known throughout all Joppa; and many believed in the Lord" (Acts 9:42).

One more example is sufficient for our purpose. Take the revival in Samaria under Philip. In Acts 8:7-8 we are told, "Unclean spirits, crying with loud voice, came out of many that were possessed with them: and many taken with palsies, and that were lame, were healed. And there was great joy in that city."

I am reminded of a story that I read of an ungodly woman who, passing a

church, read on the signboard, "And Jesus said, Heal the sick, raise the dead . . ." She strode to the pastor's office, and reminding him of the words of the sign, asked, "Well, do you?" *Do we?* To what extent is the miraculous a part of evangelism? Have we veered so far from anything spectacular that we no longer expect to see God work in miraculous ways? Have we quietly but surely forfeited our faith to the so-called "healing sects" of the day?

8. *The final thought in this study deals with the important matter of lay witnessing.* This is a strong factor in evangelism in Acts. Two illustrations will suffice. Philip, one of the seven deacons, was a layman, chosen of the people and set apart by the apostles, it is true. Yet he became a mighty force for revival in his day. The other layman was Stephen. Orator sufficient to be an apostle, he "witnessed" even to his death.

Dr. V. H. Lewis states clearly the point I want to make. In *The Church—Winning Souls*, he makes this statement:

The problem that faces many of our churches is the problem of silent laymen . . . However, we must recognize that the layman is the product of the church to a great extent . . . No denomination can excuse itself for spiritual deficit in its laity and at the same time accept credit for the good.<sup>7</sup>

These are hard words but we know them to be true. If we are to succeed as the Early Church succeeded, we must have laymen (and preachers) who, having come into a personal relationship with Christ, and having received into their lives the indwelling Spirit of God, now have power within to speak the things they have seen and heard and felt. "In the nature of the case," says T. B. Kilpatrick, "every man who acknowledges Jesus as Lord, stands pledged to act as herald of the King . . . The call to enter the kingdom is not merely a welcome to all its privileges, but it is also a summons to serve all its interests, and its most vital interest is the proclamation to all the world of Jesus as Saviour and Lord. *Evangelism accordingly, is the business of every Christian.* The New Testament does not

so much insist on this as presuppose it.”<sup>8</sup> “The supreme function of the Christian,” says Barclay, “is *marturias*, which is *personal witness*.” Then he adds this significant observation; “In the Early Church it is *persons* and *not books* who dominate the scene. It was not through books but *persons* that the gospel went out, and the work of the Church was done.”<sup>9</sup>

We who are the theological offspring of Wesley will do well to read his sermon on “Scriptural Christianity.” In part, he writes:

And indeed, supposing a few of these lovers of mankind to see the whole world lying in wickedness, can we believe they would be unconcerned at the sight, at the misery of those for whom their Lord died? Would not their bowels yearn over them, and their hearts melt away for very trouble? Could they stand idle all the day long, even were there no command from Him whom they loved? Rather, would they not labor, by all possible means, to pluck some of these brands from the burning? Undoubtedly they would: They would spare no pains to bring back whomsoever they could of those poor sheep that had gone astray, to the Great Shepherd and Bishop of their souls.<sup>10</sup>

## Conclusion

Writing of John Wesley as “Missionary,” Franz Hildebrand says:

Missionary Christianity is the synthesis of scriptural and practical Christianity; it is, in short, the practice of the Word, or as Wesley says, “scriptural Christianity as beginning to exist in individuals; as spreading from one to another; as covering the earth” . . . for Wesley, the story of Acts is literally and abidingly true that “the number of disciples multiplied greatly,” Acts 6:7.<sup>11</sup>

The meaning of evangelism, Hildebrand says, is well expressed in Charles Wesley’s “Epistle to the Rev. John Wesley.” Charles’s genius for theological definition comprises in a few lines the whole purpose of the brothers’ mission—two dedicated propagandists.

*When first sent forth to minister the  
Word,  
Say, did we preach ourselves, or  
Christ the Lord?*

*Was it our aim disciples to collect,  
To raise a party, or found a sect?  
No, but to spread the power of Jesus’  
name,  
Repair the walls of our Jerusalem,  
Revive the piety of ancient days,  
And fill the earth with our Redeem-  
er’s praise.*

Thus the evangelist is, in the ancient phrase, the gospeler, the man whose *sole function* is to record the facts of our salvation, to tell what God has done for us in Christ. *Evangelism*, so understood, is the *normal* work of the *whole Church* all the time.<sup>11</sup>

<sup>8</sup>J. B. Phillips, *The Young Church in Action* (New York: Macmillan, 1955), vii.

<sup>9</sup>V. H. Lewis, *The Church—Winning Souls* (Kansas City, Nazarene Publishing House, 1960), p. 12.

<sup>10</sup>Ralph Earle, *Meet the Early Church* (Kansas City: Nazarene Publishing House, 1959), p. 12.

<sup>11</sup>W. H. Griffith-Thomas, *The Holy Spirit of God* (Grand Rapids: Eerdmans, 1955), p. 39.

<sup>12</sup>G. B. Stevens, *The Theology of the New Testament* (Edinburgh: T. & T. Clark, 1911), p. 267.

<sup>13</sup>J. B. Phillips, *op. cit.*, pp. xii, xiv.

<sup>14</sup>V. H. Lewis, *op. cit.*, p. 22.

<sup>15</sup>T. B. Kilpatrick, *op. cit.*, p. 19.

<sup>16</sup>William Barclay, *The Making of the Bible* (New York: Abingdon Press, 1959), pp. 72-73.

<sup>17</sup>John Wesley, *Works* (London: John Mason, 1829), V, 42.

<sup>18</sup>Franz Hildebrand, *Christianity According to the Wesleys* (London: Epworth, 1956), p. 43.

## The Theologian’s Corner

(Continued from page 33)

fanaticism and doctrinal heresy. See I John 4:1-6.

3. The Bible cannot be understood except by those who have been made spiritually minded by the indwelling Holy Spirit. No matter how much erudition one brings to the Bible, it is a closed Book unless the Spirit illumines its pages. He spiritualizes the mind of the thinker. He gives spiritual eyes to see and spiritual ears to hear. See I Cor. 2:12; cf. vv. 9-10; also II Pet. 1:20-21, R.S.V.

<sup>1</sup>W. H. Griffith Thomas, *The Holy Spirit of God* (3rd edition; Grand Rapids: Wm. B. Eerdmans Publishing Company, 1955), p. 152.

<sup>2</sup>Neander, *Church History*, II, 405, quoted by Griffith, *Ibid.*

# Gleanings from the Greek New Testament

By Ralph Earle

Eph. 4:20-24

## Manner of Life

The word "conversation" (v. 22) has changed its meaning considerably since the King James Version appeared in 1611. The *Oxford English Dictionary* gives as the first definition of this term: "The action of living or having one's being in a place or among persons. Also figuratively of one's spiritual being." But this meaning is labeled "obsolete." The second definition, "The action of consorting or having dealings with others," is also obsolete. The sixth meaning—"Manner of conducting oneself in the world or in society; behaviour, mode or course of life"—is called "archaic." But this is the connotation of the term in the King James Version. This usage continued until the latter part of the nineteenth century. Meanwhile, as early as 1580 (thirty-one years before K.J.V.) the word had come to mean, as now: "Interchange of thoughts and words; familiar discourse or talk." This meaning finally prevailed. The correct translation here is "manner of life" (A.R.V., R.S.V.).

## "The Old Man"

Most translations today use for this "old nature" or "old self." Weymouth, however, has a stronger rendering: "your original evil nature." This was "displayed in your former mode of life."

"The old man" (K.J.V.) is the literal meaning of the Greek *ton palaion anthronon*. So the recent translations are to a certain extent interpretative. The word *palaios* means "old, ancient." It is used "of things not merely old, but worn by use."<sup>1</sup> Thayer suggests: "we, as we were before our mode of

thought, feeling, action, had been changed."<sup>2</sup> Arndt and Gingrich say that *palaios* means "in existence for a long time, often with the connotation of being antiquated or outworn," and give the whole phrase: "the old [i.e., earlier, unregenerate] man."<sup>3</sup>

Archbishop Trench's *Synonyms of the New Testament* is still the standard work in the field, though it very much needs to be brought up to date. It was written before the great era of the papyrus discoveries, which have shed much light on the meanings of New Testament terms. Furthermore, Trench builds largely on classical Greek, and it is universally recognized that the Koine Greek of the New Testament age was definitely different in many details from the classical language of an earlier day.

Trench indicates that *archaios* and *palaios* often appear to be used in the same sense. But when the emphasis is on "old in the sense of more or less worn out, . . . this is always *palaios*."<sup>4</sup>

In regard to the meaning of "the old man," Eadie writes: "The words are, therefore, a bold and vivid personification of the old nature we inherit from Adam, the source and seat of original and actual transgression."<sup>5</sup> Salmond defines it as: "the former unregenerate self in its entirety."<sup>6</sup>

## "The New Man"

The Greek is *kainon anthronon* (v. 24). The other word for "new" is *neos*, from which the English word comes. Trench points out well the distinction between these two terms. He says: "Contemplate the new under aspects of *time*, as that which has recently come into existence,

and this is *neos*." He then adds: "But contemplate the new, not now under aspects of *time*, but of *quality*, the new, as set over against that which has seen service, the outworn, . . . and this is *kainos*." So "the new man" refers to the new quality of life that comes with Christ's entrance into the human heart.

Of the contrast between "the old man" and "the new man" Olshausen writes: "As in *the old* lies at the same time the idea of the obsolete, so in *the new* is that of the original, of that which corresponds with its ideal."<sup>8</sup> He comments further: "But while the laying aside the old, and the putting on the new, is here referred to man, of course it is not Paul's meaning that sanctification is accomplished by our own power: Christ is our sanctification, as he is our righteousness (see on I Cor. 1:30); but all, that Christ through the Holy Spirit works in man, can in the form of Law be put to him as a demand, because man by his unfaithfulness can hinder the operation of the Spirit."<sup>9</sup> We do not "put off" and "put on" in our own strength, but by faith in Christ and in the power of the Holy Spirit.

As to the identity of "the new man," Ellicott writes: "It is scarcely necessary to observe that *kainon anthropon* is not Christ, but is in direct contrast to *ton palaion anthropon*, and denotes 'the holy form of human life which results from redemption.'"<sup>10</sup>

## Righteousness and Holiness

Paul states that the "new man" is created "in righteousness and holiness of truth" (literally). What is meant by "righteousness" (*dikaioisynē*) and "holiness" (*hosiotes*)? Salmond notes that Plato "defines *dikaiois* as the generic term and *hosios* as the specific; and he describes the former as having regard to our relations to *men*, the latter to our relations to God."<sup>11</sup>

Olshausen writes: "*Dikaioisynē* denotes the right relation inwardly between the powers of the soul, outwardly to men and circumstances." He further states: "On the other hand, *hosiotes* denotes . . . integrity of the spiritual life,

and the piety towards God which it supposes."<sup>12</sup>

The word *hosiotes* occurs in only one other passage in the New Testament, Luke 1:75. There it is also connected with *dikaioisynē*, only in the opposite order. The basic meaning of the word is "piety." Thayer defines it thus: "piety towards God, fidelity in observing the obligations of piety, holiness."<sup>13</sup> Cremer describes it as "holiness manifesting itself in the discharge of pious duties," and adds that "it denotes the spirit and conduct of one who is joined in fellowship with God."<sup>14</sup>

<sup>1</sup>Abbott-Smith, *Lexicon*, p. 334.

<sup>2</sup>*Lexicon*, p. 474.

<sup>3</sup>*Lexicon*, p. 610.

<sup>4</sup>R. C. Trench, *Synonyms*, p. 252.

<sup>5</sup>*Ephesians*, p. 339.

<sup>6</sup>EGT, III, 342.

<sup>7</sup>*Op. cit.*, p. 220.

<sup>8</sup>Hermann Olshausen, *Biblical Commentary on the New Testament* (New York: Sheldon, Blake-man & Co., 1858), V, 117.

<sup>9</sup>*Ibid.*

<sup>10</sup>*Ephesians* (Greek text), p. 109.

<sup>11</sup>EGT, III, 344.

<sup>12</sup>*Op. cit.*, pp. 118-19.

<sup>13</sup>*Op. cit.*, p. 456.

<sup>14</sup>*Lexicon*, p. 464.

"...what hast THOU  
given for me?"



**GIVE**

that others may hear  
the story of EASTER

**WORLD-WIDE  
EVANGELISM  
OFFERING**



### Sermonic Study Contest

#### What is the purpose of this contest?

It is twofold: first, to promote individual research and sermonizing in the field of holiness preaching; and secondly, to make available to holiness preachers everywhere new and stimulating material. The end in view of course is not only to encourage holiness preaching but enrich its content and increase its effectiveness.

#### Who may enter the contest?

Any reader of the *Nazarene Preacher*, of whatever denomination, exclusive of professors of homiletics.

#### When will the contest close?

December 31, 1964. It begins now, when this line is read.

#### What will be the awards?

The *Grand Award* will be a complete set of *The Pulpit Commentary*, or its equivalent value in book credit (\$109.50).

Second Award will be *Alexander Maclaren's Expositions of Holy Scripture*, plus *Strong's Exhaustive Concordance*, or their equivalent value in book credit (\$64.25).

Third Award will be *Adam Clarke's Commentary* plus *Hasting's Dictionary of the Bible*, or their equivalent value in book credit (\$42.50).

In addition there will be ten MERIT awards of \$10.00 each.

#### What will be the basis of determining awards?

Every contestant must enter at least three sermonic studies. The Grand Prize will be given to the person who submits the best three, and other prizes accordingly.

#### What is a sermonic study?

Examples have been published in the January and February issues of the

*Nazarene Preacher*. It is not merely an outline, nor is it a fully developed sermon. It is an exegetical and homiletical approach to a specific text or passage of Scripture, containing the following features:

1. *Critical questions*. These open the passage by focusing attention on the vital issues for both sound exposition and homiletical development.

2. *Exegesis*. This is an attempt to answer the critical questions in a scholarly manner, without regard to ultimate sermonizing. Exactly what does the passage mean, and what does it teach?

3. *Bibliographical aids*. These consist not only of careful documentation of sources and quotes used in the sermonic study but references for further reading and study.

4. *Homiletical approach*. This is a careful analysis of two or three preaching possibilities in the passage which would be faithful to the exegesis. This section should not only suggest directions and possible titles, but include one or more skeleton outlines. The ultimate form of the outlines could be textual, expository, or topical. But sound exegesis must precede sermonizing, even when a topical treatment is finally chosen.

5. *Illustrative suggestions*. This could include one or more suitable illustrations (unpublished or accompanied by copyright permission), or suggestions concerning the nature of illustrative material needed, and where it might be found.

Though this indicates the format in general, the comparative space devoted to these respective features will of course vary according to the nature of



the passage and the judgment of the contestant. The examples already published are not presented as either ideal or superior. It is hoped that these shall be surpassed in quality by many of the entries.

#### Who will be the judges?

The editor of the *Nazarene Preacher* and two elders selected by the Nazarene Book Committee.

#### How will these sermonic studies be used?

The better entries will be published in the *Nazarene Preacher* at the discretion of the editor, and published or disposed otherwise as the Nazarene Publishing House may determine. Entries published monthly in 1964 will not influence or determine final decision of the judges. Award-winning entries will be published in 1965. Basically the aim will be to give to these sermonic studies the widest possible circulation among holiness preachers.

#### What are the rules?

1. At least three entries must be submitted, postmarked not later than December 31, 1964. As many additional entries may be submitted as the participant desires.

2. All entries must be submitted in triplicate, typewritten, and double-spaced. *Length must not exceed five pages.*

3. All entries must be original and unpublished. An excessively large amount (over 30 per cent) of quoted material requiring copyright permissions will disqualify an entry, as well as quotations (of any amount) not properly indicated and documented.

4. Single entries though not qualifying for the contest will be considered by the editor as any other manuscript and if usable will be purchased at standard *Nazarene Preacher* rates.

5. All entries will be the property of the Nazarene Publishing House at its option. Manuscripts not desired will be returned only if requested. Entries retained by the House will, when and if used, be accredited fully to their authors, and (other than the winners of the three major awards) will be paid for at standard *Nazarene Preacher* rates.

6. Entries will be judged on such factors as:

- a. Suitability of passage chosen.
- b. Insight into critical issues.
- c. Scholarship, perceptiveness, and clarity of exegesis.
- d. Richness and aptness of homiletical suggestiveness.
- e. Helpfulness and practicality of illustrative and bibliographical material.
- f. General spiritual impact and usability of the total study.
- g. Format, including neatness, spelling, and grammatical correctness.

7. Decision of the judges will be final. Judges will hold themselves under no obligation to explain or defend their decisions.

8. All entries should be addressed to *Contest Secretary*, Nazarene Publishing House, Box 527, Kansas City, Missouri 64141. All entries will be assigned a number and identifying marks removed, so that judges will be unacquainted with the identity of the author.

## Sermons for Good Friday

### The Last Supper—

#### The Lord's Supper

SCRIPTURE: I Cor. 10:13-21

#### I. THE LORD'S SUPPER DEVELOPED FROM THE PASSOVER FEAST.

- A. The Passover commemorated the deliverance of Israel from Egypt.

- B. The Lord's Supper commemorates our deliverance from sin.
- C. The Passover was observed once a year, the Lord's Supper "as oft as ye do it."

#### II. THE PASCHAL LAMB WAS TYPICAL OF CHRIST.

- A. A perfect specimen (Exod. 12:5; I Pet. 1:18-19).

- B. The blood meant perfect safety for the Israelites.
- C. The blood of Jesus today means perfect safety for us.
- D. Not a bone of the lamb was to be broken (Exod. 12:46).
- E. The same was true concerning Jesus (John 19:36).
- F. The lamb was to be eaten with unleavened bread (Exod. 12:18).
- G. Read from the Apostle Paul in I Cor. 5:8.

### III. EVERY CHRISTIAN IS OBLIGATED TO OBSERVE THE LORD'S SUPPER.

"As oft as ye . . . in remembrance of me."

—WILLIAM C. SUMMERS  
Rochester, New York

- C. The patience (Rom. 3:10; I Pet. 4:19)

Duration of suffering, and facing death (I Pet. 4:16, 19).

### III. CHRIST'S CLEAR TRIUMPH. "Thy will."

- A. The consciousness of His Father's help (II Cor. 2:14).
- B. The consolation He received (Matt. 4:11).

### CONCLUSION:

Some time or another we too will experience our Gethsemane; we will be as gold tried in the fire. Our attitudes towards these fiery trials will determine our personal triumph or defeat.

HENRY T. BEYER, JR.  
Sulphur, Louisiana

## Complete Resignation

SCRIPTURE READING: Mark 14:32-42

### INTRODUCTION:

Beholding the scene of Gethsemane, we cannot help but feel moved in spirit. There is no suffering so intense or trial so great but what we can have victory. And this is the victory that overcometh the world, flesh and the devil, even our unwavering faith, and unchanging resignation to His divine will. For our inspiration let us view this scene in the garden and profit by it.

- I. CHRIST'S CRUEL TEST. "If . . . possible, the hour might pass from Him."

- A. The great inner conflict (I Pet. 5:8).  
The struggle: "Not my will, but thine."

- B. The great, revealed condescension (Jas. 5:6).  
Self-abandonment (Jas. 4:10).

- II. CHRIST'S CRUCIAL TRAVAIL. "Exceeding sorrowful."

- A. The posture.  
Prostrated under a tremendous burden, He bowed (Ps. 55:22).
- B. The pathos.  
Persisted in prayer under deep physical anguish (I Pet. 1:16).

## The Superiority of Christ

SCRIPTURE: Heb. 1:1-14

INTRODUCTION: Adam Clarke calls this Epistle to the Hebrews the most important book of the apostolic writings. It begins similarly to Genesis.

### I. CHRIST IS SUPERIOR TO THE PROPHETS

- A. The prophets were only human.
  - 1. External in administration\*
  - 2. Ceremonial in character\*
  - 3. Preparatory in purpose\*
- B. Jesus was divine.
  - 1. Internal in administration\*
  - 2. Spiritual in character\*
  - 3. Perfect in expression\*

### II. CHRIST IS SUPERIOR TO ANGELS.

- A. Because He has a more excellent name than they (vv. 4-5).
- B. The angels adore Him (v. 6).
- C. The angels were created by Him (v. 7).
- D. Because in His human nature He was endowed with greater gifts than they (vv. 8-9).
- E. Because He is eternal (vv. 10-12).
- F. Because He is more highly exalted (v. 13).
- G. Because the angels are the servants of God; He is the Son.

\*Wiley, *Christian Theology*.

### III. CHRIST IS SUPERIOR IN SALVATION.

- A. Two ages given in verses 1 and 2: the first characterized by the law of Moses, the second by Christ and grace.
- B. The atonement under the law was temporary; that provided by Christ was permanent.

—WILLIAM C. SUMMERS  
Rochester, New York

## The Redeemer's Cross

"Calvary"—Luke 23:33

INTRODUCTION: Calvary is the pivotal point of human history. The prophets, sages, philosophers, military leaders, world conquerors, and religious leaders failed in solving the moral and spiritual needs of man. Cyrus the Great, Buddha, Socrates, Pericles, Alexander the Great, Julius Caesar, and others utterly failed. Only Calvary's cross has a panacea for the ills of humanity. Dr. Bresee well said, "No verse of Scripture is more than three feet from Calvary."

#### I. FIRST OF ALL, THE CROSS ASSUMES AND RECOGNIZES THE FALL OF MAN.

- A. The intellectual powers are darkened.
- B. The emotions are polluted.
- C. The will of man is perverted.
- D. The conscience is seared, deadened, defiled by sin.

There is universal evidence that man is depraved.

#### II. IN THE CROSS WE FIND A MESSAGE AND A METHOD FOR THE WORLD'S SALVATION.

"Go ye into all the world."

- A. Vain philosophy will not meet the needs.
- B. Humanitarianism is social primarily.
- C. Education is intellectual rather than moral and spiritual.
- D. Legislation is a purely legal process for the government of society.
- E. Moral reformation, without saving grace, is not a complete remedy.  
Josiah was a reformer, but he failed. Men's hearts remained unchanged.
- F. But the gospel of Calvary:
  - 1. Regenerates
  - 2. Sanctifies
  - 3. Transforms
  - 4. Supplies proper motivations.

### III. THE CROSS PROVIDES AN ETERNAL HOPE AND BLEST ASSURANCE.

*When we've been there ten thousand  
years,  
Bright, shining as the sun,  
We've no less days to sing God's  
praise  
Than when we first begun.*

CONCLUSION: Paul said: "I determined not to know any thing among you, save Jesus Christ, and him crucified." And again, "... we preach Christ crucified . . ." So let us ever remember that our salvation and hope are in a crucified Redeemer, not Christ a teacher, example, healer, but the *Crucified One*.

—E. E. WORDSWORTH  
Redmond, Washington

## A Sermon for Easter

### Job's Easter Prophecy

*For I know that my redeemer liveth*  
(Job 19:25).

INTRODUCTION: The text is a triumphant utterance, an envisioned future, a glorious hope.

#### I. JOB'S POSITIVE ASSURANCE—"For I know."

- A. Not perhaps, maybe, probably, hope so, in his vocabulary.
- B. It is knowledge with confidence, assurance, certainty.
- C. It is knowledge based on a revealed fact (Gen. 3:15).
- D. It is knowledge born of inner conviction and spiritual en-

lightenment. Who told Job?  
God.

## II. JOB'S KNOWLEDGE OF A COMPLETE ATONEMENT—"REDEEMER."

It means "a near kinsman."

A. Word "redeemer" means three things:

1. To purchase in the market.  
Ex. Negroes in the South-land being sold at the block.
2. To buy out of the market.
3. To loose, or set free by paying a price.

B. Christ has purchased our redemption. We were in the slave market of sin. He has bought us out of the market. He sets us free by paying the redemptive price.

## III. JOB'S CONFIDENCE IN A CONTINUOUS ADVOCACY—"My redeemer *liveth*."

- A. First, death is conquered.
- B. Christ lives evermore (Rev. 1:18).
- C. He is now our interceding High Priest (Heb. 7:25; I John 2:1).

## IV. JOB'S PERSONAL APPROPRIATION—Personal pronouns "I" and "my."

- A. Salvation is first personal.  
Mrs. Job, Bildad, Eliphaz, Zophar, Elihu did not appropriate; Job did.
- B. Job was stripped of everything else; then he prayed.
- C. We may appropriate God's grace:
  1. For pardon (I John 1:9)
  2. For cleansing (I John 1:7)
  3. For power (Acts 1:8)
  4. For human need (II Cor. 12:7-9)

## V. NOTE JOB'S EASTER PREDICTION—"He shall stand at the latter day upon the earth."

- A. Christ will have the last word—not Khrushchev and men of his ilk.  
Yes, verily! Blessed be God!  
The devil now claims world ownership (Matt. 4:8-9).
- B. Job had a personal expectation—"Whom I shall see for myself . . ."

C. The Christian likewise will see Jesus.

I John 3:1-3

Phil. 3:20-21

I Tim. 4:6-8

CONCLUSION: If Job many centuries ago had such a glorious Easter hope, we have more assurance and knowledge of Christ's resurrection. History and consciousness affirm a risen Saviour. But it is not enough to believe in the historic Christ; we must know Christ and the power of His resurrection in our hearts and lives. "He lives within my heart," said the song writer. Does He live in your heart this morning?

—E. E. WORDSWORTH

Redmond, Washington



## IDEAS THAT WORK

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### I Tried Something Different

WITH A CONVICTION that variety is helpful and more congregational participation should be encouraged, I tried something different in our morning worship service today.

The idea had been taking shape for several weeks, and I began to make definite plans for the service about two weeks ago. Announcements were made in the bulletin and from the pulpit that today's morning worship would be different. The song leader and special singers were informed of their parts, and the choir rehearsed the songs they were to sing.

I typed an order of service and gave one each to the song leader, special singers, and pianist. The preliminaries were cut shorter than usual, and the announcements were brief. After I announced the theme of the service to be "Faith," the congregation stood and we read responsive reading No. 39 from *Praise and Worship*. I then preached the first main division of my message.

I. *Natural Faith*, or faith in the existence of God (Heb. 11:6a)

A. God has revealed himself to Christians through the Bible and Christian experience.

B. But to people who have neither of these, God has revealed himself through His creation.

1. Who can behold nature's budding forth in the spring, or the heavens on a clear night, without . . . ?
2. "Homing" instinct of salmon and homing pigeon.
3. The immensity of God's great creation—*Halley's Bible Handbook*, 1955 ed., bottom of p. 59.

Ladies' duet sang "How Great Thou Art," and the congregation stood and repeated the first stanza and chorus, after which I preached the second main division of my message.

II. *Saving Faith*—To believe in Christ is not the same, by any means, as believing on Him for salvation (John 3:16-18).

A. Many people stumble at the very simplicity of saving faith.

B. Repentance is a prime requisite—no tricks on conscience.

C. But I can, I will, I do believe—a definite, volitional step of faith.

The choir sang two stanzas of "Who-soever Meaneth Me," No. 330, and the entire congregation then sang "I Would Not Be Denied," No. 238. I then preached the third main division of my message.

III. *Achieving Faith*—expressed in Matt. 17:20.

A. Over problems—private, home, and church.

B. The work of God—souls.

C. Jas. 5:16-18.

The choir sang "I Will Make the Darkness Light," No. 214, and the congregation stood to sing "He Never Has Failed Me Yet," No. 148. This was followed by the benediction.

Something on the order of this general plan could well be adapted to many devotional themes; and most congregations, I believe, would enter into it enthusiastically.

As I sensed the good spirit, noticed the response of our people, and observed tears of joy on faces looking heavenward, I was glad that in the morning worship service today *I Tried Something Different*.

CHESTER PIKE

Pastor, Monticello, Ky.

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## MY PR?BLEM

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A MIDWEST PASTOR ASKS:

"How can I persuade my church board to undertake the 10 per cent plan for world missions when it is opposed by the leading businessman of the church on the grounds that we cannot afford it?"

A WASHINGTON PASTOR REPLIES:

I would use three means to approach this problem:

1) Prayer. In private prayer I would pray about this problem and ask God for wisdom in finding a solution. In public services I would consistently pray for missions and for missionaries.

2) At least twice a year I would schedule missionary speakers in the church, and would show missionary slides on two other occasions in public services.

3) If circumstances permit, I would ask this "leading businessman on the board" to entertain the missionaries when they come to our church. I have tried this procedure and found that the missionary succeeded where I had failed.

AN OKLAHOMA PASTOR SAYS:

I would prayerfully preach missions to the extent that I would hope the burden would be so intense until there would be a ground swell of concern for the program from the congregation to the board until they would feel compelled to go along. After all, the opposition numbers only one, and no one person must stand in the way of God's world-wide program of evangelism. Second, I would pray much for the man,

get as close to him as possible, and through prayerful interest hope that he would see the light and lend his influence to the cause.

#### A KANSAS PASTOR SUGGESTS:

For a salesman to sell his products he must present his goods, create a desire for them, and then drive for a close and receive the order. This idea could be carried out to some extent through the church by having a missionary to speak to the church and present the product (the work of the church through missions), create an interest by showing the joy of sharing our gifts with others as God gave His Son, then drive for a close by asking the church to indicate by show of hands who would be willing to try the 10 per cent plan for one year and "prove me now herewith, saith the Lord of hosts." Usually, while hearts are tender and warm, their interest is the highest for the subject presented. With a good percentage of the church showing an interest in the matter, the pastor can then present the plan to the church board as the desire and wish of the church membership.

**PROBLEM:** How can an incoming pastor tactfully deal with members who profess not to believe in holiness, but who are not only on the roll but in responsible positions?

## Hymn of the month

March, 1964

### "Christ, the Lord, Is Risen Today" (first appeared, 1739)

(Praise and Worship hymnal, No. 459)

#### Authorship:

Sometime during the difficult year which followed the conversion of the cofounder of Methodism, Charles Wesley, he penned the lyric of "Christ, the Lord, Is Risen Today," consisting of eleven stanzas. It first appeared in 1739 in *Hymns and Sacred Poems*. Some alterations were made and several stan-

zas were deleted by Martin Madan, who in 1760 included this hymn in his *Psalms and Hymns*. The Madan revisions have come down through all subsequent publications of the hymn.

The "Alleluias" which have enhanced its beauty and magnificence are not Wesley's. It is possible that Madan added these in his adaptation in order to use the hymn tune "Worgan."

It is remarkable to note that this Easter hymn from the pen of Charles Wesley, who is one of the greatest hymn writers of all time and credited with not less than sixty-five hundred hymns, was not included in the *Wesley Hymn-book* until 1830. Today "Christ, the Lord, Is Risen Today" is recognized to be among the greatest of all Easter hymns.

#### Music

The tune: "Easter Hymn" (Worgan), taken from *Lyra Davidica*, 1708. The composer is unknown.

#### Available Hymn Arrangements

FOR CHOIR: AN-275, *Christ, the Lord, Is Risen Today*, (SATB), arr. by Don Whitman, 20 cents per copy

FOR PIANO: in *Sacred Transcriptions For Piano*, No. 3, arr. by Wilda J. Auld, \$1.75 per copy

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#### TITHING

*Tithing's not based on millions;  
It's just percentage that counts,  
Whether your income is five figures  
Or earned in lesser amounts.*

*If you have earned but a dollar,  
A dime must go in the plate.  
Then you can know that you're giving  
To God at His specified rate.*

—ANONYMOUS



# HERE AND THERE

## AMONG BOOKS



### *Evangelism in the Early Church*

Brown, Stanley C., (Wm. B. Eerdmans, 1963, 73 pp., \$2.00)

"When our churches are not persecuted or opposed and we get comfortable in our secular society, we have ceased the task of evangelism and we are on the way to extinction. But where the message is constantly and faithfully proclaimed, there God is able to work effectively and the results are seen in spite of the opposition" (p. 24).

This is the sort of straight punch which characterizes this small book. Yet it is not an attempt to be startling, but sober and practical. It is exactly what the subtitle announces: "A Study in the Book of the Acts of the Apostles."

The purpose of the author is to show the very real "scriptural basis for modern evangelistic efforts." He does this in a readable, devotional, and warmhearted manner.

Though he does not discuss being filled with the Spirit doctrinally, its necessity for successful evangelism is stressed. It wasn't until the disciples "gave up themselves after days of prayer," he writes, "that the Holy Spirit entered." Then he adds: "It was only when they came to the end of themselves that they came to the beginning of evangelism" (p. 15).

He analyzes Acts to glean the message which the Early Church preached, then the methods used. In relating the events of Acts to modern methods he shows a balanced appreciation of both preaching and personal work, teaching and visitation. All of these components he finds clearly present in apostolic methods, under the guidance of the Spirit.

The book is designed for use by small study groups. There are eight chapters, each with questions for group discussions, and projects for individual and group activity. (The ninth chapter is somewhat of an appendix.) Some defects in the book could be offset by careful handling, such as slight fancifulness in interpreting Acts at two or three points, and a rather naively optimistic faith in the ecumenical movement (p. 27). A double-negative jars the reader on p. 37. But these minor defects notwithstanding, the volume is a useful contribution to the current literature on evangelism.

### *The New Bible Survey*

Eason, J. Lawrence, (Zondervan Publishing House, 1963, 544 pp., \$6.95)

The author of this book is not professionally a Bible scholar but rather is a university professor of English and literature, even having prepared textbooks on English composition.

However, as sort of an avocation, he has been a Bible teacher for many years, and the scholarly discipline represented by this Ph.D. has been combined with the clarity, accuracy, and interest of excellent teaching proficiency, to produce a very practical and useful volume in the field of Bible survey. This is not a technical study for the advanced student but an introductory work which can be used either in freshman college classes, Bible institutes, or placed directly into the hands of intelligent laymen. The approach is conservative throughout.

The volume is generously illustrated by photographs. An adequate listing of selected readings for additional study is given at the end of each chapter. The material used is quite up-to-date and includes references to very recent archaeological evidences. The volume includes an excellent bibliography, part of which is annotated, and an index.

### *Men Twice Born*

Compiled and edited by David R. Enlow (Zondervan Publishing House, 1963, 147 pp., \$2.50)

This is exactly what the subtitle suggests, a series of remarkable true stories of lives transformed. The unique feature about this book is its contemporary nature. These are not secondhand stories, dug out of old volumes, concerning remarkable conversions in previous generations, but concern men most of whom are still alive and active as Christians. They include an insurance agent, a construction executive, an electrical wizard, a prosecuting attorney, and many other flesh-and-blood men who found themselves in desperate need of the living Saviour.

Since the pastor is constantly looking for good sermon illustrations out of life and also for true stories to tell children and

young people, the value of this book is apparent.

### ***The Church and Modern Youth***

Person, Peter B., (Zondervan Publishing House, 1963, 147 pp., \$3.50)

The author of this book presents what he believes to be some helpful and practical principles for guidance in the Church's ministry to youth. He avoids "ready-made" suggestions, contending that the Church's youth program must be "made to order." His book therefore limits itself to broad principles rather than to prepared programs.

He demonstrates an understanding of adolescence and its problems, and along with it a sound evaluation of the role of the Church in helping youth meet these problems. For example, in his chapter on the objectives of the Church in youth work, he observes that "there is one serious danger—that of developing a superficial type of Christianity, a youth program whose key word is *fun*." He goes on to insist that "the emblem of the church is a *cross*, not a *magician's wand*" (p. 27). He sees the ideal in youth work, therefore, not to be a Christian adult, but rather a Christ-controlled adolescent gradually becoming an adult.

Mr. Person, for many years a teacher of Bible, psychology, and education, now retired, criticizes what he calls "identical" worship services in the Sunday school and the church. He believes this sameness in form, with a teacher "preaching" to the class, may be an explanation as to why so many Sunday school pupils do not want to attend the church worship service after having attended the Sunday school meeting. He thinks each service should have its own distinct goal, and unique pattern. He opposes the argument that intermediates are too immature to be benefited by the general church service. He declares, "If the twelve-year-old cannot appreciate an adult service, he is either mentally subnormal or else the pastor is guilty of feeding intellectual giraffes" (p. 72). To which this reviewer adds a hearty "Amen"

JAMES MCGRAW

### ***The Art of Christian Living***

Heynen, Ralph, (Baker Book House, 1963, 171 pp., \$2.95)

The author of this book, a hospital chaplain, has for some years contributed a weekly column in his denominational periodical. This book is a collection of

these articles, which deal with problems of mental health such as suggested by such chapter titles as "Learning to Conquer Ourselves," "Living with Our Emotions," "Handling Our Tensions and Anxieties," "Developing a Sense of Values," "Toward Emotional and Spiritual Maturity," and many others. There are nearly sixty in all.

The value of the book is found in its Christian orientation, as the author approaches nervousness and anxiety from the standpoint of the minister rather than the non-Christian therapist. In fact, several of his chapters deal with matters of faith, growth in grace, and spiritual maturity rather than with mental hygiene. Its value is definitely greater for the nontechnical reader, the "unsophisticated" layman, (toward whom the articles were doubtless beamed originally) than for the reader well versed in the techniques of Adler, Oates, Menninger, Hiltner, and Wise.

The weakness is found in the author's attempt to cover as much territory as he does in the amount of space he has. For example, he writes twenty-one lines on "Repression," and one does not explain such phenomena quite so easily or with such quick dispatch. He makes no secret of his Calvinist bias, stating on page 34 that one thing he likes about Calvinism is that "there has always been room for a rather wide divergence of feelings as well as viewpoints." Those not considering themselves as Calvinists might possibly question the accuracy of that statement.

The author also shows his lack of understanding of "Perfectionism" in Chapter 51, "The Frustrated Perfectionist," in which he makes no distinction between neurotic tendencies along these lines and a genuine Christian "hunger for righteousness." He obviously does not think the Christian can attain holiness in this life. He states in his discussion of self-control, "I know we all cheat a little." With such theological and moral concepts taken with a "grain of salt," there are many helpful principles offered in the book.

JAMES MCGRAW





## AMONG OURSELVES

Recently in a seminary chapel service, Nelson G. Mink quoted: "If at first you don't succeed look into the wastebasket for instruction." . . . Many a pastor has failed because he tossed promotional material into the wastebasket . . . Our good judgment (or poor) is seen in what we keep and what we throw away. Some men keep the foam of inspiration and throw away the solid gold of ideas . . . Better keep the ideas, then generate our own inspiration . . . But if we run out of inspirational steam we can heat our boiler quickly by studying the exciting statistics on p. 17, then comparing them with figures on p. 21 . . . Any dullness here would have to be in the reader . . . As a pastor I have sponsored many vacation Bible schools . . . In almost every instance I was tempted by promotional and organizational difficulties to abandon the project . . . "Sorry, we just can't work it in this summer" . . . But in every case I and the whole church were mighty glad we didn't—as we looked back afterward . . . "Yield not to temptation [to omit V.B.S.], for yielding is sin [against our boys and girls]" . . . March, this year, is the month of opportunity . . . For Sunday school attendance drive . . . For an Easter Offering that will put us over \$18,000,000 this quadrennium for world evangelism . . . For getting that special Palm Sunday and Easter "Showers of Blessing" broadcast on that local station . . . (There is still time to speak to your local station manager, then wire Kansas City for the tapes—no charge, you know) . . . We should support the Spanish broadcast in prayer too . . . fifty-nine extra stations will be carrying it this Easter season in comparison to thirty-two last year . . . P. 20 ought to be titled "How to Put Spice and Sparkle into Pastoral Calling" . . . And double the effectiveness of each call too . . . Surely we cannot allow the urgent call of Dr. Lawlor to *fast and pray* during Holy Week for revival and for the General Assembly to go unheeded!

Until next month,

BT

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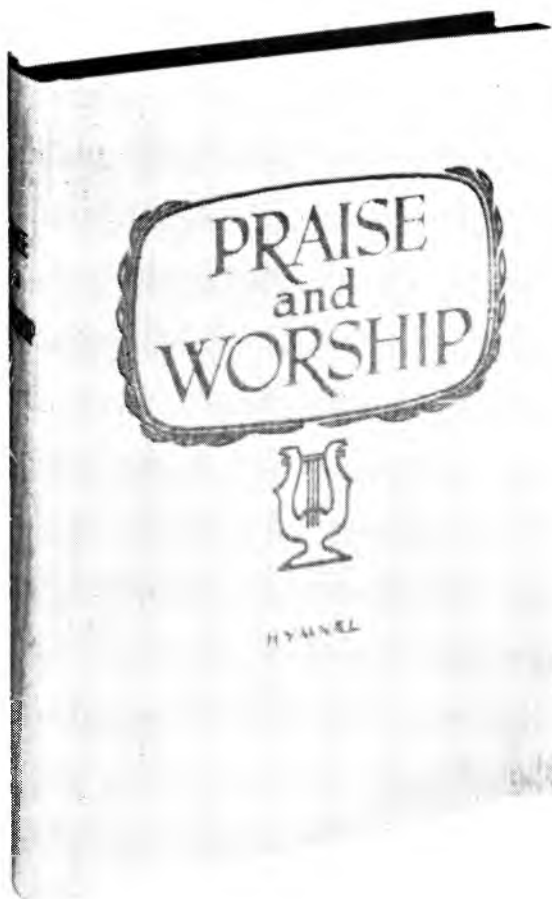
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