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"Be One with Them . . . "

General Superintendent Stowe

Emil Weitzner, in his paraphrase of the prophecy of Jonah, adds an epilogue in which he puts those words in the prophet's mouth:

1. Use your hearts and minds
2. For betterment of men
3. Repent, remember, being mortal
4. Men will sin; if, evil having
5. Done, men repent, forgive, relent.
6. You are one with them—
7. Be one with them, love and
8. Pity them; then and then,
9. Alone will there be hope for men.

No minister—pastor, missionary, evangelist, administrator—really discharges his responsibility to men until he succeeds in being "one with them." To use an already overworked term, it means to identify with those to whom we minister.

The true man of God cannot stand aloof on the promontory of his personal godliness. While he must necessarily be a holy man, he dare not be isolated from the unholy. He must get close enough to denounce men's sin and uplift the Saviour, both publicly and privately.

But even this does not guarantee an effective, redemptive ministry. So many people have been victimized by the unscrupulous and insincere that they have developed a strong "safety resistance" against even the presentation of the Gospel. Our only hope of getting through to them lies in our proving that we are "one with them."

The cultivation of confidence is the only adequate foundation for this type of identification. In practice this means that . . .

- pastors must stay long enough in their churches to convince the community that they have come to serve, not to exploit; they must augment their regular calling program with innumerable coffee breaks and "mini-visits" with new converts and near-converts;
- missionaries must find ways to bridge the "cultural gap" and get next to the needy;
- evangelists must forego the seclusion of the motel room to engage in personal evangelism with the cooperation and direction of the pastor (this kind of evangelist will create a demand for his services);
- administrators must cultivate a personal acquaintance with their constituents which will yield an understanding of their problems and perspectives.

But there is another vital and meaningful dimension to this matter of being "one with them." It lies well below the surface. All too many (Continued on page 3)

Prohibition or Discrimination?

A concerned pastor wrote some time back about the headache of trying in his counseling to make some kind of sense out of our prohibition of the theater and toleration of TV. "The questions we at the pastoral level face," he said, "is why discriminate in the entertainment area of TV and ban the entertainment level of the movies?" Since there are both good and bad in both mediums, why not assume that, if our people are capable of discriminating in one case, they are capable of discriminating in the other?

Guessing that he is not the only pastor honestly nonplussed in trying to think up convincing answers to youth's questioning—and secretly only half-convincingly himself—I have decided to publish my reply, which was about as follows:

"Dear Brother B——-

"Your thoughtful letter really deserves some kind of answer, though I am not capable of solving the problem you raise to the satisfaction of everyone—probably not even very many.

"In my own mind I begin with what to me is a basic principle of Christian ethics, namely, that some practices are so preponderantly perilous and so lacking in positive value that the only safe and consistent course for the Christian is total abstinence. Over against this category is a second: the activities which may have some value and some place in the Christian life, but which are to be used moderately and with discrimination."

"Now I don't suppose any individual would be wise enough to know how to put every single activity in its right category without the possibility of being challenged in his position by others equally as intelligent and sincere; nor do I suppose it is possible for a denomination to do any better. No matter how or where we draw the line, the issues will be debatable, some feeling that this should be in one category and that this or that should be in the opposite category. I judge, however, that this inability to draw a line with perfect consistency or even rationality does not exempt us from the obligation of at least trying, with the Spirit's help. An imperfect job of setting up a standard to which we cheerfully conform is probably much better for all concerned than to leave the matter entirely and totally up to the individual opinions of the some 400,000 members."

"It so happens that in the category of total abstention we have placed the theater, and in the category of moderation and discrimination we have placed TV. Personally, I still think there is enough basic difference between the two to justify this position, but apparently not all agree. Some would like to have the TV placed with the theater in the first category, while others would like to have the theater placed with the TV in the second category. No matter what we do, we will not please everybody, so I suspect we will do the best we can with the matter resting as it is.

"I am tempted to enlarge upon my own personal views concerning the relative evil of the theater and the TV (and I guess I've already demonstrated that I'm not in love with the TV). However, rather than make such a defense of the line which we have drawn, I think it would be better for all of us to see that there is a way to transcend the whole problem.

"It seems to me that these issues come to the fore and become more acute in periods of spiritual declension and drift. In contrast, when the spiritual temperature rises, they seem to recede into the background, and questions which so deeply trouble people at one level of spirituality become irrelevant at a higher level. Those who are absorbed in the service of Jesus Christ and in the cultivation of the spiritual life have neither time nor appetite for some forms of entertainment, and they are not overly troubled by rules which might seem to circumscribe their liberties. They have rather found a higher freedom; in it they are scarcely conscious that such rules exist.

"Should it not be our aim in our preaching to lift up this level of spiritual living and to help our people catch this vision? This does not minimize the reality of the problem at the pastoral level, but I think the solution does not lie in changing the rules on the one hand, or attempting to find unanswerable arguments on the other, but rather in praying for and fostering a spiritual tide which will transcend the whole issue."

"It may seem wearisomely threadbare to add that revival is what we need. But it is nevertheless true that genuine revival will solve more problems and settle more ethical issues than a thousand arguments; and without revival the best of arguments will be futile.

Be One of Them

(Continued from page 1)

have failed to dig deeply enough to discover it. It may be better illustrated than defined. Hosea was a man of God. He was put on exhibition by his Lord to prove by his attitude of patient forgiveness toward his adulterous wife that a spiritually unfaithful Israel would "find mercy if she would return to her God. And yet we hear these words coming from his lips, "Come, and let us return unto the Lord: for he hath torn, and he will heal us; he hath smitten, and he will bind us up" (Hos. 6:1).

In ministerial practice this means that love and pity will drive us to this kind of selfless identification with men in their extremity. Our concern for the desperate needs of our nation and world will compel us to cry with the prophet, "Let us return unto the Lord." We shall involve ourselves so compassionately with the repentant sinners at our altars that we'll find ourselves praying, "Forgive us our trespasses.

This kind of "soul" in our ministry will enable us to scale the high fences and bridge the wide moats which the seemingly unreachable have built around themselves. There is no real defense against it
On Rounding Third Base

By J. Melton Thomas

We have in our backyard a patio, the cover of which is slat work, ideal for catching and holding falling leaves. The huge cottonwood tree over it furnishes a never ending resource for these leaves—so like the poor, we have them always with us. We have tried many ways to get them out. We have tried hoisting them out; we have tried taking them out leaf by leaf, and that gets real discouraging! We tried to vacuum them out. We tried to sweep them out.

Then the other day I thought I'd release all the screws holding the slats up, except the ones on each end. This was great! This was working! But after reaching above my head and removing 30 screws, I was conscious of my back. It became a lot easier to sit in a lawn chair (after all, it was my day off) and listen to the creatures in the trees.

I fell to counting those screws. There were 728 of them—and each screw was a quarter-inch long. I gave up that method too, and I doubt that the job of removing the leaves from the patio cover will ever get finished.

So my thoughts turned to the many unfinished things I have observed in myself and others of my profession:

—unfinished sermons
—unfinished calling schedules
—unfinished building programs
—unfinished pastorates!

I thought also, of the finished things:

—some pastorates of which I am very proud
—some days that have been lived to the full
—some tasks that have been carried through to happy conclusion

There is no frame of mind more corrosive to faith than... coming up to time to preach and knowing, I have not finished this sermon... coming to what should be a climax of a week's work and realizing, This week's work has not been completed... coming to a year's close, only to acknowledge and lament, I should, I really should have done more this year.

So I have felt inclined to write on the subject "On Rounding Third Base!" In other words, on coming within sight of completion and knowing that you have done everything necessary to have a reasonable right to expect you will make it home.

Let us consider what it means to finish within a given period of time. Without a doubt, we can and should come to grips with the clock and the calendar, and feel we have done all it was reasonably possible to expect in the segment of time under consideration.

Consider a day—a 24-hour period of time. We can make a day pointless or productive, mediocre or meaningful, frustrating or fulfilling, fragmented or fruitful. Every day ought to contain a period of restful sleep, a period of productive work, a period of creative recreation, a period of reflecting devotions. Each day should put us in touch with great thoughts, in touch with work, in touch with friends, in touch with family, in touch with God. We can so plan and so live our days that we can close our eyes for needed sleep at night knowing that this day has been lived as fully as we could live it. Longfellow, you remember, had the village blacksmith:

Each morning see some task begun.
Each evening see it close.

Something of that spirit ought to permeate our days. We should so live each day that we rest, rather than regret, when the day comes to its end.

Or take a week of time. Within a seven-day period we should have made a regular cycle that includes beginning, continuation, and climax. When does the preacher's week begin? Does it begin on Sunday? I do not think so. It climaxes on Sunday! It probably begins on Tuesday—Monday having been dedicated to rest, recreation, relaxation. And this is so important. Take at least one day a week to get a complete change of pace, a diverting from your mind of every ministerial burden. If you are a golfer, golff; if a hiker, hike; if a gardener, garden: Get away from the telephone; have one day of change. Don't have your board meeting on Monday night; it will take one rest day a month getting ready for it if you do.

Then when Tuesday dawns, be in your office. Plan the week's work. Get your sermon plans going. Know where you are going to call, what you are going to do, where you are going to go. All week long work away at getting your calling done.

Are you trying for an average of 25 calls a week? Then do your 25 and catch up on a few you missed last week. Read your 50 pages a day; keep up with the devotional assignment you have set for yourself. Work away at those two sermonists. Don't, dawdle—be doing! Decide what administrative chores need to be done this week and get them done. Plan to have your week's work all finished by Saturday noon. Linger long after that in restful contemplation on God, or in the loving company of your family or friends; get a good night of sleep on Saturday night. Then Sunday will be a climax. It will be approached with faith in the knowledge that you are ready. You have finished your week when you have moved through a Lord's day in victory.

This truth is expressed very wisely by Milo C. Arnold in his book The Mentor of the Pastorate: "I find that the most effective use of my time is made when I plan each day carefully a week in advance. The most effective work I have done has been when I have set aside one hour, usually on Monday, for planning the week. I use a file card for each day and enter on that card every specified appointment of the day. Then I list all of the calls I should make that week and divide them into geographical areas or time blocks and enter some of them on each of the cards. In this way my visitation is coordinated so that a minimum of time and driving is involved.

"Next, I list the special projects I would like to accomplish, personal pleasures I want to enjoy, or time I want to use in some special way. Thus I can look over all the cards and see how the work is divided some what evenly. Then each day I take the card for that day and set out to do my work. When the week is done,
these cards are all taken out and endured in the records and another set placed in operation.

Finally consider a year. It seems to me that every preacher can, and should, pay the price to come to assembly unashamed, knowing that the year’s work has been finished. That may mean as many things as there are ministers and years, for every man’s task may vary from year to year. Because of this, early in the year, or better still late toward the close of the old year, the projects of the new year should be planned. This year’s work may be building a building, or raising the money to build. It may be that this is the year to make a real breakthrough attendance-wise. Sometimes the year may be the time to pay desperate price for revival.

We hope, of course, that some things will be done every year. We hope, that attendance will increase, that we shall show a reasonable number of new members by profession of faith, that every budget will be cared for and all legal bills paid, and growth in grace in us and our people realized. I believe if we plan early, work diligently, and trust earnestly we can come to the assembly with these things done. A finished year—a finished segment of time.

The need of the hour: preachers who are expert in prayer

The Preacher’s Intercession

By Gordon Chilvers

*Norwich, England.

When a preacher wants to improve his preaching, all the help he needs is available. He can go to a library and select a book which will tell him much that he wants to know. If the library is large, he could get 100 titles on the subject, for many more than that number have been written.

If, however, he wants to learn more on how to pray in public, he will be fortunate if he can find half a dozen books to help him. Should he want a book on how to intercede privately for other Christians, he will have considerable difficulty in finding a single volume.

The preacher will find all the help he needs when he wants to learn more about church administration or counseling those in need. But when he is thinking of intercession for the church, he will discover little or nothing either to inform his mind or to stimulate his intercession.

Why is this? Is intercession for others not important? Or is it an exercise in which every preacher excels? Neither.

We judge the importance of intercession for others by the apostles’ attitude toward it. Early in the Church’s history they recognized the value of intercession. A dispute had arisen about the distribution of gifts to the poor. Such kind deeds were Christlike and valuable. Yet Moses was not to take the place of intercession. The Apostle Peter explained what course was to be taken to solve this problem.

Lest we overlook the fact that the missionary work of the Holy Ghost and the word of God is to be carried on. But we will give ourselves continually to prayer, and to the ministry of the word” (Acts 6:3-4). Not only did the apostle on a level with “ministry,” of the exhortation of the Word; he also stressed the importance of intercession by putting it first. Here is a strong suggestion not only of the importance of intercession, but also that intercession and preaching are not to be separated.

How highly the Apostle Paul also rated intercession for the people of God! As we read his letters we see how constant was his intercession for the Christians he knew. We find such expressions as, “Without ceasing I make mention of you always in my prayers” (Rom. 1:9); “I thank my God always on your behalf” (1 Cor. 1:4); “I cease not to give thanks for you, making mention of you in my prayers” (Eph. 1:16); “This I pray, that your love may abound” (Phil. 1:9); “We... do not cease to pray for you” (Col. 1:3). The apostle was a very busy man. As he put it, his intercession “abounds.”

His three missionary journeys alone covered over 6,000 miles. Also he had the “care of all the churches” (1 Cor. 11:30-32). Yet he was never too busy to pray for other Christians.

Making a practice of frequently getting along with “God.” He held with Him is essential for every preacher. All Christians are told to pray for one another; “how much more then is the preacher to pray for others?” Few of us would claim that we excelled in intercession, though none of us would deny its value. Indeed it is more likely we shall have to confess that we have neglected it. Intercession can easily be squeezed out of a preacher’s life.

Has he even attended some occasions, to sit on committees, to become a guide and a counselor to many. However good and right these occupations are, they are not substitute for prayer for the people. However a preacher plans his day or his week, he must ensure an adequate time available to him for his private praying. It is intercession for other Christians that prayer has an essential spot in the preacher’s schedule.

The preacher does well to recall the words of Samuel to the people of Israel: “God forbid that I should sin against the Lord in ceasing to pray for you” (1 Sam. 12:23).

The preacher who does not pray for those to whom he ministers has missed his vocation. For in his ministering to others he needs most the power of God to make the Word effective. Prayer makes only through prayer.

Prayer for persons can enable the Lord to prepare their hearts to receive what is said in ministry, while the best preaching will be barren without prayer.

Prayer will give power and effectiveness to the average preacher when the man of greater talent will prove to be a failure.

How are we to carry out our intercession for other Christians? We do well to have a list of the names of the people to whom we minister. A list is long, we may not be able to pray for each one day. Yet by taking the names in rotation, we can pray for all of them in the course of a short period. The preacher has a deep love for all the Christians he knows, especially those to whom he ministers. He shows how he prays for them in person differing in their needs as much as in their faces.

We are sure to find that at any particular time some people will have a special need that will attract specific petitions for them. For example, he recalls that Bob Naylor is having a very trying time in his business. Helen Engle is facing a grave danger though he does not know it—his business is succeeding and he is getting very wealthy. Helen Engle has had several disappointments recently, and she has been greatly discouraged by them. Charles Drake has just suffered the bereavement of his only son.

Then the preacher thinks of those who are younger and who have not settled in a career. He knows that they devote their lives to the Lord as they work at whatever vocations they are
called to by God. He thinks of the middle-aged people who are tempted to be so absorbed with business that they make little time for serving God. He prays that they may seek first the kingdom of God and His righteousness. As he remembers the senior citizens, the preacher asks the Lord that they may finish their course without faltering.

While he is on his knees, the preacher thinks of all who are engaged in church administration. He asks the Lord that all who assist in the services or work in the church should serve with divine power and in harmony with one another and that they may do all for the glory of God.

The preacher will not find this sort of praying easy. Paul speaks of striving in prayer. This verb, says Eugene Bradford, “has the flavor of contending, of struggling under difficulty.” It is a word which suggests the effort an athlete makes to win a race.

Yet the preacher will find such prayer is purposeful. James encourages our intercession with the words: “The effectual fervent prayer of a righteous man availeth much” (James 5:16). As he intercedes, the preacher can expect great benefits to come to those for whom he intercedes. Intercession can bring blessing and coveted results when all other types of activity fail. Paul tells us that when a man is “overthrown in a fault,” we ought to “restore such an one” (Gal. 6:1). We shall find that it is best to talk to God about the man before we talk to the man about God. When God is at work on the man’s heart, he is much more likely to listen to what we have to tell him.

How can we learn more about intercession for the people of God? We can receive considerable help from our reading. Our un hurried devotional reading of the Bible will stimulate our devotion and give us a deeper sense of God’s nearness. This in turn will assist us in our praying. The Bible itself contains many prayers. The Book of Psalms alone is said to contain 60. As we hear the great saints of God in prayer, and not least the Apostle Paul, we shall see more clearly what we ought to pray for. On the one hand, listening to Paul will help us to focus our attention on the essentials of intercession. On the other hand, it will enlarge the scope of our petitions.

Further, the reading of the devotional classics will also help us to pray. They have been the product of centuries of divine-human fellowship and have the spirit and tone of the Bible that arises from a devout life. These volumes include such works as: The Confessions of Augustine; Pilgrim’s Progress and Grace Abounding to the Chief of Sinners, by John Bunyan; The Imitation of Christ, by Thomas a Kempis; The Sermon on the Mount and Holy Life, by William Law; Carpathian, by John Newton; Letters of Samuel Rutherford; and Jeremy Taylor’s Holy Living and Holy Dying.

Writing to the church of the Colossians, the Apostle Paul has this to say: “Epaphras, who is one of you, a servant of Christ, saluteth you; always labouring fervently for you in prayers, that ye may stand perfect and complete in all the will of God.” May a similar testimony be borne to every preacher.

Human beings are dependent twice—at the beginning of life and at its end. The first time they have parents; the second time let them have pastors.

Ministering to the Senior Citizen

By Charles R. Reed

We are now experiencing a population explosion at both ends of life. We have in our nation over 19 million “senior citizens,” and this rate grows by one-half million per year. Thus in 10 years we will have 25 million Americans over age 65.

Because of this, the era of the nursing home, the retirement center, the home for the aged and infirm is here, and such enterprises constitute one of the fastest growing industries in America today.

During the past year I have had the privilege of being administrator of a beautiful, new, 57-bed, extended care facility. I have attended institutes and seminars sponsored by state and federal government and have been thrilled at being a part of this new ministry.

But I have been disturbed by the lack of participation on the part of pastors. One pastor has 12 members in our institution, and he recently told me that he had not been in it for over four months. Another pastor told me, “I just get too depressed when I visit old folks’ homes.” Well, the day of “old folks’ homes” is fast disappearing, and the new action age for the aged is here. So it wasn’t the home that brought depression to the pastor, but the pastor that brought depression to the home. With the addition of physical therapy, occupational therapy, inhalation therapy, recreational therapy, re-motivation, and the dozens of other ideas that are being used, the home now has become a place to go to live, not a place to go to die. In many cases it is where the action is.

I have found that almost all of my elderly residents come from a strong church-oriented background. They have been used to having a pastor to discuss their problems with. And these people have very real problems. They have left their homes, been forced in many cases out of their lifelong employment; their loved ones are already gone; their friends have passed away; and they feel as if all is gone and there is nothing to live for. Our task in the nursing home is not to cure them of all their ills, but to bring them to their optimum capabilities. We use doctors, nurses, therapists, dieticians, specialists, and many other professionals, and we also need the help of a trained spiritual professional. For a pastor’s word, a handshake, a prayer can be more therapeutic than much medicine. The pastor must bring to the professional team the ability to apply the healing balm to the hearts of God’s children.

Edward Lawlor, General Superintendent

The Nazarene Preacher

March 1969

Pastor, First Church, Cherokee, Okla.
I have found the fear of dying to be the most prevalent fear of our residents. It is here that the pastor has a tremendous opportunity to counsel, and to lead long-lost prodigals back to the Father.

Another very important part of the ministry is to the family of the aged person. These people are going through a very difficult period of adjustment in their lives. They have guilt feelings for placing their parents in an institution, however fine the facility itself may be. They have probably had some stormy sessions in their own marriage over the aged parent or loved one. Thus, through this period they need the strength and support and counsel of a pastor. I have seen many families won to Christ in this fashion.

I would like to give you some guidelines on hospital and medical visitation.

Don't let your hospital or nursing home visit become stereotyped. I overheard one of my residents the other day remark, "My pastor was in today, but he was in such a hurry, I didn't even get a chance, to say hello." The needs of the people cannot be met until we take the time to listen.

There should be a balance between the general and the intensive ministry of the pastor in visiting the sick. I think that, when I go in for an intensive visit, one thing that has helped me to focus on vital issues with the person is to keep in a notebook a page for that person and each time I visit him write down the pertinent facts; then in the quiet of my study I can really begin to see the problem areas.

Be very careful on your initial visit to make and establish a good relationship. I have found that if a person "blows" that first call his future ministry to this person is lost entirely.

Illness is a frustrating experience, and the sick individual is therefore more likely to be sensitive, irritable, even hostile, perhaps to the point of being suspicious of your good intentions.

Most hospitals and health establishments are very liberal on rules for ministers, but don't take advantage or your welcome will soon wear out.

To keep the welcome mat out, certain things should be kept in mind:

- Be very careful in note "no visiting" or other isolation signs.

Look to see if the call light is on; if so, don't enter until given permission by the nurse.

- It is best not to enter a room where the door is closed.

Always abide by the rules of the hospital and the instructions of nurses and doctors. You will find you are more welcome the next time you come.

Do not touch the patient's bed.

Watch for cards on the floor. I remember one old gentleman who had just had eye surgery told me after a pastor left his room, "Keep that preacher out of here; he jigged my bed and almost killed me."

Generally let the patient take the lead in what type of visit it will be. If he wants to talk with you about a particular subject, he will start the conversation; the main thing is that you are there and available to him.

Don't try to be a psychiatrist or a physician or a nurse. One preacher came out of a room the other day and said we should change the medication on the patient because his Aunt Fanny had had the same problem and had been cured by doing so-and-so.

Help the patient to relax and feel at ease. In order to do this the pastor must be relaxed.

Of very great importance—listen!

Don't visit the sick when you are sick yourself.

Don't oversay. If the person acts tired, excuse yourself.

When you pray, pray loud enough to be heard, but remember God is not deaf.

When visiting in a room with more than one person, always speak to everyone in the room.

Have some key scriptures memorized, for the Word of God is still the greatest comfort to the heart.

Go in prayer, visit in prayer, and leave in prayer.

Furthermore, loneliness can be relieved so much by receiving cards and letters. Make it a point to find out the birthdays of these people. Announce them at church and post them on your bulletin boards, so that others too can send them mail. They are thrilled to get letters.

Have a Senior Citizens' Day at your church; get all of those who can come to attend, and have everyone send cards that week to various ones in the homes.

Also when you have opportunity, hold a religious service in the home. Most homes have a regular schedule of churches that hold services; if not, have your ministerial alliance check on this possibility. This can enhance your ministry greatly.

Make your ministry to the aged an important part of your total ministry. Remember, pastor, you are a professional member of a healing team. These places need the type of therapy you have to offer. Go prayerfully and in the Spirit, but go. For remember the words of the Bible, "I was sick, and ye visited me . . ."

March, 1969

The Nazarene Preacher

Practical Points that make a difference

"If you have your Bible this morning . . ."

Dear Son:

Our good pastor starts every sermon the same way: "If you have your Bibles this morning, please turn with me to . . ."

Does it make much difference? I suppose not. However, it is the little "ceremonies" that spoil the vine and make the difference between winning or losing a family to Christ and the Church. How much better if he would simply state, "Please turn with me in your Bibles to . . ." But why?

We are a church which assumes that our ground of authority is the Word of God. We expect our people to follow their Bibles. Perhaps more of us would carry our Bibles if our ministers put them to use.

The "it" suggests that many do not have their Bibles, or that it is not necessarily important that they bring them to church.

To take for granted that everyone has brought his Bible will, over a period of time, encourage the majority to enter into Bible reading with the pastor and follow his message in the Word.

How would your old dad proceed? Well, I'm just a layman, but I'm the fellow that the pastor is preaching to:

1. "Turn with me in the Word to I Corinthians 12."

2. Pause long enough for the congregation to find the passage.

3. Practice reading the passage before entering the pulpit.

4. Read with clarity, confidence, and assurance.

P.S. This is God whispering His great truths to our hearts. Be sure to be at your best in reading God's Word!

Love,

Love
Baptism: The Doctrine and Its Practice

By J. Kenneth Grider*

Water baptism might be the place where there is most disparity between Nazarene doctrine and Nazarene practice. Of course, Nazarenes believe in it. Who doesn’t? The Quakers—that’s about all, among the main Christian denominations. The Salvation Army does not baptize in water, but our Army friends are not really opponents of the practice."

Neglect Among Nazarenes

Nazarenes do believe in baptism. It is included in the “Articles of Faith,” given in the每逢delivered by Wiley, and all that. Yet we seldom administer the sacrament. About half the students at Nazarene Theological Seminary will say that they have observed baptismal services under Nazarene auspices, but very few have observed as many as three to six such services. There are probably more divine healing services conducted among us than baptismal. And while I myself would not in the least disapprove of divine healing, it does not have the stature of a sacrament, and is a bond-breaker to the Nazarene “Articles of Faith” being added by the General Assembly of 1926.

It might well be that we neglect water baptism, in part, because many of us favor immersion as the mode, and we are simply not as a rule equipped for immersive ceremonies. It might be, too, that we tend to neglect it because we do not declare ourselves in favor of only a given mode, or of only a given kind—e.g., believer, as opposed to infant baptism. Our very liberty on the mode and the time might contribute to the liberty of taking it or leaving it, whatever the mode or the time.

We do not baptize more than we do, perhaps, because we rightly attach much more importance to the destiny-changing new birth than to either of the sacraments. Perhaps we do not baptize more than we do because we figure that we simply cannot get everything done that is important, and we stick to main-line matters such as introducing people to the experiences of the new birth and entire sanctification.

We might even have concluded that baptism is important because St. Paul did not himself baptize very many people. He says, “I thank God that I baptized none of you, but Crispus and Gaius.” And I baptized also the house of Stephanas; besides, I know not whether I baptized any other. For Christ sent me not to baptize, but to preach the gospel” (I Cor. 1:14, 16-17).

It might be, of course, that the apostle did not often baptize his own converts because he did not want to foster factions—giving some the privilege of saying that they had been baptized by the distinguished Paul, while others would not be able to say that. There were factions enough, as the church at Corinth witnesses. It might be, then, that Paul is not saying that baptism is unimportant, but that it is unimportant by whom one is baptized.

Significance of the Sacrament

John the Baptist attached a special importance to this rite. And Jesus himself "made, and baptized more disciples than John, though Jesus himself baptized not, but his disciples" (John 4:1-2).

Besides, baptism figures in the Great Commission, for we are to “teach all nations, baptizing them…” (Matt. 28:19).

Take Acts, too, and one sees that there is a proximity, timely, between the conversion of people and their baptism in water. Peter at Pentecost urged the people to “repent, and be baptized” (Acts 2:38). In Acts 8, many persons in Samaria (1) heard Philip’s preaching, (2) believed on Christ, and (3) right away, before they were baptized with the Holy Spirit, were baptized with water. In the same chapter, the Ethiopian eunuch believed on Christ, and nothing hindered his baptism right out there in a desert area. And that is not all: you have Acts 10, Acts 19; etc. Even if allowance be made for the fact that the time the Faith was new, and people who believed were not, as now, folk who might well have already received the sacrament at an earlier time—they still attached more importance to baptism than is usual among us.

There are several bases for my believing that we should make more use of this rite:

1. We do officially espouse the doctrine, and this ought to mean that we administer baptism.

2. It is clearly a scriptural teaching and practice.

3. Our Lord himself instituted the sacrament, (a) by being himself baptized, (b) by seeing to it that His apostles baptized converts, and (c) by including it in His Great Commission.

4. The Church, since biblical times, has almost universally administered the rite, and we are not, as a people, Johnny-come-latelys, severed from the Church’s good and glorious heritage.

5. Baptism is a means of grace, and if it be needed, that particular means of receiving God’s grace is forfeited.

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6. But not only is it simply one among innumerable means of receiving God’s grace; it is a sacrament. That is, it is a most special means of grace, instituted by our Lord, in obedience to which we come under the covering of His covenant in a special way, even as the Jews did by the rite of circumcision. If we try to forget the Platonic, that was foisted off on us, in college, we will see that, indeed, an act such as this—a concrete net—is not to be spiritualized and thereby thrown out; but that, as we are actually told to do in Scripture, we are indeed to be baptized in water.

There is legitimate debate about whether or not it is to be administered to infants, and whether it is to be administered by immersion or by pouring or by sprinkling. But there is hardly any grounds among us for debate on whether we are to baptize or not—whether we are to be biblical: Christians or spiritualizing Platoniasts (for whom only idealism, and not true concrete acts, are real and important).

The Matter of Mode

We Nazarenes who might tend to favor a given mode of baptism probably cannot commit impropriety if we speak with disdain of the other modes. I myself have in the past tended to favor immersion. Rom. 6:4, about being "buried with him by baptism," might well point in that direction, although the figure of being buried might be there used in the sense of our dying to the life of sinning and rising to newness of life in Christ (Rom. 6:5). The "there was much water" (John 3:23) passage might also suggest immersion, but not necessarily. One could dip up from much water and pour a small amount over the converter’s head. The fact that Christ "came up out of the water" (Mark 3:10) might refer to His walking out of the water and up the bank, instead of implying that He came up out of it. We know, too, that the Greek word "baptize", meaning "to dip," might or might not signify immersion from its biblical usage. Sometimes, in fact, it does not. The parting words it is said that at Pentecost the believers...
would be "baptized" with the Holy Spirit. Matt. 3:11-12 states that John was coming after John the Baptist who would "baptize" with the Holy Spirit. Also, being assembled with the apostles, Christ commanded them to wait for the promise of the Father, and said that they would then be "baptized" with the Holy Spirit (Acts 1:4-5). But if when Pentecost occurs, twice in Acts 2 the word "pour" is used to describe the fulfillment of the prophecies about their being baptized.

Also, some people wonder about there being sufficient water in a desert for the Ethiopian eunuch to be baptized by immersion, but to me that is not difficult to conceive. It is, however, at least somewhat unlikely that there should have been sufficient water in the jail or the jailer's court at Philippi for the jailer and his household to be baptized in that way in the middle of the night of their conversion (see Acts 16:33).

A considerable opposition to immersion is in the fact that our water baptism somewhat grows out of Jewish practice, and yet the Jews, to purify with water, dip the person or the object into the water, for that would have contaminated the water instead of cleansing the person or object. Instead, the Jews would take up the water and pour it over what was to be purified.

All these matters have somewhat inclined me in recent years towards pouring as the appropriate baptismal mode. And this mode's fittingness in the case of infant baptism is not to be discounted. While there does not seem to be any Old Testament or New Testament or Early Church support for sprinkling, there not being any recorded instances of it, as far as I know, prior to the 12th century A.D., it is not greatly unlike pouring, and is not necessarily an incorrect mode. It would seem to me, however, that the minister who cups his hand so as to pick up in it a small pool of water, and then pours it on the head of the infant or the believer in such a way that there is a small stream of water flowing upon the person, is keeping closer to our historical and biblical antecedents than are those of us who drench a bit of water and call it baptism by sprinkling. That which has no biblical nor historical basis whatever, and ridiculously misses the significance of the administrator's hand, which is laid on the head of the one being baptized as soon as the water is poured from it, is the practice of dipping a rose into the water and administering the water by means of the rose. Even if this is sometimes called infant dedication, the use of water implies that it is actually baptism; and in either case, the laying on of hands is most significant according to Scripture.

Suggestions
1. We might well equip our churches for immersion services, at least the larger ones. Even the pastor who prefers sprinkling or pouring might include such equipment, since (a) another pastor might come who does prefer immersion, and (b) our creed provides for the people to select the mode and perhaps they should not be imposed by a given pastor's own preference. If our churches were so equipped, there might be more requests for baptism by immersion than there now are.
2. Our pastors' might well baptize those candidates for church membership who have not as yet been baptized. And in this connection, I question whether it is in the interest of spiritualizing the Church of the Nazarene to undermine their confidence in the prophecies of their baptism as infants—in case they were baptized at that time, and not simply deduced, and are confident that that baptism is adequate.

As it might look to an outsider

Big Business

By Bernice Crabtree*

I saw a business operation this week; supposedly the biggest business in the world. At least, I had been told it was the biggest business. Now the amazing part of the "supposedly big business" was that it operated efficiently, or at least as close to efficiency as possible, one day a week. Most of the workers, office personnel, supervisors, teachers, and superintendent were there one day a week, Sunday, full of energy, directing the flow of traffic within the doors of the business. Everything was operating at full capacity.

But the following morning if you were to walk to the doors of this "big business" you would find them closed and locked. Not only for an hour, but at any time of the day you would find no one there to operate the business. The next day, thinking surely if this is the business it is advertised to be, there will be someone there to handle the affairs of the day, you go to the doors. But again, they are closed and locked. Not discouraged, you will try another day. After all, a big business must operate some of the time.

You return the following day. Again the doors are closed and locked. By now most people would give up and turn away in defeat, or if they were desperate enough for the product, turn to another source. But you are determined not to be discouraged so easily. You return for two more days, only to find the same situation—doors closed and locked. You feel close to despair, but will try one more time.

As you arrive the sixth day, at least some of the doors are unlocked. You walk in, but no one seems to be there. Wandering through the rooms, you finally meet someone who appears to be cleaning and preparing for business to open. You ask for the president. He isn't there. No, they don't know where to find him. No, they don't know when he will be returning. He should be around just anytime now. You walk away. The mystery of the year—how does this business continue to operate? But surely it will be in operation tomorrow, for someone was preparing for it today. You will return tomorrow, not for help yourself, but to view the business operation.

*Tucson, Ariz.

March 1968
You arrive at 9:15 and there are some people scurrying about, apparently preparing for a big day. You are informed the president is in today, but of course he is too busy to talk personally with anyone. There is so much to do in one day's time.

People begin to flow along the walls and through the doors at 9:30. Every room becomes filled to capacity and supervisors and workers begin conducting the day's business. Remember, this has been advertised to the public as the biggest business in the world! Today is the day to get about proving it. Everyone works energetically right up until 12 noon. As the people begin to move swiftly along, the doors are closed and locked. But you are curious to see what happens, so after a quick lunch you return.

It is a long wait, but finally at 3:30 there are signs of more activity. Men begin arriving, apparently the stockholders, for they look industrious and businesslike. They all assemble in about 15 minutes and retire to the president's office. You wait to see what will happen. Apparently it is an important meeting. For it is still going at 4, at 4:30, at 5, and at 5:30. Then doors are opened and the men hurry out. Some dash to cars and speed away. Some stand around discussing the important business of the day.

You are still curious, so you remain. To your amazement, in 30 minutes people begin to come again, even some of those who had dashed away at 5:30. Everyone seems concerned with the cares of the business and hurries to his designated place of work. Tonight they are working late. You watch. They work until 6:30, then 1. At 7:30 things are still moving. Eight o'clock passes, and by 8:30 you can see they are preparing to close out the day's business. The president is trying desperately to sell his product to the people who have gathered before the doors close for the day. He gives his greatest sales pitch at 8:15 to 8:30, and then gives the people a chance to accept his product.

You are amazed when there seems to be no moving toward the offer. He has said the price is small in comparison to what you will receive. But the people appear little concerned about the price or the product. The president, poor fellow, really seems concerned. Many of the supervisors and workers stand with expressions of concern for the lack of interest. Finally, two people seem impressed and go forward to accept the offer. Everyone near is eager to assist the two, to give them all that the business has promised them. After the two prospects are thoroughly satisfied, everyone heartily shakes hands with them and slowly moves toward the doors. And there is a feeling in the air of unfinished desires, unfinished tasks. Many had not accepted the product offered them. There is a reluctance to leave the building. Could it be because of the awareness that business operations would not resume until the week from this day?

The doors are closed and locked at 9 p.m. Operations have ceased for the "biggest business in the world"—so I am told!

---

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March, 1966.
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FOR MINISTERS

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- Each entrant will receive a GIFT BOOK.
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- To get complete details and information, see February PASTOR'S SUPPLEMENT or write to the General Stewardship Committee

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I am entering the enclosed manuscript in the Stewardship Article Writing Contest. I understand that my manuscript will become the property of the General Stewardship Committee and will not be returned.

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March, 1969
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March, 1969
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A: We have had many such inquiries lately. The truth of the matter is, ministers who are presently serving as pastors do not come under the category specified in the Keogh Plan (also referred to as HR 10).

Ministers are considered self-employed as far as Social Security purposes are concerned, but the government considers the local church the employer when government-approved retirement plans are utilized.

The Keogh Plan is a good plan for self-employed persons who qualify, but ministers who are active in the pastorate are not eligible. Some evangelists who do not answer to a local church board may qualify.

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March, 1969
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May we have 30 seconds of your time to ask you three questions?

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The new vacation Bible school filmstrip is free to the district if the district shows it five or more times to district-programmed rallies, workshops, etc., before the first of May.

Contact your district audiovisual librarian or your district church school board chairman—or the local church can order direct from the Nazarene Publishing House for $3.50.

March, 1969.
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March, 1969
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377. There shall be a Nazarene Audio-Visual Committee composed of the executive secretary of the Department of Education, the Department of Evangelism, the Department of Home Missions, the Department of Missions, the Department of World Missions, and the Department of Youth, the manager of the Nazarene Publishing House, the secretary of the General Stewardship Committee, and the executive secretary of the Department of Church Schools, the decision to be made by the executive director of Communications Commission, the director of the Spanish Department; the General Secretary and the General Treasurer; and the executive director of Christian Service/Faith.

377.1 The Committee shall meet within 30 days after the close of the General Assembly and organize for the quadrennium. The chairman and secretary of the quadrennium shall be elected to serve until the close of the quadrennium or until their successors are duly elected and qualified.

377.2 The committee shall be related administratively to the Communications Commission, and shall function to provide audio-visual materials, help serve in the educational and communication media, and programs of the several departments and agencies of the church.

377.3 The committee shall review and approve all projected audio-visuals before they are used in any department program, or released to the churches, and all audio-visuals produced by the departments and agencies of the church shall be approved by the Nazarene Audio-Visual Committee (NAVCOM) from the Church of the Nazarene Manual, 1965.
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Cut out along line and mail today to R. W. Hearn,
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I am interested in knowing more about the great need for missionary pastors on home missionary districts. If I can qualify, and if God seems to open the doors, I believe that I would be interested in such an assignment. Send information to:

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Signed
The Nazarene Preacher

14 NEW CHURCHES
Since the General Assembly

We congratulate the 14 district superintendents, their pastors, and the district organizations that they serve upon the founding of the new churches shown below. The denominational goal for the quadrennium is to organize 100 new churches.

To accomplish this objective, all pastors on every district must get involved, and must find ways to involve their laymen in praying, giving, and working to start new missionary projects in every district. Why not write your district superintendent today and assure him that you can count on you to help start new churches this quadrennium on your district? The new churches reported to the Home Missions office by November 24, 1968, are listed in chronological order according to date of organization.

ALABAMA DISTRICT: Chilton church, organized 8-4-68; pastor, Rev. Ralph Can; district superintendent, Rev. Redford Clancy.
NEW ENGLAND DISTRICT: Maynard, Mass., church, organized 8-21-68; pastor, Rev. Edison Grant; district superintendent, Rev. Fletcher Sprunge.
KENTUCKY DISTRICT: Frankfort church, organized 9-8-68; pastor, Rev. Carter Roberts; district superintendent, Rev. J. Dallas Baggett.
MICHIGAN DISTRICT: Spring Arbor church, organized 9-28-68; pastor, Rev. John Wright; district superintendent, Rev. Fred Hawk.
MISSISSIPPI DISTRICT: Covington church, organized 9-29-68; pastor, Rev. Alton Rollison; district superintendent, Rev. W. Charles Oliver.
MIDDLE EUROPEAN DISTRICT: Bischofsheim, Germany, church, organized 10-13-68; pastor, Rev. Tom Findlay; district superintendent, Rev. Gerald J. Johnson.
COLORADO DISTRICT: Colorado Springs Westside Church, organized 10-31-68; district superintendent, Rev. E. L. Confessino.
COLORADO DISTRICT: Colorado Springs Black Forest, organized 11-4-68; district superintendent, Rev. E. L. Confessino.
HOUSTON DISTRICT: Houston N. Freeway Church, organized 11-10-68; pastor, Rev. John C. Schubert; district superintendent, Rev. W. Raymond McClellan.
CENTRAL OHIO DISTRICT: Burlington church, organized 11-6-68; pastor, Rev. Robert Clark; district superintendent, Rev. Harvey S. Galloway.
JOPLIN DISTRICT: Springfield, Mo., Crestview Church, organized 11-17-68; district superintendent, Rev. Dr. Dean Baldwin.
LOUISIANA DISTRICT: New Orleans church, organized 11-25-68; district superintendent, Dr. T. T. McCollum.

March, 1969
Apostle for Clear Writing

In the area of readability—as a counselor on clear writing—Robert Gunning of Columbus, Ohio, has a national reputation.

"We knew he was much in demand but we did not know exactly how much until we wrote to secure his services for a writer's conference. He was booked for months but said he could come for a day of two workshop sessions. And his reduced fee to a church group was $50.

Inspiration from Class

The inspiration which set him working in this field came from the late Prof. Lester (G-t-z) Getzle: at the Ohio State University School of Journalism. Getzle, like the late Dr. L. A. (Louis) Reed, of the Nazarene Theological Seminary, was an institution in himself, a legendary figure in his lifetime.

G-t-z often said: "The most difficult thing in the world is to convey thought simply and directly with the written word."

Gunning started on newspapers and then in 1943 launched out in the field of readability. He developed his famous "Fog Index," a tool to analyze writing and which shows those he works with where they are defeating their own efforts to communicate.

Summarizing His Career

After 25 years of work, Gunning writes, "Foggy prose always threatens to engulf us. Fiction writers seem chiefly interested in developing conspicuously stylish, English professors are more interested in precious points of scholarship than in communication. Engineers and doctors never bothred to learn English, and lawyers and officials fog it up for their own purposes!"

Gunning finds that magazines generally have become harder reading in the last 25 years. "We regard this as a relaxation of standards," he states. "Time and Reader's Digest were more readable when Henry Luce and David Wallace were firmly in charge."

He believes that newspapers have become more readable, although he notes that many are neglecting important local news. He marks this down to the lessening of competition in the newspaper field.

He sums up his work calling for a "discipline of economy" in word usage:

"Good writing," he says, "is a discipline. Discerning readers know when a writer has achieved a measure of competency."

Churchill as a Writer

The late Sir Winston Churchill in telling of his early years wrote: "I got into my bones the essential structure of the ordinary British sentence—which is a noble thing."

Who can ever forget some of Churchill's great prose when he rallied the British Empire in World War II? "We shall not flag or fail. We shall go on and on to the end. We shall fight on the seas and oceans... We shall defend our island whatever the cost may be. We shall fight on the beaches... We shall fight on the landing grounds... We shall fight in the fields and in the streets. We shall never surrender..."

"We shall never cease to proclaim in fearless tones the great principles of freedom and the rights of man...

Let us brace ourselves to our duties [and] if the British Empire and Commonwealth lasts for a thousand years, men will say, 'This was their finest hour.'"

Few can gain the facility and force of a Churchill in writing, but we can all work at the task.

O. Joe Olson

March, 1969
There is a word that is very popular today, a word that is of vital concern to our world of nations, to the business world, to educators, and to our homes. That word is communication. It speaks of the exchange of ideas, of two-way communication of understanding and thought. When communication breaks down, whether it be between nations, employers and employees, teachers and pupils, or parents and children, a barrier of separation begins to build which, if not overcome, may result in contentions, riots, strikes, and wars.

In our parsonage homes it is of vital importance that we guard against communication breakdowns, and the building of barriers that would separate us as mothers from our children. Even before our children can talk, they communicate to us—their cries, their baby smiles and cooing.

We are communicating our ideas and attitudes to these little ones. The nervous, tense, ill-at-ease mother tends to communicate her frustrations to her children, who may develop symptoms of insecurity. In fact, most of what we teach our children is done unconsciously, for they assimilate our attitudes. The atmosphere of our family teaches our child either that love is the greatest power or that physical force is supreme. It communicates to the child that material things are the highest goal or that spiritual values are the summum bonum.

Psychologists tell us that adult traits are quite firmly established in early childhood—when Mother was the principal teacher. By the time a child starts to school it is pretty well determined whether or not he will be a happy person.

Especially during those early years, there are times when our children communicate to us by things they do, rather than by what they say. They cannot always express their inner feelings by vocabulary (even when they grow older). We must be wise in interpreting and understanding this language. They may be trying to tell us they are tired, bored, troubled, fearful, curious, or under conviction.

We must remember that children are immature and therefore self-centered. We must help our children to grow up to be mature in attitudes and emotions, able to consider the interest of persons other than themselves. But this we cannot force upon them. If a child is gradually taught the fun and joy of sharing his toys and playthings and observes Mother and Dad sacrificing and giving cheerfully to help others, he learns more readily than if he is whipped for his selfishness.

There are times, of course, when punishment must be administered—and this promptly, immediately, and then dropped from discussion. Right behavior should be expected—based on the parents' worthy example of course.

After a gratifying recall vote, one pastor told his sons, "You know, boys, you helped your dad get that good vote today. You've been good, helpful sons and haven't caused problems in the church. Mother and I really appreciate..."
I - punish, not treat, making deeds today but an amused shrug at his misdeed tomorrow, he feels confused and insecure.

We may build barriers by being unreliable or by betraying our children's trust in us. When we say we will do something, whether it is carrying out a punishment threat, making cookies, or taking the family on an outing, we are obligated to keep our word to our children in the church. If for some reason, as is all too frequent in a pastor's, our plans are altered by an emergency, we must explain such things honestly to our children in such a way as not to aggravate resentment toward the church.

There are times when we must be firm with our parishioners in insisting that we have an appointment with our family. Sometimes, our children come to feel as if our parishioners, or the building program, are more important to Mother and Dad than their bothersome children. What have we profited if we gain city-wide approval at the biggest, newest church, and lose our own family?

Milo Arnold, in his book Parents Can Be Problems, states: "The biggest single cause of children's loss of interest in church is the home conversation." Even unspoken inferences, or the shrug of our shoulders when certain church personnel or situations are mentioned, "speak."

Another way parents build up barriers is by crushing their curiosity. Take, for example, sex education. If the child is scolded or hushed, he will probably get the information through other channels—perhaps distorted and obscene. With the wealth of practical, wholesome literature available for parents and children on this subject, there is little reason why this kind of teaching cannot be done well in any home.

Regarding this matter, we too often put more importance on the questions they ask about sex rather than the attitudes they are forming. If the father lends it over the mother, acting in the role of the big boss, or if mother cries, sulks, and pouts in order to dominate the father, the parents are communicating an unwholesome lesson in sex education. There will likely be the patterns reflected in the children's future marriage adjustments.

Barriers may be built by laughing at our children's sincere efforts to say or do something. We must learn to laugh with our children rather than at them. Parents in themselves are an embarrassment to their children build harmful barriers also. Quaint or careless dress, discourtesy to their children's friends may make children ashamed of their parents. Criticism of the child publicly, not in private thoughts, losing him "kindly, telling confidences, or calling him pet names all contribute to barriers.

We may also build up a barrier to communication by impatiently telling our child to forget a fear that has resulted from a terrifying experience or dream. Allow him to discuss it freely without being ridiculed or rashly forced to face it. However, the mother who has not learned to handle her own fears may tend to cuddle her child and make him even more fearful.

We should not show impatient with a child's imaginary tales, crude inventions, or hobbies. Better to add to his collection of gum wrappers than to discard his cherished "junk." Several years ago our boys played with the Coca-vending machines around the country, and collected a bushel basket of pop-bottle caps. I confess I did not...

... (Continued on page 41)
What does this mean? Frame (ibid.) says the phrase is "a Hebraism indicating the one who belongs to the class designated as destruction, as opposed to the class destined to salvation."

Thayer (p. 70), gives the passive meaning of apokleesen as "a perishing, ruin, destruction." Arndt and Gingrich (p. 103) note that in the New Testament the term is used "especially of eternal damnation and destruction, as opposed to the class destined to salvation."

It should be noted that exactly the same phrase is used for Judas Iscariot in John 17:12:

"Let" or "Restrain"

A typical vagary of translation in the KJV is found in verses 6 and 7. Exactly the same verb is translated "withholdeth" in verse 6 and "lettesth" in verse 7. Neither rendering is correct today.

The word is katergo. It means "to hold back, detain, restrain" (Abbott-Smith, p. 241). Here it indicates "to restrain, hinder" (Thayer, p. 330).

The present participle (continuous action) is used in both verses. But in verse 6 the form is neuter, while in verse 7 it is masculine. Arndt and Gingrich (p. 423) correctly give the meaning as "that which restrains" and "the who restrains"; that is, "what prevents the adversary of God from coming out in open opposition to him, for the time being." They note that both the ancient church fathers and present-day interpreters take verse 6 as referring to the Roman Empire and verse 7 to the emperor. This would be the first application. Theodore of Mopsuestia referred verse 6 to the preaching of Christian missionaries and verse 7 to the Apostle Paul. Chrysostom mentions the Holy Spirit as the One who restrains. Does the passage mean that the Holy Spirit in the Church is restraining lawlessness in this age and that when He leaves this world in the rapture of the saints the man of lawlessness (the Antichrist) will be revealed? One cannot be dogmatic in insisting that only one possible interpretation is correct. But this is at least a live option.

"Spir't" or "Breath"?

It is stated that the Lord will consume the lawless one with the "Spirit" of His mouth (v. 8). It is true that pneuma is almost always translated "ghost" or "spirit" in the New Testament. However, in John 3:8 it is rendered "wind." The wind blows where it wishes. The word pneuma comes from the verb pneo ("bloweth") in John 3:8. So the earliest meaning was "wind," then "breath." Then it came to signify "the spirit, i.e., the vital principle by which the body is animated" (Thayer, p. 329). When one breathes his last breath, the spirit leaves the body. But the meaning which seems to best fit here, as Arndt and Gingrich (p. 680) note, is "the breathing out of air, blowing, breath." Christ, as it were, will blow His consuming breath upon the Antichrist, destroying him.

Incidentally, "destroy" here is katergo, which is translated the same way in Rom. 6:6. Some have argued for a weaker rendering there. But probably no one would deny that "destroy" is correct here, and the context of Rom. 6:6 demands it there.

"Brightness" or "Appearance"

In verse 8 we find two of the three words used in the New Testament for Christ's second coming. The most common term for this is parousia, here translated "coming." The other is epithelion, rendered "bright." The third is apokleopto, "revelation." (The second is apokleopto, "revelation," taken over into English as apoklepti.)

In the New Testament, epithelion is found elsewhere only in the three Pastoral Epistles, where it is always translated (five times) "appearing." It comes from the verb epiphanos, which means "appear, become visible." In the transitive it can be rendered "manifest." So "manifestation" is sometimes used to translate the noun here. But Thayer (p. 245) gives "an appearing, appearance," and adds: "Often used by the Greeks of a glorious manifestation of the gods, and especially of their advent to help; in 2 Maccebees of signal deeds and events betokening the presence and power of God as helper." In a similar vein Arndt and Gingrich (p. 364) write: "As a religious technical term it means a visible manifestation of a hidden deity, either in the form of a personal appearance, or by some deed of power by which its presence is made known. For this passage they prefer 'appearance.' That seems to be the most accurate rendering. In his recent The Letters of Paul: An Expanded Paraphrase (Erdmans, 1965), F. F. Bruce has "the bright shining of His advent."

TOWARD EXPOSITORY PREACHING

By Frank G. Carver*

Proud of the Gospel

"For I am proud of the Gospel," (Moffatt) Romans 1:15-17, especially 16a. For I am not ashamed of the gospel... (Unless otherwise indicated, all quotations of Scripture from NASB.)

INTRODUCTION

To evangelize, "the gospel." The use of the article indicates that the apostle is talking about something concrete and specific. The reference is to the particular "good news" (evangelion) which he has already defined as "the gospel of God" (vv. 1-4), that is, "the gospel of His Son" (v. 9).

These affirmations about the Gospel (vv. 16-17) furnish the reason why Paul is prepared and anxious to proclaim the Gospel at Rome: "Thus for my part, I am eager to preach the gospel to you also who are in Rome, For..." (vv. 15-16).

What the Gospel actually is, its intrinsic nature, is the reason he is not ashamed of it: This is why he can boldly proclaim it, and in fact, why he is proud of it. Thus at the same time he is declaring the theme of this material letter.

The Christian can be proud of the Gospel because:

I. THE GOSPEL IS GOD'S SAVING POWER AT WORK (v. 16).

A. It is God in action: dynamis... theopoietai, "power of God," can be viewed as subjective gentive. The noun is the genitive (God) is the source of the action indicated in the verbal noun (power).

B. It is God in action to save: eis soterian..."for salvation."

The proposition etsi here with the accusative has the sense of "with a view to, or resulting in," the idea of purpose or goal. The comment of Moule in comparing etsi with pros is suggestive: "Eis tends to include the idea of entry, whereas pros tends to stop short of going up to (without entering)." Compare Rom. 10:1, 16; II Cor. 1:10; II Thess. 2:13; II Tim. 3:15.

C. It is God in action now to save all who are trusting in Christ: eisat... (emphasis on the present tense, not "was", but "is")... Paul, "everyone," is inclusive, but inclusive of whom?

To pisteuon to a participle in the present tense, "everybody who is actually in the process of believing."

Why can Paul make this kind of boast? Because

II. THE GOSPEL IS GOD'S RIGHTEOUSNESS REVEALED (v. 17).

A. It is God vindicating His cause in the world: didoloues... theopoietai... "the righteousness of God is revealed."

Thewo, "of God." There can be no doubt that this is a subjective genitive. The righteousness of God's cause is from the beginning.

Dieloues, "righteousness." Compare 1 Tim. 5:15-46:13, where it is God vindicating in salvation: "But always righteousness is not primarily an attribute of God or of His people, but an activity whereby the right is asserted in the deliverance of man from evil."*
The Sabbath—
A Holiday or a Holy Day?
By H. M. Griffith

The Bible says that God blessed the Sabbath day by his command, and
commanded, "Remember the sabbath day, to keep it holy." The first day of the week is the Christian Sabbath. It was on this first day of the week that Christ was poured upon the waiting ones in the Upper Room.

So why did God give us a Sabbath? Is it to be a holiday or a holy day? Is it to be a day of recreation or of rest? God's authoritative Word alone can truly answer.

A DAY OF REST
God instituted a day of rest following his creative acts. He rested from all his works. This was not a refreshment from the weariness of labor, but a rest of weary. He never slumbers nor sleeps, but He is not a rest of inactivity. The rest that God engaged in was that of a higher form of creative activity... the Sabbath was not instituted for idleness. It is a day, following six days of labor, in which we are to rest from our works in order to engage in that higher activity of delight in God and his perfections.

The command in Exodus 20:8-11 is clear: "Remember the sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work." We need this command for our physical good as well as our spiritual good. The need of rest is interwoven in our very beings. This is a scientific fact. Many people have driven themselves beyond their limits. They have worked a seven-day week for years and finally staggered into a doctor's office. He has looked them over and found them with $100 worth of ailments. Yes, they have had a rest of four or three months of Sabbaths all at once.

Do you know that in a 24-hour period your heart burns 10,000 times in your blood? To travel, 60,000 miles of blood vessels, you breathe 23,000 times, and you exercise 7 million brain cells. You need a rest— not a legalistic Sabbath, but a day to rest your body from the ordinary six days of labor, a day to nourish your soul by engaging in that higher activity of delight in God.

A DAY OF REMEMBRANCE
The Sabbath is a day of remembrance, a sign to us that we are a people of a covenant. "Remember that thou wast a servant in the land of Egypt, and that the Lord thy God brought thee out thence through a mighty hand and by a stretched out arm: therefore the Lord thy God commanded thee to keep the sabbath day" (Deut. 5:15). "I gave them my sabbaths to be a sign between me and them, that they might know that I am the Lord that sanctify them" (Exod. 20:12).

Christian Sabbath is a remembrance that Jesus Christ has provided for all a deliverance from the Egypt of sinning, and a deliverance from the life of self-wanderings. Jesus delights to call us brethren, for "both he that sanctifieth and they who are sanctified are all one." Who would not want to keep this remembrance?

The Sabbath has another remembrance. If you read carefully the history of creation, you note the expression, "The evening and the morning were the first day." And so it reads for each of the six days of creation. There is no such statement with reference to the seventh day. "For if thou hast given them rest, then shall they be no more after spoken of another day" (Heb. 4:8). There is an eternal-day rest. The Sabbath is a remembrance to us of a day where there will be no beginning, no evening, no noon, forever. There will be no lingering shadows of sorrow, of suffering, or of death. There will be no need for fear or to destroy. The Sabbath is a seal of a perpetual covenant. We will with Jesus reign in holiness for ever and ever. If a spiritual Sabbath or holy day here is a weariness to you, how will you enjoy this eternal-day rest?

A DAY OF REWARD
"Blessed is the man that...keepeth the sabbath" (Isa. 56:2). God has promised re-
ward for Sabbath keeping. If we will honor God, not doing our own pleasure, He will bless us (Isa. 58:13). Jesus said the Sabbath was made for man. That is, for man's good, for man's benefit and reward. All the New Testament history of Sabbath keeping and punished Sabbath desecration.

Jesus knew God's anointing and blessing and increase while she kept her Sabbaths. She became a scattered people 'through Sabbatical desecration. "There hast despised mine holy things, and hast profaned my sabbaths... therefore... I will scatter thee among the heathen, and disperse thee in the countries..." (Ezra 2:2)."The Sabbath in Israel as a political state keeps the Sabbath. Every Friday the traditional Sabbath comes. It is lighted. Trails, buses, and trains do not run for tourists. Is this because she has read her own history? Is this part of the why of the victory of June, 1967?

Early Christians were identified by Sab-
bath keeping. During Nero's persecutions the method for determining guilt was to ask, "Have you kept the Sabbath?" If the answer came as a sunburn, "I am a Christian: I cannot omit it," Reward you ask. Yes, an abundant entrance into
The Look of Jesus

Text: Mark 11:11

I. The Setting.
   A. Brought the colt to Jesus (Mark 11:7).
   B. Spread their garments and branches in the way (Mark 11:8).
   C. Took palm branches and went forth to meet Him (John 12:13).
   D. At the descent the multitude rejoiced and praised God (Luke 19:27).

   A. The people shout; Jesus weeps.
   B. "If thou hadst known. . . the things which belong unto thy peace" (Luke 19:42).
   C. "The days shall come, that thine enemies shall cast a trench about thee" (Luke 19:43).

III. Jesus looked round about and wept all things (Mark 11:11).
   A. Jesus knew their dooms (Mark 13:2).
   B. On the morrow He would cleanse the Temple (Mark 13:19).
   C. A type of judgment (Mark 11:14).

IV. If Jesus should look (yes, Jesus does look) at our nation, what would He see?
   A. Lawlessness
   B. Riots
   C. Broken Holes

V. If Jesus should look at our community—
   A. Liquor with its destruction
   B. Tobacco, that shortens lives

The Notarres Preacher

C. Multitudes away from the place of worship
D. Sabbath desecration, pleasures rather than God

VI. If Jesus should look at our homes—
   A. Look at our pictures
   B. Listen to our songs
   C. Look at our radio and television
   D. Listen to our talk

VII. If Jesus should look in our hearts—
   A. Sin, evil passions
   B. Pride, envy, hatred, etc., or
   C. A heart of deep devotion
   D. A heart fully surrendered to God
   E. A heart glad to give
   F. A heart seeking to save the lost

Conclusion: Tomorrow He will come. All sin, all wrong will be driven out. Will we hear His "well done"?

C. T. Moore

Easter Message—

In Remembrance of Me

Text: Matt. 28:26-29

Introduction: Jesus with His disciples prepares to eat the Passover (Matt. 26:17-19).
See also Mark 14:12-25; Luke 22:7-22; John 13 and 14. We should keep in mind the distinction between the Passover supper and the Lord's Supper (Matt. 26:20).

I. Probable order of events—
   A. Preparation for Passover supper.
   B. Jesus arises from table and washes disciples' feet (John 13:4-17).
   C. Jesus says one will betray Him and points out Judas. Judas leaves (John 13:26-30).
   D. The Communion, the Lord's Supper instituted.

II. For 4 centuries the Passover pointed to the Paschal Lamb, our Lord and Savior.
   A. Each family to take a male, year-old lamb without blemish, and eat all of it, with unleavened bread (Exod. 12:3-10).
   B. Sprinkled blood on lintel and doorposts (Exod. 12:22).
   C. "When I see the blood, I will pass over you" (Exod. 12:13).

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III. Jesus, our Passover Lamb, died at the hour of the slaying of the Passover lamb.

IV. The marvelous of His knowledge and power—
   A. Told when He would be betrayed.
   B. Told who would betray Him.
   C. Died at the right time to fulfill the law.
   D. In control of the order of events of His trial and crucifixion.
   E. He laid down His own life, as He said He had power to do, "I have power to lay it down, and I have power to take it again."

V. The marvelous of His love—
   A. He was not unkind to Judas.
   B. He prayed for forgiveness for those who crucified Him.
   C. "Having loved his own. . . He loved them unto the end."

Conclusion: "Do this in remembrance of me." Herein we show forth His death until He comes.

C. T. Moore

Funeral for a Child—

Weeping Because They Are Not

Text: Matt. 2:16-18; Luke 18:15-17

Introduction

A. Herod, desiring to get rid of Jesus, slew all the children in Bethlehem two years old and younger.
B. Others who wept for their children—
   1. The Shunammite woman (1 Kings 17:17).
   2. King David (2 Sam. 12:15-20, 22)

I. Why must our children die?
   A. So God can preserve judgment.
      1. The day of final judgment death must come to any home or any age.
   B. There are worse things than a child's death.
      1. Children are assured of heaven; Jesus said, "Of such is the kingdom of heaven.
      2. Far better the child to die than to live and die without Christ, without hope.
My Problem

How can I get my board members to attend board meetings regularly?

An Illinois Pastor Reports:

The church I am now pastoring had quite a history of bad board meetings. Those who came had tensions built up just coming to the meeting place. Others stayed home, hoping to avoid the trouble. Church members did not want to serve on the board.

My wife and I took the challenge and decided to do something about it. We are having the board meetings in the parsonage. Changing the meeting place did away with those tensions before the meeting. Then I have everything planned and stick to the order of business to get done in record time. After the meetings my wife serves refreshments. Now they ask, "When is the next board meeting?" They stay after the meeting and fellowship with one another. They all talk about the unity now. We no longer have problems with attendance; they want to come.

Another Illinois Pastor Writes:

Over the past 25 years of my ministry, it has been my policy when organizing the newly elected church board to counsel with them as a group, relating the fact that they have been elected by the entire church, to represent them on the board.

The church expects them to be present at each monthly meeting and any special meetings which may be called. I have asked them to call and let me know in case of absence due to unusual circumstances. I always try to have a quarterly in attendance to carry on business. If this cannot be done, I would then postpone the meeting until they could be present.

If a member consistently was absent, I would have a talk with him. If he continued to be absent himself, neither representing his church nor performing the duty for which he was elected, his position would then be declared vacant, and at a duly called meeting a new member would be elected to replace him on the church board.

A Pennsylvania Pastor Advises:

According to the Manual of our church, we are to elect to our boards "only such persons as are clearly in the experience of entire sanctification." Such people, I believe, will attend board meetings regularly because they are responsible people.

However, sometimes it is the fault of the pastor in his conduct of the board meeting. In my ministry of some 20 years of pastoring, I have endeavored to always have something to set before them in every service—and board meetings are no exception. We dare not waste a night, as some board meetings might appear to members. We must plan a schedule, know where we are going, and lead in that direction—not hit-or-miss. I distribute a typed, mimeographed copy of the agenda for each member of the board to follow. He gets a printed treasurer's report also.

Then, too, I set a night for board meetings to be held regularly each month and never hold them longer than one hour and a half. Everyone on our board feels he is needed and wants to be there to do his share. Almost never do we have more than two absences with a board of 28 members.

Hymn of the Month

Tis Midnight

When the author of this song, William B. Tappan (1791-1849), was in his teens, living in Boston, people called him a "wild boy who would surely disgrace his Christian mother. William's father had died when the boy was 12 and he was apprenticed to a cobbler. He did not like the trade but was obligated to stay with it until he became of age. His dream was to become a writer.

When he was 21 he went to Philadelphia. For a time he had to depend upon his trade for a living, but he spent his spare time writing; and in spite of the fact that he had very limited education, he soon became successful enough to have his first book published. At some time during this period he must have experienced a conversion experience, for the influence of Christ's love could have inspired him to write "There is an Hour of Peaceful Rest." "Tis Midnight," and others by which he will be remembered.

From 1826 to the end of his life Tappan served the American Sunday School Union as a Sunday school missionary. Composer William B. Bradbury (1816-68) was a well-known writer of church and Sunday school music. His Music Festivals for children conducted in the Baptist Tabernacle, New York City, brought him before the public and the churches. He was able to stir the entire city to the need for musical instruction in the public schools, a subject heretofore considered unimportant.

Thought to ponder:

For there to be a river there must be—

a. A riverbed—including its banks
b. Water
c. An unimpeded flow

Corresponding to—

a. Organization—the riverbed
b. Truth—the water
c. The Holy Spirit—the secret of truth's flow.

—Author unknown

March, 1969
Staying Close... (Continued from page 34)

share their enthusiasm, but they spent hours playing with them—and in time they outgrew the interest and discarded the cats.

Another fault to avoid is comparing our children with a successful cousin or big brother, pushing them to do better than we did or to fulfill our shattered ambitions. If they feel they are not accepted or are a constant disappointment to their parents, a sense of false guilt and self-condemnation may warp their personalities and hinder companionship between parent and child for life.

We can further hamper companionship with our children by trying to mold them into the fashions and customs of our youth. We must help our children find their way in their own generation. It is our task to give them basic concepts of right and wrong and sound rules for defining right and wrong that they may apply to their day. Point them to the Bible and our church. Manual rather than to personal, outdated notions. Teach them to distinguish between customs and morals, between sin and change. This is not easy, for tendencies toward looseness can easily lead to sin. (To be concluded next month)

FOzen CHurch Members

At the wreck of the “Larchmont” off the Rhode Island coast, a father and son managed to get in a boat together. Refusing to allow the boy to help in the rowing, the father took the oars, and with the boy on the back seat the battle to reach shore began.

Finally they touched land, but when the father attempted to help the boy out, he found him frozen stiff. Had the son been permitted to help with the oars, the activity would have saved his life. Many persons in the church today are dead, “chilly propositions” because they haven’t anything to keep them busy. They refuse responsibility. Time for everything but God and the church.

Informer, India, Calif.

THE SUCCESS FAMILY

The father of success is WORK.
The mother of success is AMBITION.
The eldest son is COMMON SENSE.
The eldest daughter is CHARACTER.

Some of the older boys are PERSEVERANCE, HONESTY, THOROUGHNESS, LOYALTY, COURTESY, CARE, ECONOMY, AND SINCERITY.

The baby is OPPORTUNITY.

The family is ready to get acquainted with the head of the house and you will be able to get along with the rest of the family.

Nazarene News, Chris, N.M.

GEORGE M. LARK

WHAT TO GIVE UP DURING LENT

GIVE UP—grumbling. “Do all things without murmuring and disputing” (Phil. 2:14).

GIVE UP—50 extra minutes of sleep on Sunday mornings and come to men’s prayer meeting.

GIVE UP—your worries. In their place begin to fully trust God and His Word. “Be careful [exacous] for nothing” (Phil. 4:6). If you want to start worrying again after Easter, go ahead.

GIVE UP—listening to gossip. Instead, ask for some good word about another or urge the conversation to cease. You may end up with a few less friends, but you will feel better.

GIVE UP—some personal purchases toward more clothes for Easter. Put the money for these extras in the Easter Offering.

GIVE UP—excuses that keep you from the prayer meeting.

GIVE UP—the fear that comes from being witnessing Christians. From Fullerton Fellowshipping Fullerton, Calif. John Price, pastor
Perspectives in Bible Holiness
By Leslie Parrott

The dynamic pastoral of the First Church of the Nazarene, Portland, Ore., has set his fertile, intellectual, and preacherly-trained mind to the task of explicating various major portions of the Holy Spirit, namely, John 14-17 and the Book of Acts, particularly chapters 2, 4, 8, 10, 19.

In approaching his study, Parrott writes: "This study is based on the conviction that Bible holiness is best understood when the Scriptures are allowed to speak for themselves. It is written also from the conviction that Bible holiness must be convincing when discovered in consecutive, broad passages of scripture." He goes on to say that, whereas the study in the book of Proverbs is "more particular," the study in the book of Romans is "more general.

In the 16 sermons, the author succinctly explores a variety of problems relating to the two model passages he has chosen. He knows the "mainline" of interpretation of these biblical segments and puts the interpretation in lucid and well-organized paragraphs. While major attention is given to the biblical material, the author does not overlook the need for specific application of the biblical word to life. Throughout the book are some eloquent, carefully honed statements, which strike deeply into crucial areas of the needy soul. For example, "Self-centeredness, or narrow concern with one's own self, leads to a restriction of energy and an impoverishment of meaning in one's life. "Love does away with the need for perpetuating any false illusions about oneself." "Faith, in a word, acting on an assumption, ... a well-founded assumption. If we assume the law of gravity to be true, we then act upon this assumption, thus our actions and our decisions prove or disprove our confidence in what Jesus said. "Spirit-filled men do not arrive at the same conclusions in matters of faith, but they do develop attitudes consistent with the mind of Christ: "Christ may or may not be glorified in cooperation with us."

John Wesley: The Burning Heart
By A. Sherwood (Grants Pass: Eerdmans Publishing Co., 1967. 362 pp., cloth, $19.95)

Dr. Wood is a Methodist pastor in New Zealand. He is also a scholar and distinguished historian. He authored one of the seven volumes which make up the series entitled "Advance of Christianity: Through the Centuries."

In this book, he discusses, in his first essay, namely, John Wesley as an evangelist with a burning heart. He gives biographical materials which allow us to see fresh and provocative insights into the life of Wesley. He interprets the activities of Wesley as a fiery evangelist thrust into the religious life of his century. As a reformation evangelist, Wood places at the center of his perspective the influence of his author has come to all of the writings of Wesley, clearing them of an overwhelming mass of evidence which proves that the church was constantly bearing everything toward evangelism.

The Ministry and the Social Movements of the Times

The great expositor Alexander Maclaren believed that the minister best influenced the broad movements of his day by concentrating on preaching. When his portrait was presented to the city of Manchester he said: "I have been so convinced that I was best serving all the varied social, economical, and political interests that are dear to me by preaching what I conceived to be the gospel of Jesus Christ, that I have limited myself to that work. I am sure, with a growing conviction day by day, that we Christian ministers best serve our generation... So, not because my sympathies are narrow, but because I believe I am best promoting the broadest interests, I say this one thing I do.

Quoted by Pattison, The History of Christian Preaching, p. 344 March, 1960
from the evangelical ranks and the fear of a repeat of the indifference of the evangelicals in Germany before the last world war compel them to speak out of their consciences to this confused state of affairs among their fellow believers. Thus they hope to create a genuine ferment of concern by the publication of this volume.

Mark O. Hatfield, the eminent United States senator from Oregon, writes the lead essay, "How Can a Christian Be in Politics?" Historical, sane, scriptural, this article ought to be read by all Nazarenes. Likewise the second essay, "The Responsibility of the Christian Voter," by Walred H. Peterson, professor of political science at Washington State University. Without a doubt, the thoughtful Christian will argue with some of the conclusions of these young scholars. The reviewer found himself at variance in several places. Nevertheless these honest and provocative treatises merit attention and analysis, hopefully to the end of bringing about deeper concern for these issues which persistently plague our society and our world today.

Mature young adult groups, who are willing to face these problems with seriousness and a desire to learn and to sharpen their own thoughts, could profitably use this volume for a series of studies.

WILLARD H. TAYLOR

I Will Come Again

By G. Franklin Allez (Kansas City: Beacon Hill Press of Kansas City, 1965. 79 pp. paper, $1.00.)

The emphasis of this stirring little volume is on the particular theory of millennialism or dispensationalism, but on the biblical reasons for believing that the second coming of Christ is at hand. In the achievement of this aim, the author is convincing. He begins by clearly distinguishing the prophecies which refer to the destruction of Jerusalem in A.D. 70 from the signs relevant to the time of the end. In both areas he has soundly and carefully, and he uses them skillfully to make the book both interesting and informative. That he advances no theory as particularly new or unusual is to his credit. Yet this commendation needs to be qualified by one observation. He believes that the destruction of the earth and its inhabitants will be brought about by man in his unbridled wickedness and warfare after the rapture of the saints, and be consummated within a relatively short time. This leaves the question of a subsequent millennial "reign" on this earth very am-

biguous, to say the least. The amillennialist would see in the book support for his position; the premillennialist would be left wondering. But whether this is reviewed as a weakness or a virtue, the fact remains that the tone is urgent, without undue speculation, and evangelical as well as scholarly, so that preachers who want grist for their preaching mill on the Second Coming and inspiration for their souls should have this book.

R.S.T.

Preachers' Exchange

WANTED: A copy of Preachable Sunday Evening Sermon Outlines and also Preachable Sunday Morning Sermon Outlines, both by Norman R. Oke; also copies of the Nazar-ene Preacher, from 1964 back. Write Rev. Ronald Thompson, 698 North Third Ave., Siler City, N.C. 27344.

Items for this Exchange may be either WANTED or FOR-SALE, but must be confined to old periodicals and current books. All responses should be directly with the advertiser and not with this office. The Nazarene Publishing House. We are glad to render this free service on these terms.

CALENDAR DIGEST

MARCH
1 Beginning of three-month Evangelistic Crusade for Children and Youth
30 Palm Sunday

APRIL
1 Good Friday
6 EASTER—Offering for World Evangelism
20 National Christian College Day

MAY
1 Final postmark date for Stewardship Article Writing Contest
4 Baby Day
11 Mother's Day
18 National Family Week
19 Seminary Commencement
25 Pentecost Sunday
29 Memorial Day
All month—Other Sheep Emphasis

The Nazarene Preacher

The Herald of Holiness should be read. . . . The people are more apt to do it if they know their pastor dies. . . . It seems a long while ago now, but I still think of Grant Swank's article, "This Is the Last Straw!" and "When Families Worship Together," by Fletcher Galloway. . . . Isn't it rather incongruous for the church—of all institutions—to so proliferate its groupings and activities that it contributes to the fragmentation of the family rather than its unity? . . . And in so doing widens the generation gap? . . . But I'm wondering again from the Herald. . . . What would happen if every Sunday the pastor would make reference to the Herald. In one of a half-dozen possible ways. In his announcements, "Did you read the article in the Herald on how to handle money in a Christian way?" . . . Or in his sermon he could illustrate or support a point with: "I saw in the Herald last week. . . ." If the people hadn't read it, their curiosity would be aroused. The Herald would go up a notch in their thinking. Such casual weekly reminders would multiply weekly readers. . . . And if they had read it, their eyes would brighten with recognition, (and straining his he brought back to the sermon). . . . Whenever a listener feels that he is on the "inside" with his pastor—that he shares a common knowledge, which now is being advertised as being important—he feels a glow of pleasure. . . . He is being subtly complimented that he had the good sense to have read it too. . . . This is just the way folks are. . . . Another way folks are these days is as receptive as a sponge to visual propaganda. . . . In some areas we should help our people cultivate thick hides of resistance. . . . Yet perhaps we should also more systematically take advantage of this receptivity for our own holy ends. . . . Apparently the army uses films constantly for preparing men for war. Aren't we in a war too? . . . NAVCO reminds us (p. 29) that we can "project" the message of holiness with a projector. . . . There are real perils in overuse—but perhaps some churches are "missing the boat" by under-use. . . . It is still under-use if such helps as described on p. 26 are not utilized avidly. . . . Go north, young man, go north! (p. 32)

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MINISTERIAL DESIRES
General Superintendent Jenkins

HIS CROSS AND OURS
The Editor

EVANGELISM—CHURCH PROGRAMMING AT ITS
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STAYING CLOSE TO OUR CHILDREN
Mrs. Paul K. Moore
Ministerial Desires

By General Superintendent Jenkins

Wri\-\te\-\ing an article for Baptist Press, Dr. T. B. Maston of Fort Worth, for 41 years a teacher of preachers, voices his concern about the "highly contagious" condition of "ministerial itch." He points out that various parts of the minister's anatomy may be affected by this disease. "Some ministers have itching hands. Their hands reach out for more and more material things: a bigger salary, more liberal fringe benefits, a nicer home." A minister may find his ears itching "to hear gossip about fellow pastors, about church members, about denominational workers. Or the ear may yearn with an inordinate desire for compliments."

Some are "afflicted with itching feet. They have a constant irritating desire or longing to move to another church, or to another field of service... to climb up the ladder."

No doubt there is proper concern and warning in what Dr. Maston points out. We must all be on our guard against unholy desires! On the other hand, there are great holy desires which should burn in the hearts and minds of all sanctified, Spirit-filled preachers—and in this Dr. Maston concurs also.

The minister with such holy desires wants to use his hands to lift up the discouraged and to lead the lost to Christ. He longs to feed those that reach out for the Bread of Life, clothe the needy, and give a cup of cold water in His name.

He has an attentive ear to the fallen and is sensitive to human cry everywhere. He hears the voice of the lost and extends himself to reach them with the gospel. He has an ear for God's will, not his own.

He yearns to use his feet to walk with Christ and to go where He says, "Go." He wants to go where there is human need, into homes where there is heartache; to go where there are suffering and sinning men and women who look to someone to satisfy their hungry souls.

His mind thirsts for increased knowledge in God's Word, so that he can better interpret to his people the deep things of God. His voice proclaims to men the great message of God's redeeming love and cleansing from sin.

These are some of the great, driving desires which motivate the true messenger of God. May we ever avoid the sham and pretense!
His Cross and Ours.

Our Lord's devotion to the Cross should say something to us who are not only His disciples, but His heralds.

For one thing, there was a large place for the cross in the substance of His preaching. The cross, He insisted, was at the heart of discipleship. To be sure, there was a wooden cross on which He would die physically; but there was also a spiritual cross which every believer must carry, and on which he must die. That cross represented the radical and costly elements in discipleship. (Mark 1:14-15; Matt. 16:24).

Jesus never made discipleship easy in order to win converts. He did not appeal to men's vanity and selfishness. When men were superficially eager to be His disciples, He rebuffed them. "Lord, I will follow thee whithersoever thou goest," professed one man grandly. "And Jesus said unto him, The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head. And another also said, Lord, I will follow thee; but let me first go bid them farewell, which are at home at my house. And Jesus said unto him, No man having put his hand to the plow, and looking back, is fit for the kingdom of God". (Luke 9:57-58, 61-62).

We occasionally hear it said that Jesus never put principles ahead of persons. Nothing could be more misleading. True it was that He never allowed the petty notions and traditions of men to come ahead of persons; but principles always, because He knew that to surrender principles would not help men, but damn them. When the rich young ruler went away sorrowful, Jesus let him go. We are told that Jesus "beholding him loved him". (Mark 10:21). But such love demands, not the abandonment of principles, but their enforcement. The principle of the cross could not be set aside to accommodate this young man's unwillingness to pay the price.

Jesus knew that souls could not be won by mass hypnotism, or mob psychology, or emotional stampeding, or humanistic idealism, but strictly on a moral and spiritual basis. He knew there could be no redemption apart from getting right with a holy God. Our Lord's yearning for the masses, therefore, did not run ahead of His discernment of the issues. This is why He never panicked. He never high-pressured. He wept, but did not wheedle. He proclaimed but did not coerce. He knew that after He preached, and after He taught, and after He specified the terms, and after He drew men by His love, the final decisions had to be made invisibly, quietly, personally, between the soul and God.

Furthermore, Jesus was devoted to the cross as the inescapable price of his own redemptiveness. I'm not thinking at the moment of His Calvary cross. Certainly that was the great transaction, for without that Cross there would be no gospel to preach. But I am thinking of the cross in His public ministry. He refused to escape it. "The good shepherd giveth his life for the sheep"—at Calvary, yes, but all along too. He sacrificed His own family; on the altar of His itinerant ministry. He sacrificed comfort, convenience, and security. He said, "The Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many" (Matt. 20:28; Mark 10:45). "Not to be ministered unto..." Not to be served, but to serve. Not to be applauded and lionized, but to serve. Not to be coddled and pampered, but to serve. Are there any who would follow in His train?

Of course it is proper, I suppose, for us as ministers to drive comfortable cars and own nice houses and provide for old age, if we can; but not if it means leaving the ministry to do it. (Or shortchanging the ministry to do it either!) Some sort of transportation and housing are necessary, surely; but the high standard of living to which we may have become accustomed is absolutely essential only to the hireling.

Jesus saved the world without any of the world's affluence. When He arrived in Jerusalem for His final week, it was on a borrowed donkey. When He died, there was no estate to divide—nothing but the clothes He had on, which were divided among the soldiers who crucified Him. If we say that was because of who He was, I reply, Yes, His essential deity sufficed to give dignity and value and redemptive power to His life and death, without any of the spectacular supports of mammon. But look, who we are. The Holy Spirit is Deity too, and has been made available to every one of us. In Him we have the one absolutely indispensable Resource, and through Him we will succeed, if we are truly Spirit-filled men and women.

I think the example of Jesus our Lord is saying to every one of us, whether pastors, evangelists, missionaries, teachers, or connectional leaders: "Put My cross into your hearts and into your calling. Carry it, die on it. Never lay it down for easier paths. Do not be afraid of its scars. Pay the price to fulfill your ministry, or you will pay the greater price for scuttling it."

It is the duty of the pastor not only to comfort the distressed but also to distress the comfortable.
Evangelism—
Church Programming at Its Highest Level

By John W. May*

Every phase of church activity is involved in programming. A properly growing church must give close attention to each of its arms, auxiliaries, or parts. To choose the most important arm is like trying to choose the most important position on a ball team; all are important, and equally so. There is but one word that can describe the root and reason for church programming—"evangelism." This is not just a word in the Church of the Nazarene; it is a way of life; woven into the warp and woof of the very existence of the denomination.

Is our program of evangelism adequate? Is the outreach program of my church sufficient to meet the gospel requirements for building the Church of Jesus Christ? These are questions that demand answers from all of us.

I once heard a denominational leader say that Nazarenes do what they know to do. If our people are motivated, the force must be stronger than their lethargy. The pastor may sometimes find himself in the same position as Peter when he one day stood at the door of the church. The Scriptures say, "But Peter continued knocking." The church prayed for the release of Peter: from prison, while the answer to their prayers stood bruising his knuckles on the door. We too may bruise our knuckles against the lethargy of the church, against the machinery of the church, or even the temperament of the church. Our people know the language and spirit of revivalism but we can only race the motor and make noise until we are geared to a program of evangelism. Of no small importance as an arm of the church to orientate is the matter of Christian education. While we are too often slaves at the altar of statistics, the Sunday school figures are vital. This is a specific area where we already have the means for successfully building the church. We need to use every legitimate program possible, anything to get people in and exposed to the gospel. Contests, rallies, red and blue buttons, all are effective if people come.

Our teachers, at times, are our biggest enemies. "See you next Sunday," are the last words of many of them on Sunday mornings, and the scholars take the words literally. Too many teachers themselves do not stay for church.

The pastor will do well to exploit the Sunday school for the human materials to build the church. It is an "old hat" statistic that 85 percent of our members come to us by way of the Sunday school, but it is true. Incidentally, churchmanship as well as teacher training through Christian Service Training is important for enlightenment and motivation regarding evangelism.

The path of the pastor in motivating is clear. There are several emphases to be made, and principles to be laid down:

1. Orientation, which answers the people's question, What is it all about?
2. Communication, which answers the individual's question, How am I concerned?
3. Motivation, which directs the energies of the child of God who asks, What can I, as an individual, do?

Is our evangelism relevant? With emphasis on the word "ours," this is the question of the day. Can evangelism be programmed and revivals legislated into being? Will a certain set of rules guarantee us a revival if we set them in motion?

Early this year I sat with a number of pastors in the conference room of my church and listened to our district superintendent unburden himself concerning revival. We then knelt at our chairs to pray. I can only speak for myself at this point, but I found myself praying words for a while—just words. Then something happened and I found myself drawn out in prayer, praying for revival in our denomination, in our district, in my church. That prayer meeting did something for me.

The crying need is for a vital concern, by the minister as well as by the congregation. We may have a revival without the best church building in the community. We may have a revival without the most acclaimed evangelist or singer in the field. We may have a revival without the best weather. We may have a revival without the best methods. We may have a revival, without many of the things that some feel are important. But we cannot have a revival if we are not concerned, if we do not have a passion for souls!

In the last conference on evangelism in Kansas City it was said, "Too many of our people are giving up before growing up, never having seen the church on fire." God has a pity on us if we rear a generation of Nazarenes who have never really seen the fire fall.

Our day calls as no other day for revival. Look at our world, look at the church world. The church is facing great issues and our people are undergoing a period of transition and change, whether we like to admit it or not.

1. Lay leadership is evolving, emerging. The minister's word is no longer "law and gospel." "Lay leadership" is a term that is becoming stronger while "ordained leadership" (?) is becoming weaker. One reason for this is that the mid-tier minister may not be able to do all that he is called upon to do. He must have help, and must be able to delegate responsibility. This "lay leadership" must be challenged and channeled. We have parted, and pampered, and petted, but our people must be challenged to evangelism.

2. America has lost its sense of godly fear, awe, and reverence. Modern man is finding sneering and smearing Christian principles, even God himself. A glance at the book titles at the local store bears witness to this.

3. Racial upheaval does involve the church. So also do social upheaval and industrial upheaval. The people who sit in our pews Sunday after Sunday run head on into these issues week after week.

4. Spiritual complacency not only...
has its foot in the door; it has stretched itself out on an empty pew.

Lewis said, “The Church of the Nazarene is engaged around the evangelistic task of the church... A church must deliberately maintain a ‘climate’ of evangelism. Soul-winning must be the intent of every committee, the basis for plans, the goal of each department, the prayerful objective of every service.”

Our call is to build Sunday schools, build larger plants and save believers. We must go on building His Church, and strengthen the whole system of feedback from people to whole persons. You are the significant other person to those who come to the church.

The Minister as Counselor

By Harold L. Volk*

There are many adjustments with respect to learning that people go through when they come to a new environment. When a person makes this shift in environment and in interaction with new situations, there is a massive reorganization that has to take place. Most of us feel uncomfortable when we get used to a certain system of feedback from people around us. In fact, all of us have a reality—based upon interactions. We have a certain reality based on the interactions we have with significant others who surround us. For a person outside the church, this is very different from people around us. The reactions from these people constitute the person’s reality at that time. Then he comes to church and it might be 500 or 1,500 miles away from home. He must become accustomed to an entirely new set of circumstances. The reality becomes different and he has to gear himself into another new set of circumstances and expectations.

This is the reality at this time consists of the significant others who surround him. That includes the other church members, and it includes friends, and it includes you.

You are the significant other person. In a sense, you are a part of creating a new personality for the person who comes to the church for the first time, especially if he is removed from the home environment. Living in the church family is not quite such a bad adjustment. This means that probably after the person has created a new field from which feedback comes—you and others—he really cannot go back to the old system of arrangements that he had before. He has matured out of those old relationships and he will never quite be the same. This is exhilarat-

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*Retired elder and evangelist, Nampa, Idaho.

April, 1969
ing, yet it is also tragic, when you stop to think about it. At any rate, as the new, significant “other” in their environment, it is important that you take a particular kind of stance. You must be a particular kind of person: the accepting person, the nonjudgmental person, the person that listens, the person that does not act opinionated, the person who is capable of getting inside the other person’s frame of reference, and with what they are feeling, and not just what things are. All of this means you are abstract, and none of us ever quite achieves the potential to really understand another person; as he understands himself, but this is what good counselors try to do.

All of you are going to be counselors whether you like it or not, whether you have been trained for it or not, and all of you are counselors at this point because you are experienced. We have been learning a lot in therapy over the past 20 years as to what constitutes a helpful relationship and what causes people to change and grow. The things we are beginning to find are quite remarkable. That is, counseling is beginning to be seen as a fairly simple operation in terms of dimensions and in the relationship which cause change. It may be thought of as a highly complex interaction, but there is a significant amount of research now to substantiate the position that a demonstration of caring, on the part of the helping person, is really the most important dimension in counseling. This means that you can work effectively with people without having explicit or complex training. It doesn’t mean that therapy and counseling are for everybody, but it means that certain elements of the relationship which cause change in people are certainly available to people like yourselves who have not been technically trained as counselors.

This notion of caring is somewhat synonymous with the general idea of getting inside the other person’s frame of reference and experiencing, in a sense, what he is experiencing, and letting him know that you are there. That, of course, is an abstraction (getting inside the other fellow’s form of reference), but it generally means that you are willing to suspend your own reality, system and heavily identify with the other person. It is a hazardous process. You might get lost once you get in there! If you suspend your own value system and try to feel what another is feeling at any time, that means you have to run some risks, but most of us have our heads screwed on pretty tightly and we don’t get lost.

I am concerned that anybody who is going to work in any kind of interpersonal relationship learns to be a therapeutic listener. The single most important indication of caring, that you can make with another person is to be available as a sounding board or listening post for that individual when he is experiencing a period of stress or crisis. That is not at all easy to do. We have a terrible time keeping our mouths shut. We have a predisposition to talk, and I guess that we have invested a lot in education, which means we get verbally skilled and we like to talk. This seems to be the antithesis of listening. You can’t listen very well when you talk, so we have considerable trouble as amateur counselors in trying to tolerate silence.

Of course, you have to let the other know you are there, and to do that you have to recapitulate what the other says from time to time. “Well, I understand you to say this ... Is that right?” “Yes.” Then you go on...

**Practical Points**

that make a difference

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**“He always has something to say!”**

Dear Son:

I love our pastor because he always has something to say! He is not a very good looking man. His physique is not that of an athlete. He is so short that his head peeps over the edge of the pulpit. His voice is high and thin. He does not overwhelm you with his presence. But he always has something to say.

This says something to me. I have heard too many who said very little. They were handsome, vibrant men with deep, resonant voices, but it was evident that there was no word from God to communicate and no burden to share.

When our pastor begins to speak, we listen. We know that, all things being equal, he has spent long hours in the study, adequate time on his knees, has mingled with his people until he knows their needs, and asks of God for His Word to their hearts.

If you were to see him for the first time, you would be impressed. The first day he entered the pulpit I wondered what we had fallen into! But when he began to speak I knew I was wrong, for you see, he always has something to say.

Mother and I are not ashamed to bring our friends, for we are proud of our pastoral leadership. Sometimes he speaks as prophet, bringing judgment upon us all. Sometimes he humbly teaches us God’s truth. Sometimes he challenges us to take the Word to the lost. I tremble, weep, and grow under his ministry. For, you see, he always has something to say.

April 1969

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The Nazarene Preacher
Would such a plan reduce the number of ministerial casualties?

Intern for the Ministry—Why Not?

By Tom Nees*

I was standing in the emergency-ward waiting room of a busy hospital—not waiting for a report on a member this time, but to visit a young doctor on duty. Dr. Ronald Ayres, a graduate of Eastern Nazarene College and four years of medical school, was one of the interns. Soon after Ayres and his wife began attending our congregation, they indicated that his busy schedule for at least one year would prevent active participation in the church program. Any pastoral visit would have to be a few minutes between clients. So I stood waiting, as the doctors, interns, and nurses cared for the pressing, emergency medical needs.

In the doctors' lounge, Ron Ayres briefed me on his training program leading to certification: college—four years, medical school—four years, one year internship, and then residency to specialize. This pattern followed by most medical schools combines medical theory with practice, so that the young doctor having completed his work is recognized to be proficient, and able to begin practice on his own.

My interest was the internship. He was working beside experienced doctors for a period of one year in every section of the hospital. Emergency, surgery, obstetrics, pediatrics—every area was to be covered. The intern is not an observer. He actually participates in the medical practice. The hours are long, the pay slight, and the work is serious. Only after a year of such intensive supervised practice is a doctor ready to be on his own or proceed to a specialty.

I could not help comparing this pattern of training with the ministerial preparation. If anyone is a greenhorn in need of experience, it is the graduate from a program of ministerial training. Few would consider the theological graduate competent for heavy responsibility. This lack of confidence is matched by the inferior feelings many theological students experience as they face their first congregation. A graduate degree in theology does little to settle qualms and fears when facing a church board for the first time, counseling with a woman threatening suicide, organizing a building program, or just preaching three times a week.

No doctor would discredit the necessity of rigorous, formal, academic, classroom studies, but neither would he attempt medical practice without an intensive internship with constant supervision. When a doctor begins medical practice he knows he can set a fracture, remove an appendix, or deliver a baby. He's done more than spend four years reading books. Along with the study he has been closely supervised in practice.

Should there not be a similar program for ministerial training? No candidate for the ministry would discount the discipline of study, but many long for experience to make theology practical. "Trial and error" pastors include errors that might be avoided with a serious period of ministerial internship under the supervision of an experienced pastor.

The Knollwood Church, of the Nazarene in Dayton, Ohio, became interested in an internship program when they saw the possible benefits to the congregation. As the medical intern carries an important load of responsibility at the hospital, so a ministerial intern could augment the local program. Correspondence was directed to Bob Crabtree, supervisor of field service at Nazarene Theological Seminary, to inquire about students interested in a three-month, summer internship. The church offered to pay $75.00 per week and provide a furnished apartment with utilities paid for the 12-week period. Seminarian Robert Simmons was suggested and agreed to come after correspondence and conversation concerning the nature of work involved.

One thing we agreed on from the beginning. Every opportunity would be given to make the position as creative as possible for the benefit of the intern and the pastor. An attempt would be made to acquaint the intern with every facet of ministerial responsibility. While he was referred to as an assistant, associate, and youth director, he was none of these specifically—although the major responsibilities were with the youth.

Participation in regular church activities included platform responsibilities of song leading, praying, making announcements, and when the pastor was absent, preaching. He was directed to work with youth leaders to develop programs which would continue after the internship. Since summer vacations sometimes caused a slump in the youth programs, he was to organize and direct a schedule of activities which would not be possible on the limited time of lay leaders.

Because of the brief time involved and the nature of the position, no job description was prepared in advance. Responsibilities were accepted in time of discussion. This undoubtedly is not the most effective approach. As pastor, I could have benefited from suggestions as to how this position would be most useful to the student and to the church. The combined experience of pastors and interns could make possible the drafting of some guidelines for such a program.

Some responsibilities came unexpectedly, as they do to any pastor. While we were attending the General Assembly, an elderly lady, a nonmember but friend of the congregation died. By telephone I instructed Bob to counsel with the family. I would return if they wanted but thought he was able to conduct the funeral. He did so, and dealt with the family in a commendable way. I believe he learned more about dealing with grief and conducting a funeral from that one experience than dozens of opportunities to merely observe such occasions.

The intern was given real responsibility whether, in visitation,
conducting planning .sessions, or counseling youth. The benefit of these varied experiences to the intern is for him to judge. The intent, though, was to offer him a general acquaintance with a variety of pastoral responsibilities.

The church may have benefited more than the intern. Substituting for the pastor on occasion was only a part of the benefit received. Programs for youth were initiated which continue, and young people responded to the constant attention. The summer months, which in the past proved difficult to maintain momentum, came alive with new interest with another full-time person on the staff. As a result, the church board is convinced of the need to add someone to the staff to assist in some capacity as soon as possible. There is definite interest in continuing the intern program another year.

A period of "in-residence training" could be as helpful to the theological student as it is to the medical student. If anyone needs supervised experience, it is one looking toward the ministry. Dealing with spiritual and emotional needs of people is at least as demanding as applying the skill of medical science to physical needs. If pastoral competence does not come by learning theory alone, neither is it the natural result of dedication and concern. Knowledge and passion are frustrating without the confidence that one can actually do the work. What makes a pastor capable is not easily described. There is an indefinable sense of the right course of action. This sense of judgment comes only by experience and can be conveyed only in real practice and experience.

With the majority of American people now living in the great metropolitan centers, the church struggles to keep pace. Even in the suburbs where our churches grow fastest we are just keeping up. The urban ministry is becoming more demanding and complicated than ever. Communicating the gospel to twentieth-century men and women calls for knowledge, dedication, imagination, understanding, and training. The competence we demand in medicine, law, business, and other professions, we expect from the ministry too.

Field service, or "in-service training," must include more than teaching a Sunday school class, attending weddings and funerals, preaching in homiletics class, or building an "idea file." As the other professions have found, there is no substitute for real, live, supervised practice.

For the benefit of the church, and the ministerial student, perhaps the time has come for an organized internship program leading to the ministry in the Church of the Nazarene. The Seminary is ready to encourage students into such a program, and the same can probably be said of our colleges. What is needed is churches and pastors to see the need and agree to work with interested candidates.

It is useless to hurry unless you know where you are going, and what you plan to do when you arrive.

The Nazarene Preacher

How to keep them coming back

Sermons That Sizzle

By R. E. Maner

One business authority insists that it is the sizzle that sells the steaks. The sizzle can be heard, smelled, and seen. Thus several senses are appealed to rather than one. This conditions the customer by creating an appetite for the product.

Most preachers have told at least once the story of the traveling salesman who helped the boy selling apples on the train. Seeing the youth unable to find sales for his apples, he bought one and cut it up in the presence of all in the coach. This was done very dramatically and with evident anticipation before his audience. He then ate with great delight, the slices of apples while appetites mounted all about him. Needless to say, the lad sold his apples to the hungry spectators.

Preaching can create an appetite for sermons if they have a sizzle. One of several things that give sermons a sizzle is the proper use of illustrations. To neglect the possibilities inherent in their use is to sell steaks without a sizzle. You can preach sermons without illustrations. You can also walk rather than ride in a car.

Illustrations, of course, give light to the sermon. It is a method of picturing by example or anecdote. This gives both light for understanding and emphasis for remembering the sermon. This is commonly understood and most generally the reason for their use.

Illustrations can also give life to the sermon. Truth be it ever so orthodox, can be presented like the corpse at a funeral. Effective sermons, like influential people, each have personalities. The illustration will make truth live and breathe and be applicable to our daily lives. It ceases to be abstract truth; it is now, life and blood.

Illustrations can also transmit love in the sermon. Like the cold steel of a two-edged sword, truth can cut but seldom heal. Cutting may be necessary, but the good physician is as concerned with the patient's recovery as his own skilled surgery. The operation is not likely to be considered a success if the patient dies.

A proper use of appropriate illustrations gives the preacher an opportunity to apply truth in a spirit of love and concern. Sermons must appeal to every aspect of the man. They should be logical enough to appeal to the intellect. Likewise the spirit of the man preaching should appeal to the spirit of the man listening. The illustration allows the speaker to appeal to the heart. Sermons that do not reach the heart will have little effect on the head.

Occasionally, the illustration might add laughter to the sermon. There are some who frown on the use of any humor in the pulpit, Gospel
preaching is serious business. It is for this very reason that we must use every weapon in the arsenal. While discretion in taste as well as quantity is of prime consideration, appropriate humor can defeat hostility and prod delinquency. It is almost impossible to be very angry with a man who makes you laugh at yourself. Satire and ridicule may occasionally be the only door left to the heart of a problem.

Humor will relax a tense situation, save an embarrassing moment, and redeem an otherwise hopeless blunder. It enables the speaker to keep the situation under his control. It is wise to always have at least one or two humorous stories in mind that could be used in the pulpit.

The illustration always gains listeners. The fact that you have 100 people in attendance does not guarantee 100 listeners. People can look right at the speaker while he is speaking and not even see him or hear one word he is saying. Careful observation will detect that “faraway” look of the absent mind. Experienced speakers are aware of the rapid attention during a well-presented illustration. By this method even a medioc-
rone speaker can hold the attention of an audience.

Illustrations can be used to secure and hold the attention of a wide range of listeners. Both the well-educated and the uneducated are thus captured. Children become quiet as they listen to a story. (All children love a story.) Older people, who may be nodding, suddenly perk up. Young mothers, weary with trying to suppress restless children, get a chance to listen. The whole service is energized and reunited during a good illustration. People can smell the steak cooking; they see the lengthening shadows of a setting sun; they hear the weary footsteps of the re-
turning prodigal; they live in the sermon.

There are some distinct dangers involved in using illustrations. Listed here are some critical points to give attention to:

1. DON’T yield to the temptation to make the sermon a long series of stories. Their purpose is to illustrate the sermon, not constitute it.

2. DON’T explain the illustration. If it has to be explained to the people, it doesn’t illustrate anything to them.

3. DON’T use ridiculous stories that thoughtless people will not believe. I have heard some preachers tell things that I don’t believe they could believe. This usually comes from telling what someone else told in a sermon. Some stories have been passed around from one preacher to another so much they eventually in
tuit the intelligence of the hearers. Not only have most of our people heard these threadbare stories, but we are never certain to whom they happened. Usually, if the speaker is uncertain, it is credited to “Uncle Bud” or some other well-known pioneer. Uncle Bud would have had to live 500 years to do all I have heard he did. If you don’t know the facts, omit the story.

4. DO get your own illustrations. This will not only serve as a means of self-education, but also give a new confidence as you preach. A feeling that “this is my sermon” will make it easier to preach. You can get il-

ustrations:

a. From personal experiences.
These will be the most effective.

b. From your reading in history and literature.

c. From your reading in good books.

d. From the Bible. Learn to tell Bible stories as they should be told.

(Continued on page 45)

The Nazarene Preacher

LIGHT from the Church Fathers

An Anonymous Invitation to Christian Faith

By Paul Merritt Bassett

One of early Christianity’s most eloquent apologists is an anonymous letter. While it was certainly written sometime in the second century, nothing is known of its author, its receiver, or the exact situation to which it is addressed. It is possible that the Letter to Diognetus was written by Quadratus of Asia Minor, and it is also possible that “Diognetus” was really the emperor Hadrian. If these things be true, the letter was written about 129.

The author’s primary purpose is to show that the uniqueness of Christianity lies in its insistence that religion, and hence all human relationships as well, depend upon the initiative of God, not the constructions of men. He also extols and explicates the role of the Christians in earthly society, speaking in terms of “the mystery of the new people.” What the soul is to the body, Christians are to the world. In love, the Christian “soul” ranges itself against the pleasures of the worldly “body,” bringing hatred upon itself but nonetheless “holding the world together.” Metaphor, eventually collapse, of course. But this one is worth pondering.

Our author follows his very pungent and whimsical picture of the Christian life and its usefulness to society as a whole by issuing an engaging invitation to “Diognetus.”

If you also crave this faith, you must first receive full knowledge of the Father.

* Nazarene elder, North Carolina District, assistant professor of religious studies, West Virginia University.

April 1969
would know the basic reason for all things. Sinful nature wants to reverse the order and work from knowledge of things to principles. This method is not wrong in itself. Put to the investigation of nature, it has accounted for our scientific advance. But man's very success beguiles him into spurning revelation, and in doing so reject love itself, the quintessence of revelation. So our letter writer says that the first step is to allow ourselves to be shown that we are loved and to allow ourselves to be loved. The first step is to receive.

The second stage is more active but is impossible without the first. And it is certainly not a matter of seizing the offensive. Once we experience the love of God for useful knowledge culminating in an experience of the soul—we will love in return. Our anonymous author insists again on the supernatural quality of the Christian life. Over against the deliberate terror and threat of physical force utilized by willful earthly rulers, the "Ruler of all . . ." wills to save men by persuasion, not by coercion—coercion simply is not the way. When a richer emotion than love can such thoughtfulness en-gender? Where relationships are rooted in power and authority, the only true love possible is love of self. But when power and authority choose to exercise only love to those subordinate, then those subordinate love?

From true love springs imitation, imitation of spirit, not of superficial affectation. "Christians cannot be distinguished from the rest of mankind by locale, language or custom." These are mere human conventions, unworthy of designating a supernatural chosen people. "Yet, they give proof of the noteworthy and admittedly extraordinary constitution of their own commonwealth. They live in their own locales, but merely as aliens. They take a citizen's share, yet endure everything as foreigners. Every foreign place is their fatherland, yet their own fatherland is as a foreign land. . . . They busy themselves on earth, but their citizenship is in heaven."

Christians imitate Christ himself, whose ultimate allegiance was to the Heavenly Father. Earthly concerns are simply the channels through which may flow divine love. Conceit does not mar their religion nor an overwhelming concern with self-preservation their lives of selfless service. Content to remain personally anonymous among men, they seek to set loose the power of the Name. As Christ revealed the love of God to them, so Christians imitate His ministry.

Surely blessedness does not lie in juggling over your neighbors, or in yearning for some advantage over these weaker, or in being wealthy and ordering inferiors around. No man can imitate God that way, for such things are alien to his majesty. But if a man shoulders his neighbor's load, and is willing to put what superiority he may have to the use of his inferiors, and out of his goods provides for the needy—since his goods themselves come from God—becoming a god to those who receive it, such a man is an imitator of God.

In an age when all sought to be served, and sought power, it is no wonder that Christianity faced persecution. It saved against the grain of fallen human nature and it tortured conscience. One imitated the powerful and the served. The Church gave evidence of the "extraordinary constitution of their own commonwealth" by serving in humility and love. Such notions are dangerous and irksome yet. But to such imitation of God we are called.

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Work is whatever you're doing when you would rather be doing something else.
-1969-

Nazarene Evangelistic Ambassadors

- Campaigns in Europe and Latin America
- June 5–July 30
- All our young people want to help.
- All-church OFFERINGS have been planned by each district NYPS council to be received before June, 1969.

When you receive your OFFERING, send it immediately to:

Dr. John Stockton
6401 The Paseo
Kansas City, Mo. 64131

Pray for this mission of the church!

MISSIONARY READING—1969-70

Missionary reading books are the foundations upon which we build our mission concern, burden for those "other sheep," and understanding of our work. How can we love unless we know? How can we know unless we hear or read? These available books can open the way, heart, and wallet.

After spending the past year with our neighbors to the south, 1969-70 gives opportunity to visit the far-off places with strange sounding names.

STUDY BOOK

Fields Afire, by Ralph Earle

After an extensive tour of Nazarene work in many areas, Dr. Earle has produced this study book complete with detailed and vivid account of work done, along with basic geography and history. Having written each chapter while in location, there is a built-in freshness as we visit the fields of Japan, the Philippines, Taiwan, Korea, India, New Guinea, Australia, and New Zealand.

Study Manual 1969-70, by Lore Lee Parratt

Mrs. Parratt is known for her recipes and etiquette, but here we have her adaptable suggestions for lesson presentation, prayer, and solicitation for any group are included each month.

READING BOOKS—Adult and Teen

Bring My Sons from Far, by Helen Temple

The gift of the Holy Spirit was promised to "all that are afar," and the stories this year from the Philippines, Okinawa, Korea, Australia, Japan, and Taiwan graphically illustrate how effective this ministry is to the "sons" and daughters everywhere.

The China Story, by L. C. Osborn

Few people know China like this veteran missionary who went there in the early days of our work there and found the master who made the British, French, and Germans fall in love with China. The book will place the 500,000 Chinese on your heart.

The New Guinea Frontier, by Bruce L. Bowers

April, 1969

Let Bruce Bowers take us to visit the man from New Guinea with his brilliant headwires of sapphire blue-and-paradise plumes. Does this "brother belong you?" Striking photos illustrate the people and our Nazarene work.

Southern Cross Salute, by Nelson Mink

Not only, the stars in the midnight sky are illuminating a Southern Cross. Twenty years and more of Nazarene witness has given a new "light" in home mission work in Australia and New Zealand. This work actually began with the faithful witness of servicemen stationed there during World War II.

The Uttermost Part, by L. Alwine Swanson

A "duty" reporter with a heart for missions looks in on the work, the country, the people, and the land of India. Few areas of the world today have the problems faced in this land of exploding population, with sacred cows, humans, and a great challenge.

Diaristery Student Mission Corps, by Franklin Cook

With the youth today in the news and on the march, Nazarenes should be informed of this new venture with our college students. Lasting three months the summer to lend a hand in many projects on mission fields in Central and South America and the Caribbean.

JUNIOR READING BOOKS:

Carnavals and Coronations, by Helen Temple (Stories)

Pioneer to New Guinea, by Wanda Knox (Story of Sydney Knox)

Under the Banana Tree, by Grace Rasmquist (Story of L. S. Tracey India)

Friends in Faraway Lands, by Betty Box (Stories)
"I gave My life for thee,
My precious blood I shed;
That thou might'st ransomed be
And quickened from the dead.
I gave, I gave My life for thee;
What hast thou given for Me?"

World Evangelism Needs Are So Great!
We Can Never Give Too Much!

- Publish the goal
- Challenge the people
- Inspire by example

EASTER OFFERING GOAL
FOR 1969 $_____

NAZARENE INFORMATION SERVICE

Salutes "This Fair Land"

"As for the sixty young academics babbling through their heads about 'freedom' and 'truth'... what can they teach the millions from other lands who have learned, that 'freedom is something you know best about when you haven't got it.'

"Today many of those who have this country largely to thank for their freedom and prosperity deny it for making similar sacrifices to the enemy in Vietnam war...

"Added to this many is the sad fact that many Americans themselves apparently have swallowed some of the poison of anti-American propaganda...

"I've been speaking Queen's English too long to change my accent. Baseball still fails to thrill me as it does Americans. And I shall never take to iced tea.

"But I'm happy and proud to be a citizen of this fair land!"

Golda Meir
EASTER OFFERING
1969

Overseas home missions fields depend on the sacrificial giving of our people to help bring the gospel light to those who have not heard. These fields are located in the following areas:

- Alaska
- Bermuda
- Newfoundland
- Australia
- New Zealand
- Hawaii
- Samoa
- Germany
- Denmark
- Sweden
- Holland
- South Africa

We now have 3,300 Nazarenes in overseas home mission fields. They are working toward self-support. Our investment is well-placed.

GIVE SACRIFICIALLY
EASTER 1969

Are you using the built-in challenge of the Growing Church Achievement Program to help your board and congregation set some goals for growth and progress this year? Your church will not only benefit from the efforts of working towards some goals for improvement, but also become eligible for one of the awards given on most districts through this program.

On each district, awards are made available for the church with less than 50 members with an outstanding growth record in all-round development, and for the church with 50 members or more with outstanding assistance in home missions.

- Churches do not have to settle for a plateau without growth. There are people to be reached and work to be done. By God’s help we can push forward.

- Write to the Department of Home Missions for a copy of the self-study schedule for churches and discuss with your board plans to move forward for God.
It's Time to

LAST CALL!!

STEWARDSHIP ARTICLE WRITING CONTEST
for Ministers

Deadline for entry—midnight, May 1, 1969

(See February PASTOR'S SUPPLEMENT for all details, or write to the General Stewardship Committee for information)

OFFICIAL ENTRY BLANK

I am entering the enclosed manuscript in the Stewardship Article Writing Contest. I understand that my manuscript will become the property of the General Stewardship Committee and will not be returned.

Name:

Division:

(see p. 10, Feb. Pastor's Suppl)

Address
City
District
State
Zip
Church

(if pastoring)

School
If a Student

Manuscript title:

Attach this entry blank to your manuscript and mail to:

STEWARDSHIP WRITING CONTEST
c/o Pastor's Supplement
6401 The Paseo
Kansas City, Mo. 64131

April, 1969
ARE YOUR YOUNG PEOPLE
SOLD ON A NAZARENE COLLEGE?

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APRIL 20
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- Gives a detailed financial picture of each department and auxiliary of your church
- Provides the pastor with all needed data for preparing his annual report
- Flexible in its use for any church—large or small.

NAZARENE PUBLISHING HOUSE

Let Your Choir
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For One of the
Great Anniversaries
of the
Christian Church
PENTECOST SUNDAY

May 25, 1969

Choral Choir Arrangements

No church would think of Christmas or Easter without special music. An important date as Pentecost is on the Christian calendar, would it not be significant for Nazarene churches to present music emphasizing the experience on Pentecost?

Any of these 14 meaningful selections will prove a blessing for your choir and congregations alike. All arrangements are SATB.

AN 2 224 STORY OF JESUS' DEATH Begin
By Robert T. Lane 20c
AN 1149 LET THE Bells Begin
By Harold W. Hawkins 15c
AN 1041 LIFT UP YOUR HANDS Begin
By Harold W. Hawkins 10c
AT 1011 ORDINARY BEGIN
By Jerry Kirk 25c
AT 1012 PENTECOST BEGIN
By Jerry Kirk 25c
AN 1060 THE CONFESSION Has COMM
By Florence Whitaker 25c
AN 2871 THE DAY OF PENTECOST
By Harold W. Hawkins 30c
AN 1129 WAITING ON THE LORD
By Harold L. Smith 30c
AT 1017 WE SHALL BE WITNESSES
By Jerry Kirk 25c

Examination copies are available to any choir leader requesting them. Send for them RIGHT AWAY, so the arrangements most suited to your choir can be ordered in ample time for rehearsals. Your choir will want to sing selections in both the morning and evening services.

NAZARENE PUBLISHING HOUSE
The STRAIGHT of it

Q. You’ve heard about Medicare, but do not plan to get it. I make approximately $2,000 a year, but I don’t plan to retire. Should I even bother to check on my Social Security benefits? I have been paying into Social Security for several years. Should I even bother to check on my Social Security benefits?

A. The other day, when I went to the doctor, he asked me for my Medicare card. I told him it was in my bank deposit box so that it would be safe. He told me I should always carry it with me. Is that true? I couldn’t find the Social Security office to furnish my number to him. I don’t want to take a chance of being sick.

Q. My wife and I have never worked under Social Security, and we will both reach 65 soon. I have been told that all we have to do is file an application and we will be entitled to Medicare. Is this right?

A. If you have never worked under Social Security, you will not be eligible for the hospital insurance part of Medicare. People who reach 65 in 1968 or later will need some hospital insurance benefits. Three-quarters of coverage will be needed for persons reaching age 65 in 1965. If you reach 65, Medicare benefits will be available from Social Security. The health insurance card can always be replaced.

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Q. We have never worked under Social Security, but we plan to retire. Should we check on our Social Security benefits?

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Questions to be answered on the page of the "Pastor's Supplement" may be sent to Dean Wessel, Department of Ministerial Benevolence, 3111 The Plaza, Kansas City, Mo. 64106.

The Nazarene Preacher

April 1969
The "Alert" Pastor

With the coming of spring and the close of another school year, there will be a marked increase in the number of "Moving Nazarenes." As pastors, we must be alert to their spiritual needs, both, before and after the "move."

The moving process is disturbing to most people; and for some, it is traumatic. Therefore, the alert pastor will do all he can to spiritually prepare "Moving Nazarenes" for their move. This can be done by:

1. Assuring them that God goes with them and that they will find another Church of the Nazarene ready to welcome them into its fellowship.
2. Urging them to start attending immediately, to become involved in the life of that church, and to transfer their membership as quickly as possible.
3. Sending the name and new address to "Moving Nazarenes" Department of Evangelism, 6401 The Paseo, Kansas City, Mo. 64131.

These words of encouragement and information can be strengthened by the support of the whole church when they are expressed in a regular service, thus publicly recognizing the moving members (Sunday school enrollees or friends).

The pastor in the new community must also be alert to the needs of these "Moving Nazarenes." He can help by:

1. Visiting the "Moving Nazarenes," as soon as he receives the name and address.
2. Seeing that his church does extend a cordial welcome to them.
3. Helping them to become involved and at home in his church.

It is easy to excuse oneself by saying, "If they were real Nazarenes, they'd find the church." But the alert pastor will see this as an opportunity to minister to these uprooted Nazarenes and will do all he can to help them get their roots down in another Nazarene church as quickly as possible.

PASTOR! We're now in the midst of the Evangelistic Crusade for Children and Youth. Evaluate your progress and adjust your plans for maximum results. Let's all go over the top! Also, be sure to involve your people in Prayer Fellowship groups. Order material packets (No. U-10, 50c each) from the Nazarene Publishing House.

April 1958

The Nazarene Preacher

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- Can't keep it quiet. Summer camp time is just around the corner.
- Send your boys and girls
- Be a part of the staff
- Support your district camp effort

---

PASTOR:

Are you looking for a way to:

- Find new prospects?
- Increase your enrollment?
- Build your Nursery and Adult departments?
- Enlarge your Sunday school and church attendance?

---

LOOK to the Cradle Roll
FILMS and U
(In your church does it mean USE or abuse?)

Could this happen in your church? There was a film ordered. Somebody said why not bring all the Sunday school in to see it—preschoolers and all. Surely someone had seen the film. It was a religious film—very dramatic—a true story. No, not from NAVCO, but a good film, that is for adults, and maybe teens—but certainly not suitable for preschoolers. The questions it would raise from them could well undo the good it could do for the older group.

Let us remember that films are only tools to accomplish certain objectives. We must select each one with the purpose and the audience in mind. Then of course proper introduction would prepare the audience to see it. To get the most good from the film, careful planning should provide adequate follow-up.

There are many good films, but even good films could be used at the wrong time for the wrong group, and in the wrong way. That would mean abuse—not to the film, but to the people.

These powerful new tools could become destructive unless attention is given to careful and prayerful selection and use. It is frightening to think a church would consider a certain projector just because they can save money by using a specified amount of a company’s films. Who previewed the films? Not every film, let us repeat, even every religious film would be compatible with Nazarene doctrine and standards. Therefore films outside Nazarene channels should be much more carefully selected. Appoint a committee which understands doctrinal implications to screen every one. All this takes time—but it must be done if we are really concerned with building the Kingdom.

Films are not easier. They can be more effective, but they do take thought and work to:
1. Prepare
   a. the equipment
   b. the audience
2. Project with skill
3. Plan for follow-up
   If we are really concerned, however, with USE rather than ABUSE we’ll take the time. But, if we are not ready to select with caution and to use with care, then let’s study some more so that we may become stewards capable of using these new tools for God’s glory and the good of the people.

The Nazarene Preacher
April, 1969
The World's Simplest Coin Sorter!
(Tell Your Church and Sunday School Treasurers All About It)

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2. Coins slide down at a rapidly take up by
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4. size, perfect slots.
5. Here's the secret! Changes in track
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queen of the parsonage

MRS. B. EDGAR JOHNSON

Staying Close to Our Children
By Mrs. Paul K. Moore*
Part II

Bananas can easily develop during the
rather years. We dare not prolong
our children's dependence upon us. Our
is to help them grow up, teach
them plainly; discipline them effectively
help them learn to make their own
decisions, then as their maturing
personalities emerge, free them gradually
from our strings. Friction between
a maturing child and his parents
may be evidence of the parents' unrecognized
eresentment towards the child's
increasing independence of them. An
effort to understand each other's
problems in this regard can ease the strain
of adjustment for both children and
parents during these maturing years.

But if barriers have built up between
parent and child, how can we break
them down and encourage our children
to confide in us? This can be done only
by showing sincere concern and interest
in their problems, respecting their person-
alities, and taking time to under-
stand and enjoy them. This is impossible
if we ourselves are immature, self-
centered, frustrated adults who feel
caught in a trap, constantly fighting
against an impossible situation. But if
we are happy, victorious Christians who
have learned like St. Paul, "that in what-
soever state we are, therein to be
ccontent," our lives will be unselfish and
pleasant to our children and they will
not be building barriers to close out our
fellowship.

*Pastor's wife, Owasso, Mich.
April, 1969

This will take a loving, yielding walk
with the Lord, a loving fellowship with
our husbands, and a loving understanding
with our children. This requires
time and effort, but it will be time spent
with eternal rewards. Our homes may
not always be as clean as Mrs. Nasty
Nice's and we may have to leave some
church work for a person less qualified
than ourselves. We may have to over-
look what Mrs. Buzzybody may think,
but we must make and take time for
our Lord, for our husbands, and for our
children.

If our communications have broken
down with any of these three—our Lord,
husband; or children—we must seek
the cause. The Bible says, "Draw nigh
to God, and he will draw nigh to you." This
principle invariably works with our
families too. As we show more interest
in them, seek to understand
their needs, feelings, and interests, bar-
riers will begin to dissolve. We may
have to apologize if we have done them
an injustice or acted selfishly. We
dare not pretend that we are faultless.
A discouraged child, prone to make
mistakes, may take a real heart if he learns
that we too make blunders and have to
correct them.

We must learn to enjoy our children
at each stage of their development. The
parent who thinks that when his child
is older he can have more fun with him
may awaken too late to the realization
that he has built barriers and no loving
fellowship or communication exists.
Work can even be made more attractive to children by your attitude toward our work, and by the way we ask children to help. Instead of waiting until Sally is old enough to do dishes, let her now wipe the "tears" from the spoons. Rather than demand, "Pick up this minute!" while Little Junior surveys an enormous task and dawdles hopelessly with no visible results, why not say, "Come, Junior, let's pretend we are big bulldozers and see how fast we can pick up these toys!" It will take less effort on your part to help him than to keep nagging at him, and how much faster he will work! You will actually be having companionship with your small child as you train him.

Baking pies? Let Billy have some of the dough to roll for cookies, and sprinkle with sugar and cinnamon, or just play with the dough. It's fun to work with Mommie. Making some twice-stirred today? Add a few drops of coloring to some of it and dump it on a large sheet of shelving paper. It makes wonderful, inexpensive finger paint and will entertain a child for hours. Even a napkin can be dried and used later to wrap a gift for him to take to a friend's birthday party.

Do bar-tends tend to build up over work chores for your older children? Try making a written list of jobs for each child. Be sure instructions are clear and reasonable. Assume that everyone who lives by the benefits of a home must also help with the work (without being paid money). Even the small youngsters can be given small responsibilities.

Working together can actually be fun. Planning for an outing, or family shopping spree, can help motivate fast work. One family even uses their instructions any time they switch to another line of work. The crazier the affected mannerisms and the more elaborate the tune, the more fun. You'd be surprised how much work they get done Saturday morning. A family council can be a great help in overcoming barriers. Let each member of the family express his views about a problem or plan. Of course, like democratic government, there will have to be a head of government and a legislative branch to carry out decisions. (At times that branch may even have to be a hickory stick.)

Family worship, if wisely and sincerely conducted, can be the means of drawing closer to our children, but it must be sincere, enthusiastic, and varied. Never use it "as a time for disciplinary measures or praying pointedly at the children. It should be a time when they feel free to ask questions, air their feelings, participate in Bible study, choose a song chorus, and make prayer requests.

Mrs. Williamson in her book Far Above Rubies tells of one pastor's wife who confided, "At least every four to six weeks I have a heart-to-heart talk with each of my three children. I do not attempt to schedule it but I strive to be alert to its best timing. I draw them out; we air their problems, great or small; I give advice; we arrive at a new direction; we pray together. It helps us all." Make it a policy never to retire with a wall of hurt feelings or disagreement between you and your children.

Family recreation should be planned with all members of the family in mind. What may seem like recreation to the parent—such as taking a drive in the country—may possibly seem very boring to a teen-ager. It is so difficult to remember the pleasures we enjoyed at an earlier age. There will have to be a certain amount of give-and-take in this matter. Parents may be selfish in their recreation choices.

Our middle son came home from school a few years ago with the information that he had volunteered for his dad to be one of the chaperones to take 206 sixth graders to Chicago museums. Though it was to be on a Monday, it was hardly my husband's idea of a day-off. It meant buying his meals, paying his own bus fare as well as our boy's, walking many weary miles, and being responsible for some 20 youngsters. But rather than lack of confidence and pride in his dad, we saved up the money and Daddy arose early that morning.

(Continued on page 43)

The Nazarene Preacher

Gleanings from the Greek New Testament

By Ralph Earle*

II Thess. 2:9-17

A Working of Wondering

That is the literal Greek of "strong delusion" (v. 11). The first noun, energia (cf. energy), is translated "working" in verse 9. It means "operative power (as distinct from dynamis, potential power), working." (Abbott-Smith). In the New Testament it is used only of superhuman power (God, Satan, demons).

The second noun is plane (planit). It literally means "a wandering, a straying away" (Thayer). In the New Testament it is used of mental straying, and so means "error." Hence we find "a working of error" (ASV). Thayer thinks the phrase means "the power which error works." Arnott and Gingrich take the second noun as a descriptive genitive and translate the whole expression "a deluding influence." (NAB).

J. Armitage Robinson (Ephesians, p. 185) writes: "In all the passages where it occurs in the New Testament plane will bear the passive meaning, 'to be led away from,' if not always, used in the passive sense of error." However, Elliott renders the phrase: "(an effective) working of delusion" (Thesalonians, p. 110).

"A Lie" or "The Lie?"

The Greek says the latter. It is not that they should believe a "lie" (v. 11), but "the lie"—"this (great) Lie" (Milligan). The ex-

pression is in contrast to "the truth" in verse 12. The truth is the gospel of Jesus Christ, that one must accept Christ as his Saviour and live a holy life if he is to be saved. "The lie" is the teaching of the man of lawlessness (v. 3) that one can live in unrighteousness (vv. 10, 12) as long as he submits to the rule of the Antichrist (or to the dominion of Satan).

"Damned" or "Judged?"

The verb is krino (v. 12). It occurs no less than 14 times in the New Testament. In 8 of these instances it is correctly translated "judged." Only in this passage is it rendered by the strong Puritan term "damn." The compound katharismo is twice translated "damned" (Mark 16:16; Rom. 14:20). It should not be necessary to try to convince any thoughtful person today that the use of "damned" three times in our common English Bible is unfortunate, to say the least. It certainly creates problems with the readers who would easily be avoided by a correct translation.

But what does the verb krino mean? In classical Greek it first meant "to separate, to set apart," and "to decide" (Thayer). Later it conveyed the sense; "to determine, resolve, decree," and then to "pronounce an opinion concerning right and wrong." In the passive (as here) it meant "to be judged," that is, "summoned to trial that one's case may be examined and judgment passed upon it." Thayer continues: "Where the context requires, used of condemnation, judgment, 1. to condemn." Abbott-Smith notes that sometimes in the New Testament it is used as the equivalent of katekrismo, which properly means "condemn." In fact, the simple verb krino is translated "condemn" five times in the KJV. Arnold and Gingrich note that krino cannot be used as a legal technical term meaning "judge, decide, rule before a court, con-
The dark side of the gospel reveals first:

I. THE CHARACTER OF HUMAN SIN: THE REASON FOR DIVINE WRATH (vv. 19-23)

A. God has always been revealing himself to men (vv. 19-20): Because that which is known about God is evident within them...

B. The reason men suppress the truth in unrighteousness (v. 21) is that they "promised to themselves..." (v. 28).

But this is not the end, for there follows by necessity, in the further exposure of the dark side of the gospel.

II. THE NATURE OF GOD'S JUDGMENT: THE RESULTS OF DIVINE WRATH (vv. 24-32)

A. God hands men over to the freedom they have chosen (v. 24a): Therefore God gave them over...

B. Perverted, "gave them up." Also in vv. 26 and 28. The action of God is not merely permissive or even privative but judicial, the positive infliction of handing over to the consequences of their actions and the abjuration of the revealed good pleasure of God.

Epithemization: Isa. 66:23. "End harden the hearts." The cause of divine wrath now becomes its effect: "Divine wrath acts on the divine principle which requires like with like, which lets the deed recoil on the head of the perpetrator..." (cf. II Cor. 5:10). In C. S. Lewis' words, "They enjoy forever the horrible freedom they have demanded, and are therefore self-enslaved."24

B. God hands men over to the full depth of their sin (vv. 24b-22). Wherefore God also gave them up to uncleanness, vile affections, reprobate minds (KJV).


den...hand over for judicial punishment." They write: "Often the emphasis is unmistakably laid upon that which follows the Divine Judge's verdict, upon the condemnation or punishment." And so the verb comes to mean "condemn, punish, etc.

The doctrine of divine judgment is not a minor emphasis in the New Testament. In the article on judgment in Kittel's Theological Dictionary of the New Testament, Buechel says of the preaching of Jesus in the Synoptic Gospels: "Here the thought of judgment is central. Jesus' call to repentance is urgent because God's judgment hangs over every man" (III, 336). He repudiates the modern "rationalistic criticism" which rejects the New Testament's view of judgment as mythical and unethical. Buechel declares: "In face of this we must stress the fact that in the NT judgment is not capricious or emotional... It is an inwardly necessary consequence of the sin of man..." (III, 336).

The concept of judgment cannot be taken out of the NT Gospel. It cannot even be removed from the context of the afterlife. Because the love of God always presupposes that all men are moving towards God's judgment and are hopelessly exposed to it (III, 341).

This is the thrust of the two dozen words which are translated "judge" or "judgment" in the KJV New Testament. This opens up a whole field of study in preparation for the present preaching—a topic which is surely relevant today.

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Toward Expository Preaching

By Frank Carver

The Dark Side of the Gospel

Rom. 1:18-32, especially 18, For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who suppress the truth in unrighteousness (NASB).

Introduction:

Apokaluptein, "is revealed." The tense is the continuous present (cf. v. 17), describing a process, "a contemporary manifestation of God's wrath." Like in v. 17, apokaluptei stamps the message as an eschatological act of salvation and indictes a veiled manifestation, one that is manifested only to the believer.

Orge theou, "wrath of God." The genitive is subjective like the parallel phrase, "the righteousness of God." The "wrath of God" in the New Testament is God's indignation at evil, his "passionate aversion to all wrongs which are contrary to him, as well as the expression of this aversion in judgment on them." The concept can be both eschatological and contemporary in character (Rom. 2:5; 3:5; Matt. 3:7). Here as a veiled manifestation in time of the "wrath of God" it points to a complete manifestation at the end of time.

Epi panas okei'men en edikia anthropon ton...(eis aletheia on, eti, "against all ungodliness and unrighteousness of men who suppress the truth in unrighteousness." Most central to this, capsule diagnosis of man's condition is the last phrase, "those who hide the truth by their wickedness" (Malachi). Vv. 19-32 expand what the apostle has in mind. For instance, he is "holding down" (a) a present participle indicating the continuous course of their lives. For ten aethénei see v. 25, ten alethénei theae.

It is perhaps significant that orge theou is placed parallel to dikaiosune theou, "righteousness of God" (note the repetition of pan, "all") in v. 17 as relating to the gospel. For the gospel, "the power of God," is the divine verdict spoken by the man Jesus." On film depends exclusively the twofold manifestation of God's wrath and righteousness. Since He came into the world "the eschatological judgment of the world is taking place, the acquittal (justification) as well as the condemnation in wrath." (22)

Thus we see how "the verdict of the faithful God on the whole world, which is revealed in Jesus Christ, has this side, this dark side as well: it is also the revelation of God's wrath." In the light of the death of Jesus Christ on the Cross the rebellious human condition can now be seen in its true perspective, as both the cause and the effect of divine wrath, and that inseparably.

The Natasrene Preacher

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Epithemization: Isa. 66:23. "End harden the hearts." The cause of divine wrath now becomes its effect: "Divine wrath acts on the divine principle which requires like with like, which lets the deed recoil on the head of the perpetrator..." (cf. II Cor. 5:10). In C. S. Lewis' words, "They enjoy forever the horrible freedom they have demanded, and are therefore self-enslaved."24

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The Natasrene Preacher
Roman could conceive of such a method of putting a human being to death.

The physical suffering was compounded by the mental and spiritual anguish that His mother added to His sufferings. The sword that pierced her heart as was prophesied must also have cut deep into His own great soul. Doubtless it pierced also the hearts of Judas, who probably already had taken his own life. The son of perdition was irrevocably lost and our Lord mourned the loss. Judas had walked by the side of Jesus, but had failed to walk with Him in spiritual association. Have you ever had a friend who slipped away without leaving a testimony behind?

Peter had denied Him; the one thief dying with Him had cursed Him; and in that awful hour His Father in heaven foresaw Him. The cry that He uttered according to the Greek of the Gospel writers is not, ‘Why hast thou forsaken me?’ but rather the apostle, ‘Why didst Thou forsake Me?’ It is over when the cry is made. Relief has come, for in a short time He commends His spirit into His Father’s hands. But while it lasted it was utter abandonment. This was the greatest suffering of all!

If we are fully cognizant of our Lord’s presence at His table, then we will see the power of His redemption. The work of Calvary is a complete work. When He said, ‘It is finished,’ He signified the completeness of His atonement rather than the end of His life. Words fail us as we seek to describe the magnitude of His grand resurrection and ascension. Let the author of the ancient Epistle to Diognetus in his colorful and dynamic writing tell of it:

‘But when our wickedness had reached its height, and it had been clearly shown that its reward, punishment and death was impending over us—the one love of God, through exceeding regard for men, did not regard us with hatred nor thrust us away nor remember our iniquity against us, but showed great long-suffering and bore with us. He Himself took on in time the burden of our iniquities. He gave His Son as a ransom for us, the holy One for transgressors, the blameless one for the wicked, the righteous One for the unrighteous, the incomparable One for the corruptible, the immortal One for them that are mortal. For what is capable of covering our sins, than His righteousness? By what other one was it possible that we the wicked and ungodly could be justified than by the only Son of God? O sweet exchange! O unsurpassable operation! O benediction surpassing all expectation! That the wickedness of many should be hid in a single righteous One, and that righteousness of One should justify many transgressors.’

It is told that Martin Luther once knelt in prayer and as he prayed lifted his eyes and began to gaze upon the crucifix; it seemed that his Saviour hung before him and that he once again like John was witnessing the agonizing experience of the Crucifixion. The Reformers arose to his feet and with great emotion exclaimed, ‘For me! For me!’ Yes we owe our salvation to Him. He bought us with a precious price.

The cross of Calvary is more than an event in history. It is a temporal testimony to an eternal verity. For it was here that the Lamb of God was slain so that the sins which darkened the past and distress the present and endanger the future are all overcome in Him. The wrongs that men can never right by their own efforts, the wounds that they have inflicted that they cannot heal, are cared for by the power of His blood. This blood ‘cleanses from all sin, for in this broken body we have not only deliverance from the guilt of transgression but the removal of the dominion of the iniquity. His was not a resurrection but complete. His presence at His sacrifice tells us that He through His suffering without the gate can sanctify His Church. If God can count and utilize this truth, we have been able indeed to discern the Lord’s body at His feast.'
C. The disciples in the closed room—two appearances (John 20:19, 20).
E. Seen of above 500 (1 Cor. 15:6).
F. Last seen by Paul (1 Cor. 15:7).

II. His death, stones for our sins; His resurrection gives power for newness of life (Rom. 5:9-10).

III. If there is no Resurrection (1 Cor. 15:17) then—
A. Christ is not risen.
B. Our preaching and faith are vain.
C. We are false witnesses (we are telling lies).
D. We are yet in our sins.
E. The dead are perished forever.
F. "We are all men most miserable."

IV. But now is Christ risen" (1 Cor. 15:20).
A. Our preaching and faith have real meaning.
B. We are true witnesses.
C. We are not in our sins.
D. We have hope and assurance beyond the grave.
E. We have peace and joy in life and in death.

V. Jesus said, "Lo, I am with you always" (Matt. 28:20).

VI. We shall live with Him forever (1 Cor. 15:51).

**CLARENCE T. MOORE**

Paul on Study and Teaching

**Introduction**

A. We are born among the most helpless; in infancy and childhood we cannot care for ourselves.
B. An animal's development is rapid, but with a low capacity. For man God has provided a long period for growth and the acquisition of knowledge.

1. Our two main sources of knowledge:
   - A. Personal
     1. Trial and error
   - B. Learning from others
     1. Parents
   2. Teachers and books. We thus have access to knowledge acquired in past.

II. What Paul said and did:
A. Paul was a schooled man (Acts 22:3).
B. Timothy he said, "The things, that thou hast heard of me, as they commit thou to faithful men, who shall be able to teach others also" (II Tim. 2:2).
C. He told Timothy to read and meditate (I Tim. 4:13, 15).
D. "To study to show thyself approved unto God" (II Tim. 2:15).
E. Paul, at Ephesus, taught for two years (Acts 19:8-10).

III. If we would follow Paul, we must teach also:
A. Our missionaries often teach in the open, under the trees.
B. We have buildings, Christian colleges.

IV. Our colleges and seminaries bespeak the rounded program of our church.
A. The wisdom of the church
B. The unselfishness of the church

V. Why a school offering?
A. To prepare missionaries for the foreign field.
B. To prepare ministers for our churches.
C. To prepare young people so they can give a Christ emphasis to their respective callings in life.

**Conclusion**

Paul said, READ, STUDY, MEDITATE, TEACH.

**CLARENCE T. MOORE**

The Public Prayers

**Scripture:** Acts 2:42; I Tim. 2:1-8

The Lord Jesus made it quite clear in His teaching that failure to continue steadfastly in the ministry of private and public praying was a sign of spiritual indolence and feebleness. He said, "Men ought always to pray, and not to faint" (Luke 18:1).

**The Nazarene Preacher**

I. The Characteristics of Public Prayer

"I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men" (I Tim. 2:1).

A. There are supplications.
   - This is praying in relation to the theory of God.
B. There are prayers.
   - This is praying in relation to the promises of God.
C. There are intercessions.
   - This is praying in relation to the purposes of God.
D. There are thanksgivings.
   - This is praying in relation to the goodness of God.

II. The Comprehensiveness of Public Prayer (vv. 1-4)

A. The subjects of comprehensive praying:
   - All men...for kings, and for all that are in authority.
B. The object of comprehensive praying:
   1. God's pleasure in national righteousness.
   2. God's purpose in personal salvation.

III. The Conditions of Public Prayer (v. 8)

A. The prayer life must be without defilement.
   - "Pray...lifting up holy hands" (v. 8).
B. The prayer life must be without doubt.
   - "Pray...without wrath" (v. 8).
C. The prayer life must be without doubting.
   - "Pray...without doubting" (v. 8).

**Bill Burch**

**Hymn of the month**

This is the Day

**The Lord Hath Made**

(No. 76, Praise and Worship hymnal)

The author, Isaac Watts (1674-1748), was one of the first to give us hymns set to rhythmical tunes such as we sing in churches today. As a youth he complained to his father about the monotonous psalm chanting. He thought the Christian religion was something about which to be joyful. Glad hymns should be sung.

His father's reply was: "Well, Son, if you don't like the music, why don't you give us something better?"

The boy accepted the challenge. With God's help he wrote a hymn that very afternoon: It was sung the following Sunday. After this, for two years he wrote a new hymn for every Sunday. Among the hundreds he wrote many are still in popular use, such as "We're Marching to Zion," "Joy to the World," "Jesus Shall Reign," and "When I Survey the Wondrous Cross."

The composer, Thomas A. Arne (1710-78), received from Oxford the degree of doctor of music in recognition of his accomplishments as a composer of operas, a leader of bands in London, and as a teacher of music. He composed tunes for other of Watts's hymns—among them "Am I a Soldier of the Cross?"

**Graduating Seniors**

Gordon Wetmore, pastor of the College Church at Wellston, Mass., has devised a way of honoring the high school seniors in his congregation and acquainting the church family with these teens. Each week during the spring season he features one of them in the weekly newsletter, giving a brief sketch of his or her activities along with a picture. The following is a sample:

"Kathy Angell is an honor student at North Quincy High School. She belongs to the Spanish Honor Society and has been a member of the National Honor Society for two years. She has sung with the Concert Choir at North and served on the Fall Spirit Committee. She has been involved in church teenage activities serving as Senior High"
Fellowship secretary for four years and has played on the senior girls' church league basketball team. Her other interests include snow and water skiing. Kathy plans to attend ENC in the fall.

How One Pastor Improved Board Attendance

Soon after assuming the responsibility of my present pastorate, I discovered that less than 50 percent of the people elected to represent their church and conduct its official business were actually attending the monthly board meetings. In an effort to correct this deplorable situation, several approaches were employed.

First, we reviewed the "traditional" meeting time and discovered that some were not able to attend because of schedule conflicts. So "tradition" was changed in favor of a more suitable time.

Second, I planned an educational program directed at pointing up the responsibility incumbent upon every elected representative of the church, and the sacred trust placed upon him by his fellows in the church. This was done both through the medium of preaching and more specifically in a public "installation of officers" service culminating with each newly elected board member kneeling at the altar and accepting a charge from the pastor to faithfully discharge his responsibilities before God and his fellowmen.

Third, proceeding on the premise that the highest representative body of our nation does likewise, I announced that henceforth an attendance record would be kept for each board member, and that this record would be made public at the annual meeting time. It has proven helpful to me to publish an annual meeting report for distribution to the membership of the church each year. On the back cover there appears the attendance record of each member, available at a glance for the entire year. Before marking their ballots, I encourage the members to turn the annual report over and use the back cover for a writing board as they mark their choices for the various offices. The result has been amazingly satisfactory. Beginning the fourth year of this practice, I have yet to receive my first kickback, and the attendance has risen to over 95 percent present. Further, board members have become concerned enough to call and inform me in advance if they are required to be absent for the monthly meeting.

A Maine Pastor

Stay Close . . .

(Continued from page 34)

day to go with his son. When he returned late that night he remarked, "I'm really tired, but I wouldn't have missed this for anything!"

As our oldest son left for college I was brought face-to-face with the fact that time waits for no man—or mother. It seemed only yesterday when I was so rushed with church work, house cleaning, and studying that I pushed aside the urge to take more time to romp with him, and answered his pleas to "read me a story," with a glib "Mother is too busy now, Dear." But it really takes so little effort, and time for the rewards returned.

It is work to have a group of teenagers in for a teen-style feed. But it is worth all the work and expense just to have your own teen say, "Thanks, Mom. It was really great!"

You know the time to keep close to our children. They grow up so soon!

Delivery of the Sermon

Editor's note: The following notes were sent in by J. E. Perryman, Jr., pastor of the First Church of the Nazarene, Bismarck, N.D., who credits them to seminary classes under Dr. L. A. Reed, who in turn credited them to Mrs. G. B. Williamson. We are grateful to all three people involved, one now in heaven, and the others still very much with us.

Reading the Word of God,

Three Schools:
1. Ecclasiastical—no expression
2. Dramatic
3. Interpretative

Good scripture reading requires an intense stimulation of the mind with an awakening of the feelings. This comes after one has studied the passage. Remember! God is speaking through you when you read His Word.

April, 1969

I. Modulations
A. Verses must be phrased.
   Word units must be grouped.
   Divided by pauses.
B. One word in each unit which is basic.
   The word which carries the thought.
   The word which is given the extra 'stroke' is called the "latus."
C. Length of pauses depends upon progression of thought.
   Big thoughts emphasized by silence.

II. In connection with phrasing there are also changes of pitch.
   The word receiving the latus will carry a change of pitch.
   This is inflection.
   Two kinds: (1) one on words;
   (2) between words and phrases.
   (sincerity assists inflection.)

III. If the Bible is read well, it must have color.
    Not cold or drab.
    Not mechanical affection.
    Read the thought with emphasis. Practice aloud.

Delivery Suggestions
2. Have confidence in the sermon you are to preach.
3. Speak to the person on the back seat.
5. Breathing—diaphragmatically. Do not speak from a deflated chest.
6. Speak with your lips and the tip of your tongue.
7. Force and emphasis.
   Flexibility in modulation.
   Positive and negative emphasis—retardation and speed.
   Rhetorical pause.
THOSE EXEMPTED
FROM THE EASTER OFFERING

1. Those who believe Jesus made a mistake when he said, "Go ye... and teach all nations."
2. Those who do not believe that the gospel is the power of God unto salvation to everyone.
3. Those who wish that no missionary had come to our forefathers and would prefer to be heathen.
4. Those who believe that everyone should shift for himself.
5. Those who do not care to have part in Christ's final victory.
6. Those who believe that God will not call them to convert because of the way they spent their (?) money.
7. Those who are willing to have Jesus say to them: "Inasmuch as ye did it not to one of the least of these, ye did it not to me."

Fort Worth, Tex., Link
BOB LINDLEY

Eleven Reasons
Sports Fan Quit Going to Ball Games

1. Every time I went to a game somebody asked me for money.
2. Although I went often, no one ever spoke to me.
3. I was a good fan, but the team manager never called on me.
4. The seats are too hard.
5. The umpire said things I didn't agree with.
6. I think some of the people are hypocrites; they seem more interested in soda and popcorn than the games.
7. I'm not about to sit for two or three hours during all those time-outs and delays. It makes me get home, too late.
8. They don't regulate the temperature so that it's always comfortable.
9. They always play the same tunes — or tunes I don't know.
10. The game always comes at a time I have scheduled for something else; and besides, I was forced to go when I was a child.
11. No one is going to tell me how much to pledge before I can sit in the grandstand.

Uplander
Bill Borch

Perils That Follow Revival

1. The danger of being challenged without acting. It would be better not to know a better way of life than to see a great spiritual challenge and not rise to that challenge.
2. The danger of broken promises. In the spirit of revival services it is relatively easy to make promises to God and to ourselves which are so often forgotten. Don't break faith with the Holy Spirit.
3. The danger of hoping someone else will accept the challenge and do the work which is necessary.
4. The danger of settling deeper into a rut. The mere spinning of wheels bogs a vehicle deeper into a rut. We need a real "lift" onto solid footing.

Valentine, Neb., Newsletter
D. L. Runyon

WHICH WAY OUT?

Philosophy: Think your way out.
Repeal: Drink your way out.
The New Deal: Spend your way out.
Politics: Legislate your way out.
Science: Invent your way out.
Industry: Work your way out.
Communism: Strike your way out.
Militarism: Fight your way out.
The Bible: Pray your way out.
Jesus says: "I am your way out."

Perry, Mich., Newsletter
Guthrie Jones

April, 1969

Sermons that Sizzle
(Continued from page 14)

6. DO give credit when you use the material of others. Tell what book you read it in if this is your source. This is not only a matter of honesty but an indication that you read the book. To quote from others reveals that the speaker is informed and worth listening to. This kind of a preacher will always have someone to come hear him preach.

Editor's extra: But don't read long quotes. This is excellent for the classroom but abominable in the pulpit.

The Dark Side
(Continued from page 37)

Sincerity of a pagan society. God has decreed to man the full flower of his sin as its own punishment. "It is a terrifying thing," says the Epistle to the Hebrews (10:31, NASB), "to fall into the hands of the living God."


H. Kleinknecht, Fichtner, and Stahlin, p. 87.


H. Barth, p. 86.


H. Murray, p. 44.

H. Kleinknecht, Fichtner, and Stahlin, p. 123.

**Familiar Failures**

By Claudia G. Chappell (Grand Rapids: Baker Book House, reprinted 1968. 164 pp., paper, $1.95.)

Here are 16 sermons from the famous Methodist preacher who skill in sermonizing has been rarely if ever surpassed. The theme of failure is the binding cord, yet the sermons themselves show great variety, in both subject and treatment. “The Successful Failure,” “The Slave of the Second Best,” and “The Unkept Keeper” are some of the intriguing titles.

Chappell’s style is marked by utmost simplicity and clarity, livened by flashes of unexpected color and evident from a glowing eloquence. His economy in the use of words, his smooth transitions, his flow of ideas, one suggesting the next, his short epigrammatic sentences free of artificiality and affectedness, could profitably be studied not only by the novice, but by the experienced preacher.

There is no show of cleverness for cleverness’ sake. But the reader is amazed, even at times breathless, at the turns of truth drawn out so logically and obviously from a simple text. And the reading of these gems will not only sharpen a preacher’s own sermonizing, but feed his own soul. For much of the truth concerns him—such as “... the measure of our power to keep the vineyard of another is the measure of the thickness of grace, we have kept our own” (p. 101).

R. S. T.

**Questions on the Christian Faith Answered from the Bible**

By Derek Prine (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1967. 128 pp., paper, $1.45.)

Derek Prine, minister of Lansdowne Evangelical Free Church, South London, has produced in these few pages a valuable source book on Christian doctrine. He asks 50 leading questions on Christian faith and then seeks to answer them by reference to the Bible. For example, question No. 41 reads, “Will Christ come again?”

The author then gives a brief answer: “Christ will come again, as promised, at a time not told us, in the same way. It was seen to return to heaven.” Following this answer is an outline of two pages giving the gist of relevant Bible verses on the theme of the Second Coming. Needless to say, such a volume would be a quick reference for the minister.

Prine does not share the Wesleyan position on a second crisis experience. In responding to the question, “What does God require of us most of all when we have become Christians?” the author answers: “The comprehensive works which sum up what God requires of us are sanctification and holiness. Sanctification is the process of which holiness is the concrete state...Sanctification is a continuous process that is the continual endeavor to bring holiness to completeness. It is a progressive work... Entirely different from the law... Sanctification is... the manner in which the holiness of the heart is to be had to us.”

This volume is a symposium by the members of the faculty of Westminster Theological Seminary. It was first written in 1946, when the Presbyterians were celebrating the bicentenary of the convening, on July 1, 1643, of the assembly of divines which produced the historic Westminster standards of faith. The third revised printing in 1967 contains changes in the chapters written by John Murray, E. J. Young, and John H. Skilton. Other chapters remain untouched. It is designed to provide strength and confirm the view of the initial volume.

**The Infallible Word**


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The book centers around the theme of the infallibility of the Scriptures. The starting point is the formulation of the doctrine of Holy Scripture found in the Westminster Confession of Faith. Defended is the interpretation of that classical statement which is current in the extreme right wing of the Reformed tradition, i.e., classical Calvinism. Scripture contains a “system of truth” (p. 211), the doctrine of salvation by grace, which means that “God the Father in the foundation of the world chose certain sinners (all others are helplessly lost) to eternal life according to the good pleasure of his will” (p. 241). This “is consistent supernaturalism and, by that very token, Christianity in its purest form” (p. 241). Arminianism is a compromise with auto-sotericism, like religious liberalism and Pelagianism.

The view of Scripture is defended thus that consistent with the above theological stand. The objective Yangchristianity of the Scriptures is stressed to the point that “God does not today guide people directly without using the Scriptures” (p. 290). Further, it must be kept in mind that one who does not define inspiration, canonically, and authority as stressed in this volume does not hold fully to the orthodox Christian view of God (p. 75).

The chief value of this book lies in its scholarly presentation of the view of Scripture that is consistent with classical Calvinism. It is regretted that space does not allow a full discussion from the Wesleyan-Arminian perspective. Much valuable data, however, and many of the discussions are relevant for all who hold to the plenary inspiration of the Holy Scriptures and to their ultimate authority “in all things necessary to salvation.”

F. G. Carver

**The Other Side**

By James A. Pike, with Diane Kennedy (Garden City, New York: Doubleday & Company, Inc. 1968. 398 pp., cloth, $5.85.)

**The Infallible Word**

This is a pathetic account of Pastor Jacob's attempts to placate the religious community in his son Jim, who took his own life in New York in 1966. Like others of Dr. Pike's works, it seems to the reviewer in haste without the perspective and balanced judgment that only time can provide.

The bishop takes great pains to make his credibility with half-serious, alternative interpretations and appeals to parapsychological research, but the fact comes through loud and clear that he has heard from his son on "the other side."

The content of the &quot;messages&quot; from the &quot;other side is "orthodox" spiritualist doctrine such as has been developed in England and America since the Fox sisters in the middle of the nineteenth century. The life beyond the grave is a continuation of attitudes and conditions prevailing in this life, with possible &quot;progress&quot; in insight and cleansing from temporal limitations without reference to God or Christ.

"Jim" reports through the mediums, "Nothing I've seen over here makes me any more inclined to believe in God," (p. 130). "I haven't heard anything personally about Jesus. Nobody around me seems to talk about him" (p. 218). In the last recorded session, recorded in June, 1968, "Jim" said about Jesus, "They talk about him—a mystic, a seer, ya' see, a seer. Oh, but they sure and they talk about him as a savior. As an example, you see?... I would like to tell you, Jesus is triumphant, you know?"
But it's not like that... About God, Jim is reported to have said, "Don't you ever believe that God can be personalized. He is the Central Force and you all give your quota toward it." In his "growth" on the other side, "Jim" said, "And this is the process of evolution. This is man cleansing himself, gradually and continuously, and he evolves and becomes more enlightened." (pp. 383-85).

Maren Bergtrud, a close associate of the bishop in his early years, also committed suicide a year after Jim. She is reported to have said from the "other side" with respect to Jesus: "He's just another person, been here longer, but I have been told that the people who have been here long enough to advance to a high plane or a high dimension can always come down to the lower plane to help us. But we who are just here have to earn the right to go on up." (p. 332).

The bishop's views more than once were favorably in the direction of reincarnation. This reviewer predicts that Dr. Piske's next step will be some form of reincarnation doctrine (he will call it "metempsychosis"), and a total humanism within the person (p. 380).

As Gilbert Chesterton once said, "It's the first effect of not believing in God that you lose your common sense, and can't see things as they are." — W. T. Publisher

**Prayer Will**

Make the presence of God real to us. Bring to our souls a consciousness of God's peace, calming us in our difficulties. Bring a sense of joy, cheering us in our service. Give a sense of God's glory, illuminating every doubt. Make the power of God clear to us. Prevent us from doing wrong.

**Fasting Will**


**WANTED:** Ancient Prophets and Guest of the Soul, both by Samuel Logan Brengle. Write Rev. Lloyd D. Grimm, Box 29, Rudland, Ohio 45775.

**FOR SALE:** Forty-four Issues of the Preachers' Magazine ranging in date from October, 1937, through March, 1942. Price: $25.00 plus postage. Kenneth L. Dodge, 1170 Split Rock Road, Camillus, N.Y. 13031.

**WANTED:** Copies of my book, This Is Haiti. Paul Orjala, Nazarene Theological Seminary, 1700 E. Meyer, Kansas City, Mo. 64131.

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**AMONG OURSELVES**

"For the bargain hunter," plucks American Bell, "long distance can be a real buy." Colorado Springs seems like "long distance" to many, but it would appear that what's going to be offered at the Bible College there this summer may be a "real buy"... "The younger clergy," quips J. Noonan, "are so 'house that, if middle age should freeze their attitudes, they would only grow fixed in fluidity"... Some have prided themselves on believing a little a little... We confess (without pride I hope) to believing a lot a lot... Unselfish and sustained commitment can be impelled only by deep belief (p. 17)... Do we believe our message enough to press our mission vigorously? (pp. 18-19, 21)... To exercise pastoral care in what is shown as well as what is said? (p. 32b)... Definition: "Embarrassment is watching the boss do what you just told him couldn't be done"... For the preacher it is watching one's successor succeed where we said it was impossible... Maybe he refused to mistake delivering the gab for delivering the goods... Step No. 1 in avoiding such a fatal error is to learn how to be drawn out in prayer more frequently, as described by John May (p. 5).

Until next month.

**Calendar Digest**

**April**

- NWMS Study and Reading
- 6 Easter Offering
- 20 National Christian College Day

**May**

- 4 Baby Day
- 11 Mother's Day
- 13 Seminary Commencement
- 25 Pentecost Sunday
- Day of Evangelism
- 30 Memorial Day

**June**

- NWMS Prayer and Fasting
- 15 Father's Day
- Home Missions Loan Fund

Kent, Wash., Evangel CLARK H. LEWIS

The Nazarene Preacher