

# THE NAZARENE PREACHER

MAY 1966

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## **CHRIST PREEMINENT**

*General Superintendent Benner*

## **THE WORK OF THE HOLY SPIRIT**

*A. F. Harper*

## **A SIMPLE WAY TO REACH YOUNG PARENTS**

*The Editor*

## **TELEVISION: GOOD OR EVIL?**

*Russell V. DeLong*

## **PRE-MARRIAGE COUNSELING**

*Milo L. Arnold*

## **THE INNER CITY—"GOD'S GIFT TO THE CHURCH"**

*A. Roy Smith*

## **BUILDING FOR YOUTH**

*Gene Hudgens*

## **MOTHER'S DAY TRIBUTES**

*Mrs. B. Edgar Johnson*

*—proclaiming Christian Holiness*



# THE NAZARENE PREACHER

RICHARD S. TAYLOR

Editor

Contributing Editors

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Hardy C. Powers

G. B. Williamson

Samuel Young

Hugh C. Benner

V. H. Lewis

George Coulter

General Superintendents  
Church of the Nazarene

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# Christ Preeminent

By General Superintendent Benner

**T**HE "GOOD MINISTER OF JESUS CHRIST" will accept and maintain, as the fundamental basis of both the church and the ministry, the preeminence of Christ. To fail at this point will result in a distorted and inadequate concept of the call, the mission, and the message of the minister.

Hear again the sweeping words of the Apostle Paul to the Colossians concerning Christ: "All things were created by him, and for him: and he is before all things, and by him all things consist. And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the preeminence" (Col. 1:16-18).

With Christ preeminent, the call to preach will be sacred and irrevocable. Unless hindered by clearly providential circumstances, the preacher will not permit business or other secondary interests to encroach on his time and energy so that his effectiveness is weakened. Furthermore, he will feel his divine call to be "for life."

With Christ preeminent, the preacher's chief mission will be clear. He will share in the expressed primary burden of Christ—"to seek and to save that which was lost." While giving adequate attention to all phases of Christian truth, he will feel deeply the imperative of soul winning.

With Christ preeminent, the preacher will be in no doubt as to the primary gospel message—"Christ crucified," with the glorious accompanying truths of resurrection and return. Obviously, to preach thus he must "preach the word." The Word of God will be as a fertile field, the cultivating of which, by study, prayer, and meditation, will result in life, strength, beauty, and refreshment for his hearers.

Christ preeminent! This is "the alpha and the omega" of the Christian ministry.

## A Simple Way to Reach Young Parents

**I**F A PASTOR wants one sure way of enlarging his constituency rapidly and of having an ever-ready reservoir of A-1 prospects to work on, let him push his Cradle Roll department.

Younger people may be reckless and worldly. Middle-aged people may be cynical and hard. But when couples in their twenties and thirties look down at that little bundle of mystery and promise they are more receptive to a wise approach from the church than possibly at any other time in their lives.

The young father suddenly becomes a more careful driver, a better workman; his shoulders are straighter. Yet inwardly he is vaguely troubled by the uneasy feeling that he is not living rightly. The mother is glowing with warmth and pride, yet stabbed with a new and piercing sense of responsibility.

Such parents naturally want the best for their children. They become interested in insurance policies, good schools, good doctors. A very large majority of them, even though they be far from God, have a secret, almost inbuilt anxiety about the religious welfare of their children. At least, even if this interest is dormant and inarticulate, it is susceptible to an awakening.

These eager and tender young people are often religiously naive, with little discernment about this or that church. They belong to the multitudes who suppose that all churches are alike, and one is as good as another. Consequently they are an easy prey for the charlatan and the cultist as well as a ready harvest for the evangelical soul winner. And too often the others get there first. A mother recently reported that letters from her daughter and son-in-law, who were settling down to the sober business of housing tiny tots, revealed that a new awareness of spiritual responsibility was awakening. The mother sensed that now was the time for someone to "move in." She wrote the facts to the pastor of the nearest church of her own denomination. Silence. Nothing happened. Yet something did, too; for a little while later an excited letter came telling of their joining the "church," and their happy involvement in it—one of the most pagan of modern cults. The pastor didn't come, but some "missionaries" did.

If a holiness pastor wants to avoid such tragic failure and loss, he will find the Cradle Roll the ideal, made-to-order point of contact. The young parents are naturally responsive to sincere interest in their children, especially the new baby. Never is it more true than in this situation that "a little child shall lead them."

The least the pastor can do is get in step with the promotional emphasis of this month, as outlined elsewhere in this issue. But this is but the beginning. Let him find a friendly, wise, compassionate, motherly, Spirit-filled woman (or women, in large churches) as Cradle Roll worker. Let him pray, and if need be fast, until he succeeds in his search. He may have other fine workers, such as a secretary, music minister, calling minister,

even a director of Christian education. But it is doubtful if he will ever select a worker with greater potential for lasting good than when he selects his Cradle Roll director.

## The Bible the Battleground

**I**N A RECENT ARTICLE in the *Seminary Tower*, J. Ray Shadowens discusses a book by one Daniel B. Stevick, *Beyond Fundamentalism*. It is an attack on fundamentalism in general and the conservative view of the Bible in particular. One sentence should give some very sober second thoughts to anyone who might be tempted to surrender a high view of inspiration: "To succeed in shaking present-day defenders free from their loyalty to such an untenable doctrine as verbal inspiration, Stevick believes, will force them to admit the inadequacy of virtually every other theological belief treasured by evangelicals."

On the side one is tempted to point out an interesting inference in the critic's position. Evidently these "treasured" beliefs *are* taught by the Bible, and are invulnerable as long as the Bible is believed. These basic doctrines can be demolished, then, only by undermining confidence in the authority of the Scriptures. Such an admission that evangelical doctrine is an accurate interpretation of what the Bible teaches is really quite heartening. It is surely a switch from the clamor that the orthodox dogma is a misinterpretation of Scripture.

But let us not be sidetracked from looking the first implication squarely in the face. With unerring insight such liberals perceive that the Bible is the real battleground. The attack is not, "The Bible does not teach this," but, "Yes, we know this is what the Bible teaches, but the Bible is in error. Since it is a fallible book, it must be subject to the judgment of modern man." And on our part, let us never deceive ourselves into supposing that we can open this dike of faith and still keep out the floods of worldliness and unbelief.

### Saviour, if My Feet Have Faltered\*

Saviour, if my feet have faltered  
On the pathway of the cross,  
If my purposes have altered  
Or my gold be mixed with dross,  
O forbid me not thy service,  
Keep me yet in thy employ.  
Pass me through a sterner cleansing  
If I may but give thee joy!

Have I worked for hireling wages,  
Or as one with vows to keep,  
With a heart whose love engages  
Life or death, to save the sheep?  
All is known to thee, my Master;  
All is known, and that is why

I can work and wait the verdict  
Of thy kind but searching eye.

I must love thee, love must rule me,  
Springing up and flowing forth  
From a childlike heart within me,  
Or my work is nothing worth.  
Love with passion and with patience,  
Love with heart and mind and ut-  
terance,  
Serving Christ my one desire.

—GENERAL ALBERT ORSBORN (R)

\*Used by permission of the International Music Board, Salvation Army.

## Television: Good or Evil?

By Russell V. DeLong\*

SCRIPTURE: I John 2:15-17; II Timothy 2:15-16; Jude 4, 15, 17-25

No invention has made a greater impact on the home in the past twenty-five years than television. In this century, five major inventions have revolutionized living: the automobile, the airplane, air conditioning, radio, and television. We go farther from home and faster, live more comfortably physically, see more sights and hear more sounds.

Scan the yellow pages of a telephone book of fifty years ago. Look for automobiles, service stations, tires, airplanes, air conditioning, radio, and television. You won't find television, radio, air conditioning, or airplane listed at all, and not more than a page of automobiles and accessories. Look for these five inventions today and you'll discover a large percentage of the yellow pages given over to their announcements.

Living has changed.

Of the five, radio and television do more to affect the mind and morals.

In 1946 only 8,000 homes in United States had a television set. In 1963, seventeen years later, there were 65,000,000 TV sets in 51,500,000 American homes. TV stations have increased from 5 to 802.

Twenty years ago there were 40,000,000 radio sets. On January 1,

1965, there were 183,000,000 sets—118,000,000 in homes, 47,000,000 in automobiles, and 18,000,000 in business houses. Radio stations now total 4,412.

In addition, there are 44,290,000 phonographs.

So, with television, radio, and phonographs, the doors of our eyes and ears, leading to mind and heart, are being bombarded day and night.

Great increases in these inventions are also reported in most countries of the world. The big question is: Is the material seen and heard making us better or worse? Is the stuff making us richer and more moral or poorer and less spiritual? Should a Christian permit a television set in his home?

There are three possible answers:

1. No!
2. Yes!
3. Yes—with rigid controls!

There is much on TV that is good and much that is filthy, lewd, and vulgar. Should a Christian feed his soul on Hollywood motion pictures now being shown on TV? What about becoming addicted to the late Tonight Show and becoming fagged out for duties the next day?

And is it wise to permit children to watch hair-raising horror shows depicting murder, rape, burglary, and other crimes? Will not children be upset emotionally and adults become all burned out?

\*Evangelist; radio preacher for "Showers of Blessing," Radio Voice of the Church of the Nazarene. Used by permission of Nazarene Radio League; H. Dale Mitchell, executive director.

What about the constant example of smoking and drinking? And what shall we do about the variety shows of dancing, off-color jokes, and semi-nude displays? What does it all add up to?

Recently I saw a large advertisement on the front of a streetcar in one of our major cities: "Bring the world into your home. Tune in to TV channel \_\_\_\_." Well, that's what's being done. The world does come into our homes; but worse, into our hearts.

St. John said, "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world" (I John 2:15-16).

In addition to the preceding conditions, it seems to me that the greatest indictment against television is the waste of billions of hours of precious time by millions of people. And hundreds of thousands of these are church members who should be concerned about the spread of the gospel and the salvation of lost souls.

What about Christians who stay home Sunday evenings to see some favorite TV shows? And others who cut the midweek services and evangelistic services to follow their pet TV programs?

The purpose of life now seems to be entertainment—not service; fun—not faith. We must be amused. The modern motto seems to be "Enjoy yourself," even if it means the decline of the church, the damnation of our families, and the paganizing of our nation and world.

The television could do great good. It could spread the gospel of Christ faster and more effectively than any

other modern invention. Billy Graham's telecasts have been received by millions, and thousands have been won to Christ.

It would be terrific if there could be an "Hour of Evangelism" on Sunday nights nationwide and released around the world. Millions are not going to church. Millions are living in large apartment buildings where personal work is now prohibited. But television and radio can penetrate these barriers and bring Christ to millions. We must use modern media to reach them and thus attempt to meet the needs of our day in our generation.

So let's put more good programs on both television and radio.

Recently someone gave me a bit of prose which is a satire on the twenty-third psalm:

"The TV set is my shepherd. My spiritual growth shall want.

"It maketh me to sit down and do nothing for His name's sake. It requireth all my spare time. It keepeth me from doing my duty as a Christian because it presenteth so many good shows that I must see.

"It restoreth my knowledge of the world and keepeth me from the study of God's Word. It leadeth me in the paths of failing to attend evening worship service and doing nothing in the service of God.

"Yea, though I live to be an hundred, I shall keep on viewing TV as long as my set will work. It is my closest companion. Its sounds and its pictures, they comfort me.

"It presenteth entertainment before me and keepeth me from doing important things with my family. Surely, no good thing will come of my life because my TV offereth me no good time to do the will of God; thus I will dwell in the house of en-

tertainment all the days of my life" (Author unknown).

In closing, permit me to ask the following pertinent, sobering questions:

1. Overall—is television an asset or a liability to you?

2. Is it making you stronger and richer morally?

3. Is it aiding or sapping your spiritual vitality?

4. Is it uniting or dividing your family ties?

5. Is it creating an unwholesome, worldly atmosphere in your home?

6. Is it keeping you from church services?

7. Is it causing you to neglect your obligations to Christ and His kingdom?

8. Are you spending too much time at the TV set and neglecting more important matters that would make your home better, your church stronger, and the kingdom of God larger?

If the honest answer to these eight questions is negative, you should resolve to discipline yourself and put first things first.

May God help you to do so.

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A delicate area—  
no place for carelessness

## Pre-Marriage Counseling

By Milo L. Arnold\*

FOR A PASTOR to discuss in an intimate atmosphere the wonders of marriage with a young couple who stand together in the dawning of their most meaningful days is for him to enter with them into the experience and glorify it for them and for himself. It may well be the beginning of a splendid lifetime relationship between the pastor and the newly adult homemakers of his parish.

Pre-marriage counseling is a responsibility and privilege demanding the finest possible preparation on the part of the pastor. No man is completely prepared for it. This field of specialized work demands a continuing study, contemporary preparation, and diligent discipline.

These consultations should be serious hours of highly professional work. They should be conducted in the pastor's study rather than the home. Only the couple and the pastor should be present. The bride- and groom-to-be should come together, not separately. The well-prepared pastor can talk more frankly and effectively to them together and it is likely that his ministry to them will have double value because it is mutually shared. The discussion of their lives with them both will help them break down their own fears and establish a finer communication as they approach marriage.

An appointment for the consultation should be set at the time the wedding date and rehearsal date are set, so that all who are involved can plan toward it.

\*Pastor, Richland, Washington; member of General Board.



The date should be set sufficiently far ahead of the wedding to avoid making it conflict with the flurry of responsibilities which immediately precede the big day.

Obviously, the pastor's first consultation is at the time he is asked to perform the ceremony. At that time he must learn enough about the people and the situation to determine whether or not he should marry them. The actual pre-marriage consultation which comes later is what we wish to discuss at this time.

On some occasions a minister is asked to solemnize marriages on short notice. Sometimes this is because unchurched people of the community are ignorant of the fact that a minister should be consulted prior to stopping in to get married. On many occasions his opportunity for consultation is limited but he should always give his best ministry.

Of all the pastor's appointments, this is the most nebulous. He must deal here with problems people do not know they have, may not have, and may never have. If his counsel is effective they will possibly never learn that they needed it. They will never tell him if it helps them nor report to him if his counsel was not effective. He must try to prevent problems which they think will never exist and do it in such a way as not to produce problems by suggesting them. He must help two people who think they know all about each other become acquainted with each other in a hitherto unexplored area.

Couples do not come to the pastor asking questions about marriage, for they are too starry-eyed to see problems if the woods were full of them. No two couples have the same needs. No two have the same areas of ignorance, inhibition, or emotional disability. The pastor must appraise the situation and seek to deal with each couple as their need indicates.

By studying the factors relevant to success and failure in healthy as well as ailing marriages, we know that certain areas of the relationship are most often diseased. By probing these areas

lightly we usually find where the help is needed. We are listing a number of the most frequent areas of trouble, not in the order of seriousness nor frequency, but at random.

(1) *Immaturity.* Immature people, whether sixteen or forty, are poor marriage partners. The chronological age is much less important than the emotional maturity of the persons. The person who is hurrying into marriage to escape parents, schoolteachers, or any other dominating factor is too immature for happy life in the bonds of matrimony. The person who seldom finishes unpleasant tasks, seldom appreciates what others do for him or her, and takes kindness for granted will be a bad risk. The eagerness of love makes many immature people act temporarily quite maturely, but they will revert to immature conduct when marriage begins to become routine. It is painful for the pastor to tell them that one or both are immature and that they will need to overcome it by purposeful growing up, but it can often jolt them into the acceptance of responsibility. It is better to tell a young man that he is immature in the presence of his fiancé than to let him go into marriage unaware of it. Immature people are as a rule the most convinced that they are mature. Many unhappy marriages result from childish behavior on the part of grown people.

(2) *Cultural Differences.* To the eager lovers it seems irrelevant that they come from different sides of the track. Love forgets, as it should; but relatives, friends, and associates don't forget. The couple sometimes need guidance in keeping their relatives and backgrounds from becoming problems to them. The pastor must not reflect upon either family nor compare them, but simply help two people who love families which are different to love each other without hardship.

(3) *Religion.* In many weddings the pastor is dealing happily with two persons of his own parish and his task is simply that of encouraging them to establish a family altar, keep up their

church work, and grow in grace. On other occasions, however, he must help two people who have chosen to marry across wide fissures religiously.

Early love is blind to the seriousness of this problem, but later years brings out the deep imprint of childhood training and experience. It is not easy to set aside anything as deep-seated as religious convictions. Neither is it easy for one to give up all the friendships, associations and involvements in a church and feel at home in another.

(4) *Finances.* Love is a poor substitute for loaves and fishes. It is true that people can be happy while poor, but it is likewise true that asking two people to live too far below their accustomed standard can cause irritation. Some should wait about marriage until they are financially more secure. Some will not wait and must be advised about how to live within their means and avoid marital conflict under the irritations of limited resources. No pastor can tell people how to manage their business, but he can help them form a right attitude toward each other and toward their responsibilities.

(5) *Relatives.* The birth of a new home is often painful to one or both of the homes which give it birth, and in such cases it may be doubly painful to the emerging marriage. Often a pastor can help the couple to keep a full appreciation of, and respect for, their parents while guiding them in freeing themselves from undue domination. Every couple continue to need relatives, but they must never allow their marriage to be endangered by them.

(6) *Household Habit Patterns.* The parties to a marriage often come from homes where the climate and attitudes differ greatly. In some parental homes chaos reigns, while in others culture is queen. If the home backgrounds differ seriously, the new marriage must be protected by helping both persons arrive at a wholesome way of creating the climate of the new home.

(7) *Sex.* Young people coming to marriage these days are much more conversant about sex than were their

parents. However, much of their information has been undocumented and is faulty. A few might be ignorant of common sex practices but many are ignorant of the emotional factors involved. A pastor by humble, frank counsel can help them form a hallowed, reverent, and meaningful attitude as they approach their years of sharing each other's lives. The pastor must himself be well-informed and his approach must be not only intelligent but humble, reverent, and lofty.

(8) *Existing Pregnancy.* In the average community the pastor will have this to deal with in at least one marriage in six. It may appear among the very young or among adults. Whatever the age of the involved persons, they need expert help. Each case must be handled on its own merit.

The pastor must accept the fact that the people have done wrong but that his duty is not one of judgment nor punishment. His is one of redemption and healing. Sin has its own way of inflicting punishment.

Often the couple are so panic-stricken that they cannot make an intelligent decision. Some give no thought to anything other than a wedding as an escape. In many cases this is best, but on some occasions it would but add another mistake to lives which are already badly damaged.

Many couples who should and do proceed with marriage are likely to go through life associating the ugliness of their shame, fear, and guilt with the intimacy which produced it. The pastor must help them preserve a right attitude to their sex responsibilities and privileges lest their later years be less than happy together.

Pre-marriage counseling is seed sowed and left. The pastor will not live long enough to see it fully tested. He cannot dig up the seed to see if it is growing effectively. He must do his best and leave it with God and the people he serves. Some with whom he tries most seriously will fail and some who succeed would have made good without his help. However, far down the years when oc-

casionally parents of grown children ask him to come and marry their children, with a special request that he talk to them as he talked to the parents a quarter of a century ago, then he begins to see some reward. When happy couples, parents of happy children, come to thank a man for the guidelines he gave them and the counsel he shared in their lofty hour, then he knows it pays.

No pastor is adequate for this work save as he prayerfully, studiously, and incessantly seeks to improve his ability. He must remember that he is always

walking a hallowed place in the lives of others. He must give himself unstintingly and must love people sincerely. He must keep the confidence of others, so that what is said in counsel is never spilled into the ears of any man, not even a fellow pastor. When a pastor walks the fragrant path of life where lovers walk and flowers are fragrant and love is eager, he must be worthy and clean. He must be stalwart and sincere, humble and warm. He must be godly, for he is a pastor of people who trust him and invite him into the wonders of their most lovely experience.

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## A neglected mission field

# The Inner City—"God's Gift to the Church"

By A. Roy Smith\*

A SPIRIT OF COMPASSION was introduced into the world by Jesus that went far beyond the requirements of the law, a spirit of love that has never been lost. His teachings and His example made men aware of the needs of others. The hungry He fed, the ignorant He taught, the sick He healed. No one ever came to Jesus and was denied His help.

Jesus' parable of the last judgment placed the basis on which the righteous were separated from the unrighteous upon whether or not they had fed the hungry, clothed the naked, welcomed strangers, and visited the sick and imprisoned. So concerned was Jesus for the needs of the unfortunate that He said, "Truly, I say to you, as you did it to one of the least of these my brethren, you did it to me" (RSV).

\*Pastor, Lancaster, California.

This spirit of compassion and concern for the unfortunate was carried over into the Early Church. To meet the needs of the unfortunate, the first positions of leadership were formed. Deacons were appointed to help the apostles and to administer aid to the poor. The Church from the beginning accepted the responsibility of caring for the needy. Both in spirit and in practice the Early Church maintained the charitable teachings found throughout the New Testament. Shelter was given to the homeless, the hungry were fed, the naked were clothed, hospitality was extended to strangers. The sick and unfortunate were cared for, victims of persecution were given help, and an attempt was made to meet every form of need—whether physical or spiritual. This spirit of compassion has continued over the centuries.

In this tradition, early Nazarenes believed that their *raison d'être* was twofold: to "enter an open door" of ministry unto the poor and neglected, and to preach a gospel of "full salvation." The first *Manual of the Church of the Nazarene* stated that Nazarenes were "convinced that the Gospel should be especially preached to the poor. That God called them to go into the poorer parts of the cities, and into neglected places, and by the power of the Holy Ghost create centers of fire."

Today's interest in the church in the inner city is rooted in this historical concern for the poor, the unfortunate, the hungry, the dispossessed.

### A NEW FRONTIER

Within the last few years a new frontier has emerged from the graveyard of the Protestant church. This graveyard has come to be known as the "inner city." The inner city is not necessarily located in the very heart of the city, but is said to be any urban residential neighborhood which has become extremely deteriorated.

To better understand what the inner city is, a brief description is given. First, the area is characterized by a concentration of poor people. Immigrants settle here because of their economic plight. Rural workers hopeful of economic advantage in the city move to this area of the city first. The migrant workers also find cheap living quarters here. Often the jobless are forced into this area to find shelter with their meager welfare assistance. Then there are those who have grown up in such areas and have no incentive to better their existence. Secondly, the area is characterized by a concentration of economic, social, and spiritual problems. The people of the inner city bring many problems with them when they move into the city. Once they get there they have many outside problems forced upon them by the very nature of the community in which they live.

Some of the problems which the church can help solve in the inner city are noted in a lengthy quotation from

David W. Barry's article on "The Task of the Church in the Inner City:" "The families that fall apart because they have no spiritual center and no picture of how a loving God intended his children should live together, the youth without moral standards or purpose or goals, the drab conformity of an urban culture which deals with humanity as masses and not as individuals, the conflict between groups based on language or color, the clamoring voices telling urban man that satisfaction is to be sought and found only in material possessions, the denial not only of opportunity but even of human acceptance and human relationships to large groups—all these, whose fruits are delinquency and divorce and mental illness and narcotics addiction and alcoholism—all these illnesses are fundamentally spiritual problems, problems of values and understanding, and ideals and morals, and they will never even be diagnosed, much less cured, if the church is not at work in the inner city communities where these problems are piled up."\*

### WHAT SHOULD THE CHURCH BE?

There has been a debate of some standing about what the purpose of the inner-city church should be. For a time it was held that the church was to be a social agency meeting the needs of these people when other agencies failed to show any concern. Recently the emphasis has rightly been on the church in the inner city being the church. It must be a place where the Word is preached, sacraments are administered, education is given in the Christian faith to both children and adults, and a place where professing Christians come together as a witnessing community. In short, these people as well as any others need to be confronted with Jesus Christ as Lord, so that they can make a commitment of life to Him. This goal must be primary in the inner-city church.

The need for the church to be the church does not eliminate the social

\*Quotations from *Cities and Churches*, edited by Robert Lee (Philadelphia: Westminster Press, 1962), pp. 140-41. Used by permission.

concerns of the community, but it sanctifies them. Mr. Barry says that "... the Christian witness almost inevitably demands the performances of services to individuals and families . . . but the services are a believing fellowship in action; they are not a substitute for the fellowship itself."\* The church should thus find itself in a host of community activities. These activities should be an attempt to make the Gospel relevant to the massed needs of men in their urban "house of fear." The need for the church in the inner city is the need for a ministry to these people with a concern for the welfare of the whole man—body, mind, and soul.

### GOD'S GIFT BOTH WAYS

How can the inner city be a gift of God to the Church? The gift must be sought in a strange place—among the problems of the inner city. The gift of the inner city is a challenge to the Church which can be met only by Christ's power, not by our own.

The inner city is a place where the evils of society are compounded. The basis of survival is the natural selfishness of man. The instinctive question of everyone here is, "What can I get out of it?" From the earliest childhood self-preservation is learned to be the basic way of life. A woman will come to the church for help when she is about to lose her welfare assistance. She will sob about her welfare investigator, who is mean and contemptible; about her landlord, who notified welfare that she had a phone in her house against welfare regulation. She will forget, however, to mention that she herself held a job illegally for several months while receiving welfare benefits in order to get enough money to buy a new television. Conscience has come to mean only one thing for such people, "What can I get out of it?"

People in the inner city live in fear and anxiety. There is the daily fear of injury to children in the streets. There is the anxiety of losing one's job and the constant threat of poverty. People live next to each other in large

apartment buildings and don't know or care who their neighbors are in the same hallway. They merely exist together with walls of distrust built between themselves. Each is fearful of being a real person and thus does not treat others as such. These folk treat each other as things, and are treated the same wherever they go—in the clinic, the school, or agency they are only numbers. The inner city is a place of blight and confusion, an area of personal despair and social tragedy.

With the clarity of such problems the Church is left with two alternatives: either to run away and admit failure or to ask God to open up new insights for the whole church through the problems of the inner city. The Church must see as its responsibility and gift, not the solutions of all the city problems, but the proclamation of the only answer to the city—that God has redeemed the city in Christ and claims it for His own. "God shows his love for us in that while we were yet sinners Christ died for us" (Rom. 5:8, RSV). Christ has made it possible for people to turn to God without fear. It is the Church's task to make Christ known and accepted in the city.

The gift of God that comes to the Church through the problems of the inner city is that the Church is shown once and for all that there is no final answer to human misery except Christ himself. The inner city also brings the Church face-to-face with its own failure and with the needs and despair of men who live without Christ. This gift also forces the Church to seek new and old methods of witnessing which will make known the lordship of Jesus Christ.

Our concern must take in the inner city. In earnest prayer we need to conquer the city neighborhoods of dire poverty for Christ. Ours must not be fear that excludes love, but love which casteth out fear. And in the words of George W. Webber, "If the churches do not struggle with such issues, the gospel stands in danger not so much from the world as from the church itself."

A sensible way for the Church  
to capitalize on the creativity and  
impressionability of teen-agers

## Building for Youth

By Gene Hudgens\*

**D**ID YOU EVER VISIT the room of a teen-ager? Teen-agers don't just let everybody in. You have to have an invitation. A rare and wonderful treat it is, though, like nothing else in the whole field of furnishing and decoration. Such a visit is a necessary prerequisite for credentials to design youth facilities in a church.

For young people, you see, are a rare breed. They just don't think like everybody else. Things which are taken for granted by oldsters who sit on building committees are big issues with the kids. And to them, environment is important. Oh, it doesn't have to be plush and extravagant. They haven't been stricken so severely with the "Keep up with the Joneses" fever. But it does have to be individualistic. It has to reflect them as a group.

Their individual rooms at home all start with a few basics—a bed, a chair or two, a dresser and lamps, and especially a mirror. But from here you might have anything from school pennants to stuffed animals and from troll dolls to the Bible motto. The teen-ager's room is his own, though, and a very private sanctuary.

This gives us the clue to providing space for young people in the church. While it will be a part of the overall plan of the church with the same basic stuff which rooms are made of, it should represent the particular group and what the young people think is important.

What this means is that the young

people themselves should be given a hand in the planning of their facilities. This does not mean that they should have a free rein and be allowed to paint it any color or provide any design and decor they want or desire. Heaven forbid! It does mean that they will be brought in on the planning and have a say-so in the color scheme, decoration, and room arrangement.

This can be a very real Christian learning experience both in the functioning of the democratic and congregational operation of the church and also instruction in how to please Christ in even such mundane decisions as these.

At no age in their lives are these young persons more impressionable to their environment. This gives us the second clue to building for them. Our basic goal is to keep before them the vision of greatness exemplified in the person of Christ. This aim ought to pervade everything connected with the youth department, including the building and environment. Their room should reflect the teen-age point of view, but only as it is subservient to Christ. Even non-Christian young persons being brought in should immediately discern that this is a spiritual environment.

Several churches I know of have purchased older houses near the church facilities, and have turned these into youth facilities. What a time the young people have redecorating and fixing up their own quarters! They will be all the more ready to invite others to be a part of their "gang," having participated in paneling the walls and hanging the

\*Director of Christian education, First Church of the Nazarene, Detroit, Michigan.

pictures. The young people of Muncie First Church dug out the basement of the older parsonage next to the church for a recreation room. They will doubtless be more excited about its use, having labored hard and long in its development.

As to the actual specifications, we generally think in terms of fifteen square feet of space per pupil in the Junior and Senior High departments, with seven to eight of these being in the assembly area and eight to ten square feet in the classroom. Junior High Departments work best with a central departmental room and adjoining smaller classrooms. Senior high groups need a central meeting place also, and then may be taught either in smaller groups or as a unit. Soundproofed folding doors can be used more effectively here than in other areas, particularly children's areas where they are not recommended.

For junior highs, minimum class size should be 10' x 12'; maximum, 12' x 13'. For senior highs, minimum class size should be 12' x 15'; maximum, 15' x 17'. An oblong room 15' x 30' used for high school assembly and divided with two folding doors makes three 10' x 15' classrooms.

A fireplace is a nice focal point if possible. Certainly a worship area at the front with simple but meaningful placement of a religious painting or the Bible adds to the effectiveness.

Other items which ought to be included are a browsing table with good youth books, a tract and pamphlet rack with suitable messages for young people, both in their personal lives and for witnessing. Plenty of provision for chalkboard and tack board should be made, both in department rooms and in

classrooms. Likewise outlets and storage for audiovisual aids, which are a must for effective youth teaching and programming.

Individual chairs, metal legs with wood or heavy plastic seats, are best. A writing arm provided will also be useful in the classroom areas. Plenty of storage will be needed.

As much attention should be given before decorating to ways of keeping the building looking nice as in how to get it looking that way. Vinyl-base paints may be all right for ceilings and upper walls, but a sprayed-type Flecktone or Zolatone paint should be used from chair-top height down. Young people are "scuffers." Their feet don't always stay on the floors.

Likewise, a chair railing ought to be placed around the entire facilities of youth, separating this paint from the upper, lighter, vinyl-base tones. Young people are also notorious "chair lean-backers." Many are the scarred church walls which bear testimony of this.

Use good fluorescent lighting. If possible, a rug on the floor will not only help with sound, but will condition the atmosphere for the more serious activities which will transpire there.

While gymnasiums, as such, are definitely not recommended, attention needs to be given to a game room or recreational area somewhere near the church where table tennis, volleyball, and other good recreational activities may be scheduled.

When the young people have had a hand in fixing up their rooms, plan for a service of dedication in which they pledge both the facilities and themselves to the use of the Lord Jesus Christ, and the upbuilding of His kingdom.

---

**There is nothing outside of the reach of faith except that which is outside the will of God.—Selected.**

# Revival Momentum

By J. V. Wilbanks\*

**A**S A BOY, in North Little Rock, Arkansas, our home was by the Missouri Pacific Railroad tracks down by the depot and freight yards. My father himself was a railroader and we had moved into this vicinity for the sake of his occupational convenience. The long freights made up in this yard, and the huge engines were coupled to the train not a hundred yards from our house. How thrilling it was to watch these great steam monsters start a train consisting of a hundred cars!

There's a lot of weight in a column of iron vehicles one mile long, and the train had to be started slowly. As a boy railroad enthusiast I used to walk up to the engine and watch the enginemen as they went about their duties. I admired them and thought they were great fellows. How dexterously and skillfully the engineer would ease the throttle open on those giant engines! And how quickly and easily many times the great driving wheels would suddenly slip and spin, losing all traction, and the engineer must quickly close the throttle and start all over again! You see, he had to get some momentum in the long train, and it wasn't easy to do. But after he once got the train to moving, it was somewhat of an easy task to accelerate the speed, and in another fifteen or twenty minutes the engine and long train would be racing down the tracks at sixty miles per hour.

Getting revivals started is somewhat similar to moving a long freight

train. We call an evangelist and start a meeting. The church is inept and sluggish spiritually. We hook the power unit onto the motionless train. The evangelist (engineer) eases the throttle open and skillfully attempts to get the train moving. Sometimes he succeeds, and eventually the train goes roaring down the tracks. We have had a good revival. Other times our success is not so apparent. We couple up the engine. The engineer opens up the throttle, and the engine roars away—leaving the train far behind! Something happened to the coupling. Perhaps we didn't take enough time to get some momentum in the train, and the coupling snapped.

I was interested in a recent article in the *Flame* magazine (British Nazarene periodical), by Maynard James, the editor (September-October, 1964, issue). On page 25, under the caption of "Editor's Travelogue," he makes these candid and pertinent observations:

"It seems to me that many of our Nazarenes have become so familiar with what are called 'revivals' (usually held twice a year) that these important events have almost become mere denominational items in a crowded church calendar. This is the kind of thing that is bound to bring that 'hardening of the arteries' which, said General Superintendent Samuel Young at Portland, has already begun in our Zion."

This is not a caustic and condemnatory remark from an outsider, but a frank and fair appraisal by a great preacher and writer in our denomination.

\*Colorado Springs, Colorado.



Mr. James thinks that something more drastic must be done if we are to realize the kind of spiritual progress that we desire in our revival efforts. He says further:

"If ever I return to the U.S.A. I think I will insist on the following conditions before holding any more 'revivals' in our churches:

"(1.) Begin on a Sunday with the usual preaching services. This would give me the chance of seeing and talking to most of the church members on the first day.

"(2) The next six days (Monday to Saturday) to be given exclusively to public prayer meetings, morning and evening, conducted by myself.

"(3) The following seven days (Sunday to Saturday) to be in the nature of a holiness convention for God's people, Christian workers and leaders in other denominations to be warmly invited to this convention.

"(4) The final eight days (Sunday to Sunday) to be an evangelistic, all-

out effort by an awakened and revived local church to bring sinners to Christ.

"The above programme would mean my giving four consecutive Sundays to the same church. This might seem strange and unconventional to many pastors. But after six visits to the U.S.A. I am convinced that something drastic must be done in the way of a protracted effort if our churches and ministers are to be signally blessed by 'revivals.'"

This is a challenge to us for spiritual progress. The challenge is to local churches, but it seems to this writer that even *groups* of Nazarene churches could well accept such a challenge by engaging in city-wide revival efforts following this type of plan. One thing is certain, we could not *lose* by accepting such a challenge, and the probabilities are that we would greatly benefit by such a response.

Shall we, as American Nazarenes, accept the challenge? Let's get some revival momentum!

---

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

## "Over the River to Charlie"

By Russell T. Allen

### "Incensed, Charlie?"

That is, did Charlie ever become inflamed with righteous indignation over the evils in society in his day, or did he become involved in any disputes, or was he ever impassioned about any particular subjects? The answer to all these questions is, "Yes."

### Oppression of the Poor

In regard to the social ills prevalent, he was much opposed to the exploitation of the poor by the rich. Spurgeon said in one sermon, "But, my friends, I am inclined to think that our class sins are the most grievous. Behold this day the sins of the rich! How are the poor

oppressed! How are the needy down-trodden! In this age there is many a great man who looks at his fellows as only a stepping stone to wealth. He builds a factory as he would make a cauldron. He is about to make a brew for his own wealth. Pitch him in! He is only a poor clerk who can live on a hundred a year. Put him in! There is a poor timekeeper; he has a large family; it does not matter, a man can be had for less; in with him! Here are the tens, the hundreds, and the thousands that must do the work. Put them in; heap the fire; boil the cauldron; stir them up; never mind their cries. The hire of the laborers kept back may go up to heaven; it doesn't matter. The millions of gold is safe. The law of demand and supply is with us. Who shall interfere?"

### **Drunkenness**

He saw the evil of drunkenness to society at large and he himself was a total abstainer, as attested by his life and influence thrown behind the Tabernacle Total Abstinence Society. He wrote the society one day commending their work and in closing said, "Go in for winning real drunkards, and bringing the poor enslaved creatures to the feet of Jesus who can give them liberty." Then he signed the letter, "Yours teetotally, C. H. Spurgeon."

### **The Bible and Schools**

He fought against taking the Bible out of the public school system. The public mind "was considerably agitated at that time by the action of the school board in reference to religious teaching in their schools; some wanting to exclude the reading of the Bible from them, and so deprive the upgrowing population of the use of the best book in the language." A large meeting was held in Exeter Hall by the citizenry.

Charlie was quite exercised by the attitude of the school board and delivered a fiery oration on the subject, after which the matter was dropped and the

Bible stayed in the schools. William Northrup, who recorded the event, states that it was only because of Spurgeon that this came about.

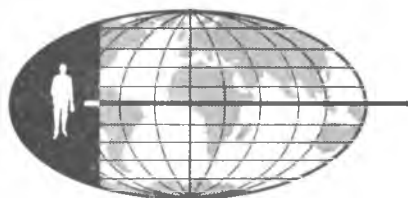
### **Slavery**

Charlie denounced slavery so much that his sale of sermons, which had been very popular in the American south-lands fell off alarmingly. Since the sale of his sermons went into the support of the Pastor's College, it became a major crisis. Spurgeon did not recant although an American newspaper sought to slander him. The paper said Charlie edited his sermons to the South so as not to offend the wealthy slave owners. This incensed Charlie. He responded, "I do from my innermost soul detest slavery anywhere and everywhere, and although I commune at the Lord's table with men of all creeds, yet with a slaveholder I have no fellowship of any sort or kind." He went on to say, "If any think me capable of such double dealing [as editing sermons to the U.S. South], I doubt not that they judge of me by themselves and from such persons esteem is not desirable."

### **Heresy**

Did Charlie ever have troubles with other churches? Yes. He got into disputes especially over the issue of baptismal regeneration. He preached his now famous sermon on the subject in 1864, and Jesse Page says a storm of protest broke out all over the country in Anglican churches. Among other things, he called the Sacramentarian preachers "cravens"—which means cowards—and said they held a creed they obviously did not believe at all. He rebuked them for teaching outright lies. In a sermon Charlie said, "Some say baptismal regeneration is a lie. So it is! It is a lie so palpable that I can scarcely imagine the preachers of it have brains in their heads at all. It is so absurd, upon the very face of it, that a man who believes it puts himself below the range of common sense. Believe that every

*(Continued on page 45)*



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

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

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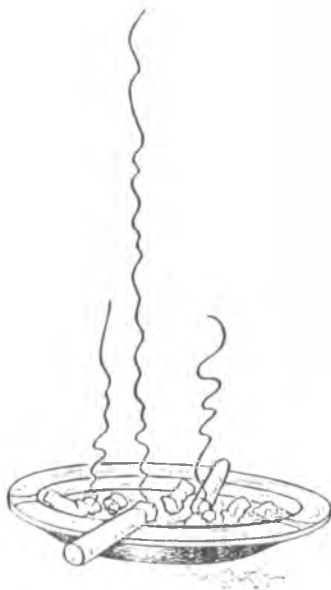
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## Alert your Young People to the Harmful Results

A study of the book *Alert Your Conscience*, by Andrew G. Hanners, will provide factual, spiritual reasons for abstaining from the use of alcoholic beverages, narcotics, and tobacco.

Mr. Hanners is an elder in the Church of the Nazarene. He has served as Director of Education, California Council on Alcohol Problems, since 1954 and is a graduate of the Institute of Scientific studies for the Prevention of Alcoholism. Presently he is also serving as president of the Association for the Advancement of Instruction About Alcohol and Narcotics.

UNIT 315.10a, "Youth and the Problem of Narcotics"

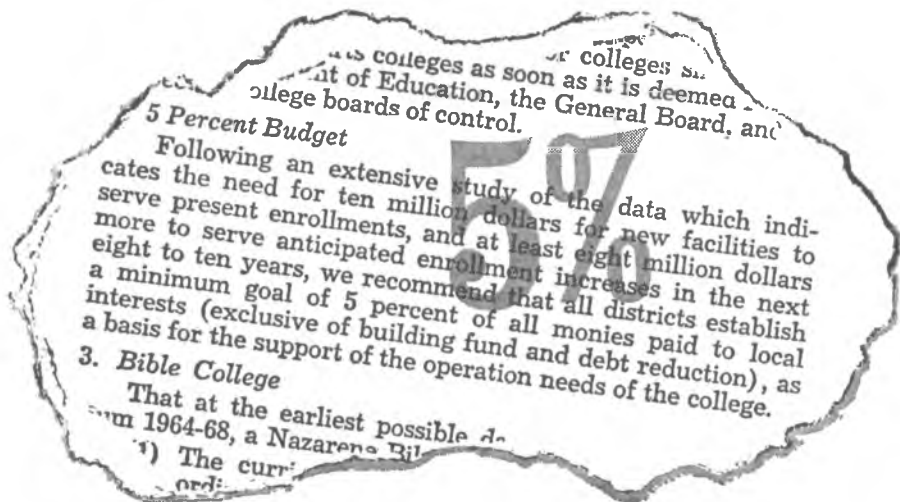
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## NEW BASE FOR EDUCATIONAL BUDGETS



➤ This action of the 1964 General Assembly sets the minimum goal for giving to the operational budget of the zone college.

➤ This goal is calculated as follows: Add columns 1 and 2 of pastor's report form; subtract this sum from column 9; multiply this difference by .05, and this is the church share.

➤ Some districts allocate larger budgets to churches financially stronger but usually even the newest baby church should pay a token budget to every vital interest.

➤ With the start of the new colleges, existing colleges will need increased support—they will continue to carry the heavy enrollment loads.

➤ New zones will need the 5 percent to build up an operating fund to carry them through lean years when income from students will be low.

➤ The current fund support is a necessary lifeline for the college. In addition they must make capital fund drives to provide necessary buildings.

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# An Objective Viewpoint

**A** COURAGEOUS pastor retained a marketing research agency to analyze why his suburban church was declining. The report made an interesting column for Hiley H. Ward, religion writer for the *Detroit Free Press*.

With his permission we pass along some of the findings, mindful of a scripture, the words of Jesus, that "the children of this world are in their generation wiser than the children of light."

## Growth Rate Stunted

The church under examination had dropped off in its rate of growth. The survey sought some of the answers. It did not get into the spiritual factors which can build or empty a church depending upon the leadership and the degree of response kindled in the people.

At the outset, the experts found the church had a poor visual image. It was a new building in a good location, but the church sign was inadequate and it had no lighting at night.

Worse, the Sunday school facilities—building, staff, and program—were inadequate to challenge and hold the teens.

The sanctuary acoustics were poor. The choir sang more to blank walls than to the pews. Also, there was an inadequate P.A. system, so the pastor's sermons put people to sleep in the back.

## No "Selling" Program

The major failure in the "marketing" view was the lack of preselling, selling, and reselling.

In the first category, the church did no advertising, had no brochures, no newspaper relations, no radio-TV spots—nothing to identify and lift up the name of the church.

It was pointed out that the preselling is invaluable in attracting interest and in preparing the way for

the personal contact in visiting. It has been likened to the steeple bell which summoned the people to church in the old days.

In the area of "selling," the survey showed that visiting couples and families were interested in the Sunday school facilities and general church activities. (A recent survey by the University of Pennsylvania among old-line churches showed that denominational preference now is the last of five reasons why persons join a church. The first: Activities.)

The survey reflected a feeling against long preaching services, which it was felt kept people away.

In this particular situation it was suggested that two morning services with Sunday school between might be best. This would encourage families to attend both together.

The importance of music in drawing and keeping a congregation was underscored. It was pointed out that, while the Graham crusades are marked by strong (never long) preaching, important factors behind the success of the campaigns are an advertising and public-relations program, put on by a commercial company, and a massed choir with soloists.

## A Top Radio Program

Also cited was the pull of the Mormon church program from Salt Lake City built around a brief, to-the-point sermon and inspirational singing.

"The Mormons boast the longest sustaining radio program on the air."

In the area of reselling, the agency found activities between Sundays of utmost importance.

"Getting folks to know each other is paramount for church growth. No church should be so big as to have a membership of strangers. And the needed emphasis is on friendliness."

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## HOME MISSIONS STATISTICS

The record of growth compiled in the assembly year of 1964-65 as compared to the record compiled for 1963-64 is given below.

In our drive for home missions, we have organized eighty-three new churches since the General Assembly of 1964 through December 31, 1965.

	1963-64	1964-65
Total number of churches, end of year	4,877	4,887
Net gain in membership	7,238	6,554
New churches organized	83	52
Churches dropped	55	42
Net gain in number of churches	28	10
Districts with no increase in number of churches	44	52

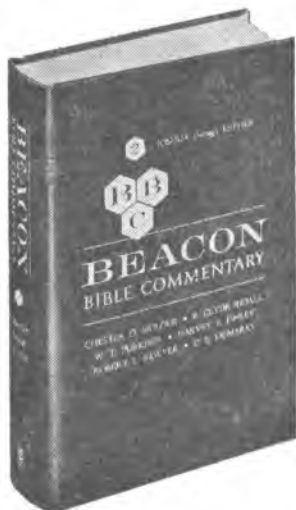
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- ① Jesus calls men to serve the rural church. He lived among and loved the rural people.
- ② The rural ministry is a challenging service. The pastor of a rural church has the opportunity of living close to his people, sharing in their joys and sorrows.
- ③ Rural areas offer a real evangelistic opportunity. While other denominations abandon the rural areas, we must and can enter in to win the lost to Christ. In many rural areas the percentage of unchurched is large. Out of those unchurched homes can come our pastors and missionaries for tomorrow.

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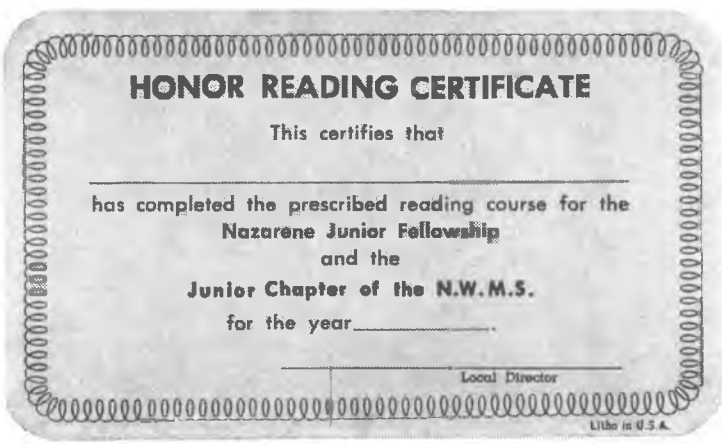
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## MAY 29—PENTECOST SUNDAY

Strive for a day of holiness preaching "in the power of the Spirit." Preach for a verdict from those who need to be sanctified. Read the book by Samuel Chadwick entitled *The Way to Pentecost*. Pastor, if you do not have it, you should order Chadwick's book from our Nazarene Publishing House. Here is a book rich in its scriptural content and helpful material in planning for Pentecost Sunday this year. One statement is almost a seed germ for a message: "When the Holy Spirit is ignored, method, organization and compromise become the remedy for decline in power, zeal and holy joy."

Pray, plan, and prepare for a one-day HOLINESS revival on Pentecost Sunday, May 29. Preach with the passion and power of Pentecost. Let the Holy Ghost have His way, for HE CONVINCES CRITICS AND SCOFFERS. HE CONVERTS SINNERS AND SANCTIFIES BELIEVERS.

Chadwick's book costs just \$1.00 (paper), but its real value to a preacher who wants to make Pentecost Sunday a reality in his church is far above dollars.



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1964-68

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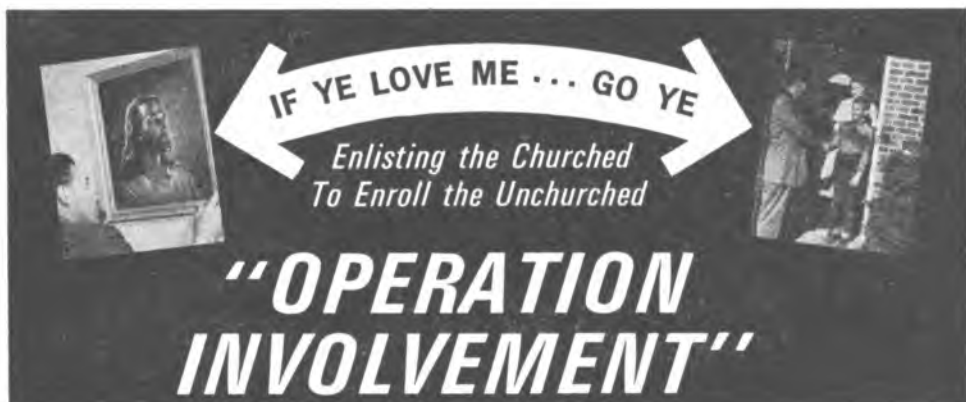
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## What Do Nazarene Missionaries Do?

Have you ever wondered just what kind of work our 522 Nazarene missionaries are engaged in around the world?

Missionaries train for three major areas of work: evangelism, education, and medical work. In addition they secure practical skills such as business training, practical nursing, mechanics, carpentry, linguistics, printing, child and youth activities, for they will often find themselves responsible for this kind of work when they reach the field.

An interesting survey of our present missionary staff reveals that:

- |  |   |
|--|---|
| 156 are primarily evangelists and preachers.                             | boys to grow better crops and supplying the school and mission station with food. He has since transferred to the printing work.  |
| 36 are both ordained preachers and Bible school teachers.                |   |
| 55 are nurses.   | 3 are office workers for the hospitals and headquarters in Africa.  |
| 15 are medical doctors.  |   |
| 2 are medical technicians.   | 131 wives who classify themselves as "general" missionaries are actually kept busy as teachers for their children, doing part-time office work for the station, bookkeepers for station, counsellors and teachers in children's and youth camps, vacation Bible school directors, part-time teachers in Bible school, counsellors and teachers in local churches, conducting outstation Sunday schools, and maintaining homes for their busy families and for any journeying missionaries who stop by on their way to other stations. |
| 32 are elementary and secondary school teachers or supervisors.          |   |
| 79 are Bible school teachers.  |   |
| 3 are builders for the mission field.                                    |   |
| 5 are full-time printers. (Others work part time at this task.)          |   |
| 2 are in full- or part-time translation work.                            |   |
| 1 served first as farmer and farm-trainer, teaching Bible and day school |   |

The new missionaries appointed in January, 1966, have not received their "extra" assignments yet. But their training has qualified them as follows:

- |  |  |
|--|--|
| 10 are nurses.                                 | 2 are medical technicians.   |
| 6 are preacher-evangelists.                    |  |
| 4 are preacher-teachers.                       | 4 are housewives who join the others in their "extracurricular" work—conducting outstation Sunday schools, vacation Bible schools, visitation, teaching sewing to national girls, etc. |
| 4 are elementary or secondary school teachers. |  |
| 3 are qualified to do office work.             |  |



THANK YOU, PASTORS . . .

for your tremendous response to the evaluation card which was included in the January issue of the *Pastor's Supplement*.

Most of you preachers who wrote us liked the *Supplement*. Many of you had some very good suggestions

which we plan to implement. Had you noticed that, beginning with the March issue, we went back to black ink? Some of you requested this for use on electronic stencils and offset machines. Believe it or not, pastors, your suggestions receive attention. Your interest is appreciated and your comments will bear fruit in the days to come.

The *Pastor's Supplement* is YOUR magazine. We want it to be a helpful tool. By the way, if you forgot to fill out the evaluation card, why don't you dig up the January issue? We welcome your suggestions.

—DEAN WESSELS, *Secretary*  
GENERAL STEWARDSHIP COMMITTEE

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# Queen of the parsonage.....

MRS. B. EDGAR JOHNSON

*A teen-ager speaks . . .*

## A Tribute to Our Mothers

SOMEONE HAS SAID, "God could not be everywhere, so He made mothers."

I'm afraid, Mother, that most of the time we just take you for granted because you are so much a part of us. But how could we get along without you?

You have guided our steps since we were little tots. We remember the stories you read to us as soon as we were old enough to look at the pictures. How many times you kissed our bruised fingers and skinned knees, and put on the unnecessary band-aids, so we could display our "hurts." There were the pretty dresses you made for us, and the proud look in your eyes as you sent us off to school with socks and ribbons carefully matched. When you baked, we were always at your elbow for a lick at the pan.

You can mend most anything with bobby pins or scotch tape. And when lessons are too hard, we call on you for help with our homework. You really deserve an A too.

We wear your high-heeled shoes, wear thin your patience, litter the house, forget our chores, fail to practice, and sometimes get the spanking that "hurts you more than it does us"—you say. But still you love us.

And the most wonderful part of all is that you are a Christian mother. You have taught us to know and love God, and taken us to church faithfully. And perhaps one of the dearest times of all is when you kneel with us by our bed each night and we pray together and talk quietly.

In a short time we shall be leaving for college or homes of our own, but your influence and training will follow us.

Most other good things in life come in twos and threes, dozens and hundreds—plenty of roses, stars, kittens, brothers, sisters, aunts, and cousins. But only one mother in the whole world!

We honor you and love you, and say, "God bless you, Mother."

YOUR DAUGHTER

*A mother speaks . . .*

## A Tribute to Our Daughters

DAUGHTERS, would you believe this? A long time ago, back in the dark ages—before television—we were once girls too. This may tax your imagination, but there was a time when we too

came in from school disheveled and hungry. We fussed about practicing, giggled with our girl friends, and put off going to bed. And harder yet to believe, we were once teen-agers! We talked about

parties, glanced sideways at the boys, tried to cover up the blemishes on our faces, fell in love with the characters in the books we read, and planned our weddings before we knew how to cook.

Then came that memorable day when we heard the doctor say, "It's a girl!" and a squirming little piece of pink and white putty with a button nose was placed in our arms and we found suddenly, and without experience, that we had become mothers.

What fun! What joy! A real live doll now! All our desires for ruffles and curls, buttons and bows would have an outlet. But suddenly we were a bit frightened, for we realized that we held responsibility in our arms. We had been given a little life to mold and train, an immortal soul to influence for eternity—the most important job in the whole world!

You, Daughters, are a renewal of our youth; in you we live again. You are flesh of our flesh, and heart of our

heart. When you came in with tear-streaked faces, our hearts went out to you in comfort. When you recited your pieces on the Christmas program, we beamed with pride. When you found the scissors and cut off one of your beautiful curls, it was like cutting off a finger. The day you accepted Christ as your personal Saviour and made Him Master of your life was the crowning glory of all—our cup of joy ran over.

We face yet another adventure, for we know that you will someday leave the home nest to try your own wings in a career or home of your own.

May we confess that sometimes we make mistakes in this business of trying to be a good mother, and we appreciate your understanding. May we confess that we do not always understand your young minds, but we do try to understand your hearts. Our constant prayer is that we may not fail you, heart of our hearts, our daughters.

YOUR MOTHER

*A retired minister speaks . . .*

## A Tribute to Woman—Man's Helpmeet

By S. L. Morgan, Sr.

**T**ODAY I SAW SOMETHING exquisitely beautiful. I saw it but a moment as I passed through our home for the aging. It was a little child, a happy smile on her carefree face, sitting between her smiling mother and grandmother. When I awoke in the night, the lovely scene came back to me, and I lay an hour in the sheer delight of it. For it brought vividly to mind all the best I had known of the precious mother and children in my own home long ago in those golden days of a growing family. What a wonderful wife and what children!

She left us three years ago, and the four children are scattered across a continent. But the soul of the picture is

simply a noble woman with a true heart and soul. It is she who really gives meaning and value to life.

Now past ninety-three years of age, I testify to the miracles I've seen such women work. I've just had a letter from such a woman. I've watched her beautiful, wonderful life for seventy years, even from her girlhood. I had lost sight of her for some years, and I wrote her asking how life was going. Her reply was touching.

She said, "I can't hold a pen to write, and I can't walk without help." But I couldn't forget the wonder of what she had done for a plain young man she had married in obscurity. Completely

*(Continued on page 43)*

### The Work of the Holy Spirit

By A. F. Harper\*

A Study in I Cor. 2:1-16

**M**OST COMMENTATORS dealing with this second chapter of I Corinthians have little to say about the nature and work of the Spirit. But eight times in sixteen verses Paul makes specific mention of these truths. One contemporary scholar writes: "The word 'spirit' in the Bible is not easily defined, meaning at times little more than 'influence,' but at other times being used in a way which indicates the full, distinct, third Person of the Holy Trinity. Verse 11 might be used as the starting point of an investigation in the matter" (*The New Bible Commentary*).

\*Editor in chief, Church Schools, Church of the Nazarene.

Each time Paul here used the term Spirit, the translators of the Revised Standard Version have capitalized the word. In their judgment the apostle was talking about the Holy Spirit. Let us push this investigation.

If we have here significant truth about the work of the Spirit of God, why does Paul not present the teaching in more direct and definitive fashion? In answer let us remember that elsewhere in the Bible we do have such direct and definitive teaching. Let us remember also that the gift of the Spirit was widely experienced and highly valued in the New Testament Church. When talking to persons who know well

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IN OUR AWARENESS of Mother's Day, we are apt to forget that Pentecost Sunday, usually in June, this year is in May (29th). When it comes to Mother's Day, we do not reason that because we honor our mothers every day we do not need to devote a special day to them. On the same basis we should not ignore Pentecost Sunday on the ground that we attempt to honor the Holy Spirit the year around. The other extreme, however, would be far more serious—to give large attention to Pentecost Sunday but forget the Spirit's ministry at other times.

One of the best means of cultivating in ourselves and in our people a daily spiritual consciousness is the use of devotional books, such as *Holiness and High Country*, by A. F. Harper, the author of this biblical study. This book is especially useful since it is the only daily devotional book known which systematically unfolds in simple, progressive steps throughout the year the doctrine, experience, and life of holiness.—Editor

our basic assumptions and practices, we allude to those assumptions without detailed explanation of them. Would it not then be natural in this setting for the apostle to write in this way? His primary purpose was to remind the Corinthians of his ministry among them. He tells them that his work was standard Early Church ministry with full recognition of the Holy Spirit and entire dependence upon His power at work through the gospel messenger. Every minister of the gospel may take courage from the testimony to the Spirit-anointed proclamation of a fellow preacher: "My speech and my preaching was . . . in demonstration of the Spirit and of power" (2:4).

Let us be grateful for this light that filters through the treetops as well as for the brilliance of a noonday sun that shines on our way. Samuel Chadwick reminds us, "The Second Blessing is not in a text; it is in the whole Bible."

### The Work of the Spirit

"No one comprehends the thoughts of God except the Spirit of God. Now we have received . . . the Spirit which is from God, that we might understand the gifts bestowed on us by God" (2:11-12, RSV).

We have seen that in this chapter there are eight references to the work of the Holy Spirit. Twice Paul speaks of the Spirit in His relationships to God (vv. 10-11). The other six times he speaks of the Spirit's action in the lives of men. The apostle testifies to the work of the Spirit in his own life (v. 4), and to God's plan for the Spirit's ministry in every Christian's life (vv. 10, 12-13).

Jesus promised, "Ye shall receive power, after that the Holy Ghost is come upon you." Paul testified to the fulfillment of that promise: "My preaching was . . . in demonstration of the Spirit and power."

Before the Crucifixion, Jesus said, "I have yet many things to say unto you, but ye cannot bear them now" (John 16:12). After Pentecost, Paul could write: "Eye hath not seen, nor ear

heard . . . the things that God hath prepared for them that love him. *But God hath revealed them unto us by his Spirit.*"

Does a Spirit-filled man go deeper than a casual Christian into the things of God? The Bible answers, Yes. It is only the Holy Spirit who knows the things of God. But this same Holy Spirit is given to us in order "that we might know the things that are freely given to us of God."

And consider those two startling verses at the close of the chapter. "But he that is spiritual judgeth all things, yet he himself is judged of no man. For who hath known the mind of the Lord, that he may instruct him? But we have the mind of Christ" (2:15-16). It is the Spirit-filled man who most fully has the mind of Christ. Egotism? Yes, if such a claim is made by a man for himself apart from the gift of God. But No, when such rightness is the result of the very Spirit of God himself dwelling in a man's soul. He who gives himself most fully to the Spirit of God is able to judge most nearly like God. There is no spirit of egotism here. There is only glad acceptance of the grace made possible by a life filled with the Holy Spirit.

### "Them That Are Perfect"

In verses 6 and 7 Paul writes: "We speak wisdom among them that are perfect: yet not the wisdom of this world . . . we speak the wisdom of God."

Who are "the perfect" to whom this wisdom is given? They are not the men of this world—not even the leaders of this world. One commentator writes: "[They are] distinguished not only from *worldly* and *natural* men, but also from *babes*, who though 'in Christ' retain much that is 'carnal'" (3:1). The perfect of whom Paul speaks in chapter two are a different kind of Christian from the Corinthians to whom Paul writes in chapter three. Both are followers of Christ, but the perfect have received the Spirit and are taught by Him. Paul cannot say this of his Corinthian converts. There is something still

missing from their lives in Christ. The Corinthians are unspiritual brethren; they still act like ordinary men. They are not the kind of Christians who are Spirit-filled.

The "perfect" are Christian men who "have received . . . the Spirit which is from God." Is it unreasonable to believe that they are those who receive the Spirit as He was received on the Day of Pentecost? Is it not probable that Paul was thinking of Spirit-filled men in the same sense that he had asked disciples at Ephesus, "Have ye received the Holy Ghost since ye believed?" (Acts 19:2) Is this assumption not given added weight when we remember that this very Corinthian letter was being written from Ephesus, where Paul had only recently pressed the converts with the importance of receiving the gift of God's Holy Spirit?

In this chapter there are questions with which a man ought to probe the

hearts of his people: Am I "among them that are perfect"? Have I received the Holy Spirit in His fullness since I became a Christian? Does God's truth come to me as a spiritually mature Christian or must I still be treated as an immature, unspiritual babe in Christ? There are also questions that probe a man's own ministry: Is my preaching "in demonstration of the Spirit and of power"? Do I administer the work of God as wisely as is the privilege of a man who has the mind of Christ that comes from being filled and refilled with the Holy Spirit? It is such questions that push the preacher to pray:

*Have Thine own way, Lord!*

*Have Thine own way!*

*Hold o'er my being absolute sway!*

*Fill with Thy Spirit till all shall see  
Christ only, always, living in me!\**

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## Gleanings from the Greek New Testament

By Ralph Earle\*

Phil. 2:12-13

### Presence and Absence

In the Greek there is a play on words. "Presence" is *parousia*, which literally means "being beside," while "absence" is *apousia*, "being away from." The Philippian Christians were to be as faithful in Paul's absence as when he was with them.

### Work Out

Paul said: "Work out your own salvation." The verb is *katargazesthe*. It means "work on to the finish," or "carry out to the goal." While Christ purchased our salvation and offers it to us as a free gift, yet there is a part that we must do if the salvation is to be completed in our case.

A. T. Robertson, the great Baptist Greek scholar, makes an excellent ob-

\*Professor of New Testament, Nazarene Theological Seminary, Kansas City, Missouri.

servation on the relation between these two ideas. He says of Paul: "He exhorts as if he were an Arminian in addressing men. He prays as if he were a Calvinist in addressing God and feels no inconsistency in the two attitudes. Paul makes no attempt to reconcile divine sovereignty and human free agency, but boldly proclaims both."<sup>1</sup> We should pray as if all depended on God and "work to the end" as if all depended on us.

## Fear

It is with fear (*phobos*) that we are to "work out"—or "make sure of"—our salvation. Vincent says of this fear: "Not slavish terror, but wholesome, serious caution."<sup>2</sup> He gives this excellent quotation from the old Scottish preacher, Wardlaw: "This fear is self-distrust; it is tenderness of conscience; it is vigilance against temptation; it is the fear which inspiration opposes to high-mindedness in the admonition 'be not high-minded but fear'. It is taking heed lest we fall; it is a constant apprehension of the deceitfulness of the heart, and of the insidiousness and power of inward corruption (in the unsanctified). It is the caution and circumspection which timidly shrinks from whatever would offend and dishonor God and the Saviour."<sup>3</sup>

## The Divine Energizer

As we "work out" our own salvation we find that God "worketh in" us (v. 13) The verb is *energeo*, which means "energize." We do not have to depend on our own strength, but let the all-powerful One energize us.

## The Willing and the Working

"To will and to do" is literally "the willing and the working." As we submit

to let Him, God wills and works in us in accordance with "his good pleasure." Augustine expressed it this way: "We will, but God works the will in us. We work, therefore, but God works the working in us."<sup>4</sup> In this verse "do" is the same verb as the "worketh in" of the previous verse. The point is that our energy comes from Him.

## Good Pleasure

Only as we let God work in us can we fulfill His "good pleasure." This is one word in Greek, *eudokia*. It means "good pleasure, good-will, satisfaction, approval."<sup>5</sup> Cremer says that *eudokia* denotes "a free will (willingness, pleasure), whose intent is something good—benevolence, gracious purpose."<sup>6</sup> Here it describes "God's purpose of grace."<sup>7</sup>

Of this beautiful word Schrenk writes: "*Eudokia* is not a classical word. It is almost completely restricted to Jewish and Christian literature and occurs for the first time in the Greek Bible" (LXX).<sup>8</sup> Concerning its use here he says: "The meaning of Phil. 2:13 is that the operation of God, which evokes the will and work of believers, takes place in the interests of the divine counsel, i.e., fulfils the ordination therein foreseen."<sup>9</sup> The term expresses "His gracious resolution to save."<sup>10</sup>

Arndt and Gingrich suggest the translation here: "in his (God's good will)."<sup>11</sup> This stresses the fact that the divine sovereignty is on the side of man's best good. God's pleasure is man's well-being.

<sup>1</sup>Word Pictures, IV, 446.

<sup>2</sup>Word Studies, III, 437.

<sup>3</sup>Ibid.

<sup>4</sup>Quoted in *ibid.*, p. 438.

<sup>5</sup>Abbott-Smith, *Lexicon*, p. 185.

<sup>6</sup>*Lexicon*, p. 214.

<sup>7</sup>Ibid.

<sup>8</sup>Kittel, *Theological Dictionary*, II, 742.

<sup>9</sup>*Ibid.*, pp. 746-47.

<sup>10</sup>*Ibid.*, p. 747.

<sup>11</sup>*Lexicon*, p. 319.

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The elect are the "whosoever wills"; the non-elect are the "whosoever won'ts."—Dwight L. Moody.



### The Spirit of Truth

By W. E. McCumber\*

SCRIPTURE LESSON: John 14:12-17; 15:20-27; 16:12-15

TEXT: 14:17; 15:26; 16:13 (All quotations from RSV)

In these three places occurs the phrase "the Spirit of truth." This is a functional designation; it describes the mission of the Holy Spirit. *Essentially*, in His *person*, He is "the Spirit of God." *Functionally*, in His *mission*, He is "the Spirit of truth."

"Truth" has a dual meaning. It means Christ himself (John 14:6). And it means Christ as He is proclaimed by the Church, the message or *the gospel* about Jesus Christ. The function of the Spirit is to bring men to the knowledge—i.e., the experience—of the truth. He takes the *objective reality* of Christ, and makes Him the *subjective experience* of believers.

In these three texts Jesus describes the mission of "the Spirit of truth":

He "will be in you";

"He will bear witness to me";

"He will guide you into all the truth."

I. "The Spirit of truth" *dwells inward*. He "will be in you" (14:17).

This is *the essence of the Christian life*. Henry Scougal called it "the life of God in the soul of man." The Christian life is not primarily a relationship to *something outside* of oneself—a creed, a ritual, a discipline, etc. Rather, it is a relationship to *Someone inside* oneself, God indwelling humanity by His Spirit.

This is here declared to be the fundamental distinction between the Church and the world: "whom the world cannot receive, because it neither sees him nor knows him; you know him, for he dwells with you, and will be in you." The world may have in common with the Church an objective body of truth. But only the Church has a subjective experience of Christ, the Truth!

This Spirit of truth is called here "another Counselor." He is to be *inside* the Church what Jesus was *beside* the Church—i.e., the presence of God that delivers from sin and death. And this is to be a *permanent* personal victory—"to be with you forever."

II. "The Spirit of truth" *speaks outward*. "He will bear witness to me" (15:26).

This is *the expression of the Christian life*. The Spirit witnesses to Christ *through* the Church. The words "you also are witnesses" do not refer to a second witness alongside of and independent of the Spirit's testimony. Rather, Jesus means that the Spirit will bear witness by speaking *through* the disciples. He has said, "He . . . will be in you." Now He says, "When the Counselor comes," i.e., comes to indwell you, "he will bear witness to me," by speaking *through* the Church as the Church proclaims the truth!

"The Spirit of truth . . . proceeds from the Father." He is *sent on a mission* from God. So the Church, indwelt and empowered by this Spirit, is on a mission from God. This is what gives both *urgency* and *authority* to our work—it is really God's work!

\*Pastor, First Church of the Nazarene, Atlanta, Georgia.

Notice the words of Jesus, "You have been with me from the beginning." In John's writings "the beginning" has three meanings: the beginning of *creation* (1:1); the beginning of *Jesus' public ministry* (I John 1:1); but also the beginning of *one's Christian life*, his conversion (I John 2:24). Therefore, all who have become Christians may be filled with the Spirit and share this glorious task of witness bearing.

This promise is set in a context of the world's *hatred* and hostility (vv. 18-25). This is how the Church overcomes hatred with *love*, by being Spirit-filled witnesses to the saving truth of Christ's redeeming love!

III. "The Spirit of truth" *leads onward*. "He will guide you into all the truth" (16:13).

This is *the evolution of the Christian life*. The indwelling Spirit of God enlarges our capacity to *perceive* and *receive* the truth, and *illuminates our minds* and *energizes our wills* so that we can and do *experience* the truth. In this way Christian life unfolds and develops to its proper maturity. We pass from spiritual childhood to spiritual adulthood as we increasingly apprehend the truth under the guidance of the Spirit of Truth.

The truth into which He guides is never apart from or independent of the revelation God has made of himself in Jesus Christ. "He will not speak on his own authority, but whatever he hears he will speak . . . he will take what is mine and declare it to you." To be guided into all the truth, then, is equivalent to growing in grace and in the knowledge of Jesus Christ (II Pet. 3:18). In short, it is to become more and more *Christlike*.

This promise of the Spirit's guidance produced the New Testament, and guarantees the sufficiency of Scripture for our faith and life. This promise assures us that expanding knowledge of Holy Scripture can mean for us increasing moral resemblance to our Lord, holiness of heart and life!

The Spirit of Truth will dwell in you, speak through you, and guide you into Christian maturity. May God enable you, in the obedience of faith, to open your hearts and lives to this Spirit, that He may be *resident* in your hearts and *president* over your lives. Then will Jesus be glorified in you!

## Don't Build Shrines, Follow Jesus!

SCRIPTURE LESSON: Luke 9:28-43 (RSV); Matt. 28:1-10, 16-20; Acts 1:6-11

TEXT: *It is well that we are here . . .* (Luke 9:33). (All quotations from RSV.)

From Palestine to Georgia the world is filled with shrines—holy places commemorating great events and inspiring moments—places which people visit on pilgrimages in their effort to recapture the glory which has faded. This tendency to build shrines, to freeze a hallowed moment, to perpetuate a sacred event, can be and has been the death of true Christian religion. For God wants us, not to build shrines, not to burn incense to the dead past or to secure the comfortable present, but to follow Jesus into the future, as He presses constantly on serving the needs of a lost world.

Our scripture lesson brings together three incidents where God interrupted the shrine-building tendency of men with a summons to follow Jesus Christ.

### I. The place of His transfiguration

On a lonely mountain "they saw his glory." And with Him appeared visitors from heaven, Moses and Elijah, who conversed with Jesus about His coming death and resurrection. Everything about the place and moment was glorious, and Peter said, "Master, it is well that we are here." Then he proposed that they stay. The shrine-building tendency seized his will and speech.

God interrupted. "A cloud came and overshadowed them." Moses and Elijah disappeared. "Jesus was found alone" as the bright cloud passed. And God said, "Listen to him!" He would not stay on the mountain. For down in the valley a demon-possessed boy wallowed in an agonizing convulsion, and a brokenhearted father pled for help and healing, and a gathered crowd needed a lesson in the mercy and might of God. So Jesus went down to heal the boy, and as He went He talked about His death and resurrection (Matt. 17:9), for this was the cost and power of the shattered world's healing.

And our business is not to build shrines, but to follow Jesus. Not to make ourselves comfortable, secure, and happy by clinging to the past, but to stand in the midst of the stricken world's need, proclaiming the message of Christ's redeeming and healing grace!

## II. *The place of His resurrection*

"Toward the dawn of the first day" devout women came to the tomb where Christ had been buried, came to anoint the cross-mangled body with aromatic spices in a gesture of love. To their amazement the Lord was gone. An angel was there, to proclaim His triumph over death: "He is not here; for he has risen, as he said. Come, see the place where he lay."

"See the place"! What a hallowed place! What a site for a perpetual series of sunrise services, where happy hymns could be chanted and the amazing event of resurrection eloquently recounted! But God's angel read in their faces the shrine-building tendency, and God's mandate propelled them from the sacred spot—"Go quickly and tell his disciples . . . behold, he is going before you to Galilee."

In Galilee they saw Him. And from His lips they learned the throbbing concern of His heart. "Go . . . and make disciples of all nations . . . and lo, I am with you." The church that stands around the empty grave, converting it to a shrine, forfeits the presence of Christ. He has gone on into a broken world where death still reigns, to announce His victory and offer His salvation.

And our business is not to build shrines but to follow Jesus. Not to sit in comfort and console our hearts with the fact of His triumph over death, but to move among men who are dying in sin and proclaim a life-giving Saviour!

## III. *The place of His ascension*

"A cloud took him out of their sight." One moment He was there, conversing with them on the Mount of Olives. The next moment He was gone, disappeared into the clouds, returned to His Father in heaven.

What a place for a shrine! Put the altar right there where His feet last touched the earth. And this area where the disciples stood, reserve it for the pews. There let worshipers sit in awe, gazing into heaven, meditating upon this fitting climax to His earthly career. But once more God interrupts. "Behold, two men stood by them in white robes, and said, 'Men of Galilee, why do you stand looking into heaven? This Jesus . . . will come in the same way as you saw him go into heaven.'"

There was work to do! And they knew the source of power for their task, and the subject of their message, and the direction of their future. For He had just said to

them, "You shall receive power when the Holy Spirit has come upon you; and you shall be my witnesses . . . to the end of the earth." They were to tell the world, the whole world, that Jesus died for their sins, rose again in demonstrated victory over sin and death, lives now at the right hand of God to intercede for sinners, and comes again one day to complete their redemption!

And our business is not to build shrines, but to follow Jesus! Not to gaze into heaven, but to go to the end of the earth! Not to recite the truths of His saving career to one another in a perpetual round of mutual congratulation that we are His, but to go where men burn and bleed in their sins and tell them of Him who saves to the uttermost!

The Early Church built no shrines. They erected no houses of worship at the places of His transfiguration, resurrection, and ascension. They followed Him and He kept moving in the direction of human need, bringing the healing of His peace to shattered lives and broken hearts.

This place we call "our church"—we dare not allow it to become a shrine. We must not gather here to cling pathetically to some past experience, however glorious it might have been. Rather, let this be our Upper Room, where we receive power and commission from the living Lord. Then let us go out, remembering that we are most truly a church, not in comfortable, hymn-singing isolation, but in contact with a dirty, hungry world who needs desperately to learn of Christ!

Don't build shrines, follow Jesus!

W. E. McCUMBER

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## God's Gift of Power

SCRIPTURE: II Tim. 1:6-14 (RSV)

TEXT: v. 7 (All quotations from RSV)

Laying on of hands suggests ordination to office. Timothy had received a gift from God for the discharge of His Christian responsibilities. Paul urges him to keep the flame of that enduement alive, for now his work must be done in ominous circumstances—the Neronic persecution.

From this we learn that: (1) God has a work for each to do. (2) God has a gift that enables each to do it. (3) God

will make the ability equal to the responsibility in all circumstances. Let us face our task today in the assurance of God's equipment for the task. That inner equipment is further defined by the text—"a spirit of power and love and self-control."

*I. The gift of God is power to work when tempted to quit.*

Timothy's work had been difficult at best—preaching, admonishing, supervising a vast Asian field. But now, with Christianity outlawed and persecution spreading, the opposition seems well-nigh insurmountable. God supplies a gift of power to work on, fight on, under the most disheartening circumstances. Keep that gift fanned into flame, Paul exhorts. "Take your share of suffering for the gospel in the power of God" (v. 8). And how much more are we expected to appropriate this adequate power for bold service in our lesser difficulties!

*II. The gift of God is power to love when confronted by hate.*

Hate for Christians had become a wave of persecution. Facing this hatred, Timothy was not to retaliate but steadfastly love and patiently endure. And we are to love when we are despised, for we ourselves were unloving and detestable sinners until God "saved us and called us with a holy calling, not in virtue of our works but in virtue of his own purpose and the grace which he gave us in Jesus Christ" (v. 9). The God who loved us when we hated will enable us to love when we are hated! And love will be our strongest weapon to overcome hate and convert the hating.

*III. The gift of God is power to be calm when surrounded by uproar.*

"Self-control" translates a term which suggests a sane, balanced mind. With persecution breaking out, Timothy could greatly harm his cause by rash, panicky actions. Paul is confident that he will keep alive the gift of balanced thinking and restrained action, leading the church wisely through dangerous ways. God can make the believer a center of calm when everything about him is in uproar, and when men are losing their heads and acting in reckless, impulsive ways. How vital is this gift amid the political, social, and religious tensions of our day!

W. E. McCUMBER

## A Great Woman

TEXT: . . . *where was a great woman* (II Kings 4:8).

INTRODUCTION: Description of location and woman of Shunem

I. *She was a great woman in her hospitality* (v. 8). "And she constrained him [Elisha, God's prophet] to eat bread."

A. Are we hospitable in these modern days?

B. Paul's admonition: "Be not forgetful to entertain strangers: for thereby some have entertained angels unawares" (Heb. 13:2).

II. *She was truly great in her spiritual perceptions* (v. 9). "Behold now, I perceive that this is an holy man of God, which passeth by us continually."

III. *She was great in her contentment* (v. 13). "I dwell among mine own people."

A. Discontent is wrong, hurtful, unchristian.

B. A state of spiritual quietude must be learned, Phil. 4:11.

Elisha's recommendation might have meant social prestige, advancement, preferences, etc., but she preferred her quiet domain, her simple but adequate home among her people.

C. Many a devout Christian mother, in her lovely, quiet home, has been a benediction.

IV. *She was great in her abounding love.*

A. First of all, she loved the God of Israel.

B. She also loved her family—husband, child.

C. She loved God's prophet.

CONCLUSION:

"The mother's heart is the child's school-room."—Henry Ward Beecher.

"Men are what their mothers make them."—Emerson.

"The future destiny of the child is always the work of the mother."—Napoleon Bonaparte.

E. E. WORDSWORTH

The Nazarene Preacher



## IDEAS THAT WORK

### Getting Better Acquainted

I have had inquiry concerning further information on a little feature column in our *Midweek Messenger*, which introduces new folk.

The size of our church and certainly the schedule of most lives in this area is such that we have found it possible for people to be attending the same church and yet be basically unacquainted with each other. We therefore began this feature column to help acquaint our church family better. We feature one person or one family and include items of interest about them such as their occupation, names and ages of their children, any interesting background, or other matters of interest.

So far we have used it mainly for new families who move here and will be coming as members. We have used it, however, with prospective families, and on a few occasions with established members of our church, whose jobs or educational experience are particularly interesting and where we feel they are not too well known.

We have appointed one of our ladies as "reporter" and this way there is continuity of style and material approach, and one column is not so likely to be unbalanced with another. We feel this has been helpful to our people.

A SAMPLE—

#### MEET THE COOPERS

*We would like for you to meet Mr. and Mrs. John T. Cooper and their two daughters: Cindy, five years old, and Cheryl, who is two. John and Janet are both real natives of California. They are from Pomona, and are members of the First Church of the Nazarene there. Both are former choir members, and John has taught a Sunday school class.*

*John is self-employed. He owns the J. T. Cooper Trucking Service, hauling sand and gravel. We want to wish John and Janet every success in their new business, for this would mean they would make their home here permanently. We certainly want to welcome the Coopers to Santa Ana First Church.*

—ROBERT H. SCOTT

*First Church, Santa Ana, Calif.*

### A Tribute to Woman— Man's Helpmeet

(Continued from page 34)

his partner, she had inspired and raised him to greatness as head of a big chain store, and a man honored and beloved by all who knew him as churchman and philanthropist.

I had watched another admirable girl marry a boy in danger of yielding to a ruinous habit. An admirable neighbor years later told me the story with enthusiasm. He said, "Our community had never seen anything like it; she gave her all to make the boy she loved into the man of her dreams. She went into the store to watch over him like a mother, yet braced his will to become the man she dreamed he would become. She succeeded even beyond her dreams. Fifty years have passed; his business is a great success. He is a leading and beloved citizen and church man. His three children are among the finest I've ever known."

Now up in years, I testify that noble women continue to be God's best gift to me. My wise daughter, now in middle life, even urges me to trust noble women to be my best helpers in my last years. She declares God simply made women that way—that it is a basic part of woman's nature to complement, to complete the nature of man, especially to feel and ease the little hurts of life—precisely the thing that "makes mothers 'mothers,'" to use her phrase.

## ♪ Hymn of the month ♪

### "The Comforter Has Come"

(Praise and Worship Hymnal, No. 175)

This song of joy was written by Rev. Francis Bottome. Born in Derbyshire, England, in 1823, he came to America as a young man and began his studies to enter the ministry of the Methodist church. He assisted in compiling several hymnbooks and wrote a number of songs, including "Love of Jesus, All Divine," "Sweet Rest in Jesus," and "Full Salvation." As his songs would indicate, he was a man of sterling character and genuine piety. Later he returned to his native England, where he died in 1894.

The composer, William J. Kirkpatrick, one of America's early writers of gospel music, is credited with thousands of compositions. His gospel hymn tunes appeared first in Sunday's early collection. He was resting in his favorite chair working on another song when the Lord called him home.



### How Important Is Christian Motherhood?

An infidel in New York married a girl who was likewise an unbeliever. Scientists traced 1,026 of their descendants. Of this number 300 died prematurely; 100 served an average of thirteen years in prison; 190 were public prostitutes; and 100 were drunkards. The family cost New York state \$1,200,000.

Scientists traced the family of Jonathan Edwards, the well-known Bible preacher. He and his godly wife reared a family in Bible ways. Of 729 descendants came 300 preachers, 65 college professors, 13 university presidents, 60

authors of good books, 3 United States congressmen, and 1 vice-president of the United States. Only 1 was a problem to civil authorities. He did not live for Christ or conduct a Christian home.

Raising "up a child in the way he should go" is as relevant to our society today as the other half of the proverb is true—"and when he is old, he will not depart from it."

Used by *Midweek Call*  
First Church, Whittier, Calif.

What evidence have we that we are saved ourselves if we are not interested in the salvation of other lost ones?—*Selected.*

### FROM THE MORNING MESSAGE

The need of things which cannot be shaken: (1) The sheer GRIT to face the facts with respect to the shakings that are taking place in the world in which we live. (2) The GRIP that holds to the things that are unshaken and unshakable. (3) The GRACE to be changed ourselves to conformity with the eternal pattern of God's heavenly kingdom.

*Mt. Scott Church of the Nazarene*  
Portland, Oregon  
Paul R. Nesmith, Pastor

Earth's pleasure comes in cups, not in fountains, and the supply is limited and soon exhausted.—J. R. MILLER.

### A Limited Perfection

"From wrong judgments, wrong words and actions will necessarily flow; and, in some cases, wrong affections may also spring from the same source. I may judge wrong of you: I may think more or less highly of you than I ought to think; and this mistake in my judgment may not only cause something wrong in my behavior, it may have a still deeper effect; it may occasion something wrong in my affection. From a wrong apprehension, I will love and esteem you either more or less than I ought. Nor can I be freed from a liability to such a mis-

The Nazarene Preacher

take while I remain in a corruptible body  
A thousand infirmities, in consequence  
of this, will attend my spirit, till it re-  
turns to God who gave it. And, in num-  
berless instances, it comes short of doing  
the will of God, as Adam did in Para-  
dise."

—JOHN WESLEY

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## "Over the River to Charlie"

(Continued from page 16)

child, by drop of water, is born again!  
Then that man in the ring, as a prize  
fighter, is born again because those sanc-  
tified drops once fell upon his infant  
forehead! Another man swears, behold  
him drunk and reeling in the streets. He  
is born again! A pretty born-again that  
is!"

### Modernism

When Charlie was fifty-three, he got  
into another contention, this time with  
those who were more or less of his own  
circle of Baptists and Congregationalists.  
This was termed the "Downgrade Con-  
troversy" because of an article Charlie  
published chiding these Nonconformists.  
He was one of them, he said, but he  
chided them for holding a faith they  
failed to proclaim in face of the modern-  
ism of the day.

Spurgeon suddenly withdrew from the  
Baptist Union of Churches when it be-  
came liberal, and no attempt was made  
descline those who cared little about  
separation.

"In some churches," Charlie observed,  
"preachers advocate theories of higher  
criticism and a liberal and loose inter-  
pretation of the Old Testament records.  
How much further can they go? What  
doctrine remains to be abandoned?  
What other truth is to be the object of  
contempt? A new religion has been  
initiated, which is no more Christianity  
than a chalk of cheese, and this re-  
ligion being destitute of moral honesty  
palms itself off as the old faith with  
slight improvements, and on this plea

usurps pulpits which were erected to  
gospel preaching. The atonement is  
scouted, the inspiration of the Scrip-  
tures is derided, the Holy Spirit is  
degraded into an influence, the punish-  
ment for sin is turned into a myth, and  
yet these enemies of our faith expect us  
to call them brethren and maintain a  
confederacy with them! . . . At the back  
of this doctrinal falsehood comes a natu-  
ral decline of spiritual life, evidenced by  
a taste for questionable amusements and  
a weariness of devotional meetings . . .  
Too many ministers are toying with the  
deadly cobra of 'another gospel' in the  
form of modern thought. As a conse-  
quence, their congregations are thinning,  
the spiritual of their members join the  
Brethren of some company of believers  
unattached . . . the case is mournful.  
Certain ministers are making infidels;  
avowed atheists are not a tenth as dan-  
gerous as those preachers who scatter  
doubt and stab faith."

### Pulpit Whine

Charlie got incensed about certain hab-  
its of ministers. He especially abhorred  
the minister who told untruths about the  
departed at a funeral service. He said  
that by doing this they placed the most  
vile persons in heaven.

He disliked professionalism in clergy-  
men and also pitied the one who spoke  
in pulpit whines with no heart at all in  
what he was saying. "I once heard a  
most esteemed minister," he said, "who  
mumbled sadly, comparable to a bumble  
bee in a pitcher. A vulgar metaphor  
no doubt, but so exactly descriptive that  
it brings to my mind the droning sound  
at this instant most distinctly and re-  
minds me of the parody upon Gray's  
Elegy:

*'So fades the glimmering subject  
from the sight.  
And all the air a sleepy stillness  
holds  
Save where the Person hums his  
droning flight  
And drowsy tinklings lull the  
slumb'ring folds.'*

"What a pity that a man who from his heart delivered doctrines of undoubted value, in language the most appropriate, should commit ministerial suicide by harping on one string, when the Lord had given him an instrument of many strings to play on! Alas! Alas! for the dreary voice; it hummed and hummed like a millwheel to the same unmusical tone, whether its owner spake of heaven or hell, eternal life or everlasting wrath. It might be by accident, a little louder or softer, according to the length of the sentence, but its tone was still the same—a dreary waste of sound, a howling wilderness of speech in which there was no possible relief, no variety, no music, nothing but horrible sameness."

### Money

He also had little to do for ministers who were spendthrifts and he gave a talk one time entitled "Debt, Dirt and the Devil," in which he says: "Ever since that early sickening I have hated debt, dirt, and the devil as Luther hated the Pope, and if I say some fierce things about it, you must not wonder. To keep debt, dirt, and the devil out of my cottage has been my greatest wish ever since I set up housekeeping; and although the last of the three has sometimes got in by the door or the window, for the old serpent will wriggle through the smallest crack, yet thanks be to a good wife, hard work, honesty, and scrubbing brushes, two others have not crossed the threshold. Debt is so degrading, that if I owed a man a penny I would walk twenty miles in the depth of winter to pay him, sooner than feel that I was under any obligation. I should be as comfortable with peas in my shoes, or a hedgehog in my bed, or a snake up my back as with bills hanging over my head at the grocer's, and the baker's, and the tailor's. Poverty is hard, but debt is horrible; a man might as well have a smoky house and a scolding wife, which are said to be the two worst evils of our life."

He evidently could practice what he preached in this matter, as Wayland ob-

serves that he was a very good handler of money. An article was written about Charlie and his finances in the *Spectator*, a Conservative Unionist newspaper. "He had the faculty, often so painfully absent from the clergy, whether Established or Nonconformist, of managing large pecuniary affairs. Thousands might be given him, and it was certain not only that he would steal none—a trait now practically universal in English teachers of religion, who are trusted on that point as no priesthood ever has been in the world—but that he would spend the money wisely, would waste none on fads and would have as clear a result for his cash as if he had been a shopkeeper buying stock."

### Soul Winning

Charlie also thought Christians ought be about their Father's business, which was to win people to Christ. He said that this was indeed the primary mission of the Church. "We are rowing like life-boat men upon a stormy sea, and we are hurrying to yonder wreck, where men are perishing. If we may not draw that old wreck to shore, we will at least, by the power of God, rescue the perishing, save life, and bear the redeemed to the shores of salvation. Our mission, like our Lord's, is to gather out the chosen of God from among men, that they may live to the glory of God. Every saved man should be, under God, a savior, and the church is not in a right state until she has reached that conception of herself. The elect church is saved that she may save some; cleansed, that she may cleanse; blessed, that she may bless. All the world is the field, and all the members of the church should work therein for the great Husbandman."

### The Bible

Spurgeon insisted that the Bible was an eternal Book and its precepts applicable to every age. He felt the Bible was always a fresh Book. "I heard a gentleman say yesterday, that he could walk any number of miles when the scenery was good; but he added, 'When it is flat



and uninteresting, how one tires!' What scenery surrounds the Christian, and what fresh discoveries he makes at every step! The Bible is always a new book. If you want a novel, read your Bible: it is always new; there is not a stale page in the Word of God; it is just as fresh as though the ink were not yet dry, but had flowed today from the pen of inspiration. There have been poets whose saying startled all England when first their verses were thrown broadcast over the land, but nobody reads their writings now; yet the pages that were written by David and by Paul are glowing with the radiant glory which was upon them when long ago the Holy Spirit spake to them."

Charlie would defend the Scriptures against all comers and was not afraid to argue with anyone who sought to ridicule against God's Word. One day John Ruskin, the noted poet, was talking to Charlie about a passage of Scripture found in I Cor. 15:36. He said, "Mr. Spurgeon, Paul was no gentleman!"

"Oh," said the pastor, "why so?"

"Well," said Ruskin, "he calls the man who differs with him a fool. He says, 'Thou fool, that which thou sowest is not quickened except it die.' Now as a matter of fact, Paul was the fool, for he was ignorant of the process of the reproduction of the grain. That which is sown does not die; if it did it would abide alone."

"Excuse me, Mr. Ruskin," said Spurgeon. "It is you who are ignorant, and not Paul, for you don't know what the true definition of death is; let me tell you. Death is the resolution of any compound body into its original elements. A grain of wheat is compound; when it is put into the ground it is actually resolved by the chemical action of the soil into its original elements, and that is its death, and out of the central germ of life is then produced the blade, the ear; and if it did not so die it would abide alone. The apostle is right after all."

Mr. Ruskin had to own himself defeated.

He was sometimes stirred by certain articles that appeared in various newspapers. In one paper called the *Christian*

*World*, a controversy had raged for several months in its columns, asserting and advocating a curious system of future punishment ending in annihilation of the wicked completely. "The editor prohibited in his column the publication of any letters on the opposite side of the question excepting only what Mr. Spurgeon might write. Mr. Spurgeon wrote to the editor that his conduct was not quite frank, and declining on his part to help the agitation, telling him that the words of our Lord, 'These shall go away into everlasting punishment' (Matt. 25:46), finally settled the point, and he held that the publication of views which opposed this declaration, and the views themselves, were equally dangerous."

Charlie made it clear from the pulpit what his views on the subject of the doctrine of annihilation were. "I do not wonder that ingenious persons have invented theories which aim at mitigating the terrors of the world to come to the impenitent. It is natural they should do so, for the facts are so alarming as they are truthfully given us in God's Word, that if we desire to preach comfortable doctrine, and such as will quiet the consciences of idle professors, we must dilute the awful truth. The revelation of God concerning the doom of the wicked is so overwhelming as to make it penal, I was about to say damnable, to be indifferent and careless in the works of evangelizing the world.

"I do not wonder that this error in doctrine springs just now when abounding callousness of heart needs an excuse for itself. What better pillow for an idle head than the doctrine that the finally impenitent become extinct? The logical reasoning of the sinner is, 'Let us eat and drink, for tomorrow we die,' and the professing Christian is not slow to feel an ease of heart from pressing responsibilities when he accepts so consolatory an opinion. Forbear this sleeping draught, I pray you! for in very deed the sharp stimulant of the truth itself is abundantly needful; even when thus bestirred to duty we are sluggish enough, and need not that these sweet but sleep producing theories should operate on us."

## Principles of Effective Leadership

1. *Recognize the need.*—Discover in the individual, community, or situation what is to be remedied. An important part of your mission in life as a follower of the Lord is to right what is wrong, not merely to sit in judgment.
2. *Develop a love for people.*—Love of your fellowman, based on love of God, can stimulate you to serve the leaderless millions in our own land and over the world.
3. *Start from where you are.*—Have realistic goals and a realistic appraisal of your present surroundings. Whatever your work or responsibilities, you have some ability as a leader right now.
4. *Get your ideas across.*—Remember your importance as a connecting link between God and others. You may be the transmitter of divine truth to many a person who would never hear it except for you.
5. *Practice what you preach.*—Too many people are “telling” how without “showing” how. People today are waiting to be shown and not told. “Be imitators of me, as I am of Christ” (I Cor. 11:1, RSV).
6. *Set your goals.*—But be realistic. Set a high standard, but not one that will defeat you before you begin.
7. *Watch your motivation.*—Too often self-interest quietly takes over while the rights of others are sidetracked or forgotten.
8. *Stick to principles.*—Do not let the good squeeze out the best. “For no other foundation can anyone lay than that which is laid, which is Jesus Christ” (I Cor. 3:11, RSV).
9. *Take the initiative.*—God is waiting for a man who will get his good ideas out of the planning stage and into concrete application. “And I sought for a man among them, that should make up the hedge, and stand in the gap before me for the land, that I should not destroy it: but I found none” (Ezek. 22:30).

*International Christian Leadership*  
Washington, D.C.

# AMONG OURSELVES

General Superintendent Benner has said: "There is money for whatever ought to be done." Interpreted, this means that if God wants us to do a job, He will help us find the funds . . . But we must see our duty and move toward it . . . How does this relate to the N.W.M.S. July offering (p. 17)? . . . Let's talk about babies again—but this time baby churches . . . They tell me (I don't remember) that if an infant doesn't cry right away the doctor will hold him up by the heels and administer the first spanking . . . I understand this is to make it cry so it will breathe well, thus getting the machinery started off right . . . This may explain why "even the newest baby church should pay a token budget to every vital interest" (p. 19) . . . And now for some DEFINITIONS:

*Cynic:* One who congratulates the fifty-two districts with no increase (p. 23) for their success in having "arrived."

*Pessimist:* One who groans that the early pioneer spirit is as dead as a dodo.

*Optimist:* One who declares cheerfully that the goal of 100 new churches this year will be reached "easily"! (See Jan. issue, p. 18.)

*Realist:* One who affirms that it is possible but only by "blood, sweat, toil, and tears."

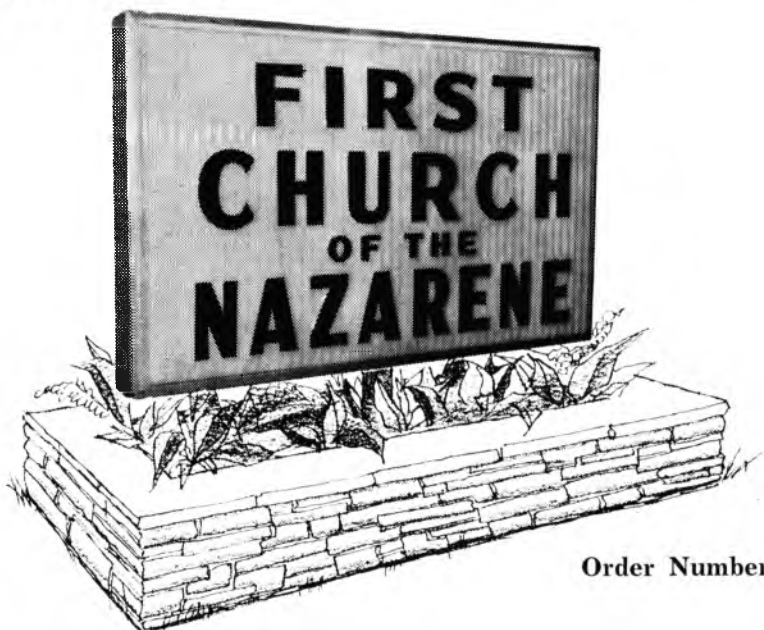
*Observer:* One who perceives that the responsibility must be shared by every district and every strong church.

*Believer:* One who is confident that even now plans are being perfected for going "into the next towns" (Mark 1:38).

*Nazarene:* One who is vitally concerned, and will cooperate with the home missionary thrust on his district and in his area.

Until next month

BT



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