The Basic Denominational Executive

By Hugh C. Benner*

General Superintendent? District superintendent? Executive secretary? Institutional executive? General officer? Is the true basic denominational executive in these categories? By the very nature of these assignments those who hold these positions live much in the limelight, and I would not minimize their importance. They figure prominently in public services and for the most part are relatively well-known throughout their area or the church generally. Because of this it is probably normal for people to feel that the destiny of the church and the greater opportunities for service are inherent in these assignments.

In his recent book, From Sacred to Profane America, Dr. William A. Clebsch, of Stanford University, makes some sound historical observations regarding the place of the congregation and the pastor in the success of any denomination. In the first place, he reminds us that in America only has the congregation been dominant as the unit of religious life. He further declares that, while it is true as a general assumption that the members make the church what it is, it is specifically true that it is the members in congregations who determine the final quality of the church.

The end result of this is that, even though there may be movements toward centralization in organization and authority, no denomination is actually governed by its general executives. Since the congregation is the basic unit of religious life and achievement, the true denominational executive is the pastor.

For years I have been reminding our pastors and people that in a very real sense there is no "general church," no "district church." The church is found in the local church. In the last analysis, if anything is done for Christ through the Church of the Nazarene, it will be done by the local churches. The denomination and its service rendered will be the resultant of what all our local churches are doing—or not doing.

So I write in exaltation of the pastoral ministry. What an assignment! What an honor! What a responsibility! Let no preacher seek any higher privilege or preferment—there is none. No modern denomination has given the pastor greater freedom in the administration of the local church than the Church of the Nazarene. So, pastor, it is yours to match the breadth of opportunity by the quality and effectiveness of your administration. You are the basic denominational executive.

Study, pray, preach, think, plan, call, evangelize, build, and yours can be a strong, balanced, spiritual, growing church that will strengthen the Church of the Nazarene and bring honor to the name of Jesus Christ.

*General Superintendent emeritus.
Needless Ministerial Suicide

Nothing is inconsequential which helps or hinders a man in the ministry. Viewed by itself, the fox that nibbles on the tender vines may properly be called “little,” but viewed in the light of the damage done, it is big. Some men fall short of complete success because they are blind to seemingly insignificant faults.

District superintendents have seen it dozens of times: men with a great start didn’t quite make it into orbit, not because of major weaknesses, but small faults, which could almost be called trifles. And observers are always saddened by the flounderings of some good brother when they know that he could have made it if he had changed just a little here and there. Maybe it was his careless dress, or indiscreet tongue, or undisciplined eating, or financial carelessness, or chronic fretting and worry, or oversensitivity to criticism, or explosiveness under pressure, or impulsive commitments, or rigidity in administration, or coldness in personality, or possibly a little folly, which like dead flies cause the ointment of the apostle to stink (Eccles. 10:1).

Naturally the question comes to mind, Why didn’t someone talk to him? Maybe no one did. Perhaps a kind friend might have helped. In some happy cases a good, frank talk has salvaged a man’s ministry. It has been embarrassing, to both parties, but redemptive. The problem is, the recipient must have a degree of humility and teachableness which, unfortunately, is too often not possessed.

Intelligence plays its part too. Some want to improve, but they can’t see the fault even when told about it. One gentle mother in Israel said to her very young pastor who had been berating his flock unmercifully, “Can’t you give us an orange once in a while?” He stared at her without understanding. But he began to think of it until gradually her meaning penetrated his cranium armor. It was a turning point, for not only did he try to change the tone of his preaching—when once he got the idea—but deliberately set about learning how to feed his people. But he almost missed it by his dullness.

The sad fact is that too often men who are insensitive to their faults themselves are impervious to the hints of their friends. They may even not catch on—or at least not put forth the effort to change—when knocked down and almost out by the club of the ballot. When this is the case, the grieving wife, district superintendent, and friends, all of whom may have tried to tell him, have to stand by helplessly and watch a good man strange himself by a combination of small threads which he will not cut.

How can a young man guard himself against such a tragic end?

Let him do three things: First, pray for common sense, which includes the gift of self-criticism. Second, pray for enough humility to listen to his wife, his superintendent, and his friends, without retreating behind rationalization and other defense mechanisms. Let him take off his ego-protective armor and throw it in the trash, once and for all. It’s too costly to maintain and too heavy to carry around; just wearing it consumes too high a percentage of his energies.

Third, he should study his holy calling constantly, by observing his brethren (charitably, of course), by listening at district assemblies and preachers’ meetings, and by being a constant and avid reader of books on the ministry. His studying should not be as a haughty observer, but as a humble learner. What he hears and reads he should apply to himself. In this way he will acquire an awareness of the pitfalls of his vocation and of his own weaknesses which will safeguard him from needless failure. Since every man called of God may succeed, why not do so?

The Power of Home Atmosphere

A paragraph in a sermon by Chris Chappell is so loaded with relevance that it should be quoted entire:

“What power there is in an atmosphere. I do not think we have ever appreciated its real might. You can live in a wrong atmosphere till your taste for the things of the Spirit is in large measure lost. You can live in a wrong atmosphere till your moral sense is blunted, till you lose your capacity to be shocked. You can dwell there till the most hideous and disgusting vice seems altogether normal and natural and a thing to be desired.”

This is precisely the devastating power of unbridled TV. For undeniably, when on, and its volume turned up a bit, it determines the atmosphere of a home. It is complete master. The flashing, fascinating figures on the screen, the voices filling the house, the noises booming forth, raucous laughter, screaming singing, blaring instruments, simulated applause, sound effects of commercials, every conceivable device of mental assault, calculated to shatter defenses—all of this struts and swagger as absolute ruler. Just try to alter the atmosphere by beginning to sing, or praising God, or having a prayer meeting, or reading a devotional book, or even carrying on a sane conversation, if you don’t believe the loud, brazen box is king.

You either have to turn it off, or give up trying to compete with it. And many homes, including parsonages, would rather give up anything else than turn it off. Evidently they have a horror of missing something—perhaps the next beer or cigarette commercial.

In gradually becoming accustomed to this voice of the world, we are fulfilling Chappell’s prediction. What he said would happen (Continued on page 13)

*Familiar Failures*, p. 129 (Saber Book House, reprinted 1968): used by permission.
If there is little depth in seeking there may be little depth in experience.

The Slower Pace in the Second Work

By J. Kenneth Grider*

When a sinner is convicted during a service and comes forward to be saved, he is usually converted within a brief time. However, when a believer comes forward to be sanctified wholly, a time-lapse often occurs before he receives the baptism with the Holy Spirit. Indeed, often the believer seeks entire sanctification over a period of days or weeks or even months.

Why this is so is somewhat shrouded in mystery. For while it is true that there were 10 days of tarrying in the Upper Room before the 120 early believers were sanctified wholly, others in those times received their Pentecost without tarrying so extended a time (Acts 8:10; 16:19).

It is possible that the greater time-lapse, often occurring in the case of entire sanctification, is due to the nature of consecration, which is a prerequisite to sanctifying faith. Repentance, which is a prerequisite to justifying faith, is often more quickly accomplished than is consecration. Perhaps the negative reversion to sin and the purpose to serve God are more readily entered into than is entire consecration. In the latter, there is positive, area-by-area yield.

matters than often obtains when a sinner comes forward to be saved. This too, then, might figure in what we often observe—a slower pace in becoming sanctified wholly than in becoming converted.

If, then, we find that to help a believer into the experience of entire sanctification is often more drawn-out ministry than that of helping a sinner to be saved, it might be that, we should expect this as characteristic of receiving the second work of grace. The roasting in the oven will not burn; or if it is the capstone time of a night service, the late snack and the "beddy-byes" will just have to be delayed.

"By all means save some," said Paul. Some church schools are doubtful if "all" have yet been tried.

Changing Methods in Christian Education

By Don Irwin*

What's happening in adult Christian education? Not much . . . just a revolution!

A new era is here. It is difficult to say when it first appeared, but it is here. Unlike a bomb, it did not suddenly explode upon us. Rather, it slipped quietly into a few churches while the rest of us continued on in our usual way—too busy to notice it.

In public education the use of such aids as television, teaching machines, computers, etc., continues to increase. This greater reliance upon machines and technology tends to impersonalize education.

Christian education does not always adopt the techniques, tools, and philosophies of public education. Our goals are different. Public education is dealing with general knowledge in the hope of forming a productive and intelligent individual. We, in Christian education, are bringing our people into contact with the Word of God, trying to develop a Christlike character.

The program of Christian education has two parts—worship and learning. We are more responsive to spiritual truths in an atmosphere of worship and meditation. Therefore we should give serious thought to adequate space, lighting, worship centers, noise barriers, and privacy.

The transition in Christian education which we are experiencing is moving from a known, stable, and uniform to an unproven, experimental stage. It is a change from a plan which provided identical educational experiences for all people to a plan which allows and encourages a variety of experiences. The presentation of new methods and ideas is not to say the past has been wrong or inadequate for its time. It is rather to remind us that old patterns and social structures everywhere are
giving way to new technological advantages.

Christian education has two choices: It can continue in the same way it has traveled for twenty-five years or it may begin to create new ways of providing learning experiences relevant to the needs and interest of the people.

May I underscore the word interest. We must find ways to interest the outsider in Sunday school. Outside interests are growing. Today’s society has increased leisure time, longer weekends, with boats, seaside and mountain cabins, and comfortable, air-conditioned homes to clamor for its attention. With this comes increasing dissatisfaction with the present Sunday school classes and teaching methods—evidenced by a denomination to its churches on to browse through the books and find in them the secret to teaching.

For such an approach has been proven so effective in public education, it would seem sensible that the Church give some serious thought to adopting such an approach.

A master teacher, or several master teachers of proven ability, would prepare and teach the material of a quarter’s church school lessons using all the material and techniques of modern teaching. These lessons would be video-taped; well in advance, perhaps a year or more. The tapes would be duplicated in great quantity and distributed by the denomination to its churches on a purchase or rental basis.

On the designated Sunday, the local church would play back the video-taped lesson to television monitors throughout the church school. (Small churches could gather in an assembly hall to watch on fewer monitors.) In the present television-literate age, less attention would need to be given to a graded series of lessons. Following this presentation of core curriculum materials, the informal classroom teacher would take over.

One of the great advantages of such an approach is that every church, no matter the size, would be able to provide for every person the very best teachers available coupled with the supportive, individual attention which the local teacher could provide.

Teacher-training would also be a built-in advantage, since each local classroom teacher would have opportunity to study and observe at first-hand, experienced teacher in action.

LIBRARY: The library is coming into its own in growing churches. The church library should be a treasure-house containing a wealth of reading, dramatic, and inspirational material for all ages. An adequate library has several uses. It provides resource material for teachers and leaders. It provides informative material to young and old on pressing problems of life, home, marriage, and school.

An adequate library becomes a profitable browsing place while waiting for others engaged in committee meetings, etc. Our schoolchildren today have more exposure to reading material, and some new find time for increased reading. The Church should take advantage of this trend and furnish Christian answers to youth and teen-age problems through library books.

The church library can be used for reading during the Sunday school hour by men and women who bring their children to Sunday school but who themselves will not attend a Sunday school class.

Some may wish to read from a recommended list, while others may prefer to browse through the books and find a title of their own choosing.

An expansion of the library can include tape recorders with earphones for listening to recorded sermons, lectures, or other prepared materials.

FILM ROOM: Visual aids, such as filmstrip projectors and sound film projectors are becoming more common in all of our congregations. Churches, large or small, spend money for what they think is important. If churches do not provide audio-visual material it is not because they are small or poor, it is because they do not think it is important.

The little boy could not understand how Peter could sleep on a house roof and not fall off. Licking an apostate in the bud, the teacher replied, “My child, with God all things are possible.”

How different her reply might have been if she had known or remembered that the roof on which Peter took his nap was a flat one!

All classrooms or department auditoriums will need to be darkened for Sunday school use of these visual aids. Built-in screens are very convenient and useful in larger rooms.

A young man, home from his “hitlch” in the army, complained, “Never a film in my church to show me how to love, but in the army we had them every day to teach us how to hate and kill.”

An every-Sunday film in a special film room would have a great drawing power among the unchurched of any community, with proper publicity and promotion. It would be difficult to estimate how many new people would visit our church to see “For Pete’s Sake,” or “The Restless Ones,” or a Moody science film. There is the possibility that many of our regular members would choose a good Christian film for the regular classroom lesson presentation. The reaction to this could be a better grade of teaching and interest in the class.

With more and more good quality and Christ-centered films available, this could introduce hundreds of people to our Sunday school and church. The above-mentioned films often result in people seeking Christ as their Savior.

ELECTIVES: Classes offering subjects and lecturers on material other than the Uniform Bible series are already in use. The course is selected according to the needs and interest of the pupils. Classes may focus upon a common subject interest, such as on a common age-group. There are many possibilities for electives. They can be used for the summer months, or they can be used on a year-round basis.

The Bible class is now the most widely used elective in churches. The Bible class teacher covers verse by verse, each book of the Bible, but not necessarily in their given order. Most Bible classes are not limited numerically to the usual 10 to 20, but are not limited to grow to 50 and more. A recognized Bible scholar can teach 75 people as easily as 25.

CONVENTIONAL CLASSES IN UNIFORM LESSONS: For the greatest number of churches, the conventional classroom with a teacher and 10 to 15 adults will continue to be used. I visited an award-winning Baptist church and interviewed the educational director for two hours. They have grown, in six years, from an enrollment of 700 to 1,700. They have no other plan, program, or technique than classroom teachers and literature. I was greatly impressed by the well-designed, decorated, air-conditioned buildings. The
use of folding partitions and room dividers gave maximum use of their space. The social hall served several functions, including Sunday school classes. A bookstore, a library, visual aids, and modern printing equipment all served to promote the Sunday school program. The secret of their success was “dynamic leadership and organization.” I went back to my hotel room with a lot to ponder. There is no method, no program or technique that in itself will guarantee success. Our motive must be sincere and holy. Our vision must always center on the Lamb of God and include the people for whom He died. Our plan—whatever it may be—must be well-organized. Our leadership must be dynamic. Our minds must be open to new ways to promote and teach the old, old story. We must, by all means, by all means, go forward!

If our ministry were judged by this criterion, how would we fare?

**A Forgotten Goal**

*By Charles A. Gibson*

**It might do all of us good to review an appraisal made by a religious editor of the San Francisco Chronicle some 10 years ago.**

He was taking a look at the work of the church in its protracted-meetings program or, as we prefer to call them, revivals. This man noted that much is made over the number that unite with the church as a result of these special meetings. He made two observations that are worthy of comment and in a measure apply to all.

First, he called for an awakening that would really fire up the church. He said, “Lukewarm Christians never produce either warriors or saints.” A worthy observation! Second, he took exception to the evaluation of the meetings as per members received and concluded that this was neither a fair nor a spiritual appraisal. He argued that a better basis of evaluation would be how many new converts were called to Christian work, and were ready to make whatever sacrifice was needed to get into this field.

In every church, there should be from one to a dozen local preachers as a result of the earnest prayers of pastors and leaders who feel that this is more important than a new sign on the church or a new cushion on the pew.

Our Lord has already given us a priority in praying for harvesters to be thrust into the field. So much depends on this that no other part of the work of the Lord can really proceed as it should except as this prayer is answered.

“Busy here and there” can be applied to every part of the work of the Lord. Yet unless this prayer with its passion and expectation is answered, our field of missions will fail and finally close. Our schools will become places of learning, but without proper religious atmosphere, and will degenerate into secular institutions.

We should have a new revival of soul passion for converts to be called into His service. This passion will be manifested in a readiness to encourage all who profess a call. Not all will show the same promise, but if a touch from the Master has come to them, we will give every possible aid and wait with joy the growing process, as they develop into useful workers in the field white unto harvest.

It is to be hoped that every pastor will get this on his heart to such an extent that he will feel embarrassed if he cannot report one or more local preachers in his church. If we fail at this point we will have a sort of birth-control program in effect; and while we “brag” about not having any local preachers to “bother with,” we will have incurred the Lord’s displeasure, and suffer the impoverishment and slow death of our churches.

Let us be about this business as a must in our ministry. We have not succeeded unless with our new members come new ministers.

Some oversights can never be remedied by hindsight!

**Is Your Church “Fully” Insured?**

*By R. E. Maner*

The last point in my sermon that Sunday night was, “And the door was shut.” With this I concluded the message on the Flood of Noah’s day. Little did I know that the message was not only historical, but was to be prophetic. My church treasurer and I with our families were the last to leave the church that cold February night. We locked the door, said good night, and went our separate ways home.

At 4:30 the next morning the bedside phone rang. The frantic voice of a neighbor informed me that the church building was on fire! Flames could be seen coming through the roof. When I drove up to the church, the street was blocked with fire engines and spectators. The efficient firemen had the blaze under control, but it was still burning. My heart sank when I saw the fire was in the wing where the pastor’s study was located. When the firemen found I was the pastor, they let me enter the back of the building. I unlocked several doors, allowing access to the entire building. The heat and smoke were unbearable. I unlocked the study door to be hit by a blast of smoke and heat that forced me to flee for fresh air. Returning, I found that flames had not done what one
might have expected under the conditions. The fire was confined to the one wing that opened into the church sanctuary.

By the time it was daylight we were able to enter the building and evaluate the damage. The church auditorium and young people's department in the basement below sustained the greatest damage. They were both so badly burned that the entire building could not be used. The large stained-glass windows were all cracked or broken, wall-to-wall carpet ruined; pews, organ, piano, new folding doors destroyed. The list seemed endless. We were going to have to find other quarters to worship in, as it turned out, for 10 weeks.

The purpose of this article is to help others profit by our difficulties. There are several central facts that ought to be remembered. Any church can have a fire. It was discovered that our fire was the result of arson. Someone, obviously looking for money, broke in after the Sunday night service and went to the church office. Finding no money, they stole an adding machine and used addresserette fluid to start the fire in a closet in another part of the building. In this day of vandalism, any church can become such a target.

Another fact sometimes overlooked is the extent that a fire can damage a building. This is especially true with an area as large as a church auditorium. Because of the volume of air available, you can have a large fire before it is detected. The larger the fire, the more heat present. The actual fire damage, which is so often all some people see, is only the beginning. Water is turned to steam by the heat. The steam can destroy as well as fire. But smoke will get into every place in the entire building. What the water and fire miss, the smoke won't. The chemicals present in smoke plus the heat of a large fire will permanently stain everything. Everything! Papers safe in the filing cabinets, untouched by fire or water, become dark grey. Drapes, books, folding chairs, stationary, furniture, everything looks a dull, dirty grey.

Heat damage is also underestimated. The American Standards Association says fires reach a temperature of 2,500 degrees after 30 minutes and 3,000 degrees after four hours. When we remember that paper will char at only 400 degrees, we can get the picture of heat damage. When I entered our church building, door-knobs were too hot to touch and walls would burn your hand. This heat causes damage sometimes overlooked. The insulation on electrical wiring in conduits will melt. This is invisible until electricity is restored. Artificial flowers, wolf-packed with candles and things made of plastic or like material. Fire, water, steam, smoke, and heat, alone with necessary damage by the fireman's ax, will each destroy something.

Now the matter of insurance should be evident. We were fortunate here. My Sunday school superintendent was the insurance agent. Because we were adequately insured, we were soon on the way to worshipping in our rebuilt church again. But we were too close for comfort on many things. The items listed below should be considered before they are needed: 1. Are the contents of your building sufficiently insured? Contents are usually defined as movable items. Fews that are attached to the floor are part of the building, but a movable pulpist is content. Far too many churches are under-insured at this point. Remember how damaging smoke and heat can be. Two or three thousand dollars will not go very far when you start buying another organ, piano, and pulpit furniture.

2. Has your insurance policy been reviewed recently? Inflation is playing havoc with fixed values. Better have your agent advise you.

3. Do you have an inventory list of the contents of the building? You will need this in the event of a fire. Destroyed items might be forgotten. The difficulty of compiling such a list is time-consuming and painful in a burned-out building. A record of the number and type of chairs would be good information to have anyway. Blackboards, songbooks, and miscellaneous items could be counted and the record kept at the parsonage.

4. Devaluation because of age will make it difficult to replace items. You will have to pay the price of new replacement. We got around this by not replacing things not immediately needed. Christmas decorations and costumes would not be needed for nine months. Why buy them now?

5. Finally, see if you are a co-insurer with your insurance. Many policies have what is called an 80 percent clause. This means that if you are not carrying insurance coverage equal to 80 percent of the value you will, in the event of a fire with partial loss, have to pay 50 percent of the damages. For example, if you have a building valued at $100,000 and have it insured for only $75,000, you are a co-insurer. If you have a $20,000 fire, you might be able to collect only a maximum of $15,000 dollars. This is worth investigating. We came within dollars of not having enough insurance even though we were aware of this fact.

Your church insurance is not needed until you have a fire. But then it is too late to bring it up to date. You could be in serious trouble.

Talking on the Platform

Dear Sir:

I pray that you have learned by now that talking to another on the platform is not only in "bad taste" but boldly discourteous to a congregation that is expected to worship reverently.

Perhaps my coming from the "old country" has warped my sense of values, but it seems to me that informality takes license when a preacher can't keep his "mouth shut" once he has taken his seat on the platform. You would think that his planning was such that he would take care of the important matters with assistants and guests before entering the auditorium.

Oh, I know that there are times when communication is necessary and that is not what I am speaking of. However, it seems to me that what is expected of the people in spirit should be expected of the leader as well.

Again, it is the little irritations that may win or lose the battle—and this is one! Forgive me for counseling outside of my profession, but I want for you and my pastor the best possible image in winning men to Christ and the church. There is a great deal expected of our pastors. How can our children and loved ones be expected to develop reverence in God's house if our pastor doesn't show them the way?

Forgive me for meddling, but I am so in hopes that God will use you in the most effective manner possible for Him.

Love,

[Signature]

July, 1969
"Take care," advised Wesley, "that you do not quench the Spirit."

John Nelson—a Follower of Wesley

By Robert Emsley

A bout 12 miles (and 200 years!) separate my birth from that of a man now almost forgotten—yet he brought the Wesleyan Revival to the north of England.

John Nelson was born in Birstall (Yorkshire, England) in October, 1707, and he became a stonemason.

For several years he lived in or near London, some 200 miles south of his native county, and worked hard at his trade.

One Sunday in June, 1739, John Wesley was preaching near London, using the fourth chapter of Isaiah as the basis of his message. That day John Nelson was in the great crowd who heard Mr. Wesley, and afterwards he wrote in his diary, "The Lord wrote a pardon on my heart."

However it was not until three weeks later that John Nelson found what he called "true peace with God." But even then many doubts were in his mind, and he lacked a true interest in reading the Bible and in praying.

It took a further visit to Mr. Wesley before John Nelson could write that his heart was "filled with all the manna of Redeeming Love."

One year later, October, 1740, we read that Mr. Wesley preached at St. Paul's Cathedral in London, and that afterwards the "two Johns" walked and talked together. On parting, Mr. Wesley said, "Take care that you do not quench the Spirit."—and John Nelson never did.

Becoming a real man of God and worker for God, he continued his daily work as a stonemason, but repeatedly had dreams of his birthplace and the 'lost souls' there. Then he realized that God was speaking to him and calling him to return to Birstall.

Upon arrival Nelson spoke often (and long) of what God had done for him, and soon he arranged for cottage meetings where many people were converted and a widening interest in his work developed. Yet he continued his work as a stonemason.

Once Moravian Peter Bohler visited Nelson, and on another occasion Calvinistic Lady Huntington (who was George Whitefield's "benefactor") came to Birstall. She encouraged Nelson to become a preacher.

Still another visitor came. In May of 1742, John Wesley arrived in Birstall. The reports of this visit state that Mr. Wesley preached to "large companies" of people. Some historians believe that at this time Mr. Wesley invited Nelson to become one of his "helpers"—full-time, lay preaching assistants—and further the work of the Wesleyan "movement."

"John Nelson accepted the invitation and was soon moving to various parts of Britain in his work for souls."

One day in January, 1743, he was sent to Mr. Wesley's birthplace, Epworth-Lincolnshire, and upon arrival there he records that he "stood up in the snow and preached."

Later that same year Mr. Wesley records that John Nelson accompanied him on a preaching tour of Cornwall and the Isles of Scilly.

In 1744, however, a tragic thing occurred. John Nelson was arrested. The charge seems to have been vagrancy. Nelson was forcibly marched from Birstall to York (some 40 or 50 miles) and was pressed into the army. In Bradford (where I was born) there is a historical marker on the place where Nelson was jailed overnight while on the trip to York.

Even in the British army Nelson won many converts, but he was needed elsewhere. John Wesley—helped by Lady Huntingdon—found another man who was willing to take Nelson's place in the army. This, and the strong intervention of other influential people, effected his discharge and his resumption of the Lord's work.

John Nelson was mightily used of God, though he had no formal education. Mr. Wesley once said of him (and his other lay helpers), "In the one thing they profess to know, they are not ignorant men."

In 1750 he built in Birstall a "meetinghouse" for the "Society of the People Called Methodists," and about the same time a one-room building, which still stands, known as "John Nelson's study," was also erected. I have been in this study several times. In it is a desk and a unique combination pulpit-chair. Outside of the study is Nelson's sundial—a "timely" reminder.

It must have been an amazing sight when John Nelson, in July, 1774, was carried for burial from Leeds to Birstall. The funeral procession was half a mile long, and the people walked nearly nine miles. The body was laid to rest near the study. The tombstone is readable even today.

Many Methodists (and Nazarenes) in the north of England owe much to the great influence and work of John Nelson, yet he is largely forgotten in this busy twentieth century.

It is this writer's hope that our "debt" to the work of this man will cause us to ever keep in mind the fact that John Nelson was indeed a "follower of Wesley."

The Power of Home Atmosphere (Continued from page 3)

by living in the wrong atmosphere is happening. Our people's taste for spiritual things is being lost. Our moral sense is being blunted. We—and most tragically, our children—are coming to accept as normal those debilitating vices and false values which we ought to despise and challenge. And what is happening to our people is happening to too many of us. It is not just that our mouths are silenced by our own domestic failure, but our inner souls are moth-eaten. We have been taken captive ourselves. Then when our children and young people rise up to challenge the standards of the church, our sympathies are secretly on their side. Our convictions have eroded away. Our sense of the world's defilement is gone. Our vision of holiness is blurred. And soon we will have lost our capacity to care.
Horns, bells, and flashing red lights are aids to ministerial longevity too

Preachers in Peril

By Wallace A. Ely

The Apostle Paul faced many perils.

"In perils of waters... robbers... countrymen... heathen, in perils in the city... in the wilderness... in the sea, in perils among false brethren..." (II Cor. 11:26). Most of us who are called to preach the gospel today are spared the particular kind of perils that Paul mentions here, but there are others that are common to us all. And if we are not on guard against these perils, our ministry may be destroyed.

I. We are in peril of thinking we belong to a privileged class. Who is more honored than the man or woman called to preach the unsearchable riches of Christ? But we are not privileged to break traffic laws, plead immunity, and go unpunished. I know some preachers who think they are, and their attitudes make a poor impression on law officers, court officials, and others who are involved.

I also know preachers who claim a right to fish in private lakes and ponds. Some feel they have a right to hunt in fields or woods that are posted against hunting, merely because they are ministers of the gospel.

Our Christian society may have encouraged us to regard ourselves as being in a privileged class by making gifts to us or allowing us special discounts. We need to be on guard. If favors are shown to us, we must accept them with gratitude, but let us beware lest we take these kindnesses for granted or grow to expect them. What a pity if a minister of Christ becomes ungrateful, presumptuous, or even demanding!

Our Lord came not to receive, but to give. He came not to be ministered unto, but to minister. Let us strive to emulate our wonderful Lord, that the people may recognize us as His representatives in truth.

II. We are in peril of regarding the Lord’s work as a routine duty. Familiarity with sacred things can be a snare. We may lose our fear in the presence of a holy God. We may lose our passion to win souls. Our Lord came to preach the gospel to the poor, and to bind up the broken-hearted. We must beware lest our high calling becomes common in our eyes.

It is possible to participate in worship services as a ritual, a form, a habit, without heart and meaning. There is a real danger of developing a perfunctory attitude in our performance of ministerial duties. Biblical history warns of this. It tells us of priests and prophets who despised the commandments of God. We are told that some of the priests would cast holy meat to their dogs.

Lest we grow careless of our spiritual responsibility and develop a professional outlook, we are warned of the sin of Balaam, who sold his service for the wages of unrighteousness (Numbers 23). The depth of failure to which it is possible for men of God to fall is faithfully held before us in the story of the Crucifixion. For when Pilate asked, “What shall I do then with Jesus which is called Christ?” there were chief priests standing in the front row of the crowd who cried, “Crucify him.”

III. We are in peril of losing touch with the pulse and spiritual needs of common people. When Jesus was on earth, it was the common people who heard Him gladly. There are many reasons why we should minister to the common people. First, because they need the gospel, as everyone does. Second, because they respond to the gospel more readily than others. And third, because there are so many of them. As someone said, “God must love the common people, or He would not have made so many of them.” And we must love them too.

We must not spend all our time with church members. They invariably will practice their best conduct in the presence of their minister. They tend to speak their most righteous thoughts. If we accept this kind of behavior as the norm, we will have an artificial and erroneous view of mankind.

We need to have some contact with the worldly and the openly sinful people. Jesus set us an example. He took time to make the acquaintance of publicans and sinners. He talked one day with an ungodly woman at Jacob’s Well, and His conversation with her had amazing results. No one else could have brought the crowd of sinful persons into contact with the Saviour from sin the way she did.

IV. We are in peril of becoming impersonal and professional. If we are blessed with a higher education, we are in peril of displaying our scholarship instead of showing a warm and genuine concern for the spiritual needs of the individuals to whom we minister.

People are not guinea pigs, to be made the subject of social or psychological studies. They are immortal souls who need our help in relating them properly to their Heavenly Father. They are as precious jewels for whom we will pray, weep, and if needs be die.

We must be friendly, taking time to show our personal interest in those who come under our influence. We must endeavor to learn their problems. When they need counseling, we must let the Holy Spirit guide us. We cannot rely on lessons learned in textbooks on psychology and psychiatry. We cannot let the church become a clinic where cases are heard and recommendations made on a professional basis. To operate in that way is to attempt to build the Kingdom with wood, hay, and stubble. We must take the problems of the people before the Lord in earnest prayer. We must talk heart to heart with those who are troubled, directing them to the Scriptures, and praying them through to a place of spiritual victory. In so doing we are building with gold, silver, and precious stones which will stand the trial of fire.

V. We are in peril of being idle. At a very early age the Lord Jesus said, “I must be about my Father’s business.” We do not read of Him...
ever being idle at any time of life, day or night. He labored tirelessly to point the people to God. When He rested He was in prayer and meditation. When He conversed with others He taught them spiritual lessons. The Bible says that on some occasions Jesus prayed all night. At other times He arose a great while before day to pray. Serving God was more important to Him than eating or drinking. At Jacob's Well, He was so burdened over the woman's sin that He lost His hunger and forgot His weariness.

Can you conceive of Paul's idling away a single day? Could John Wesley, Bishop Asbury, A. B. Simpson, and his other great ministers of the gospel have accomplished so much if they had pampered themselves as much as some modern ministers do?

A certain amount of relaxation and recreation may “profit a little” but some preachers are out on the golf links when they ought to be studying God's Word or visiting their flocks. What right have we to urge our congregation to labor and to sacrifice if we do not set them an example? What right have we to engage in pleasure trips while members of our church are laboring hard at their daily duties to earn money to pay our salaries? If a minister would have the respect of the people, he ought to be the hardest working person in the community.

VI. We are in peril of being too flexible or too rigid. We must stand firm for the truth. We cannot sacrifice righteous principles in order to please the people of our congregations. We dare not condone evil or close our eyes to that which is questionable or immoral. As God's watchmen we must stand on the wall and sound the trumpet when the enemy appears, never modifying our message to please a carnal-minded member who tries to dominate the church.

On the other hand, we must not let our zeal for righteousness make us so rigid in spirit that we are unreasonable and unchangeable. If we are filled with “the wisdom that is from above” we shall be “peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy” (Jas. 3:17). We win a major victory if we fully accept the fact that we may be wrong sometimes. We should give full consideration to the opinions of the spiritually-minded members of our church.

A too flexible attitude and a too rigid attitude are like hazardous mountain trails running high along the perilous rocks and crags. Between the two perilous heights lies a beautiful valley. Here we will find the Rose of Sharon blooming in all its beauty. Here grows the matchless Lily of the Valley. Here we may bring forth our fruit in its season; our leaves also shall not wither; and whatsoever we do shall prosper.

Let us beware of the perils we face as preachers of the gospel. The closer we stay to Jesus, the safer we shall be.

While a good person may be a bad person, you cannot switch the adjectives.—Roy Pearson.
**APPROVED SPECIALS**

For Overseas and Home Missions

For a “personal touch” with our churches overseas or with a needy home mission project here at home; the following are needs that could not be included in the regular Home Mission budget. These are approved for “10 percent” giving.

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<th>Location</th>
<th>Need Description</th>
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<td>Four hundred new church sites (40 $5,000 specials)</td>
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<td>Canada Pacific District, property for Kamloops</td>
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<td>U.S. Negro</td>
<td>Nazarene Training College, student scholarships</td>
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If you or your church is interested in contributing toward any of these special needs, please write the Department of Home Missions, 6401 The Paseo, Kansas City, Mo. 64131, for additional information.

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**IN COOPERATION WITH NAVCO AND THE DEPARTMENT OF EDUCATION THE NAZARENE COLLEGES PRESENT**

**appointment with destiny**

(16-mm, color, sound, 25 min)

Synopsis:

“I think God is calling me to preach.” Steve told his roommate after a Friday night com- munion service in the college revival. For a sophomore physics major this was quite a big decision but Steve got bold. His college adviser promised to work with him and Steve made an appointment with the pastor as soon as he got home for spring vacation. Pastor White worked out a “pastor-in-training” arrangement so that Steve could be on call for the week to help him and to see the test of the ministry at first hand.

Steve said that today’s minister must be “all things to all men.” Meeting people in all walks of life and in all sections of the city, Steve saw the challenge of the ministry even greater than a career in science. "The ministry takes him as a calling that would require all his energies and ability to fulfill. In a moving final stanza, Steve answers God’s call to the Christian ministry, awed by the challenge but assured that God is ABLE — ‘till times like these and for a fellow like me.”

**ORDER FROM YOUR NAZARENE COLLEGE**

Also available through

Film Distribution Center
Nazarene Publishing House

Box 527
Kansas City, Mo. 64141

For $15.00 Rental Fee
On When It Counts Most

SO OFTEN THE BEST press and public relations is doing the right thing at the right time.

When Ponder Gilliland was in Kansas City as denominational youth leader, he read a copy of the then new Kansas City Star booklet, Faith, Dreams and Work.

Acts on Inspiration

Ponder was moved to write a sincere thank-you to the editor as follows:

GENTLEMEN:
I cannot remember an issue of the Star that failed to offer good occasion to write a letter of appreciation. But I, like too many others, fail to tell these responsible of my appreciation.

A special incentive is given me by your recent series. When I finished Faith, Dreams and Work, I could no longer be delinquent.

As a family man, I sincerely appreciate the splendid work of the Star. It is tops!

My job takes me across the nation several times a year, and occasionally overseas and around the world. As an inveterate reader, I read all newspapers, magazines, etc., that I can get hold of.

The Star is incomparable!

Most of us are grateful, even when we fail to say so as often as we should.

Cardially,

Signed: PONDER W. GILLILAND

Ponder's timely note struck a responsive chord at the Star. Its leaders reproduced the above letter in a full-page institutional ad with the headline, "Thank you, kind readers!"

As Typical of Many

The Star ad stated that Ponder's letter was typical of many that had been received in response to the series of articles about the Star, and it repeated its pledge to make every effort to produce a superlative newspaper that "fairly, fully and accurately" mirrors the events of Kansas City, the nation, and the world.

In a large eastern city, a Nazarene pastor wrote this year of his breakthrough in press relations: At the start of his ministry there he was told by his 39-member church that it was "hard to get any news in the paper," which had a circulation of about 75,000 each afternoon.

Refuses to Be Whipped

"I took it as a diplomatic challenge," he wrote. "I turned on the personal visits, kept my items brief, met deadlines, told the editor I knew it was impossible for him to use everything, and thanked him for everything that got in:"

"Our evangelical ministers' fellowship—mainly a collection of crabby, conservative independents—wanted to grouch to the city editor. Instead, as program chairman, I invited him to speak to us on 'Usable Church News.'

"Since then the city editor stops me every time I'm in, to share some of his new adventures with Christ (he found God two years ago in spite of his church).

"It will never cease to be a thrill to see how God works!"

O. Joe Olson
The Nazarene Preacher
Evangelist—Pastor and Church Relations

(Part I)

The following are suggestions for improving relationships between evangelists, pastors, and churches. Many of these are often taken for granted, yet failures here continue to cloud otherwise good relations. Thoughtfulness in these areas must not be overlooked.

Pastors can help the evangelist by:
1. Calling him for a definite date. (Write it down!)
2. Giving him information about the size of your church and the expected remuneration when you call him.
3. Writing him a few weeks before time for the meeting, giving information regarding entertainment. Give him phone numbers, so his family may know how to call him if needed.
4. Giving him your love and confidence and assuring him that you believe in him. (And if you cannot do that—don't have him!)
5. Being extra nice. Remember, he is always away from home. He may be lonely—give him fellowship. Eat with him. Pray with him. Visit with him. He is your partner for the time, so make the most of it.

Churches can help the evangelist by:
1. Using him as often as possible, thereby enabling him to remain in the field.
2. Paying him well. Remember, the cost of his travel must come out before the evangelist gets anything for his services. Be generous. You will feel better if you are.
3. Giving him good entertainment—a private room with bath and a quiet, clean place to eat. Since his eating habits are different from yours, give him cash to eat where and when he pleases, if possible.
4. Making him feel welcome and wanted! It will do him good and he will do better work for you.
5. Allowing the evangelist to charge at least one phone call home during the revival, to the church phone! This will make for lifelong friends—of both the evangelist and his wife!

*Part II: which consists of suggestions to the evangelist, will be given next month for your information.

Pastor! Note these IMPORTANT Dates!!!

September 7 — “Couples for Christ.”
December 7, 1969 — Watch for details and materials coming soon!
Mid-Quadrennial Conference on Evangelism, January 13-15, 1970 — Music Hall, Kansas City, Mo. Program will include both inspirational messages and practical workshops. Plan NOW to attend!

Urges your people to visit another Church of the Nazarene while on vacation.

1. THIS IS THE MONTH
   JULY

2. THIS IS THE REASON
   SOUNDING OUT THE GOSPEL TO:
   Spain, Mexico, Guatemala, El Salvador,
   Nicaragua, Costa Rica, Panama, British
   Honduras, Honduras, Venezuela, Colombia,
   Ecuador, Peru, Chile, Bolivia, Argentina,
   Paraguay, Uruguay, Haiti, Puerto Rico,
   Dominican Republic, the Antilles, and Spanish U.S.A.
   through
   “LA HORA NAZARENA”
   —REACHING SO MANY AT SO LITTLE COST—

3. THIS IS THE GOAL
   $65,000

IN THE SPANISH RADIO OFFERING
SPONSORED BY THE NWMS
WE MUST SUPPORT THIS BROADCAST—
THE WORLD'S LARGEST GOSPEL BROADCAST IN SPANISH

NAZARENE COMMUNICATIONS COMMISSION
H. Dale Mitchell, Executive Director.
1969-70 CHURCH SCHOOLS READING LEAGUE

AND HE TAUGHT THEM, SAYING...

Inspirational reading on Christ’s teaching concerning the Kingdom. Studies
are designed for school teachers which, if applied, will make children
understand life much more effectively. 142 pages. $1.50

BOOK OF THE YEAR

Better Better Teaching...

For Church Teachers of
Children

Planning Church Formulas

a must for every church library!

THE CHURCH SCHOOLS READING LEAGUE is sponsored by the
Department of Church Schools, Church of the Nazarene. It is
made up of individuals who:

1. Read at least one article a month in the “Church School Builder”
2. Read at least two books a year selected from these five titles

— AND HE TAUGHT THEM, SAYING... —

1. “Survey of the Old Testament”
3. “Survey of Christian Faith”
4. Teacher Training Posters (SI-75)
5. Individual Record Cards (R-43)
6. “Search the Scriptures” Volumes

The CST Office can supply you with the following:

1. Home Study Guides
2. Class report forms
3. Class registration materials
4. Awards
5. Free brochures

a. Churchmanship
b. Teacher Training Program
c. Sunday School Superintendent’s Training Program
d. Home Study Plan
e. “Search the Scriptures”
f. Meaningful Church Membership
g. Advanced Courses
h. Blue Books
i. CST-12 forms (application for award)
j. Home Study Guide order blanks

July, 1969
HELP ME Give Out the Gospel to the 170 million Spanish-speaking People in the World.

"LA HORA NAZARENA" Can Now Be Heard by Many of Them—but Let’s Reach ALL of Them.

SHARE IN THE

SPANISH RADIO OFFERING

JULY, 1969

GOAL: $65,000

Dr. H. T. Reza

NAZARENE WORLD MISSIONARY SOCIETY
PLANNING PACKET

Ideal for your Sunday school preplanning session!

INCLUDES: one Planning Notebook, one 7-inch instructional-inspirational record, one "You Are the Key" tag sample, four Keys to Life leaflet samples, one illustrated flyer, one handy order form.

U-5900 ONLY 75c

Use This Handy Order Coupon

NAZARENE PUBLISHING HOUSE
Post Office Box 527
Kansas City, Mo. 64141

Date ____________________________ 1969

Please send U-5900 "Keys to Life"
Planning Packets (75c each) immediately for our pre-
planning sessions.

NAME

Street

City State Zip

CHECK or MONEY ORDEREnclosed $ ____________

CHARGE (I) Church (II) Personal

Note: On ALL charges, give location and name of church.

Church location ____________________________

Church name ____________________________

STATEMENT TO:

Street

City State Zip

The Nazarene Preacher

July, 1969
DO YOU BALK
at the use of your savings or building fund by commercial institutions?
Put it in the
GENERAL CHURCH LOAN FUND.
(the savings bank of the church)
and it will earn you a good rate of interest
and be used of the Lord through church building loans.
(34 percent bonus paid in 1969.)
For more information write:
The Division of Church Extension
6401 The Paseo
Kansas City, Mo. 64131

So You're a Rural Pastor
It is true that rural parishioners are generally some distance apart, live on muddy roads that are often impassable, are seemingly always weather-conscious, and sometimes relaxed about time schedules. Is that so bad?
It is easy for the view of the rural environment to become distorted. What is the difference between the impassable, muddy roads and the congested traffic of modern suburbs? And really, don't we all face the ever increasing monster "time"?
The important thrust of the rural ministry must be people-centered. There may not be block upon block of tract homes where a bus route will fill a Sunday school, but there are children out there on the farms and in small towns who need salvation. Imagination, prayer, and an outreaching hand of fellowship and friendship will bring favorable results.
The rural pastor does not have to take a back seat to any pastor, for when the needs of the people are sifted down and examined, they demand the same from both the city and the rural pastor alike. Jesus instructed Peter to "feed my sheep." Jesus not only meant those found living in apartments stacked one on the other in cement castles but those separated by fields of corn and wheat and dairy barns.

READ ANY GOOD BOOKS LATELY?
Missionary Methods: St. Paul's or Ours?
by Roland Allen
The Spontaneous Expansion of the Church
by Roland Allen

The Missionary Proclaim
A monthly series of questions and answers—

Q. Recently I completed the necessary forms and enrolled in the Nazarene Retirement Program (tax-sheltered annuity). Each month my church treasurer sends in an amount to be credited to my purchased annuity. Will the income I receive from this Nazarene Retirement Program be deducted from any amount I may be eligible to receive upon retirement from NMBF?

A. THE GENERAL BOARD VOTED IN JANUARY, 1969, THAT INCOME RECEIVED FROM THE NAZARENE RETIREMENT PROGRAM IS NOT COUNTED AS "OTHER INCOME" WHEN A MINISTER APPLIES FOR MONTHLY ASSISTANCE FROM THE DEPARTMENT OF MINISTERIAL BENEVOLENCE.

It's a good time ... TO PLAN

Those Stewardship Sermons
—For the year ahead—

While on your vacation...

let your relaxed mind work for you.

1. Keep a loose-leaf notebook handy.
2. Think about stewardship and write down those thoughts:

SPECIAL PLANS . . . Should include:

SEPTEMBER —Stewardship of Money

OCTOBER —Stewardship of Sharing
• Laymen’s Sunday
• Kick Off “Thanksgiving Offering”

FEBRUARY —Stewardship Month
• Preach a Series of Sermons
• Emphasize “GOD’S OWNERSHIP OF ALL”

JUNE —YOUTH RESOURCES
How Will YOUR District NMBF Record Look in 1969?

*The shaded spaces indicate each year the district paid at least 90 percent of its NMBF apportionment.

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July, 1969
Queen of the parsonage

MRS. B. EDGAR JOHNSON

The Symphony of Life

By Vashti B. McGraw*

Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord. "Talk with each other much about the Lord, quoting psalms and hymns and singing sacred songs and making music in your hearts to the Lord." (Eph. 5:19, Living Letters).

God is the Creator of music. He is both the Infinite Composer and Maestro. Music is God's master plan for a universal language. It has many dialects and idioms.

In the Western culture may not be attuned to Oriental music, as is illustrated by the story of a prince from India who was the guest of Kaiser Wilhelm of Germany. To honor him, the symphony orchestra gave a command performance. At the conclusion the maestro, wishing to do further homage, offered to repeat the number most enjoyed by the prince. The prince was unable to identify it by the name on the program, so the maestro had a short excerpt played from each of the numbers. The prince shook his head at the conclusion of each sampling. Then the conductor had a happy thought. He instructed the orchestra to sound the A tone, and each musician began tuning his instrument. The conglomeration of sounds, unintelligible and unmusical to the Westerner, brought forth an excited and rapt expression on the face of the prince. "Ah, that is it; that is the most beautiful music you've played all evening." Henry Thoreau said, "If a man does not keep pace with his companions, perhaps he hears a different drummer. Let him step to the music he hears, however measured or however far away."

With music as our theme we shall draw an analogy of our lives as preachers' wives.

Let us begin where music begins— with sound. Sound consists of vibrations. The higher the number of vibrations, the higher the pitch or tone.

Relatively then, we may think of the PITCH as the "ups and downs" of life. Disappointment, misunderstanding, financial problems, injustice, inequity, physical infirmities and handicaps, and even death have been our lot. Then there is the spiritual application. Often we are on the mountaintop—UP. The songwriter says, "I am dwelling on the mountain where the golden sunlight gleams." But in the same song we sing, "Often hindered in my journey by the ghosts of doubts and fears." DOWN.

After the discovery that pitch was dependent on the number of vibrations, the next step was to establish an arbitrary home tone which could be used as a point of departure for other tones. After many experiments, a tone of 256 vibrations was decided upon. This is middle C—the constant from which all others are measured. May we think of this HOME TONE as the all-important one—conversion—the beginning point. "Becold, all things are become new" (II Cor. 5:17).

Each tone, when sounded, has overtones, usually an octave above the fundamental; the next is five tones...
above this, then an octave, etc. This family group makes the harmonic series. Sometimes a singer is off-key—sharp or flat. The mixture of an unruly overtone is jarring and unpleasant. This is because there is perfect and true tone—the principle of resonance or sympathetic vibrations. Are there ever overtones in our words or acts which are unsympathetic? Could it be that we are not on perfect pitch? Criticisms, innuendos, an uplifted eyebrow, a shrug of the shoulder?

INTENSITY of musical sounds means the degree of loudness or softness. "In quietness and confidence shall be your strength" (Isa. 30:15). ... that we may lead a quiet and peaceable life in all godliness and honesty" (II Tim. 2:2).

The ornament of a meek and quiet spirit, which is in the sight of God of great price" (I Pet. 3:4). These Scriptures we equate with p—piano, pp—pianissimo.

But there is also the fortissimo degree—loud. "Make a joyful noise unto the Lord..." Indeed the Psalmist admonishes us in a number of places to make a joyful noise unto the Lord. Certainly contrasts enhance our effectiveness as a person as it does in music.

In our Christian walk we must also give proper attention to our TIME values. The wise man in Eccles. 3:1-8 mentions many things relative to time for certain things. Perhaps to us the pertinent verse is found in Eph. 5:16, "Redeeming the time because the days are evil.

In practically all compositions there are places where a REST is desirable. "Rest in the Lord and wait patiently for Him" (Ps. 37:7). "Be still, and know that I am God" (Ps. 46:10). Again we are urged to "Stand ye still, and see the salvation of the Lord." Do we pause in whole-note fashion, or do we think that should be in a sixty-fourth-note hurry?

To go with the analogy: The rate of speed at which a piece is played is called TEMPO. Musicians have in their repertoire the entire tempo-gamut from perpetual motion to a funeral march. So do we as Christians—not only as individual persons, but in our role as COPARTNERS WITH OUR HUSBAND.

Providence has not dictated that we as women be Clara Schumann or Lily Ponses, but we must be sure that our performance in the great symphony of life is significant. Each has her own responsibility to make it a unified, coherent, emotional, and thoughtful work of Christian art. A modern symphony may consist of from 80 to 100 instruments, approximately 20 to 25 different kinds. You may hide unobtrusively, as the flute often seems to do; but remember if you are a flute or piccolo, you are the finest voice in the orchestra.

You produce! You be an oboe; two to four are required, in an orchestra, so distinctive are they. But remember that other instruments tune from the oboe's A. Few of us would identify with the overpowering tuba. Perhaps most of us would like to put ourselves in the string section, the backbone of the orchestra. The essential thing to keep in mind is that we are part of the whole. As a symphony enthusiast would say, "I heard Toscanini, or Eugene Ormandy," as though he, and not the men directly involved, were wholly responsible, so the Master Conductor of our lives shall be preeminent.

In our association with others, HARMONY must always be the order. Let us be sure our ACCENTS are on the right and eternal issues. RHYTHM is exorbitantly important. May our hearts beat with others and feel with them.

In summation, life as a symphony needs these three characteristics: harmony, rhythm, and melody. Harmony is cooperation; rhythm is activity under control; melody is the predominant ideal begun in the first movement as Christ, the theme of our song, is announced.

So "with unrelenting crescendo, the symphony of a life replete with melody progression, hastens to its Finale. And friendships that are ours to share with the 'largo' and 'allegro' move everlastingly upward to one day join the Celestial Choir."

The Nazarene Preacher

IN THE STUDY

SERMON OF THE MONTH

Questions for the Sanctified

By Milton Harrington

Scripture: Rom. 8:24-30

"For many days a certain group of men had been attending an unusual school of religion and theology. They were men from several walks of life who had, suddenly found themselves with a common interest and had enrolled in this school one by one. Their classrooms never seemed to be the same, for they were constantly on the move. Many times they studied in the soothing music of the birds. A few times they studied within the shelter of sacred walls. Other times they studied in the midst of a noisy crowd in the marketplace. Almost without warning, examination day arrived, and they are suddenly asked, "Whom do men say that I the Son of man am?" (Matt. 16:12b). When answered in the satisfaction of the Teacher, another question quickly follows, "But whom say ye that I am?" (Matt. 16:15). Paul has some personal questions for the sanctified:

1. If God be for us, who can be against us? (v. 31)

Perhaps this question can be professed with the question of Jesus, "Whom say ye that I am?" for the answer depends upon our understanding, our comprehension, our vision of God. Just how much greatness do you ascribe and attribute unto God? Among all of the titles you know of nature, of humanity, of intelligence and power, where do you place God? Your personal spiritual power is the answer to your conception of God. Deeply, sincerely what is God to you? The expressions of others will not do unless you are using them as better expressions of your own depth of personal decision.

Should we convince ourselves, with the aid of God's Spirit, that God is everything and all else fades into nothingness, then we are ready to examine the question, "If God be for us, who can be against us?"

Jesus' truth of the vine and branches. He said, "Without me ye can do nothing." (John 15:5). In His truth on the mustard seed He said, "Nothing shall be impossible unto you" (Matt. 17:20). Here are pictured the human nothingness and the divine everything. This is the proper relationship. Without Him, "we can do nothing." With Him, "nothing shall be impossible." The meaning of "nothing" is the same, but what a vast difference exists in what it is connected to!

When we have obtained God's favor through the experiences of justification and sanctification, there remains nothing that can be against us. In slightly different language Jesus says, "... fear not them which kill the body but are able to destroy only body and soul in hell" (Matt. 10:28). In the sanctified Christian's mind, "who is there but God? It is the thought of David, "When have I in heaven but thee? and there is none upon earth that I desire besides thee" (Ps. 73:25). How could there possibly exist another capacity or power than is capable of standing against God? When "who" is spelled with holy capital letters, it can find no counterpart but in God.

Our responsibility, then, is not to spend the time of our privileged position in trying to find out "who" our enemies are, but to explore the relationship of "God..."
being for us." This provides us with the confidence of victory. Many of our visualized enemies are allowed to seem greater than they really are because we try to find out who is "against us." We build up our straw men under the guise of circumstances, spirit of the age, lethargy, indifference, and every other straw man they are only straw men. They are magnified by the importance we give to them in excusing our lack of God's behavior for them. We may even be allowed to grow in such proportions that they damage faith and cause God to be reduced in size. They are accepted as normal and natural rather than challenged with the magnitude of God.

II. He that spared not his own Son shall he not with him, also freely give us all things? (v. 22)

Justification plus sanctification team up together to provide a relationship between man and God that is glorious. "The Spirit itself beareth witness with our spirit, that we are the children of God; and if children, heirs; heirs of God, and joint-heirs with Christ" (Rom. 8:17). In "...his own Son..." God has proven, "no good thing will it with-hold from them..." (Ps. 84:11). He is the highest, the finest, the best He could give.

When Paul said, "...God loveth a cheerful giver," there is no explanation that God himself is a cheerful Giver. The use of the word "freely" suggests this—"freely give us all things." Finishing his thought, Paul says, "God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work" (2 Cor. 9:8). There is absolutely no reason for a sanctified Christian to be spiritually skinny, undernourished, or a pauper.

The difficult part of the faith is faith. God has "freely given us all things;" but we must find the way to receive them. When we approach God in faith, it is not on our own minds. We believe in the door of retreat, so if faith doesn't "work" we can return without embarrassment or the stigma of fanaticism. We can always wait until next week. For Paul declared, "...in Christ that died, ye rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us..." (Rom. 8:34). This is so aptly illustrated in the conversation Jesus had with Peter when He said, "Satan hath desired to have you, that he may sift you as wheat; but I have prayed for thee, that thy faith fail not..." (Luke 22:31-32).

Paul wrote before Felix to answer the charges that had been brought against him, he testified, "Neither can they prove the things whereof they now accuse me. And herein do I see myself, to have always a conscience void of offence toward God, and toward men" (Acts 24:13-16). They thought they had a case, and in the eyes of the world they may have had some case, but in the eyes of God, Peter was without charge. He could stand, confidently, courageously as "God's elect." To this plain and direct statement comes to us saying, "My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous: and he is the propitiation for our sins; and not for ours only, but also for the sins of the whole world. And hereby we do know, that we know him, if we keep his commandments. And he is the propitiation for our sins: and not only for our sins, but also for the sins of the whole world." (1 John 3:19-21)

III. Who shall lay anything to the charge of God's elect? (v. 33)

Again we must analyze our conception of God to find confidence in the midst of condemnation. Paul emphatically states, "...There is no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit..." (Rom. 8:1). "It is God that justifieth..." When God has justified and honored us with the title of "God's elect," "who are there in existence that can "lay any thing" to their "charge"? It is God that we must meet and deal with. Outside of God's holy Trinity there is no one else to whom we must give an answer or an accounting.

When we lay these things down, we find that God has saved and sanctified, then "who is he that condemneth?" It is a fruitless effort upon the part of the enemy of the soul and it shall not nor can he condemn, for Paul declares, "It is Christ that died, ye rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us" (v. 20). This is so aptly illustrated in the conversation Jesus had with Peter when He said, "Satan hath desired to have you, that he may sift you as wheat: but I have prayed for thee, that thy faith fail not..." (Luke 22:31-32).

IV. Who shall separate us from the love of Christ? (v. 35)

Just how intensely Christ loves us we shall not know now, nor perhaps in eternity. Who but He himself can know...what is his breadth, and height, and depth, and height of His own love? (Eph. 3:18). Perhaps we should not even mention His love with our gibb tongues, for it is so pure, so holy, so conformed. To speak of it with human tongues cannot help but cast a shadow upon it. But the soul-thrilling question is, "Who shall separate us from this love?"

Look at the things that will try: tribulation, distress, persecution, famine, nakedness, peril, and sword. We might add terrors, aversions, recreations, preoccupations, negligence, and physical weaknesses. Beating like a war-drum in our hearts should be these words: "No, you are not conquerors through him that loved us" (v. 37). We do not need to submit! These cannot chain the victory—"...who shall separate us?" (Rom. 8:35-39)

The Just and the Justifier

By Sherrill F. Munn

The Just and the Justifier

Rom. 3:24-26, especially 26. For the demonstration...of His righteousness at the present time, that He might be just and the justifier of the one who has faith in Jesus. (All quotations from NASB unless otherwise indicated.)

Introduction

Since disfavourmen, "being justified" (v. 24), is linked grammatically with "all..." (v. 25) and contextually with "all those who believe..." (v. 26), the emphasis of the phrase "being..." (v. 24) falls upon the deponent, "are..." as a gift." This is intensified by the presence of autos, "His," with chariti, "grace," for autos is a subjective genitive, indicating that justification is of His grace alone, a free gift which man can in no way earn (cf. vv. 21-23; Gal. 2:16). One is justified dia theous apotouroscois ies en Christo Iesou, i.e., "through" the agency of the "redemption which is in Christ Jesus." Apotouroscois, "redemption," carries here the thought of rason (cf. Mark 10:45) and can include the idea of "price" (cf. 1 Cor. 6:20; 7:23). It is a way of describing the death of Christ which emphasizes the cost of man's redemption. By, "in," there probably is its basic significance of "within." The phrase en Christo Iesou relates to the glorified Christ and not to the historic Jesus. Paul is talking about the redemption which is presently available in the resurrected Christ.

The characteristic of this redemption is the...
Christ Jesus (II. 20-21) pro ntheto ho thew, "whom God displayed publicly" (v. 22). Pro ntheto: is assert tense, probably constative, which gathers up in a single whole regardless of the extent of its duration. The voice is permissive middle which represents the agent as voluntarily yielding himself to the action. As a result the redemption which is in Christ is freely given to man in the form of a mighty act of God in history through which the salvation of God is made public or visible. (cf. v. 21). There is a reason that the salvation of God is made public in Christ Jesus, for

I. THE PURPOSE OF GOD IS TO GIVE THE WORLD A PROPITIATION FOR SIN (v. 25a).

A. The propitiation is Christ Jesus: "hilarition"

In the Septuagint, hiliarition is constantly used for the "gift of the ark" or "the mercy seat" (cf. Heb. 9:5), so called from the fact of its being sprinkled with the blood of the sacrifices on the Day of Atonement. Paul is in keeping with the Old Testament in exhibiting the initiative in the matter of propitiation to God's grace: "For the life of the flesh is in the blood; and he that privies it for you upon the altar, it maketh atonement for you; for it is the blood that maketh atonement by reason of the life" (Lev. 17:11, RSV).

Hiliarition is a word used substantively in opposition to "hon", whose antecedent is Christ Jesus. So God publicly displayed Jesus upon the Cross in order to give Him visibly to the world as a Propitiation for sin.

B. The propitiation is the sacrificial death of Jesus: "en au to autou haimati"

En is instrumental expressing means. Haimati, "blood," is the instrument. Here it refers to the life of Jesus as a means of propitiation. Blood was regarded by the Hebrews as the seat of life (Lev. 17:11). Its application was the application of life, and the offering of the blood to God was an offering of life.

The article "the" and the possessive pronoun 

aows emphasize the particularity and identity of the blood of the life of Jesus. The emphasis is on the voluntary offering of the life of Jesus to God. Jesus' sacrificial death becomes the means, by which He utterly cleaves away with His people's sin. It is really in a twofold sense: the sin has been removed not only from the believer's conscience but also from the presence of God, since the initiative in the
efficacy of Christ's self-offering is divine grace.

The hiliaritenion which God has provided in Christ not only removes guilt and unrighteousness from the believer, but also averts the wrath and retribution which is its due (Rom. 3:9).

C. The propitiation becomes effective through faith: "dia pisteos"

"Dia" with the genitive expresses means and in this case indicates how the benefits of the propitiation are appropriated.

Since hiliarition involves both God's judgment and His mercy, "faith" becomes the obedient acceptance of the divine verdict on the understanding of himself which man has had up to that point. It is recognition and access to the fact that He is under grace. Thus it is total submission to God in response to His act. This results in a totally different relationship to God, namely, a life of righteousness which is bestowed as a gift to faith.

Paul continues to draw out the significance of the death of Christ and suggests a further reason why God has so publicly displayed Him:


A. It is a propitiation for the sins of the past (vv. 26a-26c): "eis eudexin...theou"

"Eis" with the accusative can be translated "to" or "for" and here indicates purpose.

Eudexin is the accusative singular of a substantive from the same root as eudaimonia, which means "to point out," "show forth," "manifest," or "manifested" by act. Thus eis eudexin can be translated "for the purpose of demonstration or elucidation."

The dikaioumenes autos, "His righteousness," is a substantive from the same root as dikaiosynē, which means "righteousness." Thus, the dikaioumenes autos, "His righteousness," is a substantive from the same root as dikaiosynē, which means "righteousness."

Parës, "passed over," indicates a temporary passing by and not a permanent abdication of sin. Harmatienon indicates the single act of sin rather than the permanent principle. Thus the death of Christ demonstrates the righteousness of God by showing the necessity of sin and the mercy of God. The redemption accomplished in Christ has not been used by all as evidence of sin, but is a means of making a moral claim. The "mercy seat" for all mankind.

En te anocho tou theou, "in the forbearance of God." En te anocho probably expresses the source of the motive for this "forbearance" as the divine will.

B. It is a propitiation for the justification of the present (v. 26b): "pros ten euthalitēsin...theou"

En to nun kairo, "at the present time," is in contrast to "the sins previously committed."

Eis to inaio eis: with the infinitive designates purpose, "that He might be..."

Dikaios Kai dikaioloumenos, "just and the justifier," establishes the connection between the righteousness (dikaiosyne) of God and the righteousness (dikaiosyne) by faith which is righteousness and also declares righteous the believer. The cross of Christ is an act of mercy which is a direct outcome of God's righteousness. In the propitiation, death of Jesus at once are seen both the holiness and the mercy of God.

"In the phrase ton ek pisteos, Jesus the propitiation ek indicates source," Jesus is an objective gerundive receiving the action inferred in the verbal noun pisteos, while ton is used as a pronoun with the full force of a demonstrative pronoun. The phrase be translated loosely as "the one living out of faith in Jesus."

CONCLUSION

Through the propitiatory death of Christ, God's own righteousness is vindicated and the believing sinner justified. As Bruce states, "Christ occupies a unique position as God's representation with man and man's representation with God. As the representative of man He absorbs the judgment incurred by human sin; as the human representative of God He conveys God's pardoning grace to men." John E. Dana and Julius R. Mantey, A Manual Grammar of the Greek New Testament (New York: The Macmillan Company, 1957), p. 72. The word geos (v. 2) properly means "lawfully begotten, born in wedlock" (A-S), and so "the opposite." The KJV may suggest this, but is perhaps not strong enough. Strangely, NIS has "his true-born son" (cf. Moffatt, "his lawful son"). Probably the best translation is "my true child."

A New Word

Paul, unlike John, was particularly fond of coined words. Some of them are evidences of his own coinage. An example is found at the end of verse 3. "That they teach..." or "the teaching" is all one word in Greek—heterodidakalein. It is composed of heteros, "different," and didaskein, "teach." The term (only here and 8:3 in NT) is used by Ignatius in his letter to Polycarp (ca. 115) Eusflus, in his Ecclesiastical

*Professor, Greek New Testament, Nazarene Theological Seminary, Kansas City, Mo.
"Fables" or "Myths"?

The Greek word (v. 4) is mythology, from which we get "myth." In the NT it is found four times in the Pastoral Epistles (I Tim. 1:7; II Tim. 4:14; Titus 1:14) and in II Pet. 1:16. In all five places it is rendered "fables" in KJV.

The term first meant "a speech, word, saying," a narrative, story—whether true or fictitious—and finally "an invention, falsehood" (Thayer). It is thus distinguished from fagon, "a-historical tale" (Vincent, IV, 202).

Kittel's Theological Dictionary of the New Testament devotes no less than 34 pages to this word alone. Because of the vague and varied ways in which the term is used today by biblical scholars, it might be well to give it some attention.

The article in the NT is written by Stachelin. He notes that some use "myth" for that which is unhistorical and yet has religious value. Then he asserts: "But if the concept of myth is brought into antithesis both to historical reality and to truth as such, and if reality and truth are thought to be essential to genuine revelation and the only possible basis of faith, myth can have no religious value" (IV, 765). Two results follow. Either the New Testament stories are "disguised as myths, as errors and deceptions," or a sharp line is drawn between Gospel and myth. He notes that the latter is "the judgment of the NT itself" which contrasts myth with history (II Pet. 1:16) and with truth (II Tim. 4:4; Titus 1:14). His conclusion is incisive: "The Christian as such is not more as it is true to itself, accepts this judgment that myth is untrue and consequently of no religious value" (ibid.). This is a welcome antidote to Bultmann.

Plato made much use of myth, but Aristotle argued that logos alone has educational value; myth merely pleases (IV, 775). For the Christian myth is not valid as a symbol (IV, 777). Stachelin concludes his study of myth in the Greek world by saying: "There is, however, no fundamental repudiation on religious grounds until we come to the NT. The Christian view of the NT and the Christian writers of the first centuries" (IV, 779).

In the Septuagint (Gk. OT) the word mythos is found only in the apocryphal books (twice). Later rabbis made use of Greek mythology as a guide (IV, 771).

Coming to "Mythos in the NT," Stachelin reiterates his earlier statement, he says: "The position of the NT regarding what it calls mythos is quite unequivocal..." There is obviously regulation of mythos. It is the means and mark of an alien proclamation, especially of the error that pure in the pastoral" (ibid.).

What is the nature of these myths which Paul warns against? Stachelin says, "It is highly probable that the Pastoral are concerned with the early form of a Gnosticism which flourished on the soil of Hellenistic Jewish Christianity" (IV, 783).

Stachelin concludes that "myth as such has no place on biblical soil" (IV, 783). Against those who defend it as a form of religious communication he asserts: "In the Bible, however, we have always to keep the account and narration of facts. This may undergo certain changes in form and consequence from the childlessness of many of the ancient stories, to the maturity of the Johannine view of Christ. But the essential theme is the same throughout, namely, what God says and what God does." (IV, 783-94).

Pagan myths were sometimes used in parables. But Stachelin insists that "the NT uses genuine parables rather than myths" (IV, 784). Myths were finally thought of as symbols. Stachelin's answer to this argument is clear and direct. He says: "The central symbol of the Gospel, however, is the cross, and this embodies a hard and unromantic historical reality. No myth can be integrated into any concept imposed on this symbol in any other way. In a footnote he adds: Hence the use of expressions like the Christ myth, which is common in form criticism, is to be strictly avoided.

This German writer maintains his position without equivocation. He raises the question as to whether there is some other way to make myth at home in the biblical world. He answers: "But no matter how the term is understood, and no matter how it is extended, e.g., by Bultmann, there is within it an inherent antithesis to truth and reality which is quite intolerable on NT soil" (ibid.).

We have quoted at unusual length from this article because it touches on a very relevant point when we come to the NT and the Christian writers of the first centuries (IV, 779).

The following outlines are part of the fruit of the Pastors Retreat conducted by District Superintendent Raymond C. Kratzer on the Northwest District in 1967. In a session called Group Dynamics, Seminar Building, which I suppose could be called a ministerial brainstorming, these outlines were developed.

Temptation—Barrier or Blessing?

Jas. 1:12

I. Temptation will come.
   A. Not contradictory to sinfulness.
   B. Source of temptation.

II. Temptation can be overcome.
   A. Strength of temptation is in us.
   B. Way to escape is God's (1 Cor. 10:13).

III. Temptation's glorious outcome
   A. Blessed is the man who is tempted.
   B. Weeth through, no variableness.
   C. Crown of life.

The Conquest of Inner Space

Ephesians 3

I. Our inner weaknesses filled with His strength (v. 16).
II. Our inner emptiness filled with His presence (v. 17).
III. Our spiritual ignorance filled with spiritual comprehension (v. 18).
IV. Our empty emotions filled with the fullness of His love (v. 19).

The Grants of God

(M. Kimber Moulton also prepared this on the spot outline on this page.)

Eph. 3:16, "That he would grant unto us..."

Introduction: God grants some things on conditions:

July, 1969

A. Humility (v. 4).
B. Faith on the basis of God's ability in the family in heaven and earth (v. 15).
C. Strengthened for reception (v. 16).

I. The grant of occupancy (v. 15).
   A. Not interminable; of visitation, or casual fellowship (not getting a motel for overnight).
   B. The perpetuation of His presence in us—how.
   C. For the process of rooting and grounding in love (v. 17).

II. The grant of comprehensibility (v. 18).
   A. Love in four dimensions.
   B. The comprehension of personal knowing beyond mere mental conception (v. 18).
   C. Comprehension of the fullness of God (v. 19).

III. The grant of ultimacy (v. 18).
   A. Ultimate beyond...
   B. Ultimate by power working in us (v. 20).
   C. Ultimate in God's glory through-... (v. 21).

Three-D Religion

Ps. 37:27
I. "Depart from evil!"
II. "Do good!"
III. "Dwell for evermore!"

Stay of Execution

Rom. 6:23; Ezek. 18:32 (Scripture-a, 18).

Introduction: courtyard of God. We have an appointment. There is a case pending against mankind. There we find the prosecutor, the Defense Lawyer, and the Judge.

I. The prosecutor—Satan; his case, "the law of sin and death".
   A. "The soul that sinneth, it shall die" (v. 4).
   B. The knowledge of the law condemned us.
   C. We failed to keep it.

II. Defense—the love of God—Jesus, our Advocate.
A. We must have accepted (v. 28).
B. We must have met conditions—turn (v. 28).
C. Evidence—do (v. 28).

III. Judge
A. Who is He?—Lord God (v. 32).
B. What is He like? God of love—“I have no pleasure” (v. 30).
C. What is His desire? That we live (v. 32).

Conclusion: We need not die.
A. We will stand upon present grace (vv. 20-28).
B. We must take action—turn and live.
C. The decision is ours (vv. 30-31).

The Stewardship of the Gospel

Text: I am debtor... (Rom. 1:14).
There are three words in the Scriptures that show our relationship to God and others. The words are steward, debtor, and witness. We are told that a steward is a person who is entrusted with the management of the estate or affairs of another. He is not the owner, but is entrusted with the handling of the affairs of another. Let us prayerfully consider these three things in the discussion of this theme:

I. The Nature of the Gospel
A. It is the power of God unto salvation (v. 16).
B. It brings peace to the troubled soul (Rom. 5:1).
C. It brings deliverance to the bound soul (Rom. 8:1).
D. It completely renovates the soul (II Cor. 5:17).
E. It delivers from the incurring of sin (Rom. 6:6).
F. Paul eloquently declared that he was not ashamed of the gospel (v. 16).

II. The Obligation of the Gospel
A. Paul said, “I am debtor” (v. 14).
B. He was entrusted with the stewardship of the Gospel (I Tim. 1:11).
C. Paul was given the stewardship of the mysteries of God (I Cor. 4:1).
D. Peter said he was a steward of the grace of God (I Pet. 4:10).
E. The basis of this obligation was Paul’s love to Christ (II Cor. 5:14).
F. This is the obligation of strength to weakness (Rom. 5:6). Paul owed the strength of his spirituality to weakness, and He gave it.
G. This is the debt that abundance owes to want (v. 15).

III. The Joy of Discharging This Obligation
A. Some of this joy came to Paul in this life (II Cor. 3:3).
B. And the greater part of this joy came to Paul on the other side (Ps. 126:6).

W. B. Walker

An “Enough” Religion

Text: Heb. 7:25
I. A Savior who is STRONG enough—
   “Therefore he is able...”
II. A Salvation that is SATISFACTORY enough—
   “to save them to the uttermost...”
III. A Story that is SIMPLE enough—
   “who came unto God by him...”
IV. A Security that is SOUND enough—
   “... seeing that he ever liveth to make intercession for them.”
   Harold Mongerson

The Mighty Keeper

Text: Heb. 4:15
This is the third “song of degrees.”
There are 15 of these. They were sung in the highest note possible to the Hebrew voice—the songs of going up. They are songs of exultation, of triumph, and of joy.

I. The Keeper
A. He is the Lord of the cosmos (v. 2).
B. He is the Maker of all things, animate and inanimate, visible and invisible.
C. He is the Lord of the Church (v. 1).
D. Jesus said He would build the Church (Matt. 16:18).
E. He is the Lord of the camp (v. 4).
F. He will not slumber or sleep. His eyes ever watch over His own—
even Israel.

II. The Keep
A. He keeps institutionally (v. 4). Is-rael was to be tried severely, but
God would keep her and guide her destiny.
B. He will keep us personally (v. 4). He will not only keep a nation or race, but He will keep us personally.
C. He will keep us conditionally (v. 1). Christ is the Way; I will walk there—Christ is the Light; I will follow Him! Christ is the Truth; I will believe Him! Christ is the Captain; I will obey Him!

III. The Keeping
A. The Lord will keep us internally (v. 7). He did not say, “He shall preserve thy bank account.” Neither did He say, “He shall preserve thy health perfectly.” He did say, “He shall preserve thy soul.”
B. The Lord will keep us externally (3):
   1. He will keep us when we go out on the road (v. 3).
   2. He shall also keep us when we go out under the sun (vv. 5-6).
   3. He will keep us when we are in the midst of evil (v. 7).
   4. Then God will keep us when we pass from this life (v. 14).
   5. He will keep us eternally (v. 8; Isa. 26:3).

When the universe is a wilderness of smoke and cinders, when the heavens snap like dry wood, when the hills are stripped of all but a few meager vales, and when the islands of the sea run away, God will keep us. When the crush of judgment terrorizes the unsaved, and when the books are thundered open, and the dreadful sentence, “Depart, ye cursed,” whips the countless multitudes to damnation, He will keep those who are committed to Him.

W. B. Walker

How about letting your people know about the pastoral calls you have made? The following items appeared in my bulletin:

PASTORAL SCHEDULE
Your pastor will be trying to spend more time studying this summer (in the parsonage, where it's cool!). Church will be done generally from 2 to 5 p.m. and some evenings.

Of course, in the parsonage, schedules are of necessity flexible, and vary with the immediate needs, but your pastor's summer schedule might look like this:

Mon. 9-12 Church office
Mon. Afternoon Free
T.W.T.F. 8-12 Study (parsonage)
T.W.T.F. 1-2 Study (parsonage)
T.W.T.F. 2-5 Calling
Sat. 8-12 Study (parsonage)
Sat. Afternoon Free
Evenings As needed Calling
Sunday Day of rest?

PERSONAL
I discovered that I have made 117 calls in the five weeks since General Assembly.

Roger M. Williams
Norman, Okla.

O Day of Rest and Gladness
(No. 30, Praise and Worship hymnal)

The author, Christopher Wordsworth (1807-85), was a nephew of the famous poet William Wordsworth, and the son of the rector of Lambeth. Named for his father, he admired his noted forebears greatly, but earned his own right to the honored name in history. Graduating from Trinity College, Cambridge, with high honors both scholastically and athletically, he became classical lecturer and public orator at the university. Later he was appointed headmaster of Harrow School for boys. He spent 15 years as canon of Westminster Abbey, then 15 years as bishop of London. During these years he wrote The Holy Year,
containing hymns for every season and festival of the church year. He wrote 127 hymns which were loved and sung long after his death. He was called by Cupon Ellerton to "a most holy, humble, loving, self-denying man." His character is reflected in the verses he wrote. It is regrettable that of these only the one under consideration is still in common use.

The composer, Lowell Mason (1792-1872), was one of America's finest pioneer composers of hymn tunes, among them the great hymn "My Faith Looks Up to Thee," which has been called the greatest of all American hymns.

The tune for "O Day of Rest and Gladness" is an arrangement from a German folk song, "Mendesbras." Mason saw in it a solemnity and beauty befiting a sacred song such as this, and we are the richer because of his genius.

---

**BULLETIN BARREL**

**IF I WERE THE DEVIL**

If I were the prince of darkness, I would want to engulf the whole earth in darkness.

I would begin with a campaign of whisper. With the wisdom of a serpent, I would whisper, "The Bible is a myth." I would convince them that "man created God" instead of the other way around. I'd whisper, "What is bad is good and what is good is square."

In the ears of the young married I would whisper that work is debasing, that cocktail parties are good for you. I would caution them not to be extreme in religion, in patriotism, in moral conduct.

And the old I would teach to pray, "Our father which art in Washington." If I were the devil I would encourage schools to refine young intellects, but neglect to discipline emotions; let those run wild.

I'd designate an atheist to front for me before the highest courts and I'd get preachers to say, "She's right." Thus I would erect God from the courthouse, from the schoolhouse, from the House of Congress.

If I were Satan, I'd make the symbol of Easter an egg, and the symbol of Christmas a bottle.

If I were Satan, I'd just keep on doing what I am doing and the whole world would go to hell as sure as the devil has gone to hell.

—Paul Harvey, ABC News Whittier First, Calif. CHARLES Oden

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**TIMELY CLIPS**

No one can live in doubt when he has prayed in faith.

A beautiful heart more than offsets the handicap of a homely face.

Christ's limitless resources meet our endless needs.

Live so the preacher can tell ALL the truth at your funeral.

Better than counting your years is to make your years count.

Any hill is too high for a poor-climber.

Your talk walks, and your walk talks, but your walk talks farther than talk walks.

We would all be better off financially if we would act our wages!

The Nazarne Preacher

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**FROM THE PASTOR'S DESK**

It is easy, unless we guard it, for the summer months everywhere to become "fax months" as far as the Kingdom is concerned.

A few years ago, when I was in college, I was driving through one state which had a notice on most church signs which read, "Closed for the summer."

Needless to say, we never should take a "vacation" from God. May all of us put "extra guards on duty" as the warm weather approaches, to be faithful all summer to all of the services.

Here are four tips I would suggest:

1. Return from vacation early enough to spend your last Sunday back in your home church.

2. Place (or send) your tithe in to the church before you leave town (the expenses of the church remain the same in the summer—and you'll not be tempted to spend it).

3. Bring your pastor a bulletin from the church you attend while on vacation.

4. Never miss church (anytime) for sickness or rain, etc., which would not cause you to miss work.

Then the Kingdom will continue to function effectively in the summer. See you Sunday.

J. Rex Eaton
Minister, First Church, Miami, Fla.

---

**Divers Diseases**

"They brought unto him all sick people that were taken with divers diseases." Only the Lord can cure "divers diseases." And there is a regular epidemic of "divers diseases" among us.

Some DIVE for the door after Sunday school is over. Some DIVE for the television set during the evening services. Some DIVE into a box of excuses about work that needs to be done for Jesus. Others DIVE for the car and take a trip for the weekend. A few DIVE into the flurry of faultfinding every time the church takes on a work program. Yes, only the Lord can cure "divers diseases."

—Selected
Perry, Mich., News
Gauthier Jones

---

**Don't Stay Away from Church—**

Because you are poor—there is no admission charge.

Because it rains—you go to work in the rain.

Because it is hot—so are the golf course and the lake.

Because it is cold—it is warm and friendly inside.

Because no one invited you—people go to the movies without being invited.

Because religion is emotional—what about the ball game?

Because you have little children—what if you no longer had them?

Because your job leaves you tired—you may lose your job.

Because there are hypocrites—you associate with them daily.

Because the church standard is too high—take a look at the Bible standard.

Because the church always wants money—so does your grocer.

Because you have plenty of time to get saved—are you sure?
**HERE AND THERE**

**AMONG BOOKS**

**Be Ye Holy**

By Leslie D. Wilcox (Cincinnati: The Revivalist Press, 1965. 407 pp., cloth, $3.85.)

This volume should have been reviewed in this magazine several years ago, but only recently came to our attention. It is unquestionably one of the most useful handbooks on holiness theology available, comparable in many respects to the older standby, *Foundations of Doctrine*, by Harry Jessop. The author is a professor of theology in God's Bible School, Cincinnati, Ohio.

It is a scholarly work, well-organized, thoroughly comprehensive, yet written in a very readable and clear style. It is suitable as a college textbook, for local training class, or as a stimulating reference work for the pastor's desk.

The first major division presents a careful doctrinal and scriptural presentation of the doctrine of holiness. At the end of each section are references to supporting readings, called "Parallel Readings." The second half of the book traces the development of holiness doctrine from John Wesley to the present. This is expertly done, showing thorough acquaintance with the writers and the literature.

Of special value is the competent analysis of the central Wesleyan position in respect to certain divergent near-holiness movements and also the analysis of varying viewpoints within the holiness movement. The acquaintance with the vast literature in Wesleyanism reflected in this volume is in itself an outstanding contribution.

This is seen in the treatment of the book, but also in seven bibliographies at the close, listing holiness writers and their books under distinct and very useful categories. Surely this volume should be more widely known and used than it is.

R. S. T.

**Susanna Wesley**

And the Puritan Tradition in Methodism


Of books on the Wesley family there seems to be no end. Until now, however, we have not had a really worthwhile study of the "mother of Methodism." This need has been fully met in Susanna Wesley, by Dr. Newton, of Wesley College, Bristol, England. The appearance of this biography is timely, for 1969 is the tercentenary of the birth of Susanna, and Dr. Newton is her ideal biographer, having already written the prize-winning George Eayre Essay on "Susanna Wesley" in 1969.

In every way, Susanna Wesley was a remarkable woman. Well-known is the amazing way in which she taught and disciplined her large family, and the lasting effects of the Epworth atmosphere on her sons John and Charles in particular. Less well-known is the scope of her reading and writing, her decisive change from the Puritan worship of her father, Dr. Annesley, when only 13, to that of the Anglican church, as a result of her conversion in the incredible upbringing of her family she was constantly battling against extreme poverty, poor health, uncouth and vicious parishioners, and, to say the least, an unpredictable husband.

Dr. Newton's opening chapter on Dr. Samuel Annesley, Susanna's father, is a lively portrait of the great nonconformist. Of particular interest is the comparison drawn between Annesley's teaching on Christian holiness and that of his grandson, John Wesley. When Annesley pleaded for "humble, serious, constant course of godliness," when he exhorts to a "divine faith, wrought by the Holy Ghost, where God and man concur in the operation, such a faith as works by love . . . a holy faith, full of good works," it might well be John Wesley speaking.

The careful research and balanced evaluation of this study will do much to answer what has often been written about the sternness, the joylessness, and the harsh discipline, of the Epworth rectory. Such a picture is completely untrue and Newton's pages are a sufficient refutation--to choose one example, the strictures of Marjorie Bowen's "Wrestling Jacob."

The chapter entitled "Methodist Matrimony" reminds us of Miss Wedgwood's sentence: "The true founder of Methodism was Susanna Wesley." Here is seen how much and how far she influenced the tenets of Methodism, and the faith of her son John. Think of her influence at critical junctures: after the Epworth fire she resolved to be "more particularly earnest in the soul of this child"; she constantly advised and counselled him while he was at Oxford, and shortly after his great lifework began, she wisely restrained him when he had made every sign of excommunicating the unordained Thomas Malford for daring to preach.

Nor was Susanna a mean agapologist. John's sermon on "Free Grace" evoked Whitefield's reply: A Letter to the Reverend Mr. John Wesley, which occasioned in turn Some Remarks on the Letter from the Reverend Mr. Whitefield. This 28-page pamphlet was published anonymously and Newton rightly concludes from internal and external evidence, with most Wesleyans, that this was the pen of Susanna Wesley--then 75 years of age. Here is an exciting discovery--Susanna defending the Arminianism of her son John with such courage pulled.

"If, as Calvin says, God speaketh by his ministers to reproves that they may be deader; he giveth light to them that they may be blind, what good man would not rather choose to be a hangman than a minister of the Gospel?" (p. 183)

The one major criticism of Dr. Newton's thesis is that the subtitle, "The Puritan Tradition in Methodism," is not justified. That there is such a tradition is undeniable but it is not at all elaborated in these pages. Otherwise this fine biographical study is one of the most welcome recent additions to Wesleyan literature.

HARRISON MCGRATH

**This Adventure Called Marriage**

By Milo L. Arnold (Kansas City: Beacon Press, Kansas City, 1966. 152 pp., paper, $1.55.)

July, 1969

Here is another practical and powerful book on Christian living from the helpful pen of this veteran pastor and teacher. As the title indicates, this volume concentrates on marriage and home. It is comprehensive in its scope and human and warm in its sympathies and perceptions. Completely nontechnical, it is written in language understandable by the teen-ager, yet interesting to the older and knowledgeable adult. Those who are not married should read it to prepare themselves for the establishment of a Christian home. Those already married should study it carefully to know the secrets of maintaining both marital happiness and stability for the glory of God. The pastor can unhesitatingly use this wisely, either by providing it as a gift to families or persons in his constituency.

R. S. T.

**An Exposition of the Gospel of John**

By Herschel H. Hobbs (Grand Rapids: Baker Book House, 1969. 297 pp., cloth, $6.85.)

This is the third book in a series, the first two being *Expositions of Matthew and Luke*. Dr. Hobbs is pastor of the First Baptist Church of Oklahoma City and preacher on the "Interntional Baptist Hour."

This is a practical exposition for either pastor or laity. Written in a very interesting manner, it avoids the more abstract and technical problems and goes straight to the doctrinal and doctrinal heart of the message being considered.

It's organization lends itself to easy grasp and homiletic application. He deals with each brief but unified segment of scripture in a separate chapter of normal sermon form, not a brief and intriguing and suitable title, but divides his treatment into clear and appropriate divisions. The style is somewhat similar to that of Wm. Barclay. Thoroughly evangelical, this volume should be a useful addition to the library of any Christian, especially that of a preacher. Perhaps not all of his positions can be thoroughly endorsed, but he writes from a sound, orthodox base, and his presuppositions concerning the origin and nature of the inspired Scripture are reliable. This work is an example of the kind of study that is possible by a busy pastor even in this day when so much is heard about the Aaronization of the ministry.

R. S. T.
In Christ's Stead
These are the Warrack Lectures on preaching, delivered in 1925 to the students of the colleges of the United Free Church of Scotland in Edinburgh, Glasgow, and Aberdeen. While the volume is a reprint, its fiery, sparkling content is new to most preachers today. And nothing better is being written on preaching these days.

The author spent most of his life in Scotland, first as a pastor, then as professor of Christian ethics and practical theology at Trinity Theological College, Glasgow.

This is brilliant, sparkling, readable, but far from mere entertainment. These lectures search the preacher's soul. Matters of art and craftsmanship are helpfully handled, but the deeper thrust is into the heart of the man who stands in the pulpit. At one point Gossip betrays an antipathy to what he calls "doctrinal" preaching, which is as unfortunate as it is illogical. Yet in spite of some such weaknesses, the reader is filled over and over with an exalted sense of the noble and magnificent privilege of proclaiming the Gospel. After experiencing this book it would be much harder for any minister ever again to be casual about preaching.

-R. S. T.

DEFINITIONS:
TACT is the ability to close your mouth before someone else wants to. PREJUDICE is being down on what we are not up on.

HOUSEWORK is something you do that nobody notices unless you don't do it. TROUBLE is only opportunity in work clothes.

PEACE is the absence of conflict, but the ability to cope with it.

ANGER is a wind which blows the lamp of the mind.

HATE is a prolonged manner of suicide.

WORK is love made visible.

JOY is not in things; it is in us.

PROCRASTINATOR is one who puts off until tomorrow the things he already put off until today.

Ada, Oklahoma
W. E. Chandler

CALENDAR DIGEST

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WANTED—Works of John Wesley, 14 vols., B. Edgar Johnson, 6401, 20th Street, Kansas City, Mo. 64111.


FOR SALE—50 old copies of Preachers' Assistant, Preachers' Mag., Pulpit, 20th Century Preacher, Homiletic Review, and Preacher's Helper (1891-1931), $35.00. Three antique geographies, Series 1, 2, 3 (90 yea, old); Indiana issues: S. P. Moore, 314 S. Eliz. St., Angola, Ind. 46703.

FOR SALE—25 assorted, out-of-print holiness books including Double Cure, by Joseph Gray; Thoughts on Holiness, by Mark G. Pearson; Helps to Holiness, by Samuel Logan Brengle; Cheeks to Autonomy, by John Fletcher; etc. $5.00. Kenneth L. Dodge, 4716 Split Rock Road, Camillus, N.Y. 13031.

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AMONG OURSELVES

Talk about the "inner city" can be cheap, but doing something can be costly. When Bennett Dubney, director of CST, took on the task of launching a branch Sunday school a year ago, he little dreamed of the struggle he was exposing himself to... Securing an old house in a seedy neighborhood seemed more than half the battle—until he and his helpers started cleaning up, remodeling, calling, recruiting teachers and leaders... It meant Saturday after Saturday—for months—of the grimmest, grittiest-kind of labor, hauling away loads of trash and filth, repairing and papering, landscaping, moving a wall, to make a chapel, putting in new ceilings, beggning old carpets, then cutting and laying them...

These were Saturdays not spent fishing, golfing, or with the family... First, afternoon Sunday school... Then, last Sunday, morning preaching service for the first time, with 54 in SS and 31 in preaching—22 from the neighborhood... The helpers... Well a lot of laymen, Publishing House employees, First Church members (First Church sponsored the project)...

Then there were (and are) Seminarians doing the unglamorous thing, made exciting by the love of Christ... But what I really wanted to tell you was that Bennett Dubney was not the only Headquarters man involved...

There was B. Edgar Johnson, general secretary... Paul Spear, manager of Headquarters Services... the will be SS supt).

Dick Neiderhiser, editor of "Youth Adult Topics"... Paul Sadowsky, office manager of the Department of Ministerial Benevolence... And Prof. Harvey Finley of the Seminary will serve as acting pastor...

These men look different in overalls, with dust and paint in their hair, than when sitting behind their shiny desks... Some of us have supposed that all Headquarters people did was think of new jobs for others from their lofty perch... We couldn't be more wrong!... These are men whose compassion moves them beyond the minimal call of duty...

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AUGUST 1969

THE MANAGEMENT OF TIME
General Superintendent Coulter

HOW DO YOU PREACH HOLINESS?
The Editor

JOHN WESLEY'S VIEWS ON PREACHING
Charles D. Isbell

THE CHURCH AS A WITNESSING COMMUNITY
Jackson D. Phillips

THE REWARDS OF THE PASTORATE
Carlos H. Sparks

CHANGING METHODS WHICH WILL AFFECT YOUTH WORK
Don Hughes

TEN COMMANDMENTS FOR THE FUNERAL SERVICE
Rose W. Hayslip

WITNESS WITH THE WRITTEN WORD
Wayne M. Warner
The Management of Time

General Superintendent Coulter

An idle, shiftless preacher is a disgrace to the ministry. But a worried, hurried, and preoccupied preacher is almost as bad. Actually, both of these men suffer from the same disease—an improper use of time.

So much is expected of the preacher! Every church makes its own demands—building programs, organizational planning, pastoral visitation, counseling, sermon preparation, speaking engagements, district responsibilities—to name just a few. Most ministers are conscientiously trying to do the work which they feel the church requires and expects. But in doing so, it is possible to always be out of breath, out of time, and out of inner resources.

It is in the discovery of certain basic secrets concerning the use of time that the preacher can be the productive, fruitful servant of God that he ought to be.

One of these secrets is discipline. Unscheduled days are usually unproductive days. In most pastorates there are enough "interruptions" to keep a man running at top speed. The minister must discipline himself to study, to pray, to visit, and to apply himself to the real needs of the church. No one else can do this for him. He will be lured into many attractive bypaths that are exciting and enticing. But he must learn to stick to the essentials and force himself, if necessary, to do them.

Closely akin to discipline is the secret of separating the trivial from the important. Paul prayed for the Philippian church "that they might have a sense of what is vital." Many men waste talent and time on causes that are nonessential. No man can do everything. He must choose his priorities. Time is never wasted when it is spent in doing the eternally important things.

It is essential that the minister shall give total concentration to the task at hand. Work can be refreshing when it consumes our whole attention. No man is at his best when he is preoccupied. Preachers are usually poor listeners. Part of the reason is because they have not given their undivided attention to the one who is speaking. Preoccupation can lead to a breakdown of personal relationships that will be damaging and defeating. One of the most successful pastors I know has developed the rare ability to give each person his undivided time and attention.

While some men may derive some secret satisfaction from a furrowed brow, a worried look, and a feverish activity, this is not the ideal for the minister of the Gospel. His work should be done with

(Continued on page 11)
How Do You Preach Holiness?

Every minister should be a holiness preacher, whether his tag be Presbyterian, Baptist, or Nazarene. This is his duty. To the measure that he falls short he dishonors the Saviour, who "appeared to put away sin by the sacrifice of himself."

If holiness preaching is solely a matter of good advice—that people should be decent and religious—then of course most clergymen will qualify. By and large, honesty, goodwill, kindness, and benevolence are urged from the average pulpit. This is true probably as much from liberal pulpits as conservative. Many would echo the old Negro preacher who said to me recently: "I tell my people that, whether they like it or not, they ought to be holy."

But the problem is right there: do they "like it"? Not, do they like holiness preaching; but do they relish the idea of being holy? They already know they ought to be holy. People don't need the preacher to tell them that. If holiness preaching is merely a matter of telling men they ought to be good, it will miss its mark.

It would seem therefore that the preacher's first aim should be to create a hunger for holiness. People will not be holy unless they want to be. The promise of fullness is to those who "hunger and thirst after righteousness." The almost entire absence of any deep yearning for righteousness is the most appalling desolation of our times. People want to be happy. They want to be healthy. They want peace of mind. But a passion to be holy is very scarce indeed. Without a passion for holiness there will be little pursuit of holiness.

What kind of preaching is usable by the Spirit in creating this hunger? Several things can be said. First, it is the kind that majors on the holiness of God, until even the sinner who repents will know that it is sin he is repenting of, and it is a holy God he is dealing with. The basis of too many conversions is entirely humanistic and self-centered. Religion is seen by the seeker as a way of solving problems, not as a way of getting right with God.

Also, effective holiness preaching will make holiness concrete. It will not be airily praised in the abstract, as a sentimental ideal, while the substance is left vague and fuzzy. People must know what it means for them to be holy. Biblical holiness is describable and definable. If the preacher is definite enough, listeners will see their unholliness. If the preacher fails here, they will sleep on in the illusion they are "good enough" as they are. This is true, not only of the unawakened sinner, but the complacent Christian who still has the carnal mind. Only when Isaiah saw himself in the light of God's standard did he cry out in anguish, "Woe is me!"

Then, if hunger is to be aroused, the beauty of holiness must be shown—its reasonableness, its balance and symmetry, its wholesomeness. And what better way to do this than by presenting Christ, in all the rich facets of His lovely character? When His beauty is displayed, until men not only admire Him and love Him, but yearn to please Him and to be like Him, then they will pray.

Let the beauty of Jesus be seen in me,
All His wondrous compassion and purity,
'O Thou Spirit Divine, all my nature refine;
Let the beauty of Jesus be seen in me!

But in many cases something more is required than even this. The absolute necessity of holiness must be drummed in. The inherent logic of this must be shown with utmost clarity. A holy God could not accept less than holiness in His moral subjects. Unless man shares God's holiness (Hebrews 12), there can be no moral basis for fellowship. And without fellowship with God, where is "eternal life"? Where is "redemption"? What does it matter if you restore man to a paradise garden if the sin in his heart still sends him slinking off to hide? No, not only the place but the purity must be restored. And the restoration of the purity is the basis for being sure of the place. This too will true holiness preaching get across. It ought not to be necessary to preach "holiness or hell," for the beauty and rightness of holiness ought to carry sufficient appeal. But the grubbniness of man's heart has blinded his eyes. Therefore when he fails to see the desirability of holiness he must be made to see its necessity, so that even if he would be indifferent, he dare not be.

But preaching may so present holiness that the Spirit is enabled to create a great hunger, and still fail. Effective holiness preaching shows the availability of holiness as well as its necessity. It is more than either good advice or law; it is gospel. It is good news that "a fountain" has been opened "for sin and uncleanness." It points men to Calvary, where Jesus "suffered without the gate," "that he might sanctify the people with his own blood."

Too many of us fail here. When was the last time we preached the law of repentance and faith unto salvation—so simply that a child could understand? And when did we explain, with equal clarity and simplicity, how to consecrate and believe for entire holiness?

For we are not holiness preachers in the Wesleyan sense if we present the subject in such a way that our listeners suppose holiness to be a human achievement. They must see it as a state of grace dependent on a work of grace, available to none by works, but available to all by faith in the blood of Jesus.
in the real purpose of preaching. He was once asked, “What is the best general method of preaching?” He gave a fourfold reply: (1) To invite. (2) To convince. (3) To offer Christ. (4) To build up; and to do this in some measure in every sermon.2

On another occasion, he was asked to give his advice on preaching, and he answered with a 21-point outline. Four of those points bear repeating: (1) Begin and end precisely at the time appointed. (2) Always suit your points. (3) Choose the plainest texts you can. (4) Take care not to ramble; but keep to your text.3

His definition of preaching is plain from his answers to questions on several different occasions. He defined three facets of preaching which were important to him: (1) Preaching Christ. (2) Preaching holiness. (3) Preaching the proper combination of the Law and the Gospel. The most effectual way of preaching Christ is to preach him in his offices, and to declare his law as well as his gospel, both to believers and to unbelievers. Let us strongly and closely insist upon inward and outward holiness in all its branches.4

In a more explicit answer, he again speaks of the Law and the Gospel in relation to one another.

I think the right method of preaching is this: at our first beginning to preach at any place, after a general declaration of the love of God to sinners, and his willingness that they should be saved, to preach the law, in the strongest, the closest, the most searching manner possible; showing it, as it were, afar off.

After more and more persons are convinced of sin, we may mix more and more of the gospel.5

His definition of the preaching of the Law: “Explaining and enforcing the commands of Christ.” The preaching of the Gospel included “preaching the love of God to sinners, preaching the life, death, resurrection, and intercession of Christ, with all the blessings which, in consequence thereof, are freely given to true believers.”6

Significantly, Wesley’s preaching did not stop at the point of regeneration any more than his theology did. “Strongly and explicitly exhort all believers to go on to perfection.”

Briefly, then, John Wesley’s preaching was characterized by three points. He preached the Bible. His printed sermons, while not technically to be classified as “expositional,” were saturated with the Scriptures, and every point rested squarely on the Word of God. He preached holiness. This is always the natural outcome of preaching the Bible; for the Bible teaching of heart holiness will demand holiness messages from the true “biblical” preacher. He preached for a decision. Souls found God when he preached. Hear his testimony.

Today, Monday, 21 [May, 1739], our Lord answered for himself. For while I was enforcing these words, “Be still, and know that I am God,” He began to make bare his arm, not in a close room, neither in private, but in the open air, and before more than two thousand witnesses. One and another, and another was struck to the earth, exceedingly trembling at the presence of his power. Others cried, with a loud, and bitter cry, “What must we do to be saved?” And in less than an hour seven persons wholly unknown to me till that time, were rejoicing and singing, and with all their might giving thanks to the God of their salvation.”

The pastor of today can do better than to study and try to follow the example of John Wesley, the preacher. Indeed, Wesley was well aware of the poor preaching among some of his pastors and he often gave advice which aimed at correcting their glaring faults. Many of the preachers in the early Methodist movement were simple lay preachers, called; by the Bishop of London “young raw heads.” Wesley was not unaware of their educational deficiencies, and his advice to them was often amusing in its simplicity. For example, “Scream no more, at the peril of your soul,” was his advice to one overzealous young man.

Therein be a follower of me, as I am of Christ. I often speak loud, often vehemently; but I never scream; I never strain myself. I dare not: I know it would be a sin against God and my own soul.7

In other words, Wesley would do nothing that might shorten his ministry or hinder his effectiveness as an orator for God. His testimony of never screaming must be read in light of the fact that he preached in the open air to huge audiences, often three or four times in one day. Further, his appeal for temperance extended beyond the domain of volume, venturing into the “touchy area of length.”

Likewise, he temperate in speaking; never too loud, never too long: else Satan will befoul you; and on the pretence of being more useful, quite disable you from being useful at all.8

The Nazarene, Preacher

August, 1959

John Wesley’s Views on Preaching

By Charles D. Isbell8

*Student instructor in biblical languages, Nazarene Theological Seminary, Kansas City, Mo.
Wesley’s emphasis was always on a middle-of-the-road course. This is evident from his list of the seven chief faults of preachers: (1) The speaking too loud. (2) The speaking too low. (3) The speaking in a thick, clustering manner. (4) The speaking too fast. (5) The speaking too slow. (6) The speaking with an irregular, desultory, and uneven voice, raised or depressed unnaturally, or unseemingly. (7) The speaking with a tone.

Some have a manly, squaking tone; some a singing or cowering one; some an high, swelling; some have an awful, solemn tone; others an odd, whimsical, whining one, not to be expressed in words.15

To cure the bad habit of speaking in “unnatural tones,” Wesley suggested the following practical test: “Endeavor to speak in public just as you do in common conversation. Attend to your subject, and deliver it in the same manner as if you were speaking of it to a friend.” This is the advice of a man who was concerned with the relevancy of preaching. He was not content to simply transpose the words of the Bible and “let the chips fall where they may.” He wanted people to understand him, to be interested in what he said, to believe him, to react to his challenge, to accept his invitation.

In reading his advice to preachers, and in reading his ideas about sermon preparation and delivery, one gets the distinct feeling that John Wesley was extremely serious about the business of preaching. He did accept lay preachers, even those with very little formal education, but he urged them to engage in a concerted, ordered process of self-education and self-improvement. He names three kinds of talent which he felt were advantageous for a man who sought to preach God’s Word: (1) A “good understanding, a clear apprehension, an acute judgment, and a capacity of reasoning, with some clearness.” (2) “Liveliness and readiness of thought.” (3) “A good memory.”16

But Wesley realized that not every man will be blessed alike with the above-mentioned three qualities. Accordingly, he added nine things which he called “acquired” endowments, meaning that, even though one was not born with a lack in some areas, all could and should improve with hard work. These are the nine: (1) “A knowledge of his own office.” (2) “A knowledge of the Scriptures.” (3) “A knowledge of the original tongues.” (4) “A knowledge of profane [secular] history.” (5) “Some knowledge of the sciences.” (6) “A knowledge of the Fathers.” (7) “A knowledge of the world, a knowledge of men.” (8) “An eminent share of prudence.” (9) “A degree of good breeding.”17 These nine things Wesley felt were indispensable to a man in the ministry of Jesus Christ.

There is a balance between the academic and the practical, the old (history) and the new (science). It is safe to say that Wesley would have had little use for the man who, lacking any of these, would be unwilling to seek them by discipline and study. Wesley’s advice was never beyond what he himself had attained and practiced faithfully, and so it is the more appropriate. In all probability, every man who reads this article will agree that few, if any, men can ever hope to stand as tall as did John Wesley. It is proper to recall Wesley’s own attitude towards those who felt the sharp sting of inadequacy:

What may greatly encourage those who give themselves up to the work with regard to all these endowments, many of which cannot be attained without considerable labour, is this:—that experience of being assisted in all their labour by Him who teacheth man knowledge.18

This, then, was the preaching ministry as John Wesley saw it. His ideas included high goals and constant striving; no one characterized those ideas better than Wesley himself. God had a man in John Wesley—a scholar, a theologian, a world traveler—yes, a 10-talent man. But most of all, God had a preacher, a criër for the cause of Jesus Christ. The world still needs that kind of man.


London: X, 486.
Hall, VIII, 347.
Ibid., p. 248.
Ibid., XII, 486.
Ibid., XIII, 328.
Ibid., L, 386.
Ibid., XII, 331.
Ibid., p. 333.
Ibid., XIII, 519-20.
Ibid., p. 320.
Ibid., XIV, 480-482.
Ibid., pp. 482-483.
Ibid., pp. 480-481.

You will at times be grumpy over thin pews. Watch yourself then; be sure that that is really zeal for Christ, and not, as is much more likely, merely hurt-pride that stings you.

From In Christ’s stead by Arthur John Gossip

The Nazarene Preacher

August, 1963

“He is an administrator who never calls”

Dear Son:

We said good-bye to our pastor this morning. He moved, not by choice, but by necessity. We never voted him out. He was too good a man and an excellent pastor, but he didn’t call.

He informed our board three years ago that this was the responsibility of the people, not the pastor. His time was taken up solely with study and administrative duties and he would not call.

Do you know what happened? His ministry became barren because he was out of touch with the people. His illustrations were beautiful, but sterile because they missed the people’s needs. He preached some great sermons, but I often wondered if he was answering questions I never asked.

He could chair a board with ease and skill. He could give an after-dinner speech with humor and facility. He could put us on the back and be a hail-fellow-well-met. But there were times when we all needed a pastor to pray, counsel, and just be with us—he was an administrator and did not call.

Our pastor could chart a graph, discuss authority relations with committee and board, and organize a program, but we said good-bye to him this morning because he did not know his people—he never called.

You know, Son, I need my pastor in the office occasionally. If he would only eat lunch with me, pray in my office, grip my hand in personal comradeship—but he was an administrator and did not call.

Love,

[Signature]
The Church as a Witnessing Community

By Jackson D. Phillips*

A n exciting concept of the Church that is exercising the minds and pens of many theologians in our day is that the Church is a community. George Hunt, in his book titled The Rediscovery of the Church, says that the word community is not used in a "geographical sense, nor primarily in a sociological sense, but as a theological concept of profound significance." The Church as a community is composed of persons who have accepted Christ as Savior. The Church consists in the "fellowship of Jesus Christ," or "fellowship of the Holy Spirit." This conception of the Church is found in the Constitution of the Church of the Nazarene, where the Church is referred to as a "saintly, a community." Paul's words about the Church as being the "body of Christ," the "bride of Christ," and the "temple of God," are addressed to actual, visible congregations.

Of course there is a very important truth in the idea of the invisible Church. As Newbiggin points out, "That which constitutes the church is invisible, for it is nothing less than the work of God's Holy Spirit." He goes on to say, "But the church itself is the visible company of those who have been called by Him into the fellowship with His Son." The Christian Church is precisely as visible as the Christian men who make it up.

The rediscovery of the Church as a community of believers has been a missionary movement. Lamott, in his book titled The Revolution in Missions, says that the concept of a church as a visible community "arose with the discovery on the mission field of the church as a fellowship, as koinon." He goes on to say, "It is with the church as fellowship, rather than organization, that the missionary movement is concerned.

This newer concept of the Church not only defines the Church as community, but as a witnessing community. When the true nature of the Church is understood, its real nature will be realized. When we understand the biblical concept of the Church, we see that the Church is a missionary Church.

John McKay has said, "The Church becomes the Church, not when it exhibits its virtues, but when it accepts its God-given mission." The Church's God-given mission is to evangelize. This mission is necessary to the Church's very existence. Emil Brunner has said it well: "The Church exists by mission as fire exists by burning." The Church was called into being to save the world, and when it repudiates this mission, it ceases to be the Church. But as D. T. Niles warns in his book, Upon the Earth: "It is not enough ... to speak of the church as engaged in a mission. It is essential to realize that the Church is a mission." And when Christians fail to carry out the mission to evangelize, the very existence of the Church is threatened.

The mission is a world mission. We tend to think of missions as being a task for a missionary society composed mostly of women, or a few odd souls who go to the ends of the earth, or some second-rate people who cannot work well in what we think of as normal situations. But this is to misunderstand the nature of the Church's mission. Mission is not the special function of a part of the Church. It is the whole Church in action. Mission is the function for which the Church exists.

Since the mission of the Church is a unified mission, the distinctions between home missions and foreign missions break down. Niles says, "The phrase 'foreign missions' has practically gone out of use, but 'missions' remain, and it is essential to know what they signify in terms of the totality of faith. Missions must cease to be a speciality, and be seen instead as an integral part of churchly obedience."

Lamott points out, "The day is past when men thought of missions as concerned largely with the conversion of individuals from non-Christian religions in conveniently distant foreign lands. The challenge of our day lies rather in a world-wide heathenism running horizontally through all the religions, cultures, and nations of the world, including our own." Here the stress is not on "missions," but on a "mission"—this is a world mission, a task that is to be accomplished in all the world, including America, and every Christian shares in the obligation of this task.

Donald McGavran says in his book, How Churches Grow, "Two forces constantly press on the Church. One pushes it into shepherding the flock, the other into discipling the nations and spending itself for others." McGavran explains, "These forces are not evenly balanced. There is a constitutional bias toward personalizing mission. Since the Church has a built-in nature which prefers perfecting, it is easier for the Church to settle down to a quiet shepherding of the flock than to climb uphill to missionary endeavor. McGavran goes on to say that the pressure to perfect induces the churches "to lavish care on themselves, pressing forward feverishly to better and ever better church buildings, programs, Christian education, and service enterprises." In other words, most of the Church's time, money, and effort are spent on those who are already Christians.

The shepherding of the flock and the discipling of nations are not in antithesis to each other. Markus Barth says that the church has a dual purpose: "worship and mission." The Church, Barth says, "in all her acts and signs, is basically oriented towards two fronts—towards God and..."
broken, but I must beg Mother and Daddy to come home and live with them. It is so hard to realize it all happened three years ago this winter. Our little girl is just a year old and Sarah is a beautiful, doll-like three-year-old. As Jim and I look back to that order, he laughs when he says, "The preacher sure didn't pull any punches when he told me I was a fool. I couldn't have argued with him for the life of me. He was right. He seemed to be on a roll, and couldn't get off. I told the preacher I didn't want off, but in my heart I knew I hated my wife, baby, and home more than anything." Jim had told you he wasn't happy. You asked him how he expected to be happy without the only One who could bring true happiness. He scoffed a little. I suppose in a way I did too. I wanted an immediate solution. You helped us to see that our lives didn't get in the mess they were in overnight. Likewise, we would have to lay a new foundation and build again, day by day, week by week, across the years. I think it was something you kept saying from the Bible that struck my heart like a ripping hammer. "Seek first the kingdom of God—and all these things will be added unto you."

More than a year ago I found the truth of those words. You were right. It has not been easy. There was so much to forgive, but God has given us grace day by day. Though Jim has been sympathetic toward the church and the gospel, his first definite move was Sunday when he said "yes" to God's will for his life. We have been having our familyalter for several months now and are in the present plans. Jim is trying to break the smoking habit. He knows it is wrong and has had a real battle. I know what he is going through because I was a chain smoker myself and God delivered me. Pray that He will also deliver Jim. He wants to quit. That is a good sign.

Enclosed is a picture of Jim and the two girls. I thought you might like to have it. I thank God daily for His Church and ministers who stand ready to help people like us to pick up the pieces of a shattered life and make something valuable and beautiful from the wreckage. God bless you.

In Christian love,

Pastor's addendum:

"Beginning with the winter quarter (1969), Pat and Jim began preparation for the ministry in a Bible college. Thus they are to take their place in the ranks of those who help people pick up "the pieces of a shattered life and make something beautiful from the wreckage." When salvation came to them, they felt the need and God's call to pass it on to others."

Substitute name.

The Rewards of the Pastorate

The following letter, written to CARLOS H. SPARKS, pastor at Johnson City, Tenn., confirms our conviction that being a pastor is the most challenging, demanding, and rewarding work in the world. It should inspire every pastor to magnify his calling and keep 'plugging.'—Evanst.

Dear Pastor:

You will pardon me for addressing you as pastor. We had never attended your church with any regularity, yet Jim and I have always thought of you as someone very special. I am writing this morning to tell you that Jim has accepted the Lord as his personal Savior. He went forward Sunday morning and I am so happy. I want to tell the whole world. I share it with you because in a large sense you are responsible.

How could we ever forget that cold, snowy morning you drove 90 miles to come to our aid when all of life had crumbled beneath us? Daddy and Mother wanted to help but they were broken. When there was just a few weeks old then. How we wanted her—our own baby! God had been so good to us! How could Jim cry it was quits? Not only was my home

The Narrative Preacher

THE MANAGEMENT OF TIME

(Continued from page 1)

purpose and yet with abounding joy. He can steer his ministerial course between the extremes of rigidity and laxity. He can be flexible without being a drifter. He can make his time productive instead of being hounded by it.

If he can pay the price of discipline, if he can separate the trivial from the important, if he can give total concentration to the task at hand, he can be the human instrument which God can anoint and bless as a minister of the Gospel.

August, 1969
Youth is going to march
—why not for Christ?

Changing Methods
Which Will Affect Youth Work

By Don Hughes*

Teens are caught in the middle.
The gang tells them to conform.
Parents plead, with them to reform.
The church says that they need to be transformed.
The high school dictates excellence.
The army says, "Join now." The airline says, "Fly now; pay later." The disc jockeys say, "Frug it." And the First National Bank offers them a checking account of their own.

It is a no-man's-land between childhood and adulthood. Tension, conflict, anxiety, and rebellion are trademarks of the group.

Dr. Alex Sherrills, professor at the University of California, in an extensive youth study has made the following distinctions between today's youth and other generations. He finds some major differences:
1. Today's youth are better trained.
2. They are more lonely.
3. They develop friendships of shorter duration and more shallow in nature.
4. They have more difficulty in accepting authority.
5. They prove to be silent and withdrawn.
6. They are less able to postpone gratification.
7. They demand absolutes and are less able to tolerate probability and compromise.
8. They are more afraid of the risk of making mistakes.

Out of this current matrix of converging pressures, I see four considerations emerging which may guide our church's ministry to youth.

I. The years ahead will be no easier to reach youth for Christ. Don't expect significant improvement in national morals.

Teens will continue to be strongly influenced by the peer group.

Educational, vocational pressures will increase.

Home will play a decreasing role in their lives.

II. Bigger changes will be seen in youth programs than in church facilities.

The following three emerging emphases are by no means new, but will be brought into sharper focus:

We will extend our environmental time. Thus direct teaching and indirect social pressure will all contribute to character improvement.

We will expand our ministry to serve the spiritual, social, and physical needs of our youth.

We will incorporate our efforts into a total religious-social-recreational program. This means we will need to provide the facilities required for such a ministry.

III. There will be a trend toward larger, versatile rooms which become worship-learning-fellowship centers.

Such rooms will be used for opening worship, Bible study, fireside devotion, NTF, parties, socials, banquets, and service-oriented work assignments. They may have a library or reading and research section, and certainly facilities for serving food. Access will be gained without major sections of the church being opened.

There may be adjacent classrooms, but the learning centers will be large enough for buzz groups, and other kinds of temporary or periodic informal groupings by sex, subject interest, subject knowledge, or assignment.

And here's an idea kit—

Where and How to Involve Youth

By Rick Brockman*

Two key words to be basic in our thinking: Positiveness and Involvement.

Where to involve our youth:

A. In the church—
1. Participating in Sunday school: lead the singing; make announcements, usher, read the Scripture, lead in prayer, be on panels, debates, symposiums, be in clubs, group discussion, planning devotional, give reports, straighten the room, distribute hymnals, take offering.

2. Serving as an officer or an officer's committee: Sunday school vice-president, publicity, secretary-treasurer, social committee, evangelism; missions, newspaper, bulletin, board, library, welcoming.

3. Short-term committees: Youth Week committee; banquet committee, food committee on specials, special program committee, cleanup committee.

4. Volunteer work around the church: secretarial work—folding, stuffing envelopes—monitor work, gardening, sewing curtains, fixing furniture, having a big cleanup.

5. Participating in a church service: render musical numbers, play musical instruments, usher, give testimonies, read scripture, lead in prayer, operate a projector.

6. Help in missionary projects: raise a missionary offering for budgets, make a missionary map, send cards to the missionaries.

7. Special church events: Youth Week, church, banquet, picnic, mission conference, canvassing and calling, camps, posters.

B. Outside the church—
1. Decide ahead of time what work needs to be done (organize).

2. Select the right teens for the right job.

3. Give all a chance to participate.

4. Make everyone feel wanted.

5. Enlist others ENTHUSIASTICALLY.

6. Impress on those involved that this is for the Lord and the church.

7. Keep all involved interested and enthused.

8. Express appreciation.

9. Use everyone.

10. Pray for all involved in any program, that the Lord will bless the one working for Him.

*Alumni and news services director, Pasadena College, Pasadena, Calif. This article and the following are taken from the winter edition of the Nazarene Digest. 1969.
Ten Commandments for the Funeral Service

By Ross W. Hayslip

I

Thou shalt be considerate in planning the length of the service, not too short lest there seem to be a lack of respect, neither too long lest thou increase the suffering of those who mourn.

II

Thou shalt consult the wishes of the family in planning the service as to scripture and musical selections. Often they have desires in this matter, and these desires should be respected.

III

Thou shalt realize that thy purpose is to comfort those who mourn. The destiny of the deceased has already been set, but you have a duty to those who are left behind.

IV

Thou shalt realize that thou art the representative of the eternal God. Let your conduct in the presence of death reflect the spirit of the Lord of everlasting life. Allow nothing to cause you to be rude or discourteous in any manner.

V

Thou shalt not take advantage of this occasion to enlarge upon some pet doctrinal hobby. In times of sorrow men should be pointed to the Christ who has promised to carry our sorrows. Those who have recently felt the presence of death have little interest in peripheral questions.

VI

Thou shalt watch thy tone of voice as you speak. In evangelism or exhortation the voice may be loud, but here is no place for the blast of the trumpet. A quiet voice of assurance and sympathy will carry far more weight than the unnatural "preacher's voice" that so many of us assume when we enter the pulpit.

VII

Thou shalt be honest in thy speaking. If you know nothing about the deceased, say nothing about him. If he has been a notorious sinner, you need not pretend he was a saint.

VIII

Thou shalt not imply thy doubts. There are too many doubts in our present world. Those present at a funeral service have already experienced them. They are longing for a message with a strong word of assurance. What you doubt is of little importance to them. What you believe is vital.

IX

Thou shalt let thy honest sympathy be felt. If a man cannot honestly sympathize with those in sorrow, even when we feel that they have brought the sorrow upon themselves, thou hast no right to conduct a funeral service. Without heartfelt sympathy the message falls coldly upon the saddened heart.

X

Thou shalt make personal each funeral service by fitting it to the occasion. Let there be an individuality about the message, so that the family, who perhaps have heard you on other such occasions, will know that you do not have an "assembly line" philosophy of the funeral service. Let your theme be so appropriate to the occasion that those who knew the deceased will say, "That was the very word which needed to be said."

"Spread your brains on paper," someone advised J. B. Chapman; "it will increase your usefulness." It did.

Witness with the Written Word

By Wayne M. Warner

April 14, 1968, marked both a genesis and an exodus for Dr. Charlie Shedd of Houston, Tex. His pilgrimage illustrates the journey of the devoted Christian who learns to write free verse to the glory of God. The Houston Post noted "Dr. Charlie's exodus from Houston's Memorial Drive Presbyterian Church, to serve as part-time pastor of the 80-member Jekyll Island, Ga., Presbyterian Church. The Georgiana pastor now is the genesis of an expanded career as a free-lance writer. In addition he will work under a grant from the Lilly Foundation, conducting seminars dedicated to helping young, aspiring Christian writers."

Dr. Shedd began writing 20 years ago. Doctors warned him he could lose his preaching voice because of a throat tumor. Faced with the possibility of leaving the ministry, he turned to writing. He wrote five years before he sold anything. He continued to preach, and he built Memorial Church to a membership of 3,000. In the meantime, he wrote. He published more than 50 magazine articles, wrote eight books, and edited a column in the Houston Post called the "Mem. of the Coconut." He claims it took him 20 years to become a writer.

A paraphrase of Paul expresses the importance of witnessing with the written word: "I would rather write five words with my pen in order to instruct others, than speak 10,000 words" (1 Cor. 14:19). Today's Church recognizes the obvious power of the pen. People who will learn good journalism will tap an unlimited potential for Christian witness and will articulate a vital Christian faith that might otherwise remain anonymous.

The Christian writer contributes an indispensable witness. He who writes most effectively, controls the minds of the masses. Christian writers call for strategic action. The crisis is here today. The world knows no peace of mind, no rest of soul, no sure hope of tomorrow. While men and nations seek to know who will control the world, the real answers come as the expression of faith by Christian writers.

The Christian writer influences a pondering public. Never before could a religious journalist capture more readers and influence more minds than today. Tell Me About God, by Mary Alice Jones, sold over 2.5 million copies. The Power of Positive Thinking sold more than 1 million copies and ranked as a best seller for 23 of 24 months, after receiving 26 rejection slips. Egermeier's Bible Story Book, by Elsie Egermeier, of Oklahoma City, sold more than 1 million copies.

The Christian writer discovers specialized opportunities in denominational publications. The skilled religious writer who develops skills as a writer and as a Christian may become proficient as a curriculum writer. He must be able to write narrative, give group...
guidance, and express ideas and convictions. He may analyze society and history. He will soundly interpret the Bible and become knowledgeable in theology, church history, and ethics. He may describe, report, or build biography, but he must understand church life, the church's educational program, and he must know the specific needs of the age-group for which he writes. He will intervene his writing with sound educational principles. He has, in fact, a high calling that never offered more potential or urgency than today.

Would you weave your writing into a Christian witness? The Christian free lance needs to treasure the techniques demanded by his particular type of writing. He must sense his subject, recognize his readers, and emulate his editors. He hesitates to herd his flock of valuable verbs into the protective custody of an experienced editor. He masters the lessons taught by every rejection slip he receives, so that he may matriculate with the honors of being widely read.

Who can qualify as a Christian writer? Billy Graham suggests that Christian writers live what they write, write from the heart, write with a sense of message, and write to the glory of God. The non-professional Christian writer will remain an amateur until he accepts the disciplines of routine writing. He writes for more than self-pleasure. He writes for the glory of God. The observant Christian writer will develop a nose for news and an eye for features. He will follow the techniques accepted by the editors for whom he wants to write.

The Christian has the truths of personal experiences to share. He may share them in-personal response to the Bible or he may share them as his means of meeting the religious needs of society. He may simply desire to share his faith. Only the Christian can communicate the Christian faith effectively through the written word. The Christian can write while serving society through a so-called secular vocation, or while serving in a church-related vocation. In fact, few fields serve as an avocation as well as the field of writing. Dr. Charlie Shedd wrote his way into a new life of writing and encouraging young Christian writers, but he did it by climbing the steps for success and by writing for the glory of God.

Training becomes increasingly available for those who will prepare themselves. Many kinds of religious journalism are sought, although the full extent remains unknown. The need for trained personnel constantly increases. The market presents unique opportunities to the church-related workers who will discipline themselves to the task. It remains certain that Christian writers need to secure a corner of the market for men's minds. Someone will

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Beware, in your prayer, above everything, of limiting God, not only by unbelief, but by fancying that you know what He can do. Expect unexpected things above all that we ask or think. Each time you intercede, be quiet first and worship God in His glory. Think of what He can do, of how greatly He delights to hear His son, our Lord, and think of your place in Christ, and expect great things of God.

—Andrew Murray in Ministry of Intercession
Evangelist—Pastor and Church Relations

(Part II)

Last month on this page, suggestions were given on ways pastors and churches may improve their relations with evangelists. This month, suggestions are given on ways evangelists may improve their relations with pastors and churches. It is our hope that all these suggestions will help establish better relations in this vital area.

Evangelists can help by:

1. Being friendly. Talk and visit with people. Be “down to earth” in your talking and preaching.
2. Being courteous. Be Christian in your talk about others. Let people feel you are interested in them and want to make their burdens lighter.
3. Going in to help the church and give it a lift. The last man may have been a little rough—so you should lift them! Brag on Jesus!
4. Boosting the pastor as the spiritual leader without throwing off on others. Try to lighten his burdens. Forget yourself while you are working for the Lord. He will see you through.
5. Trying to arrange your schedule to save on travel. A dollar saved is a dollar made. You cannot always arrange, but try. When the schedule is settled, accept it.
6. Making the welfare and progress of that local church where you are the most important thing you can think of while you are there. Express your grateful appreciation for the faithfulness of the faithful. Let them feel that you are one of them—they will not let you down.
7. Remembering you are there to serve and not to be served. “Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many” (Matthew 20:28).
8. Boosting the Gospel and the Lord Jesus Christ. Also, boost the Church of the Nazarene. People hear everything. So, throw in a lot of good things about the Church of the Nazarene. Make new people want to join, and make Nazarenes happy that you and they are Nazarenes!
9. Being easy to entertain. Adjust to the situation. You will soon be gone. You can stand it a few days. A pastor’s wife suggests that the evangelist should write the pastor 30 days before the revival date, giving the following information:
   a. Time of arrival.
   b. Mode of transportation.
   c. State whether wife and children will be with you.
   d. Type of lodging preferred.
   e. Desires about meals, including breakfast. Eat out or what?
   f. Any special foods required?

Such information tactfully communicated in advance will make for better relationships between evangelists, pastors and churches. It will also keep these mundane considerations from being a hindrance to the spiritual level of the meeting.

COMING SOON! “Couples for Christ” September 7—December 7. An effort to reach and win the unsaved parents with whom we have contact.

The Nazarene Preacher
Single Life Annuity:

Benefit No. 1...

Mr. Martin is 84 years of age and wants his money to go to the General Board to carry on the work of the church. If he purchases a Gift Annuity Agreement of $10,000, we will pay him $800 per year for the rest of his life.

Benefit No. 2...

The government regulation based on the mortality table shows that $683.20 of his income from the Annuity each year would be exempt from taxes leaving only $116.80 for him to pay tax on. This tax benefit makes his rate much higher.

Benefit No. 3...

From the $10,000 invested, Mr. Martin can deduct a gift of $6,039.20 on his income tax return.

We know of no other investment that would be as beneficial to people who are 84 years of age or older.

WRITE FOR THE NEW BOOKLET, A GIFT THAT PAYS, which explains the Annuity Plan:

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6401 The Paseo, Kansas City, Mo. 64131
Name ____________________________
Address __________________________
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Wichita, Kans. 67211

Cradle Roll Campaign
April 19 - May 3, 1970
All Aboard

HONOR SCHOOLS
Want to keep TEEN interest sharp?

HOW!

INTRODUCE NEXT QUARTER'S All-new Program service to the tribe (or NTF).

Next quarter begins with September—and you’ll be introduced to the new concept in NVPS teen programming through Teen Guide (the program quarterly) and Direction (the youth leader’s periodic). Correlating the Church of the Nazarene’s total teen program, these two magazines, edited by General NTF-Director Paul Miller, contain 12 programs, social, project, and IMPACT resources, and many articles for teen leaders and their sponsors. A new subscription costs $1.50 a year for each.

Your Teens Topics subscription will continue with these two new periodicals. Every local church will receive a free sample.
THE BOOGETS BUDGED!

WHICH DISTRICTS PAID A FULL 5 PERCENT EDUCATIONAL BUDGET IN 1967-68?

Ignoring the variations in computation, the following districts paid, or overpaid, into the current fund of the college the full 5 percent educational budget as defined and authorized by the 1964 General Assembly:

- Washington \(108.0\%\)
- Northeast Indiana \(105.7\%\)
- New York \(100.1\%\)
- Hawaii \(100.0\%\)

Except for Mid-America, Mount Vernon, Trevecca, and Canadian, the college received less in capital funds from the church in 1967-68 than in the previous year. In combined current and capital fund giving, Canada West District paid almost 10 percent to the college.

WHICH DISTRICTS SHOWED THE LARGEST INCREASES IN EDUCATIONAL BUDGET PAYMENT OVER 1966-67?*

Canada Atlantic 80.6%
- Los Angeles 37.0%
- Washington 37.0%
- Northwest Indiana 35.9%
- South Arkansas 33.0%
- Canada Central 30.7%
- Canada Pacific 30.2%

HOW DO THE ZONES RANK IN PERCENTAGE OF A 5 PERCENT BUDGET ACTUALLY PAID FOR CURRENT FUND?

- Eastern 87.2%
- Northwest 84.7%
- North Central 82.9%
- Southwest 82.9%
- South Central 81.8%
- East Central 81.1%
- Central 76.7%
- Southeast 75.1%
- Canadian 48.9%
- Western 48.9%

DID YOU MAKE IT IN 1968-69?
YOU WILL IN 1969-70, WON'T YOU?

*Mid-America and Mount Vernon zones not figured here for lack of data.

The Home Missions Frontier today is the modern city. Shifting, changing, problem-ridden, the city cannot be ignored. Ninety-seven percent of our population growth is occurring in the urban center of the United States, and this is reflected in most other countries.

On some districts there seems to be little opportunity for new home mission work. Yet there are nearly 275 cities of 25,000 or more population in the United States and Canada without a church of the Nazarene. Some of these cities are served by churches outside their corporate limits, but many of them have no holiness witness.

Progress is being made, for churches have been planted in the following cities in the last couple of years:

- Laredo, Tex. .......................... 64,500 population
- Hagerstown, Md. .......................... 37,000
- Bogalusa, La. ............................ 22,600
- Brunswick, Me. ........................ 17,100
- Pleasantville, N.J. ................... 16,400
- Gallup, N.M. ............................. 15,100
- Fredericksburg, Va. ................. 13,300
- Woodbury, N.J. ........................ 13,100
- West Bend, Wis. ...................... 10,600
- Murray, Ky. ............................. 10,000

To win the cities there must be a concerted effort.
District Home Mission Boards must secure property in cities;
To do this, Home Mission Budgets must be substantially increased.

ASK YOUR PEOPLE TO PRAY FOR OUR CITIES
Missionaries Answer Questions about ALABASTER

When Harry Rich of Haiti was asked, “What does an Alabaster Box mean to you?” he replied: “Alabaster box means I do not mind going out to live in a mud hut, to eat all kinds of native food, to sleep on a banana leaf mat and do whatever task needs to be done . . . knowing that I can come back to unwind in a comfortable home with a shower and screens on the windows.

“It means starting in a brush arbor on the back side of the mountain, where the rain turns the floor to mud, or the wind blows the dust over the worshippers and where the Christians sit on rocks or logs . . . then with the mighty effort of these people, plus the Alabaster Box, a simple block church with a high roof to keep out the heat is built . . . the result is increased room for evangelism!”

His wife Marian Rich replied when asked what the significance of the Alabaster Box was to her as a Christian: “When I put my offering in my Alabaster Box, I think of the woman who made the sacrifice for Jesus and how much He appreciated it with His words . . . ‘Wherever the Gospel is preached in the whole world, the fragrance shall be a memorial to her!’”

The Nazarene Preacher

Friends are made by many acts—they can be lost by one.—Anon.

The best thing parents can spend on their children is time—not money.—Anon.

Those who deserve love least need it most.—Anon.

Gossip is something negative that is developed and then enlarged.—Anon.

Every time history repeats itself the price goes up.—Anon.

When a man finds no peace within himself it is useless to seek it elsewhere.—Anon.

To forget a wrong is the best revenge.—Anon.

A man who says nothing at the right time is a good talker.—Anon.

If you wish to make sure that your words carry weight—weigh them.—Anon.

He who never changes any of his opinions never corrects any of his mistakes.—Anon.

Those who believe in white lies soon grow color blind.—Anon.

The Bible Shall Prevail

Trying to do away with the truth of the Bible is like trying to mop the ocean dry with a sponge.—Anon.

The hard part of making good is that you have to do it again every day.—Bellamy.

You cannot lead anyone else farther than you have been able to go yourself.—Anon.

Still water and still religion freeze quickest.—Anon.

The fanatic is one who increases speed after losing his way.—Anon.

Selected by N.I.S.
It Happened to a Friend

PROPER LIFE INSURANCE coverage is an increasing concern of the Board of Pensions. Adequate protection for the families of the "Servants of the Church" is a difficult goal to reach. Some cases are very unfortunate—the minister who did not or could not make proper provision for his family... Yet, other cases are heartening—to know that the head of the family made some provision for his dependents in the event of his death.

This actual case came to my attention the other day. Brother "X" was ordained, but had not chosen to sign the Social Security waiver which would also make him eligible to receive the $1,000 life insurance policy provided by the Board of Pensions.

As of January 1, 1968, all ministers automatically must participate in Social Security. Therefore, Brother "X", qualified for the $1,000 policy. He was also a member of a 90 percent district and thereby was given "double coverage"—or $2,000.

Each minister who has basic coverage is given the opportunity to purchase additional supplemental group term life insurance for himself and his family. Brother "X" chose to insure himself, and his annual premium for the year was $50.00. However, since he enrolled in the supplemental insurance plan late in the insurance year (insurance premium payments are due on October 1 each year), he paid only $16.67 for the remainder of the year.

Within eight weeks after his insurance became effective, Brother "X" suffered a fatal heart attack. His widow received $4,500 life insurance benefits. And it cost Brother "X" $16.67.

Don't we wish all tragedy was tempered by events that worked out like this did?
KEYS TO LIFE
A Sunday School Attendance Campaign Emphasizing Spiritual Development

Inform-Workers!
"Keys to Life" NOTEBOOK
Vital 'breath-taking' booklet with inspirational excerpt from General Superintendent Wainer and outline of four-Sunday campaign. A must for workers and officers. Space for goals, comments, message, prayer list and notes. 8 pages, 4 x 6. BL-98

Build Enthusiasm!
"Keys to Life" RECORD
Play it in your workers' meeting and to the entire Sunday school when introducing this campaign. One side gives an explanation of program: the other provides inspiration. 7 r.p.m. Leader's guide included. L-85 25 c.

"Keys to Life" POSTER
Great Interest!
"Keys to Life" POSTER
Let everybody know what's going on with this striking red and gold poster! Great for each classroom and department. Printed all over with compelling message. Goals and attendance. 17 x 22. $1.00

Encourage Total Participation!
"Keys to Life" TAG
Keep the Campaign Alive!
"Keys to Life" LEAFLETS
Colorful eye-catching attendance reminders with a special message for each week. Ideal for making an attractive display in your worship bulletin inserts prior to the Sunday school. Set of four includes one leaflet for each week. 8 c.

You Are the Key
PL-10 25 sets, $1.75
200 sets, $8.00

IMPORTANT: To assure delivery for launching campaign on September 28, supplies should be ordered the first week in September.

ACT NOW!
Open Life's Meaning to Others by Bringing Them In!
NAZARENE PUBLISHING HOUSE

Queen of the parsonage
MRS. B. EDGAR JOHNSON

Alone with God
By Doris M. McDowell*

Alone with God, the world for-
bidden!
Alone with God! 
Oh, bless re-
treat!

Alone with God and in Him hidden,
To hold with Him communion sweet!

This hymn, for years a favorite of my
father's, expresses a vital spiritual truth—that being alone with God is exclusive.

Exclusiveness in our affluent age has
come to be a status symbol and a
criterion for successful living. There are
exclusive residential sections where
only 'the elite, young executives and
professional people can afford to live.
The down payment may drain one's ready cash. It may require longer driv-

ing over crowded freeways to get to
work and to church. The upkeep often
proves most taxing. But the 'struggle'
appears to be worth it, considering the
prestige it lends to the young—and to
some older moderns.

To keep up with the Joneses, there
are exclusive shops where you can pur-
chase the best for all your needs—hand-
made and polished furniture, exquisite
crystal and porcelain, the finest in silver
silver to enhance your table.
The market nearby features not only
double-grade-A meats, but all the other
gourmet delicacies too. They are a bit
dearer, but, they are always a little bit
better.

Since being exclusive has become so
important, you buy your clothes in the
better shops, where only the well-in-
framed trade, but of course their prices
will be higher too. Then your husband
like yourself, will have his hair styled
in a one-of-a-kind fashion by a special
operator.

Does all this sound fantastic? It
shouldn't, for it's life as it's being lived
today. It's costly to be exclusive, and
many are sacrificing much in order to
have that status symbol.

But there is an area of exclusiveness
that ought to be a calculated habit with
every sincere follower of Jesus. It will
enhance far more than a luxurious
rich original gown (which you'd proba-

bly never buy anyway), or a "just
perfect" hair styling. It requires no ex-
penditure of money, but the most costly
discipline of your time, your thoughts,
and your energies.

Although exclusive, the way is open
to anyone who avails himself of the
great opportunity. To be alone with
God means that we are with Him apart
from anything or anyone else. In our
complicated way of life, we find it ex-
 tremely difficult to be alone, but in the
striving place the world is forbidden.

Both Eve and Adam were uncom-
fortable at the hour normally spent in
communion with their Lord, after tasting
the forbidden delicacy. You cannot be
worldly and welcome. But "alone with

*Evangelist, Santa Monica. Calif.
August, 1969
God, the world forbidden," you can be carefully hidden in the secret place. The basic sense of the word "hidden" means "to cover (as with a skin)."

What a closeness and intimacy in the hiding place! It is a place of safety, of quietness, of retreat from the pressures of ordinary life.

In his book, The Idea of Perfection, R. Newton Flew writes, "We need God for Himself. He does not offer us communion to make us holy; He makes us holy for the sake of communion." Communion is sharing one's thoughts and emotions with another. And so, shutting out all other considerations, all other excellencies and happenings, we can come into intimate converse with our God.

You can come bringing every burden, trial, heartache, disappointment, frustration, limitation to Him! Many of them will disappear in the radiance of His presence, while in other cases He will hide you until the storm passes, and having partaken of the fellowship of His sufferings you may also bear the marks of His ownership of you.

Alone with God, the world forbidden! Whether or not we have this exclusiveness with God depends upon our sense of values.

Because You Loved
By Esme James*

You came when I was just a little girl
And loved me.
Stray pups or dolls,
Scraped knees or aching heart,
Your love encompassed all.

You loved me in the throes of adolescence.
So sure I was of everything I knew,
Yet so unsure within
As I battled with harsh fears
And could not seem to win!

You loved me through the starry mist of courtship days,
Through motherhood's sweet joys,
And sorrow's surging ways.
And when you could have found much fault,
You simply loved.

My hair is flecked with silver now and you are young,
But still your love perfumes my life.
And I would capture that perfume,
Enrich it with my own heart's love,
And give it back to you—my pastor's wife.

*Red Deer, Alberta, Canada.

IN THE STUDY

SERMON OF THE MONTH—

Now Is the Time for Faith

By C. Neil Strait*

TEXT: For we walk by faith, not by sight. (II Cor. 5:7).

INTRODUCTION: Dr. Arthur Compton tells the story of the first atomic pile and its building. There was a great deal the scientists did not understand. They were working in unexplored country. In that time of crisis and discouragement, Dr. Compton wrote to Dr. James Conant of Harvard, one of his colleagues, and said, "This is a time for faith!" (Harold Walker, Chicago Tribune, in Quot, Feb. 28, 1965, p. 6).

Ours is a day for faith!

I. Faith is the answer to doubt. We are overstocked with doubts. Elia Wheeler Wilcox advises: "Talk faith! The world is better off without your uttered ignorance and morbid doubt. If you have faith in God, or man, or self, say so. If not, push back upon the shelf of silence all your thoughts, till faith shall come!" (Prism, June, 1964).

Doubt is on the lips of modern man. His first impulse is to question. When Michael Faraday, the scientist, faced death a group of scientists went to see him. "What are your speculations about your future?" they asked. "Speculations!" he replied. "I have none. I am resting on certainties." Then he quoted II Tim. 1:12, "For I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day."

II. Faith is the answer to dread. Heb. 11:2 tells us that by faith "the elders obtained a good report." And always, where faith is excluded, dread and despair will etch themselves upon the canvas of life.

Dread is a disease of our day. Men live under the threat of war. Disease stalks into life unannounced. Tragedy unfolds its fury in our lives. But has not one writer said that faith is the victory that overcomes?

William Cowper, who experienced despair and at one time anticipated suicide, drew upon the pillars of faith courage to write these words:

God moves in a mysterious way
His wonders to perform;
He plants His footsteps in the sea,
And rides upon the storm.

Faith is the answer to despair. Faith says that God is greater than any tragedy, bigger than any enemy!

III. Faith is the answer to discouragement. It was announced that the devil was going to have a sale and offer his tools for the market. When they were displayed, one tool was priced by itself, out of reach. Its price was much higher than the others.
Someone asked, "What is this tool?"

The devil replied, "Disenforcement."

"And why is it priced so high?"

"Because," answered the devil, "it is more useful to me than any of the others.

With this I can easily defeat life."

But faith answers disenforcement with a firm reply. "They that wait upon the Lord shall renew their strength..." (Isa. 40:31).

Conclusion: "The just shall live by faith" (Rom. 1:17). There is no other way to victorious living. "For without faith it is impossible to please him" (Heb. 11:6). Now, then, is the time for faith. Talk faith! Live faith! It is the answer to life—and to death!

GLEANINGS from the Greek

By Ralph Earle*

I Tim. 1:4-11

"Minister" or "Cause"?
The word is πρεσβυτήριον, which literally means "hold beside." As used here it signifies "cause, bring about" (Arndt and Gingrich). Vincent suggests "afford, furnish, occasion for" (IV, 94).

"Questions" or "Questionings"?
The Greek term εξετάζω occurs only here in the New Testament and is not found in the Septuagint or classical Greek. It carries the idea of "seeking out" (εἰκ). For these two words together in this verse Arndt and Gingrich suggest the rendering, "give rise to speculations" (cf. RSV). Perhaps the best translation is "cause questionings." N. J. D. White defines the second term as: "Questionings to which no answer can be given, which are not worth answering" (EGT, IV, 52). Lock suggests "out-of-the-way researches" (ICC, p. 9).

"Uneligied" or "Sincredible"?
The adjective συνήγορος is from a-negative—and ὑπόκρις, ὑποκρίσις. So it literally means "un-hypocritical!" Perhaps the best modern equivalent is "incredible."

"Swerved" or "Slavering"?
The verb στρατιοῦντα (v. 6; only in the Pastoral) literally means "nose the mark." Arndt and Gingrich (p. 910) give here: "The verb "suggests from its Hebrew root, "nose," "tense.""

"Vain Jangling" or "Empty Talk"?
This is one word in the Greek, νουματιλομος (only here in NT). Literally it means "vain talking, empty talk" (Thayer). It could be translated "empty prattle" (TNTT, IV, 524). Arndt and Gingrich give the sense here at "frivolous discussion" (cf. NASB).

"Law" or "Lawful"?
"Teachers of the law" is all one word, in the Greek, νομοδιδάσκαλος (v. 7—literally, "law-teachers." Since it is obviously the Mosaic law which is meant here, it is best to capitalize "Law" (cf. NASB).

"Affirm" or "Confidently Assert"?
The term is a strong compound, die-deontic (only here and Titus 3:8). It means "affirm strongly, assert confidently" (Thayer). The NASB renders it well: "They make confident assertions."

"Disobedient" or "Unruly"?
The adjective is a double compound, παντακροτερας (v. 9). It is formed from a negative—ὑπό ("under") and τόσο ("so much"), so that the meaning is "so much that it cannot be subjected to control... unruly" (Thayer). As such it may well be translated "disobedient" or "insubordinate." The first two adjectives here signify: "the general refusal to obey all law" (Lock, p. 12). The next two, "ungodly and sinners", refer to "the general refusal to obey the law of God"; and the next two, "unholy and profane," to THE MORE SWEARING OPOSITION TO THE LAW OF GOD (ibid.). The term "law" here is in the context of the mention of the "commands," "orders," "laws," and "homicides. It is obvious that in this list of sinners (vv. 9-10) there is an indication of progression in sin.

"Whoremongers," or "Fornicators"?
The latter term is today for persons (v. 10), though "in-moral persons" (RSV) may sound better. "For that they defile themselves with mankind" is all one word in Greek, ἀρακοιταστής. It is correctly translated: "sodomites" (RSV), though the usual term used today for this is "homosexuals." (NASB). "Menasalers" (advertising, only here in NT) refers to slave dealers or "kidnappers." "Perjured persons" (epoikoi, only here in NT) is better translated "perjurers.

"Sound", or "Heathenful"?
The term is Ἡσσοσ, from the verb ἢσσον (cf. "heathen"). This word is found three times in the Gospel of Luke (5:31; 7:10; 15:10), eight times in the Pastoral Epistles, and once in Ill John (v. 2, "in health"). It means "to be sound, to be well from the root of health" (Thayer, v. 65). With regard to its use in the Pastoral Epistles, Arndt and Gingrich write: "Thus in records prevailing usage, Christian teaching which is unchaste, is sound; and a healthy rather than "healthful", we know that teaching, like food, is either conducive to moral and spiritual health or a hindrance to it. For that reason "healthful" seems to be a justifiable translation.

This list of common sins at Ephesus in the first century, for which there is abundant documentation from secular sources, is a shocking one. But every item mentioned here can be duplicated from contemporary society in America and Europe. Some of these sins are perhaps more prevalent now than at any time since Roman days.

TOWARDS EXPOSITORY PREACHING

By Frank G. Carver*

Possessing Our Justification

Rom. 5:1-5. As we are justified by faith, then, let us enjoy the peace we have with God (Missott; all subsequent quotations from NASB unless otherwise indicated.)

Introduction
Our, "therefore," is inferential, denoting that what it introduces is the result of an..."
I have rejected for interi_al, RTC 1:10, the "honor of the preceding discussion, which ends the moment of the state.

I. TO POSSESS OUR JUSTIFICATION WE AVAIL OURSELVES OF ITS PRESENT PRIVILEGE (vv. 1-5).

A. The present privilege of justification must be possessed (v. 1): ehemmen.

Ehemmen, "let us have," rather than "we have," is the better attested reading. The emphasis on ehemmen has often been rejected for internal reasons in KJV, ASV, RSV, and NASB, a close look at the internal evidence is in favor of the subjunctive rather than the indicative. Already noted is the imperative force of dikaiotheni_s and the function of animas in Romans. We note too the habit of Paul to pass from argument to exhortation (cf. Rom. 12:1) and the basic focus of echo. Moule comments that echo "really comes to a perfect meaning when "we enjoy the possession of something already present." To the subjunctive ehemmen could be described as containing both inference and exhortation, in exhortation that presupposes the indicative as an unexpressed antecedent premise (cf. 6:12 with 6:14).

The point is that we are to fully possess what we have in justification, to possess by exploration what is ours: since we have it, let us have the most of it. The grace of ehemmen is present expressing not just an attitude, but a continuing action or attitude of life.

B. The present privilege of justification is a new relationship to God through Jesus Christ (v. 2): eirene...pro ton theon dio...Christou..."peace...with God through Christ...".

Eirene, "peace," has its roots in the prophetic proclamation of the Messianic kingdom as God's new relationship to his people (Isa. 9:5; 52:7; 66:12; Zech. 9:10). Not insignificant is a fact that "peace" is often linked with "righteousness" in the prophetic sources (Isa. 32:16; 38:16). Eirene is expressed by pro ton theon, "with God," as a relationship to God. Pros with the accusative, while it can denote "motion to," here indicates "position as a "punctual" rest on arrival." It is a peace accomplished through [dia] our Lord Jesus Christ (vv. 6:11; 3:21-26; 8:6-11) who is our peace (Eph. 2:14; cf. vv. 12-16). In contrast to a former stance of enmity, "it is the relationship in which the believer is placed toward God." The precise nuances intended in v. 1 become more evident if we ask whether or not we were reconciled to God "through the death of His Son, much more, be reconciled, we shall be saved by His life." Eirene, practically synonymous with Messianic salvation in New Testament usage, is a life to be lived in a renewed relationship to God.

C. The present privilege of justification is a life founded on the divine fulness (v. 5): prouengagen...eis...charis ton ten: "introduction...into this grace..."

On eis...charis ton ten, the indicative, "we have," and the indicative "to be ours," is the life intended in v. 1 becomes more vivid. The life promised in 1:15a is a "united life" if we were reconciled, we were reconciled to God through the death of His Son, much more, be reconciled, we shall be saved by His life.

D. The future perspective of justification is an expectation of divine splendor (v. 25): ep dipladi...pro ton theon..."in hope of the blessed of God..."

Eph (ep) indicates the basis of the boast. The basis is ephidai, a "hope, expectation, prospect," directed to the glory (aphronis is objective genitive) which "God" will grant (thou is subjective genitive). The cause of confident rejoicing is "the hope of glory of Christ" (v. 19). Through this to be ours (NEB; cf. 8:18; 21:13; 33:23 with Col. 1:27; Rom. 8:29; 1 Cor. 3:18; Phil. 3:21; Col. 3:4). In Christ the glory of God becomes the glory of his children (1 John 3:2; 3). By hope the future can be brought into the present: Exultation is an essential aspect of the life of the justified.

C. The future perspective of justification is a feature of the parousia, the "appearance" of the present (v. 3:5): alla...kauxaiomai en tais..."but...we also exult in our tribulations...


D. The future perspective of justification is a feature of the parousia, the "appearance" of the present (v. 3:5): alla...kauxaiomai en tais..."but...we also exult in our tribulations..."

E. The future perspective of justification is a feature of the parousia, the "appearance" of the present (v. 3:5): alla...kauxaiomai en tais..."but...we also exult in our tribulations..."

F. The future perspective of justification is a feature of the parousia, the "appearance" of the present (v. 3:5): alla...kauxaiomai en tais..."but...we also exult in our tribulations..."

Our access is into (eis) ten charis-tauten en ko...katechomai, this state of grace in which we stand." Charin (cf. 3:24; 4:4; 6:1), the grace of justification (v. 1), is viewed not merely in its initiation, but as undergirding the whole of our stance toward God. This is borne out when it is described as "this grace in ( ea) is locative) which here art make to stand [kauxaiomai to a perfect tense]." The emphasis is on a life of access to God in view of the work of Christ; therefore it is a charis.

The precise purpose with the present in his applying to live the significance of the justifying grace of God in Christ.

II. TO POSSESS OUR JUSTIFICATION WE EXULT IN ITS FUTURE PERSPECTIVE (vv. 26-5).

A. The future perspective of justification must be our pride and joy (v. 26): kai...kauxaiomai.

Kai...kauxaiomai, "and let us exult" (NASB margin; is coordinate with ehemmen, "let us have," in v. 1). Kauxaiomai can also be taken as subjective (here the indicative and subjunctive forms are identical) and thus is a second exhortation to the present of dikaiotheni_s (v. 1). Kauxaiomai is an important word for Paul (cf. vv. 3, 11; I Cor. 1:31; Phil. 3:3).

B. The future perspective of justification is an expectation of divine splendor (v. 25): ep dipladi...pro ton theon..."in hope of the blessed of God..."

C. The future perspective of justification is a feature of the parousia, the "appearance" of the present (v. 3:5): alla...kauxaiomai en tais..."but...we also exult in our tribulations..."

D. The future perspective of justification is a feature of the parousia, the "appearance" of the present (v. 3:5): alla...kauxaiomai en tais..."but...we also exult in our tribulations..."

E. The future perspective of justification is a feature of the parousia, the "appearance" of the present (v. 3:5): alla...kauxaiomai en tais..."but...we also exult in our tribulations..."

F. The future perspective of justification is a feature of the parousia, the "appearance" of the present (v. 3:5): alla...kauxaiomai en tais..."but...we also exult in our tribulations..."

Our access is into (eis) ten charis-tauten en ko...katechomai, this state of grace in which we stand." Charin (cf. 3:24; 4:4; 6:1), the grace of justification (v. 1), is viewed not merely in its initiation, but as undergirding the whole of our stance toward God. This is borne out when it is described as "this grace in ( ea) is locative) which here art make to stand [kauxaiomai to a perfect tense]." The emphasis is on a life of access to God in view of the work of Christ; therefore it is a charis.

The precise purpose with the present in his applying to live the significance of the justifying grace of God in Christ.

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Our Victorious Hope

TEXT: ... I am the resurrection, and the life: whoever believes in me shall never die (John 11:25-26).

INTRODUCTION: The Christian's hope of death is for all who believe.

I. The Christian hope, the only hope.
   A. Despair says, "When we are dead, we are dead.
   B. Philosophy says, "We may live again possibly in spirit, possibly in some other living being.
   C. The Word says, "Though he were dead, yet shall he live." (John 10:18).

II. Christ's power over death.
   A. Jairus' daughter (Mark 5:21-23, 34-43).
   B. The young man of Nain (Luke 7:11-17).
   C. Lazarus of Bethany (John 11:1-44).
   D. Christ's own resurrection ("I have power to lay it down, and I have power to take it again," John 10:18).

III. "I am the resurrection, and the life" (John 11:25).
   A. "Christ the firstfruits; afterward they that are Christ's" (1 Cor. 15:20-23).
   B. Not the God of the dead, but of the living (Matt. 22:28).
   C. Only a living faith in Christ assures eternal life.
   D. Jesus Christ, no other name whereby we may be saved (Acts 4:10-11).
   E. "We believe and are sure" (John 6:69).

IV. Whosoever .... believest in me shall never die (John 11:26).
   A. To die is to cease to live.
   B. In Christ we shall never cease to live.
   C. In Him we have eternal life.

CONCLUSION: Be thou faithful unto death, and I will give thee a crown of life (Rev. 2:10).

C. T. Moore

The Nazarene Preacher

Looking unto Jesus

TEXT: Heb. 12:1-4

1. For the proper timing of our spiritual system:
   a. The timing system of our world is governed by one point in space.
   b. We can't afford to be amateur mechanics. Our system may break down during the main-stay hour on the freeway of life.

2. For the vision of a life that rises above unemployment, strikes, unions, riots, wars, politics, liquor, immorality, etc.

3. For the renewal of ecstasy in fellowship with One who sympathizes with our earnest efforts to live correctly.

Jesus fixed breakfast for a discouraged group of fishermen (John 21:9).

4. For the redemption of ourselves in the presence of "so great a cloud of witnesses."
   a. We are no less capable than they.
   b. They found a source of strength, that sustained them in times of frustration and depression.

5. For the reorganization of our thoughts concerning the entire framework of religion.

Jesus raised the question on the disciples, "Whom do you say that I am?"

6. For the comforting knowledge that he too endured "contradiction of sinners." To keep our "know-so" balance when our "feel-so" is staggering.

7. For the challenging reminder that we have "not yet resisted unto blood."

Jesus still represents a position we have not yet been called upon to experience.

8. For the consciousness that only can come from the Divine in seeing the relationship of God as it confronts our most absorbing difficulties.

Stephen "saw... Jesus standing on the right hand of God" (Acts 7:55).

Milton Harrington

August, 1969

When the Comforter Came

TEXT: John 14:16-18

PURPOSE: To show that in the coming of the Holy Spirit the promise of Jesus to His disciples was fulfilled.

INTRODUCTION: A description of the dependency that existed before the Day of Pentecost.

I. THE HOLY SPIRIT CAME TO ABIDE WITH THE DISCIPLES (Acts).
   A. He came as the inner comfort in time of despair (Acts 16:22-25).
   B. He came as the inner comfort in time of radical opposition (Acts 4:1-3).
   C. He came to them as the inner comfort in the face of death (Acts 7:55-60).
   D. He came to them as the power to defeat physical and spiritual obstacles (Acts 3:1-11).

II. THE HOLY SPIRIT CAME WITH A VISION.
   A. He came with a vision of love (Acts 2:45-47).
   B. The Holy Spirit made it possible for the disciples to see a Jesus of love and sacrifice (Acts 2:22).

III. THE HOLY SPIRIT CAME AS TRUTH.
   A. Through the Holy Spirit the disciples knew Jesus to be the Son of God (Acts 2:23).
   B. Through the Holy Spirit they were convinced of Christ's return.

IV. THE HOLY SPIRIT CAME AS THE SPIRIT OF EVANGELISM.
   A. Through the Holy Spirit:
      A. He enabled the disciples to see the world through the eyes of Jesus (Acts 3:17-19).
      B. He endowed the disciples with a desire to build a spiritual Kingdom (Acts 2:39).
      C. He enabled the disciples to see the darkness of sin.

   • CONCLUSION: Words of the hymn "The Comforter Has Come"
"Just August 24!"

Text: Verses 41-44

1. They had a day of opportunity.
   
   He calls it "the time of your visitation." God visited the city, in the person of Jesus, to offer deliverance and salvation to the people. But they were blind. They did not know; it was "hid" from their eyes. Those days when Jesus taught and wrought in the city were just calendar dates, and the people let the day of opportunity pass.

   Think of some of those days: The day He cleansed the Temple and preached His resurrection (John 2:13-21). The day He healed the paralytic at Bethesda's pool, and asserted His equality with the Father (John 5:1-18). The day of the feast when He promised the Spirit of Life to all who believed on Him (John 7:37-38), and proclaimed Himself the Light of the world, healing a man born blind (9:1-7). Doubtless on these days the city was temporarily stirred, but soon subsided in its self-will and self-righteousness, saying, "Just another Sabbath, just another Messianic pretender." And so the day of opportunity passed away.

   This is someone's day of grace, of opportunity, of salvation. Christ is here by His Spirit and through His Word, confronting you, entreating you, offering life and peace, and a future to you! And you can sigh, and stretch, and slumber, thinking, just another Sunday, just another service, and the day will pass and the opportunity slip away.

2. They faced a day of reaping.
   
   The day of salvation ended. The day of judgment approached. "The days shall come," says the weeping Christ, "that your enemies will be beggared and destroy the city. The proud Temple would be destroyed, the people would be massacred—because thou knewest not the time of thy visitation."

   "God came offering life, but they refused. The Romans came bringing death, and they were judged! When the day of visitation, of deliverance, of opportunity is passed by, it is never long until the solemn and terrible day of judgment comes! Just August 24! No! The day when Christ invites when salvation beckons. And out ahead, if we despise and neglect the day of mercy, is a shattering day of judgment! This is your day of destiny. God is here, giving opportunity for salvation. This is your day to determine your character and future. Will you slip past unappreciated, unappropriated? August 24 is a spiritual birthday or day of spiritual death? "Choose you this day!"

   W. E. McCumber

Open My Eyes, That I May See

(No. 25, Praise and Worship Hymnal)

The author, Clara Jones Scott (1811-97), was born in Cook County, Illinois, to Abel and Sarah Jones, both of whom were musical. When only a young child Clara showed unusual aptitude for music, and by the time she was 15 was composing piano pieces and songs. At the age of 18 she became head of the music department at the Ladies Seminary, Lyons, Ill. and often appeared in public as conductor of cantatas and other special musical programs. In 1861 she became the wife of Henry Clay Scott.

Her husband encouraged her to continue with her musical interests. She began to make regular contributions to the books of Dr. Walter Palmer. In 1882, Mrs. Scott compiled the Royal Anthem Book, the first such book to be published by a woman. In 1896 she published Truth in Song, a book containing mostly her original songs. In this book appeared for the first time "Open My Eyes, That I May See," and it has become increasingly popular. In some books we find it attributed to Charles H. Scott. Evidently this began as a typographical error that has, unfortunately, been repeated through the years.

In June, 1897, Mrs. Scott was killed in a carriage accident.

IDEAS THAT WORK

"Early Christians"

What a great way to begin the day! It happened again this morning as it has every Monday morning since last September. Some of the church gathered at 6 a.m. around the church altar for a time of prayer. I came away refreshed in spirit, invigorated in body, and alert in mind to the opportunities that face me this week.

It is never easy to crawl out of bed on Monday morning after a sometimes eventful day Sunday, but always now the prospect of this sacred fellowship in prayer encourages me to leave the warmth of my comfortable bed and seek the altar of the sanctuary.

We call it the fellowship of "Early Christians." This has a twofold meaning. The early hour of the day and week gives a sense of head start on the week for those who share this time. Also, the feeling pervades the meetings that we are seeking to capture for our time the sense of spiritual conquest that was characteristic of the Early Church as we read about it in the Acts of the Apostles.

There is no form to these meetings other than the free form of prayer. This form was forced on the people to give expression to the burdens on their hearts and to storm together the gates of heaven on behalf of the ministry of our church and our individual lives.

As for the effect of these times of group intercession, one can only speak out of individual experience. As pastor, I can report, a sense of buoyancy through the week, based on the confidence of these men whose hearts God has touched, along with mine, in prayer.

It has meant a new boldness in the proclamation of the Word and a new confidence in the administering of the church program.

Encouraging reports come from the men who have thus engaged in prayer as to benefits in their own lives. Even the wives of these men have voluntarily reported to us that their husbands' participation in the "Early Christians" prayer time has made a profound difference in them.

Doubling there are many such groups in churches around the world. Many are larger and older. I only wish to share this to encourage others to engage in this meeting of "Early Christians" in your church. The benefits are too profound for me to explore with the pen. You will have to make your own discoveries.

G. Lewis Vandyne
Santa Barbara, Calif.

Bulletin of the Barrel

WE ARE STRANGE CREATURES

We want something; so we pretend to buy it for the children.

We speak of the power of pictures which leave deep impressions because they combine the eye and ear gate for learning. Then we seek to persuade ourselves that amusing, killing, and cruel sanitation on TV have no harmful effect on our children.

We drive an expensive "heavy" car because we cannot stand the vibrations. But after we pull the car into the garage, we climb on a luxurious vibrating chair or mattress.

Valentine, Neb. Newsletter
D. L. Runyon, pastor

LIBERALISM . . . Upon hearing that liberalism was creeping into the church, the minister replied, "If it is true, I hope it will soon strike the collection box.

August, 1969
CONSIDER THIS . . . If the folk of this generation are to be won to Christ, they must be won by those of us who know Christ and live next to them. They will be in eternity before the next generation of soul winners appears.

—A. P. Fassett

An Holiness Journal

AN ATOMIC ATTACK?

Recently, a high defense official in Washington made a startling remark. “In the event of an atomic attack, there are 101 questions every citizen should be able to answer at a moment’s notice,” he said.

But for many people, these answers are bound to come too late. For those who are closest to the point of explosion, there will be only one question to which they will have to know the answer. And that question is, “Am I prepared to meet my God?”

The druggist ordered, “There will be only one question to which they will have to know the answer. And that question is, “Am I prepared to meet my God?”

Then there was the man who asked the druggist for change for a dime. One Sunday morning, “Sure,” replied the druggist, “and I hope you enjoy the sermon.”

The Twenty-third Channel

The TV set is my shepherd. My spiritual growth shall wax.

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

But with my knowledge of the things of the world, and keepeth me from the study of God’s Word. It leadeth me in the paths of failing to attend the evening worship services, and doing nothing in the kingdom of God.

Yea, though I live to be a hundred, I shall keep on viewing my TV as long as it will work, for it is my closest companion. Its sound and its picture, they comfort me.

It presenteth entertainment before me, and keepeth me from doing important things with my family. It fills my head with ideas which differ from those set forth in the Word of God.

Surely, no good thing will come of my life, because my TV offered me no time to do the will of God; thus I shall dwell in the place of the devil and his angels forever.

Sincerely,

I. M. Busy

An Open Letter to God

Dear God:
The sorrow You made Sunday, where You did. You saw, we could attend church more often if Your day came at some other time. You have chosen a day that comes at the end of the work week, and we’re all tired out.

Not only that, but it is the day following Saturday night.

Saturday evening, You know, is one time we feel we should enjoy ourselves, and often it is after midnight when we get home. You have chosen the very day we want to sleep in, and it makes it mighty hard to get the children off to Sunday school, and especially when they have it so early.

I mean no disrespect, dear God, but You must realize You have picked the day on which we have the biggest dinner, and the church has fixed the hour of worship at the very time we must be preparing the dinner.

Then, too, You must think of John. He is cooped up in his office all week, and Sunday is the only time he has to tinker with the car and mow the lawn. I can tell You these things, dear God, because I want You to get our viewpoint. We would like to go, and we know we should, but it must be clear to You that the real reason is because You have chosen the wrong day. If You will select another day, we shall be glad to go to church and Sunday school more faithfully.

Sincerely,

J. A. Bailey

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Sincerely,

J. A. Bailey

Love Through Me, Lord

O love through me, Lord, use my life, for now I understand

My neighbors lie beyond my love, unless You lend a hand.

I’ve tried to love them on my own, to pray for enemies,

But found in them a mirror of my own worst qualities.

You love them Lord, for each to You is one fine precious stone.

I want to love the neighbors but can’t do it on my own.

So love through me, Lord, use my life; for aid I turn to Thee.

To help me love my neighbors and let Christ be seen in me,

Springfield, Ill., Spotlight

Bob Lindsey, pastor

MY WAY OF LIFE

I have dreamed many a dream that never came true; but I have had enough dreams come true to make me believe in dreams and to keep on dreaming.

I have prayed many a prayer that seemed unanswered; but enough of my prayers have been answered to make me believe in prayer and to keep on praying.

I have trusted many a man who failed me; but found enough true friends to make me forever believe in humanity and keep on trusting.

I have sowed many a seed that fell on stony ground and was devoured by the birds; but I have realized enough golden sheaves to make me believe forever in the harvest and to keep on sowing.

I have fought many a battle and lost it; but I have won enough battles to make me believe in the struggle and to make me keep on fighting.

From My Way of Life, by J. R. Richards

Santa Paula Nazarene, Calif.

Bernard P. Hertel, pastor
Church Talk Made Simple

By Emily Louise Conrad

From the platform the minister addressed the Church and Society study group, "Action-oriented implementation of imaginative inputs, generated by escalation of meaningful, indigenous, decision-making dialogue," he solemnly advised, "can maximize the vital thrust toward a non-aligned and viable infrastructure."

Well, nobody ever claimed that the modern socioreligious language was easy to understand. In fact laymen probably are not expected to understand; they're supposed to be impressed.

But if, instead, you are frustrated by the non-meaning of most of what is spoken, the name of religion these days, take heart! You too can master baffletalk as you practice it yourself.

The trick is to combine perfectly good English words in such a way that the syntactical result guarantees that no coherent thought is expressed.

Even the busiest minister or the laziest layman can become an expert at baffletalk by following these simple instructions. Below are listed some of the words most frequently heard in church groups today:

1. relevant
2. indigenous
3. non-aligned
4. meaningful
5. action-oriented
6. normative
7. multidimensional
8. complex
9. contextual

Now choose a three-digit number—your area code or the last three figures of your zip code will do nicely. Match your number to the corresponding word in each column. Thus, 680 becomes "normative, in-depth feedback" and 749 is "multidimensional, determinative involvement."

Memorize your phrase, but don't be in too big a hurry to use it. Remember you have sat in silent dismay for a long time. Ease into the action by asking the speaker how he proposes to achieve "incremental, eschatological syncretism" (592). This puts the burden on him to answer while you get your next phrase in mind. Don't bother to listen to his reply—a senseless question hardly deserves a sensible answer, so don't expect one.

When you feel easy and comfortable using your new phrases, it is time to add a few more words which you will corrupt just a little bit. Don't say "channel," say "channelize." Never use "construct" as a verb, but as a noun conversely, use "structure" as your verb—should structure this committee so the power construct will be. "... And don't object that something is obvious; protect its "contextual devisedness."

Then as you are speaking smoothly and confidently (and more often) in the certain knowledge that what you say makes no sense whatever, begin to drop a few names. Be careful not to make it sound as though you are actually quoting any philosopher, living or dead, because somebody in your crowd may just possibly read him. Instead, murmur, "Don't you agree with Kierkegaard?"

Or, "But you will remember that poor Borthardt wrote from prison."

Or, "How did Tillich feel about this?"

Of course, if the confusion compounded by your contribution to church talk becomes too confusing, you can ask the speaker to state in plain, simple, one-syllable English words, exactly what he means. Chances are, he is just as confused as you are.

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Speech—Interpersonal Communication

By Gordon Wierman and Larry Barker (San Francisco: Chandler Publishing Co., 1967. 294 pp., paper, $3.95)

The authors are professors of speech in Ohio University and Purdue University respectively. Dr. Wierman is also a Wesleyan church layman. This is a college textbook in the basic principles of communication and persuasion, and has the general features of such a textbook, including questions for discussion, exercises, and suggested reading. This is a thoroughly scientific study of the psychology of effective communication either by the method of public speaking or private interview; it is written on a comprehension level suitable to college students, and thus is suitable to the average preacher whose technical training in this area may be meager.

A preacher who studies this volume carefully and learns to apply its principles will find that he is getting through to his people more consistently and more persuasively. This surely is the desire of all of us.

R. S. T.

Projecting Our Heritage


This volume includes the major papers and messages delivered at the centennial convention of the National Holiness Association, Cleveland, Ohio in April, 1968. They were originally intended to be "position papers expressing the united viewpoint of the NHAA on issues of doctrinal importance. Whether this aim was achieved is debatable; in fact, in printing the book, the editors refrained from making such a claim. Some of the authors are Merne A. Harris, president of Vennard College; William N. Arnett, professor at Asbury Theological Seminary; Wingrove Taylor, president of Carribbean Pilgrim College, Barbados, and others. The topics represent quite a broad spread of interest and include the question of biblical inerrancy, the new birth, entire sanctification, growth in grace, and related themes. That there is some overlapping and even repetition in treatment is due partly to a failure to sufficiently delimit the boundaries of the subjects when they were originally assigned. However, the overlapping adds to the value of the book, perhaps as much as, or more than, it detracts. There is not complete unanimity of opinion or expression, and perhaps this is a value also.

On the whole, however, these are scholarly treatments of important subjects which should be carefully read, if for no other reason than to understand the thinking of the holiness movement today. Naturally also, quality varies. One of the finest treatments is "The New Morality in Historical Perspective" by Dr. Harris."

R. S. T.

Nazarene Publications for 1969

BIBLE

Beacon Bible Commentary, Vol. I (Genesis—Deuteronomy), $6.00
Leader's Guide for Mastering Corinthians (U-S12), Paul Miller, $0
Scripture Index for Christian Theology, David L. Mezrich, J6
Search the Scriptures, Vol. 15 (Jeremiah, Lamentations), C. Paul Gray, $0
Search the Scriptures, Vol. 17 (Hosea, Joel), Amos, Oscar F. Reed, $0

DEVOITIONAL—INSPIRATIONAL

Joy in the Morning, Kathryn B. Beck, 1.25
Lift Up Thine Eyes, Compilation from "Come Ye Apart".1.95
Making Prayer Dynamic, Gordon Cove, 1.50
Share My Discoveries, Kathryn Johnson, 1.00

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The Nazarene Preacher

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The Rich Treasures in Life, David M. Parish, 1.25
That Ye Sin Not, Studies In First John, Nelson G. Mink, 1.25
We Also Build, Mrs. V. H. Lewis, 1.50

DOCTRINE—BELIEFS
Beliefs of My Church, Ronald F. Gray, 1.00
Introducing—the Nazarenes, Leslie Parrott, .60
Manual, Church of the Nazarene (1968 Edition), cloth, 1.50; 12 for 15.00, deluxe, 2.95
Personal Renewal Through Christian Conversion, W. Curry Mavis, 3.50
Projecting Our Heritage, Myron F. Boyd and Meme A. Harris, Compilers, 3.50
This Is My Church, Robert D. Troutman, .75
What’s With Entertainment? Wendell Wellman, .50

MISSIONARY (Youth and Adult)
Fields Afire (Study Book), Ralph Earle, 1.50
Bring My Sons from Far, Helen Temple, 1.00
The China Story, L. C. Osborn, 1.00
Discovery—Student Mission Corps*, Franklin Gock, 1.00
The New Guinea Frontier*, Bruce L. Blowers, 1.00
Southern Cross Salute, Nelson G. Mink, 1.00
The Uttermost Part, L. Alline Swann, 1.00

JUNIOR MISSIONARY
Carabao and Coconuts, Helen Temple, .60
Friends in Faraway Lands, Betty Bowes, .60
Pioneer to New Guinea, Wanda Knox, .60
Under the Banyan Tree, Grace Ramquist, .60

OUTREACH AND CHURCH PROGRAM
Advance: Tips on Sunday School Growth, Kenneth S. Rice, 50
Audiovisual Tools in the Church, L. E. Wesche and Mel Schroeder, 1.95
Entering the Kingdom, G. Frederick Owen, 50; 5 for 2.50
Planning Church Time for Children, Betty Bowes, 1.00
The Ready Witness, Leonard H. Whipple, 1.00
Use Them or Lose Them, Ron Lush, 1.50
*Especially recommended for teens.

PREACHING AND TEACHING
And He Taught Them, Saying, Willard H. Taylor, 1.50
Christ's Imperatives*, Emerson S. Cofan, 1.75

YOUTH
Going on Seventeen, Mary Field Boggs, 3.50
Take Care, Man! (CST), Millard Reed, 1.50

Preachers' Exchange

FOR SALE—Several out-of-print books. Send for list, Steward Reed, 202 Saline, Fredericctown, Mo. 63455.

Items for this Exchange may be either WANTED or FOR SALE, but must be confined to periodicals and out-of-print books limited to five items. All responses should be directly with the advertiser and not with this office or the Nazarene Publishing House.

AMONG OURSELVES

The advice to evangelists on p. 18 (item 8) is good for all of us . . . If we are going to be Nazarenes, let's be enthusiastic about it . . . It's alright to be honest about our faults and humble in our spirit . . . Some vigorous self-criticism now and then is healthy . . . But we can endure it, until we come to feel that the more we downgrade ourselves, the more virtuous we are . . . After all just because friend wife tries to help me (with dubious success) see my faults, doesn't spoil the fact that she still thinks I'm the world's best husband . . . And in public she really appears "sold" on me . . . Is that idolatry? . . . (I hope not—I would hate for her to have to quit in order to get to heaven) . . . Can't we be sold on our church, and really enthusiastic, without some cold fish accusing us of idolatry? . . . Parents who are so mortally preoccupied with disciplining their children that they never enjoy them, make themselves and the children both miserable . . . Let's not speak too much about our weaknesses that we lose our voice for song . . . Those cheers for the Church of the Nazarene—and all of its sister holiness denominations! . . . And now having said our hurrah's, let us resolve to praise more in public and pray more in private . . . This is an unbeatable formula for making real our ideal . . . For then our loyalty to the Church will only be the reflection of our fundamental loyalty to the Saviour.

Until next month.
DISTRICTS WITH FALL CAMPAIGNS:
SEPTEMBER—Nebraska, New England
NOVEMBER—Canada Pacific, Georgia, Hawaii, Los Angeles, Pittsburgh