

THE

NAZARENE PREACHER

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L. A. REED SPEAKS AGAIN

Robert E. Hollis

WHAT IS "HOLINESS PREACHING"?

The Editor

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-proclaiming Christian Holiness



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L. A. Reed Speaks Again

EDITOR'S NOTE: Rev. Robert E. Hollis, pastor at Marksville, Louisiana, has graciously shared the following personal letter received some years ago from the late Dr. L. A. Reed, former editor of the *Preacher's Magazine* and professor of practices at the Nazarene Theological Seminary. The admonitions are as timely today as when first written.

July 22, 1949

DEAR BROTHER HOLLIS:

Your letter of the thirteenth has followed me to the above city and I hasten to answer it to the best of my ability. Your problem is not a new one but is in the experience of every young pastor. I am sorry that you cannot come to the Seminary, for we like to have serious-minded men such as yourself in our student body, but with your background of experience, and a thorough devotedness both to God and your task, there is no reason why you should not be a greater worker in the Master's vineyard.

1. Early in your ministry, follow the practice and let your congregation know that it is your practice, that you will stay in your study during the morning hours of at least Tuesday, Wednesday, Thursday, and Friday. These four mornings should be devoted to prayer and sermon preparation. No one wants you to call mornings, and tradition and history give them to the pastor for preparation.

2. Emphasize certain types of preaching. Early in your ministry practice textual, textual-topical, and expositional preaching. Avoid topical and inferential preaching for at least the first five years of your ministry. People are built up in the holy faith through scriptural preaching and the above admonition will "feed the flock." We have too much preaching of one's individual opinions, and not enough of the Word of God. If you will read the Word devotionally, texts will be presented to your mind through the influence of the Holy Spirit. Also study passages for text suggestions.

3. As to using another's outline, I would not practice it, although I would not avoid it, but would "revamp" one occasionally, when I was pressed too closely for time, to suit the occasion. However, do not make it a practice. It is liable to produce laziness. If you can afford it, purchase a set of *The Pulpit Commentary*. It has a fine exegetical introduction to each chapter besides some homiletical helps. It is old enough to assist us in our doctrinal position. I think it is worth its weight in gold.

4. Alternate your sermonic emphasis. Lay emphasis one Sunday on the Sunday morning sermon and the next Sabbath on the night sermon. In this way your congregation will not sense that your preparation is too centered. Feed the flock Sunday morning and keep your Sunday night service intensely interesting through music and a short, pointed, evangelistic sermon.

5. You were called to preach. Keep it first. If you mingle with your

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The Bible College and Seminary Offerings

BEFORE AN ACTION is taken in the local board, discussion both pro and con is in order. When the question is put it is proper to vote yes or no. But when the vote is taken, and the action settled, the decision should then be considered the action of the entire body, not just those who voted for it; and thereafter every member should proceed to implement the action cheerfully and loyally. Further division on the issue is now out of order.

There is not a pastor in the movement who would not say a hearty amen to this basic democratic principle, especially if his projects were at stake.

But the principle applies equally to denominational actions.

In 1945 the Nazarene Theological Seminary opened its doors because the 1944 General Assembly willed it so. By this action the project became the responsibility of the entire denomination, not just the responsibility of its more enthusiastic promoters. That situation still prevails. Twenty years later the denomination, in Portland, authorized for the quadrennium an annual seminary offering, the immediate aim of which was to raise funds for the much needed new seminary library. The second such offering will be taken February 13, 1966, in just five months.

Every pastor should remind himself that this plan is his own, adopted by him through his properly elected representatives. To impede the aims of the General Assembly action by non-participation is to weaken democratic processes.

But another educational institution was created by the General Assembly at Portland, the Nazarene Bible College. This too is everybody's responsibility. It was created by the denomination, to serve the denomination, and to be supported by the denomination. Neither its breadth of support nor scope of service should now be conceived as partisan or sectional. It should not be thought of as the "pet" of any one class of Nazarenes, or geographical area, or group of leaders. It is no longer proper to divide the church into those "for" the Bible college and those "against" it. We are all for it. Let us prove this by rolling up a generous offering September 12, with unanimous participation, so that this denominational offering shall have a fair chance to get off to a good start. This would seem to be the kind of conduct on the part of parents toward their child which has universally been deemed fitting.

We Can Afford to Listen

WHEN A VETERAN PREACHER has won as many souls as Dr. Jarrette Aycock, and has as many years behind him in successful district superintendency and evangelism, we can afford to listen to him when he gives us some practical advice concerning the relationship of our sanctuaries and their furnishings to the promotion of revival. This he does in a timely article in this issue.

It is axiomatic with us that any sanctuary not favorable to the fostering of a revival atmosphere is wrong, and should be changed if possible. It is axiomatic also that pastors and planning committees should be thoroughly aware of the psychological advantage or disadvantage created by such matters in the sanctuary design and arrangement as discussed in Dr. Aycock's article, and should treat this relationship to future public evangelism as a fundamental consideration in the designing of new church buildings. If the pastor is asleep to the significance of these matters, the District Board of Church Extension should be at least alert, and be prepared to give directions which might compensate for the pastor's carelessness and thus prevent the sad state of affairs that a church finds itself in when it later attempts to carry on an old-fashioned evangelistic program with a sanctuary which, instead of being an asset, is a psychological millstone around its neck.

What Is "Holiness Preaching"?

THE RECENT "Sermonic Study" contest brought to light what seems to be a measure of uncertainty among us as to what constitutes holiness preaching. When the adjective "holiness" is used with "preaching" it is obviously a qualifying term which indicates a distinctive kind of preaching. And in this case the word "kind" would naturally refer to subject matter rather than to some particular homiletical form or style of delivery.

If the term "holiness" is sufficiently stretched it can be made to include the whole scope of evangelical truth, and in this case it becomes the equivalent of *Christian* preaching or *gospel* preaching. But this is not the connotation which traditionally belongs to the term. When a man calls himself a "holiness preacher" he has in mind (or should!) a distinguishable emphasis in doctrine which sets him apart from others who may be evangelical, but not holiness.

Strictly speaking, "holiness preaching" means an interpretation of the atonement, and of the various aspects of redemption, toward a measure of saving grace and a level of Christian living which other evangelical groups do not always include in their concept of evangelical religion; in fact they often believe that such a measure of grace is neither possible nor necessary. This distinctive emphasis therefore sets the holiness preacher apart and makes him a marked man. The message of holiness as traditionally defined is not acceptable in non-holiness pulpits. This might suggest to us that sermons on repentance, justification by faith, the atonement, the necessity of the new birth, and such themes which would be quite acceptable in almost any evangelical pulpit, do not constitute what we mean by the term "holiness preaching." We must go farther and be more specific.

Holiness preaching, we would say, is not only the presentation of Jesus Christ as a Saviour from sin, but specifically and emphatically as a Saviour from *all* sin, including that inherited sinfulness which we call the carnal mind.

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A little common sense
will aid our prayers in promoting
a revival atmosphere

Does Your Sanctuary Help or Hinder Revival?

By Jarrette Aycock*

I am writing from experience and observation only. I have never built a church, neither have I heard a paper or read a book on it; however, I have held meetings for over thirty years and was district superintendent for nearly twenty years, and have tried to keep my eyes open.

Beauty—Not Service

We seem to build so many of our new sanctuaries with a great deal of thought for beauty but with very little thought for the revival.

We examine and copy the architecture of other denominations. Even if they are evangelical, their methods are not like ours. They only have people come to the front and sign cards, but seldom kneel.

Our church was born in a revival. We have people come forward and kneel for prayer at an altar. Most of our evangelists believe in personal work in the audience, and when we build buildings, we should take all this into consideration.

Vestibule

Build your vestibule as commodious as you please but do not make it too convenient for people to stay in it during the service.

In one of our new churches I found

a very large vestibule with glass doors and windows between vestibule and sanctuary. They had a good speaking system, making it possible to hear as well in the vestibule as in the main sanctuary. There were a number of chairs, also one or two divans. In case of an overflow crowd this area could have served very well. However, people coming in would often stop and visit with ushers several minutes as well as with each other. Sometimes the men would sit down in a chair and talk throughout the service. They could hear what went on in the sanctuary but we could not hear them.

It was also very convenient to take the little ones out there where they could play while parents visited. This was especially true of both men and women in the evening service just as the invitation was being given. You say poor preaching or an uninteresting message. Probably so, yet the pastor said it was a condition he had inherited and had not been able to overcome.

In another church, off the vestibule, but visible from the pulpit and any part of the platform, was a room with a large window four or five feet square where the money was taken to be counted. Often some were there through the entire service.

It was rather disconcerting to stand in the pulpit and see them counting

*Evangelist and former district superintendent, Kansas City.

the money or standing or sitting around talking. I have counted over twenty visiting in the vestibule during the service.

If you build for revival, I would suggest you eliminate your loud-speaker and clear glass in the vestibule.

Lighting and Pews

In building for a revival it is very important to have good lighting. Soft lights, rather dim, may be good for some things but in a revival the sanctuary should be well lighted, so the old and those with poor eyesight may see their songbooks, the preacher, and all around in the church.

I have also found that a well-lighted church greatly helps the behavior of those who would be inclined to whisper and write notes to pass around during the service. The Bible teaches that "people love darkness rather than light."

In buying pews consider the convenience of length for personal work—also the aisles for going to the altar. Pews right against the wall make it very hard to get a person sitting at that end to go forward.

In a beautiful small church the architect, to get away from a center aisle, convinced the young pastor one row of pews would be best with aisles down the walls. The auditorium is beautiful, the people are thrown together, but the pews are twenty-two or twenty-four feet long, making personal work practically impossible.

I know a center aisle is not the best for everything, but I would rather have three or four aisles with shorter pews than to have them too long.

Another new church I recently preached in had two aisles, three rows of pews overly long, the outside row tight against the walls. The two

aisles each led to a door in the vestibule, and the back pews each sat tight against the wall. The only way from one aisle to the other was through the vestibule.

I would prefer fewer seats even if chairs were needed for special occasions. It encourages your people to have to bring in chairs. An aisle next to the wall would have helped a lot in that meeting. I think a ten- or twelve-foot pew is long enough in the average auditorium, especially on the sides.

Seating Capacity

Again most of our new churches are building too large for revivals. A large auditorium with no overflow is a mistake. The remedy, build a smaller sanctuary and have an overflow room which can be opened in case of a large crowd, and if for a revival do not make the overflow a gallery.

The extra cost is not prohibitive, and if you ever have to use it, the encouragement to your people is tremendous. A large sanctuary never more than half filled is hard on the revival, the preacher, and all concerned.

Altar and Platform

Build your altar or "mourners' bench" separately from your platform by about three feet. If your church is large enough, build two short altars rather than one long one. It is not a bad idea to build two other benches which can be brought in during the revival if needed for seekers, or leave room at each end where chairs may be added.

From seven to twelve inches is high enough for the front of your platform in our average church. Raise your choir loft higher if you like.

Never build a railing on the edge of platform between the pulpit and the altar, so your evangelist will have to walk several feet to the end of the rail if he wishes to go down closer to the people.

Hindrances

I would suggest some physical hindrances in working with seekers at the altar which could have been easily eliminated.

In one church a very long Communion table took up several feet between the platform and the altar, making it most difficult to deal with seekers at that part of the altar. When I suggested in the early part of the meeting that it would be well to move the table until after the revival, I was informed by the pastor that it was a gift from Brother Citizen and he would be greatly offended if it were moved, so it stayed.

Some other things were placed near the end of the altar that could have easily been shifted say a foot, so the altar could have been extended with chairs; but when I suggested it, I was informed that they too were donations and the donors would be grieved if they were moved. The pastor said there never had been enough seekers to need more space, so they too stayed.

One night God broke in on the service and between thirty and forty came forward with practically no place to kneel, and when the prayer

was ended, all who were not at the altar or front seats went back to their seats. Had there been chairs or an altar at which to kneel, they might have stayed and prayed through.

Another hindrance to an altar are plants or flowers, real or artificial, on the altar or pulpit during the revival. To try to carry them away, as I have often had to do, after people start coming forward attracts too much attention and detracts from the service.

Chairs are very good for seekers to kneel at when you need to extend the altar, if they are placed properly. I have found that the best way is to set the chair sideways, so the seekers can kneel on one side and the workers on the other and there is nothing between them.

Plan for Revival

I have made no suggestion which will add to your cost and very little if any that will detract from the beauty of your church.

The average architect thinks of beauty, fitness, and possibly finance when he plans a church but never a thought of the revival. The pastor or evangelist should always have souls as a goal and should try to build accordingly.

Beauty, fitness, or finance need not be sacrificed in order to build a church that is at the same time practical for the work which God has called us to do.

One Preacher's Prayer—

Overheard while praying with a seeker at the altar: "Lord, give her the Paraclete in the aorist tense!"

Every community yet without
a holiness witness is a reason
for fostering home missions

Factors That Foster Home Mission Progress

By John A. Wright*

IT IS NECESSARY for us to understand some facts about home missions before we can evaluate the factors that make for its progress. Home missions is central—not a side issue—in the work of the church. The fact that, for organization's sake, we must divide the church into component parts robs us often of our ability to see it as a whole. We who carry the heavy burden of the church have a tendency to think this is more important than the Sunday school, the Sunday school is more important than the N.Y.P.S., and the N.Y.P.S. more important than the N.W.M.S., and home missions is a district project that is way down the line. In reality, you cannot separate any part of the church work. These together comprise the total and varied outreach of the church and they are inescapably bound together; to fail in any is to weaken all.

Outreach—the reaching out for others—is the distinctive mark of a Spirit-filled church. It is the spirit of Him who said, “The Son of man is come to seek . . . that which was lost.” Other churches may hold doctrines so similar to ours as to be almost identical, but the distinctive character of the Church of the Nazarene has been the aggressive, passion-

ate, sacrificial reaching out through every means for the souls of men.

One leader of a sister denomination scolded his fellow churchmen with these words, “In one of our early years our church grew 156 percent while the population only grew 36 percent. Our record today is so sad and sickening that, give us a little more time, they will soon write us off.” He added, “With all our education, our theology, our fine buildings, our image of the church, we are doing less to win people to Christ than our unschooled forefathers who rode the frontier spreading scriptural holiness. Evangelism is the heartbeat of the church. We are no longer fishers of men but keepers of the aquarium. Among our churches it has become a matter of ‘You steal from my fishbowl and I’ll steal from yours.’”

Home missions must be central in our church or we are as dead as King Tut—preserved in form, but lifeless in reality.

The factors which make for progress in home missions, then, are passion, program, and personnel. I have talked about the passion; shall we consider the program?

Program is important to progress. The Reserve Army** is doing a won-

*Pastor, Coldwater, Michigan.

**Special reference to the Michigan District.

derful job and yet, when the cost of home mission projects is on the increase, we must not be content to do what we have done in the past.

I feel that the Revolving Fund is a wonderful implement of progress. This must not be considered as just another program but as a far-reaching, well-advised, tested-and-tried means of reaching souls for Christ in Michigan.

I was eavesdropping the other night. A business organization was having a meeting on the other side of a flimsy partition from where we preachers were meeting. These men were talking about discount houses. The speaker said they were here to stay. He reminded merchants that when the first department store was opened some tried to pass a law to stop them. But you cannot outlaw progress. To succeed you must either join them or outsmart them. Why must the Church always be so slow to accept any new idea, try any new method, or come up with any new suggestions? May the tremendous need and the tremendous resources at our disposal stimulate us to new means of reaching souls.

The best programs will fail without good personnel, and the best of personnel will fail without a passion. Personnel is important. The district leaders must be home-missionary-minded. I am neither polishing apples nor finding fault, but the district cannot succeed unless its leaders are first of all men of passion for souls. Of course that passion must be tempered with wisdom, but not

tempered so as to be afraid to try. Indeed, it is better that we fail in some of our home mission projects than for us to lose the spirit of trying.

May I remind you, pastor, that you are a part of the district leadership in home missions. The elected officers may suggest policy and make final decisions, but the district will reach out only as you implement their programs and push their ideas. In fact, home missions is the combined spiritual force of the entire district membership; but, in a great measure, it is controlled, stimulated, and increased in direct proportion as the pastor is controlled and stimulated by the Spirit of God.

The personnel of the individual projects is important. I do not believe that this work should be left to the novice. I must concede that some students and those without much training or experience have perhaps more than some of the rest of us.

Home missions is challenging and discouraging. It is pioneering in a hostile country. It is loving people and God until you are possessed. We must find men of this spirit to go into this work, and the man in this work must more and more be endued with this spirit.

Oh, yes, and he had better have a wife that feels the same way.

These are the factors of progress. Some are material, some human, some spiritual. This is our heritage and our life's blood. May God help us never, never, never to lose this spirit!

The man who can stand up to a little crowd and give them his heart, will not always have a little crowd to give it to.

—General Superintendent V. H. Lewis

Guess we may as well look now as anytime

Don't Look Now, Preacher, But Your Image Is Showing

By J. Ray Shadowens*

WITH THE APPEARANCE in print of *The Ugly American*, by William Lederer and Eugene Burdick, we are, as never before, image-conscious. Since that time we have been treated to a rash of "image" publications: *The Image of America's Serviceman*, *The Image of the Secular Collegian*, and *The Images of Faith*—to name only a few. "Image" is a contemporary phenomenon. It is a part of the present field day in semantics.

Before a representative word-picture of the "image" of the Nazarene preacher could be presented, a mountain of research would have to be scaled. What is offered here is limited to the private views of the writer supported by what can be hoped is relevant data gathered from various sources.

There are those in our confused culture who are raising serious question as to the justification for our very existence as ministers of the Word. Facing up to such unpleasantness, in what I choose to call "The Distorted Image," though painful, may in the long run, prove to be both enlightening and corrective.

"Why not quit?"

Well, one frustrated ex-minister dared print his confession for leaving the pulpit. He describes the plight

of the modern clergyman in "Laymen, Spare That Preacher!" *Christianity Today*, June 7, 1963:

Present day preachers are so busy doing everything in the church from conducting ladies aid elections to cranking the mimeograph that they have insufficient time and energy left for the contemplative thought, research and organization interesting sermons require (p. 6).**

This distorted image of the minister as a "glorified chore-boy" is damaging to the spiritual influence he should wield.

Admittedly, this may be to some degree but subtle rationalization. The frank admission of failure on the part of one isolated clergyman is insufficient justification for superimposing this objectionable "image" on all conscientious preachers of the Word. Be that as it may, we cannot sidestep entirely the implications of this candid confession.

In a superbly written article entitled "New Pastors Are Coming" in *Christianity Today*, October 25, 1963, Floyd Doud Shafer, with restrained optimism, points to hopeful shafts of light for twentieth-century heralds of truth:

Today, pastors are no longer hypochondriacally obsessed with themselves, as their evaluators imply. The open sea-

*Pastor, Norman, Oklahoma.

**Used by permission.

son on the ministry is over. Pastors are beginning to resist being told that they are sick, aimless, stupid and irrelevant. They are starting to stand up and speak out in their own right—the pastor's right.

It was a sore time when we fell flat on our backs at the insistence that we looked bad. Humility forced us to listen to what the experts said. We were shown film-strips of our hastily hidden guilts, ill-concealed hostilities, and easily detected illusions of grandeur.

We paid our humiliating homage to psychology and its sometimes facile documentation of guesses. We were warned to expect a crack-up around every corner. We thought it wise to learn to dance on eggs. We probed our souls, irrigated our minds, and put our blown-up problems in the showcase for public view. A groan floated across the land, "Oh, those sick ministers."

Our critics erred when they immobilized us on our backs. That permits only one line of vision: *up*. We saw towering above us one known of old as the Good Physician (pp. 15-16).*

Who would deny that Shafer has, in a very graphic manner, held up for all to see "the distorted image" of the minister that has been making the rounds far too long?

To add insult to injury, I do not know whether to become righteously indignant or to don sackcloth when I read a revealing assessment of moral conditions in the U.S.A. that includes this indictment: "In a suburban America, the realtor, and banker wield greater power over morality than the minister"—indignant because, I believe, it is an unfair and unjust charge directed at dedicated preachers of the gospel, and penitent because there may be some truth in the allegation that we are guilty of surrendering vital areas of influence to others.

Honesty compels us to face up to all such unpleasantness if we are to get at the existing attitude toward present-day preachers. In an effort

to counteract this "distorted image" of the pastor, let us turn our attention to "the dynamic image" of the pastor.

It is my considered judgment that our responsibility for dissolving "the distorted image" of the minister in the minds of moderns is not by the technique of a frontal attack on this ill-conceived estimate of the clergyman's place and function in our complex culture. Rather, by offsetting this fallacious notion by projecting a "dynamic image" so convincing that even the most skeptical will be hard pressed to explain it away. The old maxim, "A good offense is the best defense," seems to fit here.

Nazarene pastors should demonstrate such unquestioned dedication to Him "who also hath made us able ministers of the new testament" (II Cor. 3:6) that even those who reject His claims will acknowledge our high principle of motivation. Though many critics suspect his theology and look askance at his methods, relatively few challenge the dedication of Billy Graham. Of course we are not all "Arminian Billy Grahams" but the emulation of his example of whole-souled dedication and devotion could indeed be beneficial. The dynamism which characterized our progenitors in the Wesleyan-Arminian tradition had as one of its transparent qualities an unimpeachable dedication.

Confronted, as we are, with an ecumenically-minded Protestantism, where for the sake of a spurious unity all distinctives are expendable, the urgency for an unswerving determination in Nazarene pastors was never greater. The surrender of the cardinal tenets of our faith because the "inclusivist" brethren seem to have captured the public sentiment in their clamor for one church under

*Used by permission.

Christ poses no real threat. No sell-out to ecclesiastical pressures need greatly disturb us. There can be no question but that our policy of "non-alignment" with the current religious movements—National Council of Churches and National Association of Evangelicals—will continue in force.

In order to present a "dynamic image" we need more than the preservation of theological purity. The Nazarene pastor must be imbued with the spirit of this obvious imperative: that wherever we touch the various strata of our society the impact of our witness will be felt. Men and women of all walks of life will recognize that there is in our ministry a certain sense of destiny and mission and that we are committed without apology to the propagation of these great "Pilot Points" of our faith as set forth by Dr. Hardy C. Powers in his Golden Anniversary message, "The Authority of the Holy Scriptures, The Adequacy of the Atonement of Jesus Christ, The Reality of Christian Experience, and The Urgency of Our Message in Soul Winning."

If the "dynamic image" of the pastor is to eclipse "the distorted image," as please God, it shall, it must be illuminated by an unchallenged discipline. Elton Trueblood cogently sets forth the place of this indispensable quality along this line:

Our task is to try to establish in the popular mind, before it is too late, a philosophy of discipline that is as far from bondage to self as it is from totalitarian bondage. The middle ground, which is both the right and the left, is the ground of self-discipline.*

"The future" we are told, "belongs to disciplined men." Prophetic pow-

ers are unnecessary to accurately predict that the undisciplined, self-indulgent ecclesiastic will be weighed in the balances and found seriously wanting.

There is no substitute for this moral quality in the man who claims a call to the ministry. Superior natural endowments, above average intellect, and a good measure of piety, will not compensate adequately for the absence of self-discipline. We only kid ourselves if we minimize the importance of this virtue and its place in the trilogy—an unquestioned dedication, an unswerving determination, and an unchallenged discipline—that completes our dynamic image.

Somewhere I read: "The minister—a man of sincerity"—disciplines his ambitions, affections, and attitudes. It would be doubtful in the extreme if a clergyman could possess these imperatives in proper balance without standing out as a spiritual stalwart.

I desire to employ in somewhat of an accommodated sense the words of the Apostle Paul speaking of God's design for the redeemed that they "be conformed to the image of his Son" (Rom. 8:29). To so glorify the Lord and Saviour in our lives that more and more "the mind of Christ" is reproduced in us should absorb all the time and energies of a Nazarene pastor.

Perhaps we should pursue those spiritual ideals that are calculated to assist us in "restoring" the Christ-like image rather than "creating an image." If this be the case, we need exercise ourselves little as to what "image" we are creating before our family, our church, or our community.

*Elton Trueblood, *The Life We Prize* (New York: Harper & Row, Publishers, Inc., 1951) p. 96.



No man can have breadth and depth in the pulpit who does not cultivate it in the study

How Important Is Reading?

By C. Neil Strait*

A RECENT national advertisement, sponsored by the International Paper Company, caught my attention with its caption: "Send me a man who reads." As I thought about this statement and the age we serve, the truth of it became clear. For I had just finished reading *Dateline*, published by the Clergy-Industry Relations Department of the National Association of Manufacturers, and had been stunned by an article that said: "... 75 per cent of the American people actually have no contact with books!" Can it be? Yet the statement was made by Dan Lacy, managing director of the American Book Publishers Council of New York.

These two statements prompted my inquiry about the pastor's reading habits. And I wondered if many of our number would be among that 75 percent.

Reading is a thrilling encounter with ideas, minds, and experiences. The minister is involved in all these areas at some time in his ministry. Thus, reading should be an item on the priority list.

It is true that some ill-founded conventions linger with us, conventions which dictate—if allowed—the important items of a minister's time. And, sad but true, reading is usually not on the list. For it has all too

many times been considered something a minister can do when there is nothing else.

Our task as ministers is to chart new courses, prove ill-founded conventions wrong by finding something better to take their place and lifting the ideals of those we serve. Thus, the importance of reading is something we must discover for ourselves before our congregation will see its value.

Many of us are convinced that reading is important, but finding time is the problem. Reading, let it be said, never fits conveniently into any schedule. So, planning and discipline are the two prerequisites. An afternoon set aside for books, an evening, or, an entire day! An hour, or two, before breakfast to encounter a magazine or a book! Or an hour after lunch! And don't forget the minutes of waiting at the hospital, the doctor's office, or the grocery store. The time is usually there, but must be captured—through planning and discipline—lest it be consumed with trivia.

The question, "How important is reading?" is not relevant to some ministers, for it is apparently not too important. But to some of us reading is as important as anything we will do in the pastorate.

Reading is important, first of all, because it informs the minister. If he is to retain the respect of his

*Pastor, Carmi, Illinois.

hearers he must be acquainted with the world in which he lives. A news magazine should be on his reading list—weekly! And it should be read—thoroughly! There should be a serious reading of newspaper editorials and book reviews, for they interpret and spell out the structure of the world scene.

An informed minister must be acquainted with more than his own denomination. He must know the religious world and its developments. Thus, *Christianity Today*, *Christian Century*, *Eternity*, *Christian Herald*, the *Pulpit*, *Pulpit Digest*, to mention only a few, should be coming regularly to his desk—either by subscription or on loan.

Reading is important, secondly, for it provides a supply of preaching resources that are not second hand, but up-to-date and relevant to the message today. Someone has said that “reading maketh a full man.”

Sermon outlines are a dime a dozen and books of illustration are plentiful, but nothing can replace the thrill of finding new material. The man who does not read will find himself going again and again to the treasured saying and favorite illustration. Our age is a privileged one with so many fine books available and journals of all descriptions. There is hardly an excuse for outdated material when so much awaits the reader.

Third, reading is important for its mental exercise. Someone has said: “Reading is to the mind what exercise is to the body.” The mind, like the body, gets out of shape easily. For one to be a good athlete he must train daily and keep his body fit. Ministers have one of the greatest jobs in the world, but so many times our minds are not fit for the running.

It is good to take a scholarly book and set about to read it. Many times

we seek out an easy book. A few such books will not spoil the mind, but a constant diet of this sort will not sharpen the mind.

Fourth, the Bible has something to say about the importance of reading. One of the greatest minds the Church has ever had, the Apostle Paul, admonished Timothy, “Till I come, give attendance to reading, to exhortation, to doctrine” (I Tim. 4:13). While the reference is to the public reading of the Scriptures, it is not out of place to feel that Paul’s admonition was to read all that made the public reading of the Word more relevant. For he writes later, “Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth” (II Tim. 2:15). Paul also gives us some indication of his respect for reading when he writes: “The cloke that I left at Troas with Carpas, when thou comest, bring with thee, and the books, but especially the parchments” (II Tim. 4:13).

These four reasons, then, should answer the question, “How important is reading?” But John Wesley, writing to John Trembath on August 17, 1760, answers the question better than anyone before or since. Wesley wrote:

What has exceedingly hurt you in time past, nay, and I fear to this day, is want of reading. I scarce ever knew a preacher read so little. And perhaps by neglecting it you have lost the taste for it. Hence your talent in preaching does not increase. It is just the same as it was seven years ago. It is lively, but not deep; there is little variety; there is no compass of thought. Reading only can supply this, with meditation and daily prayer. You wrong yourself greatly by omitting this. You can never be a deep preacher without it any more than a thorough Christian. O begin! Fix some part of every day for private exercises. You may acquire the taste which you have not; what is tedious at first will afterwards be pleasant. Whether you like it or no,

read and pray daily. It is for your life; there is no other way; else you will be a trifler all your days, and a pretty, superficial preacher.

These then are a few of the reasons why reading is important. Let it be understood that every pastor's schedule is different. How the necessary

amount of reading can be worked into your schedule only you can determine. When one discovers the thrill and importance of reading he will set about to make adjustments and undergo the necessary discipline.

Reading is important—but we must realize it for ourselves.

The nursery can be the First Church of the Tiny Tots. If properly nurtured here they will thrive well when transplanted to the big sanctuary.

Planning for the Church Nursery

By Joy Latham*

THE TERM "NURSERY" applies to children from birth to four years of age. There are four distinct groups: crib babies, toddlers, two-year-olds, and threes. "Church nursery" means the room or rooms in the church for children under two years of age. For twos and threes we provide curriculum and class situations.

The purpose of this article is to discuss a place in the church for the youngest. Two basic reasons for this ministry are:

1. It provides service to parents of children under two who need the fellowship and worship of the church.
2. It offers potential for foundation character development in babies and toddlers. Impressions, attitudes, and concepts begin to form at birth.

Because of these facts, the importance of the church nursery cannot be overstressed. In our desire to make it possible for parents to attend Sunday school and church, we must consider carefully the specialized needs of the young child. Perhaps no part of the work of the church requires more careful thought and preparation, or pays greater dividends in contribution to Christian family life.

There are two requisites for the success of this ministry:

1. Parents must be assured that their babies are well cared for according to standards of cleanliness and health.
2. The environment must be such that babies and toddlers are happy and comfortable. It is in the nursery that love for the church may begin. Unhappy experiences may cause

*Director of Nursery Division.

early dislike which is hard to overcome in later years.

What then shall be our standards for the church nursery?

I. Space and Location

First of all, consideration should be given to the fact that "children under two" include two groups. Infants in the crib and toddlers over a year old who can move about should be separated. Two rooms are preferable. If this is impossible, however, partial division can be made with 36" high, open shelves.

Space requirement for both infants and toddlers is 30-35 square feet per child. There should not be more than twelve crib babies in one room, or fifteen toddlers.

The best *location* for the room or rooms is on the ground floor—preferably with windows on the south—easily accessible to parents, yet not too close to adult Sunday school rooms.

It is better that the room does not adjoin the church sanctuary. Glass windows into the auditorium and loudspeakers cause confusion and disturb the babies. A comfortable room away from the auditorium with consecrated, efficient leaders enables parents to attend a Sunday school class and church service free of anxiety.

II. The Rooms

It is important that all rooms for nursery children be as attractive as possible. *Walls* and *woodwork* of cream or pastel green are restful in well-lighted rooms. Soft yellow is pleasing where there is lack of sunlight.

Windows should be of transparent glass so that children can see out. *Drapes*, if used, should be washable,

harmonious in color, and hung so as not to shut out light or sunshine.

Floors should be of inlaid linoleum, asphalt tile, or other durable finish for easy cleaning. For toddlers the floor should be warm and free of drafts. Small, washable throw rugs may be used.

III. Equipment

This need not be elaborate or expensive. Some items, however, are essential.

FOR CRIB BABIES:

Bed. These should be approximately 27" x 48", hardwood, in natural, durable finish. A baby attending regularly should have the same bed each Sunday. The baby's name, with the schedule of feeding, may be attached to the bed. A few small beds 18" x 36" may be used for babies up to six months.

A place for baby's things. To provide a place for the diaper bag and other belongings there are several possibilities: (1) A chest with three or four drawers or open shelves may be used for each three or four beds. Each drawer or shelf may be labeled with a baby's name to match name on the crib nearby; or (2) a utility table between each two beds with a shelf for each baby may serve the purpose. (3) A hook or shelf may be placed on the wall near the bed.

A bottle warmer. This should be in a convenient place out of reach of toddlers.

A storage cabinet. This may be built high on the wall to provide storage for linens, supplies, aprons or uniforms, toys.

A rocking chair. This should be a moderately sized, wooden rocker, without upholstery for easy cleaning.

A Bible. Even a baby begins sensing that here is a special Book as he sees nursery workers use the Bible with reverence.

Toys. A few carefully chosen toys suitable for young babies are part of the nursery equipment. These should be safe and durable, plastic, rubber, or

wooden—finished with nontoxic paint. All toys should be cleaned often.

Books, pictures. A simple book or two, such as *Thank You*, BL-1401 (25c)* may be used with older babies. The picture of Jesus and the children from *Nursery Teaching Pictures** and pictures of single objects—flowers, babies, animals—are good for use with babies in the nursery room.

As space and finances will allow the following are helpful in the nursery room:

- A record player
- Nursery "Listen and Sing!" records, Series 1, 2, and 3
- A baby jumper or Babee-Tenda
- A playpen

FOR TODDLERS:

In a separate room for toddlers, equipment may include:

A rocking boat
This useful item when reversed becomes a low set of steps, challenging to the young climber. Instructions for making may be found in *Build-It-Yourself Kit* (U-360), \$1.00.*

Blockbuster blocks—large, sturdy, hollow, cardboard blocks (GAX-600), 12 blocks, \$5.95 plus postage*

Push and pull, educational toys

*May be ordered from the Nazarene Publishing House.

A large rubber ball

Washable dolls

Stuffed animals, plastic or cloth

A small, low table—approximately 18" x 24"—and a few low chairs

One or two cribs may be useful in the toddler room.

Low open shelves for toys

A place for children's wraps and other personal belongings

IV. Sanitation and Health Safeguards

It is essential to make provision for:

Keeping walls, woodwork, and floors spotlessly clean.

Hand-washing facilities for the leaders. A rest room adjoining the nursery room, or between the crib and toddler rooms, is ideal.

Laundering of all linens each week.

Frequent washing with soap and water, or cleansing with zephiran chlorine solution (two tablespoons in one gallon of water), of equipment and toys.

Essential air circulation. For this reason it is best to avoid built-in cribs. Provide for two to three feet between individual cribs.

A first-aid kit

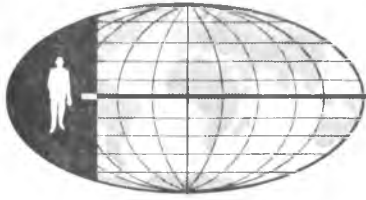
Exclusion or isolation of children with colds or other symptoms of illness

Things I Cannot Afford

By John K. Abney*

1. *Unholy ambition*
2. *Laziness*
3. *Secondary values*
4. *Unfaithfulness*
5. *Disobedience*
6. *Dishonesty*
7. *Insincerity*
8. *Service without love*
9. *Fussy or poor preaching*
10. *Forsaking my calling*

*Missionary, Samoa



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

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Department of WORLD MISSIONS

COMING YOUR WAY

September—October—November, 1965

8 *Cross-country Missionary Conventions*

Miami, Florida
Birmingham, Alabama
Nashville, Tennessee
Bethany, Oklahoma
Wichita, Kansas
Fort Worth, Texas
Amarillo, Texas
Phoenix, Arizona
Pasadena, California
Fresno, California

September 30—October 1
October 5-6
October 7-8
October 12-13
October 14-15
October 19-20
October 21-22
October 26-27
October 28-29
November 2-3

Convention Highlights

- Three missionary speakers in every convention.
- Dr. E. S. Phillips, executive secretary of the Department of World Missions, will be the director.
- Mr. Franklin Cook and Mr. Neil Rimington of the office staff will be present in workshops to counsel and answer questions.
- A representative of the N.W.M.S. will be present in each convention.

Start planning NOW to attend the convention nearest you.

Take a busload from your local church

TWO GREAT DAYS OF INSPIRATION AND INFORMATION

More details next month

SEPT. 26

TEN SUNDAYS OF UNIQUE EVANGELISM

NOV. 28

The Department of Evangelism participates with
TEN SUNDAY NIGHTS OF SALVATION
preceded by earnest seasons of prayer, witnessing, and house-to-house visitation.

PASTOR: DON'T LET THESE TEN IMPORTANT SUNDAY NIGHTS
JUST S L I P BY WITHOUT SPECIAL ATTENTION!

SEPTEMBER						
S	M	T	W	T	F	S
			1	2	3	4
5	6	7	8	9	10	11
12	13	14	15	16	17	18
19	20	21	22	23	24	25
26	27	28	29	30		

OCTOBER						
S	M	T	W	T	F	S
					1	2
3	4	5	6	7	8	9
10	11	12	13	14	15	16
17	18	19	20	21	22	23
24	25	26	27	28	29	30
31						

NOVEMBER						
S	M	T	W	T	F	S
	1	2	3	4	5	6
7	8	9	10	11	12	13
14	15	16	17	18	19	20
21	22	23	24	25	26	27
28	29	30				

These special "TEN SUNDAY NIGHTS OF SALVATION" emphasized by the Department of Evangelism and the "TEN SUNDAYS OF INCREASED ENROLLMENT" sponsored by the Department of Church Schools, plus an ALL-OUT N.Y.P.S. effort of "IMPACT" EVANGELISM IN OCTOBER, WHEN WORKED TOGETHER CAN PRECIPITATE GENUINE INTEREST IN TOTAL OUTREACH.

REMEMBER 50 HOLY WATCHNIGHTS OF PRAYER

Sunday, August 1, 1965 6:00 p.m. to midnight local time

PRAY FOR AND ATTEND

Mid-quadrennial Conference on Evangelism
Music Hall, Kansas City, Missouri
Tuesday, Wednesday, Thursday, January 11-13, 1966

PRAYING PREACHERS Praying every month
for spontaneous revival in every
CHURCH OF THE NAZARENE

CHURCHES SHOULD BE GOOD STEWARDS TOO!



CAN NAZARENES AFFORD TO RELAX their world evangelism efforts at a time when the non-Christian population of the world is increasing at a far faster pace than the membership of the Christian Church?

THE CHURCH MUST NOT THINK OF ITSELF
AS ITS MISSION

JUST AS 10 PERCENT IS THE MINIMUM giving standard for an individual, should it not be a MINIMUM GOAL for an evangelistic, outreaching church?

CHURCHES SHOULD BE GOOD STEWARDS TOO!



PROCEDURES

for Registering and Reporting a Training Class

SELECTION OF COURSE

- Select the course needed by your church
- Church school board approves the teacher

REGISTER THE CLASS WITH

- The C.S.T. Office, 6401 The Paseo, Kansas City, Missouri, 64131.
- Order books from the Nazarene Publishing House or include with class registration.

WE SEND UPON RECEIPT OF THE CLASS REGISTRATION

- Individual registration slips
(enough for estimated enrollment)
- A class report blank
(triplicate)

YOU SHOULD DO THE FOLLOWING WHEN THE CLASS IS COMPLETED

- Fill out class report blank
(list names alphabetically)
- Remove carbon paper and send *first two* copies to the General C.S.T. Office.
- *File third copy* in the church office (not file 13).
(If you do not have a class report blank it is probably because the class was not registered. Please send for one rather than writing or typing out a report.)

UPON RECEIPT OF THE CLASS REPORT WE

- Send credit cards to be completed and presented to those earning credit.
- Send you another registration form for your next class.
- Place one copy of the class report in your local church file in the general office.
- Send the district C.S.T. director copies of all class reports at the end of each quarter.

That All Might Know

IMPROVED COMMUNICATIONS within the local church is a continuing concern for all pastors. Any church, large or small, is effective in its work for the Lord to the degree that its members know of and cooperate in its program.

Many Nazarene pastors have found a weekly newsletter very helpful in this area. Some 450 Nazarene churches now enjoy such a publication.

A Move by the Brethren

To acquaint its pastors with the worth of such an effort, the Church of the Brethren, with about twelve hundred churches and two hundred thousand members, headquarters in Elgin, Illinois, has printed a brochure in which it lists several advantages of a newsletter including:

- Reaches more people regularly than a Sunday morning sermon
- Gets into all homes
- Keeps people informed and builds an awareness of the mission of the church
- Has an evangelistic value

The author includes several suggestions on how to "get your money's worth" from a newsletter, that will interest Nazarene pastors whether they have such a publication or are contemplating one.

Small and Polished

The first suggestion is to keep the newsletter small. "One page, printed on both sides, is better than two pages printed on both sides. You are mailing to busy people.

Some of the other suggestions follow in part:

- Keep it often. Weekly is better than biweekly.
- Keep it readable. Use good weight paper and produce on a good mimeo-

graph. Remember the image of your church is at stake.

Keep it neat. Few will read it unless it is presented in an attractive way.

Throw away messy sheets.

Keep it active. Put the important items at the top of the first page.

Keep it "scannable," so a person with limited time can glance over it and get the gist by reading the headlines.

Mail it in an envelope. This gives it the dignity that a church newsletter deserves. It's that image again.

Selection of Material

Keep it vital. Speak to needs. Skip editorials. Instead use quotes that are editorial in nature.

Keep it personal. Use as many names as possible, but use them in meaningful ways.

Keep it broad. Use district and international church news that is important to your church.

Keep it tied. Relate the faraway news item to your congregation and situation.

Keep it planned. Don't let it just happen. Decide what items are most important before you start. Make a dummy copy.

Keep it economical. Mail to 200 persons or more, permitting the use of bulk rates (1¼ cents per letter). The cost for a weekly mailing, including postage, mailing permit, paper, printed envelopes, stencils, and an electric stenciled masthead, is just under \$300 a year.

The author of these suggestions, who is a district secretary, declares that the idea of a newsletter is better not implemented "unless you are willing to follow most of these principles." He says it is not true that "something is better than nothing" when the image of the church is involved.

Copies of a brochure on publishing a church newsletter are available free on request to: Joe Olson, N.I.S., 6401 The Paseo, Kansas City, Missouri 64131.



THE PATTERN FOR SUCCESS
in your
CRADLE ROLL

FIRST STEPS TOWARD GOD

A Cradle Roll-Nursery Packet

This all-new, colorful packet contains guidance materials for parents of young children. It is for use with Cradle Roll and Nursery children under two, in a planned program of home visitation. Each packet contains nine leaflets, envelopes, a gift cover, birthday cards, enrollment certificates, and a new record system. Complete instructions for use on each packet.

Price, \$1.50 each; 12 or more, \$1.25 each



For the pastor who is interested in the newest ideas in Christian education, church enlargement, and a host of related subjects

**THE DIRECTOR'S
DIGEST**

official publication of the Nazarene Directors of Christian Education Fellowship, is now being offered to pastors.

Price—\$2.00 per year

Enter your subscription by writing to Dave Benson, 1400 E. Kellogg, Wichita, Kansas 67211.



SEPTEMBER

month of

PREPARATION TO ADVANCE



SURVEY FOR PROSPECTS

One out of five families in the U.S. move every year. But they settle down in September to put the children in school. A community survey is the best way to locate them. (See page 106 for survey evangelism materials.)*



SURVEY FOR WORKERS

Every new trained worker normally means another ten people enrolled in Sunday school within a year. September is the month to enlist them. Preach on stewardship of time and talent and distribute the "Christian Service Survey cards" (R-42)* for the people to indicate experience they have had what they would like to do, and what they are willing to be trained to do.



PROMOTE WITH MEANING

The last Sunday in September is the best time for promotion. Make this as significant as the promotion in the public schools. If you do, Dad and Mom will be there. (Promotion Certificates are listed on page 118.)*



RECOGNIZE AND APPOINT WORKERS

A "Recognition Banquet" or some other appreciated recognition will encourage your workers to give their best during the coming Sunday school year. The *Request for Reappointment* (U5603)* and the *Teacher's Covenant* will be valuable to you in appointing workers for the new year.



START NEW CLASSES

Promotion time and teacher appointment time is the ideal time to start new classes. Remember, new classes grow faster than old ones and classes grow most rapidly the first few months they are in existence.

*Nazarene Publishing House, *Master Buying Guide*, 1965.

OVERSEAS HOME MISSIONS

What is an “overseas home mission field”?

This is the designation used for the work of the church in areas outside continental United States and Canada receiving substantial budget assistance from the Department of Home Missions.

Why are some areas assigned to Home Missions rather than World Missions?

The assignment is by the Board of General Superintendents and the General Board. One of the principal considerations is the potential of an area for full self-support within a reasonable length of time.

How are the overseas home missions administered?

They are supervised directly by the general superintendents. The Department of Home Missions provides budget, but does not have administrative responsibility. When the field develops sufficient strength, it is organized into a district similar to a district in the home church.

Where are these fields located?

NORTH AND CENTRAL AMERICA:

Alaska	Canal Zone
Bermuda	Newfoundland

SOUTH AND CENTRAL PACIFIC:

Australia	New Zealand
Hawaii	Samoa

EUROPE:

Germany	Sweden
Denmark	

AFRICA:

South Africa
Central Africa Zone

Are these fields growing?

It is not a simple or easy task to enter a country with a new church, and in some instances a new message. Yet the Lord has opened doors in marvelous ways and the church has grown steadily and often rapidly. In 1960 we reported 2,123 members in 66 churches in 7 fields. There were 6,706 enrolled in Sunday school. Since that time we have entered Bermuda, Newfoundland, American Samoa, Den-

mark, and Sweden. By 1964 we had 2,958 members in 91 churches; 7,888 enrolled in Sunday school; and \$419,189 paid for all purposes. While we have not been able to give large amounts for property and buildings, the property valuation in these fields is now \$3.5 million.

We now have nearly 1,000 members in the South Africa European district. This involves great distances, and the churches in Rhodesia, Zambia, and Malawi have now been set up as the Central African Zone—a sort of branch district. Both Australia and Hawaii now have over 500 members and Alaska is close to that figure. In Germany, 252 members were reported at the 1965 district assembly, a gain of 15 percent in one year. That's a challenge for our home-base districts to match!

How may churches learn more about the overseas fields?

Filmstrips and slide sets are available from the Department of Home Missions for several fields, and are in preparation for the remainder. These may be rented for \$2.50, including narrative on tape, giving an excellent understanding of the development of the work, the nature of the country, and pictures of our present churches.



Photo by Three Lions, Inc.

The church has moved into the great cities of the world with holiness evangelism. Metropolitan Johannesburg has a total population of 1.8 million. The sand sumps of the Robinson Deep are seen behind the buildings of the downtown area, indicating the mining operations that have brought wealth to South Africa. We have several churches, our district headquarters, Bible College, and the Nazarene Publishing House in Johannesburg and its suburbs.

A Goodwill Ambassador . . .

Church of the Nazarene Reflective ROAD MARKER

One-third of all traffic moves after dark! Reach the people who travel at night too with a sign that does a normal day's work; then when darkness comes, reflects its message to passing motorists.

Heavy 20-gauge steel is artistically die-cut and coated with metal primer and a blue background enamel. The message is silk-screened in golden-yellow and white, followed by a coat of clear varnish to the entire surface. The back side is coated with a special corrosion-resistant enamel. The lettering is painted with a "Codit" reflective material produced by the Minnesota Mining and Manufacturing Company, which is 100 times brighter than white paint and as durable as the enamel itself.

Dupont "Delux" paint finishes are used exclusively, with each wet-paint application individually baked in temperature- and humidity-controlled ovens. Die-cutting and

holes are punched prior to paint applications, so that all edges are paint-sealed and smooth.

Although no imprint is necessary, this sign has a space for the name of your church above the word "Church" and address or other copy below the word "Nazarene." This too is "Codit" at no additional cost to you. Its reasonable price will permit you to place several along the highways, junctions, and streets of your city.

SIZE: 23" wide x 30" high. Maximum of 18 letters on imprint.

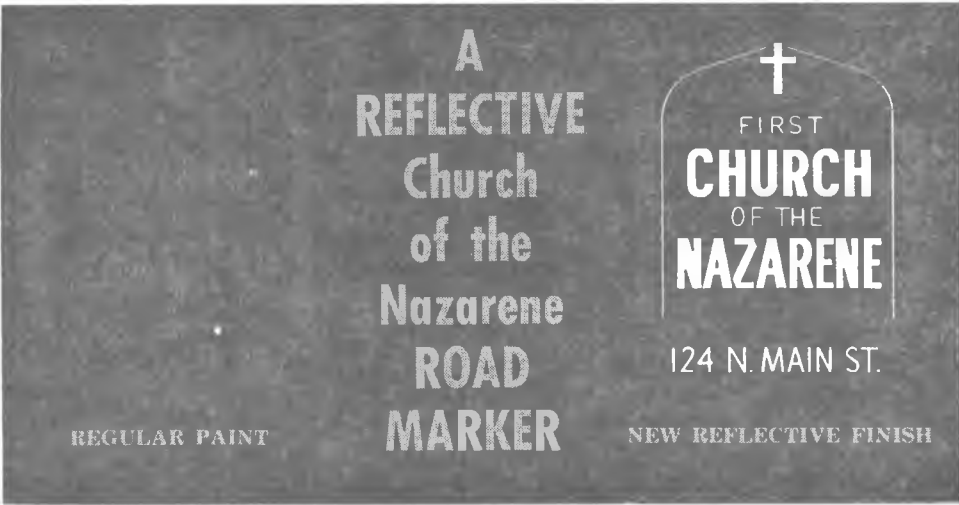
Shipping charges extra from St. Louis, Missouri. Allow four weeks for delivery.

Order by Number SI-385

One Road Marker	\$7.50 each
Two Road Markers	\$6.50 each
Three Road Markers	\$6.00 each
Four Road Markers	\$5.50 each
Five or More Road Markers	\$4.95 each

NOTE: Quantity prices apply to identically lettered signs only.

Prices slightly higher outside the continental United States



Advertising with Signs Doesn't Cost—IT PAYS!

A Goodwill Ambassador . . .

Church of the Nazarene MASTER SIGN

Proclaim to all who pass by that there is a Church of the Nazarene in the community!

The MASTER SIGN is designed for use suspended in a welded steel frame. The both along the roadside or at the church site. Large golden-yellow and white lettering on a blue background may be read at a glance from either direction. *At no extra charge, your church name may be imprinted* above "Church of the Nazarene" and your address or other copy in the space below. If this is not desired, the sign looks complete without imprint.

The sign itself is of 20-gauge steel. To prepare it for painting, it is electrically cleaned, then primed and painted. After the lettering is silk-screened, the sign is protected with a coat of clear varnish. This panel is

frame, decorated with a scroll and cross and finished in white enamel, is ready for mounting on a 2" O.D. pipe.

Dupont "Delux" paint finishes are used exclusively, with each wet-paint application individually baked in temperature- and humidity-controlled ovens. Die-cutting and holes are punched prior to paint applications, so that all edges are paint sealed and smooth.

SIZE: Hanging panel, 32" high and 48" long. All over dimensions (including frame and cross), 46" high x 52½" wide. Maximum of 14 letters on imprint.

Produced locally, such a sign would cost \$75.00.

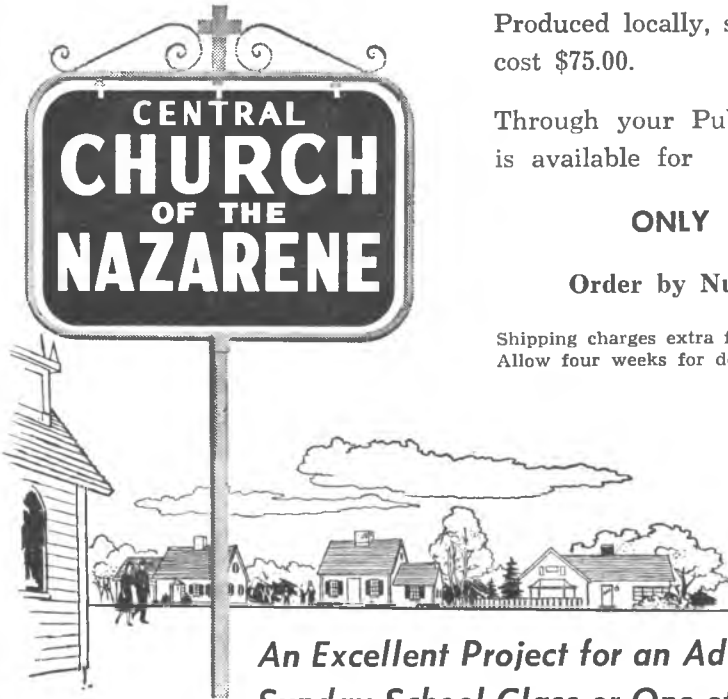
Through your Publishing House, it is available for

ONLY \$39.50

Order by Number SI-395

Shipping charges extra from St. Louis, Missouri. Allow four weeks for delivery.

Prices slightly higher outside the continental United States



*An Excellent Project for an Adult
Sunday School Class or One of Your Laymen*

SERVICEMEN'S _____

_____ RETREAT

- **November 15-18, 1965**
- **Berchtesgaden, Germany**
- **Speaker: Dr. Norman Oke**
- **Coordinator: Chaplain Calvin Causey**

All Nazarene military personnel (including dependents and friends) on duty in Europe, the Middle East, and North Africa are invited.

PASTOR:

You can help your military people by urging them to attend. The average cost is about \$15.00 per person. Some churches pay it, in part or in full, for their military young people.

Nazarene Servicemen's Retreat in Europe is a part of your evangelistic opportunity and responsibility. Join in prayer that November 15-18, 1965, will provide spiritual depth for our servicemen.

WORKERS TOGETHER FOR GOD

INTEREST THEM: Over 150,000,000 people in the U.S.A. alone listen to the radio each week. "Showers of Blessing" reaches millions of them over its 525 stations, telling them of Christ and His power to save, sanctify, empower and acquainting them with the Church of the Nazarene.

VISIT THEM: Sunday school workers and church visitors call in thousands of these homes each week, inviting children and adults alike to join in the study of God's Word with its attending blessing.

MOTIVATE THEM: Pastors and evangelists greet them in the sanctuary with the word of reconciliation, and the gracious invitation of "whosoever will, let him take of the water of life freely."

WIN THEM: Christian friends pray for them around the altars at church and at home, until their sins are pardoned, their hearts cleansed, and their feet are walking the way of righteous living.

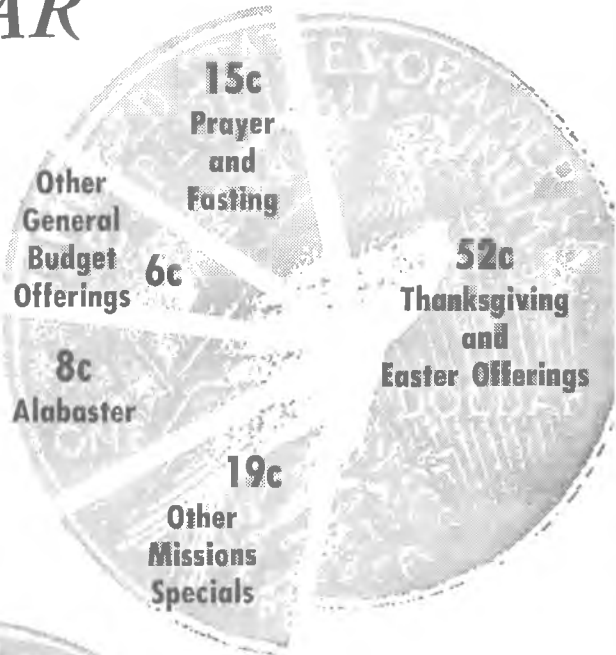
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CAME FROM



WHERE
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He listened more than he talked and he refused to manipulate his people in order to accomplish his goals. Instead, he prayed humbly for the guidance of the Holy Spirit and then he moved *with* his people toward a common goal that had both wisdom and vision in it.

His sincerity, his faith, and his dependence upon his Lord gained for him the confidence and love of his flock and they followed him, saying, "He hath shown us the way and we would lead others also."

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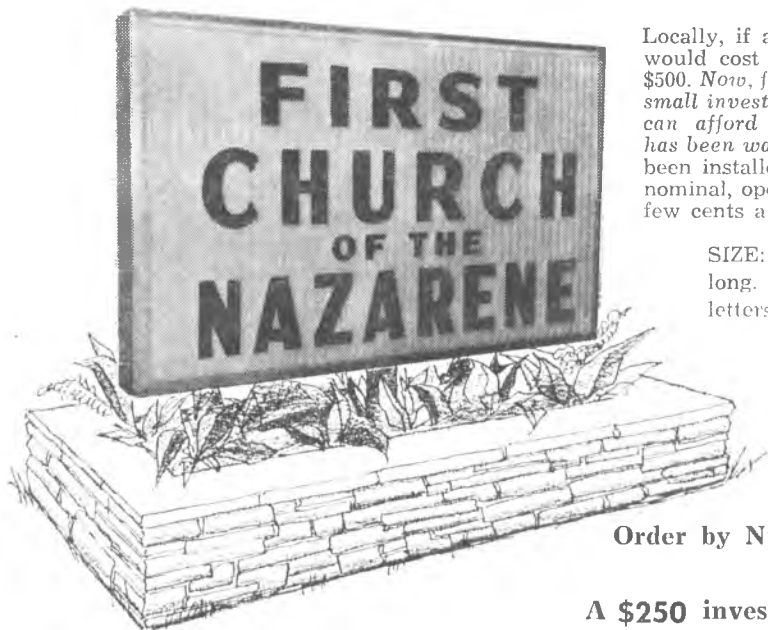
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Some Aspects of Arminianism

By H. Orton Wiley

[Edited and submitted by Ross E. Price, from an address given by the late Dr. H. Orton Wiley, to the Swedish Covenant Church of Pasadena, 6:00 p.m. June 27, 1954.]

(In three articles: Article I. "The Distinctions")

There are two things that we ought to clearly understand in considering the difference between Calvinism and Arminianism:

1. *The Calvinistic position against which Arminius and the Remonstrants revolted.* Gomarus, who was a hyper-Calvinist, held to the following position:

"That God has absolutely and precisely decreed to save certain particular men by His mercy or grace, but to condemn others by His justice. And to do all this without having any regard in such decree to righteousness or sin, obedience or disobedience, which could possibly exist on the part of one class of men or the other.

"That for the execution of the preceding decree, God determined to create Adam, and all men in him, in an upright state of original righteousness; besides which he also ordained them to commit sin, that they might thus become guilty of eternal condemnation and be deprived of original righteousness."

The Westminster Confession includes the following: "By the decree of God, for the manifestation of His glory, some men and angels are predestinated unto everlasting life, and others foreordained to everlasting death. These angels and men, thus predestinated and foreordained, are particularly and unchange-

ably designed; and their number is so certain and definite that it cannot be either increased or diminished" (Chapter III, last sentences).

The Reformed American Creed states: With reference to predestination in Chapter III—"concerning those who are saved in Christ, the doctrine of God's eternal decree is held in harmony with the doctrine of His love to all mankind, His gift of His Son to be the propitiation for the sins of the whole world, and His readiness to bestow His saving grace on all who seek it. That concerning those who perish, the doctrine of God's eternal decree is held in harmony with the doctrine that God desires not the death of any sinner, but has provided in Christ a salvation sufficient for all, adapted to all, and freely offered in the Gospel to all; that men are fully responsible for their treatment of God's gracious offer; and that no man is condemned except on the ground of his sin" (Revision, Chapter III). These American revisions of the older Calvinism are significantly in the direction of Arminianism.

Concerning *Infant Salvation*, Section 3, Chapter X, states: "That it is not to be regarded as teaching that any who die in infancy are lost. We believe that all dying in infancy are included in the election of grace, and are regenerated and saved by Christ through the Spirit, who works when and where and how He pleases." Here, again, is a radical departure from the position of Gomarus.

It is interesting to note that what is called Calvinism in these days is in reality either Plymouth Brethrenism or

Keswickianism. These two movements started in England about the same time. The Plymouth Brethren are sometimes referred to as "Darbyites" after John Darby, their chief founder, a great and good man, who along with others was the leader of those who called themselves the Plymouth Brethren with Plymouth, England, as their main center. The Keswicks teach a second work of grace in the baptism of the Holy Spirit upon the believer for an endowment of power, but not cleansing. Both systems because of their imputationistic theories make a distinction between man's standing as righteous "in Christ" and his actual state as sinful.

I mention this because I find that most people do not know the positions against which Arminius and other of the Remonstrants objected. Many are surprised to learn that they now hold the very doctrines for which Arminius contended, while they still call it Calvinism. They are surprised to find that they are not rigid Calvinists at all but hold definitely to an Arminianism—or at least an Arminianized Calvinism which is four-fifths Arminianism, in that they hold to four of the five points of the Remonstrants and to only one of Calvinism. The reader will be interested to note that H. C. Thiessen of Wheaton, and Lewis Sperry Chafer, of Dallas, arrange the divine decrees in the same order as did Arminius.¹

Arminianism teaches a divine election, but an election of class and character rather than one of particular individuals regardless of their obedience or disobedience.

2. *The position of Arminius:* Arminianism, so called, was not a system of doctrines proposed by Arminius in opposition to the hyper-Calvinism of his day, but an insistence upon the ancient teachings of the Church. Arminius set himself to the study of the ancient Church Fathers, and from them compiled again the ancient teaching of the Church, which he set over against the legalistic teachings of his day. These he contended were innovations from the original position of the Early Church.

Arminianism is therefore a return to the ancient teachings of the Church. It holds that the fatalistic doctrine of absolute predestination (or unconditional election) was never known until developed as a sort of philosophy by one phase of the Reformers' teaching. It certainly was not held by Luther, the great Reformer, or his associate, Melancthon, the great theologian of Lutheranism.

Arminius rejects this doctrine of absolute predestination or unconditional election, such as held by the rigid Calvinists like Gomarus, in the following statements:

"(1) Because it is not the foundation of Christianity, or Salvation, or of its certainty.

"(2) This doctrine of predestination comprises within it neither the whole nor any part of the Gospel.

"(3) This doctrine was never admitted, decreed, or approved in any Council, either General or Particular, for the first six hundred years after Christ.

"(4) None of those Doctors or Divines of the church who held correct or orthodox sentiments for the first six hundred years after the birth of Christ, ever brought this doctrine forward or gave it their approval. Jerome; Augustine—see his *Calling of the Gentiles*; Prosper of Aquitaine; Hilary; Fulgentius and Orosius; certainly not Origen; Clement; Athanasius; Lactantius; Tertullian; Cyprian; Ignatius; Irenaeus; or Hyppolytus. cf. Augustine against the Manichees (for free will); against the Pelagians (for the doctrine of divine sovereignty;)

"(5) It neither agrees nor corresponds with the Harmony of the Confessions which was printed and published together in one volume at Geneva in the name of the Reformed and Protestant Churches.

"(6) It is repugnant to the nature of God, particularly to those attributes of His nature by which He performs and manages all things, such as His wisdom, justice, and goodness. [Note: the Calvinists of Arminius' day recognized but

(Continued on page 46)



Queen of the parsonage.....

AUDREY J. WILLIAMSON

"Make Me a Sanctuary"

By Ruth Vaughn*

IT WAS ON AN Easter Sunday morning. Our church was filled with flowers and people with happy smiles. The choir sang with spirit and the little girls rustled in the seats with starched skirts and their mothers nodded new bonnets.

I looked up at my husband standing before the people on this day of days and my heart bowed in gratitude for a place of service as the minister's wife to this congregation. As we stood for prayer, the words that sprang to my lips were these: "Lord, what is the very best thing that I can do for these 'my' people as their minister's wife?"

My heart still questing, we were seated and I opened my Bible for the morning psalm. As I thumbed through its pages, suddenly these words leaped out at me: "Make me a sanctuary; that I may dwell among them."

I paused and read the entire verse and setting, realizing that God was speaking here of a tangible building. But somehow I felt that these words were His answer to my heart's quest concerning my best contribution as a minister's wife. God was not asking that I be a beautiful singer, a poised hostess, a glamorous personage—instead He was asking that I make of my heart a sanctuary, that He would daily dwell among these people.

I had, many times, heard that my body was the temple of the Lord—but this was a new, startling thought, that I, through the purity, sweetness, and

strength of my life, could give a beautiful, imperishable sanctuary of understanding, compassion, and love to the people of our parish. I was in a position of service—but merely being nice, agreeable, and helpful was not enough. For they needed a minister's wife who would be able to meet the description given in Isa. 32:2: And she "shall be as a hiding place from the wind, and a covert from the tempest; as streams of water in a dry place, as the shadow of a great rock in a weary land."

God wanted me to "make" a sanctuary for Him in this parish!

I opened my Bible to the flyleaf on which I had penned a prayer of Thomas a Kempis:

I read: "O Lord, Thou knowest what is the better way; let this or that be done as Thou shalt please. Give what Thou wilt, and know how much Thou wilt, and when Thou wilt. Deal with me as Thou knowest, and best pleaseth Thee, and is most for Thy honor. Set me where Thou wilt and deal with me in all things as Thou wilt. I am in Thy Hand; turn me round and turn me back again, even as a wheel. Behold I am Thy servant, prepared for all things; for I desire not to live unto myself, but unto Thee; and Oh that I could do it worthy and perfectly!"

This complete consecration, this "emptying of self" would provide the superstructure. The Holy Spirit would provide His presence, His strength, His unchangingness. And as the woman behind the man, the wife of the minister, I

(Continued on page 46)

*Pastor's wife, Prairie Village, Kansas.

Gleanings from the Greek New Testament

By Ralph Earle*

Phil. 1:1-6

"Bishops"

The Greek word for *bishop* is *episcopos* (cf. *episcopal*). It occurs five times in the New Testament. In Acts 20:28 it is translated "overseers." In I Pet. 2:25 it refers to Christ, "the Shepherd and Bishop of your souls." It is found twice in the Pastorals (I Tim. 3:2; Titus 1:7) and is correctly translated "bishop." ("Office of a bishop" in I Tim. 3:1 is another word, *episcope*.) Critics have sometimes insisted that the technical use of *episcopos* for "bishop" in the Pastoral Epistles reflects a later development in church organization and so demands a second-century date for these letters. But the same usage here in Philippians (written about A.D. 61) undercuts that argument.

The word *episcopos* comes from *scopos*, "a watcher." So it means "a superintendent, guardian, overseer."¹ Thayer notes that it has this same comprehensive sense in Homer's *Iliad* and *Odyssey* and in classical Greek writers from that time on.² The large *Lexicon* of Liddell-Scott-Jones (1940) gives as the first meaning of *episcopos* "one who watches over," and lists numerous examples of this use.³ "This was the name given in Athens to the men sent into subdued states to conduct their affairs."⁴ The word was used fourteen times in the Septuagint in the sense of "overseer,"

or "inspector." Deissmann notes that in Rhodes *episcopos* was "a technical term for the holder of a *religious* office" (in the temple of Apollo), as well as being used in the plural for "communal officials."⁵

Lightfoot mentions its use at Athens, and adds: "The title however is not confined to Attic usage; it is the designation for instance of the inspectors whose business it was to report to the Indian kings . . . ; of the commissioner appointed by Mithridates to settle affairs in Ephesus . . . ; of magistrates who regulated the sale of provisions under the Romans . . . ; and of certain officers in Rhodes whose function are unknown."⁶

By the end of the second century we read of diocesan bishops. Early in the second century Ignatius indicates that in each church there was one bishop, a group of presbyters, and a group of deacons. But in Paul's Epistles (here and in the Pastorals) "bishop" and "presbyter" seem to be used synonymously. Lightfoot observes: "It is a fact now generally recognized by the theologians of all shade of opinion, that in the language of the New Testament the same officer in the Church is called indifferently 'bishop' (*episcopos*) and 'elder' or 'presbyter' (*presbyteros*)."⁷

"Deacons"

The word *diaconos* occurs no less than thirty times in the New Testament. But

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it has the technical meaning of "deacon" only three times—here and in I Tim. 3:8, 12. Elsewhere in the KJV it is translated "minister" twenty times and "servant" seven times. But since "minister" usually carries an ecclesiastical connotation today, it would be better rendered simply as "servant" (except in the three passages noted above).

Thayer defines the word thus: "one who executes the commands of another, especially of a master; a servant, attendant, minister."⁸ It was also used for "a waiter, one who serves food and drink."⁹

In pre-Christian inscriptions the term was already employed for an "attendant or official in a temple or religious guild."¹⁰ From this it was an easy transition to the church "deacon."

Moulton and Milligan cite approvingly Hort's rendering of this passage: "with them that have oversight, and them that do service."¹¹ But it seems better to take "bishops and deacons" as referring to the titles of officers in the church.

"Prayer" or "Request"?

Verse 4 reads: "Always in every prayer of mine for you all making request with joy." But "prayer" and "request" are the same word in Greek, *deesis*. The word literally means "a wanting, need," and so "an asking, entreaty, supplication."¹² Probably the two occurrences of the term should be rendered consistently: "always in every prayer of mine for you all making my prayer with joy" (RSV)—an excellent literal translation of the Greek (cf. NASB).

"Fellowship" or "Partnership"?

Paul thanks God for the "fellowship" of the Philippians in proclaiming the gospel (v. 5). The word is *koinonia*. It is translated "fellowship" in Gal. 2:9; Eph. 3:9; and three times in this Epistle (1:5; 2:1; 3:10), as well as four times in I John (1:3 [twice], 6, 7). Altogether it occurs twenty times in the New Testament.

H. A. A. Kennedy notes that the reference here is to "their common participation with Paul in spreading the Gospel."¹³ So it would seem better to translate the term as "partnership" (RSV) or "participation" (NASB).

"Perform" or "Complete"?

Paul expresses his confidence that the One who had begun a good work in his readers would "perform" it until the day of Jesus Christ (v. 6). The Greek verb is *epiteleo* from *epi*, "upon," and *telos*, "end." So it clearly means "to complete, accomplish, execute."¹⁴ Occurring eleven times in the New Testament, it is translated seven different ways in KJV. The best rendering here is "bring it to completion" (RSV, NEB, Berkeley).

¹Abbott-Smith, *Lexicon*, p. 174.

²*Lexicon*, p. 243.

³*Greek-English Lexicon*, p. 657.

⁴Quoted in Cremer, *Lexicon*, p. 527.

⁵*Bible studies*, pp. 230-31.

⁶*Philippians*, p. 95.

⁷*Ibid.*

⁸*Op. cit.*, p. 138.

⁹*Ibid.*

¹⁰Liddell-Scott-Jones, p. 398.

¹¹VGT, p. 245.

¹²Abbott-Smith, *op. cit.*, p. 99.

¹³EGT, III, 418.

¹⁴Abbott-Smith, *op. cit.*, p. 175.

Sentence Sermons

The difference in men is not in their talents but in their dedication.
—Emerson

You can find God everywhere and miss Him anywhere.
—Selected

You can never bring a soul into God's kingdom farther than you yourself have come.

—Rufus Mosely

Fellowship and Cleansing

SCRIPTURE: I John 1:3—2:6

Critical Questions

1. In 1:4 the King James says "your joy" while other translations have "our joy." Which is correct?

2. In 1:7 does the "fellowship one with another" refer to the believer's fellowship with God, or with other believers?

3. What are the words translated "sin," "sins," "unrighteousness," and "sinned" in 1:7—2:2?

4. How are verses 7-10 to be interpreted?

Exegesis

1. Nestle's Greek Text reads "our joy" but gives the variant reading "your joy." The American Standard Version, Berkeley, Phillips, Williams, Weymouth, and Moffatt all agree on "our joy." While the reading "your joy" might at first appear more attractive, a closer study could very well reveal that "our joy" aims at the reader's highest good (see David Smith in *Expositor's Greek Testament*, Vol. V, p. 170). Evidence favors "our joy," but as the *New Bible Commentary* observes, "It does not greatly matter which we read for, as Brooke reminds us, 'In the spiritual harvest, sower and reaper rejoice together.'"

2. The question of the participants in the fellowship mentioned in 1:7 is somewhat divided. Ellicott (*Commentary*, Vol. VIII, p. 475) and A. T. Robertson (*Word Pictures*, Vol. VI, p. 207) understand it to mean fellowship between believers. The more common interpretation however is to take it to mean fellowship between the believer

and God. (See Adam Clarke, *Commentary*, Vol. VI, p. 904; Robert S. Candlish, *The First Epistle of John*, p. 40; David Smith in *The Expositor's Greek Testament*, Vol. V, p. 171; Wesley in his *Notes*).

Kenneth Wuest in his Expanded Translation inserts in brackets in v. 7 "the believer and God." In his preface to First John he justifies his interpretation in three ways: First, the theme of John's letter as stated in 1:3 is fellowship between the saint and God; second, v. 6 describes those who do not have fellowship with God and v. 7 those who do; and third, the first part of v. 7 refers to God and the believer (Vol. III, p. 190).

3. All the words in 1:7—2:2 translated "sin," "sins," or "sinned" are derived from the verb *hamartano*. The noun (vv. 7, 8, 9; 2:2) literally means "a missing of the mark" (Vine, *Expository Dictionary of New Testament Words*, Vol. IV, p. 32). Arndt and Gingrich's *Lexicon* notes that in Johannine usage the noun is conceived as a condition or characteristic quality (p. 42). Cremer sees it generally referring to a principle manifesting itself in the conduct of the subject (*Lexicon*, p. 100).

The verb form (v. 10 and 2:1) is the most common verb for sin in the New Testament (Cremer, *Lexicon*, p. 72). It too is generally given the literal meaning of "missing the mark or way" (Edward Robinson, *A Greek and English Lexicon of the New Testament*, p. 35). In addition to the implications of its noun cousin, the verb conveys the idea of sin actually committed.

Since these two words comprise the most common designation for sin in the

New Testament, it is important that we formulate a definition that comes nearest embodying their New Testament meaning. Dr. Purkiser studies the question of whether sin in the New Testament is primarily legal or ethical and concludes that it is most sensibly understood as an ethical concept (W. T. Purkiser, *Conflicting Concepts of Holiness*, p. 40). Thus when sin is contemplated as *hamartano* it can be defined as any lack of conformity to the moral law of God, involving guilt only when there is wrong intent or an impure motive.

The Unrighteousness of v. 9 is a translation of *adikia*. It occurs twenty-five times in the New Testament and is also translated *iniquity*, *unjust*, or *wrong* (*Young's Analytical Concordance*).

Unrighteousness is basically all that is the opposite of righteousness. It seems to refer both to a condition of unrighteousness and the resultant actions (Thayer, *Lexicon*, p. 12). Dr. Wiley summarizes its meaning as "a state or condition, wherein the center around which his [a person's] thoughts, affections and volitions should revolve is displaced, and hence has become one of unrighteousness" (*Christian Theology*, Vol. II, pp. 84-85).

4. Many are the interpretations of these verses that would so construe them as to mean what they do not say and thus make allowance for continuance in sin. Adam Clarke's explanation is sensible, logical, and in harmony with the rest of Scripture. Verse 7 is an unexplained conclusion that gives rise to the following verses: "The blood of Jesus Christ . . . cleanseth us from all sin." Verse 8 reveals John's anticipation of some arguing that they have no sin and have no need of cleansing. Verse 9 gives hope for the fact of sin revealed in verse 8. It shows what God will do if they will meet the conditions. Verse 10 is the anticipation of an argument arising from verse 9: "If we confess our sins"? "We have not sinned!" But John insists that those who argue thus make God a liar (Adam Clarke's *Commentary*, Vol. VI, pp. 904-5).

Additional Resources

Expositions of Holy Scripture, vol. on Epistles of St. Peter and St. John, by Alexander Maclaren

The Expositor's Bible, vol. on St. John and Revelation

The Fellowship, an expositional study of I John by Guy H. King

Homiletical Approach

Outline No. 1: MAN IN FELLOWSHIP WITH GOD

Scripture: I John 1:3, 7

Introduction: Is it possible for a finite man to have fellowship with an infinite God? And if so, what kind of fellowship is possible?

I. It is a fellowship that is real. The word used here is also found in I Cor. 1:9 and II Cor. 13:14. *Koinonia* designates close relationship. It was used to express "the marital relationship as the most intimate between human beings" (Arndt and Gingrich). Another form of this word means "companion" or "fellow partner." This fellowship is a companionship.

II. It is a fellowship open to all (this is the argument of vv. 3-4).

III. It is a fellowship with conditions (1:6-7; 2:3-5).

A. Note who cannot have this fellowship:

1. Those who walk in darkness (1:6).
2. Those who do not keep His commandments (2:4).

B. Note who can have this fellowship:

1. Those who walk in God's light (1:7). The implications here are forgiveness and cleansing.
2. Those who keep His commandments (2:3, 5).

IV. It is a fellowship that must be demonstrated (2:6).

Outline No. 2: THREE FACTS ABOUT SIN

- I. The principle of sin has infected every man (1:8, EGT and NBC).
- II. The practice of sin can be found in every person (1:10, EGT).
- III. The power of sin can be broken in every life (1:9).

David Smith in EGT quotes Catherine of Siena on 1:7, "The blood and tears of the Divine Son are able to cleanse us from head to foot."

Outline No. 3: JESUS CHRIST IS THE REMEDY FOR SIN

- I. His nature makes a remedy possible.
 - A. He is the Son of God (1:7).
 - B. He is righteous (2:1).
 - C. He is faithful (1:9).
- II. His work makes the remedy real.
 - A. "He is the propitiation for our sins" (2:2).
 - B. He is our Advocate with the Father (2:1).
 - C. His blood provides our forgiveness and cleansing.

Outline No. 4: THE TEST OF DISCIPLESHIP

- I. Our discipleship is tested by our love for man (1:6; 2:9-10).
- II. Our discipleship is tested by our obedience to God (2:3-5).

III. Our discipleship is tested by our imitation of Christ (2:6).

Outline No. 5: HOW TO BE SANCTIFIED

Scripture: I John 1:3—2:6

Introduction: The sanctified life is the cleansed life. It is the same as that described in 1:7, 9; 2:1. How then can one enter into this experience?

- I. You must believe it is possible (2:1a).
- II. You must recognize that the atonement provides it (1:7).
- III. You must see that you need it (1:8).
- IV. You must desperately want it (implication of vv. 8-10).
- V. You must confess, seek, and believe (1:9).

Conclusion: As Adam Clarke says, "Reader, it is the birthright of every child of God to be cleansed from all sin, to keep himself unspotted from the world, and so to live as never more to offend his maker" (*Commentary*, Vol. VI, pp. 904-5).

BILL YOUNGMAN

In Heavenly Places

SCRIPTURE: Eph. 1:3-14

Critical Questions

1. What is the meaning of the phrase "in heavenly places" (v. 3)?
2. In what way are believers chosen (v. 4) and predestinated (v. 5) and what relationship do these concepts have to each other?
3. Is there any special reason for combining the terms "holy" and "without blame" (v. 4)?
4. What is the word translated "sins" (v. 7)? Is there any special significance?
5. What is the meaning of v. 8?
6. How is the Christian "sealed with that Holy Spirit of promise"?
7. What is the meaning of "earnest" (v. 14)?

8. What is referred to by the expression "purchased possession" (v. 14)?

Exegesis

1. The King James phrase "in heavenly places" is more literally translated "in the heavenlies." Lange takes it to mean "in the domain of the heavenly." Salmond, in the *Expositor's Greek Testament*, describes it as "the region in which the spiritual blessing is found." "They are blessings which have their seat where God Himself is and where Christ reigns."

This phrase seems to be a further description of those blessings which are by nature "spiritual." By this they are contrasted with things earthly. It could also be an attempt to lift the believer's thoughts upward, i.e., heavenward, help-

ing him to recognize that his "citizenship is in heaven" and thus to live accordingly.

2. The verb translated "he hath chosen" in v. 4 means in the New Testament "to choose out as the recipients of special favor and privilege" (*Green's Lexicon*). Being in the middle voice, its full meaning is "He chose for himself." So Wuest translates it, "He selected us out for himself"; and Weymouth, "He chose us as His own."

Are some then arbitrarily chosen to receive God's special blessing while others are left out? Cremer says:

Historically the *ekloga* denotes those who by faith have renounced all merit, and thus have entered upon the state intended for them by God's free love—as contrasted with "the rest," who have asserted the claims of their own righteousness in opposition to God's electing grace. The *eklektoi* are therefore the personal objects of the election in so far as through faith they answer thereto, and not those whom God chose in foreknowledge of their faith (p. 404).

Concerning "predestinated" in v. 5, Eadie remarks that the signification of the verb is *proorisas*.

"to mark out before hand, and it is the act of God. We were marked out for adoption—not before others, but before time . . . The doctrine taught is that our reception of the blessings, prerogatives, and prospects implied in adoption, is not of our own merit, but is wholly of God" (pp. 31-32).

These two verses do not teach unconditional election or predestination. In both cases the concepts are qualified by a relationship to Christ. It is the relationship that Paul designates as "in Christ" that qualifies one to be the recipient of the results of God's choice and predestination. Our election is found in Christ, and as Salmond notes, "Apart from Christ and without respect to His special relation to us, and His foreseen work, there would be no election of us."

3. The two expressions "holy and without blame" apparently have the same general meaning, i.e., a moral and

ethical quality of life both acceptable and pleasing to God. Eadie suggests that "holy" refers to the inner quality of holiness, its positive aspect, while "without blame" refers to its result in the observed life, the negative aspect (*Commentary on Ephesians*, p. 21).

4. In verse 7 the word translated "sins" is *paraptomaton*. *Young's Analytical Concordance* shows that it is used twenty-three times in the New Testament, being translated "fall" twice, "fault" twice, "offence" seven times, and "trespass" nine times. It is used in Rom. 5:15 to refer to Adam's "offence" and is translated "trespasses" in Eph. 2:1, which is probably the preferred translation. Its use here is apparently an attempt to refer to sin in the form of "separate acts of transgression" (Ellicott), for which, the context notes, there is forgiveness.

5. Verse 8 is a transitional statement leading from the thought of v. 7 to the thought of vv. 9-10. Ellicott thinks "abounded" is better translated "overflow," which is what Phillips uses. The meaning then would be that the riches of God's grace are so abounding that they not only provide the blessing of salvation but overflow in the form of "wisdom and prudence" in us, which enable us to understand "the mystery of his will" revealed in v. 10. Col. 1:16-20 amplifies the truth summed up in v. 10.

6. Verse 13 speaks of the believer being "sealed with that Holy Spirit of promise." In his *Explanatory Notes upon the New Testament*, John Wesley says: "The sealing seems to imply, (1) a full impression of the image of God on their souls, (2) a full assurance of receiving all the promises, whether relating to time or eternity." Adam Clarke believes that, since Paul has mentioned the doctrine of truth and since the Holy Spirit is also the Spirit of Truth, the seal is "the impression of his own eternal purity and truth in the souls of them who believe." Ellicott says the seal corresponds to the "circumcision not made with hands."

Whatever special forms this sealing might take or imply, we should note

that it is the Holy Spirit himself that is the Seal. As Ellicott observes, "The emphatic position of the epithet Holy One seems to point to the effect of His indwelling in the actual sanctification of the soul thus sealed."

The "Holy Spirit of promise" is the promised Spirit of the Old Testament.

7. The "earnest of our inheritance" in verse 14 is translated in *The Amplified New Testament* "the guarantee of our inheritance." It is further explained as "the first fruit, the pledge and foretaste, the down payment that made a contract valid" (Arndt and Gingrich).

8. "Purchased possession" in v. 14 is described by Earle as "an over-translation." The word actually means no more than "possession, one's own property" (Thayer's *Lexicon*). Wesley describes this possession as "the Church, which He has purchased with His own blood."

Bibliographical Aids

Arndt and Gingrich, *A Greek-English Lexicon of the New Testament*

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John Wesley, *Explanatory Notes upon the New Testament*.

References for Further Study

Alexander Maclaren, *Expositions of Holy Scripture*, "Ephesians"

Moule, *Ephesian Studies*

Proclaiming the New Testament, Vol. I, The Epistles to the Galatians and Ephesians

The Expositor's Bible, "Ephesians-Philippians."

Homiletical Approach

Outline No. 1: AN ANTHEM OF PRAISE

- I. Praise be to the Father (vv. 3-6).
He planned our salvation.
- II. Praise be to the Son (vv. 7-12).
He purchased our redemption.
- III. Praise be to the Holy Spirit (vv. 13-14). He pledges our glorification

Outline No. 2: THE STORY OF REDEEMING LOVE

- I. Its past bewilderment (vv. 3-6).
"Chosen before . . ." "predestinated unto . . ."
- II. Its present benefits (vv. 7-12).
V. 4 implies a present holiness.
- III. Its future blessings (vv. 13-14).
"Redemption of the purchased possession."

Outline No. 3: GOD'S CHOICE FOR HIS PEOPLE (text, v. 4)

- I. It is God's choice that His people be holy and blameless.
- II. The holiness God chooses for His people is found in Christ.
- III. Love is the sphere in which man's holiness and blamelessness operate
- IV. This holiness is God's choice for all His people (implied in "us," "we")
- V. This choice has been God's eternal decree.
- VI. As God chose this quality for His people so He alone will judge it.

Outline No. 4: THE BLESSEDNESS OF BEING "IN CHRIST"

Introduction: In Christ are found "all spiritual blessings." What are they?

- I. Redemption ("through his blood," v. 7).
- II. Acceptance ("in the beloved," v. 6)
- III. Adoption ("by Jesus Christ," v. 5)
- IV. Sealing "with that holy Spirit" (Christ, "in whom . . . ye believed," v. 13).
- V. An inheritance ("in whom also we have obtained," v. 11).

BILL YOUNGMAN

MY PROBLEM

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

A MISSOURI PASTOR ADVISES:

I feel that a pastor ought to mention in at least one sermon what he does during the morning hours. Show the people how dear and precious the study of the Bible and prayer are to you. Don't hesitate to mention in a message that the morning hours must be kept free of unnecessary interruptions if you are to be at your best. Your members will appreciate the fact that you are interested in prayer and study.

If necessary have your wife answer the door and phone with instructions that you cannot be disturbed at this time. Of course exceptions are always made for emergencies.

A NEBRASKA PASTOR WRITES:

First, let him be sure he *has* morning hours of prayer and study to respect. As Dr. Sangster so well states, "No men will receive respect for their calling who fail to respect it themselves."

Having decided to take preaching seriously there are two dangers to avoid: The first is a tendency to be so pompous in our proclamation defending our study hours that the lines of communication between our people and us become blocked. We want our people to come to us when they have serious problems. The second danger is that we will not distinguish between time wasters and those with real needs. The time waster is the lazy member who calls the pastor for an address or phone number. The best approach to him is to tactfully tell him he can find his information in the phone directory. Another time waster is the possessive member who wants the pastor's ear for all sorts of trivia. Dr. W. E. Sangster offers excellent advice which I have followed. To trivial talkers

he takes the initiative and just simply gives them the Scripture, or the message, or article he is working on. He does his thinking out loud hoping the time waster gets the point.

FROM A PASTOR IN IRELAND:

Pastors should regularly be intimating that the early hours are best for being alone with God, and all Nazarenes should give them to God alone.

An easy way to deal with this situation is to rise earlier than the people do, something not usually very difficult. Jesus did this.

Closet prayer should be pretty well attended to, except in emergencies, before others are free to visit. After that, the pressure is off, study is comparatively pleasant, and time can be given to the problems of others without serious loss in gaining knowledge.

If some offenders call very early, thus suiting themselves, quietly request them, and others like them, to come at a reasonable hour. If the offense is repeated, reject those concerned, and tell the church of the fault, to correct the guilty, and safeguard others.

PROBLEM: What is the purpose of incorporating the local church?

We've persuaded the general secretary, Dr. B. Edgar Johnson, to answer this one for us. Thanks just the same, pastors. But have you sent in an answer on the July question? You may have just enough time to get it in if you write at once.

L. A. Reed Speaks Again

(Continued from page 1)

people and keep four afternoons a week for calling, and give four mornings a week to preparation, keep Mondays for recreation and relaxation and Saturday to help your wife and gather up the rough ends of unfinished tasks, God will bless you in your work. Your devotional life comes first; preaching second; other church tasks third; your family always.

God's blessings be upon you,

L. A. REED



IDEAS THAT WORK

"Churches" in a Church

In order to more effectively reach many of the fringe families in the church, we assigned the families of our congregation into groups with five or six families to a group. A couple were appointed as lay "pastors" of each group, which is called a "church." We have twenty churches. The "pastors" keep in touch with the families in their "churches" to encourage attendance in our regular services including Sunday morning, Sunday evening, prayer meeting, and revival services. The "church" also works to bring in new families for the services.

These "churches" in turn are grouped into three "districts," and a "superintendent" is appointed to lead each "district." He is to work with the minister, and the lay pastors are to report their attendance to him each service.

Besides stimulating attendance, another benefit is that the "pastors" become acquainted with the families in their groups—and this we need. This system may be used effectively for relaying emergency announcements or other promotion, with no one having to make more than five or six calls to alert the entire membership. There are many other possibilities such as cottage prayer meetings, social fellowship, etc.

After the first three months I reorganized the groups, adding new families. This gives those who serve as "pastors" opportunity to work with different families.



"God of Our Fathers"

No. 430, *Praise and Worship* hymnal

Daniel C. Roberts, the author, wrote this hymn to be sung at a special cele-

bration in honor of the one hundredth anniversary of the signing of the Declaration of Independence. Having no tune composed especially for the words they were first sung to the tune "Russian Hymn."

When Mr. Roberts' hymn poem was accepted for use in the Episcopal hymnal, the committee looked for someone to compose a fitting tune just for the poem. Mr. George W. Warren, who was organist at St. Thomas' Church in New York City, was selected to write the music.

This hymn has grown in fame through the years, and today it is found in almost every American church hymnal.

Thou Man of God

Thou man of God, behold our ways;
We live in strange and fearful days.
Give us a message for this hour;
Make it plain, and speak with power.

O watchman brave, "What of the night?"
We look to thee for gospel light.
Lift high the flaming torch of love;
Give us guidance from above.

Be thou a prophet true and great,
That sinful men may know their fate;
And tell of mercy from above,
Sweet forgiveness through God's love.

Then preach it straight and preach it strong,
And speak it to the rushing throng,
For time is short for men to hear;
Awful judgment may be near.

Let heaven's banners be unfurled
And give God's truth to all the world
Find sinful man at BEST or WORST—
Put EVANGELISM FIRST!

EVANGELIZE, EVANGELIZE,
And point LOST MILLIONS to the skies.

Be this THY TASK till life is done,
That men in darkness may be won.

By H. B. GARVIN

The Nazarene Preacher

BULLETIN EXCHANGE

REPORTED BY JOE OLSON:

The five leading factors in Billy Graham's successful campaigns are: "Prayer, Bible preaching, the Holy Spirit, support of churches, support of the secular press."

A LAYMAN'S BEATITUDES

1. Blessed is the man whose calendar contains prayer meeting nights.

2. Blessed is the man who does not remain away from the church because it drizzles.

3. Blessed is the man who can stay over an hour in a church service.

4. Blessed is the man who loves the Lord's work with his pocketbook as well as his mouth.

5. Blessed is the man whose watch keeps church time as well as business time.

6. Blessed is the man who leaves the back pew for the latecomers.

7. Blessed is the man who does not have a summer "layoff" from his religion.

8. Blessed is the man whose eyesight will stand as much reading of the Bible as of the newspaper.

Bulletin, Central Church, St. Louis, Mo.

When you come to the end of the wrong road you'll find yourself at the wrong place.

Love needs not a rival to slay it; neglect will do it.

Never place a question mark where God places a period.

When you dig another out of his troubles you find a place to bury your own.

Bulletin, Liberal, Kansas

A Unique Inscription

When Mrs. Morton died, her husband, who was greatly devoted to her, erected a tombstone with this inscription:

"CAROLINE FRENCH, WIFE OF J. STERLING MORTON AND MOTHER OF JOY, PAUL, AND MARK MARTIN."

On being asked by a friend why he had his sons' names put upon the stone, he replied: "I took my boys to the cemetery, and showing them their mother's grave, I said to them, 'Boys, your mother is buried here. If one of you shall ever do anything dishonorable or anything of which she would be ashamed if she were alive, I will chisel your name from her tombstone.'" It is hardly necessary to add that the three names are still there.

SHORT COURSE IN HUMAN RELATIONS

The most important 6 words: "I admit I made a mistake."

The most important 5 words: "I am proud of you."

The most important 4 words: "What is your opinion?"

The most important 3 words: "If you please."

The most important 2 words: "Thank you."

The most important word: "We."

The LEAST important single word: "I."

Phoenix East Side "Oasis"

A Driver's Prayer

Dear Lord—before I take my place
Today behind the wheel,
Please let me come with humble heart
Before Thy throne to kneel
And pray, that I am fit to drive
Each busy thoroughfare,

(Continued on next page)

And that I keep a watchful eye
 Lest some small child be there.
 And keep me thinking constantly
 About the Golden Rule
 When driving past the playground zones
 Or by some busy school.
 Then, when I stop to give someone
 His right to cross the street,
 Let me my brother's keeper be
 And spare a life that's sweet.
 Please make me feel this car I drive
 You gave me to enjoy,
 And that it's purpose is to serve
 Mankind, but not to destroy.

*A tract by Osterhus Pub. House,
 Minneapolis, Minnesota*

"Make Me a Sanctuary" *(Continued from page 35)*

could, in my own sphere, "make a sanctuary" for all whose lives I touched.

"Make me a sanctuary; that I may dwell among them" (Exodus 25:8). I possess no greater challenge, no greater privilege, no greater thrill!

Some Aspects of Arminianism *(Continued from page 34)*

two divine attributes in salvation—justice and mercy.]

"(7) This doctrine of Predestination has been rejected both in former times and in our own days, by the greater part of the professors of Christianity."

Cf. Arminius' "Declaration of Sentiments."

(To be continued)

¹For the sake of comparison we list them here: Modified, Universal Atonement Calvinism, lists them as follows:

1. The decree to create all men
2. The decree to permit the Fall
3. The decree to provide salvation for all men (sufficient atonement)
4. The decree to elect those who believe and leave the rest to just condemnation
5. The decree to apply salvation to those who believe

—Cf. Lewis Sperry Chafer.

The Arminian Decrees are as follows:

1. The decree to create all men
2. The decree to permit the fall

3. The decree to provide through Christ salvation for all men

4. The decree to save all believers in Christ and reprobate all unbelievers for their sins

5. The decree to elect those whose faith He foresaw on condition of their faith, and reprobate those whom He foresaw would continue impenitent

6. The decree to administer sufficient means for all who believe

What Is "Holiness Preaching"?

(Continued from page 3)

It is at this very point that others would balk; but by the same token, it is at this exact point that we must be perfectly explicit, without any ambiguity or ambivalence, if we would call ourselves "holiness preachers."

Holiness preaching is simply preaching holiness. Saying this, however, immediately demands amplification; for we mean more than the holiness of God, of the Bible, of heaven, or a positional sanctity which belongs to all Christians by virtue of their relationship with Jesus Christ. We mean that God requires men to be personally holy in heart and life. In this requirement the Bible is perfectly clear. Holiness preaching further insists that man by nature is not holy and that he cannot achieve holiness by his own efforts; therefore if he is to become holy he must be made so by the grace of God through the power of the Holy Spirit. Holiness preaching furthermore insists that such holiness is precisely the essence of the new covenant, the provision of the Lord Jesus Christ on the Cross, and the central ministry of the Holy Spirit. Holiness preaching is also specific concerning the stages in the acquisition of such holiness. It teaches that men are made holy by means of two distinct works of grace—the new birth and entire sanctification—and that they are kept holy by strict obedience and moment-by-moment communion with Christ through the Holy Spirit. Holiness preaching further includes the affirmation that eternal life will finally and ultimately be ours only as we cooperate with the Holy Spirit in maintaining the holiness which Christ died to provide. This is holiness preaching. Are we "holiness preachers"?



HERE AND THERE

AMONG BOOKS

The Message of the Wesleys

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

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

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

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

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

Part Two, entitled "Guidance to Glory," deals with the principles of Christian life and behavior, as set forth in the Wesleyan writings. Chapter I treats of how to wait upon God, emphasizing the proper use of the means of grace, works of piety, and mercy. Chapter II is entitled "Christian Behavior" which considers stewardship, self-denial, temperance, business, vocation, courtesy, mental culture, use of money, use of leisure, and Christian attitudes. Chapter III is concerned with "Growth in Grace"

in which holiness, the spiritual life, Christian perfection, the imperfections of the perfect, stewardship of the physical body, varieties of experience, and the patience of hope are treated. Chapter IV, is entitled "Looking Toward Eternity." Its respective sections are Death, the Intermediate, State, Paradise, the Communion of Saints, Judgment, Choice, Hell, Heaven, and the New Heavens and the New Earth.

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

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

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

This reviewer plans to use it as part of the reading requirements in courses in Wesleyan Thought, and the Doctrine of Holiness.

ROSS E. PRICE

Charles Wesley: The First Methodist

By Frederick C. Gill (New York, Nashville: Abingdon Press, 1964. 239 pp. Cloth, \$5.00)

We have been so captivated by John Wesley, that we may have neglected his younger brother, the great hymn writer of Methodism. This volume, which appears to be fairly and objectively written, with the resources available, in portraying the character and life of Charles adds inevitably to the richness of our knowledge of John. The success of Charles' marriage is in striking contrast to the failure of John's. But of

more interest to the student of Wesleyana is the tracing of the major controversies in which the brothers were involved, some with others, some, unfortunately, with each other. But the deep love between them was never destroyed, but grew with the years. And like a good Methodist, Charles died well. When asked on his deathbed if he wanted anything he replied, "Nothing but Christ." When asked if the valley of death was not difficult, he exclaimed, "Not with Christ."

R. S. T.

Parson to Parson

By Adolph Bedsole (Grand Rapids: Baker Book House, 1964. 149 pp. Cloth, \$2.95)

There is no pastor who will not be a better man and a better shepherd by reading this book. It is written not by a novice but by a veteran, who has been taught both common sense and spiritual insight by hard knocks and divine grace. His description of the appalling unbelief which has captured hundreds of American pulpits in the first chapter will stagger you. But in subsequent chapters are pungent challenges to compensate in some measure for the languor in others by the vigor and effectiveness of your own ministry. He discusses the inevitable question of the preacher's time, but also such out-of-the-way topics as helping the visiting salesman and handling the office staff. He tells the pastor how to hurry—yet slow down. He discusses the pitfalls of preachers, but does not stop with either warning or condemnation, but tells the despairing man who has fallen in how to get out. The last two chapters, one on the pastor's prayer life, and the other describing a great spiritual tide and cleansing in his own life, will bless the soul. The man is a Baptist, but he has Wesleyan substance in spiritual matters.

R. S. T.

The Word and the Doctrine

By Kenneth E. Geiger (Kansas City: Beacon Hill Press, 1965. 427 pp. Cloth, \$5.95)

The publication of this weighty volume is a milestone in the holiness movement, for it compiles the scholarly labors of some thirty-five theologians in Wesleyan circles, presented first as papers to the Winona Lake Study Conference on the Distinctions

of Wesleyan-Arminian Theology, held in November, 1964. The work is divided logically into four sections: The Concept of Sin, The Content of Salvation, The Life of the Christian, and The Church and the World. An attempt is made to interpret, clarify, and restate the whole spectrum of Arminian doctrine in direct relevance to the day in which we live. Such eminent leaders and thinkers are included as Roy S. Nicholson, J. Kenneth Grider, Delbert R. Rose, Ralph Earle, Donald E. Demaray, W. Curry Mavis, Donald S. Metz, Eldon R. Fuhrman, George A. Turner, Everett Cattell, and George E. Failing. No live issue facing the religious world of today was deliberately sidestepped, though subject matter had to be somewhat selective because of space limits. While these discussions are not intended to be presented to the public as officially definitive, they are at least representative. A careful reader will find diverse viewpoints here and there, some that may even be contradictory. There is still much work to be done in articulating the amazing message of heart holiness through Christ to this generation, in forms that communicate both to the mind and to the heart, and disclose rather than distort the biblical perspective.

R. S. T.

Victory in Viet Nam

By Mrs. Gordon H. Smith (Grand Rapids: Zondervan Publishing House, 1965, 245 pp. Cloth, \$3.95)

This is not a story of the military war, but a more important one, the war for souls waged by heroic missionaries of the W. E. C. behind communist lines. It is illustrated by dozens of photos, and written by one of the missionaries, in graphic style. The center of operation is the Bible school, but out from that evangelism in the face of constant peril is carried on by boat, jeep, elephants. Some exciting adventures in hunting big game are recounted, but far more impressive is the story of the Christian pastor who was snatched at night from his family by the communists, and after a forced march of five days was then buried alive. The book is not merely interesting to all who like missionary literature but it reveals in stark clarity the real nature of the struggle going on in the world. One will sense a new meaning and purpose in America's intervention in Viet Nam.

R. S. T.

AMONG OURSELVES

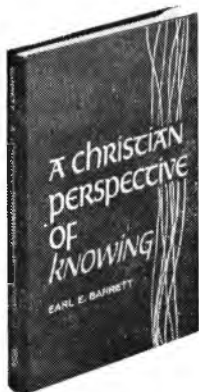
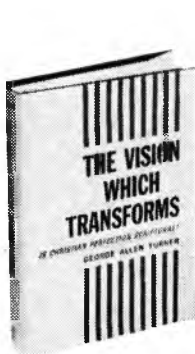
A preachers' magazine is an odd place for a column such as Joy Latham has given on p. 15, right hand . . . "Bottle warmer," "bed," and even a "rocking chair!" . . . Those are the things the pastor has been trying to wean some of his people away from for years . . . (You notice I didn't say *himself*—I'm getting kinder) . . . Come to think of it though, he could use the bottle warmer . . . He certainly has to tote enough bottles . . . Could it be that his forty-year-old bottle babies have not thrived better because he has been feeding them on *cold* milk? . . . Warm it up, Brother! and see that it's sweet and fresh . . . Maybe if the milk is right, they will get strong enough to chew a little steak . . . But I guess we and Joy Latham are not thinking of the same kind of babies . . . But why should she talk about a nursery in a preachers' magazine? . . . Simply because most building and planning committees are made up of *men* . . . How would they know how to fix up a nursery unless they read it in black and white . . . And the preacher has to read it first, so he can show them . . . Unless he wisens up and puts some women on the planning committee, which there should have been all the time anyway . . . If there is such a thing as conditioning an infant to feel at home in a church atmosphere, we can't start too early . . . But this planning committee we were talking about—Pastor, they will eat out of your hand if you neatly bind all the articles on the subject of building for Christian education which we have been running this year, and pass them around . . . Before the planning committee gets too much done by the stumble-fumble method . . . These are expert tips by experts . . . Too many of our planning committees plunge on cheerfully with gross ignorance—which is 144 times worse than ordinary ignorance . . . I mean, of course, about the sort of thing Miss Latham is writing about.

Until next month



Books of Note

From our
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publications



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Twenty years ago this book was popular under the title *The More Excellent Way*. Now it has been revised and enlarged, offering the most thorough study of the doctrine of entire Sanctification available.

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Earl E. Barrett

Growing out of his own teaching experience and a long felt need for such a study, our author sets out to establish the certainty of religious knowledge and the validity of personal, spiritual experience.

Scholarly and technical though this work may be, it maintains a warm spiritual tone providing inspiration and food for thought. Dr. Barrett is a member of the Olivet Nazarene College faculty in the Division of Religion and Philosophy and the Graduate School. 224 pages, cloth.

\$4.95

Kenneth E. Geiger

This volume is the direct result of the Winona Lake Study Conference on the Distinctives of Wesleyan-Arminian Theology held last November. It has been acclaimed as the most significant event in the holiness movement in this generation.

Dr. Geiger, general superintendent of the United Missionary church, has compiled thirty-two papers representative of all holiness groups "... to present the distinctive message of Wesleyan-Arminian theology in fresh and contemporary expressions, and to provoke deeper thought on these subjects." 429 pages, cloth.

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