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## Causes That Count

By General Superintendent Coulter

PASTOR'S REPORTS ARE INTERESTING—and revealing!

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

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

Reports may be eloquent or emotional. I have no fault to find with either kind. The question is, Did the pastor give himself to the causes that count? What difference if he was elected president of a community committee or if he was voted "man of the year." Did his church grow? Were his people fed a solid diet of biblical truth? Did he provide leadership and understanding for his young people? Did he challenge his people to the fullest possible participation in the worldwide task of the church? These are some of the causes that count. And when pastors fail in these areas there is nothing else to compensate. Fix the roof if it needs it. Buy a bus if it can be effectively used to win more people. Paint the church, remodel it, sell it, or do whatever needs to be done to make it the instrument of salvation to the greatest number. But don't get lost in the process. Keep the objective clearly in view. And remember the cause for which you are working.

The place to start is to have a full and definite understanding of the spiritual mission and purpose of the church. To really do God's work involves more than getting along with "the powers that be." It means more than just "keeping the folks happy" or even meeting certain assigned goals and quotas. Jesus was able to report to His Heavenly Father in His great high priestly prayer, "I have finished the work which thou gavest me to do" (John 17:4). This kind of understanding comes only from the place of prayer and from a personal contact with His compassionate heart.

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

There are causes that count. Stick to them!

# .....From the.....EDITOR

## The Cross and the Headlines

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

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

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

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

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

The Cross is the finger of God on the real sore of humanity—a sinful heart. It is therefore a message of diagnosis. The Cross is God's judgment of

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

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

Let the colored and white races look at each other with Calvary vision, and hatred will dissolve and tensions ease. Let the rich and the poor bring their antagonisms to Calvary—where the ground is level. The Cross will drain out the greed and covetousness and false values which infect them both.

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

A young man named Saul was also once a daring, bold, even fanatical activist. But on the road to Damascus he had a shattering confrontation with Christ. Three days later he experienced a healing baptism in the Spirit. Years later his vision had not clouded, nor his white-hot loyalty abated. The city of Corinth, into which he entered as the ambassador of the living God, was proverbial for its corruption, and surely needed a lot of reforming. But Paul determined to know nothing among them "save Jesus Christ, and him crucified" (I Cor. 2:3). And in the long run the preaching of the Cross undoubtedly did infinitely more to purify Corinth than a hundred marches he might have led or reform campaigns he might have organized.

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## Why I Believe in Life After Death

J. Clifford Mitchell\*

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

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

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

### LIFE THE PRODUCT OF THOUGHT

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

\*Retired minister, Liverpool, England.

Of course it was a restricted, shut-in life. But what glorious promise those eggs contained! Within them was all the mysterious makeup which one day would develop into the rapturous song of the thrush. God's plan for the thrush included the egg and its development—wings and legs and the power of song. All these were planned to be used. Wings for soaring high, eyes to see, vocal cords for song. Someone has said, "If a man perishes at death, then the universe is as irrational as it would be if every bird died at the moment of hatching." The life within the egg of the thrush needs a world outside for its full development. During my ministry I have met folk whose lives were as shut-in as life within the eggs. The circumstances of birth had resulted in painful limitation. I knew a young woman, choice in spirit and disposition, who had been an invalid the whole of her life. She had never had the opportunity of living in the full sense of the word. Do not these people—restricted, limited—need the opportunities of another world for complete fulfillment?

### THE REALITY OF THE UNSEEN

Have we any right to talk about the reality of the unseen? Surely it doesn't need a long and impressive

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argument to convince anyone in these days that we live surrounded with real, invisible forces that are as factual as the road on which we walk. "Reality as actually experienced," wrote Aldous Huxley, "contains love, beauty, mystical ecstasy, intimations of Godhead. Science did not, and still does not, possess intellectual instruments with which to deal with these aspects of reality." What a meaningful confession! It is surely beyond doubt that the unseen spiritual forces are the bedrock reality out of which the whole complex structure of life and history and experience is built. The really marvelous thing is this—not that we should pass into the unseen world when this life on earth is over, but that we have an unseen world all around us now. The fact of the reality of the unseen to those who have grasped it removes half the difficulties to belief in the life beyond and makes the Christian doctrine suddenly credible and convincing. It is precisely the things we cannot see that are the basic things in the universe. Love is invisible; yet love drives the wheels of life. Truth is invisible; but it haunts men like a passion. Personality is invisible; but what a dynamic force personality is! Conscience is invisible; yet where conscience reigns, there are certain things men would die rather than do. Life can possess an eternal quality here and now. Faith is not something we can handle and touch, but what a creative force it is!

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

### THE CHARACTER OF GOD

For me, one fact that is at stake in my thoughts concerning life after death is the character of God. Human

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

*The powers of death have done  
their worst,  
But Christ their legions hath dis-  
persed;  
Let shouts of holy joy outburst.*

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

### THE RESURRECTION OF CHRIST

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

strength of the early disciples. Their doubt had been dispersed by the joy of His personal presence.

To the dying thief by His side Jesus said, "To day shalt thou be with me in paradise." If He wasn't certain, it was a terribly wrong thing to say. Think of the emotion and quiet reasoning packed into these words, "Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for

you." Jesus was not guilty of mean deception. He has told us that the night of time will be followed by the radiant dawn of eternity, the day-break of eternal morning. In the midst of death we are in life.

*The day of resurrection!*

*Earth, tell it out abroad;*

*The passover of gladness,*

*The passover of God!*

*From death to life eternal,*

*From earth unto the sky*

*Our Christ hath brought us over*

*With hymns of victory.*

A healthy jolt for  
our collective conscience

## That "Double Standard"

By David K. Wachtel\*

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

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

First, the practice of paying evangelists on the basis of "what comes in" is a final hangover from a day when all the work of the church was

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

Second, many of us fail to realize the evangelist must earn his annual income in forty to forty-four Sundays. Two to four weeks will be lost for Christmas. Even more time will be lost in the summer. There will be

last-minute cancellations, too late for the time to be filled. Sickness seems always to come when one could be busiest. These are all "occupational hazards" of the evangelist which must be considered in his remuneration from each revival—a church is paying for a portion of his year, not just for one or two weeks. If you would discover what an evangelist should be paid *per Sunday*, add all the annual benefits given pastors and/or administrators (salary, parsonage, utilities, social security, hospitalization, expenses to general and district gatherings, "side benefits" such as gifts at Christmas, birthdays, etc., income from outside speaking engagements, plus the value of "assured annual income" including times of sickness, etc.). Divide the total of this annual figure by forty to forty-four; then add \$50.00 to \$75.00 for travel per meeting. You will have a fair estimate—and you will find your figure is very close to the "double the pastor's weekly cash benefits" formula first suggested some years ago. (Note: Where pastor holds a second job, both salaries should be used as your base.) The question may be raised, "But the pastor also has travel expense." However the evangelist with a family at home must provide car and upkeep for them, so this is cancelled out. Couples without a family or home face a constant threat of last-minute cancellations and hotel living expense until their next engagement.

Where men are busy more than the maximum forty-four Sundays used for our figures, **THEY SHOULD NOT BE.** Time for study, for spiritual and physical rejuvenation, for family fellowship is a desperate need for the man who would effectively evangelize. Most of the complaints about peculiarities, aloofness, light-

ness, lack of freshness in both message and method come because men have been forced to drive beyond their capacities. We create the problem—then find fault with our victims!

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

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

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

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

\*Nazarene evangelist, Madison, Tennessee.

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

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

Above all, I would see us avoid the weak, inadequate, emasculated evangelism which can be the result of inadequate and uncertain support. It

is all too easy for weak men to become "entertainers" rather than "flaming evangelists" as they yield to the temptation not to offend those who control the purse strings. This temptation is greatly intensified when it is met in the atmosphere created by a "double standard."

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

## Those Tattletale Titles

By Richard H. Leffel\*

### Part II—Traits of Top Titles

**T**HE ART OF NAMING SERMONS will add appeal to a man's preaching ministry. Dr. Ozora Davis observes that as the success or failure of a book is often determined by its title, "so the attractiveness of a sermon is conditioned largely by the choice of the title."<sup>1</sup> We turn now to a discussion of the traits of a good sermon title, by no means exhaustive, but rather inclusive of the more important qualities.

#### HONESTY

A good sermon title will be honest and sincere. Concerning the printed

title, Andrew Blackwood sagely observes: "The pastor's notice in the Saturday paper should be as honest as the banker's advertisement. Either man should be ashamed to secure patrons through false pretenses."<sup>2</sup>

One of the pitfalls to be avoided in maintaining an honest title appeal is that of sensationalism. The parading of sensational topics and shocking titles, for psychological purposes alone, reeks of insincerity. A congregation will soon lose respect for the integrity of the preacher and become suspicious of the titles of future sermons when they hear them announced, if the headlines offer more than the story.

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

Nothing has done more to discredit the preaching on prophecy than sensationalism and dishonesty in the printed and pulpit announcements of prophetic sermons and in the titles given to such messages.<sup>3</sup>

John A. Broadus speaks of "titles that promise more than is given, sensational titles that smack of super-salesmanship."<sup>4</sup> He is an imposter who peddles a gospel cure-all whose label is not supported by the contents.

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

In his effort to reach the surfeited and sometimes pleasing pagans outside the church, the preacher is tempted to step up the news appeal of his sermons. Thus he veers toward sensationalism. The hope of the pulpit lies in deepening its message to meet the real cries of life and not in shallowing its appeal to catch the interest of the casually curious.<sup>5</sup>

#### ACCURACY

The idea of sermon title accuracy touches a different area than that of honesty. From the viewpoint of secular public speaking, Sarett and Foster propose that a title should suggest but not explicitly state the main idea of the speech.<sup>6</sup> Another authority on public speaking, George M. Glasgow, contends that one of the traits of a good title is to "reveal the nature of the subject."<sup>7</sup>

A good sermon title will pinpoint the subject. It will focus on a specific

aspect of a broad subject in order to limit the field to be covered. The accuracy of the sermon title is determined by its confining the caption to the material treated in this sermon alone. A sermon entitled "Holiness" could conceivably roam from Genesis through Revelation. It would be better to restrict the material to a particular phase of the subject of holiness, and title the sermon accordingly. This would achieve accuracy in the choice of a sermon title.

#### BREVITY

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

One word is scarcely ever sufficient to arrest immediate attention, although words like "Hell," "Heaven," and "Death" might be exceptions.

It is usually better to use one's own words in framing the sermon title, rather than simply parroting the text. Blackwood comments, "Especially while learning to preach, it is well to employ a phrase of one's own making rather than simply to employ the text. One's aim in preaching is to interpret and not merely to echo."<sup>8</sup> Occasionally a text or passage will convey just the right phrase or idea for a fitting title, but more often the title is better stated in terms of the preacher's own phraseology.

A good sermon title will have symmetry, balance, and rhythm. Bob Jones, Jr., asserts, "A short title is better than a long one, and it should be as euphonious as possible."<sup>9</sup> No more than two or three main words

\*Pastor, Balboa, Canal Zone.



should appear in the title face, and they should be spaced or balanced properly.

#### VITALITY

Energy, dynamic, and vibrancy are essential in an effective sermon title. Not to be confused with dramatics or sensationalism, the vitality of a good sermon title is gained with words that pulsate with life—words that glow and glimmer, sparkle and shine. Blackwood advocates vital titles when he candidly quips, "A topic which is tame presages a sermon even tamer."<sup>10</sup>

Vitality is fused into the sermon title by the selection of words that focus on the subject, while not attempting to encompass the total content. Perry and Whitesell allow that "sometimes the theme and title may be identical."<sup>11</sup> Bob Jones, Jr., however, points out that "the subject and the title are not the same thing. The subject is the theme discussed; the title is the name given to the discussion."<sup>12</sup> While allowing flexibility at this point, the preacher would do well to word the sermon title apart

from the exact phrasing of either the text, subject, or theme.

Affixing a satisfactory sermon title is sometimes tedious business. With practice, however, when the preacher has cultivated the habit of tracing titles by these guidelines, it is an exciting and thrilling adventure. A sense of personal reward accompanies the finished task of fitting the capstone of a good sermon title into place. "With careful thought and continued practice," Dr. Ozora Davis contends, "a preacher ought to become resourceful and accurate in the phrasing of sermon titles."<sup>13</sup>

<sup>10</sup>Ozora Davis, *The Principles of Preaching* (1924), p. 199.

<sup>11</sup>Andrew W. Blackwood, *The Fine Art of Preaching* (New York: Macmillan Co. 1945), p. 87.

<sup>12</sup>Bob Jones, Jr., *How to Improve Your Preaching* (New York: Fleming H. Revell, 1955), p. 55.

<sup>13</sup>John A. Broadus, *The Preparation and Delivery of Sermons* (New York: Harper & Brothers, 1944), p. 54.

<sup>14</sup>Ralph W. Sockman, *Pulpit*, May, 1964.

<sup>15</sup>Sarrett & Foster, *Basic Principles of Speech* (revised; Houghton, Mifflin Co., 1946), pp. 325-26.

<sup>16</sup>George M. Glasgow, *Dynamic Public Speaking*, p. 64.

<sup>17</sup>Blackwood, op. cit., p. 94.

<sup>18</sup>Jones, op. cit., p. 55.

<sup>19</sup>Blackwood, op. cit., p. 87.

<sup>20</sup>Perry & Whitesell, *Variety in Your Preaching* (Fleming H. Revell Co., 1954), p. 54.

<sup>21</sup>Jones, op. cit., p. 54.

<sup>22</sup>Davis, op. cit., p. 200.

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

—Esther York

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

## Preaching in the New Testament

By J. Harrison Hudson\*

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

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

tained in the *kerygma*. All the way through the New Testament there run these two strands, *kerygma* and *didache*, yet both are distinct.

#### THE KERYGMA AND DIDACHE IN THE GOSPELS

A new age has dawned; the promised Saviour of David's line now moves among men spreading the *kerygma*, the gospel of the kingdom of God. Mark 1:14-15 provides the framework within which the Jerusalem *kerygma* is set: "... Jesus came into Galilee, proclaiming the Gospel of God, saying, 'The time has come at last—the kingdom of God has arrived. You must change your hearts and minds and believe the good news'" (Phillips).

The main purpose of the Gospels is not to authenticate history or to prevent detailed biographies, but to present kerygmatic pronouncements. The evangelists want the message of Jesus to be clear and convincing. The substance of the *kerygma* is Jesus of Nazareth. It is the grand affirmation that the Jesus of history, through His cross and resurrection, has become the Ground and Means of salvation.

In true kerygmatic style Mark's Gospel opens with the fulfillment of prophecy (1:2 ff.). He is telling the story of the divine saving activity in Christ. In Matthew and Luke the same pattern is evident. Both Matthew and Luke also

\*Nazarene missionary, India.

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

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

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

#### THE KERYGMA AND DIDACHE IN THE ACTS

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

Acts 2:14-39—Sermon on the Day of Pentecost

Acts 3:12-26—Sermon at Solomon's Porch

Acts 4:8-12—Sermon to the Sanhedrin

Acts 10:34-43—Sermon to Cornelius

These sermons probably show the content of the *kerygma* of the Church at Jerusalem from the beginning. A. M.

Hunter regards these addresses as three-point sermons. Their combined basic content may be summarized in the following manner:

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

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

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

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

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

(6) Finally, there is always the *kerygmatic* appeal for repentance, accompanied by an offer of forgiveness of sins in Christ (Acts 2:28; 3:19).

The basic structure of the *kerygma* is the same as in the Gospels, though now amplified by the Crucifixion and Resurrection as accomplished facts. The message is similar to the *kerygma* of Jesus. The distinction we observed in the Gospels between *kerygma* and *didache* is also maintained in Acts. In Acts 28:31 *didache* is distinguished from *kerygma*; Paul is represented as "preaching" but also "teaching." The two distinct facets

of the apostle's ministry are proclaiming the Gospel to non-believers and instructing believers. However, The Acts contain more *kerygmatic* material than didactic, since the apostles were engaged in the public proclamation of the *kerygma* to a non-Christian world. One writer has observed that wherever the apostolic *kerygma* was proclaimed there was either a "revival or a riot."

#### THE KERYGMA AND DIDACHE IN PAUL

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

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

Where the real distinction between Paul and the Jerusalem apostles is seen is in *didache*. His doctrinal and ethical superstructure reflects the Gentile con-

verts to whom he is writing in his Epistles. Paul's first letter to the church at Corinth is an outstanding example of *didache*. The distinction between *didache* and *kerygma* is clearly seen in such passages as I Cor. 11:23 ff. and 15:1-8. The first passage deals with the Lord's Supper; in vv. 26-32 he gives his own Spirit-inspired reflections on, and deductions from, the *kerygma*; and vv. 33-34 give some practical instruction. The second passage dealing with the Resurrection, 15:3-8, contains the gospel which Paul preached to the Corinthians, indicating the appearances of the resurrected Christ, and adds Christ's appearance to himself; the rest of the chapter contains Paul's *didache*, which is based on the foregoing *kerygmatic* material.

It is clear from the Gospels, Acts, and Paul's writings that both *kerygma* and *didache* were essential elements in New Testament preaching. These elements were central in the preaching of both Jesus and the apostles. The task of New Testament preaching concerned the conversion of sinners and their sanctification by the Holy Spirit, and then making the converts effective disciples in practical daily living. The early preachers were presented with a two-fold responsibility: to present *kerygma* to those outside the Kingdom, and by *didache* to manifest the Kingdom in its own community life, to convert and edify. *Kerygma* and *didache* are different aspects of a single task, to fit a lost humanity for a blessed eternity. Both preaching elements were essential to the healthy life of a developing community.

Today the preacher's task is no different from that of the New Testament. The mandate is ever to bring people to a personal confrontation with a justifying and sanctifying Christ by *kerygma*, and then build them up in the faith by *didache*. These two elements ought to characterize in proportion the ministry in our generation.

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

# Studies in the Methodist Revival

By Herbert McGonigle\*

## Part I. Conversion: John and Charles Wesley

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

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

February 1: "It is now two years and almost two months since I left my native country in order to teach the Georgian Indians the nature of Christianity. But what have I learned myself in the meantime? Why, (what I the least of all expected) that I who went to America to convert others was never myself converted to God. . . . My own works, my own sufferings, my own righteousness, so far from reconciling me to an offend-

ed God, so far from making any atonement for the least of those sins which 'are more in number than the hairs of my head,' that the most specious of them need an atonement themselves. . . . I want that faith which none can have without knowing that he hath it. . . . for whosoever hath it is freed from sin, . . . is freed from fear, . . . is freed from doubt."

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

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

Wesley was still the strict legalist, earnestly believing that his prayers, almsgiving, and fastings would merit salvation. Bohler urged him to lay hold upon Christ by faith. Wesley could not see it.

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

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

April 22: "I met Peter Bohler again. . . . but I could not apprehend what he spoke of an instantaneous work. I could not understand how this faith should be given in a moment. . . . I searched the scriptures again, touching this very thing. . . . To my utter astonishment, I found scarce any instances of other than instantaneous conversion. . . . I had but one retreat left; namely, 'Thus, I grant, God wrought in the first ages of Christianity, but the times are changed. What reason have I to believe He works in the same manner now?' But on Sunday, April 23, I was beat out of this retreat too, by the concurring evidence of several living witnesses, who testified God had thus wrought in themselves, giving them in a moment such a faith in the blood of His Son, as translated them out of darkness into light, out of sin and fear into holiness and happiness. Here ended my disputing. I could now only cry out, 'Lord, help thou my unbelief.' The last barrier was down; Wesley now saw the results of saving faith—as soon as a man believed on Christ, so soon was he justified and made a child of God. His heart cried out to God and the cry was not to go long unanswered."

On Wednesday, May 3, Charles Wesley had "a long and particular conversation with Peter Bohler. And it now pleased God to open his eyes so that he also saw clearly what was the nature of that one, true, living faith whereby alone, through grace, we are saved." Charles Wesley, too, was having his struggles, as his Journals show, but how differently they read from John's! Charles was a much simpler man than his brother and far less a logician. In his Journals we miss those deep insights and poignant cries we have noted in his brother's. On April 24, Charles

had "a close conversation" with Peter Bohler and his answers to the German's searching questions reveal how little he understood saving faith. On April 25 he disputed with John, who maintained instantaneous conversion. (John Wesley had been convinced of this but two days before, see above.) In a typical forthright passage, Charles wrote: "My brother was very positive for instantaneous conversion. . . . and very shocking. . . . I was much offended at his worse than unedifying discourse."

John Wesley's Journal proceeds: "The next day, being Whit Sunday, . . . I received the surprising news that my brother had found rest to his soul." After Bohler left England, Charles, sick with pleurisy, was moved to the house of Mr. Bray, who, in Wesley's own words, was "a poor, ignorant mechanic, who knows nothing but Christ, yet by knowing Him, knows and discerns all things." To this man, Charles confessed that he had not the faith of the gospel, and Mr. Bray endeavored to show him Christ by reading the Scriptures and by prayer. What a picture for the critics! Charles Wesley, the bigoted Anglican priest and sedate Oxford scholar, being taught the nature of saving faith by a "poor, ignorant mechanic."

On May 17, Charles read for the first time, "Luther on the Galatians, who was made a great blessing to me. . . . I laboured, waited and prayed to feel who loved me and gave Himself for me." Luther had instructed: "Put a vehement emphasis on that word 'me.'" This Luther himself had done: "Not Paul, or Peter, but me, Martin Luther." And the Augustinian monk became the prophet of the Reformation. Charles Wesley obeyed: "Christ loved me, not Paul, or Peter, but me, Charles Wesley"—still Christ did not come. From that date we read again and again of tears, song, sacrament, confession, more tears—until Whit Sunday, May 21. At nine in the morning he had a visit from his brother and together they sang a hymn. When John left, Charles began to pray: "O Jesus, thou hast said, 'I will come unto thee.' Thou art God who canst not lie; I wholly rely upon thy most true

\*Pastor, Church Hill, London.



promise, accomplish it in thy time and manner." He was going off to sleep when he heard someone come in and say: "In the name of Jesus of Nazareth, arise and believe and thou shalt be healed of thy infirmities." Thinking it was a woman's voice, he rang the bell, only to discover the woman was out. He discovered later it was a Mrs. Turner, Mrs. Bray's sister, who in a dream had been told to say these words, which after a long delay she had done. Charles Wesley records: "I never heard words uttered with such solemnity. . . . The sound of her voice was entirely changed. . . . I rose and looked into the scriptures. The words that first presented were: 'And now, Lord, what is my hope? truly my hope is in thee.' Afterwards I opened upon Isaiah 40: 'Comfort ye, comfort ye my people, saith your God.' . . . I now found myself at peace with God and rejoiced in hope of loving Christ."

May 22: "Today I saw Him chiefly as my King, and found Him in His power." He calls for paper and ink. Warmed with the glow of his newfound faith, the inspired pen moves across the paper:

*Where shall my wondering soul begin?*

*How shall I all to heaven aspire?*

Christ had come; the doubts and fears were banished; the "sweet singer of Methodism" was emerging.

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

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

Then he wrote: "What occurred on Wednesday 24, I think it best to relate at large, after premising what may make it the better understood." Then through twelve paragraphs Wesley records for us the struggles of his soul, from Charterhouse in 1714 to his return from Georgia in 1738. Who can doubt that he does this in order to show the importance of May 24? Critics of various

persuasions have talked down his Aldersgate experience as a "gust of feeling" (Piette), "a mystical elevation" (Unphrey Lee), or "conversion modified by an intellectual bias and neutralised by the unconscious resistance of a well regulated mind" (Vulliamy). Wesley himself thought differently. Note again his words: "What occurred on May 24 I think it best to relate at large, after premising what may make it the better understood." Wesley was desirous of setting the events of that memorable Wednesday against the background of his soul conflicts, that we might better realize the importance of those events.

At Oxford: "I had not all this while so much as a notion of inward holiness."

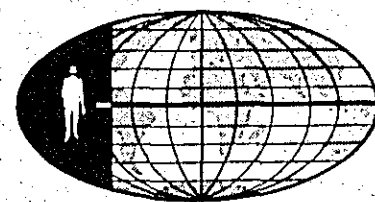
\* From 1730-35: "I diligently strove against all sin, . . . I omitted no occasion of doing good, . . . yet after continuing some years in this course, I could not find that all this gave me any comfort, or any assurance of acceptance with God."

In Georgia: "Being ignorant of the righteousness of Christ, . . . sought to establish my own righteousness; and so laboured in the fire all my days. In this vile, abject state of bondage to sin, I was indeed fighting continually, but not conquering . . . Neither had I the witness of the Spirit with my spirit, and indeed could not; for I sought it not by faith but by the works of the law."

After his return to England, 1738: "I was strongly convinced that the cause of my uneasiness was unbelief and that the gaining a true, living faith was the 'one thing needful' for me. . . . Peter Bohler came, with three others, all of whom testified that a true, living faith in Christ is inseparable from a sense of pardon . . . I was now thoroughly convinced and I resolved to seek it unto the end. 1. By absolutely renouncing all dependence upon my own works or righteousness. 2. By continual prayer for this very thing, justifying, saying faith, a full reliance on the blood of Christ shed for me; a trust in Him as my Christ, as my sole justification, sanctification, and redemption. I continued thus to seek it (though with

(Continued on page 46)

The Nazarene Preacher



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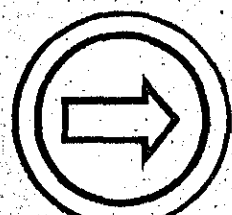
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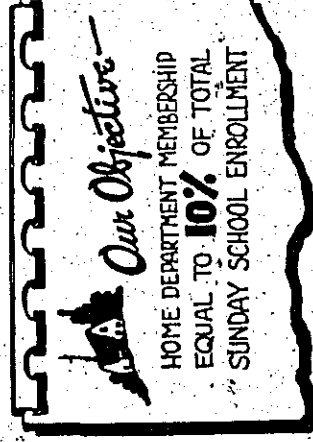
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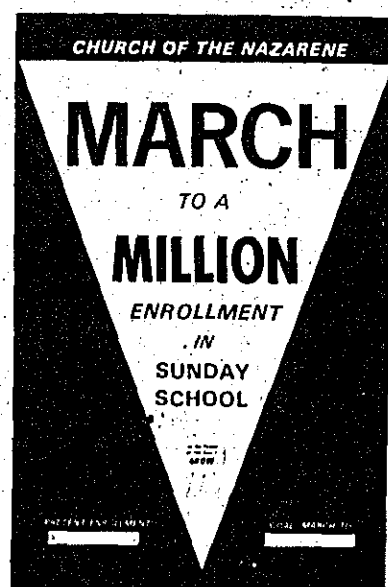
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## Behold, an Open Door

**I**N WORKING with Nazarene pastors in the area of press relations and public relations (which go hand in hand), certain questions keep recurring.

One is this matter of pastors knowing their newspaper(s), and knowing their editor or church news writer. Some pastors do not see why this is important—of "top" priority.

### Active Program First

Everything we write about press relations for a church has no relevance unless a pastor has an active church program that is seeking to win a lost and dying world to Jesus Christ.

But surely this applies to every Church of the Nazarene. And no pastor with such a program then will ignore the force of public opinion. For if public opinion in his community looks with interest upon the church and its presentation of the gospel truth, it will be easier to win more couples and their children to the church and the Kingdom.

Of the four public media—news-papers, magazines, radio, and television—the giant of them all in molding public opinion is the Fourth Estate—newspapers.

### Review Reasons Why

So let us review some of the chief "reasons why" no Nazarene pastor can ignore his press relations:

NEWSPAPERS still have an "open door" to church news, for which we thank God. We dare not ignore this opportunity.

The newspaper is one of the few means we have of getting into some homes.

While the best way to get good news coverage is to deserve it—and while I know of no church more

worthy than the Nazarenes—we have to go after it. All the other churches that are successful in this area do.

The Church of the Nazarene has a responsibility to our day to tell people everywhere, through news stories and paid ads, who we are and what we stand for.

The Nazarene church is a relatively young movement in the church world that is doing something. We are making news! We should get it in the newspapers.

The people we are trying to reach with the gospel read the newspapers. Their friends do, too.

NEWS STORIES about the Nazarenes help to create a favorable climate of opinion. News articles also work against misunderstandings.

A program of press relations, established and cultivated, will give the pastor and the church a new standing in the community. It will be a valuable contact with an important institution—the newspaper.

### Fair Impartial Basis

The news columns in a newspaper are one place where the Nazarene church can compete on a fair and impartial basis with the giant old-line denominations. We should not miss a single opportunity like this to make up for our disparity in size.

The newspaper editorial staff invariably will be courteous, friendly, and eager to help. The newspapers want our news!

I feel that if many smaller and larger denominations can get their news before the public in newspapers, Nazarenes can also if the pastor will only give it a try.

A newspaper can multiply a man's ministry in a marvelous manner!

O. JOE OLSON

## SEVEN SUNDAY MORNINGS OF EVANGELISM

### DATES

April 2—May 14, 1967

The Sunday after Easter through  
Pentecost Sunday

### PURPOSE

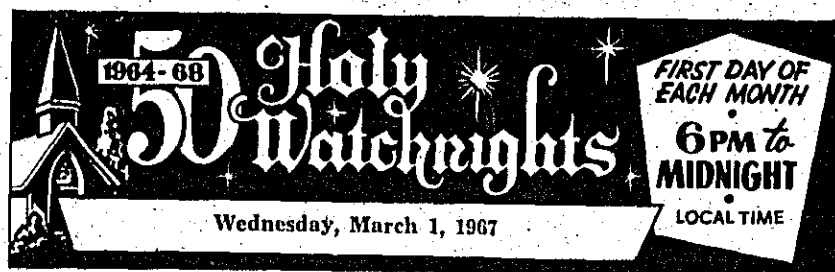
To EVANGELIZE "In the Power  
of the Spirit" through Sunday  
morning services for seven Sun-  
days

### GOALS

1. 3,000,000 total attendance in  
the church for seven Sunday  
mornings.
2. 10,000 new Nazarenes received  
into the church on Pentecost Sunday

### MATERIALS

Mats and glossies sent to every district superintendent for dis-  
trict papers (available upon request to pastors as long as  
supply lasts). Display poster and directions for the emphasis  
will be sent to every pastor in February.



## CHRIST GAVE HIS ALL



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

### WHAT HAVE YOU GIVEN?

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

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

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

PASTOR, this is a page for meditation.

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

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

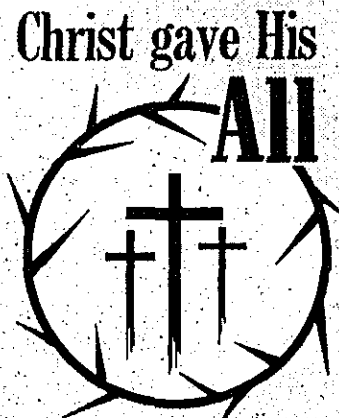
"I gave myself for thee.  
What hast thou given for Me . . . ?"

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

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

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ANNUAL EASTER OFFERING—MARCH 26, 1967



What have YOU given?  
EASTER OFFERING  
FOR WORLD EVANGELISM

"Whosoever shall call upon the name of the Lord shall be saved.  
"How then shall they call . . . ?  
and how shall they believe . . . ?  
and how shall they hear . . . ?"  
(Romans 10:13-14)

"Now I belong  
to Jesus;  
Jesus belongs  
to me . . ."

"God so loved the world,  
that he gave . . ."  
(John 3:16)

"My life, my all  
I give to Thee,  
Thou Lamb of God,  
Who died for me . . ."

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Name of church \_\_\_\_\_ District \_\_\_\_\_  
New position: Pastor \_\_\_\_\_ Evang. \_\_\_\_\_ Other \_\_\_\_\_  
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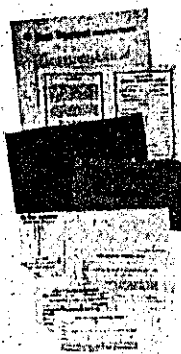
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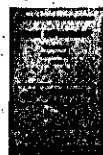


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## Queen of the parsonage..... MRS. B. EDGAR JOHNSON

### On Which Side of Easter Are You Living?

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

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

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

For one thing He did not defend himself nor His own rights—He was led as a lamb to the slaughter. He was misunderstood. He became of no reputation. He took blame that was not His; He suffered for sins He had not committed. He gave His life that we might gain ours. He said, "Father, forgive

them . . ." He said, "No man taketh it [my life] from me, but I lay it down of myself." That's how He died.

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

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

One evening a distraught member of my young adult class came to the door. She poured out her woes—she was about to lose her job; she was a widow and the only support of her little girl. She told the story of weeks of contention and friction with the six ladies with whom she worked. That very day her boss had told her he felt he would have

March, 1967

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to let her go since she couldn't get along with the other employees. She felt she was being persecuted as a Christian. They were critical of her, unjustly picked on her, misunderstood her, deliberately smoked on the job when she had expressed her disdain for it. They had "put her on a cross." She was desperate for help—she must not lose that job!

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

Next evening about 5:30 a jubilant woman called and exclaimed, "Mrs. Johnson, you wouldn't believe it! You just wouldn't believe it!" She proceeded to tell how she had called all six of her "enemies" together to talk to them, and they had gathered with drawn swords. Brokenly she asked forgiveness, accepted their blame, even solicited their help that she might be a different person. The ringleader of her "tormenters" suddenly broke in with, "This takes

fortitude! I admire you!" And she began to defend my friend. Others admitted their faults, asked forgiveness. The whole affair was positively redemptive. It always is!

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

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

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

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

Are you living on the right side of Easter?

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

—Selected

## BIBLICAL STUDIES

TOWARDS BETTER BIBLICAL SCHOLARSHIP

Midweek Service Talks

### The Holy Spirit in the Book of Romans

By Vernon L. Wilcox\*

#### I. HIS SPIRITUAL MISSION

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

#### II. WALKING IN THE SPIRIT

1. Brings freedom from condemnation (8:1).
2. Fulfills the righteousness of the law (8:4a).
3. Being led by Him is a sign of being children of God (8:14).

#### III. THE SPIRIT OF LIFE

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

#### IV. THE INDWELLING SPIRIT

1. "Minding the things of the Spirit"—"living on the level of the Spirit" (*New English Bible*, 8:5).
  - a. Carnal level shown (vv. 6-8) as death, enmity against God, complete antithesis to God's laws.
  - b. Spiritual level is present victory over carnality, dependent on His dwelling in us.

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

#### V. HIS PERSONAL MINISTRY

1. Witnesses to our sonship (8:16).
  - a. Adoption (8:15).
  - b. Intimate relationship with the Father (8:15).
  - c. Heirs of God (8:17).
2. Helps our infirmities (8:26).
3. Makes intercession for us (8:26).
  - a. He pleads for us through our unutterable yearnings.
  - b. God knows what He (the Spirit) means (8:27).

#### VI. OUTWORKING OF HIS MINISTRY

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

#### VII. HIS BLESSING MINISTRY

1. His power brings joy and peace in believing, and abundance of hope (15:13).
2. His kingdom is righteousness, peace, and joy, inspired by the Holy Spirit (14:16-19).
3. The Spirit inspires love (15:29-32).

\*Pastor, North Church, Sacramento, California.



# Gleanings from the Greek New Testament

By Ralph Earle\*

Col. 1:15-17

## "IMAGE"

The Greek word is *eikon*, from which comes the English, "icon." It means a "likeness"—not however an accidental similarity, but a derived likeness such as that of "the head on a coin or the parental likeness in a child."<sup>1</sup> Thayer says the term is here applied to Christ "on account of his divine nature and absolute moral excellence."<sup>2</sup>

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

Lightfoot writes: "Beyond the very obvious notion of *likeness*, the word *eikon* involves two other ideas: (1) *Representation* . . . *eikon* implies an archetype of which it is a copy. . . . (2) *Manifestation* . . . The Word, whether pre-incarnate or incarnate, is the revelation of the unseen Father."<sup>3</sup> Ellicott comments: "Christian antiquity has ever regarded the expression 'image of God' as denoting the eternal Son's perfect equality with the Father in respect of His substance, nature, and eternity."<sup>4</sup>

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

exegesis must be penetrated by a profound devotion."<sup>5</sup>

He further comments: "Visibility is implied in the very notion of an image. The spirit of the statement is, that our only vision or knowledge of the Father is in His Son."<sup>6</sup> He goes on to say: "In His incarnate state He brought God so near to us as to place Him under the cognizance of our very senses—men saw, and heard, and handled him—a speaking, acting, weeping, and suffering God."<sup>7</sup> But he adds: "Still, too, at the right hand of the Majesty on high, is He the visible administrator and object of worship."<sup>8</sup>

Kleinknecht writes part of the article on *eikon* in Kittel's *Theological Dictionary of the New Testament*. He says: "Thus *eikon* does not imply a weakening or a feeble copy of something. It implies the illumination of its inner core and essence."<sup>9</sup> Kittel himself says that in Col. 1:15 "all the emphasis is on the equality of the *eikon* with the original."<sup>10</sup>

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

## "EVERY CREATURE" OR "ALL CREATION"?

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

## "THE FIRSTBORN OF EVERY CREATURE"

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

The Greek word for "firstborn" is *prototokos*, from *protos*, "first," and *tikto*, "beget." Abbott-Smith thinks it was "originally perhaps a Messianic title."<sup>11</sup> Lightfoot quotes a rabbinical interpretation and says: "Hence 'the firstborn' *ho prototokos* used absolutely, became a recognized title of Messiah."<sup>12</sup> He states that the expression conveys two ideas: priority to all creation and sovereignty over all creation. He then adds: "In its Messianic reference this secondary idea of sovereignty predominated in the word *prototokos*, so that from this point of view *prototokos* *pases ktiseos* would mean 'Sovereign Lord over all creation by virtue of primogeniture.'<sup>13</sup> (Cf. "His is the primacy over all created things," NEB.)

Eadie holds that the genitive ("of all creation") "may be taken as that of reference. . . . The meaning therefore is, 'first-born in reference to the whole creation.'<sup>14</sup> This seems to be the best explanation.

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

## "THRONES"

Verse 16 enumerates four things that were created by Christ (cf. a similar list in Eph. 1:21). To what do these refer? Lightfoot says: "Some commentators have referred the terms used here solely to earthly potentates and dignities. There can be little doubt however that their chief and primary reference is to the orders of the celestial hierarchy, as conceived by these Gnostic Judaizers."<sup>15</sup> He adds: "The names, too,

more especially *thronoi*, are especially connected with the speculations of Jewish angelology."<sup>16</sup> But he thinks that earthly dignitaries may also be meant.

"Thrones" comes directly from the Greek *thronoi*. Lightfoot writes: "In all systems alike these 'thrones' belong to the highest grade of angelic beings, whose place is in the immediate presence of God."<sup>17</sup> Paul is here declaring that Christ is supreme, far superior to all the celestial powers postulated in the Gnostic schools of thought.

## "DOMINIONS"

The Greek word *kyriotes* (from *kyrios*, "lord") means "power or position as lord."<sup>18</sup> Its literal meaning would be "lordships."

## "CONSIST" OR "HOLD TOGETHER"?

The last word in verse 17 is *synesteken*, from *synistemi*. A better translation than "consist" is "cohere" or "hold together." Lightfoot says of Christ: "He is the principle of cohesion in the universe. He impresses upon creation that unity and solidarity which makes it a cosmos instead of a chaos."<sup>19</sup>

Christ is not only Creator but Coherer. He upholds that which He brought into being (cf. Heb. 1:3).

Some years ago a noted scientist said: "If the creative force residing in the universe should be withdrawn for a moment, the whole universe would collapse." This is what Jeans wrote about in *The Spiritual Nature of the Physical Universe*. The Bible tells us that this creative force is Christ.

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

### He Is Risen

By W. E. McCumber\*

SCRIPTURE: Mark 16:1-8 (RSV)

TEXT: Verses 6-7.

The women came to anoint a dead body. They found instead an empty grave. They heard an angel intoning the grandest news that ever fell on human ears. They soon would see and hear the living Lord. This is the message being proclaimed around the world, from millions of pulpits today. Let us hear it again, really hear it. "He is risen; he is not here; behold the place where they laid him. But go your way, tell his disciples..."

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

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

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

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

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

wards into the gospel records, not what really happened in the physical world, but just their conviction of the meaning of Christ for the spiritual world. He lives only in the memory, or in the spirit, or in the faith, or in the ongoing of the Church that bears His name."

Was the angel wrong? Were the women mistaken or deceived? Was Jesus really raised from the dead? Faith still affirms, faith always will affirm, in the face of every voice of cynical or sophisticated doubt, "He is risen."

II. "Behold the place." This is the confirmation of faith.

The grave was empty. The body was gone. How do we explain that? Unbelief exclaims, He did not really die. Then how did He escape the tomb? The stone that sealed this sepulchre was "very great." Three women did not think they could roll it aside. "Who shall do it for us?" they worried. Now it takes a good man to whip one woman. Three women would be stronger than nearly any one man! Did this Man, who had been hung for hours on a tormenting cross, who first had been scourged with a lashing whip, and who at last was pierced with a blood-unleashing spear, find strength to move a stone that mocked the combined strength of three women? Did this almost dead Man roll away the stone? Absurd!

Unbelief exclaims, The disciples stole the body. Did these frightened men, who ran from the arresting mob, find courage to defy a Roman guard? What did they do with the body? Bury it elsewhere? Then they preached the Resurrection knowing they lied in every message! Their preaching was full of joy. Their joy could not be quenched by prison, sword, or flame. They gladly died, died shouting praises to God, died singing hymns to Christ, for the privilege of preaching, "He is risen." Is that the way liars live and die? Ridiculous!

Unbelief exclaims, He is still in the tomb. He lives only in the imagination, or memory, or faith of His followers. "Why didn't His crucifiers produce the corpse, then, and by exhibiting that dead and cross-mangled body silence the preaching of apostles and destroy the Church at its birth? The tomb was in a public place. The tomb was easily found. The tomb was heavily guarded. Could it have possibly been lost, confused with another, or unknown to Christ's enemies? Preposterous!

Over against every pathetic explanation of unbelieving naturalism and atheism stands the empty tomb, indisputable evidence of the bodily Resurrection to candid minds. Every attempt by unbelieving men to keep Jesus dead shatters upon a rock, the stubborn stone that was rolled away from His tomb—rolled away, not to let Him out, but to let His followers in, so they could see for themselves—"He is risen... behold the place."

III. "Go... tell." This is the proclamation of faith.

Go and tell My disciples! The Church needs to hear again and again the glorious truth that Christ is a living, reigning Saviour. And the Church must go and tell the world. "Unto every creature" must this glorious gospel be proclaimed.

"Go... tell" that sin is pardoned! What a message for our generation! Unsolved problems of guilt are filling hospitals, prisons, and cemeteries. Every human nostrum has failed. All man's quack remedies have only made the patient sicker. But here is real victory. Here is true remedy. Jesus took our sin and guilt upon himself in dying. The central passage of Mark's Gospel is the saying of Jesus, "The Son of man came... to give his life a ransom for many." And the Resurrection is God's way of saying, I have accepted His atoning cross. Your sins are forgiven!

"Go... tell" that life is transformed! If Christ is risen, then we may be sure that life has value, purpose, beauty, meaning. We are not just plodding up a blind alley. There is reality—harsh and grim reality—in all the sin, disease, ignorance, suffering, and bloodshed that threaten the meaning of our lives. But not finality! These frustrating, heartbreaking, and society-deranging forces do not speak the last word!

Evil seemed to have the last word at Calvary. When the one true life was blotted out in bloody, violent, shameful death,

it seemed that evil had shouted a loud, derisive "No" to everything worthwhile in life. But then God spoke! Spoke to break the silence of the grave! Spoke a mighty "Yes" to good, truth, beauty, freedom, and salvation! This is our message, that life has meaning, that life has value, that life is good!

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

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

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

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

### Christ Opens Closed Rooms!

SCRIPTURE: John 20:1-10, 19-23

TEXT: vv. 19-20

Early that morning Jesus walked out of a tomb. That evening He stepped into another tomb. The room where the terrified disciples huddled was like a tomb. Within the locked door and closed windows were confined the courage, faith, hope, and joy that died when Jesus hung on the Cross.

\*Pastor, First Church, Atlanta, Georgia.

Then suddenly "Jesus came"—independent of doors and indifferent to walls—"and stood among them." The closed room could be opened! The locked door opened out upon new life, new work, and new hope. Terror gave place to peace; mourning capitulated to joy. Jesus was alive! Sin and death were conquered. Now they could live, really live, confidently live, in His forgiving fellowship.

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

### I. The closed door of death

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

But now in the midst of time, of one Man it must be said. "He lived [ah, how beautifully!] . . . and He died [ah, how horribly!] . . . but He lives again!" He is risen! He has defeated death. The tomb is empty. The closed room has been opened. If the front door of death is a bleak grave, death has a rear door—the resurrection! Death opens for the child of God upon a larger, happier, mightier, and holier life beyond.

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

### II. The closed room of fear

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

Millions are afraid of death. The disciples were. They had sworn to die with Jesus, but faced with the prospect of death they

forsook Him and fled, while He died in terrible loneliness.

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

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

### III. The closed room of sin

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

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

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

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

W. E. McCUMBER

The Nazarene Preacher

## Hide-and-seek

By Albert J. Lown\*

SCRIPTURE: Gen. 2:4-8, 21-25; 3:4-13

TEXT: Gen. 3:9

INTRODUCTION: Bible readers are familiar with the fact that the Book of God begins with, and ends in, a garden:

A. Opens with Eden, in which victor is Satan; sin and death make tragic entry into the world. Closes with garden of eternal city, New Jerusalem, in which the Saviour is Victor; sin and death banished forever.

B. Gardens of the Scriptures are revered, honored. Illus.: Lifetime thrill of pilgrims, tourists—"I walked today where Jesus walked." They arrest the imagination, grip the heart with message and teaching.

1. Gethsemane—garden of travail—inspires compassion and awe.

2. Resurrection—garden of triumph—thrills with joy.

3. Paradise—garden of transformation—wonder of salvation! Even a penitent, crucified thief with Christ; beyond power of sin and suffering, Satan, and death.

C. Eden not as highly regarded, possibly because:

1. Garden of tragedy—reminder "as in Adam all die," and we are born in sin and "shapen in iniquity."

2. Supposed transition from history to legend or allegory.

Legend? As mythical accounts of other religions? Answered by supremacy and purity as literature; plus scientific accuracy.

Allegory? primitive folklore? Answer: Imagery or symbolism does not invalidate truth. Illus.: Book of Revelation, *Pilgrim's Progress*. If allegory, truth intensified.

D. Undeniable truth in Eden story.

1. Last word upon nature of man; dust and divinity (Gen. 2:7).

2. God and man's ideal of womanhood (Gen. 2:18). Illus.: Matthew Henry's comment upon use of "rib."

3. Picture of every man's soul; voices of God and Satan; choice of obedience or own way; battleground of good and evil.

4. Tragically, unerringly true of:

### I. THE HISTORY OF SIN

A. Temptation, choice, sin, condemnation, and nakedness before God a fact of human experience. Illus.: Adam not only father of all (Rom. 5:12), but Eve as mother of all the living (Gen. 3:20); also our prototype as sinners; all conscious of lost Eden.

B. No explanation of temptation; allowed, but not God's creation or agency (Jas. 1:13). Satan's ally, always with nature of serpent; glides, fascinates, poisons (Gen. 3:6; Jas. 1:14).

C. Common to all men—every environment and age—although powerless until we yield. Racially and universally all have passed from innocence to responsible sinnership (Rom. 3:10-12; Isa. 53:6). Illus.: Challenge of Jesus (John 8:7); Lord's Prayer (Luke 11:4).

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

### II. THE HARVEST OF SIN

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

1. Fear (Gen. 3:10). Characteristic of sinful men before a holy God. Illus.: Flaming sword of conscience turns every way (Gen. 28:16-17).

2. Separation (Gen. 3:10). "I hid myself." Illus.: Jon. 1:3; Isa. 59:2. Its depth measured only by Matt. 27:46.

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

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

B. Affects relationship with others—from "not ashamed" (Gen. 2:25) to accusation (Gen. 3:12). No man sins alone. Illus.: Rebekah and Jacob; Aaron and Miriam; Ananias and Sapphira; etc. And no man suffers alone. Illus.: Achan (Josh. 7:24).

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

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

### III. THE HEART OF GOD

A. A broken, bereaved heart, "Where art thou?" fully expressed at the Cross. God

takes the first step: seeking (Luke 19:10); drawing (John 6:44); pleading (Matt. 23:37).

B. Reconciliation involves sacrifice (Gen. 3:21). Covered through the death of another—foreshadowing of John 1:29; II Cor. 5:21. Illus.: Cf. futility of man-made "covering" (Gen. 3:7; Phil. 3:9).

C. No reconciliation without confession (Gen. 3:11-13, 17; I John 1:9). Illus.: Prodigal (Luke 15:21); David (Ps. 32:5).

APPLICATION: A personal, persistent, pleading call "in the cool of the evening" of life? or the morning? or noon?

*Jesus is seeking the wanderers yet;  
Why do they roam?  
Love only waits to forgive and forget;  
Home, weary wanderers, home.  
Seeking the lost,  
Saving, redeeming, at measureless cost!*

## The Gladdest Day of the Year

TEXT: Woman, why weepest thou?" (John 20:13, 15)

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

Now let us learn from Mary:

I. With an absent Christ we are sorrowful.

A. Look at the world today where Christ is unknown:

1. Behind the iron curtain.
2. Behind the bamboo curtain.

B. Much personal sorrow everywhere.

II. We do not always recognize the nearness of Christ ("Supposing him to be the gardener").

A. He is near when sorrow, trouble, bereavement come.

B. He is near in revivals.

C. He comes near in the hour of sickness and death.

III. Those who love Christ most devoutly often receive gracious blessings and privileges from His hand.

A. Mary was last at the Cross, first at the sepulchre.

B. She saw angels.

C. Christ shows a personal "interest in her.

IV. Genuine Christian love can bear any burden ("I will take him away").

A. Simon bore His cross.

B. "Bear ye one another's burdens, and so fulfil the law of Christ."

V. Christ's resurrection is a joy-bringer ("Woman, why weepest thou?").

A. Dry your tears, Mary.

B. Joy cometh in the morning. It is Resurrection day.

C. Christ is risen indeed. "Jesus said unto her, Mary..."

D. Because He lives, we too shall live.

E. E. WORDSWORTH



**IDEAS  
THAT WORK**

## Telephone Approach for Revival

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

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

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

"Good afternoon (morning, evening), Mr. (Mrs.) \_\_\_\_\_. I am \_\_\_\_\_, and I am calling about the special services

The Nazarene Preacher

this week at the Central Church of the Nazarene. Did you receive the brochure telling of our special services?"

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

(If the answer is yes say:)

"Good! May we count on your visiting us tonight?"

(If answer is no, say:)

"What night (or nights) do you think you might come?"

(They may state an evening. Then say:)

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

(If they agree to come on their own power, conclude by saying:)

"Wonderful! Thank you for your time. We will look forward to seeing you \_\_\_\_\_ night."

JACK NASH

Central Church, Omaha

## MY PROBLEM

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

AN OHIO PASTOR BELIEVES:

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

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

We have changed the policy and the bus remains until after worship service. We have children's church for those below junior age, and the others come

into the sanctuary. A number of these have been saved at our altar.

A CALIFORNIA PASTOR SAYS:

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

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

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

Compared with the time that our children spend in state schools and in front of TV we have but precious little time with them, and we had better use all we can get.

A NORTH DAKOTA PASTOR WRITES:

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

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

Not one has ever questioned whether the bus would leave after Sunday school or church. I just automatically stated that the bus would leave following worship and folks have complied very nicely. Our purpose is to build the church as well as the Sunday school. Much can be received in Sunday school, but church is the real time of worship, and we want these unchurched to receive the full benefits of the worship service.

I would suggest that a school having bus service print in the newsletters

periodically the time of arrival and return. The bus schedule should be kept as any other bus keeps its schedule.

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

*Pastors, what do you say? Write your opinions. If published, a \$3.00 book credit will be given. Not over 200 words, please.*

## BULLETIN EXCHANGE

### HAD IT EVER OCCURRED TO YOU?

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

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

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

Muskogee, Oklahoma "Newscast"  
GEORGE M. LAKE

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

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

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

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

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

Snohomish, Washington  
J. K. FRENCH

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

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

Phoenix, Arizona  
CRAWFORD VANDERPOOL

The Nazarene Preacher

## TRANSPARENT

Ever hear the old tale of the fellow who dreamed,  
In an instant his life turned transparent;  
And the folk where he worked, with his neighbors and wife,  
Knew his life without sign of deterrent?

Well, my friend, it's that simple between you and God.

Every act, every thought, every pretense

Stands wide open to Him, be it nighttime or day,

And we'll face them ere long without defense!

—Roy E. McCaleb

Kansas City Dundee Hills  
HAROLD E. PLATTER

## MARKS OF EDUCATION

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

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

March, 1967

11. Are you good for anything to yourself?

12. Can you be happy alone?

13. Can you look out on the world and see anything except dollars and cents?

14. Can you look into the sky at night and see beyond the stars?

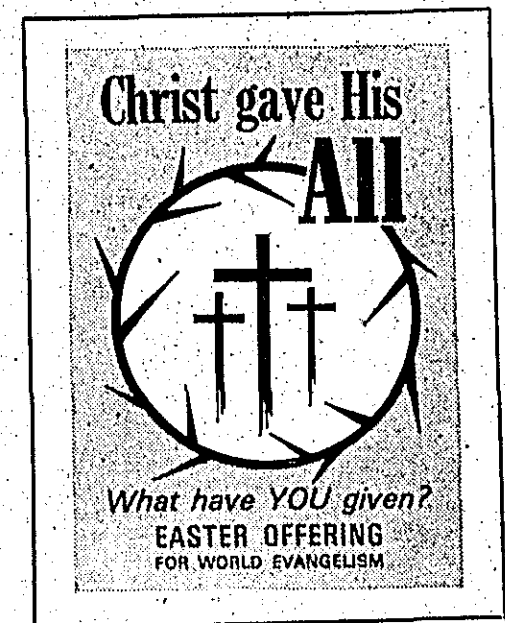
15. Can your soul claim relationship with the Creator?

Submitted by DON REDMOND  
Indio, Calif.

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

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

Valentine, Nebraska  
D. L. RUNYON





## Studies in the Methodist Revival

(Continued from page 16)

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

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

Before this, Wesley had known the importance of faith; from March 6 he had preached it, yet he knew he did not possess it. Now it came, personally, to him. Note the pronouns: "An assurance was given me that He had taken away my sins, even mine, and saved me . . . He . . . mine . . . my . . . me! "The momentous fact in Wesley's experience at this time was a new, sudden, vivid, personal realization of what he had always believed" (Bett., *Spirit of Methodism*, p. 31).

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

On February 1 he had written: "I want that faith which none can have without knowing that he hath it." Now

such a faith was his. "An assurance was given me that He had taken away my sins."

That this experience was the great moment of change in Wesley's life, there can be no doubt. His gropings in the dark, his search for assurance, his turmoil of spirit as he sought Christ in works of righteousness, came to a climax when his heart was strangely warmed. This was indeed an "evangelical conversion," not the change from an open sinner into a saint; for Wesley was, touching the law, blameless. But a change there was; the Pharisee became a child of faith, formality became reality, the priest became a prophet. The gropings were at an end; the search for assurance was over; the turmoil of spirit gave way to complete trust in Christ. In his own words: "The faith of a servant" had now become "the faith of a son." The apostle of England was emerging.

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

If any still doubt the importance of May 24, let them read again in Wesley's *Journal* up until that date and then

compare it with what follows for fifty-three years. Compare the bondage, the legalism, the confession of lack of faith, with the assurance, the serenity, the "peace with God through Jesus Christ," and then decide which is nearer the New Testament concept of the new life in Christ. Any further criticism is not concerning Wesley's experience but the whole meaning of "salvation by faith."

Many have doubted the Aldersgate experience because of Wesley's fears and doubts after May 24. Fears and doubts there were now and then. At the most they never forced Wesley to question his acceptance with God and at the least, they were but fleeting shadows. Too much has been made of these fears and doubts. I cannot find any reference to them after January 4, 1739. On that date Wesley wrote: "I am not a Christian." A closer look at this confession in its context reveals that by "Christian" here Wesley meant one who is fully sanctified, who has perfect love, peace, and joy. This certainly was to come; the struggles, the failings, the lack of faith that characterized Wesley's life up until May 24, 1738, disappeared after that date and they never returned.

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

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

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

December 30, 1745: "For it is true that from May 24, 1738, salvation by faith was my only theme. Several of the clergy forbade me their pulpits before that time, before May 24, before I either preached or knew salvation by faith."

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

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

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

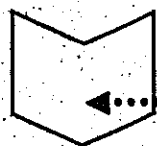
June 19, 1771: "We are saved from sin, we are made holy by faith. I have continued to declare this for above thirty years."

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

August 4, 1786: "In 1735 they [the members of the 'Holy Club'] were increased to fifteen, when the chief of them embarked for America to preach to the heathen Indians. Methodism then seemed to die away but it revived again in 1838."

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

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



## HERE AND THERE

### AMONG BOOKS



#### The Reasonableness of Christianity

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

By John Locke (Chicago: Henry Regnery Co., 228 pp., paper [Gateway Edition], \$1.65).

John Locke was a close friend of the great Arminian theologian Philip van Limborch (professor of theology at the Remonstrant College at Amsterdam) and they carried on an extensive correspondence. Locke's constant plea for tolerance may be directly due to this theologian's influence.

This essay was written by Locke in 1695, five years after *The Essay Concerning Human Understanding* (which is the first comprehensive study in analytical psychology). It presents the principles laid down in the former work applied to practical theology and biblical exposition. It represents the mature religious thinking of one who may well be the most influential philosopher of the Western world. He has been referred to as "the father of Empiricism," but he also influenced, by means of his political theories, the actual content and structure of the United States Constitution and its Declaration of Independence.

It is strange that modern philosophers know the former essay so well and yet disregard this essay so utterly. Here, too, is a fund of arguments for the evangelical minister who would expound to his people the biblical foundations for our faith in Jesus' messiahship and the minimum content of the true believer's creed. Wilhelm Wrede should have read John Locke's essay here. Had he done so, he probably would not have been guilty of writing his *Messianic Secret of the Gospels*.

It was from Locke that John Wesley selected the famous dictum with which Wesley himself has been mistakenly credited: "He that takes away reason, to make way for revelation, puts out the light of both." And yet Locke insists upon the logical necessity of the scriptural revelation.

Locke held the M.A. degree from Oxford University. The influence of his *Two Treatises on Government* and his *Three Letters on Toleration* furnished the bases

for the American Revolution and Constitution. But herein is seen most markedly the influence of his Arminian friend, Limborch. Locke's insistence upon letting the Scriptures interpret themselves is well exemplified in his own methods. Likewise his suggestions on how best to study the Scriptures are valid.

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

ROSS E. PRICE

#### They Were There

By Wesley Hager (Grand Rapids: Wm. B. Eerdmans, 1966. 112 pp., cloth, \$2.95)

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

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

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

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

NORMAN R. OKE

The Nazarene Preacher



## AMONG OURSELVES

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

Until next month,

BT

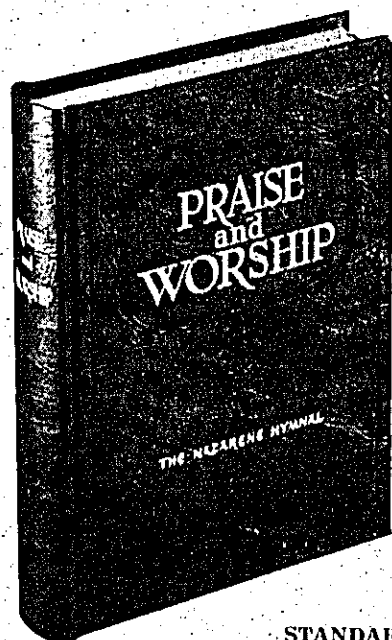


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APRIL 1967

### SANCTIFICATION AND YOUR MINISTRY

*General Superintendent Lewis*

### SHOULD PASTORS OR THEIR WIVES WORK?

*The Editor*

### WHY I AM NOT A LIBERAL

*Tom Barnard*

### PREACHING IN THE EARLY DAYS OF THE HOLINESS MOVEMENT

*Bertha Munro*

### TRUTH ENDANGERED

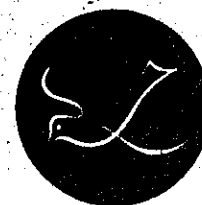
*Homer J. Adams*

### "ALL WE EVER DO IS GO TO CHURCH"

*Mrs. Frankie Roland*

### BIBLICAL EVANGELISM IN THE MINISTRY OF PAUL

*A. Elwood Sanner*



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## Sanctification and Your Ministry

General Superintendent Lewis

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

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

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

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

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

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

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

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

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

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

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

Then we weave our gospel into the lives of men.

Then we find our peace in the satisfaction of our toil and our recompense in the approval of God.

## .....From the.....EDITOR

### Should Pastors or Their Wives Work?

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

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

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

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

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

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

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

But there are certain requirements. What are they?

(Continued on page 44)



"In this day of revolutions . . . there is a place for God's people—who know what they believe and what they do not believe"

## Why I Am Not a Liberal

By Tom Barnard\*

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

I do not choose to scrutinize the faith of my father, or his father. I do not wish to apply the leaven of higher criticism to evaluate or interpret God's Word. I am not persuaded that—in theological matters—there is a constantly progressing evolution of thought. I have an idea that Augustine was as wise as Comte, or Marx, or Nietzsche, or Robinson, or Altizer. I agree with Trueblood's statement, "The abstract best is the enemy of the concrete good." I am not a liberal.

I am not a liberal, because the example of Jesus' life and teachings does not permit it. It is true that

Jesus ate with publicans and sinners; He performed miracles on the Sabbath; He refused to ceremonially wash before meals; He defended His disciples in their Sabbath grain-plucking; He had compassion for an adulteress; He did not slay animals for burnt offerings as the Temple ritual required. Yet in spite of this apparent "liberality" toward the law, He said, "I am not come to destroy [the law], but to fulfil." He said, "Take eat; this is my body." He said, "Before Abraham was, I am." He said, "I proceeded forth and came from God." He said, "All things that the Father hath are mine."

"Well," says the liberal, "if Jesus actually said those things, and we can't be sure that He did, then we must weigh them in light of His audience, His day, His intended meaning, His figurative language, and the findings of current scholarship."

I am sorry about that attitude, for I take Jesus' sayings as they are. Without a marginal explanation. Without an asterisk. For He was not a conformer to man, but to His heavenly Father. I must follow His example.

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

take anything at face value, but insist on applying the disciplines of rationality or logic and the scientific method to every theory or proposition. Erudition cannot go unchallenged. Absolutes must be eradicated (which is undoubtedly the only form of eradication embraced by this school of thought). However, while "decision" is not included in the liberal's glossary of terms, it is a golden thread that is woven through all of Scripture. Paul urged Timothy to "hold fast the form of sound words"; and, "That good thing which was committed unto thee keep by the Holy Ghost which dwelleth in us" (II Tim. 1:13-14), and to "continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them" (II Tim. 3:14). Christians are to be decisive people.

I am not a liberal, because history has not supported him who is. Time works against him, for it proves that truth existed before he did. Our generation is witnessing strong support being given to this fact. Even the once-sheltered abode of the evolutionist has been invaded by sound conservatism. Walter Lammerts, director of research at Germain's Horticultural Research Division, states, "The continued interest and belief of many modern biologists in evolution, at least in some modified form, is puzzling, since the facts of genetic variability, cytology, and mutation so unmistakably show that species and varieties have such clearly defined boundaries of variability." Dr. Lammerts goes on to say, "In my own small circle of personal contacts are at least 25 creationists" (*Christianity Today*, September, 1962).

Leading theologians are likewise expressing their disenchantment with

contemporary liberal theology. Dr. Carl F. H. Henry, distinguished editor of *Christianity Today*, states that "indications are multiplying that previously scattered critiques of Bultmann's theology are encouraging desertion of Bultmann's premises and even of the 'Form Criticism' on which he builds. It is . . . a growing awareness of his inadequate handling of New Testament data and the resulting instability of his theology. The revolt against Bultmannism is more and more evident among New Testament scholars [on the European continent]."

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

I am not a liberal, for liberal teachings suggest that there is something which believers need in addition to—or in the place of—simple faith in God and confidence in His written Revelation. Martin Luther faced this kind of confrontation before the Diet of Worms. His defense is still a classic:

Unless I am convicted by Scripture and plain reason—I do not accept the authority of popes and councils, for they have contradicted each other—my conscience is captive to the Word of God. I cannot and I will not recant anything, for to go against conscience is neither right nor safe. Here I stand. I cannot do otherwise. God help me.

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

\*Assistant professor, religious education, Bethany Nazarene College, Bethany, Oklahoma.

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

*How firm a foundation, ye saints  
of the Lord,*

*Is laid for your faith in His  
excellent Word!*

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

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

In this day of revolutions and revolutionists, of strikes and strikers, of

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

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

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

## Preaching in the Early Days of the Holiness Movement

By Bertha Munro\*

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

The doctrine of "entire sanctification" was found by some preachers in texts that probably had to be

wrenched from context to apply to the experience. But the great, definite proof texts were used over and over by all the sermon-makers until we knew them by heart. The sermons were not dead, however, nor boring—even to me, as a child. They were full of life and living, and always directed at me.

There were powerful pulpiteers in those days, men of the finest educational background and training—Methodist ministers who had been sanctified after preaching some years, and for whom the experience marked an explosive crisis which had cost them everything. Dr. Daniel Steele (more writer than preacher) was a Boston University professor. Dr. C. J. Fowler had been a prominent figure in New England Methodism. Dr. Beverly Carradine and Dr. H. C.

Morrison had similar standing in the South. There was the brilliant, warm-hearted young Will Huff. Bud Robinson was a winsome natural genius. And other "greats"—we knew them all. Camp meetings brought South to North and West to East. We forgot that Texas claimed "Uncle Bud"; he belonged to us. Of course in those earlier days we had our preferences. Our favorite was Dr. Carradine. His vivid illustrations made us cry with pity and shiver with fear.

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

Another text of Miss Curry's that still rings in my ears was Titus 2:14. She always read from the beginning in verse 11, "The grace of God that bringeth salvation hath appeared," but she concentrated on verse 14: "Who gave himself for us, that he might redeem us from all iniquity; and purify unto himself a peculiar people, zealous of good works." And now I think of it, that was not a bad text.

The total emphasis was always evangelistic. Only one preacher do I recall saying much about the "process of growth; but even he made the work of the "crisis" plain. That was Rev. John Short, pastor formerly of a large Methodist church in Lowell, Massachusetts (our Wollaston church altar came from that church building), then for years pastor of

the Cambridge Nazarene church. We youngsters called him "Mr. Long," for obvious reasons—in those days an hour was exceptionally short for a sermon; his went much farther. His text, whether expounded or quoted, in every message was: "Nevertheless, whereunto we have already attained, let us walk by the same rule, let us mind the same things."

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

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

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

The altar service followed every sermon. And it was long. Seekers were expected to "pray through." The term was "entire consecration," not "commitment." (And not "surrender"—surrendering was for the sinner seeking forgiveness and "laying down his arms of rebellion.") The direction for the Christian seeking holiness was, "Die out." These preachers thought logically, exactly. They were blazing a trail, and they

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wanted to blaze it straight and plain. They did!

*Editor's note:* Since "they did" it so well, there is no excuse for us either to wobble or wander in following the trail they blazed. The best remedy for imprecision in preaching,

holiness is a clear grasp of doctrine. And the best remedy for doctrinal cloudiness is experiential reality in our own souls. Slackness in preaching holiness reflects uncertainty in both doctrinal persuasion and personal possession.

## Studies in the Methodist Revival

By Herbert McGonigle\*

### Part II. The Methodist Pentecost

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

The "many years since" take us back to the years 1725-29. This last date saw the rise of Oxford Methodism, a band of young men earnestly seeking God and holiness. John Wesley was their leader and it was typical of Wesley, the scholar, that books influenced him greatly in his quest for holiness. The writings of Clemens Alexandrinus, Bishop Taylor, Thomas a Kempis, William Law, Fenelon and the mystics convinced him that holiness was of the heart; it was rooted in heavenly tempers and sanctified thoughts and did not merely consist, as he had earnestly believed, in outward works of righteousness. With some qual-

ifications, Alexander Knox's summary was correct: "In John Wesley's view of Christian Perfection are combined, in substance, all the sublime morality of the Greek fathers, the spirituality of the Mystics and the divine philosophy of our favorite Platonists. Marcarius, Fenelon, Lucas and all their respective classes, have been consulted and digested by him, and his ideas are essentially theirs" (Knox's *Correspondence with Bishop Jebb*, Letter 19).

"Ten years after," in 1738, Wesley saw, what his greatest mentor, Law, had not seen, that salvation was by faith alone. Justification and sanctification are received by faith. "We are saved from sin; we are made holy, by faith." Wesley immediately declared the gospel of faith and soon all over the land hundreds of people could testify to its reality. There were fewer testimonies to sanctification than to justification, but many were seeking the blessing and some had entered into the experience. Wesley at first seems to have thought that the blessing was attainable only at death, but he soon realized that what God could do at the hour of death He could do a week, a year, ten years, before. For some time, Wesley also thought that the grace of entire sanctification could not be lost, but Thomas Walsh and others convinced him of his mistake

(Wesley's Works, Vol. 12, p. 133, 1958 edition).

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

Here is as plain a testimony to entire sanctification as can be found anywhere in Wesley's writings, and it was given in 1757. Tyerman's contention that Wesley found no professors of entire sanctification before 1760 cannot be substantiated. On November 1, 1762, Wesley wrote: "I have known and taught instantaneous sanctification above these twenty years." Wesley would not have continued to preach entire sanctification by faith for "above twenty years" if there had been no witnesses to it all this time. The Conference Minutes, particularly for the years 1745, 1747, 1753, and 1758, have much to say about this "second blessing, properly so called." Suggestions are made as to how best the doctrine should be preached and how to examine and exhort those who already have the experience.

Wesley's sermon "On Patience," published in 1784, is a much neglected source of his teaching on sanctification. Having premised that the experience of entire sanctification is instantaneous,

Wesley says: "Two or three persons in London (in 1744) gave me an account of their experiences. It was exactly similar to the preceding account of entire sanctification," i.e., instantaneous. "A few years after (1756) I desired all those in London who made the same profession, to come to me all together at the Foundery that I might be thoroughly satisfied. I desired that man of God, Thomas Walsh, to give us the meeting there. When we met, first one of us and then the other asked them the most searching questions we could devise. They answered every one without hesitation and with the utmost simplicity, so that we were fully persuaded they did not deceive themselves" (Works, Vol. 6, p. 490). This passage reveals that many of the first Methodist converts professed sanctifying grace and that Wesley took great care to examine each witness individually. He and Walsh "asked them the most searching questions... and we were fully persuaded."

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

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

\*Pastor, Church Hill, London.

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

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

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

This revival in 1760 was the most important of its kind Wesley experienced in fifty-three years of evangelism. Other revivals there had been, like those at Everton in 1759 and Weardale in 1772, but none so deep, so far-reaching, and so lasting as that at Otley. Its effects were soon felt all over England and in the south and west of Ireland. On October 28, 1762, John Wesley wrote: "Many years ago my brother frequently said, 'Your day of Pentecost is not fully come, but I doubt not it will. And you will then hear of persons sanctified, as frequently as you do now of persons justified.' Any unprejudiced reader may observe that it was now fully come. And accordingly we did hear of persons sanctified, in London and most other parts of England, and in Dublin and many other places in Ireland, as frequently as of persons justified; although instances of the latter were far more frequent than they had been for twenty years before."

The Methodist Pentecost had come! If Wesley, always exact and definitive

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

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

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

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

Wesley returned to England to find

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

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

This appraisal was written near the beginning of "the glorious work"; eighteen years later, Wesley's judgment had not changed. In 1781 he wrote: "The glorious work of sanctification spread from 1760, first through various parts

of Yorkshire, afterward in London . . . Dublin . . . and all the south and west of Ireland. And wherever the work of sanctification increased, the whole work of God increased in all its branches" (*Works*, Vol. 13, p. 350).

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

September 15, 1762: "Where Christian perfection is not strongly and clearly enforced, the believers grow dead and cold."

September 30, 1765: "Where Christian perfection is little insisted upon, be the preachers ever so eloquent, there is little increase, either in the number or grace of the hearers."

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

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

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

June 17, 1779: "When Mr. Brackenbury preached the old Methodist doctrine [in Edinburgh] one of them said: 'You must not preach such doctrine here. The doctrine of perfection is not calcu-



lated for the meridian of Edinburgh. Is it any wonder that the work of God has not prospered here?"

The other two references, May 3, 1784, and May 22, 1784, are to the same effect—sanctification and revival are inextricably linked together. We, today, who are committed to this gospel of entire sanctification can learn much from the Methodist Pentecost. We must learn, with John Wesley, "that until we press the believers to expect full salva-

tion now, we must not look for any revival." Having learned this, we must pray with Charles Wesley, for ourselves and our people:

*That I Thy mercy may proclaim,  
That all mankind Thy truth may see,  
Hallow Thy great and glorious name,  
And perfect holiness in me.*

(To be concluded next month)

Tips on how  
to find them

## Those Tattletale Titles

By Richard H. Leffel\*

### Part III. Titles That Tantalize

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

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

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

Modern translations of Scripture offers excellent title suggestions. Checking a given text against the same passage as treated by various translators will often yield a phrase or an idea that is title-tainted. Paul S. Rees, a splendid exemplar of outlining and good sermon titles, uses the *Revised Standard Version* of I Cor. 3:3 for his provocative sermon "An Overdose of the Ordinary." The *New English Bible* New Testament renders Christ's comment on the Second coming (Matt. 24:8): "With all these things the birth-pangs of the new age begin"—suggesting the plausible title "Labor Pains of the Last

Days." J. B. Phillips' use of the word "soundingboard" to describe the tone-true testimony of the Thessalonian Christians hints at the possible sermon title "Christians Who Ring True" (I Thess. 1:8). It is usually stimulating and enlightening to habitually check out passages and texts with at least several translators. Some of the useful works are those contributed by J. B. Phillips, Moffatt, Weymouth, Berkeley, Williams, Kenneth Taylor, and others.

Alliteration, which means the repeating of the same initial sounds or letters in several words, is an excellent way to form a title. Webb B. Garrison, in his book on preaching, declares unequivocally: "Alliteration is probably the most effective figure of speech for use in sermon titles."<sup>1</sup> Paul S. Rees is a master of this method. One of his sermon books contains almost exclusively alliterative titles, including: "The Glory of Giving," "The Diet of Devotion," and "The Path of Prayer."<sup>2</sup>

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

Still stumped? How about slogans, rhymes, and jingles? Most often these are psychologically patented to attract attention. A friction-proofing product, advertised in most corner service stations, announces "The Proof Is in the Performance." Try that for a title on St. Paul's word to the Corinthians (I Cor. 8:8, 11, 24). The slogan used by Hallmark Cards fits neatly Jesus' story of the Good Samaritan—"When You Care Enough" (Luke 10:

25-37). A magazine ad promoting the new all-weather tires with the "built-in grip" prompted a sermon on the grace of heart holiness called "Stop Your Skidding!" See how it works?

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

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

Paradoxical statements often make teasing titles. A sermon on the rich man might be titled, "The Poor Rich Man" (Luke 16:19-31). Focusing on Lazarus, it might be inverted to read, "The Rich Poor Man." The caption "The Successful Failure" is a provocative treatment of Christ's willful submission to the Cross (Matt. 27:42). A sermon on Samson might carry the title "Strong Muscles and

\*Pastor, Balboa, Canal Zone.



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

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

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

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

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

<sup>1</sup>Webb B. Garrison, *The Preacher and His Audience* (Fleming H. Revell Co., 1954), p. 110.  
<sup>2</sup>Paul S. Rees, *Christian: Commit Yourself!* (Fleming H. Revell Co., 1957).

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

## Truth Endangered

By Homer J. Adams\*

WHAT IS TRUTH? Pilate asked Jesus, and many have bewailed the fact that He did not immediately respond. One usually desires a simple answer to a question he does not understand. Pilate wanted a terse, neat answer fully comprehensible to his puny mind. It was not that Jesus had made no provision for an answer. The Christ had labored three years in His

ministry to help men find the answer to this question. When He returned to heaven, the Bible became a source of truth. Regardless of the current fashion of vagueness, it still affirms in ringing tones, "Ye shall know the truth, and the truth shall make you free."

To discover and tell the truth is a difficult task. Sometimes information comes in the form of the confession of Tomlinson in Kipling's poem of that title, "Oh, this I have felt, and

this I have guessed, and this I have heard men say." Is this the way to truth? Do we quote as true what we have "guessed" and "heard"? Even those with the best intentions may err in search of it. It behooves us all, then, to develop a devotion—almost a passion—for truthfulness.

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

Temptation lurks on the pathway of those of us who work with records. Sunday school attendance numbers are of considerable concern to Nazarenes; consequently there are temptations to pad them. To scrupulously count attendance class by class and then add a loose 10 percent for the "floaters" and latecomers is a sloppy practice. Is there any comparable effort to deduct 10 percent for those who may not have gotten there for a reasonable share of the class period? Others have relied on optimistic "guesstimates" on attendance. One person reported being invited to attend a certain Sunday school involved in a contest. When he replied that he regularly attended

another church, he was urged, "Oh, come by and stay even fifteen minutes, long enough to count, and then you can go on and count in your own Sunday school." Shocking!

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

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

We are living in a day when a light attitude prevails toward truth. A common expression, usually accompanied by a knowing smile, if not a hearty laugh, is the phrase "ministerially speaking." This seems to mean "stretching the truth." Allowing for some jesting when both parties know it, there is serious danger of a sort of "Laodicean drift" which blurs the boundaries of truth. How can such a slight on the habitual truthful-

\*Chairman, Division of Social Studies and professor of history, Trevecca Nazarene College, Nashville, Tennessee.

ness of a minister escape injuring the cause? Would not God be pleased if both the expression "ministerially speaking" and the practice it describes were dropped from the lives and lips of Nazarenes? The Scripture admonishes, "Let your yea be yea; and your nay, nay." And this refers not so much to brevity of speech as to truthfulness.

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

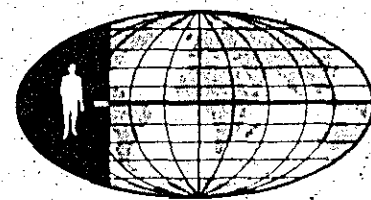
To plan deliberately to violate the truth under certain circumstances is shocking in the extreme. In recent past the writer has heard four different men, all professing holiness, say, "Now don't quote me on this. If you say I said it, I'll deny it!" They were admitting that if pushed into a

corner they would lie about it. There was no reason to think anyone was joking, the various items under discussion being, rather serious. May the good Lord have mercy on us! Surely He is grieved by such ethical infractions. Perhaps our prayer should be that of the old Episcopal hymn, "Stay, Thou Insulted Spirit, Stay." Don't forsake us, Lord, but send a revival of concern for the time-tested virtues of honesty and truth. May we, as Paul said, "speak every man truth with his neighbour."

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

*"Whatsoever weakens your reason,  
impairs the tenderness of your conscience,  
obscures your sense of God, or takes off the  
relish of spiritual things,  
whatever increases the authority of your  
body over mind,  
that thing to you is sin."*

*—Susanna Wesley*



# The PASTOR'S SUPPLEMENT

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NAZARENE RADIO LEAGUE

# JESUS

Through RADIO

We Can Make Him Known to Millions

RADIO-plus-LITERATURE-plus-PRAYER

Nazarene Radio League

H. Dale Mitchell, Executive Director

April, 1967

(161) 17

# HOW DO YOU USE YOUR CHRISTIAN COLLEGE DAY RESOURCES?

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



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



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



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



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

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

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

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

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

## CHRISTIAN COLLEGE DAY

### APRIL 9



DEPARTMENT OF EDUCATION

# QUIZ CLUES



## THE NEW QUIZ YEAR HAS BEGUN!

"Question: According to the General N.Y.P.S. Office, what is the quiz book selection for this new season?"

"Red—four."

"The Gospel of John."

"Correct! Twenty points."

\* \* \*

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

### THE GOSPEL OF JOHN

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

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

### QUIZ SUPPLIES

*Mastering John*, by Willard Taylor 35c

*Local Quiz Packet (U-1801)* 85c

(Contains: a copy of *Mastering John*, larger number of quiz questions, rules, sample score sheets, and other necessary helps.)

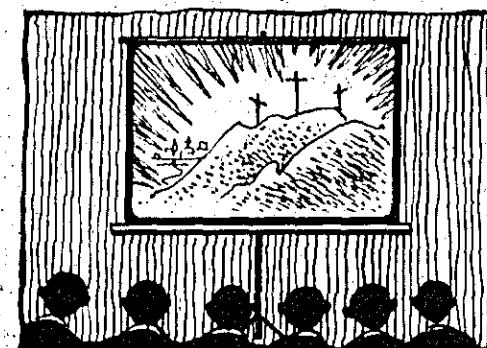
*Local Quiz Questions (U-1803)* 15c  
(Separate from Packet)

*Local Quiz Guide (U-1804)* 25c  
(Separate from Packet)

*Pad of score sheets—25 sheets (U-1802)* 50c  
(Suitable for two- or three-team quizzing.)

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

AUDIOVISUALS  
CAN HELP



# EVANGELIZE

—a true story by Russell White

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

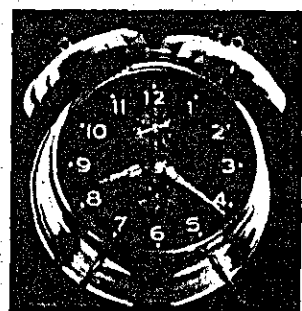
At the conclusion of the second filmstrip, a few words of exhortation brought six of the older children to the altar of prayer. One outstanding young lady (a sixth grader at the time) was beautifully saved, sweetly weeping her way to victory. She had attended our Sunday school for about one year with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

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

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

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

\*"Christ the Lord Is Risen Today," songstrip, VA-511. \$1.98.  
"Glad Easter Day," color filmstrip with record, VA-85118. \$7.00.  
Both from your Publishing House.



## WAKE UP!

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

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

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

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

FIND A NEW BABY

USE A NEW PROGRAM

TRY A NEW IDEA

# SHARE



# THROUGH THE CHRIST HOME DEPARTMENT

MAKE YOUR 10% GOAL OR  
ADD TEN TO YOUR ROLL

APRIL 2-30, 1967

Last Major Drive of This Quadrennium

## RETURNS

### on Your General Budget Investments

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

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

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

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

A new experience this term has been the joy of sharing in the establishing of a new Church of the Nazarene in a new area. Four years ago we were given the responsibility of a Sunday school of 18 to 20 people which met under a tree. On our fourth birthday we had 178 in Sunday school. Our offering at the new little church for the new dispensary was \$100. The property now includes a church building which will seat 200; a school building; a teacher's house; the beginning of a new dispensary. We have a preacher with two years of Bible school training; his wife, who is a trained teacher; a trained Swazi nurse; 20 full members, and 40 probationary members. One young couple from this church is now in Bible School.

These are the things that make missionary service worthwhile.—DOROTHY DAVIS, Manzini, Swaziland.



# SEVEN SUNDAY MORNINGS OF EVANGELISM

APRIL 2—MAY 14, 1967

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

- **SEVEN STEPS** for the PASTOR to take NOW:



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

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

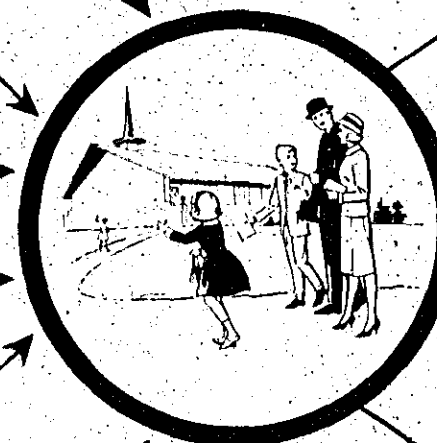
**PLAN**—for each Sunday morning.  
(Consider a different emphasis for each Sunday.)

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

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

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

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



"Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls."

(Acts 2:41)



- **GOALS\***

	APRIL 2	APRIL 9	APRIL 16	APRIL 23	APRIL 30	MAY 7	MAY 14
<b>ATTENDANCE</b>	<b>THREE MILLION IN CHURCH</b> for the Seven Sundays						
<b>MEMBERSHIP</b>	<b>TEN THOUSAND BY PROFESSION OF FAITH</b> by Pentecost Sunday						

\*Each local church will have its own goals for each of these general goals.

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*Am 15. Mai ist Ihr Versicherungs-Fragebogen fällig.*

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## FAMILY ALTAR



# COMMITMENT SUNDAY

MAY 7

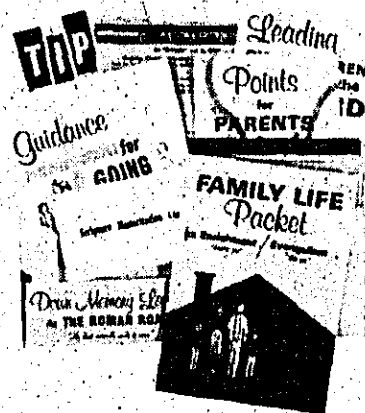
(First Sunday of National Family Week)

### TWO WORTHY OBJECTIVES:

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

### THE PASTOR'S PART

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



The Nazarene Preacher

## Spring Fervor!

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

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

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

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

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

**TREASURE:** You will want to nurture any seeds planted during your recent C.S.T. courses on tithing. Help strengthen new tithers by showing the film, "The Spenders." Order the pamphlets on Money Management first, then show the film. The

24-minute, dramatic story of a Christian family's money matters can be ordered from the Nazarene Publishing House, NAVCO Department, for \$9.00. It might be the needed "gentle approach" to the "touchy topic" of money.

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

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

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- ★ Our burden and concern for the lost creates a desire to plant new churches in the neighboring community and in the next town.
- ★ Be alert to the opportunity of securing church buildings and church sites where the Church of the Nazarene should be located.
- ★ This could be the year when *you* and *your* church help sponsor a new home mission church!

## ON TO 500 NEW CHURCHES!

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

## Salute to Ed Johnson

**W**E HONOR in this vignette a Nazarene pastor who believes and practices good press and public relations.

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

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

He inaugurated a series of weekly newspaper ads, 2 columns wide and 2 inches deep, in which his picture appeared with a capsule message titled: "20 Seconds with the Nazarene." These messages were very

well received. Brother Johnson gave N.I.S. permission to pass on the layout and copy to other Nazarene pastors, and scores are using these ads.

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

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

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

O. JOE OLSON

### CHANGE OF ADDRESS FORM

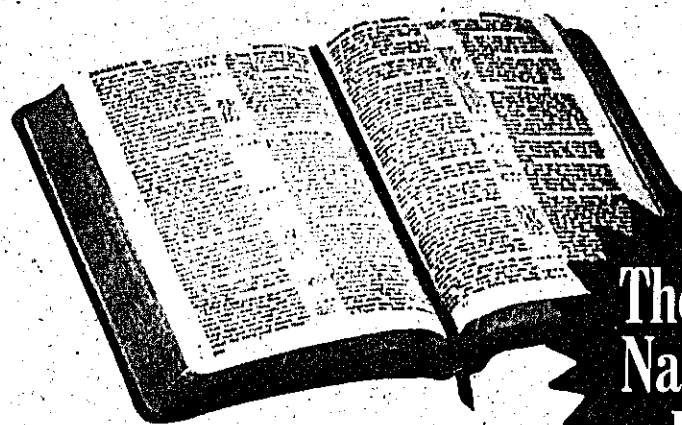
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13 And he carried out thence all the treasures of the house of the LORD, and the treasures of

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## Queen of the parsonage..... MRS. B. EDGAR JOHNSON

### "All We Ever Do Is Go to Church"

By Mrs. Frankie Roland\*

I STARED AT MY SON in stunned silence as he raised reproachful eyes and trembling lips and repeated, "But it's true, Mom, all we ever do is go to church."

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

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

I tried to put myself in a child's place that morning as I went over recent revivals, zone rallies, etc., during the past year, and what I saw shocked me. It was "Now sit still and behave," or "Now don't go outside and get hurt," or "Now wait inside; I need to talk to someone." I thought of all the times I had attended regular and special meetings with the children without trying to make the services the least bit interesting to them. Many, many things came to my mind that day. I remembered when first entering the ministry

we had started taking Monday off as our "Saturday," but eventually it began having as many demands as any other day; so gradually, without even being aware of it, there was no day off. Finally I sent a silent prayer heavenward, "O Father, help me with this very special problem today, and may it not be too late to help my son."

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

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

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

\*Pastor's wife, Griggsville, Illinois.



have the coins, showing them proudly to their friends—"Our friend, a missionary, gave them to us," they say.

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

The biggest change came when, after a Christian college program, we had a quartet and their sponsor from our Nazarene college in our home for a

"midnight snack." Dan was much impressed that three of the group were "P.K.'s" and he's never forgotten one thing the leader said to him: "Who besides a P.K. can stay up till midnight eating strawberries and ice cream?" After the boys left (and had given him their picture) he seemed to feel differently about "having to go to church."

After two years I feel my reward has finally come, for as I worked in the kitchen preparing supper last evening I heard a neighbor boy say, "Dan, are you going to watch the Cinderella special tonight on TV?" Dan said, "Sure, we'll watch half of it; then we'll go to church. I like to go to church."

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

## CONCEIT

We men are prone to strut about  
and boast of things we've done,  
Of our great success in life,  
or of some office won.

We talk about the money that  
we've made throughout our life,  
But not one word of credit do  
we give to our good wife.

She works from early morn till night,  
until her joints all ache;  
She washes all our clothes so white—  
no credit does she take.  
We don't know how she does it,  
but we get three meals a day,  
All filled with vitamins we need,  
so we can work or play.

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

—M. S. Resor

# BIBLICAL STUDIES

TOWARDS BETTER BIBLICAL SCHOLARSHIP

## Biblical Evangelism in the Ministry of Paul

By A. Elwood Sanner\*

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

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

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

### Motivation

"What makes Sammy run" cannot begin to compare with what moved the great apostle and left him, like John

Wesley, out of breath in the pursuit of souls.

#### 1. His native endowment

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

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

Before his conversion to Christianity, by his own testimony, he was "exceedingly zealous of the traditions of . . . [his] fathers" and "advanced in Judaism beyond many . . . [his] own age" and "beyond measure persecuted the church of God and wasted it" (Gal. 1: 13-14, KJV & RSV). Luke records that "he made havock of the church" (Acts 8:3), and that he started out for Damascus "breathing out threatenings and slaughter against the disciples of the Lord" (Acts 9:1).

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

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

## 2. A dynamic Christian experience

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

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

## 3. Divine election, commission

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

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

Paul's own testimony of this commission was that the Lord said to him, "I have appeared unto thee for this purpose, to make thee a minister and a witness" (Acts 26:16). Paul was utterly confident that God had chosen him to

be an apostle, a messenger of the gospel. His commission, as he reminded opponents both in Galatia and in Corinth, was not from men—not even from the leading apostles in Jerusalem—but from God himself.

## 4. Continuous reaffirmation

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

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

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

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

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

To be continued next month

Don't ever take a fence down until you know the reason why it was put up.—G. K. Chesterson.

# Gleanings from the Greek New Testament

By Ralph Earle\*

Col. 1:18-25

## "Have the Preeminence" or "Have First Place"?

The Greek verb is *proteuo*, found only here in the New Testament. It comes from *protos*, "first," and so means "be first" or "have first place." The best translation of this clause is: "so that He Himself might come to have first place in everything" (NASB).

## "Fulness"

A favorite term with the Gnostics was *pleroma* (v. 19). In Colossians, Paul was concerned to oppose the incipient Gnosticism which was invading the churches of the Lycus valley. His answer to all the Gnostic heresies consisted essentially of one word: Christ. He alone was "fulness." Lightfoot comments that this was "a recognized technical term in theology, denoting the totality of the Divine powers and attributes."<sup>1</sup>

## "Dwell"

This is a strong term, *katoikeo*. It means "dwell permanently."

## "Reconcile"

The strong double compound *apokatallasso* occurs only here (vv. 20-21) and in Eph. 2:16. It means "reconcile completely."<sup>2</sup> Lightfoot comments: "The false teachers aimed at effecting a partial reconciliation between God and man through the interposition of angelic mediators. The Apostle speaks of an absolute and complete reconciliation of universal nature to God, effected through the mediation of the Incarnate Word."<sup>3</sup> He adds: "Their mediators were ineffective, because they were

neither human nor divine. The true mediator must be both human and divine."<sup>4</sup> He must have the fullness of the divine nature, and at the same time be born as a man. Jesus Christ was the only One who ever fulfilled these conditions (I Tim. 2:5).

## "Unreproveable"

The adjective *anegklētos* (v. 22) is found only in Paul's Epistles. It is composed of *alpha*, negative, and the verb *egkaleo*, "call in" or "bring a charge against." So it literally means "not to be called to account" or "that cannot be called to account." The meaning is that before God no charge can be laid to our account. We are accepted before Him, because, and only because, we are in Christ.

## "Continue"

There is a condition attached to the above promise: "If ye continue in the faith . . ." (v. 23). The word for "continue" is a compound, *epimeno*. The simple verb *meno* means "remain." So *epimeno* means "remain on" or "stay." Figuratively it has the sense of "persist" or "persevere."

## "Grounded" or "Established"?

The Greek has the perfect passive participle of *themelioo*, "lay the foundation of." Figuratively it means "firmly established" (NASB). That is perhaps the best translation. But the background sense should be kept in mind. It means to have one's foundations securely laid.

## "Settled" or "Steadfast"?

The adjective is *hedratos*. Elsewhere in the New Testament it occurs only in

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

I Corinthians (7:37; 15:58), where it is translated "stedfast." It comes from *hedra*, "seat," and so literally means "sitting" or "seated." The best rendering is probably "steadfast."

### "Not Moved" or "Not Shifting"?

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

### "Fill Up"

The word is a double compound *antnapleroo* (v. 24; only here in NT). It is composed of *anti*, "over against"; *ana*, "again"; and *pleroo*, "fill." So it means "I fill up in turn,"<sup>5</sup> or "I fill up on my part." Lightfoot suggests that the force of the *anti* here is to signify that "the supply comes from an opposite corner to the deficiency."<sup>6</sup>

### "That Which Is Behind"

This is an awkward clause in English. The Greek has simply *ta hystere mata*, "the things lacking" or "that which is lacking." (A neuter plural in Greek may often be translated as a singular in English.)

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

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

### "Dispensation" or "Stewardship"?

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

<sup>5</sup>Colossians, p. 159.

<sup>6</sup>Abbott-Smith, *Lexicon*, p. 51.

<sup>7</sup>Op. cit., p. 159.

<sup>8</sup>Ibid.

<sup>9</sup>Abbott-Smith, op. cit., p. 40.

<sup>10</sup>Op. cit., p. 165.

<sup>11</sup>Ibid., p. 166.

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

# SERMONIC STUDIES

TOWARDS BETTER PREACHING

## Your Heart Condition

By W. E. McCumber\*

SCRIPTURE LESSON: Mark 4:1-20

TEXT: Verses 14-20

God is a Farmer. He is sowing precious seed, tilling stubborn soil, and producing frequent harvests. Into the field of the world, into the soil of our generation, God is casting sons of the Kingdom, who are bearing witness to Jesus Christ by proclaiming the Word of God.

There is nothing wrong with God's Seed. The Seed is the Word, divinely inspired, infallible, inerrant!

There is nothing wrong with God's farming techniques. He knows what He is doing! He is no city-bred misfit, pathetically bungling the task of farming into ultimate bankruptcy. Giver of sun and rain, Creator of seed and soil, Ordainer of seasons and harvests, God is a Master Workman whose toil no wisdom of man can improve or correct.

Though Seed and work are perfect, harvest is not automatic and guaranteed. For there is something wrong with the soil! Some of it is hard. Some of it is thin. Some of it is thorny. Some of it is fertile and good. The soil is the hearts of men.

### I. The Hardened Heart

Sometimes the seed falls upon "the way side," that path which forms the perimeter of a field, trodden and packed into hardness by the passing of countless feet. Falling there, the seed cannot penetrate, and is quickly eaten by the birds.

The Word of God comes to hearts that are hard and unresponsive. There it lies, rejected and unassimilated, producing no

harvest, and soon snatched away by Satanic influences.

"Harden not your hearts" is a repeated warning of Scripture. The heart which is "hardened by the deceitfulness of sin" cannot receive the Word of life and salvation. I knew one who used to have periods of special prayer that God would keep his heart tender. Across the years a good harvest has been produced in his life!

### II. The Shallow Heart

Sometimes the seed falls into "stony ground." Beneath a thin layer of earth is the ledge of stone. Rootage is consequently shallow. Moisture is soon consumed by the thirsty sun. The seed that springs so quickly from the soil as quickly is scorched and perishes.

The Word of God comes to shallow hearts. Many respond with great emotion to the gospel whose response is never deeper or more durable than the feelings aroused. They are caught up in the excitement of revival, or by the enthusiasm with which someone else is serving God, or they grasp the Word in their search for a new thrill. But when the Word becomes costly—when the price of discipleship is affliction and persecution—they stumble and fall. They are like the exuberant crowd that hailed Jesus when He entered Jerusalem. "Hosanna to the Son of David." But the merciless opposition of the nation's leaders chilled their enthusiasm, put a high price tag on discipleship, and soon they were jeering, "Let him be crucified."

### III. The Worldly Heart

Sometimes the seed falls "among thorns." Thorns grow so rapidly! They soon choke out the fragile plants that rise among them.

\*Pastor, First Church, Atlanta, Georgia.

The Word of God falls upon hearts that are cursed with thorns—the “cares of this world, the deceitfulness of riches, and the lusts of other things”—and no harvest eventuates. This is the serious threat posed by our current patterns of “gracious suburban living.” Our young married people are especially susceptible to the crowding tyranny of things. So busy making money, improving homes, trading automobiles, rushing to social engagements, keeping pace with the sophisticated moderns around them, their time is so utterly taken up with what seems good that they perish for lack of what is best. The Bible is filmed with dust. The voice of prayer is stilled or is breathless with hurried preoccupation. The house of God is neglected. The service of Christ and His kingdom flings out its challenge to regretful, apologetic, but harried hearts—“I’m just so busy.” The soul that is smothered with things is just as dead as the soul stabbed by deliberate disbelief.

#### IV. The Fertile Heart

But sometimes the seed falls on “good ground.” The soil is sufficiently deep. Its hard crust has been broken up by plow and harrow. Moisture is retained to nourish the lengthening roots of germinated seed. A good harvest—thirty, sixty, even a hundred fold—gladdens and glorifies the sower of seed.

The Word of God comes to believing and obeying hearts, responsive to the grace of God which bringeth salvation. Satan cannot snatch away the Word sown here. Stony ledges of uncommitted wills do not hinder the growth of the Kingdom here. Choking thorns of a careworn, money-crazed, pleasure-seeking, social-climbing culture do not crowd this harvest to untimely death! The Word reproduces itself in an expanding fruitfulness that girdles the globe with the name of Christ to the glory of God!

These are the hearts which have found peace. These are the hearts unburdened by divine forgiveness. These are the men enriched and enabled for noble living by daily measures of the grace of God. These are the servants of Jesus Christ, who alone are free, and who, in life or in death, can exclaim with joy, “In all these things we are more than conquerors through him that loved us.”

Today the Word is sown upon your hearts. God has made us in His image. We

are responsible personal beings. We have an obligation to the Word. We are responsible for the condition of our hearts’ soil. “Harden not your heart.” “Break up your fallow ground.” “Humble yourselves . . . under the mighty hand of God.” “Repent ye therefore, and be converted.” “Believe on the Lord Jesus Christ.” By a hundred imperative verbs you are made responsible for the condition of your hearts!

Receive the Word by obedient faith. Water this holy seed with tears of genuine penitence, a godly sorrow for sins. Commit yourselves in your total existence to the Lord of Harvest. He will surely and unfailingly produce His harvest in your heart. And that harvest is called “eternal life.”

“He that hath ears to hear, let him hear.”

### Love So Amazing!

SCRIPTURE LESSON: John 3:14-17

TEXT: John 3:16

The hymn writer surveyed “the wondrous Cross” and exclaimed, “Love so amazing, so divine, demands my life, my soul, my all.”

In that spirit of wonder we should survey this best-known of Bible verses. God forbid that the glibness with which it is often recited should mar its splendor. It speaks of the most amazing love.

I. God’s love is amazing because it is lavished on an amazing object. “God so loved the world.”

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

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

“I love the Lord; because . . .” the Psalmist wrote, “because he hath heard my voice and my supplications.” “We love him, because” John wrote, “because he first loved us.” Man’s love is always “because,” always

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

II. God’s love is amazing because it is displayed in an amazing manner. “He gave His only begotten Son.”

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

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

God’s love has been written in the Blood of the Cross. No plainer, no costlier message has ever been transmitted. “Thou hast not withheld thine only son from Me,” said God, commending the loyal devotion of Abraham. But even that heroic sacrifice pales into sheer insignificance compared with this—God has not withheld His only Son from us! Amazing love, that would climb a cross bearing the sin and guilt of a perishing race!

III. God’s love is amazing because it has resulted in an amazing rescue! “That whosoever believeth in him should not perish, but have everlasting life.”

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

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

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

over evil force that defied it—that life is God’s saving gift to all who believe!

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

W. E. McCUMBER

### Prayers for Your Feet

SCRIPTURE: Ps. 40:1-8

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

Introduction:

A. Narrow is the path of righteousness.

B. Prayer for feet not sacrilegious. It is a necessity laid upon us to keep our feet in His way.

#### I. The Peril of the Feet

A. To be caught in Satan’s snare

1. “For he is cast into a net by his own feet, and walketh upon a snare” (Job 18:8). Bildad to Job.

2. “Ponder the path of thy feet, and let all thy ways be established. Turn not to the right hand nor to the left: remove thy foot from evil” (Prov. 4:26-27).

3. “They have prepared a net for my steps” (Ps. 57:6).

B. To slip from the way

1. The only person who has never made a mistake is the one who has never done anything.

2. The reason we slip is that we walk.

3. The child learning to walk slips and falls many times.

#### II. The Purpose of the Feet

A. Feet are to stand for the Lord

Important part of armor of the soldier of Jesus—"feet shod with . . . the gospel of peace."

#### B. Stand in the Lord's way

1. "I thought on my ways, and turned my feet into thy testimonies" (Ps. 119:59).

2. "Our feet shall stand within thy gates, O Jerusalem" (Ps. 122:2).

3. "How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!" (Rom. 10:15) (Not admonition to kiss the pope's toe.)

4. Some feet are calloused, scarred, etc. Yet it will be said of some of them who are faithful—"How beautiful the feet!"

5. *Let my hands perform His bidding;*

*Let my feet walk in His ways;*

*Let my eyes see Jesus only;*

*Let my lips speak forth His praise.*

*All for Jesus, all for Jesus!*

#### III. The Prayer for the Feet

##### A. To be taken out of the pit of sin

1. Ps. 40:1-2 (text)

2. "Mine eyes are ever toward the Lord; for he shall pluck my feet out of the net" (Ps. 25:15).

##### B. To be kept in His way

1. "O bless our God, ye people, and make the voice of his praise to be heard: which holdeth our soul in life, and suffereth not our feet to be moved" (Ps. 66:8-9).

2. "For thou hast delivered my soul from death, mine eyes from tears, and my feet from falling" (Ps. 118:8).

#### IV. The Promise for the Feet

##### A. Large and beautiful place

1. "Thou hast set my feet in a large room" (Ps. 31:8).

2. "The glory of Lebanon shall come unto thee, the fir tree, the pine tree, and the box together, to beautify the place of my sanctuary; and I will make the place of thy feet glorious" (Isa. 60:13).

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3. Beautiful rugs placed in churches, a place for the feet.

#### B. The feet that inherit God's promise

1. "Every place whereon the soles of your feet shall tread shall be yours: from the wilderness and Lebanon, from the river, the river Euphrates, even unto the uttermost sea shall your coast be. There shall no man be able to stand before you: for the Lord your God shall lay the fear of you and the dread of you upon all the land that ye shall tread upon; as he hath said unto you" (Deut. 11:24-25).

2. "And his feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east, and the mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley . . ." (Zech. 14:4). (The feet shall stand.)

3. "Thy word is a lamp unto my feet, and a light unto my path" (Ps. 119:105). (Light is for the feet.)

4. "The steps of a good man are ordered by the Lord . . . Though he fall, he shall not be utterly cast down: for the Lord upholdeth him with his hand" (Ps. 37:23-24). (God takes hold of our ankle bones and puts our feet down in the place we ought to go.)

CLIFFORD F. CHURCH  
Charlottesville, Virginia

### Feet on Your Prayers

SCRIPTURE: Jas. 2:14-24

TEXT: *I will shew thee my faith by my works* (v. 18b).

#### Introduction:

##### A. Jesus cursed the barren fig tree

1. He still despises those whose testimony is idle words.

2. If He were here, He would drive from the churches many pretenders.

3. I saw a picture of a man being divested of his rank—buttons and insignia being torn from his coat.

4. The Master would divest many of any right to even call themselves Christian.

The Nazarene Preacher

#### B. Feet on your prayers

1. Without this, prayer will be a fuzzy mesmerizing that leads nowhere, gets nothing accomplished, and brings salvation to none.

2. Builder who only draws motley designs but never constructs a home will die a pauper in the midst of his doodles.

#### I. People Who Believe So Much Do So Little.

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

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

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

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

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

2. We who say we have Him in His fullness in our hearts must show the fruit of holiness.

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

#### II. Faith Has Power.

##### A. Power to overcome obstacles

1. "Faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens" (Heb. 11:33-34).

2. Whatever the obstacles to spiritual victory in your life, faith can overcome.

##### B. Power to produce results of righteousness

1. Seeds of righteousness always produce righteousness.

2. Goodness, charity, self-denial always produce their counterparts.

3. Salvation in your heart will bring it to others.

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4. There may be limiting factors, but these will not be the determiners of the final outcome.

#### III. Faith Has Infinite Potential.

##### A. Faith of the just as a shining light

1. There is a multiplication factor in faith as in cancer; once begun, it multiplies in every direction.

2. Light with an infinite possibility to increase.

B. Faith can do anything. See Hebrews 11.

1. Deeds of the great heroes of faith:

Abel—offered (takes faith to offer)

Enoch—was translated

Noah—built an ark

Abraham—went out

Sarah—conceived

Abraham—offered Isaac

Isaac—blessed Jacob

Jacob—blessed sons of Joseph

Moses—chose the people of God

2. Last part of chapter enumerates heroic deeds of men of faith, but the purpose is to declare that faith can do anything.

3. Jesus said, "According to your faith be it unto you."

#### Conclusion:

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

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

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

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

B. Give God a chance to let you walk in His service.

1. Military takes great pride in shine

2. Step must be in unison.

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

CLIFFORD F. CHURCH  
Charlottesville, Virginia

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## Should Pastors or Their Wives Work?

(Continued from page 3)

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

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

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

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



## IDEAS THAT WORK

### Use the Stewardship Quotes

This idea has proved a blessing in our church. It seems very simple yet the comments that it has brought have made me ask, Why didn't I think of it sooner? Maybe it has already been presented somewhere. Here it is:

We have been using the stewardship messages that are printed on the back of the tithing envelopes from our Publishing House. Before we pray for the offering, the message from the General Stewardship Committee is read. This highlights the regular use of the envelope system, gives an exhortation or promise to meditate on while the offering is being taken, and emphasizes some very important truths given by our leaders.

ALLEN H. DACE  
Roxana, Illinois

The Nazarene Preacher

## MY PROBLEM

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

A SUCCESSFUL PASTOR WHO SERVED ONE CHURCH TWENTY-FOUR YEARS SAYS:

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

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

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

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

A PASTOR FROM OHIO SAYS:

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

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

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

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

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

AN OREGON PASTOR SUGGESTS:

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

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

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

2. Is one's preaching ministry alive with expectancy as the pulpit is entered?

3. Are the people alive with expectancy as one steps into the pulpit? (Perhaps they are getting leftovers so much that they no longer respond.)

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

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

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

Pastors, what do you say? Write your opinions. If published, a \$3.00 book credit will be given. Not over 200 words, please.

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## BULLETIN EXCHANGE

### TEN RULES FOR WORSHIP

1. Worship begins as I close the door to my home. On my way, I pray for my church, for the pastor, and for those who worship far and near.
2. Before I enter the house of God, I pause a moment that I may cast off and leave outside all things and thoughts unbecoming to a child of my Heavenly Father—fears, grudges, frettings, worldly cares, and resentful thoughts.
3. The moment I enter the door of this sacred house, I cease all conversation.
4. As soon as I am seated, I bow my head in prayer, I pray for others, for myself, and for my church. I ask God to be near.
5. I join in the singing of hymns. I think about the words of the sermon and let them go down to the roots of my soul.
6. As I lay my offering on the plate, I say a prayer of thanks for my money, and I ask God's blessing on its use here and in the uttermost parts of the earth.
7. Throughout the service I think of God—as Power, Peace, Strength, Love. He is all I need for life as it should be.
8. I listen and pray as my pastor preaches from the Word of God. I seek to apply his message to my life.
9. When the service has ended, in Christian friendliness I speak to those whom I know and also to those who are strangers.
10. As I pass through the outer portals I dedicate my life to walk this week the high road with Christ.

Indio, California  
DON REDMOND

### SPRING GARDENING

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

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

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

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

—Source unknown

### INFLUENCE

Ever note how the welfare of all the known world

Often pivots on one man's decision?

And a mere bit of ego or selfish desire

May result in most tragic division?

Well, the answer is simple—it always has been,

Though it's often too late when we learn it—

Might or wisdom comes only through counsel with God,

Not from man, or obsession to earn it.

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

—ROY E. McCALLEN

The Nazarene Preacher

### How Do You Leave the Church?

The holiest moment of the church service is the moment when God's people—strengthened by preaching and sacrament—go out of the church door into the world to be the church. We don't just go to church—we are the Church!—Ernest Southcott.

Dundee Hills, Kansas City  
HAROLD E. PLATTER

Life is like a journey on a train  
With a fellow traveler at each window-pane.

I may sit beside you all the journey through,

Or I may sit elsewhere, never knowing you.

But should fate mark me to sit by your side,

Let's be pleasant travelers—'tis so short a ride.

Norwood, Ohio  
S. E. DUBBIN

### HORSE SENSE

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

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

Upland, California  
BILL BURCH

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

Eastside, Phoenix, Arizona  
Crawford Vanderpool

## HERE AND THERE AMONG BOOKS

### I Was a Mormon

By Einar Anderson (Grand Rapids: Zondervan Publishing House, 1964. 182 pp., cloth, \$2.95)

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

In this volume we find the sordid facts in Mormon history. But even more basic is the exposition of the basic doctrines behind the subtle and appealing camouflage of their present-day propaganda. Behind a facade of great moral strictness, such as refusing even to drink coffee, is a debasing and thoroughly pagan system. Their real god is Adam, and their destiny is to become gods equal to him. But this can be done only through the Mormon church, and the

process includes marriage, procreation, and the perpetuation of marriage (including procreation) in heaven by sealing their marriage in the temple. Every minister should have this volume and inform himself concerning the carnal appeal, extravagances, and blasphemies of this cleverly propagated sect.

R. S. T.

### Is God Dead?

Symposium (Grand Rapids: Zondervan Publishing House, 1966. 120 pp., cloth \$2.95).

If we ever seem to hear a lilting sound of thunder it must be God laughing at all these books either denouncing His death or insisting that He is still alive. It would seem that a God who could be Creator could at least write out His own epitaph in advance and state when and where He would be buried.

In *Is God Dead?* four well-known conservatives contribute chapters to a symposium. Dr. Billy Graham has a chapter,

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"God Is Not Dead." Dr. Bernard Ramm entitles his, "Who Says God Is Dead?" He also has another chapter headed, "The Death of God: Theology." The final chapter, "The Death of God: A Call to the Church to Come Alive," is by Dr. David Hubbard, president of Fuller Seminary.

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

NORMAN R. OKE

### Victory Through Surrender

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

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

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

NORMAN R. OKE

### Theological Dictionary of the New Testament

Edited by Gerhard Kittel. Translated and edited by Geoffrey W. Bromiley, Vol. III. (Grand Rapids: William B. Eerdmans, 1965. 1104 pp., cloth, \$22.50.)

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

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

As in the previous volumes, the treatment is exceedingly thorough. Though only words with theological significance are discussed, they are treated often at great length. For instance, eighteen pages of rather fine print are devoted to *thanatos* (death) and its cognates, about sixty pages to *theos* (God),

over sixty pages to *hieros* (sacred, holy), fifty pages to *kaleo* (call), thirty-five pages to *keryx* (herald, from which comes *kerysso*, preach), thirty-three pages to *krino* (judge), and thirty-five pages to *ktizo* (create).

Typical of the comprehensive coverage is that found in the article on *theos* and its derivatives. Kleinknecht writes twelve pages on "The Greek Concept of God." This is followed by eleven pages on "El and Elohim in O.T.," written by Quell. Three other writers contribute thirty pages on "The Early Christian Fact of God and Its Conflict with the Concept of God in Judaism." Such subjects as monotheism and the Trinity are discussed at length.

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

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

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

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

RALPH EARLE

The Nazarene Preacher

## AMONG OURSELVES

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

Until next month

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