The Ministerial Dropout

By General Superintendent Young

It was a cryptic and poignant summary when Paul reported, concerning a former colleague: “Demas hath forsaken me, having loved this present world” (II Tim. 4:10).

But ministers of the gospel are still dropping out occasionally and for varied reasons. One who was debating the issues recently asked the writer if he thought the call to the ministry was for life.

Some start out in the ministry with good intentions, then begin to dabble in other things, perhaps at first simply to balance the budget and supplement a meager salary. But the side issue may gradually become the main issue and the minister becomes a casualty.

Disillusionment sometimes overtakes the young minister when he meets disappointments and revives. His first two assignments in our connection are often “tough” ones. Even lay leaders may fail him. Then the holy recklessness of the apostle needs to possess him as he testifies: “But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy” (Acts 20:24).

Dejection may become a regular mood that leads frequently to defeat. Perhaps the occasion of it may come from without, but it must be nourished from within in order to prevail. Doubt is a matter of personal choice as well as faith. How easy then to blame others, especially the administrative leaders in our area? “Can any good come out of Kansas City?” is an easy slogan for the despairing minister when the returns are slow and the entrenched powers of evil about him seem insurmountable.

But the critical issue for every minister is at the place of obedience. To be sure, he must have a sense of values that does not need to be changed every 10 years. “Not my will, but Thine,” must be his daily prayer, even when pain and grief seem more than he can bear. His real goal is not to be a successful minister in terms of the worldling's view of life, but after the order of his Master's challenge and example. Then pride will not take over and derail him.

Yes, the call is for life, according to our day. We must finish our course with joy and not with grief. It is a relay race and there are those who are counting on us.
The Layman’s Dream

IT NOT GROSSLY UNFAIR for laymen to label as selfishness a pastor’s legitimate concern for the welfare of himself and family? Probably so. But our indignation is tempered when we pause to consider the idealism out of which this seeming unfairness comes. Somewhere, from strange source (could it possibly be the Bible?), laymen have formed an odd image of the ideal pastor.

They like to think of him as the servant of all, in imitation of his Master. They imagine him to be the faithful steward whose sole care is for the goods of his Lord. They picture him as the good shepherd, who, like the Great Shepherd, seeks the last sheep out on the mountain, not minding the cold and rain and tearing thorns. They see him as a physician of souls, who forgets his own sleep and comfort to watch by the side of the suffering. They sort of think of him as the Levite, disengaged from property entanglements by the order of God himself, so that he might be set apart for complete devotion to temple service. Somewhere they have picked up the notion that he is the disciple to whom Jesus talked about the flowers whose clothing outshone Solomon’s and to whom he promised “all these things” if they would but seek first the kingdom of God and His righteousness.

Strange dream, isn’t it? So impractical and unreal, especially in these modern times when shepherds are shepherders, and forget the strays they can’t reach in a jeep before supper, and doctors no longer wade through the snow to watch in some lonely cottage, and pastors (some) are clergymen who are preoccupied with their denominational rating and their prestigious cars and houses. But the image persists. It is as hardy and perennial as the dream of peace, or the vision of true love. It is very hard to eradicate this strange ideal from the laymen’s minds.

They spend their lives looking for such a pastor. There is that in them that needs him. They long for him with a deep and undeniable yearning. When they are disappointed they don’t abandon the dream. They just sigh, note voicelessly, the picture is not his, then keep searching. When they find such a pastor—and thank God, many do—they give to him in undying devotion their love and loyalty, yes, and their goods too. Because for every layman who hides behind this ideal to masquerade his own selfishness, and who meanly exploits a pastor’s position as servant, there are hundreds who will respond in unselfish service. For they will have found in him an embodiment of their Lord—something of fulfillment of the kingdom of God on earth.

Why then should a pastor in his first year in a new pastorate permit himself to be overly solicitous about himself, and in doing rob his people of the fulfillment of their dream, and himself of the noble honor of being the one in whom his ideal is personified?

Ulcers may be the badge of nobility; more often they are the penalty paid for a false philosophy.

On Success and Statistics

By L. Guy Nees*

EARLY IN MY MINISTRY I was introduced to the observation that a call to the ministry was a call to succeed. I fear that I had the wrong understanding of success. So for many years I labored under the impression that if I did not have statistical success every year in my work I was casting serious doubt upon my call to the ministry.

A young man was talking to me about his ministry. He seemed to be troubled. When I probed a bit deeper he admitted that his greatest fear was the fear of failure.

These words are not written to give comfort to the man who is unconcerned with his church or the work of God, but with an attempt to think through a serious problem facing every minister in the church today.

Modern-day living is shot through with the “success” philosophy. It is the Madison Avenue type of “success at any cost” attitude. It relates to sales, promotion, reputation, growth, dynamism, et cetera. It has no place for the man or institution that falters or falls behind anywhere. Each year must be bigger than the last. Every position is a stepping-stone to a larger position. Every salary advance is merely an opening for an even larger salary. It is a dog-eat-dog, ruthless, materialistic concept of advancement and worthwhileness. Many a businessman finding himself caught in this system, when coming to some dead-end street, ends up either as a psychic case of nerves and frustration or settles down to a morbid acceptance of introspection and “failure,” always feeling that he is something less than the kind of man required for modern business life.

This philosophy must not be a part of the ministry.

What is the nature of success we seek in the ministry? Perhaps a look at the word success will help us. One of the definitions given relates to at-
taining one's desired ends. There is the key. What is our desired end in the ministry? What are we striving for? Is it merely statistical growth? Is it commendation only from our church leaders? Do we seek merely to build a reputation and open doors for ecclesiastical advancement? Does not the mere asking of these questions leave a sour taste in our mouths? Isn't there something higher and better?

Every minister should be reminded that he has both a spiritual and a structural relationship. He is a servant of God (spiritual) and the church (structural) and in that order. I serve God in the framework of the church. I cannot treat the relationships of the church—the structural—shabbily or carelessly, for they provide guidelines for my ministry. Without them I would flounder hopelessly in my attempt to have a meaningful ministerial career. E. Stanley Jones gives this testimony:

"I should work within the church, not for the church but with the church. I belong to one, the Methodist, but I work with all God uses people not because of the group they are identified with, but how deeply surrendered to God they are, where they are. So I believe in the Christian church. With all its faults the church is the greatest serving institution on earth. It has many critics but no rivals in the work of human redemption.

I have no illusions about the church. The church contains the best life of the Kingdom, but it is not the Kingdom. We cannot put our full weight down on the church. If we do, it lets us down. We can only put our full weight down on Christ and the Kingdom."

To this I would add my testimony. My church, the Church of the Nazarene, has given me a wonderful opportunity to fulfill my God-given call to the ministry, but it is not supreme. Only God and His call are supreme. I do not worship the church and its programs. The church is a human institution made of people just like you and me who may err at times. When they do, I may let them know of my disapproval, but I do it as a part of the family. It is "we" not "they."

What then am I trying to do? What is my goal? Wherein does success lie in the ministry? A simple definition is not easy. But I believe it relates first and foremost to the Great Commission. Jesus said, "Go ye into all the world, and preach the gospel to every creature" (Mark 16:15)

There is not success in the Christian ministry unless it relates to this command of Jesus. It is not just for missionaries. It is for all of Christ's servants. Paul said, "Now then we are ambassadors for Christ, even God, it be pleasing to you by us: we pray you in Christ's stead, be ye reconciled to God." (II Cor. 5:19)

In Christ's stead! That's it. We are ministering in the stead of Christ. It is the "love of Christ" that constrains us (II Cor. 5:14). Anything careless, shabby, or materialistic is unworthy of Him. We must not substitute outward pressure for inward motivation nor make outward conformity for inward reality. Budgets, goals, records, all find their rightful place with respect to this all-important calling. They keep us from becoming self-centered and they provide the framework by which the total family is sustained. By faithful consideration of these various matters I am a part of all the church is doing at home and abroad. If I hold up my end, then the family is strengthened and that much more effective. If I carelessly let down, then the family is weakened to that extent.

But my first responsibility is to be faithful in proclaiming His Word. Many of God's choice servants have labored for many months, even years, before any visible results were evident. Were they more successful at harvesttime than at seedtime? In fact, any superficial attempt to induce results by human manipulation is contrary to the will of God. "We do not try to trick people into believing... we announce to each preacher who uses such methods. We are not interested in fooling anyone; we never try to get anyone to think that the Bible teaches what it doesn't. We stand in the presence of God as we speak and so we tell the truth, as all who know us will agree." (II Cor. 4:2, Living Letters)

Not every effort on behalf of God's kingdom is crowned with success. In the Old Testament God said to His servant, "...if thou warn the wicked of his way to turn from it; if he do not turn from his way, he shall die in his iniquity; but thou hast delivered thy soul" (Ezek. 33:9). Of Jesus it was said, "And he did not make many mighty works there because of their unbelief." (Matt. 13:58)

And again, "O Jerusalem, Jerusalem, thou that killest prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together even as a hen gathereth her chickens under her wings, and ye would not!" (Matt. 23:37) Neither was the mighty Apostle Paul always successful. "But the Jews stirred up the devout and honourable women, and the chief men of the city, and raised persecution against Paul and Barnabas, and expelled them out of their coasts. But they shook off the dust of their feet against them, and came unto Iconium" (Acts 13:50-51).

Is there any place for failure then? If you are speaking of faithfulness and loyalty to Christ and His kingdom, my answer would be a resounding "no." Every failure in faithfulness must be followed by repentance. If there is any sense of spiritual inadequacy, that too must be recognized and admitted. Dr. Bresee became aware of his own spiritual weakness before ever coming to California from the Midwest. He was the pastor of a church in Chariton, Iowa, and one night during a revival meeting came face-to-face with this problem. He said, "My religion did not meet my needs." So he fell across his own altar in prayer and later reported that God gave him what he believed to be the baptism with the Holy Ghost, though he did not know at that moment fully what he needed or what he had received. The first step towards success in the ministry is a fully satisfying portion of God's grace in one's own life. There can be no substitute nor evasion at this point.

I can think of a good many reasons why a minister may not have as good results for his year's labors as he would like. There might have been a mass move-out, decline in income, community disaster, shifting population coupled with the human element of free moral agency. In some cases it just might be the result of poor planning. But no man who has been faithful, motivated by the love of Christ, and loyal to the family of God, should ever feel that he is a failure.

From the standpoint of visible results, every man's ministry is marked with some failures along the way.

In one pastorate we had a big Sunday school rally planned. Everything was going fine until the last weekend... the climax. A drenching downpour washed it out. The whole rally "went down the drain." But we didn't stop having Sunday school rallies.
We had a revival. At least that is what we called it. The crowds and the spirit declined so badly that I even prayed that none of my pastor friends would come in and see how poorly we were doing. But we didn't give up on revivals.

I worked with a family for weeks. It seemed we almost had them, but they backed up, failed to go with God, finally separated, and broke up their home. But we didn't turn away from personal evangelism.

We had a church dedication. A special night was planned for the community. When we walked out onto the platform with the choir, how shocked and embarrassed we were to count less people in the audience than on the platform! But we haven't stopped building churches or scheduling dedications.

Most pastors—if they could combine both promotion and good preaching

A Moratorium on Preaching?

By Ross W. Hayslip*

Are we losing the art of preaching in the holiness movements of today? Are we moving into the era of the administrator, the counselor, and the public-relations expert? Is the erection of church edifices more important than the building of sermons? Is it more significant that I be a financier than a pulpiteer? These are questions being asked by both laymen and preachers.

I have known of some ministers who purposely encouraged an emotional display to cover up a lack of preparation. They could take refuge from a poorly prepared and delivered sermon by the excuse that "God came" and they "didn't get to preach."

Often to fill the void created by poor preaching we substitute the musical program or the religious film in place of the sermon. The multitudinous tasks of administration, counselling, visiting, and civic responsibilities force us into a pattern of rigid discipline if we are to take the time to preach messages that this generation will pause to hear.

Some time ago I read an interesting suggestion that the Protestant churches should declare a five-year moratorium on pulpit preaching. The contention of the critic was that the modern sermon is no longer relevant to the issues of our day. The average clergyman, he continues, is an overburdened errand boy who is trapped on the treadmill of denominational promotion and procedures. The program rather than the pulpit has become the center of modern Protestantism; so then, he argues, why not realistically set the pulpit aside and give the main thrust of our efforts to the promotion of the program?

We can slowly, subtly, but surely, bring about a moratorium on preaching in our own denomination unless we ministers awaken to the fact that our primary call and task is to that of preaching. Every time we enter the pulpit to minister to the people we must go as a prophet who is sent from God with His message to proclaim. To foist upon a congregation a poorly prepared sermon is to commit a spiritual crime. Primarily we must be preachers, or the demand for preaching will suffer in our churches.

Our laymen can help precipitate this moratorium by a lack of interest in the Word of God and the deeper things of the Spirit. If the laymen become satisfied with our "institutionalism" and happy with a "well-oiled" ecclesiastical machine while relaxing in the comfort of a beautiful, air-conditioned sanctuary, "enjoying" the "well-timed" hour of worship,

Success

To be able to carry money without spending it;

To be able to bear an injustice without retaliating;

To be able to do one's duty when critical eyes watch;

To be able to keep at the job until it is finished;

To be able to do the work and let others receive the recognition;

To be able to accept criticism without letting it whip you;

To lift those who push you down;

To love when hate is all about you;

To follow God when others put detour signs in your path;

To have peace of heart and mind because you have given God your best—

This is the true measure of success.

—Author unknown

Pulpit, First Church, Vernon, Ariz.
September, 1969
The night cometh, but also the prayer. When preaching may not be too important to them.

John the Baptist came preaching! Jesus came preaching! Paul cried out, "Woe is me if I preach not..." It pleases God to save men through preaching. Is there anything more important to the preacher than preaching? I have seen God come many times when the preacher was permitted to preach. I have seen God come through the preaching of His Word. As far as I can determine, God does not in this dispensation of His grace plan a moratorium on preaching.

It is still true: the man is more important than his method.

The Revival We Need

By John B. Rice

Part I  A Prepared Man

In astronomy it is possible to predict to the fraction of a minute when a given star will cross a certain meridian. God is a matchless Time-keeper, and there are few things that stir the soul more than to set our telescopes to the reckoning made years before, and on the tick of the clock see a star-world sweep into the field of our vision, fulfilling to a second its appointed time and place. But in spiritual astronomy we are not able to make such certain calculations. We know that another Pentecost is long overdue, but it has not come. There are today many watchers crying, "Watchman, what of the night?" And the answer comes back: "The night cometh, but also the day." and we thank God for the promise that the night will not last forever, but the DAY of the pouring out of God's Spirit upon His Church is just as sure to come as the coming sunrise.

"Beloved Nazarene minister, Wurtland, Ky.

The Nazarene Preacher

September, 1969
triumph of His kingdom, whose ad-
vent we preach, and be certain that
no individual case is beyond His
power.

We must have a very clear con-
ception of the lost condition of men
out of Christ, and the passion that
consumes our Lord must fairly
master us. So long as we can be
comforted and content with good
salaries and social enjoyment, and
men sweeping by unto death, we
have no right to call ourselves fol-
lowers of Jesus. We are only hire-
lings, and the sheep are not ours.
I must say here that no man on earth
is worth much for God or men who
has not come to the place where he
cries from His Gethsemane, “Give me
souls, or I die!” Our word “bless” is
derived from the Anglo-Saxon word
for “blood.” It is only the heart that
bleeds that can really bless. So far as
I know, the road to every victory for
oneself and others lies through Geth-
semane and over Calvary. “When
Zion travelleth, she shall bring forth.”

I have thus indicated the general
line in which our Lord must go
preparation should lie. Now let me briefly call attention to
the methods which have been
greatly blessed of God in the prepa-
ration of ministers to teach and win
the souls of men.

We are all conscious of a need
which we call in general terms, “the
endue of power,” or, tracing that
to power to its source, we say, “We
must have the Holy Spirit with His
anointing.” But the true question
comes, How shall I have this great
anointing of the Holy Spirit? First
of all we must find it—even as Jesus
found it, and as the company in the
Upper Room found it—waiting be-
fore God in prayer. The essential
baptism with the Holy Spirit comes
by consecration and dedication, and
yielding to the whole will of God.
But the power in anointing for ser-
vice comes only by tarrying before
God in prayer, even as our Lord.
After a busy day at Capernaum, He,
“rising up a great while before day . . . departed into a solitary place, and
there prayed.” On the day of His
transfiguration it is recorded: “As he
prayed, the fashion of his counte-
nance was altered.” The great effect
of prayer is not so much in the things
received—it is in an “altered coun-
tenance.” While I do not want to
belittle intercessory prayer, for the
Bible says much about it, and more
things are wrought by it than this
poor, sinful world realizes, it is still
true that most of Jesus’ praying was
not of this kind. It will be a great
day for God’s workmen when they go
to prayer with a burning thirst just
to adore God, and to commune with
Him. In that kind of praying, faith
will grow and a yearning soul will
send every man out to heroic toil in
the overripe harvest fields.

In this type of praying, the “filling
with” the Holy Spirit will come even
as it did to the disciples when they
prayed until “the place was shaken
where they prayed,” and they were
all filled with the Holy Ghost.” We
must do more praying, and more
listening until God talks back. Some-
thing will happen when we can say
with the poet of old: “Yes, I will be
found dead at the threshold of thy
mercy, with the ring of thy door in
my hand.”

Next to prayer, I would put the
study of God’s Word as of prime
necessity. I do not mean the critical
study, nor entirely the devotional
study of the Word. I mean such
study that will reveal the great motif
of the Bible: Man Lost, a Saviour
Found. For the lack of a better word,
I will call this the evangelical study
of God’s Word. We must seek to
have a love for men as intense as the
love of the old prophets for the lost
sheep of the house of Israel. One
preacher has said that, however many
Isaiah’s we had, he was glad there was
only one Jeremiah. But I am not so
sure about that. It might just happen
that a multiplication of prophets (or
preachers) whose yearning heart was
crying: “Oh that my head were wa-
ters, and mine eyes a fountain of
tears, that I might weep night and day
for the slain of the daughter of my
people!” might even multiply the
number of those who would return
unto God of mercy. When we pass
into the New Testament, we are
face-to-face with Him who had a
passion for saving the lost, and whose
followers we profess to be. He is a
Son of solitude, of sacrifice, and of
tears, and says that if any man would
follow Him he must deny himself,
and walk in the path of pain, even
unto carrying a cross. It is difficult to
see how any, after reading this evan-
gelistic teaching of the Bible, can
refuse to pay the price for evangelical
preaching. I shall now name one other
method of preparation that is divine-
ly stimulating. Read Arthur’s Tongue of
Fire, and after you have read that,
read the history of the lives of the
saints. In these days of calculating
materialism we need a touch of the
heroic. There is good need for it.
“For the bravest of men will find
spear work to do, in the day of the
Lord at hand.” The history of the
Christian Church assures us that
there has been a joy in the dungeons
and on scaffolds passing the joy of
harvest.”

Some of the martyrs went home on
a short, rough road, and others jour-
neyed long and with bleeding feet,
but all affirmed that Jesus went with
them. Read the story of the first
century of Christian martyrs; then
read of Savonarola and of Luther,
of John Knox and the men of the Cov-
enant; read how Wesley and White-
field went among the miners in
Cornwall, the colliers in Kingswood,
the drunkards and harlots in Drury
Lane, until they were “fairly out of
breath, pursuing souls.” If anything
else is needed to fire the soul, read
of David Brainerd, of John Patton, of
Charles Finney, of Hiram Taylor, and
of Dwight L. Moody.

Are we prepared? God and men
have done all for us that can be done.
Here is the commission. Let us
execute it. “I have appeared unto
thee for this purpose, to make thee a
minister and a witness.”

(To be continued)

You have been called to serve God in a great day full of
enormous probabilities. Don’t let the accent that the Holy Ghost
would speak through you to win back the careless world die into
silence because you did not know your business, or through your
half-heartedness and bungling.

From In Christ’s Stead, by Arthur John Gossip
Is Racial Prejudice a Sin?

By Earl E. Barrett*

Recenily a speaker, a white evangelical, successful in combined evangelism and social service in Chicago, implied that race prejudice is a sin, in declaring that the holiness people are the only ones who deny that it is a sin. This compelled me to clarify my position.

Although long ago I gave up the myth of white-race innate superiority, an impression I had early picked up, for some time I have been confessing to some lingering prejudice, hastening to add, however, that I was working hard to overcome it. I pointed to Peter, who had race prejudice even after his entire sanctification, and who, even after a special divine revelation, was severely condemned for compromise or lack of courage (Acts 10:9-16; Gal. 2:11-17).

Also, I did not want to unchristianize many who were manifesting racial prejudice.

Is it a sin? Yes and no. This is a reasonable paradox, for an accurate statement of the law of contradiction is that something cannot be both true and false at the same time and in the same sense. The question has two answers because there are two general forms of race prejudice—mild and overt.

Prejudice, simply put, is a prejudice, a judgment before all the facts are in, based therefore, not upon evidence or reason, but upon feeling and hearsay. That is, it is "a preconceived judgment or opinion... without just grounds or before sufficient knowledge; an irrational attitude of hostility directed against an individual, a group, or nation" (Webster's International Dictionary). In this there is a transition from prejudice to its racial expression, and from the mild to the hostile or overt form.

Racial prejudice, then, can be said to be primarily, an attitude characterized by ignorance and emotion, an inflexible preference for one's own race, together with a mental stance that is closed to contrary facts and arguments regarding another race. The feeling is so deeply seated in man that some have wrongly concluded that it is inherited rather than acquired, and thus incurable. In its mild form, race prejudice is not an act (neeing forgiveness) but an attitude (needing correction), as in the case of Peter.

The process of branding innocent victims, beginning in the home, leaves its telltale marks upon both agent and victim. It has disastrous effects upon the agent, scarring his soul, warping his judgment, deranging his feelings, scaring his conscience, and dwarfing his personality. When it appeared that Cleveland was about to elect a Negro governor, a little, shriveled-up citizen was heard to exclaim, "My! wouldn't that be something!" Yes, I thought, it would be; it would indicate that America is beginning to be democratic and Christian.

Among the branding marks that race prejudice stamps upon its victims, especially children in their impressionable state, are heightened sensibilities, aggressiveness, and an intense desire to compete successfully with those of the dominant (or dominating) race, white or black, which would be good were there not so many frustrations. For a basic human need is a sense of belonging, recognition, acceptance, and response to love. People become horribly lonely and humiliated in any serious breakdown in personal relationships. People—black or white—wish to be treated as human beings.

The feeling of fear accompanying prejudice in its mild form is often mixed with such feelings as resentment, contempt, and disgust. Manifested by either race, the reaction, naturally, is in kind. From his environment the child, black or white, gathers his knowledge of race and his behavior patterns. Realizing that much that the black-child picks up is supplied by us whites should temper our resentment against his attitudes and conduct, many of which are natural reactions to our mistreatment of the Negro for 350 years.

Are we satisfied as we see the harvest sown in prejudice of even the mild form—uncertainty, insecurity, uneasiness, suspicion, fear, and frustration? Are we proud of slavery, and the many sins since then—the acts of intolerance, discrimination, injustice, anger, and hostility?

In view of the destructive, divisive effects of even the mild form of race prejudice, do you not think that it needs the covering of the atoning Blood and the correction of confession and restitution? To remain justified one has to "walk in the light" when knowledge (as in the case of Peter) supplants ignorance (I John 1:7). Then, even the mild form of prejudice becomes a sin. In the recent election we were faced with the alternatives of law and order (a particular brand) and law and order with justice. We are still confronted by them, with the privilege of giving due consideration to the recommendations of the impartial, non-partisan President's Commission on Disorders, in seeking to remedy conditions that breed riots. Of course beneath them all is sin—social and personal. But it may not be too late to implement legislation already enacted, and thus apply the principles of democracy and Christianity, embodying the doctrine of holiness or perfect love on a wider scale.

As a starter, I suggest the use of two redemptive principles. The first, exemplified perfectly by our Lord in His incarnation, is that if you wish to really help anyone you must identify yourself with him and his cause. Those in the Wesleyan tradition have a good example in John Wesley, who had a social concern, particularly as a champion of the Negro. Have you not found that when one loves the black man as a person, and not simply as some "soul" detached from his person, he will respond? For lack of love and justice displayed, many Negroes have lost faith in the white man's democracy and religion.
The second principle is that there is no reconciliation apart from an honest facing of the facts, a humble confession to God and the injured party, and a full restitution in making all wrongs right.

But has the Negro no sins to confess? Of course he has. But we are to confess our sins as persons and as a race, and not those of another person or race. The prescription for the kind of revival our country needs, torn as it is by strife and hatred, is: "If my people, which are called by my name, shall humbly themselves, and pray, and seek my face, and turn from their wicked ways [social and personal]; then will I hear from heaven, and will forgive their sin, and will heal their land" (II Chron. 7:14).

We cannot love our neighbor as ourselves when we shut him out of our homes, streets, churches, schools, and factories. For years we have been running away from the Negro, moving out as individuals and churches when he moves in. A holiness church in my community, much to my joy, has called a halt to the retreat.

Preacher, what are you doing to overcome prejudice in yourself and others? How long has it been since you exchanged social calls with colored people or exchanged church visitation? Some time ago, in response to the invitation beautifully given in song, "Let us break bread together on our knees," I bowed at our Lord's Communion table in a colored church. Returning to my seat with the manifest approval of God upon me, with tears, I asked Him to forgive my race for the treatment inflicted upon these brothers of mine and their ancestors. What would happen in America if a host of Christians felt somewhat the same way and did something about it?

Practical Points that make a difference

His Pastoral Prayer Was a Benediction

Dear Son: When our pastor finished his prayer Sunday morning I felt I had already been to church. The prayer was a benediction to my heart and a challenge to my faith. He did not use "big" words nor "flowery" expressions. His vocabulary was simple and yet profound. You could tell that he had studied, meditated, and prayed over his pastoral prayer.

There is a great deal in that prayer leadership. He kneels beside the pulpit as he prays, symbolizing the humility with which we come before our Heavenly Father. He fills the auditorium with praise as he lifts us all to the throne of God. As a priest he brings his people in oneness of worship and devotion. He doesn't tell God how good we are, but confesses our needs. He prays for help and expresses thanks for answered prayer.

When he rises, we rise with him to new heights of expectancy to listen as he declares God's Word. Our pastor prayed this morning, and it was a benediction to a tired and weary heart who needed help.

Love,

[Signature]

The Nazarene Preacher

The Minister as a Standard

By Roland M. Becker*

The Apostle Paul said, "Be ye followers of me, even as I also am of Christ" (I Cor. 11:1). To Pastor Timothy he said, "... be thou an example..." (I Tim. 4:12). The minister as a standard is imitated by his church. His very attitude often becomes the attitude of the church in almost any given area, local, district, or general. I have said many times to my people, "Do not follow me; follow Christ," but the reaction on their faces declares that you cannot divorce the two. The minister is a living example of the Gospel he preaches. He must live as Christ lived or his people will not follow him or Christ.

Holiness preachers believe and preach a Gospel that saves from all sin. They must be examples of this Gospel. They must be changed men, made holy through and through by God's grace.

Is it pride to say, "Follow my example..."? No. We have to be able to say it! Holiness ministers must be genuinely saved and sanctified wholly by the Holy Spirit and maturing in the things of God or they are unfit for their calling. God grant that the day will never come when Nazarene ministers cannot win this respect by their blameless lives (I Thess. 5:23).

If there are within a minister secret sins, secret loves, or inner defeats, he should realize he can't hide them from God—nor man very long. So he should stay on his knees before God and pray through until complete forgiveness and victory over them are given. God's grace is sufficient to enable a minister to be an example in all things. The minister's responsibility as a "standard" to his people will be his until he lays his trophies of grace at the feet of Jesus.

A Nazarene game warden once told me that "the parsonage is a glass house" and it is, rightly so. For God's grace is fully adequate to make the minister and his home a "standard," "an approved model." A minister can never get away with saying, "Do as I say and not as I do," for God's people have always observed their ministers to see what they do.

If there is a "standard," a living example of Christ, in every pulpit, of prayer, fasting, love, forgiveness, soul winning, and calling, great things will continue to happen in the church. Great revivals and miracles will be the major news items in church periodicals as they were in the Gospels and the Acts. Certainly the first need is "blamelessness," then humility. Let every holiness minister be a living "standard" of the Gospel of Jesus Christ.

*Pastor, Henderson, Nev.

September, 1963
Have Any Problems That Need Solving?

By S. T. Moore*

Most of us do. Here is a formula that many have followed.

1. Believe that with God's help the problem can and will be solved. Base all your faith and efforts on the Word of God, which says, "In all thy ways acknowledge him, and he shall direct thy paths"; "All things are possible to him that believes."  

2. Define the problem the best you can and commit it to God in prayer, as you would talk to a lawyer about a legal matter (real prayer backed up by a good life).

3. Begin thinking about your problem with an expectant attitude, full of vitality and hope.

4. Whatever you do, don't worry about it. Don't get prostrate beneath the problem. Stay on top of it.

5. Begin to watch for ideas. As you do, keep reminding yourself that the solution is on its way, it will come in time. Live expecting it to.

6. Sometimes the answer to your problem will hang on the edge of your heart and mind for weeks without dropping into your consciousness. Like a chick picking its way out of an egg, you'll have the excited sensation of knowing the answer to the problem is trying to get through to you, but it takes a little time for some things to work out. The solution is forming, but not quite ready for birth yet. Just stay with it. Write down any ideas that come to you and examine them. But don't jump at the first one, even if it does seem like a good one. Exercise your faith, stay alert.

7. The solution may be right under your nose, but you can't see it yet. Fill your mind with as many facts as you can about the problem and turn them over in your mind every chance you get; don't give up, for the answer is on its way. Try getting up early in the morning and praying and thinking about it when your mind is clear and free from other things.

8. It is important during this waiting time that you use no expressions that will defeat your faith or efforts, such as: "I give up," or "I don't know what to do," or "It's got me." What a difference this can make in a person's outlook on life and situations! Everything you see around you is, at one time, an unsolved problem—from the water you drink to atomic fission. A problem is nothing more than an unborn solution. Stay with it. Know the solution will come—and it most certainly will—God promised it.

*Pastor, Angola, Ind.

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On Reaping and Sowing

National organizations with a message for the American home, such as the churches, Boy Scouts, Girl Scouts, Red Cross, etc., regard the "local chairman" as the key figure in their success.

If the local chairman knows his way around his area, if he has established and maintained good media relations, it is a relatively easy matter for the national organization to make an effective presentation—in brief, to get the story told and the mission accomplished.

Important to Church

In the Church of the Nazarene this means the liaison by pastors in serving as local chairmen for district assemblies and preachers' conferences.

One of the best jobs done this year in this area was that turned in by Rev. George Privett when his church at Concord, N.C., was host to Dr. V. H. Lewis, general superintendent, and the district preachers' conference.

The meeting was accorded generous coverage by the Concord Tribune but it did not happen overnight.

When Privett, a Nazarene seminary graduate, went to Concord he visited the newspaper and met Ed Reading, church editor. Privett said he found Reading a "dedicated person."

Honored by Ministers

At a ministerial association meeting in 1968, Privett initiated a resolution to honor Reading for his efforts on behalf of all the denominations. This was done at a public banquet sponsored by the ministerial group in September, 1968. The pastors discovered that this helped in further mutual understanding and rapport.

Privett gave Reading a story about the statewide preachers' conference about two months before the event. He then followed this up with a story about 10 days before the start of the meeting and an invitation to the newspaper to attend.

The church editor had a prior commitment but he made arrangements to have a photograph taken in advance in the pastor's study, and the three-column photograph and a good story gave the conference a send-off.

Privett took notes and wrote a summary report on the opening meeting, which he took to the church editor early next morning together with an invitation and a ticket to the banquet that night.

Covers Dr. Lewis' Sermon

Reading attended, and from the story he wrote it was apparent that he felt the speaker had a message for the day.

Dr. Lewis spoke on "The Sure Foundation." He referred to the astronauts reading the Bible on their first moon-circling journey:

"The man touched on the great foundation truth relating to the relationship of God and man," Dr. Lewis said.

"This is the foundation we must build on. We cannot destroy the foundation and repair the structure."

Privett later said that his church for a number of years has had the Nazarene Herald magazine sent to Reading at the newspaper. He also gets and uses Nazarene news stories from Nazarene Information Service in Kansas City.

"Mr. Reading seems eager to get our news items and I enjoy working with him," Privett stated.

O. Jof Olson
"KEYS TO LIFE" SS

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TO WIN PEOPLE TO CHRIST

TIME: OCTOBER 5-26, 1969

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(See prices on page 29.)

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Realizing that in "These Times ... God Is Able," the Conference on Evangelism will initiate a Year of Evangelism in the Church of the Nazarene under the theme, "Totally Mobilize—Evangelize." During this year we will make an all-out effort to involve our people in effective evangelistic outreach. Thus the conference will be both inspirational and informative. To make the conference as practical as possible, afternoons will be spent in workshop sessions. These will provide opportunity for the exchange of ideas, etc., related to the expansion of the evangelistic outreach of the church.

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Department of Evangelism

September 7—December 7

Be sure to check your special packet of materials, ideas, and suggestions for this emphasis. (If you did not receive yours, notify us immediately and another will be sent.)

September, 1969
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The STRAIGHT of it

Special announcement!

There has been a change in the column numbers for the NMBF budget formula for this assembly year.

Please note that now—the NMBF budget is equal to 2 percent of the sum of Column 25 less Columns 1 and 2 in the pastor's annual church financial report.

Double-check to avoid error!

The formula did not change—and the column number.
REPORT FROM NAZARENE BIBLE COLLEGE

FACULTY
Charles H. Strickland, President; Norman R. Oke, Dean and Professor of Theology; Robert Leffel, Assistant to the President, Milo L. Arnold, Practical Theology; Audrey J. Williamson, Speech; Gideon B. Williamson, Bible; Dwight Neuenhelder, Evangelism; Evangeline Neuenhelder, Piano and Organ; Ronald Lush, Music Evangelism; Chester Meyering, History; Joseph Hoch, English.

GROWING ENROLLMENT
Average per term, 187. Regular students enrolled for at least one term, 217. Special students enrolled two terms, 68. Total enrollment for the year, 285. Prospective enrollment for September, 1969, at least 350, including special students.
Participation in Veterans Administration assistance for men who have served in the U.S. armed forces to begin in September, 1969.

LIBRARY
10,000 volumes. Goal for near future, 25,000 volumes. Cash gift has been received from Mr. Elmer Trimble of Fort Worth, Tex., of $10,000 for books and furnishings.

100 ACRES OF LAND
In prime location valued at more than $1 million. Three modern buildings with furnishings cost $1.25 million. Mortgage indebtedness, $500,000. Construction loan, $125,000.

$100,000 NEEDED
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THE ANSWER
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Address all correspondence concerning gifts, wills, annuities, enrollment to:
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Church

Pastor

District

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College Students Are Important!

How does the church relate to the college student—the home church—the church in a college or university community?

Of course, each local church situation must adapt its ministry according to the number of students, size of congregation, and a number of other considerations.

A good starting place, however, is the establishment of an active and accurate list of names and addresses of all college and university students in your church community.

This is a natural for the local NYAF. Besides keeping an accurate and active list of all college students (those on Nazarene campuses as well as those on non-Nazarene campuses), the local NYAF could be responsible for planning student get-togethers at vacation or holiday times.

Use the list. Any weekly bulletin, monthly information sheet, or personal letter (preferably) is a good beginning.

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Queen of the parsonage

MRS. B. EDGAR JOHNSON

Children Do Have Ears

By Mrs. Frankie Roland

I
T H A P P E N E D AGAIN! I looked over the heads of our children to my husband. In the dim light I could see he was looking very embarrassed. Glancing at my nodding daughter but still alert son, I said just loud enough for the occupants of the front seat to hear, "Honey, you know we promised never to discuss personalities in front of our children." My husband, looking relieved, tussled our son's hair and replied, "Yes, I know." Our son immediately feigned sleep and the man in the front seat, looking startled, changed the subject. For the next half hour conversation was light as we sped home from the zone rally. After checking to see that our son was now really asleep, I leaned forward and apologized for my apparent rudeness.

"I'm very sorry," I started, "but we've dealt with too many P.K.'s in youth camps who were all mixed up because they had no confidence in anyone. We personally feel it would be detrimental for them to know that any of our church people are anything but the best possible Christians. We can't afford, through careless talk, to let them doubt anyone."

The man, another pastor, apologized profusely, saying he had just forgotten they were back there. His wife added, "We've just forgotten about children listening since ours are grown and gone."

After the awkward moments had passed, we talked along this very line the rest of the way home. They told us of problems they had had when their children were small, and we finally came to the conclusion that adults just seem to feel that children have no ears.

We talked of certain problems in rearing children in a parsonage, and they asked just what could be done about the problem we had just "very neatly solved."

We told them that, if a very pointed look at the child and then back at the speaker with raised eyebrows did not work, my husband would then say, "Children, would you mind playing upstairs while Mr. or Mrs. So-and-so talk privately with Mom and Dad?" If the same speaker began this again in a child's presence, I would then remember what Fletcher Spruce said some time back in Standard—that silence is not always golden; sometimes it's just plain yellow. Then looking straight at the speaker with a kind but determined expression, I would simply say, "Sir, we have a policy in our home, not to discuss personalities in front of our children."

This has had to be done very few times, usually to a church member, but once to an evangelist, and don't think it was easy.

Everyone has been wonderful about this, and the only thing I can come up with is that people just think children do not listen. Believe me, they do and they form opinions quickly.

Once while on a trip we discussed
something that had been told to us in confidence, supposing our children to be playing a game in the back seat. The next Sunday our daughter told it in class. Since it was a financial difficulty, my husband and I were very red-faced ears, and that they're listening all the time. Jesus said in Mark 9:42 that we are not to "cause one of these little ones to stumble" and He had a child sitting on his lap when He said it. If Jesus had to admonish the disciples, perhaps we had better check up on our conversation.

A Mother's Prayer

I wash the dirt from little feet,
And as I wash I pray,
"Lord, keep them ever pure and true
To walk the narrow way."
I wash the dirt from little hands,
And earnestly I ask,
"Lord, may they never yield be,
To do the humblest task."
I wash the dirt from little knees,
And pray, "Lord, may their
The place where victories are won,
And orders sought from Thee."
I scrub the clothes that soil so soon,
And pray, "Lord, may her dress
Throughout eternal ages be
Thy robe of righteousness."

Ere many hours shall pass I know
I'll wash these hands again;
And there'll be dirt upon her dress
Before the day shall end.
But as she journeys on through life
And learns of want and pain,
Lord, keep her precious little heart
Cleansed from all sin and stain;

For soap and water cannot reach
Where Than alone can see.
Her hands and feet, these I can wash—
I trust her heart to Thee!

-Author Unknown

IN THE STUDY

SERMON OF THE MONTH

Some Beautiful Pictures of Death

By M. L. Lavender*

In II Tim. 4:6, the Apostle Paul presents a dramatic picture of death. He shows death in personified fashion as almost literally standing beside him. Says he, "My departure is at hand." The phrase at hand suggests that the grim reaper is standing there at his side.

Even at a time when he is "already (in the beginning of the end) being poured out (in violent death)," he can confidently take stock of the assets: (vv. 7-8) afforded by the good life and declare: As to what remains, "there is laid up for me a crown of righteousness" (v. 8). What a hope! Paul also speaks of his departure. The word which is translated departure (exhale) is used in several very interesting contexts. They suggest to us a very colorful hue of the several beautiful facets or pictures of death. Paradoxically, it is true that death may be viewed as a gratification, a coronation, a beautiful picture, notwithstanding the facet which looks upon it as an ugly enemy, or a trip into an uncharted world.

The word departure is used in a context where a cocoon is being unwound. A cocoon is an envelope containing an insect until it can develop into that higher order of life for which it is destined.

That is the way it was with Paul the prisoner, the captive (Eph. 3:1; Rom. 16:7). The life which he lived here was not that life which shall be, that life for which he had the capacity, nor that life for which he had striven and which he would ultimately gain. But in departure he shall experience release from the immature and discover the freedom of the never-ending day for which he was made. Soon the prison bars shall be broken as the unwinding of a cocoon, and he shall be released from the chrysalis state of Christian experience, to look into the altitudes for which his soul was designed. What a beautiful picture for one to be set free from the chrysalis state of things—the flimsy, the mortal, the immature—and suddenly discover the glittering dayspring of an unchanging, enuncling hereafter, and himself a completely developed, perfected being in a heavenly elime!

The word departure is a seaman's term. It is used in the sense of a ship taking up anchor and setting sail out into the sea. The picture here envisages a pleasant, smooth voyage across tranquil waters. This picturesque scene suggests that death is like that.

When a saint of God pulls up the anchor of this present life and sets sail across the sea which divides time from eternity, the mortal from the immortal, the sailing will be free from darkness, storm, and fear. In Christ, even at a time like this, there is much hope, faith, assurance, and certainty—eternal beauty.

Departure is also a plowman's term, which depicts another beautiful facet of death. It shows the plowman as leaving (analogously) work animals at the close of a long, hard day of labor. He unhitches them and turns them out into pasture to find

*Pastor, Church of God (Anderson, Ind.);
Meadville, Pa.
September, 1969

The Next Trans Preacher.

34
problem is the close of life. "Lathered blood, pleasant, refreshing rest for their tired, lathered bodies."

What a picture! That is just the way it is when a saint goes on to be with the Lord. It is the close of life's workday, a glad release from the cares of that day. It is release from the toils, the troubles of life. The earthly tabernacle dissolves, the bars of mortality fall, and the soul rests from its labors. And like a caged eagle released, the soul sees awash in the lofty infinitudes of tomorrow's forever.

One day the soul that is tired shall rest, the soul that is battle-scared shall be healed, the soul that is troubled with a thousand cares shall be relieved. Can it be other than beautiful that the labor-worn saint shall discover supreme bliss in the abode of God and His angels?

Departure is a philosopher's word. This has to do with the solution of mysteries. As a matter of fact, departure is also used in an arithmetical context, having to do with the solution of problems.

As Christians we too are confronted with wonder, with problems, with questions about many enigma mysteries, or the fog through which we helplessly try to pierce the mystery which we know hard or impossible to understand—even to accept. There is a half-born pair of shoes, an empty crib; a vacant place at the table, the remembrance of one who brought cheer into our lives. And we ask, "Why, Lord?"

In our clime of imperfect perception, we cannot fully understand these things, nor can we understand the death of that Christian youth who radiated tremendous promise. We wonder why it was that our loved one was picked from the flower garden of our hearts.

In this life there are many perplexing problems, to which a solution is hard or impossible. It seems that we must go on looking "through a glass darkly." But then—at our departure—it will all be cleared up; the problems will all be worked out as simply as arithmetical procedure and as understandably as perfect philosophical insight.

If we will walk daily with a good and loving God, at our departure we shall know more accurately and see more clearly. It is a thought of beauty and a revelation of hope, to know that one day the curtain of mystery shall be lifted, and death is simply the undoing of the imperfect in order that the perfect may become realized. Then all speculation, wonder, and mystery shall flee away as fog in the brightness of the sun.

When God shines the light of His purpose upon that which poses mystery to our understanding, it shall all be made plain by perfect, knowledge. Indeed, glorious revelation awaits the weary, heartened, burdened saint. But the crown must first be rent; the workday must come to a close.

Departure is a traveler's word. It is used in the sense of taking down the tents of a camp. The traveler is not in any one place for very long; wherefore the encampment is soon broken up and the march continued.

How descriptive this is of our Christian pilgrimage! How temporal life really is! Like a traveler, we cannot drive our stakes for a permanent stay, we cannot take root here. We must pull up the stakes of life, break up encampment, and leave this world and loved ones. We are marching on down the steps of time. We cannot stop, much less turn back; we must go on.

For that traveler who has made ready for the pulling up of stakes, the breaking up of encampment, the experience is indeed beautiful; for the faithful shall discover a higher realm of reality—even the crown of life.

Let us not, therefore, sorrow in our great losses as those who have no hope. Let us envision our departed loved ones no longer pilgrims and exiles, but citizens of this world; as taking flight from a world of darkness into a land where it is neither morning nor evening, but high noon forever.

The supplecative degree form protos is defined thus by Abbott-Smith (p. 389-90): "first, of Time or Place; . . . .2. Of Rank or Degree; the first rank. 3. Neuter, proton, as advovc, first, at the first."

Protos is translated "chief" in verse 15 (second meaning above) and "first" in verse 16 (first meaning). Vincent (IV, 212) defends this. He says of protos in verse 16: "Not the chief sinner, but the representative instance of God's long-suffering applied to high-hatted transgressors." Arnott and Gingrich (p. 773) agree. They translate the phrase in Verse 16: "in me as the first." A. T. Robertson (Word Pictures, IV, 561) interprets it this way: "Probably starts with the same sense of protos as in verse 15 (rank), but turns to order (first in line). Paul becomes the 'specimen' sinner as an encouragement to all who came after him, a word (cf. 1 Pet 5:2; Titus 3:1, 3:9) follows much the same line. He writes on verse 16: "It can hardly be denied that in proto here the senses of 'chief' and 'first' are combined. . . . Though he was not in time 'the first of sinners,' yet he was the first as well as the most notable example of such marked long-suffering, here given as encouragement of the church." Lock (ICC, p. 16) agrees with these interpretations (starting with "chief," but also implying "first").

In spite of this array of scholarly opinion we prefer to go along with J. H. Bernard in the Cambridge Greek Testament (p. 32). He says that the Revised rendering, in its chief, "certainly belies the connection with 3 the preceding verse better than A. V. 'first.'" The NASB preserves this connection by using "foremost" (v. 15) and "in me as foremost" (v. 16). Goodspeed does likewise: "the foremost" (v. 15) and "in my case as the foremost" (v. 16).

"All His Longsuffering"

The KJV has simply: "that in me first Jesus Christ might shew forth all longsuffering." This could be interpreted as meaning Paul's patience with others. But the Greek has the definite article, with the possessive force. So the correct meaning is "all his longsuffering," (ASV): that is, the long-suffering of Christ toward Paul. The NASB has: "might demonstrate His perfect patience."

"Pattern" or "Example"?

Paul normally uses the simple word tropos (nine times), from which comes "type." But here and in II Tim. 4:13 we find the compound hypotyposis. Originally it meant an outline or sketch. Then it came to be used in the metaphorical sense of an example—to show by the example of my conversion that the same grace which I had obtained would not be wanting also to those who should hereafter believe (Thayer, p. 645). Arnott and Gingrich feel that here it suggests "prototype," whereas in II Tim. 1:13 it means "standard." The majority of recent translations have wisely adopted "example."

"Only Wise God" or "Only God?"

The best-Greek text does not have the adjective "wise," in verse 17. The Eternal King is not just the "only wise God" but the "only God"—period. There is no other Real God of any kind, wise or otherwise.

"Went Before" or "Led the Way?"

The verb prapage (v. 18) was used transitively in the sense of "lead on, lead forth," and intransitively as "lead the way" or "go before." The English Revised Version (NT, 1881) followed the KJV in rendering, "which went before on thee." But it also placed in the margin an alternative rendering, "led the way to thee." This marginal reading was adopted in the American Standard Edition of the Revised Version (ASV), put out in 1901. It is preferred by Abbott-Smith in his Lexicon and by Bernard (CGB).

But Thayer thinks the participle in this passage means "preceding i.e. prior in point of time, previous." Similarly Arnott and Gingrich suggest here: "In accordance with the prophecies that were made long ago" (p. 700).

Lock (ICC, p. 16) allows both of these meanings: "Either according to the prophecies of the Old Greek, or according to the prophecies leading me towards you." But in his paraphrase he adopts the latter; recalling to mind the words of the Christian prophets which led
The Love of God

Rom. 5:6-11, especially 8. But God demonstrates His own love toward us, in that while we were yet sinners, Christ died for us. (All quotations from NASB unless otherwise indicated.)

**Introduction**

Ei ge, "inasmuch as" (v. 6), introduces the reason why we can be sure of the final assertion of v. 5: "The love of God has been poured out within our hearts through the Holy Spirit who was given to us." And what v. 6 states, vv. 7-11 develop.

Ten hetautos agapis ein hemas (v. 8), "his own love toward us," illustrates this link between v. 5 and what follows. For the he agape tou theou, "the love of God," of v. 5 is now clearly defined as God's love for us.

Sinanesthai...io theos, "God demonstrates..." (v. 8), points to "God's own proof of his love toward us (NEB). The proof in the fact that Christ..." (A.S. Bernard (CTT, p. 35) says: "The verb is expressive of a wilful and violent act." Schmidt (Kittel's TDNT, I, 438) observes that it is "used in Greek poetry and prose from the time of Homer to the poppyth with both the literal and figurative meaning of 'to repel' or 'reject'."

"Faith" or "Their Faith?"

The noun has the definite article in the Greek: "concerning the faith." A. T. Robertson (IV, 568) writes: "Rather, concerning their faith." (the article here used as a possessive pronoun, a common Greek idiom.) Lock (ICC, p. 19) agrees with this. He feels that the context and the stress on faith throughout the chapter "make the subjective meaning more probable."

**Toward Expository Preaching**

By Frank G. Carver*

The Nature of Preaching

aniomity, but it should be remembered that the expression is anthropomorphic.

Other terms in the passage used to describe the alienated man: include asthenes, "helplessness" or "weak" (v. 6); asebon, "ungodly" (v. 6); and hamaraton, "sinners" (v. 8).

B. But now we are reconciled to God; interlopers to them.

Reconciliation; "we were reconciled," is aorist, centering attention on what was accomplished once for all dia tou thanatou tou huiou autou, "through the death of His Son." The voice is passive, indicating that we, the enemies, are the objects of God's reconciling act in Christ (II Cor. 5:18). The restoring of a right relationship comes from Him. He removes the condition of alienation, but "the reconciliation is mutual," or as the emend by. But the accent has shifted from the Son, who was hostile, to Him who reconciles (cf. II Cor. 5:19-21). Involved is a barrier on God's side as well as in man's—"the wrath of God" (1:18).

The apostle has expressed in the language of personal reconciliation what he has put in forensic terms in v. 9: dikaiothentos en eto haimati, "having now been justified by his blood." The latter language, of course, alludes to the exhortation which led to the exhortation of 5:1: "Therefore having been justified by faith, let us have peace with God..." (NASB, margin). The forensic, of course, however, must give way to the personal for an adequate grasp of God's reconciling act.

No wonder the stress becomes bodily much, much more," for it is evident, second, that...

II. God Loves Us with a Saving Love (10b).

A. We now have a future: sotheometha. "Soteriothena, "we shall be saved," is future as in v. 9 (cf. I Cor. 5:5; Rom. 13:11). The basic meaning of soae is "save, keep from harm, preserve, rescue." In v. 9 the future salvation is apo tes ortes, "from the wrath." Although the first reference is to "the day of wrath" (2:5), Paul's discussion in 1:18f. indicates that he conceives of the wrath which God inflicts (3:5) on those who are the condition of alienated man as an anthropological, but also as contemporary. Involved in salvation is the whole of life, but now viewed from and comprehended by the perspective of faith.

A personal relationship to God through Christ by its very nature has the assurance of a future, for September, 1969

B. Our future is His life: en to zoe autov. "En, by," is instrumental as in v. 9, "by [for] His Life." Expands the meaning of "Holy Spirit" in v. 5 and has reference to the resurrection life of Christ (1:4; 4:25). The implications of this truth are explored by the apostle in 8:1-11 and 10:11-12. Involved is the statement of the whole of one's living which is implicit in a reconciled relationship to God. "Peace with God" (5:1) is more fully defined. Again the perspective of the end (cf. I Thess. 5:23) is seen to permeate the entire course of life in fellowship with Christ.

**Conclusion**

The Holy Spirit now seen as the resurrection life of Christ is He who sanctifies us even to final salvation. This is the love of God, demonstrated in the death of Christ, which has now become our life in Christ. We can thus "exult" in God through our Lord Jesus Christ," for through Him we have now received the reconciliation" (v. 11). The realities of the future are part of our present experience. So again the hope does not disappoint; because the love of God has been poured out within our hearts through the Holy Spirit who was given to us" (v. 5).

*Another reading preferred by some is of gar, "for." To choose the latter is difficult, as the manuscript evidence is divided among several readings. For gar in the same sense, see II Cor. 5:5.


"1969; also Arndt and Gingrich, p. 321.

"John N. Oswalt, "The Epistle to the Romans," The New International Commentary on the New Testament (Grand Rapids: Wm. B. Eerdmans, 1975), I, 772, supports the passive sense, i.e., God's hostility was toward the world;" Arndt and Gingrich, p. 115.


See previous study on Rom. 5:1-5, August, 1969.

See Kittel, I, 255-56.

"Arndt and Gingrich, p. 855.

See the third study in this series, April, 1969.

See the first study in this series, February, 1969.

Kuschenshek, here a participle, but probably to be taken in some sense, though not exclusively, by an exhortation to live with soteriotes in vv. 2 and 3. See study on 5:1-5, August, 1969.
When Christ Appeared to Saul

Scripture: Acts 26:10-18

Introduction

Whenever Jesus Christ speaks, I am interested. Whatever He says is important. Happy is the man who hears His voice! Happier the one who obeys His commands. Every man must hear Christ, must know what He says about the all-important issues of life, such as a purpose, a position (vocation), a plan for carrying out that purpose. The present Scripture lesson is the record of Christ speaking to Paul. It is clear that Paul knew what was being said. It is also clear that he obeyed. Paul heard—

I. The Christ Who Appears with a Life

The first thing Jesus Christ did was to identify himself. "I am Jesus whom thou persecutest." The next thing He did was to lift Paul from the dust; where he had fallen under conviction. "Rise, and stand upon thy feet.

A. We should be grateful for conviction. Little did Paul realize when he "hit the dust" that he would soon be raised by the Son of God himself. He had despised, his ambitions were crushed, his plans were smashed. But when he was at his lowest point, when there was no doubt about his utter destruction, then Jesus appeared to lift him.

B. We should listen for Christ's voice in the midst of dust. Christ could not get Paul's attention by conventional methods, so He gave what was necessary for Paul. Only when he was flat in the dust, his Pharisee's robes tarnished, his once haughty spirit humbled, could Paul hear what Jesus would say to him. His extreme duress, Christ made into an opportunity for his elevation.

II. The Christ Who Appears for a Purpose

Christ did not appear merely to laugh at Paul or even to assert His rightful sovereignty over His vanquished foe. He came "to make thee a minister and a witness." A. A minister. This is not a minister in the common use of the word today as a professional, pastor or preacher. It is clear that not everyone can be a minister like that. The word "minister" means rather a "helper" or an "assistant" and is often used of a physician's assistant. In this sense, the "one" can be Christ's helper. Whatever you can do, you can do it better if you do it for Christ's sake. He has appeared to make you an assistant too.

B. A witness. A witness in New Testament times often gave his life for his Lord. The Greek word actually has become our English word "martyr." Though not all will be called upon to enter the arenas of Roman torture, to be burned at the stake, to be beheaded, or to be crucified, all must be ready to die for Him as He died for all.

III. The Christian Who Arise with a Message

When Paul arose, he knew that Christ had spoken. He knew Christ would deliver (literally, take up out of) him from all who would hinder his work, and he knew that he must preach. He knew Christ was sending him forth to open eyes, to change ways. Open eyes will see two things—

A. The necessity of conversion. The word used really means to "turn around." To turn from darkness and walk to light. To turn from the power (authority) of Satan and place oneself under the authority of God in Christ.

B. The glorious inheritance of the sanctified. Clearly, there are two aspects of grace demonstrated here... First, Paul was to preach: so people could receive forgiveness of sins. This is already implied in the conversion mentioned above. But secondly, Paul was to preach the message that would lead people to receive the inheritance of the sanctified at life's end. The word kleros does not mean inheritance in the sense of money one receives by the death of a relative. It means, rather, one's portion or share in the estate of which he is a family member. Those who will be sanctified will receive the blessing—

1. "By faith

2. By faith in Christ

Their portion includes the ability to see God. (Matt. 5:8; Heb. 12:14), a pure heart (Acts 15:8-9), the fullness of the Holy Spirit (Acts 2:4), the power for witnessing.

CHARLES D. ISBELL

The Blessings of Following

Text: "If any man serve me, let him follow me; and where I am, there shall also my servant be: if any man serve me, him will my Father honour" (John 12:26).

Following Him assures us of:

I. Light

John 8:12—"Then spake Jesus again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life."

II. Inner Guidance

John 10:27—"My sheep hear my voice, and I know them, and they follow me."

III. Heavenly Honor

John 12:26—"If any man serve me, let him follow me; and whither I am, there shall also my servant be: if any man serve me, him will my Father honour."

IV. Freedom

John 8:32—"And ye shall know the truth, and the truth shall make you free."

V. Sanctification

1 Cor. 2:7—"For grace is not called the Lord's freeman likewise also he that is called, being free, is Christ's servant."

VI. Heavenly Inheritance

Acts 20:32—"And now, brethren, I commend you to God; and to the word of his grace, which is able to build you up, and to give you an inheritance among all which are sanctified."

"We must serve Him with sincerity from the heart, no matter what others do or say. Sometimes to obey the inner voice will be to go cross-grain with the world and society—and even other Christians."

R. E. WESLEY

A Successful Heart Transplant

Text: Ezek. 36:26

Introduction

There have been many attempts at heart transplants to date. There are few sur-

vivors. Heart disease is killing many every year. There are numerous kinds of heart diseases such as congenital heart disease, rheumatic heart disease, myocarditis, and others.

Man's spiritual heart is sick, but we have a Physician who is in the heart transplant business, and has never lost a case—when his patients obey Him.

I. Heart Disease

Ezek. 16:30—"How weak is thine heart, saith the Lord God . . ."

Matt. 15:19-20—"For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies; these are the things which defile a man."

Jas. 3:14—"But if ye have bitter envy and strife in your hearts, glory not . . ."

Hob. 3:12—"Take heed, brethren, lest there be in any of you an evil heart of unbelief."

Eph. 4:18—"Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart."

Rom. 3:2-5—"But after the hardness and擢民 of unbelief, came God's act of grace. He sent His Son into the world, that he might send light and salvation to all nations and all men."

Acts 2:21—"Thou hast neither part nor lot in this matter for thy heart is not right in the sight of God."

II. The Transplant

Text: "A new heart also will I give you . . ."

Acts 16:14—"And a certain woman named Lydia, a seller of purple, of the city of Thyatira, which did worship God, and was the Lord hath opened, that she attended unto the things which were spoken of Paul."

II Thes. 3:5—"And the Lord direct your hearts into the love of God, and into the patient waiting for Christ."

I Thes. 3:13—"To the end he may establish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints."

III. The Results

Eph. 6:8-7—"Not with eyeservice, as menpleasers; but as the servants of Christ, doing the will of God from the heart; with good will doing service, as to the Lord, and not to men."

R. E. WESLEY
The Message of the Master

Text: Matt. 7:29


A. Crowds thronged Him, Matt. 5:11.
C. He taught with authority, Matt. 7:29.
D. Notice His contrasts:

I. TWO GATES, Matt. 7:13-14
A. The wide gate and broad way lead to destruction.
B. The straight gate and narrow way lead to life.

II. TWO PROPHETS, 7:15-16
A. The false prophet—a wolf in sheep's clothing
B. The true prophet—known by his fruit.

III. TWO TREES, 7:17-20
A. A good tree that cannot bring forth evil fruit
B. A corrupt tree that cannot bring forth good fruit.

IV. TWO DESTINIES: Both said, "Lord, Lord," 7:21-23:
A. One did the will of the Father and was accepted.
B. One did not do the Father's will and was rejected.

V. TWO BUILDERS, 7:24-25
A. The house of the one who heard and obeyed stood.
B. The one who heard and did not obey fell.

Conclusion. To live as Jesus taught, we need to be "born again," John 3:3; 5, 7.

C. T. Moore, Evangelist

A prayer meeting meditation—

Dwelling in the Secret Place

Psalms 91

God's people may dwell "in the secret place of the Most High," which is a blessed place of safety. They "shall abide under the shadow of the Almighty."

It is better to walk alone with God than to follow the multitude. Someone has said, "Solitude is mother country of the strong." As we walk alone with God, we have the assurance of His presence. As we trust and rest in God's faithfulness, we might hope that His will is being accomplished in our lives.

The secret of His presence becomes a place of confidence in God, a place of assurance and meditation. It becomes a place of prevailing prayer, intercession for others, and of renewed faith in Christian service. We will enjoy His abiding love, abundant peace, and constant fellowship.

As we abide in Christ, He becomes our Refuge in times of trouble. He becomes our Deliverer from the snares of Satan, from the storms of life, and from the terrors by night. As we are overshadowed by himself, doubt and fear cannot survive. His power becomes our strength in every testing of life.

My father pioneered a homestead in Minnesota. During the spring and summer he worked in a mill in a nearby city. In the early fall he went for a visit to the homestead.

For several days he observed much smoke and realized that a forest fire was burning in the dry woods several miles away. He feared that the fire would come where he lived. He raked leaves daily and sprinkled water on certain dry areas.

One night he heard a terrible roar and saw the fire coming rapidly. He hastily took a bundle of personal effects and ran to the meadow. As he came to the meadow saw the fire approaching. He felt that death was near. He knelt to pray, "O Lord, if my time has come to go, take me now, for I am ready to go."

Just then he heard the voice of God speaking to him, saying, "You know where that water hole is in the creek; go there and you will be safe." He obeyed God's voice and hurried to the water hole. He crouched under a high bank of the river. The fire swept over him, but he was untouched. He hurried to the house a couple of blocks away, and saw that it was still standing, although the granary had burned and fallen into the cistern.

He observed that a ladder leaning against the house had caught fire. He pulled it down and put water on other places around the house. God had miraculously spared him and his home.

God says, "He shall call upon me, and I will answer him: I will be with him in trouble; I will deliver him, and honour him. With long life will I keep him, and shew him my salvation" (vv. 15-16).

The Nazarene Preacher

God's favor in the secret place is worth more than any earthly friends or relatives.

Here is a refuge from the storms of life in quiet, and peaceful habitation. There is a blessed assurance, and promise of eternal glory with God our Father.

It was Sandy in Scotland and his followers who were being pursued by their enemies. Sandy prayed to God for protection as the armed forces were seen in the distance. Just then God sent a mighty fog like a cloud, and the armies passed by. They failed to see Sandy and his followers. God had once again sheltered His own.

Why not enter into the ninety-first Psalm and live it? You may enjoy its blessing during your entire life. God will welcome all trusting souls into the secret of His presence.

Would you like to know the sweetness Of the secret of the Lord? Go and hide beneath His shadow; This shall then be your reward. And whither you leave the silence Of that happy meeting place, You must mind and bear the image Of the Master in your face! (Ellen Goreh, India)

JOFRETTI L. LARSON

The Hymn of the Month

Trusting Jesus

(No. 190, Praise and Worship Hymnal)

The author, Edgar Page Stites (1830-1921), was born in New Jersey. He was a direct descendant of John Howland, a passenger on the "Mayflower," and cousin to Eliza E. Hewitt, a hymn writer.

After serving in the Civil War, Edgar Stites worked as a ship builder, a riverboat pilot, and later became a missionary to frontier churches in South Dakota.

"Beulah Land," another well-known song, written by Mr. Stites, has been selected to Edgar Page in some hymnals. Through some error his full name was not published.

The composer was Ira D. Sankey (1840-1908). The poem "Trusting Jesus" first appeared in a newspaper, September 1869.

Dwight L. Moody, the great American evangelist, liked the poem so much that he showed it to his soloist and song leader, Ira Sankey, asking him to write music for it. In his book titled Sankey's Story of the Gospel Hymns, the singer says, "I assented on condition that he would vouch for the doctrine taught in the verses, and he said he would.

Sankey's great singing voice and outstanding personality were a vital part of the famous Moody revivals. Converted at 16, he became active at once in the Methodist church in Edinburg, Pa. He served as choir director and Sunday school superintendent while working at his first job as bank clerk.

Following the Civil War (he promptly enlisted, organized a male chorus in the company, and assisted the chaplain), Sankey was employed for some years in the Internal Revenue Department. In 1870 he entered the evangelistic field with D. L. Moody. Working as a team, their ministry was blessed across the world. Sankey also composed "The Nineteen Nineteenth," "For You I Am Praying," and many other favorite gospel songs.

Salary Increases:

I have pastured two small churches.

Both have been unable to pay enough for a good salary. Both have felt uneasy about the low wages they could afford. Both wanted to do better. Neither could ever see their way clear to take the $5.00 or $10.00 jump that larger churches take. In both cases we have suggested that they raise our salary at the rate of $1.00 per week, per month. In the first church they easily went from $25.00 a week to $42.00 a week in 17 months.

Our present church is attempting to go from $85.00 to $100.00 in the next 14 months.
I believe many smaller churches could do the same thing. It might even be a good way for other churches who are paying a little less than they should.

Fred Weger
Harrisburg, Pa.

**Scoreboard.**

The following "scoreboard" was noted in the Sapulpa, Okla., Newsletter.
Harold R. Morgan is the pastor.

**SCOREBOARD**

January 26, 1969

**S.P.I.R.I.T.U.A.L.**

Seekers 6
Reported calls 117

**ATTENDANCE**

Wednesday prayer meeting 112
Evening service 208
Morning worship 278
Sunday school 283
Home Dept., ext. classes 64
Last Sunday 314
Avg. att. goal this year 345
Avg. att. so far 319
SS enrollment 855

**FINANCIAL**

Tithes $1,002.48
Sunday school 48.27
NWMS 82.29
NYPS 7.15

No. giving by envelope 62

**Revival Pledge Board.**

In a recent meeting with the Rev. and Mrs. Calvin Jantz, we used a unique revival pledge board which was very successful.

We placed this bulletin board on a table at the rear of the auditorium three Sundays before the meeting began, having on the board pledges totaling the amount of the budget as set by the board; along with blank pledge cards for those wanting to pledge a larger or smaller amount than that indicated. The people merely took the cards, signed them, and turned them in with their offering, or handed them to an usher. In fact they could just take the amount they wanted to pledge and not turn it in if they preferred. When all the cards were taken, we knew the budget would be met. We received a total of $578.53 in offering for a revival budget of $500.

David K. Kline
Central Church, Tuson, Ariz.

**BULLETIN BARREL**

You can win more friends in two months by becoming interested in other people that you can win in two years by trying to get other people interested in you.

... There is not enough darkness in all the world to put out the light of one small candle.

---

**WHAT MAKES A CHURCH GREAT?**

Not soft seats and subdued light, but strong, courageous leadership.

Not the sweet tones of the organ, but sweet personalities that reflect Jesus.

Not tall towers with chimes and bells, but lofty vision of its people.

Not big budgets, but large hearts.

Not the amount of finance received, but the amount of service rendered.

Not the large membership, but God's presence and direction and power.

Not what it has done in the past, but what it is doing now and planning to do tomorrow.

Whittier First, Calif.

Charles Oden, pastor

The Nazarene Preacher

**ARE YOU SOFT-SOAPING GOD?**

Duz you DREFT? Along with the TIDE? VEL, now is the time to CHEER up, if you will just BREEZE to Sunday school and church every Sunday. But some WOODBURY their heads in the pillow, or a funny paper, or work to make their car SPARKLE, forgetting the Lord's day. Maybe we ought to DIAL you and remind you of the IVORY palaces. This is not just sly B.A.B.-O. regular attendance at church and Sunday school is good for your LIFEBUOY. So why not WISK yourself out of bed next Sunday, dress up SPIC-N-SPAN, and DASH like a COMET to Sunday school? As you sing PRAISE to God, you'll find it brings real JOY to your heart. While you study God's Word, you'll find a wonderful CLEANSER for your soul, and you'll feel like MR. CLEAN, ALL week long.

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

**DO YOU KNOW WHAT YOU BELIEVE?**

Ever meet with a man with a freakish belief.
But unable to tell much about it.
So outstanding so that you wondered in fact.
If perchance even he didn't doubt it.
There's a theory, you know, your belief matters not.
Just so long as you freely receive it;
But the Lord's seeking men who know what they believe.
And can tell you just why they believe it.

Roy McCaleb

---

'When we talk about ourselves we usually reveal only what we want to; it is when we talk about others that we unconsciously reveal most about ourselves.'—S. F. Harris.

... Don't ever underestimate the capacity of an individual to mess up his life.

September, 1959

**BELIEF VERSUS DOUBT**

Belief is joy—doubt is misery.
Belief is strength—doubt is weakness.
Belief is positive—doubt is negative.
Belief is freedom—doubt is bondage.
Belief is serenity—doubt is anxiety.
Belief is confidence—doubt is indecision.
Belief is creative—doubt is destructive.
Belief is peace—doubt is fear.
Belief is questioning—doubt is questioning.

Valentine, Neb., Newsletter
D. L. Runyon

**ASTRONAUT'S FAITH**

"The more I see of God's universe, the deeper will be my belief in God."

—Astronaut William A. Anders.

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**LEND A HAND**

If you have learned to walk
A little more surefootedly than I,
Be patient with my stumbling then:
And know that only as I do my best
And try
May I attain the goal.
For which we both are striving!

If through experience your soul
Has gained heights which I
As yet in dim-lit vision see;
Hold out your hand and point the way,
Let from its 'straightness' I should stray,
And walk a mile with me.

Author unknown
Clearview Newsletter
J. K. Frechen, pastor

... Christians are like tea—their real strength is not brought out until they get in hot water.

... Cheer up—only dentists are supposed to look down in the mouth.
Can a Conservative
Be a Theistic Evolutionist?

Some disconcerting shades and forms of
theistic evolution have been creeping into
circular circles during the last few years.
Recently there has come off the press a
hard-hitting, thoroughly scientific book
showing the impossibility of baptizing the
Evolutionary concept into any true evange-
elicalism. Since too many within the vari-
sous evangelical denominations have been
increasingly fascinated by the Evolutionary
idea, it is of major importance that this
book be honestly and carefully studied. Not
everyone can understand it, for it is quite
technical. But at least it should be read
throughly by professors, authors, and pas-
tors who are qualified, and who are in a
position to mold the thinking of young
people.

The book is Man's Origin, Man's Destiny,
by A. E. Wilder Smith. The subtitle is: "A
Critical Survey of the Principles of Evolu-
tion and Christianity." It is published by
Harper and Brothers, New York, and has
350 pages, including various appendices
and a large likeness block of Scripture
passages given in the text.

Before prejudiced readers write the title
off as another burst from a semi-qualified
"fundamentalist," a word should be said
about the author. First, the book itself is
translated into the author's earlier volume,
Werkund Unterkunft Des Menschen,
which appeared in Germany and Switzerland
in 1910. A. E. Wilder Smith received his
Ph.D. in organic chemistry from Reading
University in 1914. He pursued cancer re-
search from 1945-49 under a Countess of
Lithuania's grant to prevent the Western
world, and not only the Communists and
National Socialists, shows some of the Dar-
winian ideas of Darwinism.

While there are those who maintain that
Darwin changed his views prior to his death,
Dr. Wilder Smith writes: "Darwin started
life as an orthodox candidate for holy
orders. Even on board the 'Barracuda' we
found him quoting the Bible to the ship's
officers. But in later life, Darwin wrote to
Niklaus, Baron Mecklenburg, on the compatibil-
ity of evolutionary doctrine with Christianity,
stating that he did not believe there had
ever been any divine revelation. I know
of no real evidence that he changed his
views before his death, although statements
to the contrary have been circulated" (pp.
192-200).

Dr. Wilder Smith observes that thorough-
going evolutionary doctrine, coupled with
Darwinism, is generally taught in European
Christian circles, even in groups associated
with such American evangelical organizations as the Inter-
Varsity Christian Fellowship.

The author observes that the theology of
such a religious modernist as Rudolf Bult-
mann "is often based on a completely anti-
quated view of science" (310) and shows
that true biblical faith can be accepted by
the enlightened, scientific intellect. He
adds that "if Christ himself believed in Adam and Eve, literally and literally
the first human pair in the Garden of Eden,
in the serpent, and the fall, then we shall
yet into difficulty, if we are Christians, the
moment we cast these accounts nonsensical,
from a scientific point of view, or mytho-
logical, from a theological aspect. And our
real trouble will be with the confession and
claim of Jesus Christ to be one with the
Father and, in fact, God, who therefore
himself believed these accounts. The basic
difficulty for modern theologians is, of
course, that Jesus claimed to be God (in
John 17, for example) and yet believed
quite obviously in the biblical account of
creation, Noah, the Tower of Babel, etc.,
even though he called this his own
words (and therefore beliefs) eternal,
and refers to it as the basis on which the
last judgment will be decided. If Christ
was God, he held a false Weltans-
chaftung, then his whole claim as Messiah
and God, the only begotten of the Father,
must fall with his wrong views."

The author says: "Modern theology has
been maneuvered into the position of
finding that scientists have proved the Weltanschauung of the Bible
to be wrong, and therefore Christ was
wrong, and therefore not the God-Man.
They have tried unsuccessfully to disso-
ciate Jesus from his views, preferring those
of a Victorian sort of science to his own.
Now that they recognize that there is, in
their view, not much left to save in Christ's
teaching, they are discarding him altogether.

The result is a Christianity without Christ,
and even a theology without God. It is well
known that Germany has a number of
atheists today. But it is far worse among
students today.

And there are plenty of 'God is dead' theo-
logians all over the modern world. All this
is merely a result of allowing our ship of
faith to have been torpedoed by a 'science'
which is being continually outdated in its
forward march to truth. Victorian science
has robbed many a Bultmann-type theo-
logian, even in his student days, of any
confidence in the message of Christ as re-
vealed in Scripture. This book is an at-
ttractive, progressive, illuminating book
for the older students from being frightened out
of looking to the revelation of God in the
Scriptures on the basis that they are out-
moded" (312).

Adapted from the Christian News, Dec. 23,
1965. Used with permission. R. S. T.
ence, he also is helpful and clear in explaining why he refuses to accept the modern tongue phenomenon. This volume should be widely circulated. During 1968-69 it was the "book of the year" for extracurricular reading at the Seminary.

R.S.T.

**Missionary Education Helps for the Local Church**

*By Dick Pearson* (Palo Alto, Calif.: Overseas Crusades Inc., 1966. 66 pp., paper, $1.00.)

This volume is a gold mine of instruction and information for the pastor who wishes to promote the cause of world missions more effectively in his local church. It does not, of course, substitute for the regular denominational program, but supplements it. It includes practical suggestions for missionary activities of all age levels and in all departments of the local church, and also instructions for the setting up of special activities such as missionary conferences. In addition, it has the most complete list of available literature the reviewer has seen, considering of course that the emphasis is interdenominational. Not only is there quite a complete list of books, but also periodicals, tracts, study programs, and missionary correspondence courses. A separate bibliography is given of special interest to those who are personally interested in becoming missionaries, either on a short-term or career basis.

Finally, but not least, this compact volume includes the outline and guidance for a 10-session training course in missionary education. Naturally this would have to be adapted by a Nazarene pastor to meet our special needs.

R.S.T.

**Baker's Dictionary of Practical Theology**

*Edited by Ralph G. Turnbull* (Grand Rapids: Baker Book House, 1967. 469 pp., two indices, cloth, $8.95.)

This omnibus volume is the work of 85 contributors organized under the master touch of Dr. Turnbull, pastor of the First Presbyterian Church of Seattle, Wash. The material is divided into 10 sections, namely, preaching, homiletics, hermeneutics, evangelism-missions, counselling, administration, pastoral, stewardship, worship, and education. Under each section heading are 10 or so articles by individual authors covering the various phases of this particular division of pastoral theology. For instance, some of the topics under hermeneutics are "Biblical Interpretation," by Bernard R. Rams; "Interpretation of Parables," by David H. Wallace; "Old Testament Quotations in the New Testament," by Roger Noell; "The Use of Archeology in Interpretation," by E. M. Blaklock; etc. At the end of each article is an ample bibliography.

Obviously this volume is much more than a dictionary; it is rather a one-volume encyclopedia of pastoral theology, since the articles are far more comprehensive than elementary definitions would require. Actually, an introductory course in each major subject is here available that is both comprehensive, and practical, and current. This means that bound in one volume are 12 distinct courses covering almost every conceivable phase of the role of the modern minister. As far as methodology is concerned, not only in administering a church, but in preparing sermons and interpreting the Bible, an intelligent pastor could succeed if he had no other guidance than that found between these two covers. Therefore the pastor should not be intimidated by the price. In consideration for what he gets, it is dirt cheap.

R.S.T.

**CALENDAR DIGEST**

**SEPTEMBER—**

- NWMS Membership and Alabaster
- 7 Cradle Roll Day
- 26 Christian Education Week

**OCTOBER—**

- NWMS Star Society Checkup Month
- 5 Worldwide Communion Sunday
- 12 Caravan Sunday
- 13 Laymen's Sunday
- 13 Canadian Thanksgiving
- 26 Sunday School Rally Day
- 28 Reformation Sunday

**NOVEMBER—**

- 2 Begin five weeks: Witnessing with the Word
- 10 Home Department Sunday
- 9 Servicemen's Sunday
- 23 Thanksgiving Offering

The Nazarene Preacher

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Bruce L. Blowars, in *The New Guinea Frontier,* made an classic observation about a native "medicine man" who was desperately trying every known formula to ward off the rain; then when it broke on them in torrents anyway, he shrugged his shoulders in helpless resignation. Said Missionary Blowars: "When the pressure is on, the power is off." Could this be true of any of us? Of course we don't try to control the rain ... But we surely do get under pressure at times ... Is the power off then?—the power to witness, to be patient, to be kind, to win a victory over sin, the flesh, and the devil? Or does the power come surging through when the pressure is on, better than ever? In demonstrating the kind of power we claim, do we really have anything on the New Guinea? We have a Source of power; he knows nothing about—the Holy Spirit ... Without the Holy Spirit our religious fever is of no more value than his antics and incantations... In this day when every foundation is being tested and every absolute denied, and every venerable institution is mocked and derided, we must be genuine ... We dare not playact ... In a prominent magazine the front-cover caption blazed, "1,000 Women Claim They Cannot Find God in the Church." ... Could they find God in ours? ... No use to clamor for "involvement," if the salt has lost its savors ... It is "good for nothing, but to be cast out, and to be trodden under foot of men" (Matt. 5:13b).

The treading and trampling days are upon us ... But salty salt needs no defense; it only needs to be itself.

Until next month.

P.S. By the way, the book named above is one of this year's missionary reading books. Read it yet?
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DO YOU BELIEVE?
General Superintendent Lewis

MAXIMUM STRATEGY
The Editor

NOT JUST BRAINSTORMING BUT "HEART STORMING"
Robert I. Goslaw

OUTREACH WITH INK ON ITS FINGERS
Carlos H. Sparks

AFTER THE FUNERAL
Wallace A. Ely

THE MAN OF GOD
Reginald Heasly

"WHY CAN"T WE BE LIKE NORMAL PEOPLE?"
Lee Marvin

Sermon of the Month

CAIN"S ERROR
Doyle Williams
Do You Believe?

General Superintendent Lewis

WHAT A MINISTER BELIEVES is very important. To a great degree his beliefs will make or break him.

In the Church of the Nazarene our doctrinal beliefs are vital. The district board of orders and relations question a licensed minister closely at this point. Our church also has clear beliefs concerning ethics and standards. These are not side issues, and while opinions are tolerated within certain limits, yet basic concepts of deportment and standards are important and have bearing on a minister and his service record in the church. And this is as it should be.

In this day of unbridled permissiveness with its bitter reaping, we are even more sure that our beliefs in clean ethics and high standards are valid.

There are also some beliefs in a more personal realm that are essential to a minister. These are the areas where he can and must in faith apply the resources and promises of God to his life.

One scripture a minister must believe and keep on believing is this one: "...but with God all things are possible" (Matt. 19:26). This statement was made by Christ when men were admitting their limitations.

This belief is essential to the pastor who faces issues that only God can handle. If a minister doesn’t believe this, discouragement and defeat may rule him and cause him to turn aside from what can be a real victory. But even more personal is this scripture: “If thou canst believe, all things are possible to him that believeth” (Mark 9:23). The father who at that time tried hard to qualify and called for help from Christ did receive his answer. What a triumph for him!

I have seen men resign and quit because they didn’t seem to be able to apply God’s offers of assistance to their situations. I recall one young pastor who quit and never did get going again. His life has been mostly failures. What a tragedy! And another succeeded him in that pastorate who believed that God could help him. He gave himself to the assignment with faith and won. The church grew. This minister went on to larger tasks and is today a successful, spiritual leader. What a victory!

The same church—two different men. The same God—the difference—one man believed and staked his life on it. The other did not and lost his confidence in himself and made a shambles of his ministry.

I believe there comes a time when every minister must decide whether he really believes what he says professionally he believes. What he has preached to others he must face on the battlefield, in the arena of life, on the road of human destiny.

(Continued on page 3)
Maximum Strategy

Should a pastor serve the church as carpenter, plumber, electrician, buyer, designer, or even contractor? Undoubtedly, in many cases. But not always. Certainly not just because he can do these things and likes to do them. His labor could well be the costliest man-hours in the whole project, not because his work was poor, but because it unnecessarily displaced more important tasks. An immediate gain could prove to be an ultimate loss. A church that forfeits good preaching and pastoral ministry in order to get a “free” carpenter is striking a poor bargain. And the pastor who submits to such an arrangement may be unwittingly robbing his people and setting up a booby trap for himself.

A pastor’s goal, in all he does, should be the largest net gain to the kingdom of Jesus Christ. To this end he should always insist on investing his time and energies in those tasks which, in the context of both the present situation and the future, will most likely make the largest contribution toward his primary aim.

How can this be determined? Perhaps two rules of thumb could be suggested. One: Priority should be given insofar as possible to the tasks which are most integral and most central to one’s divine calling. The apostles were governing themselves by this principle when they delegated the waiting of tables to the deacons. It was not “meet” to engage themselves in such practical duties if by so doing they were compelled to neglect their primary responsibilities — “prayer” and “the ministry of the word.” This would have been a false expediency. Even if they might have “cut down costs” by doing the job themselves, it would have been a case of being “penny wise and pound foolish.”

It was not a question of being above the menial. They didn’t consider themselves too good to don aprons and toss hash. But God had called them to lead the Church as apostles. They had a solemn obligation to give priority to the highest and most pivotal responsibilities belonging to this apostleship. Anything else would have cheapened, not them, but their office. And the Church as a whole would have suffered a net loss far greater than any immediate gain to the neglected widows.

The second rule of thumb could be this: The pastor should always avoid doing what others can do when to do it would compel him to neglect what others cannot do. Others can hardly do the preaching, burying, marrying, counseling, guiding, presiding, long-range planning, pastoral praying; generally there are plenty of others to wait tables—or pound nails. Of course the neglected widows needed attention. The apostles would probably have taken care of this matter themselves had there really been no other way. But there was another way, and they found it. This “other way” should always be sought first, and sought honestly.

In many financial or building projects it is still true that the pastor will have to be promoter, either in the background or in the foreground as manager, simply because there is no one else to do it. But many pastors have made the mistake of assuming this too soon. By involving themselves more deeply than was really necessary, they have deprived some layman of an opportunity for service and have frustrated that better way which God had in mind. And if they had spent the equivalent time in sticking to their own job, the church would have gained immeasurably.

Four questions are in order: (1) Is this expansion project absolutely indispensable to Kingdom progress at this time? (This one question would eliminate or postpone a lot of feverish projects if answered honestly and coolly.) (2) Am I really capable of doing it? (3) Is there absolutely no other way to get it done without my doing it? (Have all the possibilities been explored?) (4) If the program of the church is dislocated by my long involvement in driving nails, will the overall gain to the church be greater than the loss?

Maximum strategy—this must be our governing policy. This would have a bearing not only on plant expansion but all sorts of ministerial sidelines, even building centers for senior citizens. That some of these projects represent things needing to be done cannot be questioned. But are they peripheral or central to the minister’s calling? Can somebody else do them—perhaps even better? Will our involvement jeopardize our real vocation? Will the doing of them be operating at the point of maximum strategy in Kingdom extension?

DO YOU BELIEVE?
(Continued from page 1)

This is just. It is good. He who flees cannot lead others to conquest.

Paul’s greatness was not intellectual alone. It was a mixture of intellect, faith, doctrine, and experience. Through these and only these could he write, “I can do all things through Christ which strengtheneth me” (Phil. 4:13).

These ingredients still produce great men. We need great men—men who through Christ can do.

Believe, brethren! Trust Him in your assignment. Only then do you minister in the real sense unto men.

Dare! Stay where you are. Don’t quit. Don’t run! There is victory in Christ!

Remember—it is possible with God!
The Revival We Need

By John Rice

Part II A Prepared Message

The subject opens up the whole question of effective evangelistic preaching. "Fine form and fit action" is a good definition of preaching as an art, but the preaching that amounts to an inauguration is of another sort. Preaching is not an end; it is a means to an end. Hence the objective is of more importance than the subject. The value of a sermon is not in its form, but in its effect. What is a great speech? Ask the Athenians, and they will tell you it is the speech which makes everyone take up arms against Philip of Macedonia. Ask the colonists, and they will tell you it is the speech that makes every man resolve, "Give me liberty, or give me death." Ask the man on trial for his life, and he will tell you it is the speech that makes him a free man. If you ask, "What is a great sermon?" you have already the key to the answer. The sermon that leads a man to forsake his sins, to give up his indifference, to take up and live a holy life—that, my friend, by every standard of holy judgment, is a great sermon, no matter what the critics may say about it.

The prerequisite for all successful preaching is conviction. A man may not have many articles in his creed, but he needs to have a few concerning which he has no doubt whatsoever. The messenger is a prophet, but if he has no message, he cannot function as a prophet. The messenger is a seer, but if he does not see, he is an impertinence in the sight of God and man. It has always taken men of vision to move the world; and it always will. The critics of the forms of nature bring out their microscopes and telescopes, but that is nothing new under the stars. The planets watched their ancestors in the time of Moses and Jeremiah, and said, "Whither so fast, little man?" and God took care of the prophets. Let us be wise in our own day. Sin and pain and heartaches have not gone out of fashion, and the remedy that the ages has tested is still the only safe one. It is high time for the World to turn again and fasten its eyes on the hill with the Cross outlined against an angry sky.

The Cross like a far-seen beacon stands
In the midst of a world of sin.
And stretched out are His bleeding hands.
To gather the wanderers in.

If the spell of the Cross is on us, we will not lack for power.

Our next concern is the form of the message. In all preaching, especially evangelistic, the simplicity of the form has much to do with its effectiveness and force. The thought should be direct and forceful, and the words such as befit the thought. I have read the plea that a great lawyer made for the life of his client, and I marked the simplicity of the words he used. Why? So every man in the jury box could know their meaning. Not a single word of reference diverted their mind from the great matter in hand. The lawyer felt it was life or death that day, and the dreaded alternative lay in the acceptance or rejection of his plea. So it must be with our message today; we must not mar it nor obliterate its meaning by any word or implication that would divert the mind from the great decision that we are asking for. We must remember that the value of the message is not in the human element, but in the divine plan revealed in the message. The message should have fitting form, but the form must never obscure "THUS SAITH THE LORD," which is the only basis of the message to dying man. We believe that there is a great awakening to this fact today, and many preachers are changing their messages accordingly. It is high time for some preachers to come down from some of our famous pulpits and walk on a level with the people who need the message of "Jesus Christ, and him crucified" if they have to stand on a soapbox or in a pulpit, as John Wesley, on a tombstone, to reach the millions that never darken a church door, and are on their way to an endless eternity without hope and without a Savior.

Of even greater importance than the form is the substance of the message. To the question, "What shall I preach?" comes the answer, "Preach Christ, and Him crucified," as the Apostle Paul preached, inspired by the Holy Spirit. A preacher may preach of all the suns and moons of the universe, but they are just the works of God's fingers. All moral law is from Him, and all ethical maxims are embodied in Him, who is the Way, the Truth, the Life. Nor is the preaching of the Cross a narrow theme, for there .center humanity and divinity, brotherhood and love, sacrifice and redemption. To press the matter a little farther, we must center our preaching on Christ Jesus, our Example and our Savior. All theories of the atonement laid aside, the great fact of the need of an atonement cannot be laid aside. His...
is the magic name, for He said, "No man cometh unto the Father, but by me," and all our hopes center in His life, death, and resurrection. And these truths are to be preached, not as a matter of argument, but as a personal experience. As important as the Virgin Birth of Jesus Christ may be, "Were Christ ten times in Bethlehem born and not in me, My case were still forlorn."

"Sayest thou this thing of thyself, or did others tell it thee of me?" says the Scripture. This is the challenge which Jesus gives to every believer. No sermon nor any experience should ever contain an apology for our beliefs. If we happen to know of anyone of skeptical tendencies, it is folly to preach or testify especially for him and disregard the needs of hundreds of others who are not skeptics. As a matter of fact, our experiences with the skeptical and critical have shown us that nothing so moves them as an actual experience in the life of some Christian. For these people, a testimony is better, than an argument, and a fresh miracle in the transformation of a life will bring conviction to a wavering heart.

There is doubtless need for instruction, and the teaching function of the pulpit must not be forgotten. But after all, what we need is not more light, but more sight. People need to be urged to do the things they know to be their duty to do. It is the will, and not simply the intellect or the emotions, that we must reach. The appeal must be made to the conscience. We must have the blind man's creed, "One thing I know, that, whereas I was blind, now I see." If the gospel is applied, the gospel will do its work. It has vindicated its claims by actual test among all classes of men for 2,000 years. This has been attained by the gospel being preached by men with their souls on fire for God, and by a people who are moved by the Spirit of God; for if we are not moved, no one else will be. The great preacher Jowett said, "The joy of catching one soul is unspeakable. When we have gotten one soul, we become possessed by the passion for souls. Get one, and you will want a hundred." We must pray and agonize for souls until we cannot be denied. As we bleed, we bless; and when the world sees the marks of the Master on us, it will no longer be faithless, but believing.

(To be concluded next month)

Where Preachers Fail

It is in that stubborn staying power most preachers fail. Gradually, imperceptibly, they lose heart and expectancy, come at last to put things through with the feeling it had better be done, but nothing much will come of it. Though in theory they would of course agree that one single soul is worth the utmost pains of the greatest minister of Christ, they begin, in the back of their minds, to let slip their faith in the gospel, because it is not winning the world with quick-running machinery. Yet it was good enough for Jesus Christ.

From In His Stead, by Arthur John Gossip

Not Just Brainstorming
But "Heart Storming"

In leading his pastors in an open, honest, self-directed study of I Corinthians 9, District Superintendent Robert I. Godaw, Pittsburgh District, asked the following searching questions. Following each question are the answers given. Editor

I.

How can holiness preachers HINDER the gospel? Verse 12, "Let us not hinder our preaching of the gospel of Christ.

1. Inconsistent living.
2. Carelessness in private devotions.
3. Failure to teach and practice the Bible principles.
4. Excessive personal demands.
5. Seeking personal glory.
6. Driving the people instead of teaching.
7. Routine discharge of duties without spiritual anointing.
8. Showing respect of persons or cliques.
9. Not having their families an example.
10. Not cooperating with district and general church.

How can holiness preachers HELP the gospel?

1. By a holy example in family life, attitude, and service.
2. Wise preaching that instructs, feeds, convicts, and comforts.
3. Keeping an understanding heart.
4. Studying to show themselves approved unto God.
5. Giving instead of seeking.
7. Loving their people.
8. Pushing entire program of the church.
9. Not letting money be a deciding factor.
10. A proper appearance.

II.

What is the minister's responsibility to discipline his STANDARD OF LIVING so that he can serve wholeheartedly where he is called? Verse 14, "They which preach the gospel shall live of the gospel.

1. Learning to live within the range of his income.
2. Keeping within the average of his congregation.
4. Must have proper management.
5. Learning to eliminate from the budget expenses that do not contribute to pastoral achievement.

What about a pastor or wife supplementing their income by secular work? When is it essential?

1. When the basic home needs are not being supplied.
When is it defeating the cause?
1. When it is for more than bare essentials.
2. When he has to neglect his basic ministerial duties because of work.
3. When the “job” takes the place of his “call.”

III
How can a minister abuse HIS POWER in the gospel? Verse 18, “That I abuse not my power in the gospel.”
1. Driving and not leading his flock.
2. Allowing the temporal reward to motivate him rather than the call of God.
4. Getting all he can and “coming” all he gets.
5. Not preaching scriptural messages.
6. Thinking of local church only.

IV
How can you define “all things” and “all means” in such a way as to keep consistent with the Scriptures and be effective in saving some? Verse 22, “I am made all things to all men, that I might by all means save some.”
1. Jesus adapted His earthly ministry to individual types of personality.
2. Be ready at all times to minister to every man on his level and according to his need.
3. Find a happy medium—remain bound to the convictions of others, but yet do not become "shadows boxing"?
4. Sometimes I feel that I do too much shadow boxing or beating the air.
5. Sometimes I wonder—by the results.

What ministerial activities could be called "shadow boxing"?
1. Unprepared preaching.
2. Majoring on the minor.
3. Halffhearted activity.
4. Ministering that is for self.
5. Hit-or-miss visitation.

VI
What MEANS does Satan use to cause the downfall of a minister? Verse 27, “lest that by any means, when I have preached to others, I myself should be a castaway.”

List some of your daily activities which are intended to lead to the salvation of men.
1. Visitation.
2. Prayer.

1. Temptations involving the opposite sex.
2. Too great a concern for the material things of life.
3. Discouragement due to church problems, family, financial pressures, sickness, or lack of advancement in the ministry.
4. Caring for others to the neglect of one’s own spiritual welfare.
5. Indifference in the church or in the response of the people to the pastor’s plans.
6. A “good church situation” can dull a man to sleep.
7. Too much time spent for leisure, sports, TV, personal plans, or talking too much.

What can a minister do to FORTIFY his soul, mind, and body?
1. Keep a daily prayer time and pray himself into tenderness and faith each day.
2. Bible study and devotional reading.
4. A proper time for relaxing activities or hobbies.
5. Good health habits including proper eating and sleeping.
6. Keep busy doing the things that are important.
7. Make sure of his consecration and live it.

The Value of Solitude
He who is afraid of his own company must know something about himself that he doesn’t like. Or he has pitifully meager resources within himself. The Christian should remedy this. But he can’t do it unless there are times when he shuts the world out, shuts himself in with God, and learns to meditate. But meditation is not daydreaming. It isn’t retiring into a mental vacuum. It is conscious, deliberate, unhurried, and prayerful thinking about the worthwhile values.

Selected

October, 1969
Outreach with Ink on Its Fingers

By Carlos H. Sparks*

If you are one who wishes there were a vitamin B-12 shot for churches, this series may be for you. A midweek newsletter and/or Sunday bulletin may be what the church doctors might order. But how will you do it? What will you put in it? What form should it have? How will you print it? Will you lick stamps or buy a mailing permit? How much does it cost?

This effort is to answer these questions for pastors who want to explore the great, wide, wonderful world of local church publishing.

We draw upon more than 10 years' experience (much of it trial and error) which began with a $2.50 hectograph tray on the kitchen table, through ancient vintages of used mimeograph machines, to a beautiful, efficient $500 duplicator.

To each of you who stand where countless others have stood, this series of chats may prove a guide up a trail, cleared in part by adventurers like yourself, who found no better way to do it than to do it.

Do not be surprised if along the way you add some new marks that will make the path more interesting and useful for you and others.

This is outreach with ink on its fingers.

I: WHY PRINT A NEWSLETTER?

"You have 150 members, so I can understand why you print a newsletter, but why should I bother?"

"Ed, you have only 40 members and a Sunday school enrollment of 78, but you need a midweek newsletter as badly as I do with 150 members."

"Brother, you will have to show me. As a matter of fact, show all of us. George has about 50 members and Charlie has a home mission church with only 18 members. Surely you are not saying a newsletter can be justified in each of these cases."

"All right, fellows. Start taking notes, because before this zone preacher meeting is over, I intend to convince you. Let me share the information I have gathered."

People enjoy reading about the things in which they are interested. The daily newspapers are chock-full of human-interest stories, reports of club meetings, fund drives, sporting events, church and political news. The publisher knows there is a vast segment of his readers who are interested in these various subjects. Now ask yourself, are there also events within the church which would be appealing as news to the people of your local church? Certainly. In addition to being a newsletter, your midweek epistle may also be an advertising piece for revivals, literature campaigns, Sunday school promotions and reports, club competition, and so on.

II: YOUR READERS WON'T READ IT IF—

"I have some choice quotations from the old pulpit masters. Will that make good material for my newsletter?"

"Ed, you have interrupted me just as I was going to cover that point. If you will listen closely, I believe the information I have gathered will answer most of your questions."

October, 1969

YOUR READERS WON'T READ IT IF—you fill it with quotes. There is a reason. People want to read about people—people who are alive and breathing. Preferably, people they know or have known or will know soon. No matter how moving a passage from Pilgrim's Progress may be, your church people would rather read about Mrs. Brown's class redecorating the classroom. The same is true for poetry. It may be pretty and it may illustrate a good point, but you will make time with your readers if you will use the space to say that "Jimmy Ellis was elected president of the senior class at Happy Hollow High." Since your target is people, you must use people to hit the mark. Even a stranger to your church will read the news of people he doesn't know, because people are interesting. A good rule might be, If your reader could have read it in the public library, daily newspaper, PTA magazine, or Factory Digest, etc., don't quote it in your newsletter.

YOUR READERS WON'T READ IT IF—you can't spell. Some may be courteous and tolerate your efforts, but many from the fourth grade through college will laugh behind your back.

Many intelligent people can't spell. Is it "baptize" or "baptise"? Is it "baptismal service" or "baptismal service"? Until I purchased an instant spelling dictionary, I didn't know what a poor speller I was. You too may have this rude awakening—and if you do, good. Spelling and grammatical construction are important today as we try to reach a highly educated people.

YOUR READERS WON'T READ IT IF—you have been sloppy. Always make a dummy copy. Correct and edit until you have it right. If your mimeograph machine spills ink all over one corner of the page, throw the page in the waste can. All you need is one waitress or nurse to lay that filthy sheet on her lap and stain a uniform and you may as well take her name off the mailing list. She will put on a pair of gloves and carry your epistle to the trash can.
YOUR READERS WON'T READ IT IF—YOU TIRE THEM. Divide your sheet in half for two-column printing like a magazine. This makes for shorter lines that do not have to be followed across the page width. Do not compress too much in too little space. Read the daily newspaper and copy the style of any four. But the first thing first and the next thing second and so forth. For example, if you are reporting that the Salvation Trio will be singing at your church Sunday, you would not say, "We are quite thrilled..." Find another way to inform you that through arrangements with our district superintendent and the president of the church schools department and the ladies' Bible class, we will be honored to hear the Salvation Trio Sunday morning."

Rather you would say, "The Salvation Trio will sing Sunday morning in our church at eleven o'clock. If space will not permit any further information, you have told the most important thing first. While we may well be indebted for the arrangements, the big news is that the trio will sing Sunday. The newspapers have trained your readers to enjoy this kind of reporting. Give the reader what he likes. Your job of editing will be easier too.

YOUR READERS WON'T READ IT IF—YOU PICK A FIGHT. That old frank, George Everett Doaker, sold 200 head of hogs and marketed 800 bushels of corn and didn't put a dime in the church. However wrong his actions may have been, if you assail him in the newsletter, either openly or veil, you will lose friends, readers, and members. Always tell the best and forget the rest. Mr. Doaker can hurt you more than you can hurt him anyway. You have a church mortgage to pay, and he has another 100 head of hogs, a field full of white-faced cattle, and he never has received his wheat check. Better be kind. If you can't write about him without the itch to "bring him down a notch or two," find some other subject for your newsletter. Mrs. Doaker has always been gracious, hasn't she?

THEY WON'T READ IT IF—you talk about the same people all the time. Though she may be helpful and almost indispensable, we must not say, "Miss Mary Jones, our organist, also doubles as the pianist when the occasion arises. Proving her versatility, Miss Jones is also president of the missionary chapter and has led the Youth Fellowship for the past two years. Miss Jones is studying at State University. Miss Jones is engaged to Martin Welling."

How much more leadership if we had said instead, "We wish to salute several of our people who have given time and energy in service to the church this year. Miss Mary Jones, organist, has been active in the church, auxiliaries. Adam Everts has worked as the choir director. Martin Welling has done a marvelous job as soloist with the choir. Mildred Davis is to be congratulated as the able secretary of the ladies' missionary chapter. John Gilliland will be long remembered for his exciting programs during the Youth Fellowship hour last year." Etc.

Here we have left Miss Jones under the spotlight, but we have let her share it with others, which gives the reader the feeling that it is the people's church, and not just a place where Miss Jones does everything.

If we keep our newsletter choke-full of names, we can be assured of good readership. One gimmick I use to get children's names in the newsletter when there are no real reportable items about them in a column we call NAMES IN THE NEWS GUESS-WHAT FOR DEPARTMENT. Under this heading we simply list a dozen names. Just names. "Suzzy Kelly, Alice Everts, Billy Dan- ner, Joe Thomas, Willie Jones," etc. Invariably I am asked (sometimes called on the phone), "Pastor, I saw my name in the paper. What did I do?" To which I honestly reply, "Oh, nothing."

"Yes, I did. What did I do?"

This is the test. The only way you can pass it is to publish a newsletter that will be read.

(Next month will be discussed equipment supplies, and their use.)

The pastor must help people go on living

The Necrology Preacher

After the Funeral

By Wallace A. Ely*

When the funeral is over, many preachers feel relieved that this most difficult ministerial duty has been performed. The funeral is indeed over, but the preacher's duty to the family is by no means ended. This duty often finds the minister not knowing what to say or what to do. The least he can do is to make himself available to answer the questions that members of the family may wish to ask. If their faith in God has been shaken by their doubting the justice of God, the preacher must find a way to make them see that God's justice is proper and fitting to say, "The Saviour is our only friend, and the dawn that the darkened mind may feel the light of faith again." If the family are total in confidence in the goodness and justice of God. Widows may need help to apply for social security benefits, probate a will, find employment, and other essentials that have suddenly been thrust upon them.

A widower may need help to do the best by children who have been left in his care. The wife has looked after the details of the children's welfare. Now this falls suddenly upon the father and he finds him unprepared.

The entire family will need consolation. When the loved one dies, the family often cannot realize that he has actually gone until a week or so has passed with an empty chair at the dining table, a vacant bed in the home, the unbroken silence of a voice that has been stilled forever, and a hand that can never caress again. Ministers can partly bridge over this awful gap between the first shocked numbness and the dawning realization that the loved one has indeed gone never to return.

The Bible will prove the most effective resource the preacher can use. If need be, preachers do not know what is proper and fitting to say, so they should let God speak through His eternal Word. Surely this beatitude is relevant: "Blessed are they that mourn: for they shall be comforted" (Matt. 5:4). And this: "Weeping may endure for a night, but joy cometh in the morning" (Ps. 30:5). Ministers can gently explain—when necessary—that the sorrowing who become embittered are not among the blessed. Only those who compose in full faith with the inspired words of Peter, "Casting all your care upon him; for he careth for you" (1 Peter 5:7), will receive the blessing.

If the deceased was a Christian, preachers can explain that death is the only door to heaven. This person expected to go to heaven when he trusted Christ to save him. It would not be right for him to expect
this greatest of all experiences that the human race can know and never find the fulfillment of this hope.

Ministers can give assurance that loved ones who have died in the Lord are now with God. Jesus told the penitent thief on the cross, “To day shalt thou be with me in paradise.” So the body is dead, but the spirit now lives a deeper, freer life than this world can ever give. (Read I Cor. 15:5-8.)

Jesus promised, “And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am there ye may be also” (John 14:3). The preacher can assure the bereaved that their departed loved one has surely found his prepared place. Also: “In John 17:24, Jesus prayed for you and your loved one that you may be with Him. His prayer will not go unanswered.”

“Will we know each other in heaven?” is a question often asked.

The disciples knew Moses and Elijah when they appeared at Christ’s transfiguration as recorded in Matt. 17:3. We will surely know as much in heaven as we know on earth. If the disciples knew these whom they had never known, we will surely know those whom we have known best. We will evidently know Jesus.

Do We Discourage or Uplift?

Wesley speaks several times in his Journal, with unusual heat, of the fact that here and there he came on congregations who had stopped trying. And usually, he maintains, the reason is that they have had far too discouraging preaching; some of it quite unkindly severe, and nearly all of it not merely holding up a huge ideal for them (that we must do, for God will not be satisfied until we are like Christ), but stunning them into a feeling that for them at least it evidently is no use to try at all. That is just wicked.

From In Christ’s Stead, by Arthur John Gossip

No man so weak—
No man so strong!

The Man of God

By Reginald Heasley

The words of Paul to the Philippian who was “in a straight betwixt two” (Phil. 1:23) must surely describe in a different context the life of every true man of God. On the one hand is his realization of his work for God, and on the other a recognition of his weakness in that work.

In the first place there is:

His Weakness

Sooner or later, the man of God will learn that he who would be led by God’s Spirit must be tempted by the devil. He who would ascend into the third heaven of revelation must be brought to the limit of his own resources by a thorn in the flesh. He who would be a shepherd and not a hireling must be willing to lay down his life for the sheep. Seeing the magnitude of his task, the man of God sees himself as a grasshopper in his own eyes and cries, “Who is sufficient for these things?” Looking out on the large field of the world to be ploughed, he realizes that the sun is so hot, the plough point so dull, the plough handle is so rough, the ground is so hard, and he himself so weak to push, that his little efforts seem futile indeed! Hearing the command of God to “cry aloud, spare not” (Isa. 61:1), he puts his feeble lips to the trumpet and all too often cannot help but feel that the trumpet has given an uncertain sound.

We cannot take too lightly Paul’s solemn words that he had “trouble” in Asia; that he was “pressed out of measure, above measure”; and that when this tempest had reached its zenith, the great heart of the man who shook Rome itself “despaired even of life.” We cannot soon forget his testimony that while in Macedonia his flesh has no rest. He was troubled and perplexed, without were fightings, within were fears. Drink deeply from the cup of Paul’s sufferings drawn from the well of experience, when he says he was cast down and in desperate need of encouragement. The man of God’s weakness in the will of God!

His Strength

The man of God is a witness of the things he sees and knows. He has tested the Good Word of God and felt the powers of the world to come. He has seen the bush aflame. He has walked on holy ground. His soul has groaned under confession—confession of his own and of his people’s sins. He has prayed through for himself and them. He knows the experience of glorious victory for himself, and he has claimed it for others. In his heart is the wondrous
assurance that he can do all things through Christ, who strengthens him. He has learned to wait on the Lord, and his strength has been renewed. He knows that when he is weak, then he is strong. He has found that the name of the Lord is his strong tower, and at all times he can run into it and be safe. To the man of God the Bible is a contemporary Book. Bible scenery is more familiar to him than the streets of his city, or the lanes of his country. To him the place of prayer is the place of battle and victory, and the pulpit is the place of anointed proclamation.

The man of God finds liberty and power in preaching. He expects God to work miracles as he preaches. His faith stands in the power of God, and not in his own resources. He is convinced that the Word of God is not bound, and that God's truth will prevail even though his strength wanes and his years shorten.

The man of God never sees accomplished all for which his heart yearns. He is always living in hope of future, eternal victories. He knows his God will never disappoint him.

The man of God can never be content with side issues and trivial ministries. He has wept at Calvary, knows the miracle of Pentecost, and the unsearchable riches of Christ burned as fire in his bones. Nothing is so important to him as preaching the Word, praying for souls, and presenting every man perfect in Christ. Brethren, who is sufficient for these things? Thank God, "He is able to make all grace abound toward you, that ye having all sufficiency in all things, may abound to every good work." (II Cor. 9:8).

The Saviour of men came to seek and to save
   The souls who were lost to the good;
His Spirit was moved for the world, which He loved
   With the boundless compassion of God.
And still there are fields where the laborers are few,
   And still there are souls without bread,
And still there are souls where the darkness is deep,
   And still there are sheep to be led.
But how shall they hear if the preacher forbear
   Or lack compassion in zeal?
Or how shall hearts move with the Master's own love
   Without His anointing and seal?
It is not with might to establish the right,
   Nor yet with the wise to give rest;
The mind cannot show what the heart longs to know
   Nor comfort the spirit distressed.
O Saviour of men, touch my spirit again
   And grant that Thy servant may be
Intense every day, as I labor and pray,
   Both instant and constant for Thee!

(Albert Osborne).
It's that time of the year again...

12th ANNUAL NAZARENE SERVICEMEN'S RETREAT

November 10-13, 1969
General Walker Hotel
Berchtesgaden, Germany

Retreat Speaker: Dr. Richard S. Taylor
Retreat Coordinator: Chaplain (Maj) Vernon G. Swim
Steering Committee: Chaplain (Cpt) K. B. Clements
Chaplain (LCDR) Dudley Hathaway
Chaplain (CDR) W. W. Huffman
Chaplain (Maj) Leland Buckner

Each local church is encouraged to help its servicemen attend. The approximate cost ranges from $18.00 to $20.00 per person.

Those who have attended past retreats witness to the spiritual impact left upon them as a result. You can contribute to your servicemen's spiritual life by encouraging them to attend.

The Purpose of the Christian College

"What then may be said to be the purpose of the Christian college? The church college has maintained a true standard of education by conserving the interests of religion, which furnish the most satisfying element in human life. The church college has always given primary attention to the individual rather than to the group. The church college aims to build strong and well-integrated personalities....

"The church college is needed to supplement the work of the state-supported colleges and universities. This dual system of education guards against narrow sectarianism on the one hand, and rampant political influences on the other. The church college, in an important sense, sets the pace for freedom in education. Allow the church college to perish from lack of adequate support, and the state institutions under political control would soon mold a civilization anything but Christian. A strong system of church-related colleges is the only guarantee which this country has against the threat of regimentation."

Dr. H. Orton Wiley
October 4, 1943
NAZARENE WORLD MISSIONARY SOCIETY

OCTOBER IS STAR CHECKUP MONTH

YOU CAN HELP

Check today on the NWMS in your local church

STAR REQUIREMENTS

1. "Other Sheep" Subscriptions—Subscriptions equal to 40 percent of church membership reported in 1968-69

2. Membership—NWMS members equal to 70 percent of church membership reported in 1968-69 or a 5 percent net increase

3. Prayer and Fasting—Prayer and Fasting members equal to 70 percent of TOTAL NWMS membership reported in 1968-69.

4. Study and Reading
   a. Complete the study
   b. Readers equal to 70 percent of TOTAL NWMS members reported in 1968-69

5. General Obligations paid in full based on ACTIVE NWMS members reported in 1968-69.

The Nazarene Preacher

Pastor's
Christmas Remembrance

TRIUMPHANT LIFE

1970 CALENDAR

Meaningful, Inexpensive Gift!

Here's your answer, pastor, for an appropriate gift to the members and friends of your congregation. This 1970 "Triumphant Life" calendar will provide both beauty and inspiration to any home and remind your people of their pastor and church throughout the year. And the cost to you is so very reasonable!

Highlighting this popular calendar are reproductions of Saltman's paintings and contemporary floral designs, all in full color. Other features include three months at a glance...monthly theme thoughts...weekly Bible texts...church attendance record..."Where to Look in the Bible" section...telephone memorandum...information about moon phases, flowers, and stones.

Clear, bold numerals for easy reading. Printed on high-gloss-index stock. Size, 8½ x 10½". White gift envelope included.

Your choice of 4 famous reproductions

U-9900 Head of Christ
U-9902 At Heart's Door
U-9903 Good Shepherd
U-9908 Portrait of Jesus
U-9909 Assortment of 100

Buy IN QUANTITIES and SAVE!

10 for $2.40; 50 for $11.50; 100 for $22.00;
200 for $42.00; 300 for $60.00; 500 for $98.00;
1,000 for $190.

FREE! Your name and/or name of church and address imprinted FREE on all orders of 100 calendars or more. On small orders, imprinting is $1.00 extra (minimum of 50 calendars). Hand set type, use of cuts, and imprints longer than four lines, $2.00 extra.

NOTE: Allow two or three weeks for imprinting and shipping. Late orders may take longer for delivery. We reserve the right to make substitutions if necessary.

PLACE YOUR ORDER AT ONCE!

NAZARENE PUBLISHING HOUSE
POST OFFICE BOX 577, KANSAS CITY, MISSOURI 64101
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THEM'RE ALL SAYING IT—

Pastors, Laymen, Housewives, Young People, Church Leaders, Businessmen, Sinners, Saints, College Professors, Friends, Strangers—

"DR. WILLIAM FISHER IS ONE OF THE BEST RADIO PREACHERS WE HAVE EVER HEARD."

- Make "Showers of Blessing" Available —To Your Community
- Subscribe for Copies of the Printed Sermons (in the new format) for your visitation and hospital work.

Sermon Series for October and November

"'ALL THIS—AND HEAVEN TOO'

Don't Deny Your "Parish" the Opportunity to Hear This

NAZARENE COMMUNICATIONS COMMISSION
- Radio and Television Division
H. Dale Mitchell, Executive Director Kansas City, Missouri 64131

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CHRISTIAN SERVICE TRAINING

HAVE YOU HEARD
the procedures for registering and reporting CST classes?

1. PLAN YOUR CLASS
(a) What age-group do you wish to interest?
(b) When will be the best time to offer the class?

2. SELECT A QUALIFIED TEACHER
(a) Be sure the church school board and the pastor approve the selection.
(b) Selection of teacher need not be approved by the Kansas City CST office.

3. REGISTER THE CLASS AND ORDER THE TEXTBOOKS
(a) Send the registration to the CST office in Kansas City.
(b) Order the texts directly from the Nazarene Publishing House or on the class registration.

4. GIVE TEXTBOOKS TO CLASS MEMBERS IN ADVANCE
This makes it possible for each person to read a portion of the book before the first session. This will help stimulate thought and interest.

5. MEET THE REQUIREMENTS
If offering an "a" series be sure to spend at least 300 minutes in class time; "b" series, 600 minutes; "c" series, 900 minutes.

6. REPORT THE CLASS
(a) Send the report to the CST office as soon as the last session is completed.
(b) List only those meeting the requirements for credit:
   1. those attending five out of six sessions ("a" series),
   2. those attending ten out of twelve sessions ("b" series),
   3. those attending fifteen out of eighteen sessions ("c" series),
   4. those reading the text.

7. PRESENT THE CREDIT CARDS IN A PUBLIC SERVICE
As soon as the class report is received in the CST office, credit cards will be sent for public presentation.

October, 1969
THE ORIENT—
Mysteries, Brooding
Underdeveloped and Highly Developed
Ideological Battleground
Vortex of International Relations

What should I be doing
to get the Gospel out?

This is the theme of the 1969 Thanksgiving Tape.
Have you ordered yours?

Are your people already preparing their offering for World Evangelism?

Thanksgiving Tape Request

Please send the FREE 1969 Thanksgiving Tape. After it is used, I agree either to return it free of charge or purchase it for $2.00.

Name ____________________________________________
Address __________________________________________
City ___________________________ State _______ Zip ________
Church ____________________________________________
Date Needed ____________________________

☐ Check box if you wish to receive the free filmstrip.

Clip and mail to
STEWARDSHIP, 6401 The Paseo
Kansas City, Missouri 64131

What are we trying to do in missions anyway?

An indigenous church: self-propagating self-governing self-supporting

Establish conditions in which a strong national indigenous church can flourish
Rating Your Newspaper

Is your newspaper a good newspaper? What are the chief criteria one applies to find an answer to this question? A graduate student in journalism at New York University conducted a national survey asking editors of newspapers to give their judgment.

Offers Checklist
A list of criteria was contained in the questionnaire. Each editor was asked to check the list, indicating his order of importance. Of 100 responded. From their replies a consensus was worked out. The top 11 criteria in order:
1. Unbiased, objective treatment of news
2. Accuracy
3. Complete news coverage
4. Fidelity to the public interest
5. Judgment in the selection of news
6. Strong editorial policy
7. Good writing style
8. Carry viewpoints conflicting with paper's own
9. Layout, typography
10. Give readership what it needs
11. Give readership what it wants

Some editors balked at rating the points on the ground that they were of nearly equal value.

Viewed as Interrelated
"Many of the points are interlocking," one wrote. "I fail to see how any editor can rank the criteria in relative order. A good newspaper must have virtually all of the above and in about equal doses."

Some editors gave definitions of a good newspaper.
From Philadelphia, where the Church of the Nazarene will hold its Eighteenth General Assembly in 1972, William B. Dickinson of the Philadelphia Bulletin wrote: "A good newspaper presents the news quietly keeping in mind that it enters the home as a guest—and that guests do not shout."

"A good newspaper takes pains to be decent, while at the same time giving all the news. A good newspaper remembers that the weak and helpless need a special break."

The editor of the Honolulu Advertiser wrote that a newspaper "must tell its readers what is going on in the world—and why. It must be lively without being shrill; thorough without being dull; and knowledgeable without being superior."

Portland Editor Writes
The editor of the Oregonian in Portland, Ore., where the denomination held its Sixteenth General Assembly in 1964 and enjoyed tremendous press coverage, wrote: "The first duty of a newspaper is to inform. Entertainment is definitely secondary in a good newspaper although it need not be ignored."

"A good newspaper is a 24-hour record of events—local, national, and international—events of importance to the readers of that newspaper."

Eugene C. Pulliam, editor of newspapers in Indianapolis and Phoenix, stated at a national journalism event this year that many forces are at work in the U.S. to impede the "free flow of information."

He said that editors are tempted to give their readers more of what the readers apparently want and less of what the editors think the readers need (Nos. 10 and 11).

"It is my observation that the public today seems to care more for entertainment than for knowledge and enlightenment," he stated.

Pulliam believes that newspapers should be molders of public opinion and stand against trends to mediocrity.

O. Joe Olson

The Nazarene Preacher

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WHAT are You Doing to Win

COUPLES for CHRIST

SEP. 7-DEC. 7 1969

CHURCH OF THE NAZARENE
Department of Evangelism

October, 1969

27
THE CHALLENGE
of the
LATER YEARS

Every tenth person in the United States is aged 65 or over—a total of nearly 20 million men and women.

By 1985 this number is expected to increase to 25 million.
What a challenge faces the Church in the area of ministry to the older adult! Is your church doing its part?

ANNUAL HOME DEPARTMENT SUNDAY
November 2, 1969

Pass these suggestions along to your Home Department supervisor—
1. Plan well a special program for this Sunday. Consult with your pastor and superintendent. Ask them to appoint a committee to help in the planning.
2. Arrange transportation as needed. Many from the adult classes will be willing to use their cars for this special service.
3. Send special announcements to all your members. Provide extra announcements for Home Department members to give or send to their neighbors and friends.
4. Give every member that attends some gift to remember the occasion. Here are a few suggestions: a rosebud or other flower, a beautiful bookmark, a ball-point pen, a box of promises, a copy of the home edition of "Praise and Worship," a copy of "Come Ye Apart." (Additional items and prices will be found in the "Master Buying Guide" from your Publishing House.)
5. Use, if at all possible, some of your Home Department members for special music or Scripture reading.
6. Include your pastor in this special service. Ask him to bring a brief meditation to your members.
7. Arrange for a photo to be taken of your Home Department group. See that a copy is given later to each member.
8. Pray that the special service will make a spiritual impact upon all who attend.

The Nazarene Preacher

It's the Follow-through THAT COUNTS!

"KEYS TO LIFE"
ATTENDANCE CAMPAIGN WILL BE AS EFFECTIVE AS YOU PROMOTE IT EACH WEEK

LET'S REALLY RALLY

SUNDAY SCHOOL OCTOBER 26
Set a High Goal.
You'll Miss It, but May Set a New Record.

October, 1969
The STRAIGHT of it

- DEAN WESSELS, Executive Secretary

- A monthly series of questions and answers -

Q. My Mother is 75 years old. I have been paying Blue Cross for her and have been told she could be in Medicare under Social Security. Should I have her enroll in Medicare and drop Blue Cross?

A. I would suggest you check with your mother's district Social Security office with the hope that you will be told she has been enrolled in Medicare. If she has not been enrolled for Part B of Medicare, she has lost her final opportunity to subscribe to it. If she is getting cash benefits under Social Security, she would have been automatically enrolled for Part A hospital insurance. It is possible a $4.00 premium is being deducted for Part B coverage.

I would strongly advise against having her drop Blue Cross coverage, which is designed to complement Medicare coverage.

Q. Due to a severe heart condition, my doctor states that I am now totally disabled. He told me to contact my Social Security office immediately to sign up for disability benefits. Can you tell me what I must do?

A. It will shorten the time it takes to complete an application if you have a number of facts in mind when you apply. You should have your Social Security number, month, day, and year you last worked; the month, day, and year you became sick or injured; the kind of illness or injury; names and addresses of doctors, hospitals, institutions, or clinics that treated you for your disability, and the dates you were treated; the event you recover sufficiently to resume a work load, be sure to contact the Social Security office to advise them of your condition. If you are a veteran, your V.A. claim number is important also.

A disabled worker should also be prepared to state the kinds of jobs he had in the 10 years before he became disabled; the names, Social Security numbers, and dates of birth of his spouse and children.

Q. Last week I lost my purse with all its contents. Among the items which were taken were my Medicare cards. I need them badly. What must I do to secure new ones?

A. You should immediately contact your district Social Security office. In the event you are stricken ill and require hospitalization, the hospital can confirm your entitlement to benefits by contacting the Social Security office. A master tape is kept of all beneficiaries' insurance coverage for which they are eligible; Part A, Part B, or both.

Abolish
The Laity!

(See Ephesians 4:11-12.)

Dr. Elton Trueblood suggests that those with a call to special, full-time service have an "equipping ministry." They are to equip laymen to minister. Thus, all Christians are to "minister." A layman among a group of lawyers is one who has no experience, is ignorant of the real work of the legal profession. There can be no "lay Christians" because all have experienced Christ and know of Him in whom they have believed.

HOW CAN I GET LAYMEN TO MINISTER?

- Get them involved in the work of the church.
- Have two or three laymen testify from the pulpit some Sunday morning on "What My Church Means to Me."
- Could the pastor find enough material to present a message on "What's Right with My Laymen?"
- Make something special of Laymen's Sunday, October 12.
- Remember, women and young people are "laymen" as well as the older gentlemen.

October, 1969
Pastor's
CHRISTMAS GREETINGS
Appropriate for Sending Your
Entire Mailing List
Only 4c Each

These original designs offer many of the same features found in a better card—finest quality, friendly sentiments, reasonable prices. The joy of Christmas' birth is expressed in full-color reproductions, warm, friendly sentiments, and scripture. Each card is printed on high-quality, line-finsh paper and presented in a French fold with matching envelope. Size, 4½ x 5½". Boxed.

THE NATIVITY ................. G-1078
Message: "May the happiness and peace of the newborn Savior make your Christmas complete and enrich your life each day of the new year."
Scripture: "For unto you is born this day in the city of David a Savior, which is Christ the Lord."

BIBLE and CANDLE ................. G-1079
Message: "This Christmas season, may the miracle of the Savior's birth fill your heart with joy and hope now and throughout the coming year."
Scripture: "Now the God of hope fill you with all joy and peace in believing."

NATIVITY CRECHE ................. G-1080
Message: "May the perfect love of the Christ Child fill your heart with gladness and make your new year rich with His continued blessing."
Scripture: "For unto us a child is born, unto us a son is given."

WREATH-CANDLE ................. G-1081
Message: "Best wishes for a joyous Christmas and a new year, enriched by an abiding faith in the Bible of Bethlehem."
Scripture: "Behold, I bring you good tidings of great joy."

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Queen of the parsonage
MRS. B. EDGAR JOHNSON

"Why Can't We Be Like Normal People?"

By Lee Marvin

I was sitting at the kitchen table making out my weekly grocery shopping list. I had racked my brain and searched my cookbooks for new ideas for inexpensive and nourishing dishes, but had come up with the usual result: Even the so-called "budget" meals were beyond the resources at hand to feed our family.

During the previous week while my husband and I had attended District Preachers' Meeting, Tim and his brothers had stayed in the home of a dedicated lay family in our church. The father had a good profession and had been faithful to the Lord in tithes and offerings. The family had been blessed financially. In this home the cookie jar was always full and the cupboards and refrigerator were bulging with the kinds of food growing children love.

"At their house they have a whole bunch of big cans of fruit drink. And the kids can help themselves when they're thirsty. Can't you get some for us today, Mom?"

I patiently tried to explain that, even though I would like to get big cans of fruit drink, our budget simply did not stretch to include them; that if we bought the fruit drink it would mean leaving out some other foods which, in the long run, would last longer and be just as nutritious.

"Oh, why can't we be like normal people?" Tim exploded.

I knew by the tone of his voice that this wasn't a "parsonage" question—that this was really bothering him. "What's the matter, Tim? Do you think we're abnormal around here?" I joked to stall for time to breathe a prayer for guidance at this point. Tim was old enough that he wouldn't be put off with pat answers or by avoiding the question. Recently there had been several times that I was sure he had been tempted to think of our family as something other than normal. When he had asked an unwilling friend to join the junior choir, the friend had retorted, "Of course, you have to be in the junior choir. Your dad is the preacher." And when Tim had won a place on the local junior quiet team, a disappointed contender had confronted him with, "Well, my mother says you shouldn't be allowed on the quiz team. Your dad's a preacher and that's why you know more about the Bible than the rest of us."

"Oh Lord, help me to be honest with this child and yet be faithful to the work You have called us to do. Give me wisdom," I prayed.

At earlier times when Tim had asked why he could not have some extra toy or article of clothing, I had always explained that it took our income to pay our bills and provide necessary food and clothing; that we had nothing left for extras just then. But I couldn't answer this way to a legitimate request for a simple item of food which would not ordinarily wreck a budget. Besides, we didn't have that many bills. We had pared our wants and even needed to try to fit our current salary and there was no prospect of an increase. In spite of this we had tried to
keep things in the home as nearly “normal” as possible, considering this and
the other problems involved in living in a
parsonage.

"Tim," I began slowly, still asking for
God’s guidance and thinking the ques-
tion through at the same time, "every
profession has its problems. The men
who work second shift at the plant don’t
get to come to any of the school pro-
grams to see their children take part.
Doctors’ families can’t really plan on an
evening of fun with Daddy because of
the likelihood that he will be called on.
If you’re a daddy in the armed forces we would have to
move often, sometimes several times a
year. It would be impossible for you to
make lasting friendships in that situa-
tion. Salesmen and construction engi-
neers do not see their families for weeks
or months at a time.

In our profession one of the main
problems happens to be finance. Daddy
and I knew this when he was called to
preach. But we felt this was what God
wanted us to do and we wanted to do
His will. We felt that the work of giving
the gospel to people was so important
that a shortage of money was relatively
insignificant." I reminded him that,
even though we couldn’t go to the store
and buy everything we would like to
have, the Lord had always been good
and we have never actually been hun-
gry. We talked together of the many
times when some concerned layman
brought fresh fruit and vegetables, some-
times even meat once a while, to our
door. Many times this had been in
direct answer to an unspoken prayer.

We talked of the many fine people
Tim had been privileged to know be-
cause he lived in the parsonage—minis-
terians, evangelists, our district lead-
ers, and even some of our general
leaders. I mentioned the fact that Daddy
was respected as a professional man,
and because of this we had made ac-
quaintance with some of the leaders in
our town.

Tim didn’t respond immediately. He
walked thoughtfully out of the kitchen
with his hands in his pockets. But I
knew he was thinking because he didn’t
give his usual lusty shout, and he
walked down the steps instead of jump-
ing off the edge of the porch, as was
his custom.

"O Lord, did I say the right thing?
Should I have been so truthful to a
young child about the situation?" I
didn’t know. I only knew that I had
done my best at this time and that I must now leave it all in
God’s hands for Him to work out.

I still am not sure that this is the
answer Tim needed. And if I, through
the Holy Spirit, was able to give a
suitable answer in this case, there were
other times when I felt I had failed
miserably.

Tim is now a teen-ager. The fear I
had entertained concerning my family’s
physical well-being because of what I
felt to be an inadequate diet was evi-
dently in vain. Tim plays football on
both the offensive and defensive teams.
His muscular build and physical agility
make him a natural for track and
tumbling teams. Our other boys, too,
are excelling in these sports.

We have seen Tim come to the altar
to be saved and to be sanctified. He
asked for Christian baptism, and he has
stood before his father to take church
membership vows. He has mentioned
that he wants to "do something in Chris-
tian work, but I don’t know what yet."

We know the last battle is not won—
that the devil still seeks whom he may
destroy. Tim has the normal adolescent
growing pains, but he is seeing many
evidences of Christian growth in his life.

"Why can’t we be like normal peo-
pes?" If by "normal" we mean offering
our own lives by our own schedules,
seeking advancement and added finan-
cial remuneration, placing ourselves in
a position where we are not criticized
or misunderstood, then—no, we can’t be "normal." But if we mean that we
live according to God’s plan for our
lives, love God and our fellowman,
have a compassion for the lost, the ill,
the troubled, know the answer to man’s
sin problem and are willing to share it,
enjoy a family life of love and laughter,
then praise be to God; we are very
normal!

The Nazarene Preacher

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IN THE STUDY

SERMON OF THE MONTH—

Cain’s Error

By Doyle Williams*

Scripture: Gen. 4:3-15

Text: Gen. 4:7, 13

This sermon is based on the idea that a
text which is difficult to translate may re-
veal truth in all the possible choices of
habit.

Introduction:

In studying the text of v. 13 by various
translations and commentaries, we find
that it is very difficult to translate the
exact meaning of the words from Hebrew
into English. God could have inspired the
writer in such a way as to remove any
doubt as to what was intended by the verse.
Since He did not, possibly there is truth in
each of the ways of possible translation.

I. "My punishment is greater than I can
bear."

2. "Is my crime too great to be forgiven?"

3. "My sin is greater than can be forgiven."

I

For background in seeing the truth of
these translations, let us go back to v. 7.
In this scene, God is talking to an angry,
disappointed man, "He is angry because
God had accepted his brother’s offering,
but had rejected his.

It is significant that both men involved
had need of a blood offering. This was an
offering for sin. Abel’s offering was ac-
cepted because by it he acknowledged
that he was a sinner. Cain’s offering was re-
jected because it was a denial of his being
a sinner. Cain tried to make the peace of
fellowship offering before taking care of
the sin problem.

God tried to show Cain that He has no
favorites. He is no respecter of persons.
"Why art thou wroth?" God was saying that
He would have accepted Cain’s offering as
readily as He did Abel’s if it had been the
right offering. "If thou dost well, shaltthou not be accepted?"

II

Translators and interpretations of this
verse are varied. They seem to reveal this
truth of Cain’s thought:

"An offering for sin lieth at the door."
The best solution of the problem would
have been for Cain to offer the proper sac-
crifice. But God was saying He would
deny Cain. The rest of the verse indicates that Cain would not have neces-
sarily forfeited any of the rights and priv-
ileges that had been his before. What won-
derful grace that can not only redeem, but
also restore!

These words may be a warning as well
as a promise. "Sin-catcheth at the door
(as a wild animal, ready to pounce upon
you)." This is a solemn warning that to
refuse the shelter of the Cross puts us in
the possession of a more and more drastic sin.
One must realize that sin is neither neutral
nor passive. It is active and militant in its
desire to take hold of men.

The next step may be paraphrased some-
what like this: "Sin desires to become

October, 1959

*Pastor, Junction City, Kans.

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united to you." The last phrase of the verse is similar to that used of Adam and Eve in Gen. 3:16—"And they shall be

thee," The first of the two attitudes mentioned. They can be some of the most difficult people in the world to reach with the gospel. Unless there is a change-of-attitude, they will never be saved. Sin is a light, frivolous thing to them.

But my heart goes out to the one who is blinded by the thought of the third expression—"My sin is greater than can be

forgiven." This one feels this hell is un

avoidable. He thinks God cannot save a sin

ner like him. People with the first two attitudes are blinded to the hollowness and justice of God, the latter to the mercy and grace of God.

There was still a sin offering lying at the door of Cain. What if God forgave even a murderer? Cain was like so many today who would like to be real Christians, but feel that it is an experience for other people only. They are like Cain who could not see that God is full of compassion and not willing that any should be lost.

CONCLUSION:
The story of Cain sounds just like the story of many people today. They are misled in their thinking about sin and salvation. However, their story does not need to end like Cain's.

If Thess. 2:13 says, "God hath from the beginning been patient and tolerant towards the ignorant of Spirit and belief of the truth." Believe the Word of God. Recognize the lie of the devil for what it is. Accept the truth, and the truth is: Sin is destructive and serious, but Jesus Christ died that He might save us from all our sins. He stands at your heart's door to give full pardon.

GLEANINGS

from the Greek

By Ralph Earle*

I Tim. 2:1-4

Variety in Praying

In this first verse we find four words for prayer: "supplications, prayers, inter

*Professor of the New Testament, Nazarene Theological Seminary, Kansas City, Mo.

cessions, and giving of thanks"—the only place in the New Testament where they all occur together. There are some points of distinction between them.

The first, "supplications," is when we ask God to look upon our need (he-o-sy-s), the second "prayers" (proseuchoi). Deeds simply means "petition," whether made to God or man. But prayer is used only for the Lord.

The third noun is enteurgis, which occurs only here and in I Tim. 4:5. In its classic work, "Stylogia of the New Testament," E. C. Trench notes that erignus for the most part is used for a sudden outburst of exclamation or a bold prayer near to God" (pp. 189-90).

Concerning these three words Thayer comments: "Deeds gives prominence to the expression of personal need, proseuchai to the element of devotion, enteurgis to that of childlike confidence, by representing prayer as the heart's converse with God" (p. 126).

The fourth expression, "giving of thanks," is one word in the Greek—ekcheiria. Of this Trench writes: "Regarded as one man's prayer, this word seems to express that which ought never to be absent from any of our devo

tions (Phil. iv. 6; Eph. v. 20; I Thess. v. 18; I Tim. ii. 1); namely, the grateful acknowledgment of the goodness of God, as distinguished from the earnest seeking of future" (p. 191).

Now look at each of these terms more closely. Deeds, from the godly, first, most often meant "a wanting, need and then "an ask

ing, entirely, supplication" (Abbott-Smith, p. 59). Arndt and Gingrich note that it is used with proseuchai, the more general term, to denote a more specific supplication (p. 171). In the New Testament it is em

ployed only for prayer to God. The word is "frequently used for intercession" (Kittel, "Theological Dictionary of the New Testament, II, 41). Occurring 19 times in the New Testament, it is 12 times translated "prayer," six times "supplication," and once "request." In contrast, proseuchai is found 37 times in the New Testament and is regularly translated "prayer" ("prayer earnestly" in Jas. 5:17). It is the most general word for prayer in the New Testament.

The noun "giving of thanks" comes from the verb

enteurgis, which signifies "to fall in with a person; to draw near so as to converse familiarly." Vincent continues: "hence, enteurgis is not properly "expressed in the accepted sense of that term, but rather ap

proach to God in free and familiar prayer" (Word Studies in the NT, IV, 216).

Elliott says that enteurgis refers to "prayer in its most individual and urgent form... prayer in which God is, as it were, sought in audience... and personally drawn nigh to" (Commentary on the Pastoral Epistles, p. 42).

The term ekcheiria suggests another important aspect of prayer. "It occurs 15 times in the New Testament and is variously rendered "thanksgiving," "giving of thanks", "thankfulness," and simply "thanks." N. J. D. White thinks that Paul did not have in mind strong distinctions between the first three terms. "His object in the enumeration is simply to cover every possible variety of public prayer" (EGT, IV, 102). In line with this J. H. Bernard, in his volume on The Pastoral Epistles in the "Cambridge Greek Testament," writes: "The four words are not to be too sharply di

stinguished, since as they point to different moods of the suppliant rather than to the different forms into which public prayer may exist" (p. 38). But he later goes on to say: "To sum up, then, we may (1) with Origen, regard the four words as arranged in an ascending scale: the needy, suppliants (deereis) as he goes on to ask for larger blessings (decees), and then becoming bold he presents his en

teurgis, which being granted, his devotion issues in thanksgiving. Or (2) we may further split the two contrapairs, deereis being related to proseuchai as the particular to the general, and enteurgis to ekcheiria as petition to thanksgiving" (pp. 38-39).

"Authority" or "High Office?"
The Greek word is hyperecheir (v. 2). It is found only here and in I Cor. 2:1; where it is rendered "higher breathing," or "office." It was first used for an eminence, such as a mountain peak, and then metaphorically in the sense of "preeminence." The Greek phrase occurs in the fourth century B.C. at Pergamum, Delassum (Biblical Studies, p. 255) renders it "persons of consequence." Perhaps the best translation is "high office" (NEB).

"Quiet and Peaceable"
The two Greek words, eremos and hesan

hism, are defined exactly the same way in Abbott-Smith's Lexicon: "quiet, tranquil." The former is used in the Old Testament; the latter occurs also in I Pet.
IN ADAM OR IN CHRIST?

By Frank G. Carver

In Adam or in Christ?

Rom. 5:12-21, especially 19, For as through the one man's disobedience the many were made sinners, so as through the obedience of the one the many will be made righteous. (All quotations are from NASB unless otherwise indicated.)

*Chairman, Division of Philosophy and Religion, Pasadena College, Pasadena, Calif.

Introduction

Dai touts, “therefore” (v. 12), introduces not a conclusion to vv. 1-11, but another proof of the presence of life in Christ.

“Honesty” or “Dignity”?

The Greek word is semanto. Thayer gives this definition: “That characteristic of a person or a thing which entitles to reverence or respect, dignity, gravity, majesty, sanctity.” The last two ideas apply especially to God, the other two to man. Abbott-Smith gives only “gravity.” But this term is not commonly used today. Arndt and Gingrich say that when used of men semanto means: “Reverence, dignity, seriousness, respectfulness, holiness, probity.”

Vincent (IV. 217) opts for “gravity.” He comments: “Honesty, according to the modern reception, is an unfortunate rendering.” In place of “godliness and honesty,” if one likes alteration he can use “godliness and gravity” (ASV) or “piety and probity” (Gospers). Perhaps the best translation for the second word is “dignity” (NASB).

“Will Have” or “Desires”?

The KJV rendering might be taken as implying sin in the subject. But the Greek word is throo, which signifies “wish” or “will,” in the sense of desire, or purpose. Both ideas apply here.
Babylon or Pentecost?

Scripture: Gen. 11:1-8; Acts 2:1-8

Introduction:
1. Two sets of voices in church world today.
2. One trumpets abroad such words as relevancy, involvement, secular church, etc.
3. The other preaches a mighty salvation through a risen Savior for a sinful world.
4. Are like voices from Babylon and Pentecost.

Babylon—a call to human achievement
A. Key words—"Let us make... let us make as a name."
1. Began as true but became false. Many don't want to admit it. So we must be on our guard. Babylon.
2. "We will have other gods."
3. They were God's chosen and were called to be holy.
4. They were scattered into many nations.

Conclusion:
1. Today in church world is shift from preaching Christ as one cure for sin, to development—"Let us build... let us make."
2. Can Church join with present world to build city and tower as names for themselves and still ignore "city which hath foundations, whose builder and maker is God" (Hab. 11:10?)

I Am Involved!


Introduction:
1. Previous sermon contrasted Babylon (call to human endeavor) with Pentecost (call to Holy Spirit's power).
2. Some may say, "Well and good, as far as it goes. But Christians need to go further—got involved."
   a. My reply, "I am involved."
   b. This message God has been speaking to my heart all week.
3. What can we trace as involvement of disciples who witnessed at Pentecost—be baptized, and you shall receive the gift of the Holy Spirit, and those who followed such teaching?
4. Were they involved?

I. The early Christians were followers of Christ—"And all that believed..."
   a. Read list from 2:43 ff.

II. They were responsive to human need—
   "A certain man came from his mother's womb..." (3:2)
   a. His condition typical of poor people of his day.

   1. Restricted funds meant being...
shut out from what medical attention available.
2. Did what he could—begged.

B. His condition appealed to Peter and John fresh from Pentecost and a concerned group of Christians.
1. They were on their way to church—not a protest march—when they saw him.
2. But even on their way to church were not too busy “being good” to become involved.

C. His condition was changed through faith in action. Peter said, “We don’t have any money for you! But I’ll give you something else! I commend you in the name of Jesus Christ of Nazareth, walk!” (Acts 3:6, Living Acts)

D. His changed condition brought jail stays for Peter and John, whose defense “amazed” the council, who “could see that they were obviously uneducated, non-professionals... and realized what being with Jesus had done for them!” And the council could hardly discredit the healing of the man when he was standing right there beside them!” (4:13, Living Acts)

E. I am involved!

III. They faced recalcitrants—“But with the believers multiplying rapidly, there were rumblings of discontent.” (Acts 6:1, Living Acts)
A. Christians after Pentecost had problems, and one of them was racially inspired. Seeing how they handled it should give us light (6:16).
B. Was the strife settled with discontent, by protest, by bloodshed? No. “Now look around among yourselves, dear brothers, and select seven men... This sounded reasonable to the whole assembly...” (6:3, 5, Living Acts).
C. Again, went by principles laid down by Christ.
2. Result: “And the word of God increased; and the number of the disciples multiplied.” (6:7).

C. I am involved!

Conclusion
1. Time limits me, but observe:
   a. After Pentecost, Christians knew death (Stephen, 7:59); problems in the church (15:7); problems between individuals (15:39a); torture, (16:25).
   b. But always they fell back on basic principles of changing men changing society.

2. Practical Apostle James writes to the Christians: “Dear brothers, what’s the use—saying that you have faith and are Christians if you aren’t proving it by helping others? Will that kind of faith save anyone? If you have a friend who is in need of food and clothing and you say to him, ‘Well, good day and God bless you, stay warm and eat hearty,’ and then don’t give him clothes or food, what good does that do? So you see, it isn’t enough just to have faith. You must also do good to prove that you have faith; Faith without good deeds is dead and useless” ( Jas. 2:14-17, Living Epistles).

3. I am involved!

CLARK H. LEWIS
Kansas City, Mo.

Available to God


TEXT: Verse 10b—“I am here, Lord.”

Introduction: God cannot use us unless we are available to His call. The Lord gives us a list of those who have been ready to do His bidding.

I. Abraham called to go through testing—Gen. 22:1; 11.
II. Jacob comforted by the Lord—Gen. 46:2
III. Moses called to a special work—Exod. 3:4
IV. Samuel being prepared to the priesthood—1 Sam. 3:10

Conclusion: It is the responsibility of every Christian to keep himself in constant readiness for assignments that God may at any moment give him.

DIANE SPINNER
Fargo, N.D.

The Nazarene Preacher

Dual Sermon Titles

I recently read the diaries of a rugged man of God who helped carry on the work of the Church of the Nazarene during depression days. The man was B. F. Harris, superintendent of the New Mexico District from 1932 to 1938.

In these days men seem to be in the habit of giving two titles to their sermons, the second title being one to enliven the imagination. Following are some of the catchy titles I found in B. F. Harris’ diaries:

“Daniel’s Purpose of Heart,” or “Grit” (Daniel 1)

“The Acid Test of Revival Preparation,” or “Tithing” (Mal. 3:8)

“Death and Judgment,” or “The Two Appointments” (Heb. 9:27)

Jim Albertson, you are not a failure. You are a success, and you are going to be a still greater success than you ever imagined. ... You have spoken of discouragement and failure. Now, hear me out: Go into your church next Sunday and preach to full pews. It doesn’t matter if there is only one person there. When you enter the pulpit it is up to you to visualize a big congregation; every seat filled. And you must preach to them as to a crowd.

You must put your soul into your sermon, and it will prove the turning point in your career.

—B. F. Haynes, Editor
Herald of Holiness: (May 28, 1919)

Surprise for Evangelist

The Friday night of revivals around our church we play a trick on our evangelist. We circulate to our regular attending folk (including teens) an envelope with the evangelist’s name on it and a sheet of stationary inside. We tell the folks to write notes of appreciation and hand them back to the pastor

October, 1969

Byron C. Fuso
San Diego, Calif.
by Sunday night. All evangelists have shown great surprise and pleasure over having something in writing to take with them from the meeting. It's something they can share with their wives and children back home.

- E. D. WENGER
- Harrisburg, Pa.

Conversation and Communication

Conversation is normally considered two-way communication. Often the human tendency, even for the preacher, is to be the principal or sole speaker.

Profitable relationships are built upon consideration for the congregation's conversation. Too often, perhaps, people never get to talk to the preacher about their feelings and ideas. Yes, sometimes their words are bitter. Words of anger or animosity should not overwhelm, but prompt patience and prayer. Maintain your "cool" and don't hang up the phone. Make it possible to talk again. A good pastor is an attentive listener with carefully planned comments.

Breakdown in communication between parish and pastor can occur in many ways. One common fault is carelessness. Preachers are often poor listeners. Another fault is favoritism. Some families may receive more attention than others because of personal preference by the pastor. An accurate visitation or calling record system can make it possible for the pastor to maintain fair and balanced contact with all the people.

- J. E. PEERYMAN
- Bismarck, N.D.

Hymn of the month

When I Survey

No. 69, Praise and Worship Hymnal

To the author, Isaac Watts (1674-1748), we are indebted for some of our greatest hymns. They are all stately, dignified, and almost always based upon scripture. In the instance of this hymn we recall this verse from Gal. 6:14: "But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world." See also Phil. 3:7-8.

In addition to being a preacher and poet, Watts was an ardent student of theology and philosophy, and wrote several notable books. The hymns of Isaac Watts continue to hold their grip on the Christian Church after the passing of two centuries.

He died on November 25, 1748, and was buried at Bunhill Fields, London, near the grave of John Bunyan. A monument to his memory was placed in Westminster Abbey.

In 1744, Wesley set the words of this hymn to music. It was later arranged to the tune "Hamburg" from the famous Gregorian Chants. From this former tune the American composer, Lowell Mason (1792-1872) arranged the tune now in common use. He was then organist in the Independent Presbyterian Church, Savannah, Ga. His first book of hymns and hymn tunes was published in 1822.

BULLETIN BARREL

Dear Mr. Boyer,

"You manufacture aspirin that relieves suffering and cold and fever. The mixture used in your tablet makes it possible for a person to get out of bed and fight off headaches, muscle spasms, and bad nerves. I have noticed that these tablets work on Mondays, Tuesdays, Wednesdays, Thursdays, Fridays, and especially on Saturdays. But people who take them on Sunday get no relief. They are not able to attend church on Sunday. Is it possible for you to examine your tablet and put an ingredient in that will work on Sundays?"

-From a doctor's bulletin board
- Miami, Fla., Newsletter
- J. REX EATON, pastor

THE CHURCH IS NOT-

A hospital—although it ministers to the spiritually sick and morally anemic.

A gymnasium primarily to develop ethical muscles.

A cold storage plant to keep a few saints from spoiling.

A club to give a little religious polish to complacent members.

THE CHURCH IS-

A filling station for spiritual travelers on the way of life.

An organization that exists to help people live.

A place of quiet rest for souls that need strength to carry on under life's burdens.

Above all—a rescue ship for lost men.

Clearview, Wash., Newsletter

J. K. FRENCH

You cannot joke an enemy into a friend, but you may joke a friend into an enemy.

It is easier to fight for one's principles than to live up to them.

INSIGHT INTO OUR DEEPEST INTERESTS

Which disturbs you most?

A lost soul—or a scratch on your brand-new car?

Missing the worship service—or missing a day's work?

The church not growing—or the garden not growing?

Your Bible being uncleaned—or your newspaper being unread?

Your contributions decreasing—or your income decreasing?

Your children being late for Sunday school—or late for public school?

The church work being neglected—housework being neglected?

Missing a good Bible lesson—or missing your favorite TV program?

Low attendance at worship—or low attendance at your party?

Whittier, Calif., Midweek Call

CHARLES OGDEN, pastor

October, 1969

THE END SEATS

Are the end seats closer to heaven?

This occurred to me today
While I watched the holders rising
As the tardy pushed their way
Past beyond those with the habit
Which each Sunday seems the goal.

Do the end seats offer bounties
For more helpful to the soul?

Early comers seem to hold them
Like a selfish little boy
Who has grabbed and keeps on clinging
To his most delightful toy.

Does a greater absolution
Come when sitting at the end?

Tell me, pray, what are the factors
This seat has to recommend?

Author unknown

Norwood First, Cincinnati
S. E. DURBIN, pastor

"A Sabbath well spent
Brings a week of content,
And health for the toils of the morrow;
But a Sabbath profaned,
Whatso' er may be gained,
Is a certain forerunner of sorrow."

"Neither gems nor men can be polished without friction."

"Those who become weary in well-doing do not need rest, but vision."

Seeking empties a life; giving fills it.
WHAT IS SIN?
Man calls sin an accident; God calls it a blunder.
Man calls sin an abstraction; God calls it blindness.
Man calls sin a chance; God calls it a choice.
Man calls sin an error; God calls it enmity.
Man calls sin a fascination; God calls it fatality.
Man calls sin a weakness; God calls it a madness.
Man calls sin a weakness; God calls it a willfulness.

BERNARD P. HENRY, pastor
Santa Paula, Calif.

When Sunday comes, instead of being “all out” for Christ, many are “all in.”

Consecration
He couldn’t speak before a crowd;
He couldn’t teach a class.
But when he came to Sunday school,
He brought the folks to Jesus.

He couldn’t sing to save his life,
In public couldn’t pray;
But always his “singing” was
Crammed full on each Lord’s day.

He listened well, he had a smile,
And he was always there;
With all the others whom he brought,
Who lived both near and far.

And God’s work prospered—
For he had a consecrated ear!

—The Oasis,
Eastside Church, Phoenix

 volume it would have been wise to place it at the end, after the pertinent data relating to each book had been presented and evaluated.

The period from 538 B.C. to A.D. 135 is summarized very briefly but effectively in the chapter entitled “From Prologue to Epilogue—The Drama of History.” The authors have wisely emphasized the weight of factual data into a compact bar of solid gold, shining with illuminated interpretation.

Chapters V—VIII trace the history of Jesus, Jerusalem, Church, Stephen and the Hellenists, and Paul and the Gentile church. Here the writers show not only thorough scholarship but keen insight. The authors wisely take issue, however, with the phrase: “7a three-year sojourn in Arabia” (p. 144). There is nothing in the Greek text of Galatians 1:17-18, or in English translations, to support this popular, but erroneous view which conflicts with Acts 9:19-25.

Beginning with Chapter IX the authors seek to present the main message of each of the books of the New Testament. In the opinion of the reviewers they have eminently succeeded in capturing and communicating this. Here one finds an informed and practical understanding of the variety of theological themes in the different books—without the constant, harping on supposed contradictions, which one finds too often in current literature.

The Thessalonian letters are accepted as the first books of the New Testament to be written (pp. 50-51). Here we have “the Dynamics of the Christian Mission.” I Corinthians reveals the “Erosion of the Church.” It is suggested that all the many promises at Corinth rest out of a “pneumatic freedom” supported by an over-realized eschatology” (p. 176). The pneumatic enthusiasm were already “reigning with Christ” and so glorifying in all kinds of self-centered “freedom.”

II Corinthians and Galatians are treated together as “Challenges to Paul’s Apostleship.” This puts the Epistle to the Galatians back into its traditional spot between II Corinthians and Romans. It should be noted, however, that the authors favor the Galatian theory (p. 183), as also the unity of II Corinthians (p. 190).

Romans is not primarily a theological document, but rather “a mission document” (p. 192). Paul is not a theologian or systematist, but a “task theologian” (p. 192). His theology is expressed “in the concrete context provided by his mission to the Gentiles” (ibid.).

Limitations of space preclude any further treatment here. Confining ourselves to a debated issue, we note that the Pauline authorship of the Pastoral Epistles is firmly defended (pp. 239-45).

The authors make an impressive case for placing the writing of Mark in the time of Nero’s death, or immediately following (pp. 251-59). “The probable life setting of the Gospel of Matthew is a Hebrew-Jewish Christ located at or near Antioch” (of Syria) and characterized by a remarkably broad and unrestricted view of the missionary task” (p. 263). In Luke-Acts we have authority history with an evangelistic bent.

The Epistle to the Hebrews is a “word of exhortation” (13:22)—“the technical term for the family which followed the reading of the Scriptures” (p. 365), as in Acts 13:15. The Epistle of James consists of four homilies, with major emphasis on “the royal law” of love. I Peter emphasizes the “royal priesthood.” II Peter and Jude, “royal promises.”

It is in their treatment of the genuineness of II Peter that the authors step briefly, and only slightly, aside from the path of traditional preservation. At first they answer effectively the arguments of those who would place this Epistle in the second century. Their own reaction is this: “The more one studies Second Peter, the more it appears that the case against authenticity has been overstated and has tended to build up and solidify over the years without any new evidence” (p. 351). Yet, they are willing to accept the theory that the Epistle is a “compendium or anthology of genuine Petrine material put together in testamentary form by one or more of the apostle’s followers after his death” (p. 352). They conclude by leaving the matter open (pp. 358-59).

It should be noted, however, that matters of critical introduction play only a minor role in this volume. The major emphasis is on the message of each book in the New Testament. The authors have fulfilled their purpose in an outstanding manner.

This subordination of critical questions is reflected strikingly by the fact that the penultimate book of who wrote the Fourth Gospel is practically ignored. All five “Joannine” books are assigned to the Apostle John. The authors concentrate on giving a superior summary and interpretation of the contents of these books.

October, 1969
One error of statement needs correcting. It is not true that "Luke alone records" the parable of the lost sheep (p. 287); it is found also in Matthew 18:12-14. Three typographical errors were noted. On page 176, note 14, "Ramsey" should be "Ram- ney." On page 309, fourth line from the bottom, "Hebrews" should be "Hebrews." And at the beginning of the next-to-last line on page 381, "through" should be "through.

The present reviewer is decidedly unhappy with books that place the notes at the end of each chapter, instead of at the foot of the page wherever they belong. It is to keep two places open all the time and jump constantly back and forth from one to the other places an unfair burden on the reader. It is a colonial nuisance.

In spite of this unnecessary hardship the reviewer enjoyed the book immensely. It is an excellent textbook for use by those who wish to bring their students face-to-face with what the New Testament really means. And every pastor and Bible student would profit greatly by reading it.

—RALPH EMILE

The Early Church
By Henry Chadwick (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1968. 304 pp., bibliography and index, cloth, $6.95.) This is Volume I of the Pelican History of the Church. This special edition published by Eerdmans is by arrangement with the Penguin Books Limited. The volume was originally copyrighted in 1967. The author is Regius Professor of Divinity at Oxford.

This is a detailed, but not at all tedious, study of the Early Church in the first four centuries. Since this was not only an exciting but very formative period, for both church polity and doctrine, one who would understand the roots of many modern problems and ideas should acquaint himself by careful reading of such a survey. Actually, the emphasis is not so much on church history as a string of events as it is on the inner development of its spiritual life and doctrinal symbols. The method of the author is to use both prominent men and crucial movements and controversies as the topical focus around which he writes. It makes the treatment both comprehensive and moving, so that the reader is not bogged down in excessively technical and abstract discussions.

R. S. T.

Preachers' Exchange

FOR SALE—Books by Beverly Carradine: The Old Man, Golden Sheaves, A Box of Treasure, A Bundle of Arrows, Pastoral Sketches, Josiah. Also a 1911 Manual, Pentecostal Church of the Nazarene, Write M. C. Garrison, Rte. 3, Box 142, Hot Springs, Ark. 71901.


WILL TRADE OR SELL: Barnes' Notes on NT only. Nearly new: $12.00. Joseph E. Thomas, P.O. Box 543, Fillmore, Calif. 93015.

Items for this Exchange may be either WANTED or FOR SALE, but must be confined to old periodicals and out-of-print books. All responses should be directed with the reader's name and address marked on them, with the office or the Nazarene Publishing House. We are glad to render this free service on these terms.

CALENDAR DIGEST

OCTOBER—
1 NWM Society Checkup Month
5 Worldwide Communion Sunday
12 Caravan Sunday
18 Laymen's Sunday
19 Canadian Thanksgiving
26 Sunday School Rally Day
27 Reformation Sunday

NOVEMBER—
2 Begin five weeks: Witnessing with the Word
1 Home Department Sunday
9 Servicemen's Sunday
23 Thanksgiving Offering

DECEMBER—
1 NWM Christmas Love Offering for NMBF
14 Bible Society Offering

The slogan "It's the follow-through that counts" is indeed one of the "Keys to Life" (29).... Some men are bursting with good ideas, but must let others implement them. Others are good at carrying out plans, but can't seem to blueprint them.... Happy is the pastor who can do both.... He can start projects, but he can also carry them through.... It would be revealing to go back over the Supplement and make a mental note of the many direct or implied appeals (I count 10) to "follow through".... For instance, Bill Fisher has projected a radio series for October and November. We may be sure he will "follow through": but unless pastors "follow through" in getting him on the local stations of what value will his efforts be?.... Again, we must "follow through" educationally, in fidelity to the vision which brought our colleges into being. The particular role of the church college presented by Dr. Wiley (p. 19) can be fulfilled only as the college maintains its distinctives. And for us, those distinctives are not sufficiently covered by the word "Christian"—unfortunately this term has become too vague. The distinctives of a Nazarene college must be unmistakably Wesleyan, not just hypothetically, but recognizably.... So let us "follow through" with our prayer support, as well as monetary. And by the way, some churches have become indigenous in spite of their indifference (p. 25, cf. II Cor. 8:1-2).... Let us see if we can match them—proportionately—out of our abundance, when we bring our Thanksgiving Offering in a few weeks.

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