Causes That Count
By General Superintendent Coulter

Pastor's reports are interesting—and revealing!
Reporting is never easy. The blood pressure mounts, the mouth becomes dry, and the tongue often slips. But that report is generally an indication of whether or not that pastor has devoted his time and effort to the causes that count.

In no other profession is it quite so necessary to discriminate between secondary and primary interests as in the ministry. What are our real goals? What are we trying to accomplish in the church? What are the primary needs of my congregation? These are questions which should be asked and answered by every pastor if he would keep his vision clear and his activities directed in proper channels.

Reports may be eloquent or emotional. I have no fault to find with either kind. The question is, Did the pastor give himself to the causes that count? What difference if he was elected president of a community committee or if he was voted “man of the year.” Did his church grow? Were his people fed a solid diet of biblical truth? Did he provide leadership and understanding for his young people? Did he challenge his people to the fullest possible participation in the worldwide task of the church?

These are some of the causes that count. And when pastors fail in these areas there is nothing else to compensate. Fix the roof if it needs it. Buy a bus if it can be effectively used to win more people. Paint the church, remodel it, sell it, or do whatever needs to be done to make it the instrument of salvation to the greatest number. But don’t get lost in the process. Keep the objective clearly in view. And remember the cause for which you are working.

The place to start is to have a full and definite understanding of the spiritual mission and purpose of the church. To really do God’s work involves more than getting along with “the powers that be.” It means more than just “keeping the folks happy” or even meeting certain assigned goals and quotas.

Jesus was able to report to His Heavenly Father in His great high priestly prayer, “I have finished the work which Thou gavest me to do” (John 17:4). This kind of understanding comes only from the place of prayer and from a personal contact with His compassionate heart.

Discipline is needed to maintain clear spiritual objectives. It’s good to have a hobby as long as the hobby provides recreation without becoming one’s master. It’s good to participate in community affairs as long as valuable time and energy are not taken from more essential labors. Discipline not only means denial. It includes a definite and purposeful direction of time, energy, and strength to the highest possible fulfillment.

There are causes that count. Stick to them!
The Cross and the Headlines

In reminding us that often, when men think they are finding their place in the world, in reality the world is finding its place in them, C. S. Lewis uncovered a peril confronting preachers as well as laymen. In our anxiety to be “men of the times” we are apt to succeed too well, and in the end cease to be men of the Kingdom.

Preachers as well as others are susceptible to the brainwashing of incessant propaganda. As sympathetic men, sensitive to the world scene, they are apt themselves to become confused by the eddies and currents of the day, until events which scream from the omnipresent news media loom overwhelmingly large and demanding. These grave and ominous disturbances—race riots, war, political upheaval—seem the big, all-important realities; gradually the priorities of Christ seem less like priorities, and the City of God fades into the never-never land of poetic mirage.

This is the time when we need to turn again with steadfast gaze toward the Cross. Only with the Cross in the very center of our field of vision can we hope to regain either perspective or composure. When the times in which we live fill our field of vision too hypnotically, and demand our attention with such strident clamor, we soon forget who we are. We are Christians, and a Christian’s outlook on his world is Cross-centered, not times-centered. His philosophy of life, of human nature, of history, of economics and politics, is shaped by an ancient but everlasting hill called Golgotha. Furthermore, we forget not only who we are but what we are—divinely appointed heralds of the Cross. Our sole task is to bring the Cross into redemptive relation to men. Only as the Cross is brought to bear on the problems of our time can we be either relevant or helpful.

If preachers allow their picture of life to suffer the ambiguities of double exposure, they will of course be confused and frustrated. They will be unsure of themselves. They will feel themselves tugged at and pulled apart by a thousand crosscurrents. Even the sense of duty itself will become their enemy, and they feel they ought to do this and that, and go here and there, get on every bandwagon that rolls through town, and dance obediently as a hundred good causes crack their whips. But a clear unobstructed and uncomplicated view of the Cross will bring them back to sanity again.

What are the message and the power of the Cross for our day?

The Cross is the finger of God on the real sore of humanity—a sinful heart. It is therefore the guaranty of moral order in the universe. The Cross is the heartbreak of the triune God for a derelict race. It is therefore the gift of divine compassion and redemptive love. (Talk about “involvement”—there you have it!) But more: it is a document of pardon, framed by the Father and signed and sealed in the sacred blood of the incarnate Son. The Cross is God’s antidote to the devastating failures of Adam. It is hence the assurance that holiness of heart is available. The Cross is God’s gateway to Peace—a life of peace in the Holy Spirit. The Cross is God’s sign of victory over the cosmic forces of evil—with this sign therefore we conquer! Moreover, the Cross stands over against man’s path in every generation as God’s rebuke to materialism and idolatry. It is God’s indestructible and luminous advertisement on the roadside of time that the universe is essentially spiritual. Man does not live by bread alone!

Let us then take our place at the foot of the Cross and from that vantage point take a fresh look at our problems. We will at once see that the real problem is sin and the real cure is grace; and the implementation of the cure is the ministry of the Holy Spirit. We will see our petty, niggling annoyances against the background of cosmic chaos, of demonic forces and invisible conflict—and they will begin to fall into place. Some things which seem so insurmountable and yet important to us will begin to shrink to their real size; some of them will recede until they vanish from our view altogether.

Let the colored and white races look at each other with Calvary vision, and hatred will disappear and tensions ease. Let the rich and the man’s sights, and let the poor and the man’s sights, and let the rich and the man’s sights, and let the poor see Calvary—where the ground is level. The Cross will drain out the greed and covetousness and false values which infect them both.

A prominent eastern university professor tells of a young Communist organizer whom he led to the Lord and baptized. The convert had been a sincere reformer and a fiery agitator, who could overheat easily in a fine sweat of indignation. Sometime after his conversion the professor said to him, “I notice you are not as active as you used to be in political and social issues.” Quietly the young man answered, in substance: “That’s right. I am not indifferent to human suffering or to social wrong. But the methods of reform which I followed were methods of hate and strife; Christ has put love within my heart. The motives which governed me and my comrades were materialistic and earthly; God has opened my eyes to a higher dimension. I no longer see Communism or any other human ideology as the solution to man’s ills. Man will find his peace only in God. No, I am no longer overanxious. I have peace, for I have found in Christ the way of peace, and I now know I can help people most of all by bringing Christ into their lives.”

A young man named Saul was also once a daring, bold, even fanatical activist. But on the road to Damascus he had a shattering confrontation with Christ. Three days later he experienced a healing baptism in the Spirit. Years later his vision had not clouded, nor his white-hot loyalty abated. The city of Corinth, into which he entered as the ambassador of the living God, was proverbial for its corruption, and surely needed a lot of reformation. But Paul determined to know nothing among them “save Jesus Christ, and him crucified” (I Cor. 2:2). And in the long run the preaching of the Cross undoubtedly did infinitely more to purify Corinth than the hundred marches he might have led or reform campaigns he might have organized.

March, 1967.
Why I Believe in Life After Death

J. Clifford Mitchell

I know that my Redeemer lives. What joy the best assurance gives! He lives, He lives, who once was dead; He lives, my everlasting Head.

I always sing this hymn with great confidence because I have my reasons for believing in the triumph of life over death. Long ago Job asked this question, "If a man die, shall he live again?" Jesus gave the answer, "Because I live, ye shall live also."

I have an unshakable conviction that however long I may live in this world, what I am is only partially and imperfectly expressed through my personality. Somewhere bigger than this world is needed for my complete development. I also believe in the glorious possibility of meeting those I knew and loved in this world. Yes, I have my reasons for believing in the reality of life in a world at present hidden from my vision.

Life—the Product of Thought

God's plan for human life is the product of thought. When living in Cornwall, I found a thrush had built its nest in a hedge near my home. One day I saw the eggs in the nest and immediately there came to me the fact that those eggs contained life.

Of course it was a restricted, shut-in life. But what glorious promise those eggs contained! Within them was all the mysterious makeup which one day would develop into the rapturous song of the thrush. God's plan for the thrush included the egg and its development—wings and legs and the power of song. All these were planned to be used. Wings for soaring high, eyes to see, vocal cords for song. Someone has said, "If a man perishes at death, then the universe is as irrational as it would be if every bird died at the moment of hatching."

The life within the egg of the thrush needs a world outside for its full development. During my ministry I have met folk whose lives were as shut-in as life within the eggs. The circumstances of birth had resulted in painful limitation. I knew a young woman, choice in spirit and disposition, who had been an invalid the whole of her life. She had never had the opportunity of living in the full sense of the word. Do not these people—restricted, limited—need the opportunities of another world for complete fulfillment?

The Reality of the Unseen

Have we any right to talk about the reality of the unseen? Surely it doesn't need a long and impressive argument to convince anyone in those days that we live surrounded with real, invisible forces that are as factual as the road on which we walk. "Reality as actually experienced," wrote Aldous Huxley, "contains love, beauty, mystical ecstasy, intimations of Godhead. Science did not, and still does not, possess intellectual instruments with which to deal with these aspects of reality." What a meaningfully confessional! It is surely beyond doubt that the unseen spiritual forces are the bedrock reality out of which the whole complex structure of life and history and experience is built.

The really marvelous thing is this—not that we should pass into the unseen world when this life on earth is over, but that we have an unseen world all around us now. The fact of the reality of the unseen to those who have grasped it removes half the difficulty of belief in the life beyond and makes the Christian doctrine suddenly credible and convincing. It is precisely the things we cannot see that are the basic things in the universe. Love is invisible; yet love drives the wheels of life. Truth is invisible; but it haunts men like a passion. Personality is invisible; but what a dynamic force personality is! Conscience is invisible; yet where conscience reigns, there are certain things men would die rather than do. Life can possess an eternal quality here and now. Faith is not something we can handle and touch, but what a creative force it is!

Faith lends its realizing light; The clouds disperse, the shadows fly.
The invisible appears in sight, And God is seen by mortal eye.

The Character of God

For me, one fact that is at stake in my thoughts concerning life after death is the character of God. Human experience bears witness to the fact that God has established in the human heart strong, yearning longings. We hold on to the hope that the Creator of this universe is on our side; that the God who made us did, with a set purpose, reveal His truth and love by taking upon himself our human form, and through the teaching of this incarnate Son has built up in our hearts the belief that when the night of time comes, it will not mean a falling into the abyss of nothingness, but a leaning back on the power of undefeatable love.

The powers of death have done their worst; But Christ their legions hath dispersed; Let shouts of holy joy outburst.

Hath God put this hope and faith in our hearts just to mock us? Would God inspire these indestructible longings, then smash them as a callous jest? Is God going to allow His purpose, His love, to be defeated by an incident like death? The hope of final triumph is underlined in the life and teaching of Jesus. "He that believeth on the Son of God hath everlasting life."

The Resurrection of Christ

Jesus lives! How this startling news thrilled the disciples! At first they could not believe. It seemed so utterly incredible. Though Christ had told them of His sure return to them, they still found it exceedingly difficult to believe that anyone could defeat death. Then the day came when the statement, "Jesus lives," was substantiated by His actual appearance. This truth became a fact of their daily experience. When they met each other in the streets, their greeting was, "Jesus lives! He is risen!" This conviction was the...
strength of the early disciples. Their doubt had been dispersed by the joy of His personal presence.

To the dying thief by His side Jesus said, "To day shall thou be with me in paradise." If He wasn't certain, it was a terribly wrong thing to say. Think of the emotion and quiet reasoning packed into these words. "Let not your heart be troubled; ye believe in God, believe also in me. In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you." Jesus was not guilty of mean deception. He has told us that the night of time will be followed by the radiant dawn of eternity, the daybreak of eternal morning. In the midst of death we are in life.

The day of resurrection!
Earth, tell it out abroad;
The passover of gladness,
The passover of God!
From death to life eternal,
From earth unto the sky
Our Christ hath brought us over
With hymns of victory.

A healthy jolt for our collective conscience

That "Double Standard"

By David K. Wachtel

Society long ago learned that double standards are hard to break. We are finding it true in the double standard which is all our own. Progress has been made since our attention was focused on the double standard of support for our ministry, but we still have a long way to go.

Our slowness in breaking away from the evil of a double standard is not due to any desire to continue a wrong. Lack of understanding in two or three areas is to blame.

First, the practice of paying evangelists on the basis of "what comes in" is a final hangover from a day when all the work of the church was supported in this manner. Early leaders saw the risk and established the general budget, district budget, educational budget, etc. Pastors who had been dependent on weekly (and uncertain) offerings were given definite salaries. Gradually the church organized its resources for progress. It is now time to bring the support of evangelism into line with the established practice of the church. Let us therefore assign a portion of a congregation's weekly income to its number one function—evangelism!

Second, many of us fail to realize the evangelist must earn his annual income in forty to forty-four Sundays. Two to four weeks will be lost for Christmas. Even more time will be lost in the summer. There will be last-minute cancellations, too late for the time to be filled. Sickness seems always to come when one could be busiest. These are all "occupational hazards" of the evangelist which must be considered in his remuneration from each revival—a church is paying for a portion of his year, not just for one or two weeks. If you would discover what an evangelist should be paid per Sunday, add all the annual benefits given pastors and/or administrators (salary, pension, utilities, social security, hospitalization, expenses to general and district gatherings, "side benefits" such as gifts at Christmas, birthdays, etc., income from outside speaking engagements, plus the value of "assured annual income" including times of sickness, etc.). Divide the total of this annual figure by forty to forty-four; then add $25 to $25 for travel per meeting. You will have a fair estimate—and you will find your figure is very close to the "double the pastor's weekly cash benefits" formula first suggested some years ago. (Note: Where pastor holds a second job, both salaries should be used as your base.) The question may be raised, "But the pastor also has travel expenses." However the evangelist with a family at home must provide car and upkeep for them, so this is cancelled out. Couples without a family or home face a constant threat of last-minute cancellations and hotel living expense until their next engagement.

Where men are busy more than the maximum forty-four Sundays used for our figures, THEY SHOULD NOT BE. Time for study, for spiritual and physical rejuvenation, for family fellowship is a desperate need for the man who would effectively evangelize. Most of the complaints about peculiarities, aloofness, lightness, lack of freshness in both message and method come because men have been forced to drive beyond their capacities. We create the problem—then find fault with our victims!

In rare cases there is an "ego" problem which may cause pastor and/or people to wish (often without realizing it) to keep the voice which "disturbs the sleep of mankind" weakened by economic uncertainty. An unpleasant thought, but it must be considered, for it is part of the problem.

Even when we use the "double formula" proposed years ago, there is no way for evangelists to reach an annual income level comparable to that of our better paid pastors and administrators. Evangelists work with small churches as well as large. Some plan to give a meeting each year without compensation to some small church or a mission field. If they were not willing to carry on without regard to the measure of support given, we would long ago have been without full-time evangelists.

My interest in this problem is in no way personal. I go where I am called, whether the church be large or small, whether there is an "understanding" about finances or not. (This is true of all the men who have had courage to "speak out" on this needlessly sensitive problem.) I am often paid more than the "double formula" would give me—and sometimes paid less. I know how to "provide for my own," and will survive no matter what is done about the problem.

My interest is threefold. I would see us save ourselves as an evangelistic church. There is really no purpose for our existence otherwise. We were "raised up to spread scriptural holiness and evangelize the world." Most Nazarenes date their

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Nazarene Preacher

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initial spiritual experience to a revival or a camp meeting. The major function of the church is evangelism; and no church is truly evangelistic which fails to make mass evangelism the very heart of its thrust.

Then, if possible, I would help some of my brethren who have long battled against impossible odds to "do the work of an evangelist"—men whose families have known more of privation than God ever intended, men who ask only that they be privileged to share sacrifice on the same level as the men with whom they work.

Above all, I would see us avoid the weak, inadequate, emasculated evangelism which can be the result of inadequate and uncertain support. It is all too easy for weak men to become "entertainers" rather than "flaming evangelists" as they yield to the temptation not to offend those who control the purse strings. This temptation is greatly intensified when it is met in the atmosphere created by a "double standard."

This is no time to resent the idea that, as "workers together," pastors, administrators, evangelists should share sacrifice on the same level. It is time for us to accept a formula offered years ago in good faith by men who know and love the church, and at least begin to solve the problem! Let us fulfill our mission—to live with purpose, to evangelize the neediest generation in human history!

Those Tattletale Titles

By Richard H. Leffel*

Part II—Traits of Top Titles

The art of naming sermons will add appeal to a man's preaching ministry. Dr. Ozora Davis observes that as the success or failure of a book is often determined by its title, "so the attractiveness of a sermon is conditioned largely by the choice of the title."

We turn now to a discussion of the traits of a good sermon title, by no means exhaustive, but rather inclusive of the more important qualities.

Honesty

A good sermon title will be honest and sincere. Concerning the printed title, Andrew Blackwood sagely observes: "The pastor's notice in the Saturday paper should be as honest as the banker's advertisement. Either man should be ashamed to secure patrons through false pretenses." One of the pitfalls to be avoided in maintaining an honest title appeal is that of sensationalism. The parading of sensational topics and shocking titles, for psychological purposes alone, reeks of insincerity. A congregation will soon lose respect for the integrity of the preacher and become suspicious of the titles of future sermons when they hear them announced, if the headlines offer more than the story.

The prophetic theme is particularly abused by some pulpit charlatans to arouse interest, with the sermon itself sadly lacking the dramatic appeal of the title. Bob Jones, Jr., charges:

"Nothing has done more to discredit the preaching on prophecy than sensationalism and dishonesty in the printed and pulpit announcements of prophetic sermons and in the titles given to such messages."

John A. Broadus speaks of "titles that promise more than is given, sensational titles that smack of super-salesmanship." He is an impostor who peddles a gospel crème all whose label is not supported by the contents.

To the extent that the sermon title is an honest effort to adorn the sermon, it is a blessing. When it is sacrilegious to dupe and draw hearers only, it has become a curse. It is well to measure the purpose of every single sermon title by the words of Dr. Ralph W. Sockman:

"In his effort to reach the surfeited and sometimes pleasing pagans outside the church, the preacher is tempted to step up the news appeal of his sermons. Thus he veers toward sensationalism. The hope of the pulpit lies in, deepening its message to meet the real cries of life and not in shallowing its appeal to catch the interest of the casually curious."

Accuracy

The idea of sermon title accuracy touches a different area than that of honesty. From the viewpoint of secular public speaking, Sarett and Foster propose that a title should suggest but not explicitly state the main idea of the speech. Another authority on public speaking, George M. Glasgow, contends that one of the traits of a good title is to "reveal the nature of the subject." A good sermon title will pinpoint the subject. It will focus on a specific aspect of a broad subject in order to limit the field to be covered. The accuracy of the sermon title is determined by its conforming the caption to the material treated in this sermon alone. A sermon entitled "Holiness" could conceivably roam from Genesis through Revelation. It would be better to restrict the material to a particular phase of the subject of holiness, and title the sermon accordingly. This would achieve accuracy in the choice of a sermon title.

Brevity

As a general rule, a brief and compact sermon title is best. Long, drawn-out wording of titles makes it difficult for the reader or hearer to grasp. Modern advertising usually seeks to compress slogans and jingles into concise, terse phrasing. As an attention-getter, the sermon title fails that is too long to be grasped at a glance or remembered.

One word is scarcely ever sufficient to arrest immediate attention, although words like "Hell," "Heaven," and "Death" might be exceptions. It is usually better to use one's own words in framing the sermon title, rather than simply parroting the text. Blackwood comments, "Especially while learning to preach, it is well to employ a phrase of one's own making rather than simply to employ the text. One's aim in preaching is to interpret and not merely to echo."

Occasionally a text or passage will convey just the right phrase or idea for a fitting title, but more often the title is better stated in terms of the preacher's own exegesis.

A good sermon title will have symmetry, balance, and rhythm. Bob Jones, Jr., asserts, "A short title is better than a long one, and it should be as euphonious as possible." No more than two or three main words...
should appear in the title face, and they should be spaced or balanced properly.

VITALITY

Energy, dynamic, and vibrancy are essential in an effective sermon title. Not to be confused with dramatic or sensationalism, the vitality of a good sermon title is gained with words that pulse with life—words that glow and glimmer, sparkle and shine. Blackwood advocates vital titles when he candidly quips, "A topic which is tame presages a sermon even tamer."2

Vitality is fused into the sermon title by the selection of words that focus on the subject, while not attempting to encompass the total content. Perry and Whitesell allow that "sometimes the theme and title may be identical."3 Bob Jones, Jr., however, points out that "the subject and the title are not the same thing. The subject is the theme discussed; the title is the name given to the discussion."4 While allowing flexibility at this point, the preacher would do well to word the sermon title apart from the exact phrasing of either the text, subject, or theme.

Affixing a satisfactory sermon title is sometimes tedious business. With practice, however, when the preacher has cultivated the habit of tracing titles by these guidelines, it is an exciting and thrilling adventure. A sense of personal reward accompanies the finished task of fitting the capstone of a good sermon title into place. With careful thought and continued practice, Dr. Ozora Davis contends, "a preacher ought to become resourceful and accurate in the phrasing of sermon titles."5

The event of the Resurrection brought a new perspective to the vision of man. No longer was he restricted to the little distance of an earthly existence. The horizon melted away, as it were, and he could glimpse beyond the clouds the golden glory of eternal life. It is so in every individual life, when to each of us, Easter becomes personal and real.

—Ezeth York

Our changing times call, not for a changing message, but an unchanging message

Preaching in the New Testament

By J. Harrison Hudson*

There are several different kinds of preaching in the New Testament, the two most notable being kerygma and didache. Kerygma comes from the Greek verb kerygeo, occurring some sixty-one times in the New Testament. It means to perform the office of a kerys, who may be a town crier, auctioneer, or herald; to proclaim a message to the public with authority. It is not concerned with a discursive exhortation, but the proclamation of an event. Didache, which comes from the Greek didasko, is primarily concerned with ethical instruction of those within the Christian community. Today all good preaching ought to contain something of both of these elements, just as it did in the New Testament.

In 1936, C. H. Dodd published three lectures with an appendix: The Apostolic Preaching and its Developments. This little book has become the source of what has been called "theology of kerygma." Kerygma and didache give clear evidence of the unity of the New Testament. It is only fair to point out that Dodd was not the first to discover these elements; the Scottish theologian F. T. Forayth had something to say about them back in 1907. Forayth claims that the Early Church had no universal theological formula—such as that laid down at the Council of Nicea—but the unity of the apostolic gospel was main-

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contain large sections of didache. The sayings of Jesus are so arranged that a fairly systematic account of His teaching is obtained. This didactic material augments the theology and purpose of the kerygma. As the first Christians formed themselves into an established society, kerygma and didache of necessity became closely linked.

It is often difficult to distinguish between the teaching and preaching of Christ, for there is an interrelation between the two. Jesus realized the value of didache and took advantage of every opportunity to teach. The synagogue service was used as an occasion for teaching (Mark 1:21; Matt. 4:23). The Sermon on the Mount is a classic example of didache.

Again in John's Gospel, kerygma is clearly observed. While Mark opened the kerygma with prophetic citations representing the theme of fulfillment in the fourth Gospel—this is represented by the Logos doctrine in the prologue. The prologue presents the 'Word as open Book, creation, and as a light amidst spiritual darkness; at last the Word has become incarnate in human flesh. The fact that God's Son has entered the human situation is kerygmatic. It is kerygmatic when Jesus says, "Marvel not that I said unto thee, Ye must be born again" (John 3:7). John's Gospel is a kerygmatic call to repentance in order to new life; it is both an offer and a demand in the face of eschatological catastrophe.

The Kerygma and Didache in the Acts

As in the Gospels so kerygma and didache are clearly presented in Acts. One of the major sources of the kerygma were four sermons of Peter. These are:

Acts 2:14-39—Sermon on the Day of Pentecost
Acts 3:12-26—Sermon at Solomon's Porch
Acts 4:8-12—Sermon to the Sanhedrin
Acts 10:34-43—Sermon to Cornelius

These sermons probably show the content of the kerygma of the Church at Jerusalem from the beginning. A. M. Hunter regards these addresses as three-point sermons. Their combined basic content may be summarized in the following manner:

1. An age of fulfillment has dawned.
   "But this is that which was spoken by the prophet Joel" (Acts 2:16). The Old Testament prophets had looked forward to and predicted the dawning of the Messianic age, when God would break the events of history and bring judgment upon His people; this would bring to a climax His historical activity with Israel. Peter declares that the Messianic age has now come.

2. Christ's life, death, and resurrection are revealed as one great act of God. The evidence that He is the promised Saviour is clear from His Davidic descent (Acts 2:30). His ministry indicts the miraculous. He is the Reipient of God's power (Acts 2:22). This is seen in the fact that His shameful crucifixion (Acts 2:23) is followed by His resurrection; by His power He has been raised from the dead (Acts 2:23, 32 and 3:15).

3. Jesus has been exalted as the Messianic Head of the New Israel, as "a Prince and a Saviour" (Acts 5:31).

4. The sign and symbol of Christ's present power in the Church is the Holy Spirit. "And we are his witnesses of these things; and so is also the Holy Ghost, whom God hath given to them that obey him" (Acts 5:32).

5. The Second Advent will consummate the Messianic age. ...it is he which was ordained of God to be the Judge of the quick and dead" (Acts 10:42).

6. Finally, there is always the kerygmatic appeal for repentance, accompanied by an offer of forgiveness of sins in Christ (Acts 2:28; 3:10). The basic structure of the kerygma is the same as in the Gospels, though now amplified by the Crucifixion and Resurrection as accomplished facts. The message is similar to the kerygma of Jesus. The distinction we observed in the Gospels between kerygma and didache is also maintained in Acts. In Acts 28:31 didache is distinguished from kerygma: Paul is represented as "preaching" but also "teaching." The two distinct facets of the apostle's ministry are proclaiming the Gospel to non-believers and instructing believers. However, The Acts contain more kerygmatic material than didactic, since the apostles were engaged in the public proclamation of the kerygma to a non-Christian world. One writer has observed that wherever the apostolic kerygma was proclaimed there was either a "revival, or a riot."

The Kerygma and Didache in Paul

Paul's Epistles are the earliest Christian documents. These letters being addressed to the converted are mostly didache, but they often refer to the source by which the readers were converted, which is kerygma. Paul, as were the other apostles, was aware of the distinction between kerygmatic material, which is fundamental, and the didactic superstructure with which he must build. The Pauline kerygma is nothing less than that of Jesus and the other apostles. The Davidean genealogy of Jesus, which indicates His Messianic office, His death and resurrection, His consequent exaltation.

On a number of occasions Paul speaks of "my gospel." We are not to understand by this that it was something he himself invented, for he also testifies to having received it (1 Cor. 11:23; Gal. 1:11-12). His gospel was simply the gospel which he consistently and authoritatively proclaimed. The fact that when Paul made his first visit to Jerusalem, three years after his conversion, the "pillar" of the Jerusalem church approved of his gospel is a clear indication that the Pauline kerygma was essentially that of the other apostles. The content of Paul's gospel was their gospel. It is also essentially the same kerygma as found in the Gospels and Acts.

Where the real distinction between Paul and the Jerusalem apostles is seen is in didache. His doctrinal and ethical superstructure reflects the Gentile converts to whom he is writing in his Epistles. Paul's first letter to the church at Corinth is an outstanding example of didache. The distinction between kerygma and didache is clearly seen in such passages as 1 Cor. 11:23 ff. and 15:1-8. The first passage deals with the Lord's Supper: in vv. 23-26 he gives his own Spirit-inspired reflections on, and deductions from, the kerygma; and vv. 33-34 give some practical instruction. The second passage dealing with the Resurrection, 15:3-8, contains the gospel which Paul preached to the Corinthians, indicating the appearances of the resurrected Christ, and adds Christ's appearance to himself; the rest of the chapter contains Paul's didache, which is based on the foregoing kerygmatic material.

It is clear from the Gospels, Acts, and Paul's writings that both kerygma and didache were essential elements in New Testament preaching. These elements were central in the preaching of both Jesus and the Davideic genealogy of Jesus, which indicates His Messianic office, His death and resurrection, His consequent exaltation.

The flower that follows the sun does so even on cloudy days.

—Selected

March, 1967

(109) 13
May 24, 1738, was John Wesley's spiritual birthday. Those who were his contemporaries and knew him best had no doubt about this; Moore, Whitehead, Watson, and Clarke, his earliest biographers, were in complete agreement here. The farther we get from Wesley, however, the greater is the number of those writers who regard May 24 as being in no way momentous and not a date to be specially remembered in the Wesley calendar of events. What did May 24 mean to John Wesley? We shall carefully study all his writings that have a bearing on this point; we shall do likewise with Charles Wesley's writings relating to his own and his brother's experience, and see what answer they give us. The record of John Wesley's spiritual struggle from January to May 24, 1738, is of great importance and must be analyzed in detail.

January 24: "I went to America to convert the Indians, but O, who shall convert me; who, what is he that will deliver me from this evil heart of unbelief?"

February 1: "It is now two years and almost two months since I left my native country in order to teach the Georgian Indians the nature of Christianity. But what have I learned myself in the meantime? Why, (what I the least of all expected) that I who went to America to convert others was never myself converted to God... My own works, my own sufferings, my own righteousness, so far from reconciling me to an offended God, so far from making any atonement for the least of those sins which are more in number than the hairs of my head, that the most specious of them need an atonement themselves... I want that faith which none can have without knowing that he hath it... for whatsoever it is freed from sin... is freed from fear... is freed from doubt."

February 7: "A day much to be remembered, I met Peter Bohler."

February 7-19: "All this time I conversed much with Peter Bohler but understood him not; and least of all when he said: 'My brother, my brother, that philosophy of yours must be purged away.'

Wesley was still the strictest of all the presbyterians, earnestly believing that his prayers, almsgiving, and fasting would merit salvation. Bohler urged him to lay hold upon Christ by faith. Wesley could not see it.

March 5: "I found Peter Bohler, by whom, in the hand of the great God, I was clearly convinced of unbelief, of the want of that faith whereby alone we are saved. This might be termed Wesley's intellectual conversion. For the first time he saw clearly that salvation was by faith alone, and at the same time knew his own lack of that faith. Immediately it stuck in my mind, Leave off preaching. How can you preach to others who have not faith yourself?" Bohler's advice was: 'Frenzied faith till you have it, and then, because you have it, you will preach faith.'

March 23: "I met Peter Bohler again, who now amazed me more and more, by the account he gave of the fruits of living faith—the holiness and happiness which he affirmed to attend it. The next morning I longed for the Greek Testament again, resolving to abide by the 'law and the testimony,' and being confident that God would hereby show me whether the doctrine was of God."

April 22: "I met Peter Bohler again, but I began not apprehend what he spoke of an instantaneous work. I could not understand how this faith should be given in a moment. I searched the scriptures again, touching this very thing.... To my utter astonishment, I found nothing—any instance of other than instantaneous conversion.... I had but one retreat left; namely, Thus, I grant, God wrought in the first ages of Christianity, but the times are changed. What reason have I to believe He works in the same manner now? But on Sunday, April 23, I was beat out of this retreat too, by the concurring evidence of several living witnesses, who testified God had a people for Himself, giving them in a moment such a faith in the blood of His Son, as translated them out of darkness into light, out of sin and fear into holiness and happiness. Here ended my doubts and I now only cry out, 'Lord, help thou my unbelief.' The last barrier was down; Wesley now saw the results of saving faith—as soon as a man believed on Christ, so soon was he justified and made a child of God. His heart cried out to God and the cry was not to go long unanswered.

On Wednesday, May 3, Charles Wesley had a long and particular conversation with Peter Bohler. And it now pleased God to open his eyes so that he also saw clearly what was the nature of that one, true, living faith whereby alone, through grace, we are saved. Charles Wesley, too, was having his struggles, as his Journals show, but however differently they differ from John's. Charles was a much simpler man than his brother and far less a logician. In his Journals we miss those deep insights and poignant cries we have noted in his brother's. On April 24, Charles Wesley had "a close conversation" with Peter Bohler and his answers to the German's searching questions reveal how little he understood saving faith. On April 25 he disputed with John, who maintained instantaneous conversion. (John Wesley had been convinced of this but two days before, see above.) In a typical forthright passage, Charles wrote: 'My brother was very positive for instantaneous conversion and very shocking... I was much offended at his word than undifining discourse."

John Wesley's Journal proceeds: "The next day, being Whit Sunday, I received the surprising news that my brother had found rest to his soul."

After Bohler left England, Charles, sick with pleurisy, was moved to the house of Mr. Bray, who, in Wesley's own words, was "a poor, ignorant mechanic, who knows nothing but Christ, yet by knowing Him, knows and discerns all things." To this man, Charles confessed that he had not the faith of the gospel, and Mr. Bray endeavored to show him Christ by reading the Scriptures and by prayer. When Charles had read Charles Wesley, the bigoted Anglican priest and sedate Oxford scholar, being taught the nature of saving faith by a "poor, ignorant mechanic."

"On May 17, Charles read for the first time, 'Luther on the Galatians, who was a great blessing to me... I laboured, waited and prayed to feel who loved me and gave Himself for me.' Luther had instructed: 'Put a vehement emphasis on that word: me.' This Luther himself had done: 'Not Paul, or Peter, but me, Martin Luther.' And the Augustinian monk became the prophet of the Reformation. Charles Wesley obeyed: 'Christ loved me, not Paul, or Peter, but me,' Charles Wesley—still Christ did not come. From that date we read again and again of tears, song, sacrament, confession, more tears—until Whit Sunday, May 21. At noon in the meeting, he had a visit from his brother and together they sang a hymn. When John left, Charles began to pray: 'O Jesus, thou hast said, I will come unto thee. Thou art God who cannot lie; I wholly rely upon thy most true
promise, accomplish it in thy time and manner." He was going off to sleep when he heard someone come in and say: "In the name of Jesus of Nazareth, arise and believe and thou shalt be healed of thy infirmities." Thinking it was a woman's voice, he rang the bell, only to discover the woman was out. He discovered later it was a Mrs. Turn-er, Mrs. Bray's sister, who in a dream had been told to say these words, which after a long delay she had done. Charles Wesley records: "I never heard words uttered with such solemnity. . . . The sound of her voice was entirely changed. . . . I rose and looked into the scriptures. The words that first presented were: 'And now, Lord, what is my hope? truly my hope is in thee.' Afterwards I opened upon Isaiah 40: 'Comfort ye, comfort ye my people, saith your God.' . . . I now found myself at peace with God and rejoiced in hope of loving Christ.'

John 22: "Today I saw Him chiefly as my King, and found Him in His power." He calls for paper and ink. Warmed with the glow of his newfound faith, the inspired pen moves across the paper: "Where shall my wondering soul begin? How shall I all to heaven aspire? Christ had come; the doubts and fears were banished; the "sweet singer of Methodism" was emerging.

Somewhere in the streets of London, John Wesley still wandered in darkness of soul. We return to his Journal.

May 22: He writes to a friend: "I feel I am sold under sin. All my works, my righteousness, my prayers, need an atonement for themselves. . . . Yet I hear a voice saying: 'Believe and thou shalt be saved.' Oh! Saviour of men, save us from trusting in anything but thee.

Then he wrote: "What occurred on Wednesday 24, I think it best to relate at large, after premising what may make it the better understood." Then through twelve paragraphs, Wesley records for us the struggles of his soul, from Charterhouse in 1714 to his return from Georgia in 1738. Who can doubt that he does this in order to show the importance of May 24? Critics of various persuasions have talked down his Aldersgate experience as "a gust of feeling" (Pietsch), "a mystical elevation" (Unphrey Lee), or "conversion modified by an intellectual bias and neutralised by the unconscious resistance of a well-regulated mind" (Vulliamy). Wesley himself thought differently. Note again his words: "What occurred on May 24 I think it best to relate at large, after premising what may make it the better understood." Wesley was desirous of setting these events in their background of his soul conflicts, that we might better realize the importance of those events.

At Oxford: "I had not all this while so much as a notion of inward holiness." * From 1730-35: "I diligently strove against all sin, . . . I omitted no occasion of doing good, . . . yet after continuing some years in this course, I could not find that all this gave me any comfort, or any assurance of acceptance with God." In Georgia: "Being ignorant of the righteousness of Christ, . . . sought to establish my own righteousness; and so laboured in the fire all my days. In this vile, abject state of bondage to sin, I was indeed fighting continually, but not conquering. . . . Neither had I the witness of the Spirit with my heart, and indeed could not, for I sought it not by faith, but by the works of the law." After his return to England, 1738: "I was strongly convinced that the cause of my unbelief was unbelief and that the gaining a true, living faith was the 'one thing needful for me.' . . . Peter Bohler came, with three others, all of whom testified that a true, living faith in Christ is inseparable from a sense of pardon . . . I was now thoroughly convinced and I resolved to seek it unto the end. 1. By absolutely renouncing all dependence upon my own works or righteousness. 2. By continual prayer for this very thing, justifying, saying faith, a full reliance on the blood of Christ shed for me; a trust in Him as my Christ, as my sole justification, sanctification, and redemption. I continued, thus to seek it. (Though with (Continued on page 46)
NAZARENE YOUNG PEOPLE’S SOCIETY
Department of WORLD MISSIONS

Coming your way YOUTH & MISSIONS

Day Activities
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  9:30 a.m.—12:00 noon
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  6:00 p.m.

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  Rev. Jerald Locke, D.S.
7—Houston, Texas, First Church
  Dr. W. R. McClung, D.S.
11—Phoenix, Arizona; Eastside Church
  Dr. M. L. Omm, D.S.
12—Pasadena, Calif., Breshe Church
  Dr. L. Guy Nee, D.S.
15—Castro Valley, Calif., Church
  Dr. E. E. Zachary, D.S.
18—Portland, Oregon, First Church
  Dr. W. B. McGraw, D.S.
19—Nampa, Idaho; College Church
  Rev. N. F. Younger, D.S.
22—Denver, Colorado, First Church
  Rev. E. L. Cornelson, D.S.
May
3—Birmingham, Ala., First Church
  Rev. Reider Conley, D.S.
5—Charlotte, N.C.
  Green Memorials Baptist Church
  Rev. Terril Sanders, D.S.
8—Columbus, Ohio, First Church
  Dr. Harvey Galloway, D.S.
10—Baltimore, Maryland, First Church
  Dr. E. E. Grosse, D.S.
12—Syracuse, New York, First Church
  Rev. Kenon A. Peasall, D.S.
15—Indianapolis, Indiana, First Church
  Dr. Remiss. Rehfeld, D.S.
16—Kenosha, Illinois, First Church
  Dr. Mark Moore, D.S.

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CHRIST GAVE HIS ALL

"Who . . . made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross" (Philippians 2:6-8).

WHAT HAVE YOU GIVEN?

Thank God, the Cross is not the end, but the beginning of the Easter story. But we could not have the glorious ending of a risen, ascended Christ without beginning. He did give His all. Through the Easter Offering for missions, that His gospel might continue to be spread around the world, we have an opportunity of expressing our gratitude for His gift for us.

One-fifth of the Easter Offering is for Home Missions, and nearly 80 percent of that is for the overseas fields and special missionary work at home—helping in Australia, New Zealand, the European church in central and southern Africa, the Samoan Islands, Bermuda; our expanding work in Europe, including West Germany, Denmark, and Sweden, and with prospects in the Netherlands and Finland; operating Bible colleges in Australia, Europe, South Africa, and West Virginia; helping in Alaska, Hawaii, and the Chinese and Negro population concentrations in the United States; and making possible the radio ministry of the church around the world.

The Easter Offering, 1967, is crucial. Not only is our usual response needed to carry on our missionary enterprise around the world, but we face rising costs and inflation everywhere. We must give more in order to meet the rising costs our missionaries must pay for their daily bread, as well as for the land and buildings needed to carry forward the work God has called and permitted us to do.
PASTOR, this is a page for meditation.

It's almost Easter time. A time to lead our people closer to the Cross. A time to worship, love, and obey our risen Saviour. A time to give our all that others might know the Truth.

"For unto whomsoever much is given, of him shall be much required." (Luke 12:48)

"I gave myself, for thee. What hast thou given for Me...?"

"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice... which is your reasonable service..." (Romans 12:1)

"His is my soul, redeemed from all sin. His is my heart, purified within. His is my life, transformed from above. His my whole being—an offering of love!"

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ANNUAL EASTER OFFERING—MARCH 26, 1967

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The Nazarene Preacher

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(Complete and send to the General Secretary, 5401 The Paseo, Kansas City, Mo. 64111.)

March, 1967

(127) 31
Queen of the parsonage

MRS. B. EDGAR JOHNSON

On Which Side of Easter Are You Living?

We had a most wonderful Bible teacher in our Thursday morning Bible class. She inspired us to want to “live in the Word.” In one of her classes a lady bitterly complained that she was being crucified—she had “been on a cross for years!” Our teacher commented calmly, “Jesus was put on a cross too, but when He was dead they took Him down and buried Him; three days later He arose.” She went on, “Every one of us is put on a cross.” Too often we writh in agony and refuse to die. When Jesus hung on the cross, He commanded His spirit into the Father’s hands and ‘gave up the ghost.” When one is dead he can be taken from his cross and experience the new life of resurrection.” Then boldly pointing to the lady she exclaimed, “Die, Sister, DIE! And you can be taken from that cross and experience resurrection!”

Those in the class were startled and shocked, but the lesson pierced our souls. It is not hard to recognize when we are on a cross, but it does seem so hard to die sometimes. How can we die?

There is in Christ’s cross and death a lesson that can help us in our inner struggles.

For one thing He did not defend himself from His own rights—He was led as a lamb to the slaughter. He was misunderstood. He became of no reputation. He took blame that was not His; He suffered for sins He had not committed. He gave His life that we might gain ours. He said, “Father, forgive them . . .” He said, “No man taketh it [my life] from me, but I lay it down of myself.” That’s how He died.

A perfect pattern! Dying to self seems to hold such misery, but it really is just the opposite. It is the refusal to die that makes one miserable. We struggle, groan, suffer, resist. How difficult to die to our right to defend ourselves, to our pride, to our independence, to our cherished prejudices! I like the way Eugenia Price put it when she said the Holy Spirit began to knock the corners off her “independent offspring.”

There is an initial dying to self, to be sure, but ever after there is a constant yielding in the everyday experiences of life. Circumstances or people may seek to crucify us. But don’t remain on the cross too long. Let them wrap you round and round with graveclothes, place you in a tomb, roll a stone over the entrance. If you have commended your spirit into the Father’s hands, the rest is up to Him. After death He promised resurrection. Jesus came right up out of those graveclothes and left them lying—hollow, empty wrappings around nothing. He was clothed in righteousnesses.

One evening a distraught member of my young adult class came to the door. She poured out her woes—she was about to lose her job; she was a widow and the only support of her little girl. She told the story of weeks of contention and friction with the six ladies with whom she worked. That very day her boss had told her she felt he would have
to let her go since she couldn’t get along with the other employees. She felt she was being persecuted as a Christian. They were critical of her, unjustly picked on her, misunderstood her, deliberately smoked on the job when she had expressed her disdain for it. They had put her on a cross.” She was desperate for help—she must not lose that job.

She took a long look at herself that night in the light of Calvary’s love—love that prays for your enemies, does good to them that despitefully use you, blesses them that curse you. She began to see herself through Christ’s eyes. She admitted extreme bitterness, retaliation, bitter resentment. Dying is both God’s work and ours—He brings His pressures to bear, but we have to make the choice—whether to die to self and our rights or to refuse. I saw pride break, defenses crumble, independent attitudes yield. As we knelt she began to plead forgiveness, to accept blame; she was completely broken. We promised to pray for her as she agreed to humbly ask forgiveness next day for her unforgivable responses. I knew she would lie in the tomb that night.

Next evening about 5:30 a jubilant woman called and exclaimed, “Mrs. Johnson, you wouldn’t believe it! You just wouldn’t believe it!” She proceeded to tell how she had called all six of her “enemies” together to talk to them, and they had gathered with drawn swords. Brokenly she asked forgiveness, accepted their blame, even solicited their help that she might be a different person. The ringleader of her “tormentors” suddenly broke in with, “This takes fortitude! I admire you!” And she began to defend my friend. Others admitted their faults, asked forgiveness: The whole affair was positively redemptive. It always is!

Your “cross” may be of a different nature—falling health, financial reverses, materialistic attachments, domestic heartache, bereavement, a handicapped child ....

Many of you have read of Catherine Marshall’s struggle with tuberculosis when she spent three weary, endless years fretting, despairing, grappling her way along pitch-black tunnels, only to find herself at another dead end, until she finally saw wholeness as more than a search for physical health. She was at last able to pray the Gethsemane prayer of complete relinquishment to His will, cease the struggle, and yield herself into His hands. What a relief to relinquish the sick or sinful self! She was later raised to complete health, but more important was the resurrection of her spiritual self.

We shall need to be broken continually. Confessions and restitutions sometimes may be necessary. Do you find yourself on a “cross”? Look again at the pattern Jesus set. Can you say, “Father, forgive them ...”? Can you say, “Nevertheless not as I will, but as Thou wilt”? Can you commend your spirit into His hands and yield the struggling self?

This is the season of Resurrection. “Die, Sister, DIE!” When you are dead, you can experience the resurrection.

Are you living on the right side of Easter?

Lift up your heads, ye sorrowing ones,
And be ye glad of heart;
For Calvary and Easter Day,
Earth’s saddest day and gladdest day,
Were just one day apart!

—Selected

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The Nazarene Preacher

BIBLICAL STUDIES
TOWARDS BETTER BIBLICAL SCHOLARSHIP

Midweek Service Talks

The Holy Spirit in the Book of Romans

By Vernon L. Wilcox*

I. HIS SPIRITUAL MISSION
1. He declares Jesus to be the Son of God (1:4).
2. He brings about circumcision of the heart (2:29).
3. He sheds the love of God abroad in the heart (5:5).

II. WALKING IN THE SPIRIT
1. Brings freedom from condemnation (8:1).
2. Fulfills the righteousness of the law (8:1).
3. Being led by Him is a sign of being children of God (8:14).

III. THE SPIRIT OF LIFE
1. This life combats death—the carnal mind (8:2).
2. This life is based on righteousness (8:10).
3. Mortifying the deeds of the body brings real life (8:13).

IV. THE INWELDING SPIRIT
1. “Minding the things of the Spirit”—“living on the level of the Spirit” (New English Bible, 8:5).
   a. Carnal level shown (vv. 6-8) as death, enmity against God, complete antithesis to God’s law.
   b. Spiritual level is present victory over carnality, dependent on His dwelling in us.

*Pastor, North Church, Sacramento, California.
March, 1967

2. Having the Spirit identifies the Christian (8:9b).
3. Dwelling of the Spirit in us guarantees future resurrection (8:23).

V. HIS PERSONAL MINISTRY
1. Witnesses to our adoration (8:16).
   a. Adoption (8:15).
   b. Intimate relationship with the Father (8:15).
   c. Heirs of God (8:17).
   d. Helps our infirmities (8:26).
3. Makes intercession for us (8:26).
   a. He pours us through our inexpressible yearnings.
   b. God knows what He (the Spirit) means (8:27).

VI. OUTWORKING OF HIS MINISTRY
1. The conscience enlightened by the Holy Ghost (9:1). Ethics here brought into conformity with God’s will.
2. The offering of the Gentiles made acceptable and sanctified by Him (15:16). Here the missionary outreach of Spirit-filled life.
3. Mighty signs and wonders done by His power (15:19). Demonstration of spiritual power.

VII. HIS BLESSING MINISTRY
1. His power brings joy and peace in believing, and abundance of hope (15:13).
2. His kingdom is righteousness, peace, and joy, inspired by the Holy Spirit (14:16-19).

1967 03-04-18
The Greek word in ekton, from which comes the English "icon," it means a "likeness"—not however an accidental similarity, but a derived likeness such as that of "the head on a coin or the parental likeness in a child." Thayer says the term is here applied to Christ "on account of his divine nature and absolute moral excellence."12

In the Synoptic Gospels this word is used for the image of the emperor on a silver coin, the denarius (Matt. 22:20; Mark 12:16; Luke 20:24). Josephus uses it repeatedly in the same way. It thus signifies an exact representation. Philo employs this term to describe the Logos. Paul himself speaks of Christ as "the image of God" in an earlier Epistle (II Cor. 4:4).

Lightfoot writes: "Beyond the very obvious notion of likeness, the word ekton involves two other ideas: (1) Representation... ekton implies an archetype of which it is a copy... (2) Manifestation... The Word, whether pre-incarnate or incarnate, is the revelation of the unseen Father."13 Elliot comments: "Christian antiquity has ever regarded the expression 'image of God' as denoting the eternal Son's perfect equality with the Father in respect of His substance, nature, and eternity."14

Eadie has a beautiful approach to the study of this passage. He writes: "The clause dazzles by its brightness, and awes by its mystery... The invisible God—how dark and dreadful the impenetrable veil! Christ His image—how perfect in its resemblance, and overpowering in its brilliance! We must worship whilst we continue to exist..."15

exegesis must be penetrated by a profound devotion."15

He further comments: "Visibility is implied in the very notion of an image. The spirit of the statement is that our only vision or knowledge of the Father is in His Son."16 He goes on to say: "In His incarnate state He brought God so near to us as to place Him under the consciousness of our own senses—men saw, and heard, and handled Him—a speaking, acting, working, and suffering God."17 But he adds: "Still, too, at the right hand of the Majesty on high, is He the visible administrator and object of worship."18

Kleinknecht writes part of the article on ekten in Kittel's Theological Dictionary of the New Testament. He says: "Thus ekton does not imply a weakening or a feeble copy of something: it implies the illumination of its inner core and essence."19 Kittel himself says that in Col. 1:15 "all the emphasis is on the equality of the ekton with the original."20

Phillips has a happy phrasing of this passage. He translates it: "Now Christ is the visible expression of the invisible God." Jesus himself said: "He that hath seen me hath seen the Father" (John 14:9). Paul is simply affirming the same truth about his Lord.

**Every Creature** or **All Creation**?

The Greek word krites may be translated either "creature" or "creation." Unfortunately the Greek does not distinguish between "all" and "every." The same word is used for both. So there is an option between the two renderings given above. But there is a general agreement today that the better translation is "all creation.

**The Firstborn of Every Creature**

To say that Christ is "the firstborn of all creation" certainly poses a problem. Ever since the days of Arius in the Early Church, those who deny the deity of Jesus have seized on this verse as proof that He was a created being—even though the first one created by God.

The Greek word for "firstborn" is prototokos, from protos, "first," and tiktos, "begotten." Abbott-Smith thinks it was "originally perhaps a Messianic title."21 Lightfoot quotes a rabbinical interpretation and says: "Hence 'the firstborn' he granted; "by which, absolutely, became a recognized title of Messiah."22 He states that the expression conveys two ideas: priority to all creation and sovereignty over all creation. He then adds: "In its Messianic reference this secondary idea of sovereignty predominated in the word prototokos, so that from this point of view prototokos (as tiktos would mean) 'Serveign Lord over all creation,'..."23 (Cf. "His is the priority over all created things," NIV.)

Eadie holds that the genitive ("of all creation") "may be taken as that of reference... The meaning therefore is, 'first-born in reference to the whole creation.'"24 This seems to be the best explanation.

The clauses immediately preceding and following this passage show clearly that it cannot be interpreted as meaning that Christ was a created being. For it is explicitly stated: "By whom were all things created," (cf. John 1:3).

**Thrones**

Verse 16 enumerates four things that were created by Christ (cf. a similar list in Eph. 1:21). To what do these refer? Lightfoot says: "Some commentators have referred the terms used here solely to earthly potentates and dignities. There can be little doubt however that both the primary reference is to the orders of the celestial hierarchy, as conceived by those Gnostic Judaizers."25 He adds: "The names, too, more especially thronoi, are especially connected with the speculations of Jewish angelology."26 But he thinks that earthly dignitaries may also be meant. "Thrones" comes directly from the Greek thronos. Lightfoot writes: "In all systems alike these 'thrones' belong to the highest grade of angelic beings, whose place is in the immediate presence of God."27 Paul is here declaring that Christ is supreme, far superior to all the celestial powers postulated in the Gnostic schools of thought.

**Dominion**

The Greek word kairopotes (from karya, "lord") means "power or position as lord."28 Its literal meaning would be "lordship.

**Consist** on **Hold Together**?

The last word in verse 17 is synerh, from synerh. A better translation than "consist" is "cohere" or "hold together." Lightfoot says of Christ: "He is the principle of cohesion in the universe. He impresses upon creation that unity and solidarity which makes it a cosmos instead of a chaos."29

Christ is not only Creator but Co-Herer. He upholds that which He brought into being (cf. Heb. 1:3). Some years ago a noted scientist said: "If the creative force residing in the universe should be withdrawn for a moment, the whole universe would collapse." This is what Jeans wrote about in The Spiritual Nature of the Physical Universe. The Bible tells us that this creative force is Christ.
He Is Risen.

By W. E. McCumber*.

Scripture: Mark 16:1-8 (Rsv)
Text: Verses 6-7.

The women came to the tomb early, and found it empty. They heard an angel media the greatest news that ever fell on human ears. They soon would see and hear the living Lord. This is the message being proclaimed around the world, from millions of pulpits today. Let us hear it again, really hear it. "He is risen; he is not here: behold the place where they laid him. Go your way, tell his disciples..."

I. "He is risen." This is the affirmation of faith.

What is this angels first declared and men soon echoed. The angels have never altered their message. Some men have! But only to the degree and in the measure that their faith has failed. Against the affirma
tion of faith has always stood the contradiction of unbelief. Skepticism is very vocal, very ingenious, with its many theories of doubt.

"Faith says, "He is risen." Unfaith says, "The body was stolen. His disciples sneaked back after the guards who watched His tomb, and took the corpse away. Then they shouted a false report into circulation, "He is alive again!"

"Faith says, "He is risen." Unfaith says, "He is still in the grave. His disciples thought He appeared to them, but they were suffering hallucinations. They were just seeing things. Their fears, excited imaginations brought Him to view in a mental vision. Their pathctic, passionate longing for Him made them think He was alive. It was all wishful thinking."

"Faith says, "He is risen." Unfaith says, "He only lives in the faith of the Church. In mythological language they wrote back-

TOWARDS BETTER PREACHING

Unbelief exclaims, He is still in the tomb, or buried. Could it have possibly been lost, confused with another, or unknown to Christ's enemies? Preposterous!

"Go...tell" that death is conquered! Tell the unbelieving multitudes who stand by open graves that death is a lie, that resurrection is the truth. Nothing breaks the heart like losing a loved one to death. No moment is so sublime as that in which the rude, unfeeling, gangster clutches of death bear from our arms one whom we cherished more than our own lives. Resurrection brings our tears, and heals our broken hearts, and kindles our hopes of life beyond, of fellowship in Jesus Christ forever!

This is the first Easter since my father died. Only God knows how close we were, how much I loved that man. Only God knows how deep and overwhelming was the sense of loss that wrong my heart beside his casket. But he is living now! And he will live always! The resurrection of Jesus Christ is the pledge of my father's immortality. The message of the resurrection of Christ is my assurance of seeing, hearing, enjoying my father once again!

"Go...tell!" Tell the sinner, despairing of forgiveness and peace. Tell the suffer-
ing, wracked with pain and allergy with fever. Tell the sorrowing, weeping over the bodies of the slain. Tell all men everywhere that sin and death are conquered by the resurrection of Christ!

"He is risen!" "Behold the place!" "Go...tell!" The mightiest event, the surest proof, the happiest message in all the history. God help us to hear it, to believe it, to proclaim it!

Christ Opens Closed Rooms!

Scripture: John 20:1-10, 19-23
Text: vv. 19-20

Early that morning Jesus walked out of a tomb. That evening He stepped into another tomb. The room where the terrified disciples huddled was like a tomb. Within the locked doors He confirmed the courage, faith, hope, and joy that died when Jesus hung on the Cross.
Then suddenly "Jesus came"—independent of death and indistinct to walls—and stood among them." The closed room could be opened! The closed door opened out upon new life, new work, and new hope. Terror gave place to peace; mourning culminated in joy. Jesus was alive! Sin and death were conquered. Now they could live, really live, confidently live, in His forgiving fellowship.

Every man lives in a closed room until the risen Saviour comes to him. Let us think together briefly about these closed rooms, and how the Lord mightily and graciously opens them.

I. The closed door of death

Throughout the opening book of Scripture runs the somber phrases "He lived . . . . he died . . . . " No matter how long one lived, or how bravely, or how responsibly, at last it was simply and sadly said, "He died." Death seemed to be the suffocating darkness, the enveloping oblivious that ended all.

But now in the midst of time, of one Man, it must be said, "He lived [ah, how beautifully]! and He died [ah, how terribly] . . . but He lives again!" He is risen! He has defeated death. The tomb is empty, the door of the room has been opened.

If the front door of death is a bleak grave, death has a rear door—"the resurrection!" Death opens for the child of God upon a larger, happier, mightier, and holier life beyond.

History's most celebrated playwright makes one of his famous characters say about death, "That undiscovered country from whose bourn no traveler ever returns." And this would be true had it not been, in the words of A. M. Hunter, "the history of one man having a gap in a tomb in the wide graveyard of the world." The very Jesus who had been cruelly killed and tenderly buried came and stood among them. Jesus opens the closed room of death.

II. The closed room of fear

"For fear of the Jews" these disciples covered in a closed room. For fear of someone, of something, nearly everyone lives in the stifling misery of some closed room.

Millions are afraid of death. The disciples were. They had sworn to die with Jesus, but faced with the prospect of death they forsake Him and fled, while He died in terrible loneliness.

Other millions are afraid of life. Life is responsible. It means burdens, sweat, and tears. Life is perilous. It threatens us with injury, sickness, loneliness, heartache, sorrow, and pain. The number of people who commit suicide is grim witness to the fact that sometimes fear of life becomes even greater than the fear of death.

The risen Lord tapped one disciple on the shoulder, a disciple who was suffering, and said, "Fear not; I am the first and the last, and I live, and I shall be alive for evermore. And I will give you the keys of Death and Hades" (Rev. 1:17, RSV). This Christ who died and rose again is bigger than anything that threatens us in life or death. In fellowship with Him we can stop out of the closed room of fear!

III. The closed room of sin

Basic to our fear of death and our dread of life is the ugly fact of sin and guilt. Sin makes us afraid, and because we are unable to recover ourselves from sin and guilt, we exist without peace and power—victims and not victors.

Long ago the prophet said, "There is no peace, saith My soul, because it is oppressed before peace is possible to our hearts, sin must be dealt with, must be put away. Now the risen Lord stands among the disciples, shows them His hands and side, which bear the scars of Calvary, and says to them, "Peace be with you." At Calvary sin was put away! Christ died for our sins. The answer One. Our Lord's sin and guilt. He exhausted God's wrath against sin, even as He demonstrated God's love for the sinner. Therefore God will forgive our sins. God will cancel out our guilty past. God will create you to be seen as ourselves and us, and within our hearts.

The risen Christ opens the closed room of sin. He lifts with cross-marked hands the burden of our guilt and fear. He speaks in His Word and by the Spirit a message of peace. He offers, in the gift of His Spirit, a power for holy living. See Him today as He shows us His hands and side, as He says to you, "Peace be with you."

"Then were the disciples glad, when they saw the Lord." Could any joy be greater than the—this—give from sin, release from death? All this is ours as we believe in the Lord Jesus Christ, the ever-opened Opener of all closed doors!

W. E. McCUMBER
The Nazarene Preacher

March, 1937

I. The History of Sin

A. Temptation, choice, sin, condemnation, and nakedness before God a fact of human experience. Illus.: Adam not only father of all (Gen. 5:1-2), but Eve of mother of all living (Gen. 3:20); also our prototype as sinners; all conscious of lost Eden.

B. No explanation of temptation; allowed, but not God's creation or agency. Jan. 1:14.

C. Common to all men—every environment and age—although powerless until we yield, racially and universally all have passed from innocence to responsible sinfulness (Rom. 3:10-12; Isa. 53:8). Illus.: Challenge of Jesus (John 8:7); Lord's Prayer (Luke 11:4).

D. Eden reveals temptation as the seed sown; illustrates also:

II. The Harvest of Sin

A. Affects relationship with God; from favor, full communion to:

1. Fear (Gen. 3:10). Characteristic of sinful man before a holy God. Illus.: Fine lip worship of conscience turns every way (Gen. 3:16-17).


3. Barriers (Gen. 3:8). God's good gifts—"trees"—used as barricade, escape.

4. Death (1:15). Sin has conception, career, consumption (Rom. 6:23). Wages earned and paid in full.

B. Affects relationship with others—from "not ashamed" (Gen. 2:25) to accusation (Gen. 3:12): No man sins alone. Illus.: Rebekah and Jacob; Aaron and Miriam; Anna and Sapphira; etc.

C. Affects environment (Gen. 3:17). Curses life's Edens, home, career; nearest, fairest, and dearest things.

D. All sin's consequences portrayed here; no hope until we look into

III. The Heart of God

A. A broken, bereaved heart, "Where art thou?" fully expressed at the Cross. God
takess the first step: seeking (Luke 19:10);
drawing (John 6:44); pleading (Matt. 23:37).
B. Reconciliation involves sacrifice (Gen.
3:21). Covered through the death of another—foreshadowing of John 1:29;
II Cor. 5:21. Illus.: Cf. futility of man-made
"covering" (Gen. 3:7; Phil. 3:9).
C. No reconciliation without confession
(Gen. 31:13-17; I John 1:9). Illus.: Prodi-
gal (Luke 15:21); David (Ps. 32:5).
APPLICATION: A personal, persistent, plead-
ing call "in the cool of the evening" of
life? or the morning? or noon?
Jesus is seeking the wanderers yet;
Why do they roam?
Love only the desire to forgive and-forget;
Home, weary wanderers, home.
Seeking the lost;
Saving, redeeming, at measureless cost!

The Gladdest Day of the Year
Text: Woman, why wearest thou? (John
20:13, 15)

INTRODUCTION: There have been many glad
days in human history. Witness Miriam
after crossing of the Red Sea; the joy when
Ezra, the scribe, read the law of Moses
following Israel's return from Babylonian
captivity, "And there was very great glad-
ness" (Neh. 8:17); the year of jubilee; Beth-
lehem when Christ was born. But resur-
rection of Christ brings the greatest joy to
mankind.

Now let us learn from Mary:
I. With an absent Christ we are sorrow-
ful.
A. Look at the world today where
Christ is unknown:
1. Behind the iron curtain.
2. Behind the bamboo curtain.
B. Much personal sorrow everywhere.
II. We do not always recognize the near-
ness of Christ ("Supposing him to be the
gardener").
A: He is near when sorrow, trouble,
bereavement come.
B. He is near in revivals.

C. He comes near in the hour of sick-
ness and death.
III. Those who love Christ most devoutly
often receive gracious blessings and privile-
ges from His hand.
A. Mary was last at the Cross, first at
the sepulchre.
B. She saw angels.
C. Christ shows a personal interest in
her.

IV. Genuine Christian love can bear any
burden ("I will take away").
A. Simon bore His cross.
B. "Bear each other's burdens, and
so fulfill the law of Christ."

V. Christ's resurrection is a joy-bringer
("Woman, why wearest thou?").
A. Dry your tears, Mary.
B. Joy cometh in the morning. It is
Resurrection day.
C. Christ is risen indeed, "Jesus said
unto her, Mary..."
D. Because He lives, we too shall live.
E. E. Wonswart

MY PROBLEM

IDEAS
THAT WORK

Telephone Approach for Revival

Below is the form we used during our
fall revival with Rev. Robert Taylor
and Jim Both.

We secured names and phone numbers of
our constituents and prospects. Then
we assigned them and gave the enclosed
form to our callers for guidance.

The attendance for the meeting was
the highest we have had and the results
were gratifying (fourteen new members).

"Good afternoon (morning, even-
ning); Mr. (Mrs.) ——, I am
__________, and I am
calling about the special services
The Nazarene Preacher

this week at the Central Church of
the Nazarene. Did you receive the
brochure telling of our special ser-
vicest?

(If the answer is no, tell of the
meeting and workers and promise
to send an announcement.)

(If the answer is yes say:)
"Good! May we count on your visit-
ing us tonight?"

(If answer is no, say:)
"What night (or nights) do you
think you might come?"

(They may state an evening.

Then say:)  "Fine! We will stop by to
pick you up and your family. We will
be there between 6:45 and 7:15 p.m."

(If they agree to come on their
own power, conclude by saying:)
"Thank you. Thank you for your
time. We will look forward to see-
ing you night."

JACK NASH
Central Church, Omaha

PROBLEM: Should Sunday school
buses return their passengers after
Sunday, school or after church?

AN OHIO PASTOR BELIEVES:

I believe they should return the pas-
sengers after church. I am pastoring a
church where for years the Sunday
school bus returned them after Sunday
school. This resulted in training people
to go home after Sunday school.

Taking passengers home early limits the
church's evangelistic outreach and few, if any, of those who were brought
to Sunday school on the bus are mem-
ers of the church today.

We have changed the policy and the
bus remains until after worship service.

We have children's church for those
below junior age, and the others come

A CALIFORNIA PASTOR SAYS:

As a layman I was the superintendent
of a fairly large Sunday school that
returned its bus passengers after Sun-
day school. However after years of
operation we could not show one stable
family or person that was a direct result
of our bus route.

As the pastor of a small church I used
the bus for one year, returning the pas-
sengers after church. At the end of one
year we have one family in which the
mother is saved and the family attends
regularly; another family is attending
regularly, but not yet saved; another
family is coming sporadically; and an-
other just starting to come.

I must admit that we provided both a
junior church and toddlers' church.

Compared with the time that our chil-
dren spend in state schools and in front
of TV we have but precious little time
with them, and we had better use all we

A NORTH DAKOTA PASTOR WRITES:

We run a Sunday school bus most
successfully, I believe. From the first
time that our bus went out to pick up
children they had an understanding of
when the bus would arrive at their home
and when it would return—which
was set to follow the morning worship
service.

If our Sunday school outreach is not
for Christ and the church, it is not an
outreach.

Not one has ever questioned whether
the bus would leave after Sunday school
or church. I just automatically stated
that the bus would leave following
worship and folks have compiled very
nicely. Our purpose is to build the
church as well as the Sunday school.

Much can be received in Sunday
school, but church is the real time of
worship, and we want these unchurched
to receive the full benefits of the wor-
ship service.

I would suggest that a school having
bus service print in the newsletter
periodically the time of arrival and return. The bus schedule should be kept as any other bus keeps its schedule.

PROBLEM: I have a fine Bible class teacher who is well liked and has built a good reputation, but recently has been teaching eternal security. His background is non-Wesleyan. What shall I do?

Pastors, what do you say? Write your opinions. If published, a $1.00 book credit will be given. Not over 200 words, please.

HAD IT EVER OCCURRED TO YOU?

That many people begin to lay plans for their Easter outfits weeks in advance of Easter. Frequently they select the desired garments and put them on "lay-away" to be sure they get what they want; and often if they are not paid out by Easter, they put them on their account, so they can wear the new outfit for Easter.

What 'would happen if everyone in our church fellowship would begin to "lay-away" for the Easter missionary offering? It would surprise all of us to see the total of the offering if all sacrificially participated.

"No person was ever honored for what he received. Honor has been the reward for what he gave." — Cookidge.

Muskego, Oklahoma "Neuseast" George M. Lane

At the Communist meeting, one member stood up and said, "Comrade speaker, there's one question I want to ask. What's going to happen to my unemployment check when we overthrow the government?"

From Dr. S. I. McMullen: "What a person eats is not as important as the bitter spirit, the hatred, the feeling of guilt that eat at him! A dose of baking soda in the stomach will never reach these acids that destroy body, mind, and soul."

Little wonder today's teen-ager gets mixed up. Half of the adults are telling him to "find himself," and the other half are telling him to "get lost."

The astronaut's wife is strange
In one way, beyond doubt;
Her heart rejoices when she sees
Her husband down and out!

Some families brag about tracing their ancestry back 300 years, but can't tell where their children were last night.

Snohomish, Washington
J. K. French

Success is getting what you want;
Happiness is wanting what you get.

When a minister comes home at 11:00 p.m. after a round of calls and conferences and committee meetings, and benedictions and speeches and sermons, and teas and weddings and funerals, and when he's tired and aching and discouraged and sleepy and fed up and worried and irritated and nervous and his feet hurt and his eyes pain and his head throbs and his back aches and his hair is thinning and he's ready to move on to another pastorate or to leave it all and go into the insurance or brick-laying business...ah, his frustration leaves and he's a new man when the phone rings and the voice on the other end of the line whispers three little words—"See you Sunday!"

Phoenix, Arizona
Crawford Vanderpool
The Nazarene Preacher

TRANSPARENT

Ever hear the old tale of the fellow who dreamed,
In an instant his life turned transparent?
And the folk where he worked, with his neighbors and wife,
Knew his life without sign of deterrent?
Well, my friend; it's that simple between you and God.
Every act, every thought, every pretense
Stands wide open to Him, be it nighttime or day,
And we'll face them ere long without defense.
—Roy E. McCaleb
Kansas City Dundee Hills
Harold E. Platter

MARKS OF EDUCATION

A professor in the University of Chicago told his pupils that he should consider them educated in the best sense of the word when they could say, "Yes," to every one of the following questions:

1. Has education given you sympathy with all good causes and made you desire them?
2. Has it made you public-spirited?
3. Has it made you a brother to the weak?
4. Have you learned how to make friends and keep them?
5. Do you know what it means to be a friend yourself?
6. Can you look an honest man or a pure woman straight in the eye?
7. Can you see anything to love in a small child?
8. Will a lonely dog follow you in the street?
9. Can you be high-minded and happy in the meaner drudgeries of life?
10. Do you think washing dishes and hoeing corn just as compatible with high thinking as piano playing or golf?

Valentine, Nebraska
D. L. Runyon

11. Are you good for anything to yourself?
12. Can you be happy alone?
13. Can you look out on the world and see anything except dollars and cents?
14. Can you look into the sky at night and see beyond the stars?
15. Can your soul claim relationship with the Creator?

Submitted by Don Redmond
Indio, Calif.

There was a dachshund, once,
So long he hadn't any notion
How long it took to notify
His tail of his emotion.
So it happened while his eyes
Were filled with tears and sadness,
His little tail went wagging on
Because of previous gladness.

Moral is simple: A generous quantity of stored joy helps to nourish us when we fall upon evil days—or they fall on us.

March, 1967

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strange indifference, dullness and coldness, and unusually frequent relapses into sin till Wednesday May 24.”

Then follows the well-known account of what happened on that Wednesday up until a quarter to nine. At five in the morning he read from his Greek Testament: “There are given unto us exceeding great and precious promises, even that ye should be partakers of the divine nature.” Before he left the house, he read again: “Thou art not far from the Kingdom of God.” In the afternoon, at St. Paul’s cathedral, he heard the anthem: “Out of the deep have I cried unto thee.” In the evening he went unwillingly to a society meeting in Aldersgate street where someone was reading Luther’s preface to the Epistle to Romans. “About a quarter before nine, while he was describing the change which God works in the heart through faith in Christ, I felt my heart strangely warmed. I felt I did trust in Christ, Christ alone for salvation; and an assurance was given me that He had taken away my sin, even mine, and saved me from the law of sin and death.” Exactly four months before he had cried: “O who will go and tell it!”

Before this, Wesley had known the importance of faith; from March 6 he had prayed it, yet he knew he did not possess it. Now it came, personally, to him. Note the pronouns: “An assurance given me that He had taken away my sins, even mine, and saved me. He mine mine my me!” The momentous fact in Wesley’s experience at this time was a new, sudden, vivid, personal realization of what he had always believed” (Bett, Spirit of Methodism, p. 21).

We perceive also the Object of his faith—Christ himself. Gone now was all dependence upon his works, prayers, asceticism; felt I did trust in Christ, Christ alone for salvation.”

On February 1 he had written: “I want that faith which none can have without knowing that he hath it.” Now such a faith was his. “An assurance was given me that He had taken away my sins.”

That this experience was the great moment of change in Wesley’s life, there can be no doubt. In his journal, he writes: “It was an evangelical conversion,” not the change from an open sinner into a saint; for Wesley was, touching the law, blameless. But a change there was; the Pharisee became a child of faith, formality became reality, the priest became the servant of God. Therefore was it an event, a change in the heart; the search for assurance was over; the turmoil of spirit gave way to complete trust in Christ. In his own words: “The faith of a servant” had now become “the faith of a son.” The apostle of England was emerging.

With both brothers, the writings of Luther had played a leading role in the search for Christ. Luther on Gal. 2:20 had heard Charles to faith. John’s heart was strangely warmed while he listened to Luther’s preface to the Epistle to the Romans; can we establish which part? Wesley’s record gives us a definite clue: “While he was describing the change which God works in the heart through faith in Christ...” Dr. Bett was surely correct when he believed the passage to be that which runs: “Now the Spirit is given only by faith in Christ. Faith cometh through the hearing of the Gospel, through which word Christ is preached to us... Therefore our whole justification is of God. Faith also and the Spirit are of God; they are not of ourselves. Wherefore let us conclude that faith alone justifies and that faith alone fulfilleth the Law. For faith through the merit of Christ obtainedeth the Holy Spirit, which Spirit doth make us new hearts, doth exalt us, doth excite and inflame our heart.” “I felt my heart strangely warmed.”

If any still doubt the importance of May 24, let them read again in Wesley’s Journal up until that date and then compare it with what follows for fifty-three years. Compare the bondage, the legalism, the confession of lack of faith, with the assurance of the certainty, the “peace with God through Jesus Christ,” and then decide which is nearer the New Testament concept of the new life in Christ. Any further criticism is not concerning Wesley’s experience but the whole realm of the kingdom by faith.

Many have doubted the Aldersgate experience because of Wesley’s fears and doubts after May 24. Fears and doubts there were now and then. At the most they never needed Wesley to question his acceptance with God and at the least, they were but fleeting shadows. Too much has been made of these fears and doubts. I cannot find any reference to them after January 4, 1738. On that date Wesley wrote: “I am not a Christian.” A closer look at this confession in its context reveals that by “Christian” here Wesley meant one who is fully sanctified, who has perfect love, peace with God and all the world, the struggles, the failings, the lack of faith that characterized Wesley’s life up until May 24, 1738, disappeared after that date and they never returned.

One other aspect of Wesley’s conversion we will examine briefly. May 24 has been ignored for another reason—the alleged paucity of references to it in Wesley’s subsequent writings. The argument runs: “If May 24 had been the occasion of a real conversion, a radical change, surely Wesley would often have referred back to it.” Without arguing that almost anything can be proved from silence and without pressing the point that most of those who urge this objection do not believe in “real conversion” or a “radical change,” we reply that there are more references to May 24 than the critics seem to realize. The following all refer to 1738 both from their content, obviously to May 24.

October 30, 1738: “By a Christian, I mean one who so believes in Christ, that as sin hath no more dominion over him. And in this obvious sense of the word, I was not a Christian till May 24 last past.”

March 18, 1738:

January 4, 1739: Speaking of May 24, “I received such a sense of the forgiveness of my sins as till then I never knew.”

December 30, 1735: “For it is true that from May 24, 1738, salvation by faith was my only theme. Several of the clergy forbade me their pulps before that time, before May 24, before I either preached or knew salvation by faith.”

June 17, 1745: “From 1725-1729 I preached much but saw no fruit. From 1729-1734 I saw a little fruit. From 1734-1738 I saw more fruit. From 1738 to this time, the word of God ran as fire among stubble.”

May 14, 1765: “I think on justification just as I have done any time these seven and twenty years.” Twenty-seven years before 1765 take us back to 1738.

November 24, 1765: “We are justified freely by His grace through the redemption that is in Christ Jesus. And this is the doctrine which I have constantly believed and taught for near eight and twenty years.”

June 19, 1771: “We are saved from sin, we are made holy by faith. I have continued to declare this for above thirty years.”

January 1773: “What an amazing work God has wrought in these kingdoms in less than forty years.”

August 4, 1766: “In 1758 they [the members of the ‘Holy Club’] were increased to fifteen, when the chief of them embarked for America to preach to the heathen Indians. Methodism then seemed to die away but it revived again in 1758.”

July 13, 1788: “Fifty years ago, two young men, desiring to be scriptural Christians, met together and a few plain people joined them in order to help one another on the way to God.”

The above list is not exhaustive but merely indicative. That these references point back to 1738 is indisputable. Wesley leaves us in no doubt that the “warming of his heart” on May 24 of that year was the beginning of a new life from heaven, the kindling of a fire that was to burn throughout the land.
The Reasonableness of Christianity.

(Complete and unabridged. Annotated with some references to other works of the author.)

By John Locke (Chicago: Henry Regnery Co., 299 pp., paper [Gateway Edition], $1.65.)

John Locke was a close friend of the great Arminian theologian Philip van Limborch (professor of theology at the Remonstrant Academy). The influence of his Arminian friend, Limborch, Locke's insistence upon letting the Scriptures interpret themselves is well exemplified in his own methods. Likewise his suggestions on how best to study the Scriptures are valid.

This essay on Christianity was anathematized by Jowry, attacked by the Calvinists, disapproved and perverted by the English Deists, misinterpreted by the American Unitarians, and is today too thoroughly neglected by the Evangelicals. Edited and introduced by George W. Ewing, this paperback edition deserves your reading, my ministerial friend.

Rosal E. Pace

They Were There

By Wesley Hager (Grand Rapids: Wm. B. Eerdmans, 1960, 112 pp., cloth, $2.95)

If you are one to think more highly of imaginative storytelling than of doctrinal accuracy, then you will derive value from this book. The author introduces fourteen of Christ's contemporaries and has them tell in narrative form their reactions to the Christ-event. There is Joseph, Mary, Peter, Pilate—all the way to Barabbas.

The selection of persons is well-done, and these in turn ask you to sit cross-legged on the floor while they spin their tales of the Christ. The background is based on historical fact. But each seems to be more interested in holding your attention than in strengthening your faith.

Your imagination will be sharpened; your ability to illustrate your sermons should be improved. But your theological cupboard will not be enlarged—save a calorie.

We should add, however, that many a sermon which is doctrinally sound has been smothered to death for lack of fresh air—which comes wafting in only when the windows of imagination are opened, even a slight crack. Hager threw his windows wide open until the outside scenery is more noticeable than the study of the characters surrounding the Man of Sorrows.

Norman R. Oke

The Nazarene Preacher

I was jolted today by a column heading in the Japan Times: "Recommended Revivals." My eye barely caught it while sidewiseacross the page over my wife's shoulder. Grabbing it, I said excitedly: "I want to see this!" Could it possibly be that some religious writer was talking about 'some Gospel' campaign in the Tokyo area? But a half-second later my interest collapsed like a punctured tire. It was TV, 'revivals' of old movies. Of course my more sophisticated readers are smiling at my naivete, for they guessed as much from my first sentence. It seems that the Lord's revivals languish, the devil's revivals have a heyday. At least it is clear that the world believes in revivals—of their own wares. And as the Lord's people become ensnared by worldly revivals they need the godly kind more and more, but are less and less qualified to promote them. One thing we can declare without fear of successful contradiction: the preacher who spends his time watching Hollywood revivals will wait many a long day before he sees a Holy Ghost revival. But worse—he will become so dull and dopey himself that he will no longer care much. Let us keep alive—or revive where necessary—the "old-time religion." As Tennyson said, "The old news [of the Gospel] is the new news and the good news." If you could get your people studying The Acts during third quarter, and become more familiar with this "old-time religion," it might precipitate a new-time revival (p. 21). Why not try it?

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SANCTIFICATION AND YOUR MINISTRY
General Superintendent Lewis

SHOULD PASTORS OR THEIR WIVES WORK?
The Editor

WHY I AM NOT A LIBERAL
Tom Barnard

PREACHING IN THE EARLY DAYS
OF THE HOLINESS MOVEMENT
Bertha Munro

TRUTH ENDANGERED
Homer J. Adams

"ALL WE EVER DO IS GO TO CHURCH"
Mrs. Frankie Roland

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A. Elwood Santer
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Sanctification and Your Ministry

General Superintendent Lewis

Sanctification is a familiar word in the vocabulary of a minister in the Church of the Nazarene. It is very much a part of our theology and our Manual. The Bible launches it into the realm of human understanding and experience.

Since it is such a central part of our doctrine and an essential human experience in God's plan of redemption, it is of course an integral part of our ministry.

"The minister of the gospel in the Church of the Nazarene must know that he has peace with God, through our Lord Jesus Christ, and that he is sanctified wholly by the baptism with the Holy Spirit," states the Manual.

Because of this standard of excellence, the Manual is able to admit with no fear, "The perpetuity and the efficiency of the Church of the Nazarene depend largely upon the spiritual qualification, the character, and the manner of life of its ministers."

This all adds up to the fact that we who preach so forcefully to our people this experience must also see to it that the purity, fervency, godliness, and power of sanctification are expressed in our lives as strongly as in our preaching.

We must proceed to promote the church on Monday with the same fervency that we declare the truth on Sunday.

We exemplify the consecration standard of "all out for God and souls in our plans, promotion, actions, and leadership."

By so doing the pulpit force of the minister receives the even more powerful push of the labors of his personal response to his God-given call and his dedication.

The Manual further describes its ministry: "The minister must have gifts, as well as grace, for the work. That's it—the work! And, work it must ever be, the work of the sanctified, fervent, toiling, preaching, leading man of God."

It continues, "He must be an example in prayer." We who preach must strengthen our gospel with the mighty power of example—not only in prayer, but in all things.

Then the perpetuity of the church is assured and efficiency is enhanced.

Then we weave our gospel into the lives of men.

Then we find our peace in the satisfaction of our toil and our recompense in the approval of God.
Should Pastors or Their Wives Work?

Obviously the question refers to the problem of secular employment. In principle, we should be unequivocally opposed to the practice of divided time, interest, and energy by men whom God has called to the full-time ministry. It could be that some men—ever ordained—were never called by God to a full-time ministry, but to be lay preachers. It was God's intention from the beginning that they should make their own living, preach on the side, establish home mission churches, and fill in where needed. We need such men, and they have been exceedingly useful, even indispensable, and are to be commended for their loyal and sacrificial devotion. But if God has called a man to the full-time ministry, He expects from that man full-time service. There may be temporary periods of exception. There may even be special circumstances which "alter cases"—though I can't think of any which other men have not equally had, yet weathered the crisis without "getting a job."

Perhaps I am too hard at this point. Some of my correspondents think I am. But let me give my testimony, and maybe my lack of sympathy will be a little more understandable. My wife and I have been in the Nazarene ministry thirty-five years. Our first pastorate consisted of about thirteen members (widows, single women, children, two men—neither employed), and they offered us five dollars per week plus a place to live—a three-room shack "furnished" with assorted contributions from various attics. Previous pastors had all held jobs, and they expected me to do the same. In the first board meeting I told the surprised saints that if they would do their best to take care of us we would give undivided attention to calling, praying, and preaching. They seemed pleased, and agreed to try it. We not only "lived" that year (and they soon rented a little better house for us), but out of the five dollars per week paid a modest debt, incurred previously.

With the exception of a short period in 1952 when I was finishing my doctoral program and Mrs. Taylor was employed by one of our colleges, we have never deviated from this policy. We have never made salary a basis for accepting or rejecting a call. One church promised nothing but Sunday morning offerings, and they dropped as low as thirty-seven cents. We couldn't afford a car, so I stayed home and waded through the preacher's course, and was ordained at the next district assembly by Dr. R. T. Williams. A car that year would have been a curse. (The little calling I did was not always on foot however—I borrowed a horse.) Twice I have suggested decreases in salary, but do not recall ever asking an increase. Never once have I looked askance at an offering check for a revival meeting. Twice was I troubled, but these were not really exceptions, because I was paid in cash—not by check: $3.00 in one place for a three-week meeting, and $1.85 in another for a three-week meeting (my wife declares it was $1.75). We had no other source of income.

---

From the Editor

As our family came and needs grew, so did our affluence. God saw to that. But we made mistakes in management and had a lot of sickness, including major operations, so struggled with debt for many years. But we never defaulted on a debt or tarnished our credit; so while our bills were a headache to us, they were not a reproach to the church. We became familiar with financial crises and money shortages, but we prayed and struggled our way through them all, gradually learning better management all the time. We have never been indecently clothed—though we might have been if we had been too proud to accept hand-me-downs. We have never gone hungry, though we barely missed it once when the cupboard and the purse were both empty, and we got on our knees together and asked the Lord to help us out; in thirty minutes food was at the door. Only within the last few years have we been able to buy any items of furniture and accessories which could be considered good quality, but I think now we appreciate them more than we would if we had had them all along. The few "sacrifices" which may have been necessitated by our lifelong policy have been a small price to pay for the privilege of putting our whole heart and soul into the glorious work of preaching Christ and helping men.

Two factors have contributed to our adoption of this policy, from the very beginning. For one thing I was painfully aware of my limitations. If I have accomplished anything, it has been because concentration and application have compensated for other handicaps. There may be geniuses abroad who can operate businesses or otherwise engage in secular employment with one hand and successfully pastor a church with the other, but I know I was not in that category. In fact, I come to think of it, I'm not sure I could name any among my circle of acquaintances, though I have known some who imagined they could do that and have missed the way.

Then I think I have been motivated by a very high view of the minister's calling. It is a great and glorious, an exacting and demanding calling, to preach, to study, to pray, to counsel the troubled and seek the wayward, to nurture the young and comfort the aged, to minister in sorrow and pain, to inspire a people in attempting noble projects for God and lead them in their accomplishment. This is a calling which demands, not our "margins," but out best and our all—the whole time. The sense of awe, of excitement, of challenge, of fearful responsibility has never left me, even though now I am seeking to, convey it to theologues in the classroom rather than exult in this most noble of callings in the pastorate or in full-time evangelism. I cannot understand how any man can suppose that the ministry is a part-time job.

Furthermore I have observed that God has blessed others who have adopted and followed this policy. Once I challenged a young minister who was going to school, had a family, was working nights; and pastoring a church, to quit his night job and to step out in faith to follow this one thing—I do course. He accepted the challenge. Ten years later he met me and thanked me warmly for getting him started in that direction. He had never gone back to secular employment, and was now in a stronger church. If we honor God, God will honor us.

But there are certain requirements. What are they?

(Continued on page 44)

April, 1987

(147) 3
“In this day of revolutions ... there is a
place for God’s people—who know what they
believe and what they do not believe.”

Why I Am Not a Liberal

By Tom Barnard*

Who cares what I believe? For
one, I do. My family does. My
parents do. My church does. My
friends and colleagues do. In fact, God
does. My world cares what I believe.
And so it is important what I am
and what I am not. Theologically, I
am a conservative. And whatever
else that term may mean, it means
that I accept God’s Word at face
value. True, I interpret it to my
needs and to my day as the Holy
Spirit “leads... [me] into all truth.”
But what is there is there for me, as
it has been for believers for many
centuries past. And there is enough
to get me safely to heaven,
presuming I follow the directions.

I do not choose to scrutinize the
faith of my father, or his father. I
do not wish to apply the lessons of
higher criticism to evaluate or inter-
pret God’s Word. I am not persuad-
ed that—in theological matters—
there is a constantly progressing
evolution of thought. I have an idea
that Augustine was as wise as Comte,
or Marx, or Nietzsche, or Robinson,
or Alitzer. I agree with Trueblood's
statement, “The abstract best is the
enemy of the concrete good.” I am
not a liberal.

I am not a liberal, because the
example of Jesus’ life and teachings
does not permit it. It is true that
Jesus ate with publicans and sinners;
He performed miracles on the Sab-
bath; He refused to ceremonially wash
before meals; He defended His dis-
piciple in their Sabbath grain-plucking;
He had compassion for an adulteress;
He did not slay animals for burnt
offerings as the Temple ritual
required. Yet in spite of this ap-
parent “liberalism” toward the law, He
told, “I am not come to destroy [the
law], but to fulfill.” He said, “Take
eat; this is my body.” He said, “Before
Abraham was, I am.” He said, “I
proceeded forth and came from God.”
He said, “All things that the Father
hath are mine.”

“Well,” says the liberal, “if Jesus
actually said those things, and we
can’t be sure that He did, then we
must weigh them in light of His au-
dience, His day, His intended mean-
ing, His figurative language, and the
findings of current scholarship.”

I am sorry about that attitude, for
I take Jesus’ sayings as they are.
Without a marginal explanation.
Without an asterisk. For He was not
a conformer to man, but to His heav-
ily Father. I must follow His exa-
ple.

I am not a liberal, because—as a
whole—liberals are indecisive. Some-
one has said that a liberal is one who
has his feet planted firmly in midair.
Liberals (or moderates, as they some-
times prefer to be called) refuse to
take anything at face value, but in-
sist on applying the disciplines of
rationality or logic and the scientific
method to every theory or proposi-
tion. Erudition cannot go unchal-
lenged. Absolutes must be eradicated
(which is undoubtedly the only form
of eradication embraced by this
school of thought). However, while
decision is not included in the liberal’s
glossary of terms, it is a golden
thread that is woven through all
Scripture. Paul urged Timothy to
“hold fast the form of sound words”;
and, “That good thing which was
committed unto thee keep by the
Holy Ghost which dwelleth in us”
(II Tim. 1:6-14), and to “continue
the things which thou hast learned
and hast been assured of, knowing
of whom thou hast learned them”
(II Tim. 3:14). Christians are to
be decisive people.

I am not a liberal, because history
does not support him who is. Time
works against him, for it proves that
truth existed before he did. Our
generation is witnessing strong sup-
port being given to this fact. Even
the once-sheltered abode of the ev-
olutionist has been invaded by sound
conservatism. Walter Lammerts,
director of research at German’s
Horticultural Research Division,
stated, “The continued interest and
belief of many modern biologists in
evolution, at least in some modified
form, is puzzling, since the facts of
generic variability, cytology, and mu-
tation so unmistakably show that
species and varieties have such clearly
defined boundaries of variability.”

I am not a liberal, because—as a
whole—liberals are indecisive. Some-
one has said that a liberal is one who
has his feet planted firmly in midair.
Liberals (or moderates, as they some-
times prefer to be called) refuse to

Leading theologians are likewise
expressing their disenchantment with
contemporary liberal theology. Dr.
Carl F. H. Henry, distinguished ed-
it or of Christianity Today, states that
“indications are multiplying that pre-
viously scattered critiques of Bult-
mann’s theology are encouraging
desertion of Bultmann’s premises and
even of the Form Criticism on which
he builds. It is... a growing aware-
ness of his inadequate handling of
New Testament data and the resultant
instability of his theology. The revolt
against Bultmannism is more and
more evident among New Testament
scholars [on the European con-
tinent].”

I am not a liberal, because the lib-
eral school violates the basis for its
own existence. It seems the only
thing a liberal is sure of is that there
is something wrong with you, unless
you see as he-sees. He is liberal
towards liberalization. But this quasi-
liberalization ceases and ridicule
begins when he discovers you are
conservative. Like a Protestant
Church protesting a preacher, his posi-
tion is a contradiction which strikes
at the very core of his foundations.

I am not a liberal, because liberal
theologies suggest that there is some-
thing which believers need in addi-
tion to—or in the place of—simple
faith in God and confidence in His
written Revelation. Martin Luther
faced this kind of confrontation before
the Diet of Worms. His defense is
still a classic:

“Unless I am convicted by Scrip-
ture and plain reason... I do not
accept the authority of popes and
councils, for they have contradicted
each other—my conscience is captive
No to the Word of God... I cannot and I
will not repent anything, for to go
against conscience is neither right
nor safe. Here I stand... I cannot do
otherwise, God help me.”

He is also reported to have said,
“Man only needs the Word of God.”

The Nazarene Preacher

April, 1967

(149)
If so, why all the clamor for adding to the gospel? Can we not learn from the words of George Keith’s great hymn, 

"How firm a foundation, ye saints of the Lord, Is laid for your faith in His excellent Word!"

What more can He say than to you He hath said, 

"To you who for refuge to Jesus have fled?"

In this day of revolutions and revolutionists, of strikes and strikers, of wars and warmongers, of civil rights and civil-rights demonstrators, of Watts and Birmingham and Chicago, and Omaha, I believe there is a place for God’s people—who know what they believe and what they do not believe—and that these folk should follow the sound advice of Peter, “Always be prepared to make a defense to any one who calls you to account for the hope that is in you …” (I Pet. 3:15, RSV).

It is important what I believe. And what I am. That I believe.

---

A New Englander’s reminiscences may help us keep the brush away from our boundary posts.

**Preaching in the Early Days of the Holiness Movement**

*By Bertha Munro*

Every sermon was doctrinal, biblical, largely expository, with specific application to the experience of holiness, to be received here and now. Holiness was preached both Sunday morning and evening by the pastors, and by every evangelist in every revival meeting and camp meeting. In “all-day meetings” also; almost every holiday was spent in these meetings—morning, afternoon, and evening. In Massachusetts, April 19 and May 30 were the great days. We all attended as a matter of course, children and all. My experience began at the age of nine.

The doctrine of “entire sanctification” was found by some preachers in texts that probably had to be wrenched from context to apply to the experience. But the great, definite proof texts were used over and over by all the sermon-makers until we knew them by heart. The sermons were not dead, however, nor boring—even to me, as a child. They were full of life and living, and always directed at me.

There were powerful pulpitors in those days, men of the finest educational background and training—Methodist ministers who had been sanctified after preaching some years, and for whom the experience marked an explosive crisis which had cost them everything. Dr. Daniel Steele (more writer than preacher) was a Boston University professor. Dr. C. J. Fowler had been a prominent figure in New England Methodism. Dr. Beverly Carradine and Dr. H. C. Morrison had similar standing in the South. There was the brilliant, warm-hearted young Will Huff. Bud Robinson was a winsome natural genius. And other “greatest”—we knew them all.

Camp meetings brought South to North and West to East. We forgot that Texas claimed “Uncle Bud”; he belonged to us. Of course in those earlier days we had our preferences. Our favorite was Dr. Carradine. His vivid illustrations made us cry with pity and shiver with fear.

Some evangelists had their favorite message and favorite text. For Rev. Martha Curry, from Stoneman, Massachusetts, self-educated, but a forceful personality and speaker, the theme was the leprosy of “indwelt sin” and Naaman’s dipping seven times in Jordan; or the trip of the Israelites from Egypt to Canaan (text: Deuteronomy 6:23), “He brought us out from there, that he might bring us in, to give us the land which he swore unto our fathers.” The Canaan image was a universal. The language was well understood.

Another text of Miss Curry’s that still rings in my ears was Titus 2:14. She always read from the beginning in verse 9, “The grace of God that bringeth salvation hath appeared,” but she concentrated on verse 14: “Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.” And now I think of it, that was not a bad text.

The total emphasis was always evangelistic. Only one preacher do I recall saying much about the “process of growth; but even he made the work of the ‘crisis’ plain. That was Rev. John Short, pastor formerly of a large Methodist church in Lowell, Massachusetts (our Wollaston church altar came from that church building), then for years pastor of the Cambridge Nazarene church. We youngsters called him “Mr. Long,” for obvious reasons. In those days an hour was exceptionally short for a sermon; his went much farther. His text, whether expounded or quoted, in every message was: “Nevertheless, wherenunto we have already attained, let us walk by the same rule, let us mind the same things.”

For the most part they trusted to the experience, a sound case of the “second blessing, properly so-called,” genuinely received and kept alive, to keep one going. They wanted us to “get it good.” And they usually kept us digging until we found our way to the heart of things.

Their call was to “spread scriptural holiness.” Pentecost, of course—Acts 2:4 was a “must” text and was preached again and again, but always qualified by Acts 15, 8-9. The blessing was primarily for purity, not for power; for cleansing, not merely for “service.” The power would be that purity. “Eradicction” of the “carnal mind” was the terminology. We could re-preach, or anticipate, step by step by step the outlines of what sanctification (1) was, (2) was not; (1) would do, (2) would do.

Every sermon aimed, or was calculated, to make those present recognize a personal need, if one existed; a searching “test” was almost always given.

The altar service followed every sermon. And it was long. Seekers were expected to “pray through.” The term was “entire consecration,” not “commitment.” (And not “surrender”—surrendering was for the sinner seeking forgiveness and laying down his arms of rebellion.)

The direction for the Christian seeking holiness was, “Die out.” These preachers thought logically, exactly. They were blazing a trail, and they
The holiness is a clear grasp of doctrine. The best remedy for doctrinal cloudiness is experiential reality. In his teaching on holiness reflects uncertainty in both doctrinal; persuasion and personal possession.

Studies in the Methodist Revival

By Herbert McGonigle

Part I. The Methodist Pentecost

Many years since, I saw that 'without holiness no man shall see the Lord' I began following after it—and ten years later, God gave me a clearer view than I had before of the way to attain this, namely, by faith in the power of God.' These were the opening words of a letter from John Wesley to Lady Huntington, written in 1771. The letter is an important one, relating both to his own experience and to his preaching of entire sanctification. In the remainder of the letter he reminds her ladyship that for more than thirty years he has continued to preach: "We are saved from sin, we are made holy by faith."

The 'many years since' take us back to the years 1725-23. This last date saw the rise of Oxford Methodism, a band of young men earnestly seeking God and holiness. John Wesley was their leader and it was typical of Wesley, the scholar, that books influenced him greatly in his quest for holiness. The writings of Clements L ואת, Bishop Taylor, Thomas a Kempis, William Law, Fenelon and the mystics convinced him that holiness was of the heart; it was rooted in heavenly tempers and sanctified thoughts and did not merely consist, as he had earnestly believed, in outward works of righteousness. With some qualifications, Alexander Knox's summary was correct: 'In John Wesley's view of Christian Perfection are combined, in substance, all the sublime morality of the Greek fathers, the spirituality of the mystics and the divine philosophy of our favorite Platonists. Marcarius, Fenelon, Lucas and all their respective classes, have been consulted and digested by him, and his ideas are essentially theirs' (Knox's Correspondence with Bishop Jebb, Letter 19).

"Ten years after," in 1738, Wesley saw, what his greatest mentor, Law, had not seen, that salvation was by faith alone. Justification and sanctification are received by faith. "We are saved from sin; we are made holy, by faith."

Wesley immediately declared the gospel of faith and soon all over the land hundreds of people could testify to its reality. There were fewer testimonials to sanctification than to justification, but many were seeking the blessing and some had entered into the experience. Wesley at first seems to have thought that the blessing was attainable only at death, but he soon realized that what God could do at the hour of death He could do a week, a year, ten years, before. For some time, Wesley also thought that the grace of entire sanctification could not be lost, but Thomas Walsh and others convinced him of his mistake.


Tyerman says that in 1760 Wesley, "for the first time, found people professing to experience and practise Christian perfection" (Life and Times of John Wesley, Vol. 2, p. 417). If this were true, it would mean that from 1738 to 1760 Wesley preached an experience of grace of which he saw no positive fruit. Tyerman is wrong in his assumption; there are records in Wesley's Journals of those who were entirely sanctified before 1760. On Saturday, April 16, 1757, Wesley talked with M. B., 'a mother in Israel,' who told Wesley: "On August 23, 1744, I was sitting alone, about eight in the morning—when the power of God came upon me, so that I shook all over, like a leaf. Then a voice said: 'This day is salvation come to thy house.' At the instant, I felt an entire change. It was full of love and full of God. I had the witness in myself that He had made an end of sin, and taken my whole heart forever. And from that moment I have never lost the witness, nor felt anything in my heart but pure love.'

Here is as plain a testimony to entire sanctification as can be found anywhere in Wesley's writings, and it was given in 1757. Tyerman's contention that Wesley found 'no professors of entire sanctification before 1750 cannot be substantiated. On November 1, 1762, Wesley wrote: 'I have known and taught instantaneous sanctification above these twenty years.' Wesley would not have continued to preach entire sanctification by faith for "above twenty years" if there had been no witnesses to it all this time. The Conference Minutes, particularly for the years 1748, 1749, 1753, and 1758, have much to say about this "second blessing, properly so called." Suggestions are made as to how best the doctrine should be preached and how to examine and exhort those who already have the experience.

Wesley's sermon 'On Patience,' published in 1747, is a much neglected source of his teaching on sanctification. Having preserved that the experience of entire sanctification is instantaneous, Wesley says: "Two or three persons in London (in 1744) gave me an account of their experiences. It was exactly similar to the preceding account of entire sanctification," i.e., instantaneous. "A few years after (1750) I desired all those in London who made the same profession, to come to me all together at the Foundry that I might be thoroughly satisfied. I desired that man of God, Thomas Walsh, to give us the meeting together; we then went out alone and then the other asked them the most searching questions we could devise. They answered every one without hesitation and with the utmost simplicity, so that we were fully persuaded they did not deceive themselves" (Works, Vol. 6, p. 430). This passage reveals that many of the first Methodists converted professed sanctifying grace and that Wesley took great care to examine each witness individually. He and Walsh "asked them the most searching questions . . . and we were fully persuaded."

Although Tyerman was mistaken in saying there were no Methodists professing entire sanctification before 1750, he was correct in making that year the terminus a quo of the "glorious work of sanctification." This revival, which began 1760, Wesley called the "Methodist Pentecost." Here is his description:

In the beginning of the year 1760, there was a great revival of the work of God in Yorkshire. "On January 13," says a correspondent, "about thirty persons met together at the Oyster (near Leeds, in Yorkshire) in the evening, in order as usual to pray, sing hymns, and to provoke one another to love godly works. When they came to speak of the several states of their souls, some with deep sighs and groans complained of the heavy burden they felt from the remnant of inbred sin; seeing in a clearer light than ever before the necessity of a deliverance from it . . . They had no doubt of the favour of God, but they could not rest while they had not obtained this contrary to His nature. One cried out in an agony, 'Lord, deliver me from my sinful nature,' then a second, and a third, and a fourth; and while he that prayed first was uttering these words, the Lord God of Abraham, Isaac, and

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Jacob, hear us for the sake of thy Son Jesus, one broke out: 'Blessed be the Lord forever, for He has purified my heart.' Another, 'Praise the Lord with me, for He has cleansed my heart from sin.' Thus they continued for the space of two, some helping and magnifying God, some crying to Him for pardon or purity of heart, with the greatest agony of spirit. Before they parted, three believed that God had fulfilled His word and cleansed them from all unrighteousness.'

Here began that glorious work of sanctification which had been nearly at a stand for twenty years (Works, Vol. 13, p. 350).

Wesley visited Oley and was convinced of the genuineness of the reports. This work of sanctification was not as "novel" as Tyerman would have us believe. There had been many examples of it for over twenty years, but in comparison to the number who were justified, the number of those who had a clear witness to entire sanctification was small. Hence Wesley speaks of the revival at Oley as "the work that had been nearly at a stand."

This revival in 1760 was the most important of a kind Wesley experienced in fifty-three years of evangelism. Other revivals there had been, like those at Everton in 1759 and Weardale in 1762, but none so deep, so far-reaching, and so lastingly as that at Oley. Its effects were soon felt all over England and in the south and west of Ireland. On October 28, 1762, John Wesley wrote: "Many years ago my brother frequently said, 'Your day of Pentecost is not fully come, but I doubt not it will.' And you will then hear of persons sanctified, as frequently as you do now of persons justified. Any unprejudiced reader may observe that it was now fully come. And accordingly we did hear of persons sanctified, in London and most other parts of England, and in Dublin. In places in Ireland, as frequently as of persons justified; although instances of the later were far more frequent than they had been for twenty years before."

The Methodist Pentecost had come! If Wesley, always exact and definite in his use of words, likened the work at Oley to that which launched the Church in Jerusalem, then we can be sure it was a revival of importance. We shall briefly trace the blessing of the fire among the societies and note that, wherever the flame spread, hundreds were converted and many experienced the blessing of entire sanctification. The following quotations from Wesley's writings are representative of many more that clearly indicate, in Wesley's own expression, "the word of God as fire among the stubble."

March 6, 1761: "I met again with those who believe God has delivered them from the root of bitterness. Their number increases daily. I know not if fifteen or sixteen have not received the blessing this week."

September 21, 1761: "Here likewise [at Bristol] I had the satisfaction to observe a considerable increase of the work of God. The congregations were exceeding large and the people hungering and thirsting after righteousness; and every day afforded us fresh instances of persons of sin converted to God. So that it seems God was pleased to pour out His Spirit this year, on every part both of England and Ireland; perhaps in a manner we had never seen before, certainly not for twenty years."

July 24, 1762: "I rode to Dublin and found the flame was not only continuing but increasing." The revival at Dublin was so extensive that Wesley gave an account of it in detail. He concluded: "In some respects, the work of God in this place was more remarkable than even that in London. It is far greater, in proportion to the time, and to the number of people, A few days later Wesley heard of a similar work in Limerick, in the west of Ireland. There is a glorious work going on in Limerick. The Lord has made your last visit to us a great blessing. Such times were never before in Limerick. The fire which broke out before you left us is now spreading on every side" (Works, Vol. 3, p. 106).

Wesley returned to England to find the river of blessing in full spate. From Cheshire, he heard that "there was an outpouring of the Spirit—nor is His hand yet stayed" (Works, Vol. 3, p. 108). "The power of God is present with us six or seven justified in a week; others find the very remains of sin destroyed." This was the encouraging note Wesley gave on August 4, 1762, Wesley rode to Liverpool, where "there was such a work of God as had never been known there before." Two days later he heard from Bolton: "Glory be to God, He is doing wonders among us." The next day Wesley learned that forty found sixty at Manchester who "believed God had cleansed their hearts." At the close of 1762, Wesley reflected: "I now stood and looked back on the past year; a year of uncommon trials and uncommon blessings. Abundance have been convinced of sin, very many have found peace with God; and in London only, I believe full two hundred have been brought into glorious liberty" (Journal for Dec. 31, 1762).

All the Methodist societies in England and Ireland felt the influence of the Oley revival for many years after 1760. In that year the total number joined in all the Methodists had increased by more than 13,000. In 1767 the number had risen to 26,341, and in 1771 to 30,338. On November 18, 1763, Wesley wrote: "Before Mr. Walsh left England, God began that great work which has continued ever since, without any considerable intermission... The peculiar work of this season has been, what St. Paul calls the perfecting of the saints. Many persons in various parts of England and Ireland have experienced so deep and universal a change, that it had not before entered into their hearts to conceive... The work of God went on. Nor has it ceased to this day in any of its branches: God still convinces, justifies, sanctifies."

This appraisal was written near the beginning of the "glorious work"; eighteen years later, Wesley's judgment had not changed. In 1781 he wrote: "The glorious work of sanctification spread from 1760, first through various parts of Yorkshire, afterward in London, Dublin... and the south and west of Ireland. And wherever the work of sanctification increased, the whole work of God increased in all its branches" (Works, Vol. 13, p. 350).

The revival in Oley was convincing proof that when believers entered the blessing of entire sanctification the whole work of God prospered. Wesley saw this in most of his societies; when believers claimed the blessing, sinners were converted. His Journals have much to say on the relationship between entire sanctification and revival.

September 15, 1762: "Where Christian perfection is little insisted upon, be the preachers ever so eloquent, there is little increase, either in the number or grace of the hearers."

February 8, 1766: "Where Christian perfection is not strongly and explicitly preached, there is seldom any remarkable blessing from God, and consequently, little addition to the society, and little life in the members of it... Will you press the believers to expect full salvation now, you must not look for any revival."

In analyzing the influence and extent of the Oley revival, it is significant that it had little or no effect on Scotland. The chief reason was that Calvinistic Scotland did not respond too readily to the Arminian preaching fully their teaching on Christian perfection. Wesley's references to sanctification in Scotland (only four!) make this plain.

June 8, 1779: "I spent some time with the society [at Inverness], increased from twelve to between fifty and sixty... Many were going on to perfection, so that all the pains which have been taken to stop the work of God here, have hitherto been in vain."

June 17, 1779: "When Mr. Brackenbury preached the old Methodist doctrine [in Edinburgh] one of them said: 'the doctrine of perfection is not calcu-
Those Tattletale Titles

By Richard H. Leffel

Part III. Titles That Tantalize

HAVING SERMON TITLE TROUBLES? Best you can do is "The Prodigal Son," or "God's Grace," or "Sanctification?" Don't turn the page! Let's see what can be done about those tattletale titles. Need some examples? Well, here are some sources and examples of titles that tantalize. It will be admitted, of course, that one man's list of examples will be prejudiced by personal tastes. But here goes anyway!

Human-interest topics and current events may serve as springboards for stimulating sermon titles. The school dropout problem lends itself to a sermon on backsliding on the prodigal son—"The Dropout Who Came Back" (Luke 15:11-32). The fact of physical birthmarks might lead to a message on the aftereffects of the new birth—"New Birthmarks" (II Cor. 5:17).

The physical and mental benefits of laughter offer an easy takeoff on the title—"Laughter—the Best Medicine" or "Life Can Be Laughable" (Prov. 17:22). There is no end to the number of life situations that may be adapted to spiritual topics.

Modern translations of Scripture offer excellent title suggestions. Checking a given text against the same passage as rendered by various translators will often yield a phrase or an idea that is title-tainted. Paul S. Rees, a splendid exemplar of outlining and good sermon titles, uses the Revised Standard Version of I Cor. 3:3 for his provocative sermon "An Overdose of the Ordinary." The New English Bible New Testament renders Christ's comment on the second coming (Matt. 24:8): "With all these things the birth-pangs of the new age begin"—suggesting the plausible title "Labor Pains of the Last Days." J. B. Phillips' use of the word "soundingboard" to describe the tone-true testimony of the Thessalonian Christians hints at the possible sermon title "Christians Who Ring True" (I Thess. 1:8). It is usually stimulating and enlightening to habitually check out passages and texts with at least several translators. Some of the useful works are those contributed by J. B. Phillips, Moffatt, Weymouth, Berkeley, Williams, Kenneth Taylor, and others.

Alliteration, which means the repeating of the same initial sounds or letters in several words, is an excellent way to form a title. Webb B. Garrison, in his book on preaching, declares unequivocally: "Alliteration is probably the most effective figure of speech for use in sermon titles." Paul S. Rees is a master of this method. One of his sermon books contains almost exclusively alliterative titles, including: "The Glory of Giving," "The Diet of Devotion," and "The Path of Prayer."

It is probably better not to become too stereotyped in the naming of sermons. Variety adds zest and spice and affords a change of pace. However, it is doubtful that alliteration can be improved upon in framing a title that contains phonetic balance and will stick in the mind. The likeliness of the key words creates symmetry flavored with a soothing sound.

Still stumped? How about slogans, rhymes, and jingles? Most often these are psychologically patented to attract attention. A friction-proofing product, advertised in most corner service stations, announces "The Proof Is in the Performance." Try that for a title on St. Paul's word to the Corinthians (I Cor. 8:8, 11, 24). The slogan used by Hallmark Cards fits neatly Jesus' story of the Good Samaritan—"When You Care Enough" (Luke 10:25-37). A magazine ad promoting the new all-weather tires with the "built-in grip" prompted a sermon on the grace of heart holiness called "Stop Your Skidding!" See how it works?

Magazine article titles and book titles serve as sermon-title leads. An article captioned "How to Beat the Blues" is tailor-made for a sermon on the problem of spiritual discouragement. One beamed to parents titled "How Not to Raise Cain" is a thought-provoking springboard for a sermon on the responsibilities of Christian parenthood. Book titles, though borrowed, will sometimes offer just the right title that will click with a given sermon. Reader's Digest is a veritable gold mine of stimulating article captions, many of which are transferrable to sermon titles. A preacher can develop the art of seeing sermons in article and book titles. Watch for them!

Question titles are often striking and effective. An evangelical message on the danger of spiritual procrastination might ask, "What Are You Waiting for?" (Ps. 39:7). A sermon calling for all-out Christian commitment could pose the disturbing question, "Is Average Passing?" (Matt. 5:47). Alluding to the scriptural measurements for Christian living, a sermon title might query, "How Tall Are You?" (II Cor. 10:12-18).

Weak Morals. Preaching on the cleansing and infilling aspects of entire sanctification, this paradoxical title might work—"Empty—Yet Full." An entire series of biographical sermons might be worked out with paradoxical titles. This technique is further adaptable to topical, textual, and expositional sermons.

Song titles, or phrases from songs, can give many a sermon its needed title. Used as they are, turned around, or altered to fit a subject, a preacher may find appropriate sermon titles from music. Using the popular "The Old Rugged Cross," a preacher might point up the tendency to eliminate the Cross from modern Christianity with the title—"The New Rugged Cross." One that might bring a smile as an apparent typographical error would be "Amusing Grace"—pointing up some of the ridiculous concepts of God's grace being propagated today.

Or how about the song "The Home Over There" as a title for a sermon on heaven? Browsing through the Praise and Worship hymnal and his own collection of special songbooks will reveal many stimulating sermon title suggestions for any preacher. Try it!

Sermon title treasures are buried in proverbs, axioms, plays, speeches, colloquialisms, everyday expressions, and so on. Use your imagination! Watch for title tips! Listen for ideas!

Get your message from God, but don't hesitate to run the gamut in search of its fitting title. The title may be only the topper for your sermonic sundae, but remember, a tasty topper often helps to sell the ice cream!


Paul B. Reen: Christian Commit Yourself! (Fleming H. Revell Co., 1957)."

"Lie not one to another, seeing that ye have put off the old man with his deeds" (Col. 3:9).

Truth Endangered

By Homer J. Adams*

What is truth? Pilate asked Jesus, and many have bemoaned the fact that He did not immediately respond. One usually desires a simple answer to a question he does not understand.

Pilate wanted a terse, neat answer fully comprehensible to his plummy mind. It was not that Jesus had made no provision for an answer. The Christ had labored three years in His ministry to help men find the answer to this question. When He returned to heaven, the Bible became a source of truth. Regardless of the current fashion of vagueness, it still affirms in ringing tones, "Ye shall know the truth, and the truth shall make you free."

To discover and tell the truth is a difficult task. Sometimes information comes in the form of the confession of Tomlinson in Kipling's poem of that title, "Oh, this I have felt, and this I have guessed, and this I have heard men say." Is this the way to truth? Do we quote as true what we have "guessed" or 'heard'? Even those with the best intentions may err in search of it. It behooves us all, then, to develop a devotion—almost a passion—for truthfulness.

With the emphasis on statistics, a characteristic of our age, good people are tempted or "pressured" to shade the truth. There is a world of difference between a normal desire to put one's best foot-forward and a deliberate effort to mislead. An alarming implication is found in the story of the farmer who was asked the value of his cow by a stranger. "Do you want to buy her, are you the tax assessor, or did the train run over her?" he asked, hinting that the value would fluctuate! A skillful use of words, staying within the legal bounds of truth and yet creating an impression different from the facts, endangers truth. Truth is also threatened by any tendency to act as though the end justified the means. God will not bless efforts to do the Lord's work with Satan's methods.

Temptation lurks on the pathway of those of us who work with records. Sunday school attendance numbers are of considerable concern to Nazarenes; consequently there are temptations to pad them. To scrupulously count attendance class by class and then add a loose 10 percent for the "floaters" and latecomers is a sloppy practice. Is there any comparable effort to deduct 10 percent for those who may not have gotten there for a reasonable share of the class period? Others have relied on optimistic "guestimates" on attendance. One person reported being invited to attend a certain Sunday school involved in a contest. When he replied that he regularly attended another church, he was urged, "Oh, come by and stay even fifteen minutes, long enough to count, and then you can go on and count in your own Sunday school." Shocking!

To throw out the total number present on a particularly bad Sunday as not being typical, even if there was a heavy snowfall that day, is difficult to defend. If one low Sunday is omitted, why not two or three? If you omit Sundays where attendance is distorted by bad weather, why not omit a low Sunday in summertime vacation season? Or if the effort is to keep the abnormal from having undue influence, should we discard Easter Sunday attendance, which might be unusually high? Once you start tampering with attendance statistics, where will it end?

Public schools keep elaborate attendance records. They do so as a basis for distribution of tax funds for education. To pad the attendance figures is a serious matter—a crime, in fact. No Nazarene superintendent or pastor is going to be sued for reporting more in attendance than he knows are there, but we ought to be as scrupulously honest and accurate as those who are legally liable. Should not love impel us to do what the law compels them to do? Lord, help us to write down what the recording angel writes. Assuredly that will be the truth.

We are living in a day when a light attitude prevails toward truth. A common expression, usually accompanied by a knowing smile, if not a hearty laugh, is the phrase "ministerially speaking." This seems to mean "stretching the truth." Allowing for some jesting when both parties know it, there is serious danger of a sort of "Laodicean drift" which blurs the boundaries of truth. How can such a slight on the habitual truthful-
ness of a minister escape injuring the cause? Would not God be pleased if both the expression "ministerially speaking" and the practice it describes were dropped from the lives and lips of Nazarenes? The Scripture admonishes, "Let your yea be yea; and your nay, nay." And this refers not so much to brevity of speech as to truthfulness.

All kinds of people are tempted to violate the truth. The unlearned depart from truth because of ignorance. The well-educated mind faces a more subtle temptation—to rationalize, to give a good reason rather than the true one. Satan would like us to tell something as we want it to appear rather than exactly as it is. All may be tempted to make excuses, but we would do well to ponder the definition that "an excuse is the skin of a reason stuffed with a lie." If we rationalize, creating a different impression from the true one, then, as Isaiah mourned, "truth is fallen in the street."

To plan deliberately to violate the truth under certain circumstances is shocking in the extreme. In recent past the writer has heard four different men, all professing holiness, say, "Now don't quote me on this. If you say I said it, I'll deny it!" They were admitting that if pushed into a corner they would lie about it. There was no reason to think anyone was joking, the various items under discussion being, rather serious. May the good Lord have mercy on us! Surely He is grieved by such ethical infractions. Perhaps our prayer should be that of the old Episcopal hymn, "Stay, Thou Insulted Spirit, Stay." Don't forsake us, Lord, but send a revival of concern for the time-tested virtues of honesty and truth. May we, as Paul said, "speak every man truth with his neighbour."

"Let us hope the looseness described in this article is rare among us. Some temporary wavering in veracity might be excusable in new and immature converts. (as the Colossians, for instance—3:9), but not in a man who is supposed to be qualified to stand behind the sacred desk. Any form or measure of dishonesty in a preacher betrays an inner fabric of soul which is rotting, if not already rotten. We will not cleanse ourselves of this professional and personal decay unless we be radical in condemnation and blunt in diagnosis. A preacher who trifles with the truth is self-deceived in his profession of justification and sanctification. He should repent or leave the ministry.—Ezra.
HOW DO YOU USE YOUR CHRISTIAN COLLEGE DAY RESOURCES?

Do you sell your people on the necessity of Nazarene higher education?

Who among your membership could give a firsthand report on your Nazarene college?

When could you possibly spare the time in a public service?

How much do you care whether your young people attend a secular college or get to a Nazarene college?

The colleges provide posters, sermon outlines, publications for your use.

Alumni, former students, real, live students, or those planning to be students at a Nazarene college would be excellent witnesses to call.

Sunday, April 9, is Christian College Sunday across the nation. Sunday school opening, morning worship, N.Y.P.S., and Sunday evening services—it would be appropriate in any of them.

For the pastor to express his concern for the future of his own young people and urge support for this essential branch of the church work will make an impact.

FIFTEEN MINUTES OR FIFTY MINUTES WOULD BE WELL SPENT SELLING CHRISTIAN EDUCATION

CHRISTIAN COLLEGE DAY APRIL 9

Support NAZARENE Colleges

DEPARTMENT OF EDUCATION
THE NEW QUIZ YEAR HAS Begun!

"Question: According to the General N.Y.P.S. Office, what is the quiz book selection for this new season?"
"Red--four."
"The Gospel of John."
"Correct! Twenty points."

It's starting again. The new quiz season is under way right now. As our high-scoring quizzer correctly answered, the new quiz book is ...

THE GOSPEL OF JOHN

Supplies are ready and your teen group needs them right now.

Here's what's available this year from Nazarene Publishing House:

QUIZ Supplies

Mastering John, by Willard Taylor 35c
Local Quiz Packet (U-1801) 85c
(Contains: a copy of Mastering John, larger number of quiz questions, rules, sample score sheets, and other necessary helps.)
Local Quiz Questions (U-1808) 15c
(Separate from Packet)
Local Quiz Guide (U-1804) 25c
(Separate from Packet)
Pad of score sheets—25 sheets (U-1802) 50c
(Suitable for two- or three-team quizzes.)

All orders are to be sent directly to Nazarene Publishing House. The General N.Y.P.S. Office will answer your questions and distribute supplies to district quiz leaders.

The Nazarene Preacher

A true story by Russell White

For Easter Sunday, Shawnee Church of the Nazarene used filmstrips for a children's morning worship service. Upstairs—adults were in revival. Downstairs—the Junior Department was crowded with eighty-six children from Primary and Junior Departments—some younger.

At the conclusion of the second filmstrip, a few words of exhortation brought six of the older children to the altar of prayer. One outstanding young lady (a sixth grader at the time) was beautifully saved, sweetly weeping her way to victory. She had attended our Sunday school for about one year with her younger brother and sister. Her parents had only recently informed the church of their decision to take the children back to their former denomination to worship.

A few weeks later, Shawnee Church proudly added the name of Cecilia to their list of church members. Her parents and grandparents were there for this important event—and proud as peacocks.

Six months later Cecilia is still a radiant Christian, never missing in her Junior High class. It was a happy day for her when her parents allowed her to attend the local district boys' and girls' summer camp.

Hats off to Cecilia! Visual aids and evangelizing can go hand in hand.

"Christ the Lord is Risen Today," song strip, VA-511. $1.98.

April 1967
WAKE UP!

It's time to recognize the potential for growth in your church through the Cradle Roll. Babies are important! They come with parents and sometimes brothers and sisters.

May 7, Cradle Roll Day, is the time to honor Cradle Roll and nursery babies. Do it with special recognition, a dedication service, a program or a gift.

Baby Days in the Church No. 2 is a brand new book to help you and your workers plan for Cradle Roll Day. Among other things it contains a baby dedication service and a sermon outline to use on this special day.

See the May, 1967, "Church School Builder" for ways to.

FIND A NEW BABY  USE A NEW PROGRAM  TRY A NEW IDEA

SHARE THROUGH THE HOME DEPARTMENT

MAKE YOUR 10% GOAL OR ADD TEN TO YOUR ROLL

APRIL 2-30, 1967
Last Major Drive of This Quadrennium

MOZAMBIQUE—We are amazed at the results in our Sunday schools this year. We had been concerned about them, for the enrollment had gone down from 2,000 to 1,837 at the end of last year. At the March Quarterly meeting we discussed this with our preachers and they set a target to raise their enrollments to 2,500 by the end of the Quadrennium in 1968.

They really “got cracking” as they reported at the June Quarterly meeting. Some went right home and started an extra outstation Sunday school; others visited and encouraged the old and new ones to come to their already existing schools. At that June Quarterly meeting we put the charts up again and revised their figures as they reported. When we added them up we came to a total enrollment of—not just 1,800 or even 2,500, but over 3,000!

The people are coming, and the preachers are bringing in reports from all-over Macanga of the ones and twos getting saved—some of these in places where they have labored for years with no visible results.—Norman and Joan Salmons, Tete, Mozambique.

SWAZILAND—Revival has come to our nurses. Nurses have prayed through in special evangelistic services in the local church; in the nurses’ chapel; in the classroom; and in the Nursing College office. They have gone out to witness more actively among the patients and in the wayside Sunday schools. In the ward services in the R.F.M. Hospital, which they conduct every Monday night, they report souls being saved every week. This year we held evangelistic services in the Hlatikuku and Mbabane Government hospitals which we feel were a great blessing especially to some of our older graduates.

A new experience this term has been the joy of sharing in the establishing of a new Church of the Nazarene in a new area. Four years ago we were given the responsibility of a Sunday school of 38 to 20 people which met under a tree. On our fourth birthday we had 178 in Sunday school. Our offering at the new little church for the new dispensary was $100. The property now includes a church building which will seat 200; a school building; a teacher’s house; the beginning of a new dispensary. We have a preacher with two years of Bible school training; his wife, who is a trained teacher; a trained Swazi nurse; 20 full members, and 40 probationary members. One young couple from this church is now in Bible School.

These are the things that make missionary service worthwhile.—Dorothy Davis, Manzini, Swaziland.

April 1967
Department of EVANGELISM

SEVEN SUNDAY MORNINGS OF EVANGELISM

APRIL 2—MAY 14, 1967

• ASSIGNMENT: To carry out an effective and aggressive program of Evangelism Through Seven Sunday Mornings

• SEVEN STEPS for the PASTOR to take NOW:

  PARTICIPATE—both you and your church
  (Decide immediately that you will participate.)

  PRAY—in a concerted prayer effort for souls.
  (Use prayer cells, around-the-clock hours of prayer, etc.)

  PLAN—for each Sunday morning.
  (Consider a different emphasis for each Sunday.)

  PREPARE—to round up ALL absentees and prospects.
  (Have one or more Evangelistic Rally Sundays.)

  PROVIDE—for one or more unified services.
  (Combine the Sunday school and morning service.)

  PREPARE—for visitation, personal and altar work.
  (Train and organize your people.)

  PREACH—with a mighty, soul-burdened, evangelistic ministry.
  (Pray for souls; preach for a verdict; lead believers into entire sanctification; and add members to the church.)

• GOALS*

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*Each local church will have its own goals for each of these general goals.
What is
SEARCH THE SCRIPTURES?

It is the Guided Bible Study Plan produced jointly by the Christian Service Training Commission and the Nazarene Publishing House. The New Testament is covered in sixteen inexpensive guides. Each guide is developed to aid the student in the study of God's Word.

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April, 1967
FAMILY ALTAR

COMMITMENT SUNDAY
MAY 7
(First Sunday of National Family Week)

TWO WORTHY OBJECTIVES:

1. Every family pledge to begin or strengthen their family altar.
2. Every family pledge to do something during National Family Week to win another family.

THE PASTOR'S PART

1. Make plans for National Family Week with your Christian Family Life director.
2. Order and distribute the "Family Life Packet."
3. Plan to climax this week with a real spiritual emphasis on Mother's Day, May 14.

Spring Fervor!

Spring is that wonderful time of year when the ground warms and the gentle rains come and mud gets all over the church floors.

It's that wonderful building time—new homes going up around town, new nests under the church eaves, and pre-assembly remodeling in conspicuous places around the church.

Spring! That happy outdoor season when energy and high hopes and creativity abound—unchanneled.

Since spring is such a good time for changes and variety and new programs and fresh starts, think about the possibility of emphasizing a total stewardship program in your church to take care of any weak places neglected the last few months and years.

TIME: About that mud tracked all over the church . . . and those rooms that need painting . . . and the shrubbery that needs trimming . . . and the flowers that need planting . . . and the windows that need washing . . . Plan a full day of active stewardship! Teen-age girls will be in charge of the children. Teen-age boys will take care of the lawns. Adults can paint, wash, remodel, wax, rearrange, and revitalize until by evening the church will look alnost like new. End the day with a big family dinner. The whole thing could even help your attendance the following Sunday morning. It's human nature to feel we belong to the things we helped make.

TALENT: To be underworked in God's kingdom is as detrimental to personal spiritual life as to be overworked. Are you utilizing talents in speaking, working, writing, planning, organizing, publishing, visiting, reading—in addition to those of singing and playing the instruments? Seek out new talents among those who are not now actively involved. Create a talent committee made of people talented in producing and encouraging confidence and participation. Every special task requires a special talent.

TREASURE: You will want to nurture any seeds planted during your recent C.S.T. courses on tithing. Help strengthen new tithers by showing the film, "The Spenders." Order the pamphlets on Money Management first, then show the film. The 24-minute, dramatic story of a Christian family's money matters can be ordered from the Nazarene Publishing House, NAVCO Department, for $3.00. It might be the needed "gentle approach" to the "touchy topic" of money.

TOTAL STEWARDSHIP is total living—heart, mind, strength—for Christ! May your own spring fervor continue and increase!
Growing Church Achievement Program

Two outstanding churches will be selected on your district this year and honored at your District Assembly.

1. One award will be given the church with less than fifty members which has outstanding growth during the year.

2. Another award will be given the church with fifty members or more which achieves outstanding growth, and which does something special for districthome missions, such as sponsoring a new church, locating a new church site, or receiving a special offering for home missions.

Your Church Could Well Qualify for One of These Awards!

Home Missions Is Evangelism at Work!

★ An evangelistic church is always a home-missionary-minded church.

★ Our burden and concern for the lost creates a desire to plant new churches in the neighboring community and in the next town.

★ Be alert to the opportunity of securing church buildings and church sites where the Church of the Nazarene should be located.

★ This could be the year when you and your church help sponsor a new home mission church!

ON TO 500 NEW CHURCHES!

Department of Home Missions
6401 The Paseo, Kansas City, Missouri

Salute to Ed Johnson

We honor in this vignette a Nazarene pastor who believes and practices good press and public relations.

Some twenty-three years ago, Rev. Edward J. Johnson began to pastor a home mission Nazarene church in Osseo, Minnesota, a town eight miles north of Minneapolis. He was ordained in 1945. The congregation built a basement church in 1947. The superstructure was added in 1952 and enlarged in 1964.

Brother Johnson quit his job in the wholesale glass business several years ago to give full time to pastoring. Early in his ministry, he began to work with and through the weekly newspaper, the Osseo Press.

He inaugurated a series of weekly newspaper ads, 2 columns wide and 2 inches deep, in which his picture appeared with a capsule message titled: "999 Seconds with the Nazarene." These messages were very well received. Brother Johnson gave N.L.S. permission to pass on the layout and copy to other Nazarene pastors, and scores are using these ads.

When Rev. Johnson felt called recently to his second Nazarene pastorate, at North Platte, Nebraska, the Osseo paper gave him a warm sendoff describing him as "Osseo's vibrant minister."

On reading the article one learns that there is another Nazarene pastor who has obeyed the scriptural injunction: "Whosoever ye do, do all to the glory of God." The newspaper article closes:

"One particular group in town will miss Rev. Johnson's timely presence. The Osseo Fire Department made the minister its only honorary member. Rev. Johnson tries to follow the trucks when there's a fire, especially when it's cold. Rev. Johnson says: Those fellows who ride on the back appreciate a warm ride home."

O. Joe Olson

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When you change address, fill in the form below and mail it to the General Secretary. All official records at headquarters and permanent checks below will be changed from this one notification.

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City ___________________________________________ State _____________ Zip ______

Name of Church ___________________________ New Position: Pastor ____________

Former Address ______________________________________________________________

Name of Church ___________________________ Former Address ___________________________

Former Church ___________________________ New Position: Pastor ____________

District ___________________________ Other _____________

Check: HERALD OF JOYNESS ___________________________ OTHER SHEEP _____________

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(The clip and send to the General Secretary, 6401 The Paseo, Kansas City, Mo. 64131.)

April, 1967
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13 + And he carried out thence all the treasures of the house of the Lord, and the treasures of

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The Nazarene Preacher
March, 1967
32 (176)

Queen of the parsonage

MRS. B. EDGAR JOHNSON

"All We Ever Do Is Go to Church"

By Mrs. Frankie Roland*

I started at my son in stunned silence as he raised reproachful eyes and trembling lips and repeated, "But it's true, Mom, all we ever do is go to church."

Glancing at the clock, I could see it was time for me to leave to begin picking up Sunday school children; but dropping on my knees in front of him and putting my hands on his shoulders, I looked him straight in the eye and said, "Son, I can't explain it now but trust me—things will be different."

That morning my mind did not grasp the sermon, for it kept flying here and there bringing things to remembrance, and the words kept 'returning' and repeating over and over, "But all we ever do is go to church."

I tried to put myself in a child's place that morning as I went over recent revivals, zone rallies, etc., during the past year, and what I saw shocked me. It was "Now sit still and behave," or "Now don't go outside and get hurt," or "Now wait inside; I need to talk to someone." I thought of all the times I had attended regular and special meetings with the children without trying to make the services the least bit interesting to them. Many, many things came to my mind that day. I remembered when first entering the ministry we had started taking Monday off as our "Saturday," but eventually it began having as many demands as any other day, so gradually, without even being aware of it, there was no day off. Finally I sent a silent prayer heavenward, "O Father, help me with this very special problem today, and may it not be too late to help my son."

As I tucked Dan in bed that night I explained to him that sometimes even parents make mistakes and that Mommie and Daddy had made a mistake in just going to church with the children; but that we wanted a happy family, and starting now we would do other things together as a Christian family.

The next day, without the slightest misgivings, we closed the door on Monday's wash and cleaning and had a very happy outing with the children. As we turned into a state park, I watched as Dan's eyes lit up and a big smile spread across his face.

I began using every opportunity that came my way. At missionary rallies, and whenever there were special speakers at any meeting, at the close of every service I would take the children to the front and introduce them to the speaker. The speakers were always very happy to stop and chat with a small child. I was so grateful as one missionary gave them each a penny from his country. It was a large coin with a kangaroo on it, and the children still
have the coins, showing them proudly to their friends—"Our friend, a missionary, gave them to us," they say.

A miracle was not wrought overnight, but as we sought God's help we could see improvement. We didn't just take the time to be together as a family—we absolutely had to make the time. The children gradually began to understand, too, that although they had to attend every revival service, special meeting, etc., there would be something special afterwards. Perhaps a visit to the zoo, a ball game, or fishing. It didn't matter to them, for it was just enough to know it would be "Family Day."

The biggest change came when, after a Christian college program, we had a quartet and their sponsor from our Nazarene college in our home for a "midnight snack." Dan was much impressed that three of the group were "P.K.'s," and he's never forgotten one thing the leader said to him: "Who besides a P.K. can stay up till midnight eating strawberries and ice cream?"

After the boys left (and had given him their picture) he seemed to feel differently about "having to go to church." After two years I feel my reward has finally come, for as I worked in the kitchen preparing supper last evening I heard a neighbor say, "Dan, are you going to watch the Cinderella special tonight on TV?" Dan said, "Sure, we'll watch half of it; then we'll go to church. I like to go to church."

I bowed my head over a half-peeled potato and said a special "Thank You, God," for I felt he really meant it.

CONCEPT

We men are prone to strut about and boast of things we've done, Of our great success in life, or of some office won. We talk about the money that we've made throughout our life, But not one word of credit do we give to our good wife. She works from early morn till night, until her joints aches; She washes all our clothes so white—no credit does she take. We don't know how she does it, but we get three meals a day, All filled with vitamins we need, so we can work or play.

The weekly budget is her pet, and if we men are wise, We'll just sit back and marvel as we watch her when she buys. Then with our great conceit reduced, with all it might entail, Let's just admit that lots of us without a wife would fail.

-M. S. Resor

BIBLICAL STUDIES

TOWARDS BETTER BIBLICAL SCHOLARSHIP

Biblical Evangelism in the Ministry of Paul

By A. Elwood Sonner*

Paul was an evangelist if he was anything. It was first of all a servant (slave, doulos) of Jesus Christ, but this involved being an apostle, and an apostolos is "a messenger, one sent on a mission" (Abbott-Smith, Manual Greek Lexicon of the NT). From the time of his conversion near Damascus, (c. a.d. 35) until his martyrdom in Rome (some thirty years later), Paul was ceaselessly restless, vigorously, eagerly preaching, teaching, explaining, defending, and applying the gospel, by all means, that he might win some to the faith.

Within thirty years of the Savior's death he had established, almost single-handedly, strong Christian centers in Syria and Cilicia, on the island of Crete, throughout Asia Minor, and had taken the gospel out of its Eastern matrix into the continent of Europe.

What were the elements in the structure of this indomitable evangelist? What factors contributed to the effectiveness of his labors? We shall consider three: his motivation, message, and method.

Motivation

"What makes Sammy run" cannot begin to compare with what moved the great apostle and left him, like John Wesley, out of breath in the pursuit of souls.

1. His native endowment

Over this we have no immediate control, but it is an inseparable factor in an analysis of the Lord's workmen.

Paul was intelligent, had amazing powers of physical endurance (despite his thorn in the flesh), was capable of profound understanding and deep feeling, and was incredibly dedicated to whatever he believed was right.

Before his conversion to Christianity, by his own testimony, he was "exceedingly zealous of the traditions of . . . [his] fathers" and "advanced in Judaism beyond many . . . [his] own age" and "beyond measure persecuted the church of God and wasted it" (Gal. 1: 13-14, KJV & RSV). Luke records that he "made havoc of the church" (Acts 8:3), and that he started out for Damascus "breathing out threatenings and slaughters against the disciples of the Lord" (Acts 8:1).

During Billy Graham's famed London crusade, a British magazine carried a cartoon depicting a long-faced, dour Anglican rector, draped limply over the pulpit and saying lugubriously, "I'm no Billy Graham." He was no "Billy Graham," and Billy Graham's great personal talents are no liability to his ministry. Paul's native endowment was a great asset to his motivation as a Christian evangelist.

*Chairman of the Division of Philosophy and Religion, Northwest Nazarene College, Nampa, Idaho.

April, 1967
2. A dynamic Christian experience

Another factor in Paul's motivation as an evangelist, and no doubt the principal one, was his personal encounter with the living Lord, leading to his conversion and infilling with the Holy Spirit.

Paul never wearied of telling how, as he was relentlessly persecuting the Church of God, a light from heaven suddenly flashed about him, telling him to the ground; how the voice of Jesus called his name, rebuked him for his persecution, and directed him to the city of Damascus, where he received the Holy Spirit and his marching orders. This was the time of all Paul's further ministry, a story he must have repeated time and again, twice in the Book of Acts alone. This brought reality, certainty, conviction into his life. Nothing whatever—a man who included a good deal—could shake Paul's fundamental conviction that he had seen the Lord Jesus and had become His slave.

3. Divine election, commission

A third factor in Paul's motivation, closely related to the preceding one, was his divine call and commission to take the gospel to others.

While Paul sat somewhere in Damascus in darkness and perplexity, awaiting further directions, the Lord appeared to one Ananias, a believer in that city, and instructed him to seek out Paul (Saul, then) and aid him in the recovery of his sight and in being filled with the Holy Spirit. When Ananias protested his suspicions, the Lord said, "Go thy way: for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel" (Acts 9:15-16).

Paul's own testimony of this commission was that the Lord said to him, "I have appeared unto thee for this purpose, to make thee a minister and a witness" (Acts 26:16). Paul was utterly confident that God had chosen him to be an apostle, a messenger of the gospel. His commission, as he reminded opponents both in Galatia and in Corinth, was not from men—not even from the leading apostles in Jerusalem—but from God Himself.

4. Continuous reaffirmation

A fourth factor in Paul's evangelistic motivation, so basic to all spiritual labor, was a continuous reaffirmation both of his personal relationship with Jesus Christ and of his calling as an apostle.

Some years after his conversion (following expulsion from Damascus, a cool reception from the Jerusalem church, and several years of unrecorded labor in Syria and Cilicia), Paul went to Antioch of Syria, at the insistence of Barnabas, to assist in a great awakening among the Gentiles. During a period of fasting and prayer, the church heard the voice of the Spirit saying, "Separate me Barnabas and Saul for the work whereto I have called them" (Acts 13:2).

Later, during the early stages of the second missionary journey, Paul faced a period of uncertainty as to divine guidance and confronted closed doors in Asia on the left and in Bithynia on the right. Coming to Troas, he saw the vision of the man from Macedonia (Europa) pleading for Paul to bring the gospel to his land.

And so it went throughout Paul's life. In Corinth the Lord said, "Be not afraid, but speak: . . . for I have much people in this city" (Acts 18:9-10). On the high seas, in the midst of a storm, and when Paul was a prisoner of Rome, the angel of the Lord appeared in that black night and said, "Fear not, Paul, thou shalt be brought before Caesarea" (Acts 27:24).

Thus it was that Paul could say, "We do not lose heart . . . we are always of good courage" (II Cor. 4:16; 5:6, RSV).

To be continued next month.

Don't ever take a fence down until you know the reason why it was put up.—G. K. Chesterton.
I Corinthians (7:37; 15:58), where it is translated “steadfast.” It comes from ἴδρα, “seat,” and so literally means “sitting” or “seated.” The best rendering is probably “steadfast.”

“Not Moved” or “Not Shifting”?  

The verb is metakineo (only here in NT). It means “remove” or “shift.” Since it is a present participle, indicating continuous action, it should be rendered “not constantly shifting”—or, perhaps, “not being moved away.”

“Fill Up”  

The word is a double compound antanapleroo (v. 24; only here in NT). It is composed of anti, “over against; and, “again”; and pleroo, “fill.” So it means “I fill up in turn,” or I “fill up on my part.” Lightfoot suggests that the force of the anti here is to signify that “the supply comes from an opposite corner to the deficiency.”

“That Which Is Behind”  

This is an awkward clause in English. The Greek has simply τα ἄλλα, “the things lacking” or “that which is lacking.” (A neuter plural in Greek may often be translated as a singular in English.)

But what does Paul mean by saying that he is completing what is lacking in the sufferings of Christ for the Church? Roman Catholics have used this passage as a basis for their doctrine of the merit of the saints, and so the system of indulgences.

As usual, Lightfoot gives a helpful explanation. He says that the sufferings of Christ may be considered from two different points of view. “From the former point of view the Passion of Christ was the one full perfect and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world.” But—“From the latter point of view it is a matter of fact that the afflicctions of every saint and martyr do supplement the afflilictions of Christ. The Church is built up by repeated acts of self-denial in successive individuals and successive generations.” He adds: “But St. Paul would have been the last to say that they bear their part in the atoning sacrifice of Christ.” In a very real sense it is still true today that only a suffering ministry can be a saving ministry. The preacher of the gospel must live redemptively if he is going to be used by his Master in redeeming men from sin.

“Dispensation” or “Stewardship”?  

Again we meet this work oikonomia (v. 25), which clearly means “stewardship.” The term “dispensation” has come so generally to be used in a “prophetic” sense for a period of history that it falls completely to convey the correct idea here. The Christian’s task today, as was Paul’s in the first century, is a stewardship from God.

Oh that God would give me the thing which I long for; that I may see a people wholly devoted to God, crucified to the world, and the world crucified to them; a people truly given to God in body, soul and substance—John Wesley.
Prayers for Your Feet

SCRIPTURE: Ps. 40:1-8
TEXT: I waited patiently for the Lord; and he inclined unto me, and heard my cry. He brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings (vv. 1-2).

I. The Peril of the Feet

A. To be caught in Satan's snare

1. "For he is cast into a net by his own feet, and walketh upon a snare" (Job 18:8). Biddles to Job.
2. "Ponder the path of thy feet, and let all thy ways be established. Turn not to the right hand nor to the left: remove thy foot from evil" (Prov. 4:26-27).
3. "They have prepared a net for my steps" (Ps. 57:6).

B. To slip from the way

1. The only person who has never made a mistake is the one who has never done anything.
2. The reason we slip is that we walk.
3. The child learning to walk slips and falls many times.

II. The Purpose of the Feet

A. Feet are to stand for the Lord

Love So Amazing!

SCRIPTURE LESSON: John 3:14-17
TEXT: John 3:16
The hymn writer surveyed the wondrous Cross and exclaimed, "Love so amazing, so divine, demands my life, my soul, my all." In that spirit of wonder we should survey this best-known of Bible verses. God forbid that the glimmer with which it is often recalled should mar its splendor. It speaks of the most amazing love.

I. God's love is amazing because it is lavished on an amazing object, "God so loved the world."

The world is mankind generally—the commentators tell us that. But the world is you and me individually—our conscience tells us that. We are a part of that massive and corrupt condition of revolt against God which is the whole world. No measure of concentration upon universal sin and guilt can remove the responsibility and burden of particular sin and guilt.

And the amazing fact is, God loved this world; loved you and me, despite our sin! Loved the unbelieving, loved the unloving, loved the—to all but Him—unlovable!

If love the Lord, because "he hath heard my voice and my supplications." "We love him, because John wrote, "because he first loved us." Man's love is always "because," always

predicated on a reason beyond himself. But God's amazing love requires no "because." His very nature is love, Thus He sets His love upon an object amazing for its sin and hate and revile—the world.

II. God's love is amazing because it is displayed in an amazing manner. "He gave His only begotten Son."

He "gave" His Son, His only Son, the most priceless treasure of heaven! And He gave Him in sacrifice for sins, to be lifted up to die for the life of the world.

"If you would measure God's love," cried an old saint, "take the dimensions of the Cross." Take them with what? Every human yardstick is shattered here. Man's highest love is measured out in bravely dying for his friends. "But God placarded His love for us, in that while we were yet sinners, Christ died for the ungodly!" Here is love that defies measurement, even as it exceeds comparison.

God's love has been written in the Blood of the Cross. He has spilled no costly message there has ever been transmitted. 'Thou hast not withheld thine only Son from Me," said God, commending the loyal devotion of Abraham. But even that heroic sacrifice takes us to sheer insignificance compared with this—God has not withheld His only Son from us! Amazing love, that would climb a cross bearing the sin and guilt of a perishing race!

III. God's love is amazing because it has resulted in an amazing atonement. "That whosoever believeth in him should not perish, but have everlasting life."

Every guilty sinner deserves to perish, to be lost in eternal separation from God. The horror is that in the arm of death the sinner. And to that awful doom every sinner is inexorably moving, utterly helpless to save himself!

The love of God, in the gift of His only Son, has ever been a drastic rescue. He brings from death to life all who believe on Jesus Christ, all who "rest their souls upon Him for present and future salvation."

This life is eternal. It is the life of the eternal God communicated to the soul of man. It is tomorrow's life today! We can live in this world sustained by the power of the world to come. The life that conquered sin and death, that towers in victory over evil forces that defied it—that life is

The Namurane Printer

A. God has bridged the chasm between eternal life and eternal death. He spanned that yawning chasm by the gift of eternal love, by the gift of His Son yielded up to death for sinners. Have you believed? Will you believe? Do you believe? Rest on Christ! Trust in Christ. Submit to Christ. And your soul shall live.

W. E. McCLURE
Feet on Your Prayers

1. Without this prayer, your feet will be a fuzzy mess, leading you nowhere, getting nothing accomplished, and bringing salvation to none.

2. Build a life on a rock solid foundation—never constructions a home will die a pauper in the midst of his doldrums.

I. People who believe so much do so little.

A. This is one of the stumbling blocks in both church and those who would like to come into the church.

1. There is a legitimate claim on all of our time—we cannot borrow about, doing nothing.

2. There are obligations of love and duty which we must fulfill.

B. Holiness people have a profession that lays heavy obligations upon them.

1. Charity is not reserved for Salvation Army, Roman Catholics, and Public Welfare Department.

2. We who say we have Him in His fullness in our heart(s) must show the fruit of holiness.

3. "Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction..." (James 1:27).

Conclusion:

A. God will give you shoes to fit the size of the feet of your faith.

1. He is like a shoe salesman in a giant store who has a size, style, and color.

2. If you are willing to put the feet on your faith, He is willing to put the shoes on the feet.

3. How beautiful are the feet of those who bring glad tidings because they have been shod with the gospel of peace.

B. God gives a chance to you to walk in His service.

1. Military takes great pride in shine.

2. Step must be in unison.

3. If we believe God, He will give us shine on the shoes of our souls, marching orders of His divine will, and victory in the battle for souls.

Clifford F. Crutch
Charlottesville, Virginia
Should Pastors or Their Wives Work?
(Continued from page 3)

First, the husband and wife must be agreed. Happy is the man whose wife sees eye to eye with him in this matter, and will stand by and "sweat it out" with him, in order to render their maximum service together. Without this basic sympathy in vision, devotion, and practical policy, a preacher is whipped before he starts.

Second, our attitude toward material things must be sanctified. Our lust to have the best must be cleansed. Our standard of living requirements—must be adjusted to the realities of the ministry.

A district superintendent told me of a young man professing a call to preach to whom he offered several opportunities, only to have each one turned down because the young man's installment commitments were such that he could not live on the salary. Finally the superintendent said to him, "My advice to you is to forget the ministry. It is clear to me you are more concerned about comforts than you are about fulfilling your call." But another couple, when God-called, let their expensive, unpaid-for furniture go back, got a cheaper car, reduced their wants, and took a hopeless, run-down church. That was over twenty-five years ago. They are still in the full-time ministry, have raised and educated a family—but now have one of the most beautiful rural Nazarene churches in America and live in a beautiful, spacious parsonage. I am writing this in Japan. When I asked one of the missionaries if he and his family were able to manage in this inflationary economy on the missionary salary, he replied: "My wife and I have found that we could always live on our income—and a little less. That has been our policy." And his face is entirely free from that harried look.

Finally, there must be genuine faith in God. Let us not be so indignant over the widely tooled theory that God is dead if in our practical policies we live as if He were.

But my wife and I have verified—and so have thousands of others—that the promise of Jesus, made especially to Christian workers, will be abundantly fulfilled if the conditions are scrupulously met: "But seek ye first the Kingdom of God, and his righteousness; and all these things will be added unto you" (Matt. 6:33). Maybe not the luxuries; perhaps not a house or car equal to Dr. First Church; but shelter, clothing, bread and butter—and probably a little jam too.

MY PROBLEM

PROBLEM: What are the signs a pastor should go by in determining whether he should or should not move?

A Successful Pastor Who Served One Church Twenty-Four Years Says:

When a pastor has reached a point where he is no longer making progress and has no vision or plans to grow and expand; when he is not seeing results; when souls are not being saved and new members received into the church, it would seem to indicate he should move on.

Or in the recall he gets too many negative votes, this may be a sign. Of course conditions and circumstances might change that rule. But no pastor can succeed with too many members against him. Why stay and battle along?

Too many dropouts may be an indication. We have seen pastors stay on when people were leaving and joining other churches, because of the pastor. They said, "I do not want to vote against our pastor, but he ought to move."

If the church becomes divided and the pastor cannot heal the breach, then he should leave the church enough to sacrifice his own personal interest for the sake of the church and move on and let another pastor come in, and perhaps he can unite the church again. When a church is divided over the pastor, it is scarcely possible to unite it again unless there can be a Holy Ghost revival, or a new pastor can come in and save the church.

A Pastor from Ohio Says:

Dr. Breesy said, "If any man loses his enthusiasm, he might as well be buried."

April 1967

The Bible says, "Where there is no vision, the people perish."

We say, "I feel my work here is done."

Varied may be the causes that effect such a feeling—but such a feeling will bring death to one's ministry. Nevertheless, when our hearts are warm toward God, and warm toward the people, and warm toward the church, and the Master begins to lift the enthusiasm from our hearts, then it is we may ask, "Lord, is there another task You want us to do?"

We all agree that no holiness man would change out of self-pity because of present conditions, nor out of self-glory because of a call offered him. Exalting Christ and His kingdom is our task. Taking care of us is His task.

AN OREGON PASTOR SUGGESTS:

What might be indications for one pastor might not be for another in the same situation. We must remember that the makeup and characteristics of the church as well as those of the pastor are involved.

Here are some questions which may point to signs that tell one to move on:

1. Has the church reached a stalemate due to the pastor's lack of new and refreshing approaches to problems and challenges?

2. Is one's preaching ministry alive with expectancy as it was entered?

3. Are the people alive with expectancy when one steps into the pulpit?

(Perhaps they are getting leftovers so much that they no longer respond.)

4. Does one's city or area still offer one the "first love" that it once offered?

As a pastor in home mission work, I have come to the conclusion that five years is the absolute maximum. As a pastor matures, longer pastorates are possible.

PROBLEM: What is our obligation when non-Christian parents request Christian baptism or dedication for their child?

Pastors, what do you say?

Write your opinions. Published, a $3.50 book credit will be given.

Not over 200 words, please.
TEN RULES FOR WORSHIP

1. Worship begins as I close the door to my home. On my way, I pray for my church, for the pastor, and for those who worship far and near.

2. Before I enter the house of God, I pause a moment that I may cast off and leave outside all things and thoughts unbecoming to a child of my Heavenly Father—fears, grudges, frettings, worldly cares, and resentful thoughts.

3. The moment I enter the door of this sacred house, I cease all conversation.

4. As soon as I am seated, I bow my head in prayer, I pray for others, for myself, and for my church. I ask God to be near.

5. I join in the singing of hymns. I think about the words of the sermon and let them go down to the roots of my soul.

6. As I lay my offering on the plate, I say a prayer of thanks for my money, and I ask God’s blessing on its use here and in the uttermost parts of the earth.

7. Throughout the service I think of God—as Power, Peace, Strength, Love. He is all I need for life as it should be.

8. I listen and pray as my pastor preaches from the Word of God. I seek to apply his message to my life.

9. When the service has ended, in Christian friendliness I speak to those whom I know and also to those who are strangers.

10. As I pass through the outer portals I dedicate my life to walk this week the high road with Christ.

Indio, California
DON RASMUS

SPRING GARDENING

First plant five rows of peas: Patience, Preparedness, Promptness, Perseverance, and Perceptiveness.

Then five rows of lettuce: Let us be true to our obligations. Let us be faithful to duty. Let us be unselfish. Let us obey rules and regulations. Let us love one another.

Next three rows of squash: Squash gossip, Squash criticism, Squash indifference.

Now all of us know that no garden is complete without turnips: So Turn up with a smile. Turn up with new ideas once in a while. Turn up with the determination to make everything count for something good and worthwhile.

—Source unknown

INFLUENCE

Ever note how the welfare of all the known world
Often pivots on one man’s decision?
And a mere bit of ego or selfish desire
May result in most tragic division?
Well, the answer is simple—always has been,
Though it’s often too late when we learn it—
Might or wisdom comes only through counsel with God,
Not from man, or obsession to earn it.

You and I will never make decisions that topple the world—or will we?
Every individual has a world—a world in which his decisions and conduct are molder of destiny. Your world, my friend, small as it may seem, is a universe in which men, women, boys, and girls are influenced for eternity.

—ROY E. McCALB
The Nazarene Preacher

How Do You Leave the Church?
The holiest moment of the church’s service is the moment when God’s people—strengthened by preaching and sacrament—go out of the church door into the world to be the church. We don’t just go to church—we are the church. —Ernest Southcutt

Dundee Hills, Kansas City
HAROLD E. PLATTER

Life is like a journey on a train.
With a fellow traveler at each window-pane.
I may sit beside you all the journey through,
Or I may sit elsewhere, never knowing you.
But should fate mark me to sit by your side,
Let’s be pleasant travelers—tis so short a ride.

Norwood, Ohio
S. E. Dunavan

HORSE SENSE
A horse can’t pull while kicking,
This fact we merely mention;
And he can’t kick while pulling,
Which is our chief contention.

Let’s imitate the good horse
And lead a life that’s fitting.
Just pull an honest load and then
There’ll be no time for kicking.

Upland, California
HAT BUNCH

A good thing to remember
And a better thing to do
Is to work with the
construction gang
And not with the wrecking crew.

—Selected

Eastdale, Phoenix, Arizona
Crawford Vanderpool

I Was a Mormon
By Elmer Anderson (Grand Rapids: Zondervan Publishing House, 1964. 182 pp., cloth, $2.95)

This is a remarkable book of facts about Mormonism, not only of the past, but of the present. It is fully and carefully documented, and In its devastating disclosure of Mormon paganism is unanswerable. It was not written by an outsider, but by a man who was born and reared a Mormon, and as a member of its priesthood, knew the movement inside out.

In this volume we find the sordid facts in Mormon history. But even more basic is the exposition of so-called doctrines behind the subtle and appealing camouflage of their present-day propaganda. Behind a facade of great moral sincerity, such as refusing even to drink coffee, is a debasing and thoroughly pagan system. Their real god is Adam, and their destiny is to become gods equal to him. But this can be done only through the Mormon church, and the process includes marriage, procreation, and the perpetuation of marriage (including procreation) in heaven by sealing their marriage in the temple. Every minister should have this volume and inform himself concerning the carnal appeal, extravagancies, and blasphemies of this cleverly propagated sect.

R. S. T.

Is God Dead? Symposium (Grand Rapids: Zondervan Publishing House, 1966. 120 pp., cloth $2.95).

If we ever seem to hear a lilted sound of thunder it must be God laughing at all these books either denouncing His death or insisting that He is still alive. It would seem that a God who could be Creator could not write out His own epitaph in advance and state when and where He would be buried.

In Is God Dead? four well-known conservatives contribute chapters to a symposium. Dr. Billy Graham has a chapter,
"God Is Not Dead." Dr. Bernard Ramm entitles his, "Who Says God Is Dead?" He also has another chapter headed, "The 'Death of God' Theology." The final chapter, "The Death of God: A Call to the Church to Come Alive," is by Dr. David Hubbard, president of Fuller Seminary.

This is a worthwhile and scholarly, yet popular presentation for the thinking man on the street.

NORMAN R. OKE

Victory Through Surrender
By E. Stanley Jones (Nashville: Abingdon Press, 1966. 128 pp., cloth, $2.75.)

The author's name will sell any book he writes. In this book he discusses "surrender" in detail. In our terminology he is dealing with "consecration." However he is not clear that this experience of full surrender is for Christians, rather than sinners. His weakness is a weakness in the book, for he becomes so general and all-incompassing in the matter of "surrender," that he finds in it the solution for various sins and vices and harmful attitudes.

But a careful reading of Victory Through Surrender will help any Wesleyan to press more vigorously the matter of entire consecration as essential for full salvation.

NORMAN R. OKE

Theological Dictionary of the New Testament
Edited by Gerhard Kittel. Translated and edited by Geoffrey W. Bromiley, Vol. III. (Grand Rapids: Eerdmans, 1968. 1104 pp., cloth, $22.50.)

For many years there has been an increasing recognition by scholars around the world that the best theological dictionary of the New Testament words was that by Kittel. It has been in the process of writing for a generation, only now nearing completion.

But hitherto this massive monument of scholarship was not available in English. Now an English translation of the original German is being made by Dr. Bromiley, who translated Karl Barth's Church Dogmatics. This is the third volume in a projected series of eight volumes. It covers the letters theta through kappa.

As in the previous volumes, the treatment is exceedingly thorough. Although only words with theological significance are discussed, they are treated often at great length. For instance, eighteen pages of rather fine print are devoted to theos (God) and its cognates, about sixty pages to theos (God), over sixty pages to kubern (sacred, holy), fifty pages to kaleo (call), thirty-five pages to keryx (herald), from which comes kerygma (preach), thirty-three pages to krisis (judge), and thirty-five pages to kites (create).

Typical of the comprehensive coverage that is found in the articles on theology and its derivatives, Kleinjach writes twelve pages on "The Greek Concept of God." This is followed by eleven pages on "El and Elohim in O.T.," written by C. The other three are written by Pauline scholars and the Trinity are discussed at length.

Another example that might be cited is that of keryx (herald). The first main division deals with "The Keryx in the Greek World." Here one finds discussed the qualities demanded in a herald, the religious significance of the herald, and the herald of the gods. The next main division treats "The Herald and the Jewish World." Here there is a discussion of the use of this term in Josephus, Philo, the Septuagint, and the rabbi. The third main division is "The Keryx in the N.T." Then comes a full-length treatment of keryx (preach), as found in the Old Testament, the rabbi, the New Testament.

The chief value of this reference work is discovered in doing careful exegesis of the Greek text. For instance, when John the Baptist said, "I am not worthy." (Matt. 3:11), he used the adjective kubernanos, which means "sufficient." But here it carries theological overtones. Rengstorff writes (p. 284): "The saying also contains an impressive confession that He who is to come is the absolute krytos (Lord)." The concept of concealment is also present in Matt. 8:9. Rengstorff comments: "On the lips of the centurion the ouk elmi kubernanos is thus a confession of the Messiahship of Jesus. This is how Jesus, in the light of Zech 12:10, understands it, and He thus grants to the centurion what He always grants where there is faith in Him."

Probably no informed student today would try to do exegesis of the New Testament without using Kittel's monumental work. On some passages it is more helpful than the average commentary.

Both publisher and translator are to be commended for their courage in undertaking this massive project. All students of the Greek Testament are deeply indebted to them for making this standard reference work available to English readers.

RALPH EARLE

The Nazarene Preacher

AMONG OURSELVES

Heard this week: A new convert said to the pastor, "How many years will it be before I can be like these deacons—and won't have to read the Bible or pray or do anything?" ... Since it was a Japanese puppeteer who used this illustration, it had to be privately translated for my benefit ... Thank the Lord for Dr. Ross Kids who is so expert in both languages ... But the gulf between the language of words and the language of deeds is as great ... Some preachers are eloquent in the language of words but seem helpless in translating words into action ... Plans never become performance ... Other preachers are at home with the language of action—but they never read blueprints ... I would let them build a tool shed but not a church ... They don't know how to gear action to the printed pages: to plans, systems, goals ... Consequently much of their busyness is disjointed and scattered ... Their endless motion has little to show for itself at the end of the year ... But a preacher needs to be a bilingual ... Not only for himself, but for his people he must know how to read plans; visualize the possibilities, then translate this to his people, so that together they can turn dreams and visions into flesh and blood. Take the "Pastor's Supplement" for this month, for instance ... It is pulsating with vibrant ideas and projects ... Just reading these pages makes me want to be a pastor again! ... April and May can be two of the most exciting and eventful months of the year ... April 9 is Christian College Day (p. 18) ... May 7 is Family Altar Commitment Sunday (p. 28) ... Also Cradle Roll Day (p. 22) ... Evangelistically, from April 2 to May 14 (Pentecost Sunday as well as Mother's Day) are Seven Sunday Mornings of Evangelism ... If we successfully reach the Sunday morning sinners we will have more Sunday night saints ... But this includes leading believers into entire sanctification as well as unbelievers to saving faith ... It takes both to make a good Sunday night saint ... But so far these are mere blueprints ... They still speak only the language of the printed page ... Will ideas in ink become living deeds, for Christ's sake? That, Pastor, is squarely up to you ... We second Joe Olson's salute to Ed Johnson, who has been translating the ideas of the N.I.S. page into action so effectively (p. 31) ... When does the use of audiovisuals cease to be entertainment and become evangelism? Let Russell White tell you (p. 21) ... How does our preaching today line up with that of our founders? ... Dean-emeritus Bertha Munro's article will help us answer that ... But I have learned something else in this issue—actually the solution to an old perennial problem: how to handle spring fever ... Just turn it into Spring Fever! (p. 29)

Until next month