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THE MINISTER AND TEMPTATION

General Superintendent Young

WHO SHOULD ENTER THE EVANGELISTIC FIELD?

The Editor

WHEN THE HOLY SPIRIT COMES

Richard Lee Spindle

THE CALVINISTIC CONTROVERSY IN EARLY METHODISM

Herbert McGonigle

WHEN GOD TURNED THE TIDE

John L. Moran

WHERE THE TOBACCO CASE STANDS

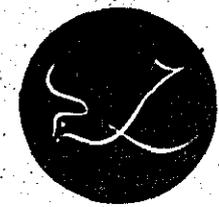
Dallas D. Mucci

PAUL'S MESSAGE

A. Elwood Sanner

THE PRICELESS HERITAGE OF A CHRISTIAN HOME

Mrs. B. Edgar Johnson



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MAY, 1967

Volume 42 Number 5

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The Minister and Temptation

By General Superintendent Young

More than twenty years ago a leading district superintendent in our connection asked General Superintendent Chapman which was greater in its damage to the Church, the sins of the flesh or the sins of the spirit? Without hesitation Dr. Chapman replied, "The sins of the spirit." He went on to explain that the sins of the spirit were more subtle, more fundamental, more widespread, and therefore more damaging. He might have added, they were more respectable and therefore more common.

Even in coming to grips with sinful men to turn from their sins, the sins of the spirit are often the "key" sins. Also, it is in the area of the sins of the spirit that Satan takes his last stand. Likewise, in leading men to the experience of heart holiness, the supreme clash is with the sins of the spirit.

This is the place where the minister is most likely to break down, and the enemy of our souls is more liable to get a "toehold" here than anywhere else. A good start would be in the area of ministerial jealousy or to begin to impugn the motives and/or the methods of one of our colleagues who is having more "reported success" than we. Or pride over quick success might make us censorious with the "slow ones."

Even despondency can be a form of sulking or pouting with God, and faith then grows threadbare. Perhaps our best efforts have been misunderstood or have gone long without any reward. The very poverty of the ministry carries its own temptations with it. Why not turn aside to something lucrative for a while or part-time and carry on as though we were still giving God full time? But don't spend too long in prayer; the Spirit of God may speak clearly at the point of departure.

Sins of the spirit can also look like human weakness—especially to other people. But we know better. The change or turn is so gradual. The surest road to hell for the minister, too, is the gradual approach. C. S. Lewis expresses this well in his famous *Screwtape Letters*. Screwtape is the old devil and he is advising Wormwood, the young devil, how to bring about the downfall of a young Christian. He writes, "Like all young tempters you are anxious to be able to report spectacular wickedness, but do remember the only thing that matters is the extent to which you separate the man from his God."

(Continued on page 3)

Who Should Enter the Evangelistic Field?

HOW IS A MAN TO KNOW whether or not God has called him to be an evangelist? It surely goes without saying that no man should ask for—or be given—a commission unless there are evidences of a divine call.

For one thing, there should be evident the peculiar gifts and graces which are requisite to this highly specialized field of ministry. It is elementary to insist that no one should presume to expect to be kept busy if he is not a better-than-average preacher. And it takes awhile to become a better-than-average preacher, many years in most cases.

In addition to superior preaching ability, the better-than-average evangelists have possessed what might be called "color." Not that they have been freaks (though some have, we admit), but they have been highly individualistic, dynamic, and often dramatic. They have had some sort of drawing power, in either personality or unusual talent, which pulled people in. Among those who have endured as successful evangelists for many years this uniqueness has been much more than mere eccentricity; its center of gravity has been in the substance of their ministry. They have had something to offer, something solid and respectable. C. W. Ruth, Joseph H. Smith, "Bud" Robinson, H. C. Morrison—all were highly colorful and individualistic, but not one was frothy. They were all showmen (in the best sense of the word) but they never put on just a show. They had a message. They had passion and motivation. They had high intelligence. Theirs was a superlative combination of deep religion and good sense.

Furthermore, successful career evangelists are—and should be—very intense men. They are campaigners and crusaders. They are aflame with an insatiable love for souls. They are restless anywhere else but in the smoke and noise of battle. This may explain why some of the best evangelists in the past would not have made good pastors. The very intensity of their nature was against them.

But the most important evidence of fitness for the work of revivalism and evangelism is the seal of the Lord. Whom God has called He uses. God's blessing is obviously on the meetings of some men. Souls are converted, believers are sanctified wholly, churches are revived, and even when statistical results are minimal, the church is left stronger and richer for their having been around a few days. When God is on a man's ministry, that ministry is bound to be a benediction. The absence of this divine seal may not prove anything defective in the man's character or spiritual life, but it surely would suggest that he is a self-appointed evangelist rather than a God-called one.

By the same token, men with these evidences of God's call—general fitness, gifts, and results—will normally have no problem keeping busy. They will have more calls than they can handle. Possibly this should be a hint that those who consistently have trouble keeping busy should conclude

they are round pegs in square holes, and become pastors, without either humiliation or recrimination.

Humble men may discount their abilities, and fear to enter the field. This is a wholesome reluctance. Too often those who have the least reluctance are also the least qualified. So due deliberation is always in order. But in some cases only time will tell whether the essential gifts, plus the divine seal, are present. Naturally, the district board involved cannot be absolutely sure when an applicant is up for the first time (see *Manual*, par. 285, sec. 1). Because of much prayer and hard work, some men "make it" who start with great handicaps; others with glittering personality soon fizzle out after a few brilliant explosions, like the big rockets on the Fourth of July. And of course one cannot tell, either, simply by a single, isolated revival meeting. A few pastors are such dullards and their churches so dormant that even Gabriel could not blast a promising tremor in a week's time. But generally something constructive can be done, so that on the whole it is safe to say that if results do not proclaim a man an evangelist he should not attempt to stay in the field. And he certainly should not presume that the denomination owes him a full slate of "good churches" just because some district assembly has voted him a commission.

After twenty-five years in the pastorate God called W. E. Cox* to the evangelistic field. Skeptics said, "He doesn't have the personality for it." He said, "I'm not going to have revivals by my personality but by the Holy Ghost." And he had them, for the next twenty-five years. But while he did not rely on his personality—and no one should—time proved that he did have "what it takes." While his personality was not especially winsome, and certainly not dramatic, it was powerful. There was a grip on truth, a courageous integrity, a manly, communicating delivery, a sober sense of mission, a dignity of bearing blended moderately with Irish wit, plus an obvious anointing; and these are ingredients which when combined will augment the force of any man's personality. That which W. E. Cox chiefly illustrated, however, is that a divine call to the field of full-time evangelism and revivalism will be confirmed in due course by unmistakable evidences in gifts and results, in spite of apparent initial handicaps. And this, we believe, will always be the case.

*A Methodist holiness evangelist of the Northwest, now deceased.

The Minister and Temptation

(Continued from page 1)

It does not matter how small the sins are . . . Indeed the safest road to hell is the gradual one—the gentle slope, soft underfoot, without sudden turnings, without milestones, without signposts."

It is not morbid to pray the Psalmist's prayer in this twentieth century too:

"Search me, O God, and know my heart!
Test me and know my thoughts!
See whether there is any baneful motive
within me,
and lead me on the everlasting way!"

(Psalms 139:23-24, *The Berkeley Version*)

The need is not confined to an annual Pentecost on the calendar

When the Holy Spirit Comes

By Richard Lee Spindle*

HISTORICALLY, the Holy Spirit has been the neglected Person of the divine Trinity. Today, however, there is a renewal of interest in and emphasis on the Holy Spirit. Much is currently being said and written concerning Him. Such renewed interest should induce us to recall just who the Holy Spirit is and what His coming actually means to us.

The Holy Spirit should not be considered to be just divine energy or divine influence proceeding from God. He is not simply a thought or heavenly concept; rather, the Holy Spirit exists as an intelligent, self-conscious, self-determining Person. As the Third Person of the Trinity, He possesses eternity, true knowledge, and sovereignty. He brooded over the waters in the beginning. He inspired men to prophesy. He came at Pentecost and continues to come to purge, recreate, and fill the hearts of hungering men.

The coming of the Holy Spirit to man is not an unexpected happening. Centuries before His coming, the prophets foretold it. In the prophecy of Isaiah, the Lord said, "For I will pour water upon him that is thirsty, and floods upon the dry ground: I will pour my spirit upon thy seed, and my blessing upon thine offspring" (Isa. 44:3). Ezekiel records the Lord's words to read, "A new heart also will I give you, and a new spirit will I put within you: and I will take

away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my spirit within you . . ." (Ezek. 36:26-27). Scripturally, when the Holy Spirit comes to the heart of man, He does at least three things:

First, He comes *revealing*. What does He reveal? He reveals the nature of sin, the nature of the Son, and the nature of salvation. To whom does He reveal? He reveals to two classes of people. To those who pray, He reveals. He will not force himself. He does not come where He is unwanted. He comes to those who continue "in prayer and supplication" (Acts 1:14). To those in accord, He reveals. God, the Holy Spirit, is a balance, a unity, an equality. To find the reality of the Spirit, one must be unified with God in conversion and in the demands of the Scripture. He comes to those who are with "one accord" (Acts 2:1).

Second, He comes *suddenly*. Those in the Upper Room had tarried for some time. They waited in an attitude of supplication as the third hour or hour of the Jewish morning prayer arrived. Suddenly, as if a shot was fired or a shell exploded, the divine presence of the Holy Spirit penetrated the "house where they were sitting" and also penetrated their hearts. The "rushing mighty wind" at Pentecost symbolized the power of the Spirit. He gives power for service, power to overcome, and power to live. Such power enabled the 120 at Pentecost to precipitate a great day of soul

winning. We need such power to make us aggressive, courageous, and forceful in our witness. The "cloven tongues like as of fire" at Pentecost symbolized the purging of the Spirit. He purges, cleanses, burns out of the nature of man the carnal nature, the root of bitterness, the body of death. Although the symbols are not so important, the things symbolized—power and purging came as a sudden or crisis experience.

Third, He came *filling*. The void or emptiness left in the human soul by the sudden purging by the Holy Spirit is just as suddenly filled by the Spirit himself. At Pentecost, "they were all filled with the Holy Ghost" (Acts 2:42). Today, the heart of the sanctified man is likewise filled with the personal presence of the eternal God, in the person of the Holy Spirit. At Pentecost, they "began to speak with other tongues, as the Spirit gave them utterance" (Acts 2:4b). The language of the people

was confounded at the building of the Tower of Babel, and the people were scattered over the earth. The new language or utterance at Pentecost was a gift from the Spirit to enable them to gather the scattered nations together. The disciples spoke to the people the good news of salvation in the language of the people then present. A new tongue of witness was given them. It was not an evidence of the reception of the Spirit, but a result. The "second Pentecost" resulted in bold witnessing too, but in the common dialect (Acts 4:23-33).

When the Holy Spirit comes to our hearts, He reveals our needs, meets our needs, and fills our beings with His presence. This presence of the Holy Spirit within the human heart demands a personal witness. To serve God, we must serve man. We must act. We must witness. We must not be static or passive. The Holy Spirit works in and through man to accomplish His purposes.

"Controversy, though not desirable in itself, yet, properly managed, has a hundred times rescued truth, groaning under the lash of triumphant error."

—John Fletcher

Studies in the Methodist Revival

By Herbert McGonigle*

Part III. The Calvinistic Controversy

ON TUESDAY, August 7, 1770, the twenty-seventh Methodist Conference met in London. John Wesley's entry in his *Journal* is a good specimen of his brevity: "Our Conference began and ended on Friday 10th." That's all, but those eight words sum

up a conference that was to give rise to the most bitter theological opposition Wesley had yet met. Part of the famous *Minutes* ran: "Take heed to your doctrine. We said in 1744 [the first conference], 'We have leaned too much toward Calvinism.' Wherein?

... We have received it as a maxim that 'a man is to do nothing in order

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*Pastor, Uddingston, Glasgow.

to justification. Nothing can be more false. Whosoever desires to find favour with God should 'cease from evil and learn to do well.'"

The preamble: "We have leaned too much toward Calvinism," was obnoxious to many, but the conflagration was really sparked off by item six of the Review. It read: "As to merit itself, of which we have been so dreadfully afraid; we are rewarded 'according to our works,' yea, 'because of our works.' How does this differ from 'for the sake of our works'? And how differs this from 'secundum merita operum'—as our works deserve? Can you split this hair? I doubt I cannot."

A WAR ON ANTINOMIANISM

The Minutes were expressed with Wesley's succinctness, but had he foreseen the storm that would break, he would have explained them more fully. The Minutes were not meant for popular use but for the preachers, who were accustomed to theological study, and they had not objected to the propositions. The actual point of controversy, and the one upon which the Calvinists seized, was the unguarded use of the term "merit." In the sense Wesley intended, it was quite scriptural, nor did it differ, as some argued, from what he had taught for thirty years. By "merit" Wesley did not mean that any or all good works we do put God under obligation to reward us, but that Christ's work, done through us by the Spirit, as we obeyed, would merit, or be worthy of, reward. Such work was, in essence, the work of Christ himself. When Wesley explained the phrase "*secundum merita operum*" to mean "as our works deserve," he was speaking, not of a believer's present justification, but of his final reward. John Fletcher came to the defense of his friend: "If Mr. Wesley meant that

we are saved by the merit of works and not by the merit of Christ alone, we might exclaim against his propositions as erroneous. But as he flatly denies it in these words, 'Not by the merit of works,' and has constantly asserted the contrary for above thirty years, we cannot, without monstrous injustice, fix that sense upon the word 'merit' in this paragraph" (Fletcher's *Works*, Vol. II, p. 260).

If we ask why this minute appeared in the 1770 conference, the answer is not far to seek. The Methodist societies were being poisoned by antinomianism and the Minutes were intended as a counterattack. With its teaching that "a man must do nothing but believe" in order to be saved, antinomianism destroyed the whole scriptural foundation of good works and personal holiness. Wesley had seen only too clearly the sad consequences of antinomian teaching, and his references to it were forthright and severe:

April 4, 1755: "We rode to Birmingham, a barren, dry, uncomfortable place. Most of the seed which has been sown here for so long, the 'wild boars' have 'rooted up,' the fierce, unclean, brutish, blasphemous Antinomians have utterly destroyed it."

January 4, 1760: "I preached in the evening at Kenninghall, where the Antinomians had laboured hard in the devil's service."

Fletcher's protest was no less strong: "If the Lord does not put a stop to this growing evil, we shall soon see everywhere what we now see in too many places; self-conceited, unhumiliated men rising against the truths and ministers of God. We stand now as much in need of a reformation from Antinomianism as our ancestors did of a reformation from Popery" (*Works*, Vol. III, p. 392).

News of the Minutes spread rapidly

and reactions were soon apparent. Lady Huntingdon, uncrowned queen of the Calvinists, "apprehended that the fundamental truths of the gospel were struck at" in the Minutes. Rev. Walter Shirley, prominent among the Calvinistic Methodists, declared with typical Irish warmth that "peace in such circumstances would be shameful indolence and silence no less than treachery" (*Life and Times of the Countess of Huntingdon*, Vol. II, p. 236).

Shirley need not have worried, however; peace there was not to be, and the silence was soon broken by cries of "Shocking," "Horrid," "Blasphemous." Wesley's supporters were unmoved. All his preachers were solidly behind him, though only a few actually took part in the ensuing controversy. Joseph Benson, an outstanding scholar and preacher, was classical tutor at Trevecca, Lady Huntingdon's theological college. As soon as the countess voiced her opposition to the Minutes, Benson came to Wesley's defense and wrote a stirring work on the baptism of the Holy Ghost. The countess and Mr. Shirley pronounced it unscriptural and the former "avowed her determination that every Arminian should quit the College." Wesley, who had earlier written to Benson urging him to be firm and courteous, wrote now again urging him to stand by the Minutes. Benson needed no prompting and was immediately dismissed.

John Fletcher, president of Trevecca, found himself in the same position as Benson. The countess' anonymous biographer states that Fletcher, on first seeing the Minutes, exclaimed that Mr. Wesley could not possibly maintain such a doctrine, but this biographer is quite misleading on the whole account of the controversy. He is all too plainly Calvinistically biased, ever eager to caricature Mr.

Wesley. His history of the theological dispute was admirably summed up by Abel Stevens: "A mongrel publication that cannot be relied upon" (*History of Methodism*, p. 206).

Fletcher, in fact, immediately recognized the orthodoxy of the Minutes and "thanked Mr. Wesley for daring to break the ice of prejudice and bigotry among us, by restoring works of righteousness to their deserved glory, without detracting from the glory of 'the Lord our Righteousness!'" (*Works*, Vol. II, p. 265). He wrote to the countess, defending Wesley: "Mr. Benson made a very just defense when he said he held with me the possibility of salvation for all men; that mercy is offered to all, and yet may be received or rejected. If this be what your Ladyship calls Mr. Wesley's opinion, free-will and Arminianism, and if 'every Arminian must quit the College,' I am discharged also" (*Works*, Vol. I, p. 151). Fletcher then resigned from Trevecca.

PREVIOUS SKIRMISHES

While the Minutes of the 1770 conference were the immediate cause of the controversy, there was a more remote cause that must be noted, yet which seems to have been largely ignored by most writers who have dealt with the controversy, Tyerman excepted. This remote cause was John Wesley's correspondence with James Hervey, at once the most competent and saintly Calvinist of his day. Hervey had died in 1758; had he lived, he was the only Calvinist fit to do battle with Fletcher of Madeley. Hervey, author of the *Meditations Among the Tombs*, some of the most doleful verses in English literature, had been a member of the Oxford Holy Club. He is best remembered for his *Theron and Aspasio*, a *Series of Dialogue and Letters upon the Most Important and Interesting*

Subjects. He sent this work to Wesley for correction, who, in his usual laconic way, expressed his thoughts on Hervey's Calvinism.

In 1758, Hervey began a revision of his work but died before he had completed it. Unfortunately the final revision was left to William Cudworth, and if there was one man who hated John Wesley, it was Cudworth. Hervey had been a frank, fair writer, often hitting hard but always straight. Cudworth, with far less ability but making up that deficiency with wormwood, freely interpolated Hervey's letters and bitterly castigated Wesley. Wesley was bound to reply and, accordingly, in 1765 he published *A Treatise on Justification, Extracted from John Goodwin, with a Preface, Wherein All That Is Material, in Letters Just Published Under the Name of the Rev. James Hervey, Is Answered.*

If until then any had been in doubt as to where John Wesley stood with regard to Calvinism, they were in doubt no longer. It is tempting to quote at length from Wesley's succinct answers to Hervey's Calvinism, but one quotation will suffice. Hervey had written, "If we were perfect in piety, Christ's priestly office would be superceded." Wesley replied, "No, we would still need His Spirit and consequently His intercession for the continuance of that love from moment to moment. Beside, we should still be encompassed with infirmities and mistakes from which words or actions might follow which were not exactly right, though the heart were all love. Therefore in all these respects, we should still have need of Christ's priestly office; and, therefore, as long as he remains in the body, the greatest saint may say

*Every moment Lord I need
The merit of thy death."
(Works, Vol. X, p. 327)*

This was November, 1765, and all might have ended there had not Dr. Erskine rushed to the support of the falling altars of Geneva and, in order to illumine the darkness of the Scottish Methodists, republished Hervey's letters, adding his own venomous preface. This was quickly answered by one of Wesley's itinerants, old James Kershaw, in a pamphlet entitled *An Earnest Appeal to the Public, in an Honest, Amicable and Affectionate Reply to Erskine's Preface.* Erskine returned to the fray, this time with a "Defense" of his "Preface," in which Wesley was more bitterly attacked than before. Then, to add the last touch, Walter Sellon, whom we shall meet later, in a shilling pamphlet, gave vent to his Arminianism and his anger. Tyerman justly referred to Sellon's work as a "perfect tempest of wrathful indignation."

The result of this whole fracas was melancholy. All over Scotland, Wesley's doctrines were stigmatized, and throughout that kingdom the progress of Wesley's Methodism was retarded for twenty years. The fires smoldered until the 1770 conference, when the Minutes fanned them into an angry blaze, but the original kindling was Wesley's rejection of Hervey's Calvinism.

A NOISY CHARGE AND QUIET RETREAT

We return to Fletcher's resignation from Trevecca. With the decks now cleared, the Calvinists decided on battle in earnest. There was one happy sidelight, however—Whitefield knew nothing of the dispute; the sun of his day had gone down in splendor without his having heard the rumblings of the approaching storm. Mr. Shirley and the Countess distributed a circular letter to ministers of all denominations. Bearing the offensive

title *Popery Unmasked*, and including a copy of the Minutes, it invited all clergy to meet the Wesleyans at their next conference and demand from them "a formal recantation of the said Minutes." To propose to invade a conference to which they had not been invited was certainly a belligerent attitude, nor was it any less egregious to demand the Wesleyans to recant. The circular received little support. Charles Wesley expressed his opinion by endorsing his copy: "Lady Huntingdon's Last. Unanswered by John Wesley's brother." Fletcher was greatly disturbed on seeing the circular and wrote immediately to the countess, saying that if the meditated attack on Mr. Wesley were not given up, he would come to the defense of the Minutes.

If the circular did not bring the Calvinists to the next conference, it certainly brought the Arminians. All of Wesley's preachers were present when the conference convened at Bristol on August 6, 1771. Arriving in Bristol on the morning of the conference to lead the opposition, Shirley was embarrassed to discover the opposition numbered only ten! He hastily wrote to Mr. Wesley "regretting that offence should have been given by the mode of the circular," and requesting how they might address the conference. Thursday, the eighth, was fixed and a two-hour debate resulted. Harmony and goodwill prevailed and the Wesleyans agreed to Shirley's request that the conference should fully explain the Minutes in a signed declaration. As Wesley recorded with not a little humor: "We conversed freely for about two hours and I believe they were satisfied that we were not so dreadful heretics as they imagined, but were tolerably sound in the faith" (*Journal for Aug. 8, 1771*).

The Declaration read: "Whereas the

doctrinal points in the Minutes of a conference, held in London, August 7, 1770, have been understood to favour 'justification by works,' now the Rev. John Wesley and others assembled in conference, do declare that we had no such meaning, and that we abhor the doctrine of 'justification by works,' as a most perilous and abominable doctrine. And as the said Minutes are not sufficiently guarded in the way they are expressed, we hereby solemnly declare, in the sight of God, that we have no trust or confidence but in the alone merits of our Lord and Saviour Jesus Christ for justification, or salvation, either in life, death, or the day of judgment. And though no one is a real Christian believer (and consequently cannot be saved) who doeth not good works, where there is time and opportunity; yet our works have no part in meriting or purchasing our justification, from first to last, either in whole or in part." It was signed by John Wesley and fifty-three of his preachers (*Watson's Life of Wesley*, p. 236).

Lady Huntingdon's biographer makes Wesley the author of this declaration, but this is certainly false. The style is not Wesley's and, anyhow, Shirley, in his subsequent *Narrative*, acknowledged that he drew it up. Thomas Olivers was the only Wesleyan who wouldn't sign; he would have no part in "a patched-up peace." The conference demanded that Shirley should make public acknowledgment of having misunderstood the original Minutes. Shirley hesitated until a preacher rose and asked him, "Mr. Shirley, do you doubt the honesty of Mr. Wesley?" He then agreed and wrote that he "was convinced he had mistaken the doctrinal points of the Minutes." This acknowledgment was circulated with the Declaration and not, as Telford thought, written

some time later (Telford's *Life of John Wesley*, p. 290).

WHY FLETCHER'S "CHECKS"?

At this point we come to an important and much-debated question—who was responsible for the publishing of Fletcher's first *Check to Antinomianism*? Before the 1771 conference convened, Fletcher, in five letters to Mr. Shirley, had defended the Minutes at great length. Fletcher sent these letters, i.e., the first *Check*, to Mr. Wesley asking him to correct them and "take away whatever might be unkind or too sharp." Fletcher further requested Wesley to publish or suppress them as he thought best. Wesley decided to publish them. Calvinistic writers have insisted that Wesley acted unfairly; since Mr. Shirley acknowledged he had mistaken the Minutes, there was no need to publish the *Check*.

Why did Mr. Wesley send the letters to press? For a very practical reason: Antinomianism was as rampant as ever and Mr. Wesley knew there could be no more effective antidote than the *Check*. He made his position clear in a letter to Lady Huntingdon: "Till Mr. Fletcher's printed letters are answered, I must think everything spoken against these Minutes is totally destructive of his honour. . . . These letters, which therefore could not be suppressed without betraying the honour of our Lord, largely prove that the Minutes lay no other foundation than that which is laid in Scripture" (Wesley's *Works*, Vol. 12, p. 463, 1958 edition).

Hearing that Mr. Shirley had recanted his opposition to the Minutes, Fletcher, who was not at the conference, wrote immediately to his friend, Mr. Ireland, in Bristol, asking him to stop the publication of the *Check*. This was not, as Calvinists have main-

tained, because he regretted his defense of the Minutes, but solely because he had no wish to dispute further with Shirley, whom he greatly admired. Olivers, who had refused to sign the Declaration, was in charge of the printing and he went ahead with the *Check*. Fletcher was grieved, but as he wrote to Mr. Ireland, "Whether my letters are suppressed or not, the Minutes must be vindicated. . . . Mr. Wesley owes it to the Church, to real protestants, to all his society and to his own aspersed character." Such were the circumstances that led to the publication of the *Checks*. No blame can be attached to either Mr. Wesley or Mr. Fletcher; both acted for the defense of the faith and the purity of the gospel.

The controversy lasted five years; we shall glance at a few of the more important points. Shirley, in his *Narrative*, replied to Fletcher, and the Wesleyans were shocked to see the Minutes described as "an attack upon the foundation of our hope." So much for Shirley's professed recantation. Fletcher hesitated whether to reply, but a letter from Charles Wesley decided him. Part of it read: "Several Calvinists, in eagerness of malice, have dispersed their calumnies through three kingdoms. A truly excellent person, in mistaken zeal, has represented him [John Wesley] as 'a Papist unmasked,' an 'heretic,' an 'apostate.' His dearest friends are staggered and scarce know what to think." Fletcher's second *Check* comprised three letters: the first showing the proper relation between faith and works, the second an examination of Shirley's "Arminian" sermons. Shirley, on seeing it, immediately recanted his sermons! The third letter was a brilliant reply to antinomian deception and Calvinism's imputed righteousness. Shirley

(Continued on page 46)

The Nazarene Preacher

The basic secrets of success are simple

When God Turned the Tide

By John L. Moran*

THE LORD HAS BLESSED our ministry now for nearly thirty-five years with some success. For eleven years in our present pastorate we had been growing slowly; then in 1962 while we were looking over the records of the Sunday school, we found we had stopped growing and were going backward. I had been working harder than ever before, but seemed to be accomplishing less. Why?

As has been my custom for several years, I went to my secret place of prayer—at the altar of the church. There I poured out my heart. "Why the loss, when I have been working so hard!" God seemed to say to me, "John, you have asked Me to bless your work; now start asking Me to bless My work." Unconsciously I had been putting self before God. I wept and confessed my unintentional error and renewed my consecration. As the result of that conference with God I did several things which I believe have accounted for at least part of our recent growth.

1. I promised God to take my hands off the order of the service.

If He wanted to use a layman, either in the song service or special song, or by a testimony, to bless the service, I would gladly refrain from bringing my little message. And at least a dozen times in the past three years He has done just that, and the altar has been filled with seekers, sometimes two and three times in the same service. And He has blessed

the ministry of the Word, so that we have very few Sundays without someone finding victory.

2. Then I urged my people to make calls and to be witnesses.

We have used many methods. The one that has worked the best and brought the greatest success is that of bringing their friends to church. Several of our young ladies brought in their boyfriends, and our boys their girlfriends, and they have been saved and have become Nazarenes.

We have urged our folks to make calls, not to make a record in Sunday school, but to win souls to Christ. The souls of boys and girls are more important than that we should break some little attendance record. But God has helped us to increase the average attendance in one year by thirty-one, and last year by twenty-four. When the Holy Spirit is working in our midst, we must advance.

As the result of their witnessing, we have seen schoolteachers, undertakers, factory workers, and others converted, sanctified, and added to the church.

3. The Lord showed us that we must get our people praying IN the Holy Spirit.

For over two years now we have had Saturday night prayer meetings. Sometimes it has been only three or four prayer warriors; more often it has been ten to fifteen who have "stormed the throne" and brought the glory of God down. May I mention just a few answers to their prayers:

*Pastor, First Church, Owego, New York.

May, 1967

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The church felt that we should purchase land so that in the future we might relocate. No land was available at the price we could afford. As they prayed, the pastor searched. One night he found a piece of land, but the owner had not even thought of putting it up for sale. But she did, and we purchased, six acres. The Holy Spirit put the pressure on; the people thought we ought to go in and possess the land and build immediately. What would we use for money? What would we do about the church building and property we already owned, with a small mortgage? The Lord had already been working, for at the same time the Presbyterians wanted to expand, but there was no land available. They offered us \$65,000 for our property—the amount we had put into it over the thirty years of its existence. And then our folks responded with their own means by pledging over \$38,000 to be paid in three years. In 1965 we moved into our Sunday school rooms and beautiful new sanctuary, monuments to what God can do when the people obey and pray.

Moreover, through prayer in the Holy Spirit, we have seen many hard cases brought to their knees. One man who had been backslidden for over twenty years was reclaimed, later sanctified, and began to tithe. (It seems strange, but most of our folks when they get saved start tithing.) Another man was recently converted who had never really been saved before to my knowledge, although he had attended our church for years. There are so many more illustrations of answers to prayer. A young man who was over in the Philippines with the Peace Corps was prayed for. He had never been in a Protestant church. A new convert felt a burden for him, and had our group pray for his conversion. When

the young man came home, Roy went all the way to Boston to meet him and bring him to his own home. The first Sunday the young man came to church but thought it all a joke. But the next Saturday he came with his friend to our prayer meeting. He had never prayed in public before but in a stammering, almost unintelligible way he poured out his heart for the Lord to save him, and God did. Soon he was at the altar to be sanctified. For a year he studied God's Word, was faithful in his attendance, gave his tithe, and contributed most generously to our missionary offerings. Although his friends and relatives did their best to make him return to his former religion, he remained true. He told me that he felt perhaps the Lord would have him return to the Philippines to tell them what the Lord had done for him. Then at our camp meeting he heard and talked to Brother Orjala. At the altar he made a complete consecration to accept the call for missionary work. And last week he went to our Seminary to prepare for this high calling.

Those Saturday night prayer meetings really pay. We also have cottage prayer meetings on Friday nights, prayer groups before the Sunday night meetings, as well as the Wednesday night prayer service. I believe that most of our growth can be traced to the people praying in the Holy Spirit, and God answering their sincere desires.

Another factor which I believe has been instrumental in our marvelous growth is the generous response of our people to missionary giving. In spite of a building campaign, they gave over \$5,000 last year to world-wide missions.

We believe that any church will succeed when they let the Holy Spirit have full control of their time, their talents, their tithe, and their services.

Helping with the District Program

By William J. Nichols*

"Oh, no!" Not another goal to make, another report to send in, another service to attend, another budget to raise, another cause to champion, another campaign in which to participate, another task at which to work, another offering to take—for the district or general interests! Have you ever felt this way? It comes to most of us at times. We like to have the blessings of an organizational setup and the responsibilities of an independent work. But let us never forget that privilege means responsibility. We are reaping the benefits of the labors of those who have gone before and carried the burdens of our denominational program. And we must be faithful so that those who follow us, our children in fact, will have the blessings that come with a strong denominational program.

One of the best ways to avoid this "Oh, no!" attitude is to realize what our denominational program means and has meant to us. Many of us were saved in churches that were begun with home mission efforts of others. Most of us listen each Sunday to sermons of pastors who attended our denominational colleges. Many of us attended one of our schools. Even this publication you hold now in your hand is a blessing of a denominational program. And needless to say, there are many other blessings which we enjoy that came as a result of a denominational effort.

It's sad but even we who are in the ministry of the church sometimes are afflicted with this "Oh, no!" attitude. We get to feeling independent and resent some of the things we are called upon to do. But it is interesting to note—when we are in trouble or it is time to change churches, we expect the organization of the district to come to our aid with no delay.

The writer recently had occasion to conduct a zone Scripturama in one of our metropolitan areas which includes several churches and a number of young people. But at that service only one young person, from one of the smaller churches outside of the city, attended. Somewhere we, the writer included, missed it. We missed a chance to back the district program, to encourage our youth to study God's Word, to help our zone youth to learn to enjoy the friendly competition of other district teams, and we missed getting our young people together with other Christian young people.

It may be possible to be overorganized, but few of us are in danger of that. Someone has noted that there are squalls in the goals that are set. We need to realize that those whom we have designated to be our leaders, by virtue of the position we have given them, see with more clarity than we the needs of the whole district and of the whole church. The next time you are called upon to go a second mile, don't "Oh, no!" it but pitch in and do your best for your Christ, your church, and a lost world.

*Elder, Church of the Nazarene.

"No more evidence against tobacco than tomato soup"

Where the Tobacco Case Stands

By Dallas D. Mucci*

THE TOBACCO COMPANIES, in recent testimony against placing health warnings on cigarette packages and in cigarette advertising, intended to leave the impression that "there is no more evidence against tobacco than there is against tomato soup," charges *Science* magazine.

Through their powerful lobby the cigarette manufacturers proved their calloused disregard for health and human welfare. In spite of the evidence, they have prevented the public from getting that evidence. Unfortunately, this is not the first time that the Congress has yielded to "money" pressure on this issue.

The United States surgeon general's condemnation of cigarette smoking as a health hazard, four years ago, sent the cigarette industry scurrying to discredit the scientific reliability of his decision. This they have been unable to do, even though the Congress and Mr. Johnson don't insist upon the public knowing this fact.

Dr. Luther L. Terry, surgeon general, answers the charges that grew out of the investigation. "Most are broken-record rebuttals. Many are repetitious and cleverly manipulated in a continuing program to shake the public confidence in the Report.

"... I may add that none of the members of the committee changed

his mind on the findings. Come to think of it, there has been one change. One member who had been a cigarette smoker until the Report was issued has given up cigarettes."

Dr. Terry then went on to answer the most persistent argument and seeming destroyer of the Report's evidence. The cigarette industry has challenged that all of the evidence in the Report is statistical. Dr. Terry's answer: "... the statistical relationships involved in the Report merely indicated that smoking is a likely suspect and led to further investigations—animal experimentation and clinical, autopsy, and population studies. These converging lines of evidence resulted in the indictment of cigarettes as a serious health hazard."

Other reports have followed the surgeon general's report, declaring that 125,000 premature deaths are caused each year in the United States from smoking. Stronger indictments of tobacco have been heard elsewhere. Dr. Terry leaves a final warning, "Let us make clear to our young people that among men who began smoking when they were teen-agers, the death rate is 100 percent higher than for nonsmokers."

Thus a position on smoking held by some evangelical churches is no longer one of prudish prohibition; scientific research condemns smoking as a genuine health hazard. Another

hazard that compounds the danger is tobacco addiction.

The late Sigmund Freud, renowned psychologist, is an example of tobacco "addiction." He was a cigar smoker. In 1895 Freud was ordered to stop smoking by his doctor, Wilhelm Fleiss. The physician explained to him that his heart disturbance was due to his heavy cigar smoking. But Freud was unable to stop. He stopped for a short time. Within weeks he was back to his twenty cigars a day.*

Freud's description of his depression when attempting to stop suggests addiction. "Soon after giving up smoking, there were tolerable days . . . Then there came suddenly a severe affection of the heart, worse than I ever had when smoking. The maddest racing and irregularity, constant cardiac tension, oppression, burning, hot pain down the left arm . . . And with it an oppression of mood in which images of dying and farewell scenes replaced the more usual fantasies. . . . The organic disturbances have lessened in the last couple of days; the hypomanic mood continues . . . It is annoying for a doctor who has to be concerned all day long with neurosis not to know whether he is suffering from a justifiable or a hypochondriacal depression." Freud was smoking heavily again soon after that. He suffered all through his life trying to stop.

Dr. Ernest Jones, a fellow psychoanalyst, stated (concerning Freud's smoking), "That it might be called rather an addiction than a habit was shown by the extent to which he suffered when he was deprived of the opportunity to smoke." It is no doubt that tobacco addiction prevents thousands of smokers from quitting today, when they would like to.

No doubt the problem of addiction makes the issue a moral one as much as, if not more than, the health hazard.

It also places on the Church the moral imperative of warning the youth in a Christlike and sensible manner of the twin evils of smoking; more important, taking the forgiving and healing gospel of Christ to the tobacco addicts who would desperately like to quit.

There is a major obstacle to getting the message clearly before the people. It centers in the advertising of tobacco. The Congress has made this even more difficult for the Church by not insisting that the "truth" be told in all cigarette ads. The Federal Trade Commission has been virtually powerless to supervise the clever and tricky cigarette industry.

As early as 1955 the tobacco industry, namely, the American Tobacco Company, objected to the F.T.C.'s investigation of fraudulent cigarette ads by saying that it was dangerous to allow this commission to judge what was "significant" in an advertiser's claims.

The advertising has continually been based on half-truth and association with pleasurable circumstances that have nothing to do with cigarette smoking. Now, "with the pressure on," the ads have turned to the strong, self-assured young man lighting up; the healthy, robust couple strolling hand in hand down the beach, extolling the virtues of "_____ cigarettes." This new, subtler form is just as dangerous.

In *Commonweal*, answering the industry's objection to the F.T.C. in 1955, is a position that the contemporary Church should consider taking in the light of recent developments: "... it rubs us the wrong way to see the American Tobacco Company—an outfit that has done its best for years to beat the human brain into a

*Pastor, Bethel Park, Pennsylvania.

*Complete story on Sigmund Freud is in *Consumers Union Report on Smoking*, 1963, Mount Vernon, N.Y.

sensitive and helpless state of nervous exhaustion—setting up its defense now on the high mental ground of 'truth,' just as though it knew the lay of the land."

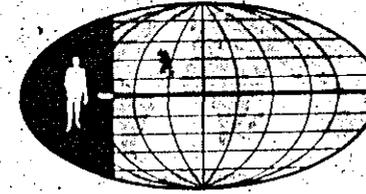
The Church can serve the people

of this nation well, if it will insist that the Congress and the President insure that the public shall know the "truth," the tobacco lobby notwithstanding. This requires action, maybe unpopular, but necessary.

The Preacher's Home Quiz

The relationships between husband and wife generate the atmosphere of the home. There should be an increasing strength in the home as the husband and wife improve their attitudes to each other. Grade yourself in the following areas to see what your contribution is to a strong family life.

	Always	Improving	Trying to improve	Difficult	One of my weaknesses
1. Increasing courtesy to wife					
2. Expression of appreciation in ordinary affairs of life					
3. Thoughtfulness in helping her to accomplish some of her personal interests					
4. Willingness to accept her criticisms regarding:					
a. Personal habits					
b. Attitude to work					
c. Sermon content					
d. Preaching habits					
e. Attitude to children					
f. Concern for improving the home					
5. Congenial sharing of financial problems					
6. Growing in friendship and spiritual understanding					
7. Manifesting patience, in both speech and actions, to her in times of differences					



The PASTOR'S SUPPLEMENT

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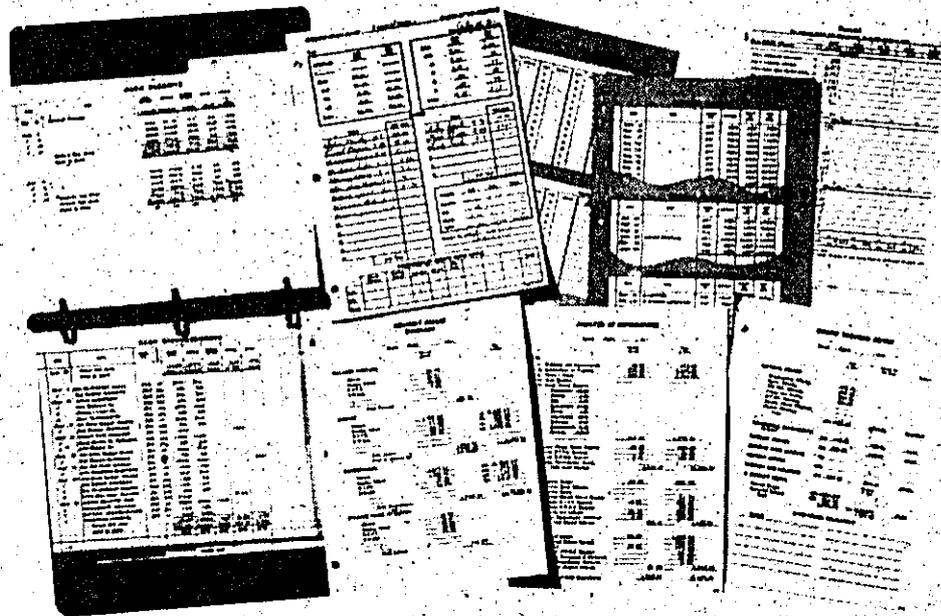
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Have You Ever Wondered

What Kind of Missionaries Are Needed Today?

FIRST of all—TRAINED missionaries. Nations today respect and often require training in the foreigners they allow to live in their country. Usually the same qualifications that are required in the United States for the particular area of service are required in other nations. Sometimes their requirements are higher.

Specifically, the major need is for trained, experienced, successful preachers—men who have proven themselves in building healthy, growing churches at home. A misfit at home will be a failure on the field.

There is also need for some nurses, doctors, and teachers—especially teachers on the secondary level and with supervisory training and experience. Almost no elementary teachers are needed. Nationals teach the elementary schools in most countries. There is gradually developing an occasional need for missionaries with training and experience in linguistics, printing, office work, and the specialized branches of medicine: anesthesia, radiology, X ray, etc. But these areas are so limited in demand that a prospective missionary would be wise to train for either preaching, Bible school teaching, secondary school teaching, or in the broader field of medicine as a doctor or nurse, and then secure training in one or more of these specialized fields on the side.

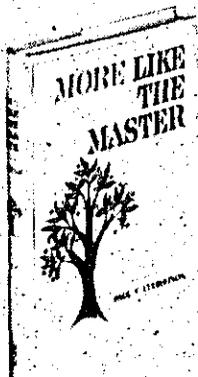
Second—and of equal importance with training, is the need for missionaries with the ability and grace to adjust and get along cheerfully with other missionaries on the field. A truly sanctified Christian, whether at home or on the mission field, has no "rights" to demand or defend. He has been saved for just one purpose—to spend his life for God. The missionary is sent to the field to proclaim salvation and holy living to the people. Personal likes and dislikes, material possessions, personal desires must all be held lightly, to be surrendered without reluctance when the need demands. The missionary is there for only one purpose—to proclaim holiness. But if holiness is not lived, it cannot be taught.

A third great need in missionaries today is the ability to train nationals for leadership in the church. From the day they are converted, they must be trained to be witnesses and soul winners; to carry the burden for the financial support of the local church; to be leaders locally and on the district, maintaining the high standards of holiness without the prodding of the missionary.

A missionary should so train his converts that he can eventually move on to new areas, leaving the local church in the hands of dedicated national Christians, and see it grow and flourish.

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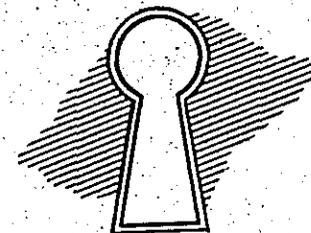
Department of EDUCATION

NAZARENES IN SECULAR COLLEGES

- Q. How many are there?
A. From 12,000 to 16,000.
- Q. Who are they?
A. Age eighteen to twenty-one (72 percent), single (74 percent), undergraduates (85 percent), in a four-year college or university (77 percent), attending an institution within 100 miles of their homes (76 percent), fathers in skilled labor or service occupations (52 percent), and one or both parents members of the church (58 percent).
- Q. Why are they in secular colleges?
A. Finance, academic quality, academic field, and proximity (in order of frequency mentioned) were the reasons they gave.
- Q. Could a Nazarene college meet their needs?
A. At least one-half are studying in fields Nazarene colleges offer, and at least one-half should be able to finance an education at a Nazarene college for the price they are presently paying.
- Q. What problems do these students have?
A. They listed their most serious problems as academic adjustment, finance, and spiritual, in that order.
- Q. What kind of pastor could best minister to them?
A. They put the desired qualities in this order: understanding, contemporary appeal, concern for youth, intelligence, and spirituality.
- Q. Should they be in Nazarene colleges?
A. Perhaps many of them should be, but they are in secular colleges in large numbers whether the reasons are good or bad.
- Q. Will they be lost to the church?
A. While many of them are very loyal to the church, a majority of these students will be lost to the church during the college years unless major efforts are put forth.
- Q. What can a pastor do about this?
A. The pastor of the home church and the pastor in the university town can befriend a lonely student under stress. Never let temporary rebellion or indifference throw you off the track. And sometimes it takes two pastors cooperating closely.

The Task Is Big but Not Impossible

A PASTOR is the KEY

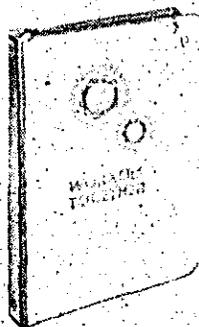


May, 1967

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Every N.Y.P.S. Leader should have one!

YOUTH AND MISSIONS CONFERENCES

NOTE:

The Syracuse, New York, conference will be held May 10 instead of May 12 as originally scheduled in the *Pastor's Supplement*, and the Baltimore, Maryland, conference will be held May 12 instead of May 10. Please check these dates on your schedule.

HONOR ROLL

The following districts paid 90 percent or more of their 1965-66 N.M.B.F. budgets.

Akron	Nebraska
Arizona	New Mexico
Canada Atlantic	New York
Canada Central	North Arkansas
Canada West	North Carolina
Central Ohio	North Dakota
Dallas	Northeast Oklahoma
Eastern Michigan	Northeastern Indiana
Gulf Central	Northwest Oklahoma
Hawaii	Northwestern Illinois
Houston	Northwestern Ohio
Idaho-Oregon	Oregon Pacific
Illinois	Philadelphia
Indianapolis	Pittsburgh
Iowa	Rocky Mountain
Joplin	South Arkansas
Kansas	South Dakota
Kansas City	Southern California
Kentucky	Southwest Indiana
Louisiana	Southwest Oklahoma
Maine	Southwestern Ohio
Michigan	Virginia
Minnesota	Washington
Missouri	Wisconsin

Insured ministers on 90 percent districts receive "double coverage" insurance. A total of 3,399 ministers qualified this year.

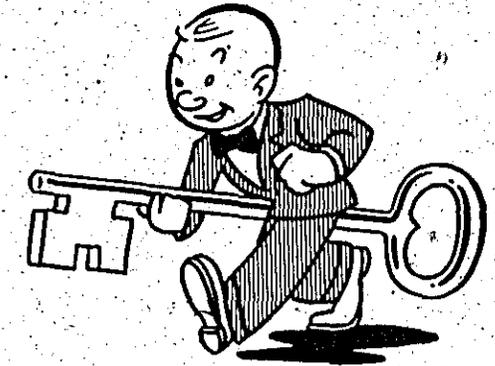
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1965-66

District	Percent	District	Percent
1. Northwest Oklahoma	100.05	38. Kentucky	90.89
2. Minnesota	100.00	39. Philadelphia	90.85
3. Hawaii	99.59	40. Gulf Central	90.73
4. Louisiana	98.87	41. Southwest Oklahoma	90.62
5. Oregon Pacific	97.76	42. Joplin	90.35
6. North Arkansas	96.94	43. Southwest Indiana	90.25
7. North Dakota	96.84	44. North Carolina	90.24
8. Northwestern Ohio	96.44	45. Southern California	90.14
9. Nebraska	96.18	46. Maine	90.01
10. Kansas	96.07	47. Illinois	90.00
11. South Arkansas	96.07	48. Virginia	90.00
12. Rocky Mountain	95.44	49. New England	87.22
13. Washington	95.57	50. Tennessee	85.59
14. Canada Central	95.43	51. Canada Pacific	85.07
15. Northeast Oklahoma	95.43	52. Albany	84.24
16. New Mexico	95.36	53. Alabama	83.49
17. Dallas	94.69	54. Abilene	83.04
18. Michigan	94.47	55. Florida	82.77
19. Northwestern Illinois	94.45	56. Northwest Indiana	82.25
20. Kansas City	93.99	57. Colorado	81.24
21. New York	93.56	58. East Tennessee	80.21
22. Akron	93.44	59. Georgia	79.99
23. Canada Atlantic	93.17	60. Washington Pacific	78.71
24. Northeastern Indiana	92.70	61. Sacramento	78.66
25. Idaho-Oregon	92.62	62. Northern California	78.54
26. Wisconsin	92.38	63. Northwest	77.87
27. South Dakota	92.35	64. Chicago Central	77.71
28. Southwestern Ohio	92.20	65. South Carolina	77.43
29. Eastern Michigan	92.16	66. Los Angeles	76.08
30. Missouri	92.04	67. Mississippi	75.86
31. Canada West	91.84	68. Central California	75.27
32. Indianapolis	91.36	69. Alaska	74.55
33. Houston	91.13	70. Southeast Oklahoma	74.08
34. Central Ohio	91.03	71. West Virginia	73.30
35. Arizona	91.00	72. Nevada-Utah	72.62
36. Pittsburgh	90.97	73. San Antonio	71.43
37. Iowa	90.91	74. Eastern Kentucky	65.02

Denominational Average—88.97 Percent of Apportionment Paid

**Thanks
to
a
Key Man**



THE RECORD of advance made in 1966 by the N.W.M.S. was written by 4,587 missionary societies in local churches like the one you pastor. We appreciate your help and loyal support and want to share with you a few of the high points in the 1966 record.

	Increase	Total 1966
● Membership	10,473	259,981
● Prayer and Fasting Members	11,496	198,459
● Readers	7,980	176,334
● Other Sheep Subscriptions	1,466	180,870
● Memorial Certificates	206	1,968
● Star Societies	63	2,979

● Giving also showed good advance. General Budget giving through N.W.M.S. channels reached \$2,931,859.64. This includes \$1,000,458.80 in Prayer and Fasting, the first time Prayer and Fasting giving has reached the million-dollar mark.

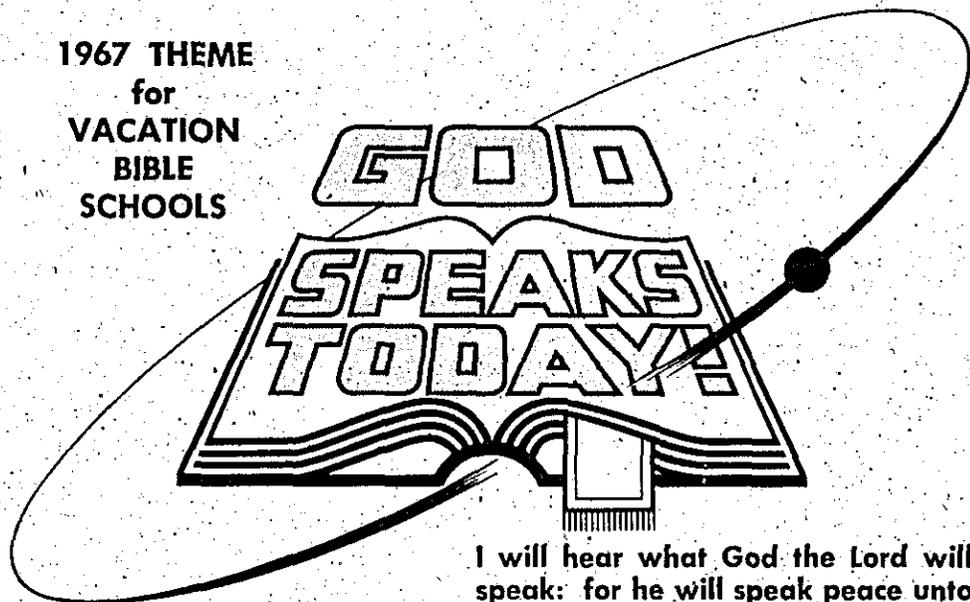
● Alabaster giving reached an all-time high of \$583,207.81.

● The increase in 10 percent giving through N.W.M.S. channels for world evangelism was \$338,429.78.

We know that these advances represent the hearty cooperation and loyal support of the pastors and congregations of the local church.

Again we say thank you, and God bless you. The results of the year's work cannot be as easily tabulated as statistics and giving. Our prayer is that, because you and your congregation were faithful at home, many more will come to a personal knowledge of Jesus Christ as Lord and Savior.

1967 THEME
for
VACATION
BIBLE
SCHOOLS



I will hear what God the Lord will speak: for he will speak peace unto his people . . . (Psalms 85:8).

The theme for the 1967 vacation Bible school emphasis is "God Speaks Today." Help some, for the first time, to experience personal salvation. Help all to dis-

cover that in truth God does speak today—through His Word—and through His Holy Spirit.

Pastor, have you established a plan for financing your vacation Bible school?

Here are suggested methods:

1. Set aside in the Sunday school budget a sum throughout the year for vacation Bible school.
2. Make it an item in the local church budget.
3. Let church and Sunday school funds combine to allow a sufficient amount for a good school.
4. In regular services preceding the vacation Bible school take pledges.
5. Supplement any amount raised in the foregoing ways by a free-will offering on the night of the Demonstration School.
6. Set aside some Sunday for a special vacation Bible school cash offering.*

For free leaflets to help you plan write:

Mary E. Latham, Director of Vacation Bible Schools, 6401 The Paseo
Kansas City, Missouri 64131

*From Vacation Bible School, Why, What, How? by Mary E. Latham.

PASTOR!

HOW'S YOUR IQ
on the
Department of Evangelism???

YES or NO:

1. The Department of Evangelism was ordered by the General Assembly of 1956.
2. Dr. V. H. Lewis was the first executive secretary serving, until his election as general superintendent in 1960.
3. The "Moving Nazarenes" service was one of the first outreach services of the Department.
4. When the name and new address of a "Moving Nazarene" is sent to the Department, it is immediately forwarded to the nearest pastor, who is requested to contact the "Moving Nazarene" and return a report to the Department. This report is then forwarded to the person who originally sent in the name and information.
5. Open Date Listing service of the Department serves the evangelists.
6. The Open Date Listing will be sent to ANY pastor who requests a six-month advance notice of the open dates which evangelists have available.
7. Among the many first-time programs of the Department have been:
 - a. "Try Christ's Way"
 - b. 10 Sunday Nights of Salvation
8. The latest emphasis of the Department is "Seven Sunday Mornings of Evangelism."
9. Will your church meet its goal for:
 - a. Sunday Morning Service Attendance?
 - b. Members received by profession of faith?
(Pentecost Sunday is the final day for counting new Nazarenes in this emphasis.)

REMEMBER! Our GENERAL GOALS are:

THREE MILLION Total Attendance for the Seven Sundays
TEN THOUSAND New Members by Profession of Faith

ANSWERS: Questions one through eight—Yes. You must supply the answer to question nine.

1 st Day of Each Month	<i>50 Holy Watchnights</i> 1964-68	6:00 p.m. to midnight LOCAL TIME
---	---------------------------------------	---

SUMMER CAMPS



1. Urge all my Sunday school boys and girls to attend
2. Help find counselors
 - a. Do I have a good layman that can go?
 - b. Offer my help
3. Help with finance
 - a. Contest with way paid for winner
 - b. Adult class sponsors
 - c. Special offering to help pay part of every registration

Have You Considered—



A Life Loan Plan

The Life Loan Plan is attractive for those who would like to give money from their savings for the work of the Kingdom but are reluctant because they may need it later for an emergency.

1. This plan enables you to deposit funds with the General Board at 5 percent interest. You have the option to withdraw it on sixty-day written notice or leave it as a lasting donation.
2. A contract is drawn on one or two lives. Any remaining balance after both are deceased becomes the permanent possession of the General Board.
3. This unique plan offers you some distinct advantages: (1) an attractive return on your investment, (2) your money is invested in Kingdom building, (3) the principal sum may be withdrawn at your request, (4) any remaining balance becomes a donation from your estate to the church.

clip and mail

Jonathan T. Gassett, Executive Secretary
Wills, Annuities, and Special Gifts
Church of the Nazarene
6401 The Paseo
Kansas City, Missouri 64131

_____ Please send me an application form for a Life Loan Plan.

_____ Enclosed is my check for \$_____ for a Life Loan Plan.

Name _____

Address _____

_____ Check here if you wish information about:

Gift Annuity Plan _____

Life Income Plan _____

Writing a Will _____

Offering Envelopes for the Nazarene Church

- ... Needing a Limited Number of Sets
- ... Desiring Immediate Delivery

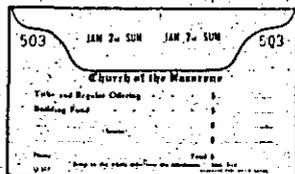
WEEKLY OFFERING ENVELOPE SYSTEM

Your church may now have an envelope set with the same fine quality and outstanding features of the custom-made sets, including "Church of the Nazarene" printed across the front of each envelope.

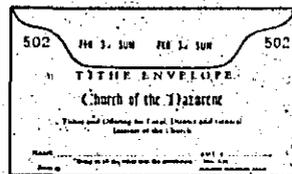
ORDERS FILLED IMMEDIATELY. By a perpetually dated method "JAN. 1st SUN.," "JAN. 2nd SUN.," etc., and five extra envelopes for "5th Sun." months—there is **NO WAITING** for special imprinting. Sets are never out-of-date and they may be started at any time.

Each set contains a year's supply of fifty-two envelopes with the same number throughout to identify it to the contributor, plus a pledge card, "how to use" leaflet, and a "defray the cost" envelope. Space provided on front for user's name. Envelope size: 4 1/4 x 2 1/2". Attractively packaged in a flip-top box.

Available in two popular styles . . .



SINGLE ENVELOPE
with Multiple-Fund Feature
No. OX-503



SINGLE ENVELOPE
No. OX-502

Each set, 30c; 12 sets for \$3.00; 25 sets for \$6.00

Price slightly higher outside the continental United States

NOTE: These stock sets are available in consecutive numbers (example: 324-56) and orders will be filled from the next series of numbers available in our stock. Requests for specifically designated number series will be treated as custom-printed orders and prices will be adjusted accordingly.

For custom-printed envelopes, write for special brochure

Place Your Order Today

NAZARENE PUBLISHING HOUSE
Post Office Box 527, Kansas City, Missouri 64141

It May Interest You to Know . . .

A NAZARENE PASTOR in Coquille, Oregon, has worked out a series of weekly newspaper ads that is pointing a lot of persons to God and the church.

The messages are brief, interesting, and often humorous. All have what it takes to draw the reader.

The ads are two columns wide and about three inches deep with a one-column photo of the pastor, Rev. L. C. Schwanz. Here are some of his nuggets:

The man said, "Every time I pass the church I want to stop and pay a little visit. For when I am wheeled in, I don't want God to ask, 'Who is this?'"

Everyone knows that Americans trust in God. You can tell by the way they drive. And God knows how much we love Him by where we drive—especially at church service time.

Life has two parts. You've used the first part with only one part left. Take care of it. If you would like some help, try the
CHURCH OF THE NAZARENE

If there is righteousness in the heart, there will be beauty in the character (Chinese proverb).

A small child picked up a book and asked his mother, "Who's book is this?" She replied: "That's God's." To which the child responded: "Why don't we give it back to Him, for we never use it!"

This is a fine series and Mr. Schwanz is to be commended. He writes that he is hard-pressed to keep the series up to its high level of reader interest. If any pastor would like a set of fourteen of the Oregon pastor's ads, write to: N.I.S., 6401 The Paseo, Kansas City, Missouri 64131. Attention: JOE OLSON.

CHANGE OF ADDRESS FORM

PASTOR—a Service for You

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

Name _____ Date of Change _____

New Address _____

City _____ State _____ Zip _____

Name of Church _____ District _____

New Position: Pastor _____ Evang. _____ Other _____

Former Address _____

Former Church _____ District _____

Check: HERALD OF HOLINESS _____ OTHER SHEEP _____

NAZARENE PREACHER _____ OTHER _____

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

An Exciting New Program Builder

for your Baby Days Sunday
this May . . .

Baby Days

. . . in the church
NUMBER 2

Compiled by Betty Bowes
and Joy Latham



Thoughtful ways
of recognizing
baby and parents . . .

Congratulations Card

Dainty and colorful! Front slot holds the popular 64 pages, leather-like-covered MEDITATIONS FOR MOTHERS "little" book. Inside is a sweet "welcome to your baby" message. 4 x 4". Envelope included.
CR-53B

35c; 12 for \$3.85

Child's Prayer Plaque Set

A remembrance for the baby. Molded from one piece of plastic, praying children stand out in white against a pastel, wood-grained background. 3 7/16 x 4 1/2". Includes a pair (boy and girl). Gift-boxed.
M-1590

79c; 6 for \$4.50; 12 for \$8.65

Welcome Baby Booklet

Parents will be delighted with this keepsake "Ideals" book of poems and beautiful pictures. Gift envelope. 25 pages.

BL-500 50c

Now Cradle Roll and nursery workers may have a completely new selection of material for special services honoring babies and young children and their parents.

PART I contains all new, prearranged programs for Palm Sunday, Mother's Day, Father's Day, Family Day, and Baby Dedication Sunday, plus suggestions for weekday activities.

PART II offers a wide variety of new poems, readings, and music to aid workers in building their own programs.

To the scores of workers who have experienced the worth of the popular BABY DAYS IN THE CHURCH, Number 1, this second book in the series will be welcomed as a fresh, attractive source of new and wonderful ideas. Delightfully illustrated, colorful cover. 32 pages.

Number MP-2
75c

Prices slightly higher outside the continental United States.

Let BABY DAYS help your church
to reach new people

Start Your Plans AT ONCE
by Ordering TODAY!

POST OFFICE BOX 527, KANSAS CITY, MISSOURI 64141
Washington at Breese, Pasadena, California 91104
IN CANADA: 1592 Bloor Street, West, Toronto 9, Ontario

NAZARENE PUBLISHING HOUSE

NOTE: For Cradle Roll-Nursery Packet and Chart and other related supplies, consult your Master Buying Guide.

Queen of the parsonage

MRS. B. EDGAR JOHNSON

The Priceless Heritage of a Christian Home

I WAS NOT born into a real Christian home, for though my parents were staunch "social" church members and devoutly moral, they had never heard that they could be born again. We were always amused by the story of how Mother responded to Father's first attentions by inquiring if he belonged to the church, regretfully informing him that she could not go with anyone who was not a church member. Daddy dutifully walked down the aisle of the big church the next Sunday at the close of service and signed a card. Mother was overjoyed that he had become a "Christian."

Through the providence of God, while my sister and I were very small, our family was transferred to a distant state and there came under the influence of a godly woman. She took my parents' salvation on as a project, and in spite of their excuses and protests, got them to attend her small mission church held in a rented storefront hall. They reacted. They made fun. "Auntie" didn't give up.

Mother was gloriously saved in a few weeks and utterly transformed into a new person.

Daddy's experience, six weeks later, was a dual miracle. He had suffered from chronic digestive and intestinal disorder for years, and like the woman in the Bible had visited many physicians to no avail. He was living on crackers and cream. One Sunday the meeting closed with a healing service. My parents had never heard of divine healing. This appealed to Daddy and his heart leaped with hope. He went forward for healing and returned weeping as he told Mother, "The Lord has healed me and saved me, and I'm never going to smoke again!"

"Why won't you smoke?" asked my spiritually untutored mother. Daddy couldn't explain it himself, except that in his encounter with Christ the Holy Spirit had spoken and he had responded. His deliverance was instantaneous, and tobacco repulsed him from that day.

His healing was on the Sunday before Thanksgiving. He began eating and ate a full-course dinner on Thanksgiving Day. Daddy has not been sick since except for minor colds. He is in his eighties now and, claiming a "stomach of iron," says, "You must remember that my stomach is about forty years younger than the rest of my body."

God became such a controlling force in their lives that for the next three months they didn't miss one night of service—I believe we would call it a protracted meeting. It was winter and they would bundle my sister and me up warmly, take a trolley car, and transfer downtown. Little wonder their spiritual growth was phenomenal. They read the Bible as though their lives depended upon it.

Unfortunately the little group split and my folks had no church. Returning to their former denomination, they were convinced in one visit that there was no spiritual life there. For three months they searched for a church "where people got saved." One day an invitation came announcing Rally Day at the Church of the Nazarene. They had never heard of it, but decided to try. They had no idea from whom the invitation had come, but apparently the city had been "sowed down" with promotion.

We went. There were eleven hundred at Denver First Church that morning. The pastor felt led to tell what the

Church of the Nazarene believed. As he explained her doctrines and beliefs, my folks would nudge each other in delighted discovery. They had found our church home, and we became dyed-in-the-wool Nazarenes.

What a heritage I've had since that day when Mother and Daddy were born into the family of God! I can't remember when we didn't have family prayer. Mother always prayed with us before we left for school. I recall one morning when, pressed for time, we rushed off in a dither, and after I arrived at school I remembered we hadn't prayed, and I felt a stab of loss as serious as if I'd forgotten my lunch pail. We had family worship after dinner, when Daddy could join us.

Almost every room in the house had a Christian picture or motto. For years the motto hung in our breakfast nook, "Christ is the unseen Guest . . . the silent Listener to every conversation." And He was. Christ was the center of our souls, our home, our world. He was our *Security*.

Mother was very loving. She felt that her first responsibility under God was her children. But Mother was *firm*. Thank the Lord, I learned to obey and yield my will to parental authority. I do not regret the few whippings I got—perhaps they were few because, when discipline started so young, we didn't learn we could disobey. If Mother promised punishment, she was consistent. The same with rewards. She taught me to say, "I'm sorry." Sometimes it took quite some time to come around to it, but I wasn't released from my room, or bed, or "whatever," until I was "broken" and contrite.

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The Nazarene Preacher

BIBLICAL STUDIES

TOWARDS BETTER BIBLICAL SCHOLARSHIP

Biblical Evangelism in the Ministry of Paul

By A. Elwood Sanner*

Part II—Paul's Message

Simply stated, the gospel

Biblical scholars are pretty well agreed that the teaching and preaching of the first-century Christians centered about two foci: the *didache*, or *teaching* (such as we find in the Epistles, and beamed to believers in order to strengthen their faith), and the *kerygma*, or *preaching* (the *euangelion*, the Good News, and beamed to unbelievers in order to "evangelize" them).

We sometimes get these two reversed, preaching doctrine and ethics to the world and gospel to the Church. The first evangelists "evangelized" the world and then taught the believers, indoctrinating them in faith and practice.

The wonder of the Good News was something Paul never forgot or ceased to appreciate. Thus, after all his recorded and unrecorded travels and sufferings, he turned his face toward Rome (going by the way of Jerusalem and an unscheduled imprisonment) and sent before him the magnificent Epistle to the Romans. Among his words in this letter were: "I am under obligation both to the Greeks and to the barbarians, both to the wise and to the foolish: so I am eager to preach the gospel to you also who are in Rome" (Rom. 1:14-15, RSV). There you have the story of

Paul's life: "I am eager to preach the gospel."

More specifically the message of salvation as we see it in Galatians and Romans

We may summarize this thematically as follows: the sinfulness of man, the impotence of the law, the righteousness of faith, the sovereignty of God.

1. The sinfulness of man (Rom. 1:18)

Paul preached the gospel in city and country, concentrating his labors on the great centers of population. Here he saw at first hand the depravity and wickedness of man—Gentile as well as Jew. "All have sinned, and come short of the glory of God" (Rom. 3:23). There are no exceptions. The Gentile, even though he has not read the Scriptures, has sinned against the light of God in nature and in conscience and so is without excuse (Rom. 1:20). The Jew is even more culpable, because he has been the trustee of the oracles of God; nevertheless, he too has broken the law of God, thinking that it was enough to hear the law without obeying it. "We have before proved [Paul concludes] both Jew and Gentiles, that they are all under sin" (Rom. 3:9).

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May, 1967

ceit, malignity, they are gossips, slanderers, haters of God, insolent, haughty, boastful, inventors of evil, disobedient to parents, foolish, faithless, heartless, ruthless" (Rom. 1:29b-31, RSV).

2. *The impotence of the law* (Rom. 3:20)

Paul remembered all too well, from his own experience, the frustration of the man who, quite aware of his wrongdoing, nevertheless sought personal improvement by means of obedience to the law—in his case, the law of Moses. But this was futile. The poor Gentile, struggling with sin under the law of nature, as well as the Jew, laboring in vain to keep all of the endless legal requirements, both discovered one thing: "By the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin" (Rom. 3:20—and that's all, nothing more!

The law was weak, through the flesh, and was not able (Rom. 8:3) to achieve righteousness in place of sin. It brought a sense of sin—and that was good, showing that the law was just, holy, and good—but nothing more. It was impotent to redeem from sin.

3. *The righteousness of faith* (Rom. 3:22)

If man was unable to obtain righteousness by obedience to the law of God—whether natural or revealed—how then could he be saved? In short, Paul's reply would be: "By means of justification by faith and sanctification through the Spirit, followed by faithful effort to walk worthily of this noble calling." Let us consider in order these three aspects of the righteousness of faith: justification, sanctification, and noble living.

Justification

"Being justified freely by his grace through the redemption that is in Christ Jesus: whom God set forth to be a propitiation through faith in his blood . . . that he might be just, and the justifier of him which believeth in Jesus" (Rom. 3:24-26), God justifies the *ungodly* who place their faith in the

One "who was delivered for our [their] offences, and was raised again for our [their] justification" (Rom. 4:25).

Sanctification

But there were those who said, "That's too easy! It will never work. It will mean a lag in morals, a letdown in requirements." To this Paul replied, "What shall we say then? Shall we continue in sin, that grace may abound? God forbid. How shall we, that are dead to sin, live any longer therein? Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin" (Rom. 6:1-2, 6). Moreover, Paul went on to say, "The law of the Spirit of life in Christ Jesus hath made me free from the law [principle] of sin and death. That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit" (Rom. 8:2, 4).

In other words, the righteousness which is by faith means not only a change in relationship with God, legally and positionally, but it also means a real moral, inward change, by the power of the *indwelling Spirit*, who displaces *indwelling sin*.

Noble living

But Paul never stopped with the doctrines of justification and sanctification. He always went on to plead for believers to walk worthily of their sublime calling. Chapters 12-15 of the Roman letter deal with this. Salvation is by faith and not by works, but Paul—as well as James—insisted that faith must produce good works; "faith which *worketh* by love" (Gal. 5:6). Thus the believer will be *upstanding morally*, a model of integrity; he will be a good citizen, providing "things honest in the sight of all men," and supporting the state with good conscience; he will be a good member of the Christian fellowship, shunning both the critical attitude and ways of the legalist and the patronizing spirit and practice of the liberal. He will walk in love.

The righteousness of faith, then, em-

braced a change of relationship in justification, moral renewal through the indwelling Spirit, and earnest moral effort to live a noble Christian life.

4. *The sovereignty of God*

A discussion of Paul's message concerning salvation would be incomplete without reference to this great undergirding doctrine. We Arminians have done well to call Christendom back from a stern Calvinism, which almost seemed to make God a despot and man a toy, but we should not turn away from the plain instruction of the Scripture on the sovereignty of Almighty God. Perhaps it would help our nervous and digestive systems if we could feel something of Luke's convictions when he described what God had done through Paul and Barnabas (Acts 15:4, 12), or when he referred to the way the Lord opened Lydia's heart to receive the gospel (Acts 16:14).

In those difficult chapters, Romans 9-11, Paul dealt with the painful question, Why have the Jews rejected Jesus as the Christ? In sum, his answer was this: In the sovereign plan of God, the rejection of the Jews has led to the salvation of the Gentiles; when their full number is in, then Israel will be saved. If the *falling away* of the Jews brought the wonderful blessing of salvation for the Gentiles, what will recovery of the Jews mean "but life from the dead"

(Rom. 11:15)? The prospect of this inspired Paul to burst forth in a great paean of praise to God for His wise providence: "O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out!" (Rom. 11:33)

Not all of this is clear to us, even today, by any means. Nevertheless the fact remains that Paul, by the Spirit, believed and taught that God has an overarching purpose, transcending our meager efforts, and spanning the centuries. Our only hope of usefulness and success is to *work with Him*. "If God be for us, who can be against us?" (Rom. 8:31). One hesitates even to reflect upon the converse of that. It is God who gives the increase. We are, of course, to labor at planting and watering, but only God can make one grain of wheat and cause it to grow (I Cor. 3:6-7).

Sometime, somewhere, Paul had thought all of this through—the good news of God; the message of salvation stressing the sinfulness of man, the impotence of the law, the righteousness of faith, and the sovereignty of God—and with the mighty enablement of the Holy Spirit he had made this revelation, given him in Christ, a part of his very being. His message was biblically based and theologically sound. He believed it! He was "eager" to preach it.

(To be concluded next month)

No church, nation, or civilization rises higher than the spirit of religious reverence and worship that prevails in the home life of its people. The home that is not genuinely Christian is not a true home. It is God's first institution of human society and is the ultimate basis of society. It is the citadel of both church and state which so nobly serves our social order.—Arthur A. Hicks.

Jesus Shows Himself

By W. E. McCumber*

SCRIPTURE: John 21:1-14

TEXT: *Jesus shewed himself again to the disciples (v. 1; cf. v. 14).*

John records seven miracles wrought by Christ, calling them "signs" of His deity. He follows them with the story of the Cross and empty tomb. These John does not call signs. These are, rather, the sheer and glorious realities to which all signs pointed! This is truth!

Following the Resurrection, Jesus "shewed himself" to the disciples. The word in Greek means more than physical appearance. The risen Christ addressed himself to their spiritual perception, in order to draw from them a moral response.

He comes to us in His Word, not to excite curiosity, but to elicit response, commitment! How does He show himself?

I. He shows himself as One who knows all things.

To the weary and luckless fisherman He called, "Cast the net on the right side of the ship, and ye shall find" (v. 6). Obeying Him, they caught a large haul of fish. He knew, with the supernatural knowledge of God, where the fish were!

Himself a perfect man, He knows all about us! Himself perfect God, He knows past, present, future, all things. What baffles us is plain to Him. What burdens us to Him is light. What binds us is freed to Him. In His wisdom we may trust in all life's problems and perplexities!

II. He shows himself as One who shares all days.

To the disciples He called a winsome invitation, "Come and dine" (v. 12). Beside

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the lake He shared with them a hearty and happy breakfast. Can anything be more commonplace than that? He is not a God and Saviour for emergency only. He is rather a God for every day! Cf. Rev. 3:20. He transforms the commonplace by His fellowship.

III. He shows himself as One who meets all needs.

He meets the profound spiritual needs of men. "Again" (v. 1) points back to an earlier meeting of the risen Christ with His followers. There "he shewed unto them his hands and his side," saying, "Peace be unto you" (20:19-21). Men cannot have peace until sin has been conquered (Isa. 57:20-21). The marks of the Cross in His hands and side proved that forgiveness and peace had been provided at Calvary!

He meets, too, the persistent physical needs of men. He provides "fish" and "bread" (v. 9) for those who follow Him! Cf. Phil. 4:19.

IV. He shows himself as One who loves all men.

How diverse was the crew of that little boat! Peter, James, John, brawny outdoorsmen. Nathanael, the contemplative and scholarly. Thomas, the gloomy but gallant. Two unnamed (v. 2). All of them proved failures and quitters the night of the trial, the day of the Cross. But He loved them all, and tenderly calls them, "children" (v. 5).

The writer of this Gospel always refers to himself as "that disciple whom Jesus loved" (v. 7). There is more than modesty here. He is saying in effect, The important thing about me is not my name or what I've done. It's the fact that Jesus loved me!

He "loved me," exclaimed Paul, "and gave himself for me." Luther knelt in tears before

the crucifix, whispering, "For me! For me!" Oh, the wonder, the humbling wonder of it all, that He should love us!

He shows himself to us, One who graciously loves, mightily saves, faithfully keeps. He seeks response. What shall it be? Their response is summed up in the words, "It is the Lord" (see vv. 7, 12). Simon couldn't reach Him fast enough (v. 7)! Hear Him calling your hungry soul, "Come and dine." Make haste to come unto Jesus!

Participation in Christ

SCRIPTURE: Luke 24:44-54; Acts 1:1-5, RSV

TEXT: Acts 1:1-5

"Theophilus" means "lover of God." Scholars debate whether such an individual existed or whether Luke used the word as a figure for the Church. No matter—we are now Theophilus! The book is addressed to us if we love God, if we are the Church of Jesus Christ. We share it for our faith and life. Today we are gleaning in the rich field of this opening paragraph. Here we have:

I. The mission of the Church identified. "All that Jesus began to do and teach . . ." (v. 1).

Luke implies that this book deals with the words and works which Jesus continued to do after He ascended into heaven.

Thus the work of the Church now is not something alongside of and independent of the work of Christ then. Rather, Christ is still at work, and the Church participates in His mission.

This is expressed in His words, "Other sheep I have, which are not of this fold: them also I must bring . . ." Historically speaking, He ministered to Israel, but did not go to the Gentiles. This is an erroneous human way of looking at it. He is even now going into all the world, and He permits us to go and share in His mission. We do not "take" Christ to the world. We go with Him who is already at work in the world.

"The Acts of the Apostles" is a partial misnomer. This book is the acts of Jesus Christ, by the Holy Spirit, in and through the Church!

II. The message of the Church defined. "Speaking of the kingdom of God" (v. 3).

A comparison with Dr. Luke's first book, 24:45-48, amplifies this phrase. The kingdom of God means the saving reign of God by the crucifixion, resurrection, and proclamation of Jesus Christ.

This is the message of the Church. Here again it is participation in the message of Christ. He preached the kingdom of God, setting forth himself, in His sufferings and resurrection, as God's way of bringing forgiveness, renewal, and peace to men.

He continues to bear this gospel to the world. They no longer hear the human voice of the incarnate Word, but He is speaking in the human voice of His Church, in the voices of men and women who witness unto Him.

We are not at liberty to change this message. We have no freedom to substitute another word for His Word. We must speak to our age in its own concepts and language, but the gospel proclaimed at first by Christ and His apostles is the only gospel we are commissioned to bear. This is the Word which Christ speaks by the Spirit through the Church, and it is "the power of God unto salvation."

III. The might of the Church indicated. "You shall be baptized with the Holy Spirit . . ." (v. 5).

We read that Jesus "had given commandment through the Holy Spirit to the apostles." Jesus is thus identified as One having in himself the Spirit. For His words and deeds He had been empowered and equipped by the Holy Spirit (Acts 10:38).

As we participate in Christ's mission and message, so also we participate in His might. As the Spirit was given to Him at His baptism (Luke 3:21), so He now pours forth the Holy Spirit upon His baptized Church. They are given power for the mission.

The Holy Spirit is himself that "power." "Power" is not separable from the Spirit. "Power" is never something we possess and manipulate. "Power" is rather the result of being possessed and controlled by the Spirit. Thus Jesus promises, "You shall receive power when the Holy Spirit has come upon you" (v. 8). There is no reference to power from the Spirit, but only to the Spirit as power.

Participating thus in the mission and message and might of Jesus, the Church is truly the Church!

Looking ahead—the Church is destined also to share in Christ's reward! He endured the Cross and is enthroned at the Father's right hand (Heb. 12:2). And we are promised, "If we endure, we shall also reign with him" (II Tim. 2:12, RSV). If we participate in His work upon earth, we shall participate in His glory in heaven!

W. E. McCUMBER

What Was Pentecost?

By Dean Shaw*

TEXT: Acts 2:1-4

INTRODUCTION:

1. That William Booth's prophecy "that many years hence people will want a religion without the Holy Ghost" is partially fulfilled is evidenced by the fact that the general church world today knows little about Pentecost.

2. The heart of the Church's message was given her at the Resurrection; the heart of her motivation was given her at Pentecost.

3. We must keep before us what Pentecost was, and what it means for Christians today.

Pentecost was:

I. THE BEGINNING OF A NEW AGE IN HISTORY

A. Joel 2:28 tells us this new age is coming, and Acts 2:17 tells us it has arrived.

B. We normally speak of an age in which God deals with men in some characteristic fashion as a "dispensation." There was the:

1. Dispensation of the Father—when God dealt with men as He did with Moses, face-to-face.

2. Dispensation of the Son—the days of Christ in the flesh, His earthly ministry among us.

3. Dispensation of the Holy Spirit—which was inaugurated at Pentecost, and universalizes the presence of Christ in our present world.

C. As a beginning it was a unique event, with occurrences that happened only once, or at the most a few times: the sound of the wind, the tongues of fire, and the speaking of tongues.

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In addition Pentecost was:

II. THE BIRTH OF THE CHRISTIAN CHURCH

A. Before Pentecost the disciples were never referred to as a church.

B. Before Pentecost there was disunity and disorganization among the disciples. They returned to old occupations and places.

C. Such disunity and disorganization was not the will of the Saviour, for He desired to mold them into a powerful body and send them into the world with the gospel.

D. After Pentecost the Christians

1. Developed church organization

2. Enthusiastically evangelized the lost.

3. Were knitted into a close and sacred fellowship.

E. Pentecost was also a spiritual

III. BAPTISM FOR CHRIST'S FOLLOWERS

A. It was more than a historic event or a social event. It was a dynamically personal event. It was not history that was filled with the Holy Spirit nor an organization that was filled with the Holy Spirit, but Christ's disciples.

B. It was His disciples He commanded to wait for the promise of the Father (Acts 1:4).

C. This event was the fulfillment of the "baptism of Jesus" spoken of in Matt. 3:11.

1. John's baptism was evidence that sinners had repented. It was power and purity brought into the lives of those repentant sinners.

2. The symbols of Pentecost indicate in part the work accomplished within the disciples:

a. The wind—a symbol of the Spirit, spoke of the spiritual infilling.

b. The fire—a symbol of purification, spoke of the purification of the disciples' nature.

c. The tongues—the symbol of communication, spoke of the witnessing done by the Spirit-filled.

D. The disciples' lives were dramatically changed.

1. Cowardly Peter preached in the face of opposition.

2. Hot-tempered John became the apostle of love.

3. Doubting Thomas acquires a martyr faith.

E. Pentecost, however, must be translated from the past to the present, because

in addition to the foregoing, the Scripture tells us that it is

IV. A BENEFIT TO ALL CHRISTIAN GENERATIONS

A. The Holy Spirit was given to all people. He was poured out on all flesh. Acts 2:39 tells us that "the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call."

B. What is the promise? "The promise of the Father" (Acts 1:4). The "promise of the Holy Ghost" (Acts 2:33). The promise of a personal Pentecost is for you as well as the disciples.

C. The greatest need and challenge of Church and Christian today is to grasp hold of the benefits provided to us because of Pentecost.

CONCLUSION:

1. In Num. 11:25 we are told how God's special grace was extended to seventy elders in that the Spirit of the Lord fell upon them. Eldad and Medad protested to Moses because it had happened. Moses replied, "Would God that all the Lord's people were prophets, and that the Lord would put his spirit upon them!"

2. Oh, that in this age, when the Spirit's fullness is available to every believer, Christians would let the Lord "put his Spirit upon them!"

Pressing on to Perfection

By Allen W. Miller*

SCRIPTURE: Deut. 1:19-32

TEXT: Therefore leaving the principles of the doctrine of Christ, let us go on into perfection; not laying again the foundation of repentance from dead works, and of faith toward God (Heb. 6:1).

INTRODUCTION:

Success comes to those individuals who press forward, conquering the obstacles of life as they appear. Failure to press forward in any realm of life results in stagnation. For as one stops to contemplate his present condition, it is not long until life becomes dreary and meaningless. This principle can

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be illustrated by water, which stands still, and having no outlet, soon becomes stagnant and swampy. But water that chuzns its way over the rocks and through the canyons is purified by this very action.

The same principle is true in spiritual life. The experiences of the children of Israel in the wilderness is a type or example of spiritual stagnation. They arrived at the borders of the Promised Land. Men were sent in to spy out the land. They reported that the land flowed with milk and honey. The fruit was better than any they had ever seen. Yet in spite of all this, ten spies gave a majority report that it would be impossible to take the land because of the giants. But the minority group had a report also. They said that with God's help they could take the land and recommended that they proceed immediately.

The opinion of the ten prevailed and the children of Israel turned back to the wilderness to roam for forty years. In so doing they failed to recognize the power of God to carry His people through to the land He had promised to them. The Israelites became the tragic example of a people who turned their backs on God and failed to press forward as He would have them to do.

We can liken their experience to the Christian life. The wilderness represents the life of one who has been delivered from the bondage of sin but finds himself wandering in a double-minded state. Crossing over into Canaan represents the experience of entire sanctification. Canaan or the Promised Land represents the life of Christian perfection and maturity.

Hence we look at this phase of our Christian experience as "pressing on to perfection."

I. The Possibility of Perfection

A. God's Word

1. "Be ye therefore perfect, even as your Father which is in heaven is perfect" (Matt. 5:48).

2. "... let us go on unto perfection ..." (Heb. 6:1).

3. The word "perfect" occurs 138 times in Scripture.

a. More than fifty of these times refer to human character under the operation of divine grace.

b. Paul uses it thirty-three times.

4. Both the Old Testament and New Testament record the lives of people whom God himself declares to be perfect.

B. Nature of man

1. Strive for purity in foods, drugs, etc.
2. Awards at fairs given according to those coming nearest to the ideal.
3. Absolute truth and honesty are the standards by which we judge our fellowmen.
4. Men's hearts need and cry for a perfect solace and satisfaction.
 - a. Heart torn between two ways of life or for the desires of the things of this world is far from perfection. Paul cried out, "O wretched man that I am! who shall deliver me from the body of this death?" (Rom. 7:24)
 - b. David said, "Mark the perfect man, and behold the upright: for the end of that man is peace" (Ps. 37:37).

II. The Nature of Perfection

A. Negative

1. It is not the perfection of God in His infinite majesty. No finite being can attain this perfection.
2. It is not the perfection of angels.
3. Not perfection of Adam before the Fall. All his spiritual, mental, and physical powers were fresh and untainted by sin.
4. Not perfection of Christ.
5. Not perfection of redeemed, souls in glory.
6. Not perfection of the matured in grace.

B. Positive

1. English language—one word "perfect" expresses inadequately the meaning of two Greek words. The one word gives the sense of finality or finished. In this sense none of us is perfect.
2. Other sense gives the idea of quality.
 - a. The word indicates an experience that makes fit or ready for purpose intended.
 - b. See Harry E. Jessop's book *Foundations of Doctrine*, pp. 167-68, for more on quality.

III. The Challenge to Us

A. What should pressing on to perfection mean to you?

1. You were created to live in holiness. "For this is the will of God, even your sanctification, that ye should abstain from fornication" (I Thess. 4:3). Man not created to live in sin.
2. Living out of the will of God will

bring heartache, and misery, and eternal damnation.

B. God will take us through to perfection.

1. It is His will.
2. He has the power.
 - a. God would have taken the Israelites into Canaan. See Deut. 1:29-31.
 - b. Paul's benediction. "Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us" (Eph. 3:20).
3. There is an experience that will fit you for the purpose for which you were created.

CONCLUSION: Are you going to be satisfied with less than the best? Will you demand perfection in the earthly things of life and yet be satisfied with the mediocre in your spiritual life? In the words of Paul, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God" (Rom. 12:1-2).

An Old-fashioned Mother

By E. E. Wordsworth*

TEXT: Now there stood by the cross of Jesus his mother (John 19:25).
Then saith he to the disciple [John], Behold thy mother! (John 19:27)

INTRODUCTION: We live in a modern day. We have a strong tendency to discard old-fashioned things and ancient principles and practices. But the Bible was written for our age too. To ignore its teaching is to suffer loss.

I. The old-fashioned mother was a home-staying mother.

A. "To be self-controlled, chaste, homemakers, good-natured (kindhearted) . . . the Word of God may not be exposed to reproach—blasphemed or discredited" (Titus 2:5, ANT).

B. Multiplied homes are going on the rocks today because of absenteeism. It is

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The Nazarene Preacher

far better to rear that son or daughter for Christ, the Church, and the kingdom of God than to have that extra paycheck.

II. The old-fashioned mother was a character-building mother.

A. Her work is next to none. "A child left to himself bringeth his mother to shame" (Prov. 29:15).

B. Timothy's heritage (II Tim. 1:5). "Unfeigned faith" of "grandmother Lois" and "mother Eunice."

C. Susanna Wesley, mother of John and Charles, took a full hour each week for Bible instruction for each of her children. Read Adam Clarke's commendation of her found with Prov. 31:10-31.

If she had been a "gallivanting," careless mother like many today, the world and the Church would have suffered a tremendous loss.

III. The old-fashioned mother was a disciplining mother.

"The breakdown of proper authority in the home is a great contributing factor to juvenile delinquency,"—J. Edgar Hoover of FBI.

A. Discipline must be wisely administered.

B. Firmness is necessary.

C. Tenderness with firmness is absolutely essential.

D. Prayer will greatly help.

IV. The old-fashioned mother was a God-fearing mother.

Devout prayer, family worship, church attendance, and consistent, holy living are prerequisites for the building of holy character in the home circle. There is absolutely no substitute for home piety.

Illustration: Please pardon a personal word. After my dear, saintly mother had gone to heaven, my father said to me one day, "Son, did you know that your mother told me she prayed a thousand prayers for you before you were born that you might be a gospel minister?" And may I add that I know she prayed many thousand more prayers after my birth before she went home to heaven.

I wish to testify and say that if I have accomplished anything for Christ, the Church, and the kingdom of God, it is because I was privileged to have a sweet, holy, and wonderful mother, and someday

I want to lay my crown at her feet. Then I know she in turn will humbly place it on her Saviour's sacred head.

Women in History

TEXT: . . . where was a great woman (II Kings 4:8).

INTRODUCTION: The hand that rocks the cradle rules the world. Evil women are the greatest curse of the age. Good women are a boon and blessing.

I. Wicked women are a veritable fountain of evil.

A. Jezebel—pagan wife of King Ahab—persecuted God's prophets.

B. Lot's wife—mother of two nations that hated God and fought against Him—loved Sodom.

C. Potiphar's wife—plotted against innocent Joseph. Sensual. Liar.

D. Delilah—caused downfall of Samson. Treacherous.

E. Herodias—unlawful wife of King Herod—enemy of John the Baptist. Dancing. Worldly pleasure.

II. Good women bless the home, the nation, the Church, and posterity.

A. Jochebed—mother of Moses, Miriam, and Aaron.

Moses, the emancipator of an enslaved nation.

Miriam, led a great praise meeting after crossing the Red Sea.

Aaron, God's high priest.

B. Esther—the praying, pleading queen.

C. Deborah—military leader of Israel, prophetess, warrior for God, judge, savior of Israel.

D. Naomi, and Ruth—ancestress of Jesus.

E. Hannah—praying mother of Samuel.

F. Dorcas—the deaconess.

G. Mary—devout mother of Jesus. Fully consecrated at any cost.

Illustration: "My mother was the making of me. She was so true and so sure of me. I felt I had something to live for—someone I must not disappoint. The memory of my mother will always be a blessing to me."

—Thomas A. Edison.

"All that I am, or hope to be, I owe to my angel mother."—Abraham Lincoln.

E. E. WORDSWORTH



IDEAS THAT WORK

More About Juniors in Church

The basic matters of life are often as comparably clear to the mind of a child as to an adult. But for lack of expressive terms their discoveries reflect confusion—more often amusing to those who hear. As a young lad on the farm my task at "milking time" was to hold, if possible, a struggling calf on the end of a rope while Mother milked the cow. Leading the calf to a hitching post was a mission all in its own light.

Chores finished on time, we all went to church. There is where I heard of God's leadings, but my connections were a bit fuzzy. I could only picture God as an elderly Person in the sky. From this lofty place He would let down a frazzled-end rope within arm's reach of those who would be led. It was not a matter of improper concepts, but one of proper expression in my mind. I have since discovered that on the average it is about as difficult for adult Christians to find the will of God in particular leadership as it was for me to take hold of that imaginary rope from heaven. The "leadings concept" remains to this day.

Now regarding juniors in the regular worship service. Get them there! The service need not be changed to meet their needs. Let them wrestle with their concepts. It is good for the imagination. Ideas will be clarified in due season—later to mature. If they come up with something a bit off center—well, who doesn't?

Character building isn't primarily what a child is taught, but the atmosphere in which he is nourished, whether church or home. Group-directed services will prove less effective than a good "state of the church." My own

four children, unless unavoidably hindered, never missed a service as they were growing up, and apparently never missed a thing that happened—before, during, or after the service was dismissed. Their devotion to the church has been unbroken. Today they are all active, one a full-time pastor.

The only group-directed service in my many years of pastoring has been to the group present. It still is on that order.

Loy D. JONES
Beebe, Arkansas

MY PROBLEM

PROBLEM: The problem posed in the December issue should normally be discussed this month, but due to a change in editing schedule it is necessary to delay this discussion until June. The new problem, posed hereunder, will be discussed in November. But please do not permit that fact to lull you into procrastination. To be sure of getting in the November issue, answers to this new problem must be received by May 20! Plenty of time for a thoughtful letter, but no time for postponement. —Editor.

PROBLEM POSED: As a young pastor I desire to be conscientious and exemplary in storehouse tithing. Is it proper for me to tithe my cash income only, or should I tithe also the estimated value of parsonage, utilities, and car assistance? Can these items be classified as part of my personal income?

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

The Nazarene Preacher

BULLETIN EXCHANGE

Christian Heritage

Ever stop to take note how our girls and our boys
Tread along in the paths we have led them;
How their spiritual stature and physical form
Bear the marks of the food we have fed them?

Well, my brother, remember the Lord has ordained
That each man leave his image behind him.
And our children are blessed above all if they're left
With a heritage rich, to remind them!
—ROY E. McCALEB
Layman, Dundee Hills Church
Kansas City
HAROLD PLATTER, pastor

The mother's heart is the child's school-room.

—H. W. Beecher

A MOTHER'S PRAYER:

"Lord, give me patience when wee hands tug at me with their small demands.
"Give me gentle and smiling eyes; keep my lips from hasty replies. Let not weariness, confusion, or noise obscure my vision of life's fleeting joys.
"So when, in years to come, my house is still—no blither memories its rooms may fill. Amen."

—Log of the Good Ship Grace

May, 1987

An ounce of mother is worth a pound of clergy.

—Spanish Proverb

In the very near future men will eat baked beans and say: "Ah, Dear, these are just like those in the cans Mother used to open."

Children Learn What They Live

- If a child lives with criticism, he learns to condemn.
- If a child lives with hostility, he learns to fight.
- If a child lives with fear, he learns to be apprehensive.
- If a child lives with pity, he learns to feel sorry for himself.
- If a child lives with ridicule, he learns to be shy.
- If a child lives with jealousy, he learns what envy is.
- If a child lives with shame, he learns to feel guilty.
- If a child lives with encouragement, he learns to be confident.
- If a child lives with tolerance, he learns to be patient.
- If a child lives with approval, he learns to accept himself.
- If a child lives with recognition, he learns that it is good to have a goal.
- If a child lives with sharing, he learns what truth and justice are about.
- If a child lives with security, he learns to have faith in himself and in those about him.
- If a child lives with friendliness, he learns that the world is a nice place in which to live.
- If you live with serenity, your child will live with peace of mind.

—Dorothy Law Nolte
(source unknown)

Studies in the Methodist Revival

(Continued from page 10)

retired from the controversy, but a more formidable opponent replaced him, Sir Richard Hill. He proved to be more discursive than Shirley and far more vituperative. He addressed five letters to Fletcher, whose third *Check* proved him more than a match for Hill's wit and Calvinistic principles.

Sir Richard replied with six more letters and was joined by his brother, Rowland Hill, less able than Sir Richard in controversy, but far more scurrilous. He railed Fletcher with contemptuous abuse, describing his *Checks* as "low arts of slander," "notorious scandalising and "slanders which ought even to make a Turk blush." Fletcher quietly protested against the opprobrious language and answered the letters with matchless skill in his fourth *Check*, entitled "*Logica Genevensis*." Sir Richard replied with his *Finishing Stroke*, and Rev. John Berridge joined the Calvinists with his *Christian World Unmasked*, distinguished equally by its virulence and bufoonery. Fletcher's fifth *Check* was an answer to Hill and Berridge, and its calm reasoning and irrefutable logic more than compensates for his opponents' unbelievable acrimony.

Until this time Fletcher had been the sole Arminian champion, but he was now joined by Thomas Olivers and Walter Sellon. Olivers proved himself a keen logician, especially in his reply to Sir Richard Hill's attack upon Mr. Wesley, offensively entitled *Logica Wesleyana, or a Farrago Double-Distilled*. The Calvinists were then joined by Augustus Toplady, at once the ablest and the most vitriolic of their writers. His numerous works were bitter and vindictive and it remains a mystery to us, as it was to Mr. Wesley, how a Christian scholar could be capable of hurling such verbal garbage. Fletcher answered him in detail and then for a year the controversy ceased. In 1775

it was renewed by Toplady's *Historic Proof of the Calvinism of the Church of England*. Sellon ably replied for the Arminians. Fletcher now wrote his last *Check*, a defense of Christian perfection, "an essay of which it may be justly said that its temper illustrates the doctrine, which its logic defends" (Steven's *History of Methodism*, p. 211). Fletcher also wrote his *Answer to Mr. Toplady's Vindication of the Decrees*, and *An Equal Check to Pharisaism and Antinomianism*. More works were published on both sides but they lie outside our study.

Mr. Wesley took little part in the controversy. He knew Fletcher to be more than a match for the Calvinists and he contented himself by replying to Rowland Hill's attack upon him. Hill had caricatured Wesley as "the scatter-brained old gentleman," "the lying apostle of the Foundery," "as unprincipled as a rock and as silly as a jackdaw." Wesley's preachers he harangued as "Wesley's ragged legion of preaching tinkers, scavengers, draymen, and chimney-sweepers." The Countess' biographer quotes Hill as saying that Mr. Wesley referred to the Calvinists as "Satan-sent preachers," "devils," "liars," "fiends." This is deliberate fabrication, as Wesley was morally incapable of writing such epithets.

Wesley also reviewed Toplady's *Scheme of Predestination*, and summed it up with his usual brevity, "One in twenty [suppose] of mankind are elected nineteen in twenty are reprobated. The elect shall be saved, do what they will; the reprobates will be damned, do what they can. Reader, believe this or be damned. Witness my hand. A. T."

Fletcher was undoubtedly the moral as well as the theological champion of the controversy. Assailed with a degree of rancorous hatred never before equaled in theological controversy, he remained unperturbed and all his writings breathe a spirit of love and humility. He entered the controversy with great reluctance, yet so complete and final were the theses of his *Checks* that never since 1770 has a Methodist Conference had to confess, "We have leaned

too much toward Calvinism." No wonder Wesley said that Fletcher's opponents answered only on their title pages! His arguments were clear, concise, and convincing and his dialectical skill was matched only by his unrivaled knowledge of the Scriptures.

Did Fletcher regret the writing of the *Checks*? Let James Rodgers answer:

"As an invidious report had been spreading that he [Fletcher] had recanted his *Checks*, I asked him if it were true. He replied that he had never yet seen cause to repent what he had written and if his close application had brought him near death, it was in a good cause" (*Early Methodist Preachers*, Vol. 4, p. 302).



HERE AND THERE

AMONG BOOKS



The Romance of Bible Scripts and Scholars

By John H. P. Reumann (Englewood Cliffs, N.J.: Prentice-Hall Publishers, 1965. 248 pp., cloth, \$5.95.)

The preface to the King James Version notes that a new translation of the Bible is apt to be "glouted upon by every evil eye" and "gored by every sharp tongue." It took that now venerable version fifty years to overcome opposition. So it is not surprising that some recent translations have suffered in our day.

The professor of New Testament and Greek at Philadelphia Seminary has written a fascinating series of stories of outstanding translators and translations. The book is packed with human interest.

He begins with the "Committee of Seventy" that produced the Septuagint. Strictly speaking, this term applies only to the Greek translation of the Pentateuch, made about 250 B.C. But the name was ultimately used for the entire Greek Old Testament.

Professor Reumann makes a helpful appraisal of the famous Letter of Aristeus, which purports to tell the story of how the Septuagint was made. A combination of legend and history, the letter was probably written about 130 B.C. It suggests that the motives for translation were liturgical, literary, educa-

tional, and evangelistic. These four factors still govern Bible translations.

The history of Bible transmission and translation is laced with many adventure stories. When Jerusalem was surrounded by Roman armies and its destruction (A.D. 70) was imminent, a noted rabbi was announced as dead. Then he was smuggled out in a coffin, to start a new school for the study of the Scriptures at Jamnia. In A.D. 134 the Romans forbade the study of the Old Testament. Rabbi Akiba continued to lecture on the Scriptures. His live flesh was torn from his bones by iron combs.

A whole chapter is devoted to "Luther's Legions." The Reformer, under friendly guard at Wartburg Castle, translated the New Testament in two and a half months. It took him twelve years (1522-34) to do the Old Testament. What is not commonly known is that Luther checked constantly with several associates to ensure the best possible renderings.

Another chapter tells the little known story of Charles Thomson (1729-1824), secretary of the Stamp Act Congress of 1765, and one of the earliest signers of the Declaration of Independence. He translated the Septuagint into English—a mammoth task. This work has recently (1954) been reprinted in slightly edited form.

The "Manuscript Detective" (chap-

ter 6) was Tischendorf (1815-74). He discovered and collated more Greek manuscripts than any other man. The story of his discovery of Codex Sinaiticus in 1859 is one of the most thrilling chapters in textual criticism. As Reumann shows, his aim was to prove the authenticity and first-century date of the New Testament. Thus he sought to combat the rising tide of destructive German criticism which claimed that many of the books of the New Testament were written in the second century.

One of the most interesting chapters in the book tells the story of the Twentieth Century New Testament. This was published anonymously in 1961. It is actually an excellent translation in almost every way, as this reviewer has discovered. Yet the story of its highly irregular origin is almost unbelievable. It is too complicated and fascinating to be summarized in a brief review.

Another chapter is given to the account of Ronald Knox's Catholic translation of the Vulgate. This is especially noted for its beautiful English prose.

An Epilogue discusses recent versions and new translation projects. This, with an appendix of "Bible Translation Projects for the Future," is one of the most valuable parts of the book. It will be read with great interest by those who are alert to the increasing activity in this field.

The book is based on careful and comprehensive scholarship, yet written in a popular style. It will prove very enlightening to pastors and serious Bible students.

RALPH EARLE

Quench Not the Spirit

By Myron S. Augsburger (Scottsdale, Pa.: Herald Press, 1961. 113 pp., cloth, \$2.50.)

This small but mighty volume, reprinted in 1965, has been around several years, but only recently has come to this reviewer's attention. Essentially, it is a thorough discussion of the ministry of the Holy Spirit in the Christian life, and the perils as well as privileges of our

voluntary relationship to that ministry. The treatment is comprehensive, presenting first the work of the Spirit in the new birth, in sanctification, the baptism with the Spirit, anointing, sealing, and such basic aspects of His operation. Then with a very trenchant pen the perils of resisting, grieving, quenching, lying to, tempting, insulting, blaspheming, and displacing the Spirit are unfolded, in a series of skillful expositions. There is nothing trite or secondhand in this book. Its style is elevated and gripping, yet perfectly lucid. Some sentences stop the reader in his tracks—such as "... to revolt at tradition leaves one a pauper, but to be enslaved by tradition makes one a puppet" (p. 27). The treatment does not skim the surface, but plumbs the depths in such a way as to reveal not only writing skill but theological competence. It would be impossible to read this work without being a wiser, richer, stronger Christian. All should have it, laymen as well as preachers.

R. S. T.

Works Count Too!

By Charles N. Pickell (Grand Rapids: Zondervan Publishing Co., 1966. 120 pp., cloth, \$2.95.)

These twelve sermonettes are eight to twelve pages in length and are not limited to the subject of "works." The best essays, in the opinion of the reviewer, are "The New Immorality," "Respect or Respector (race), and "Citizens and Saints" (church-state). In simple, well-written chapters the author also deals with salvation, prayer, the family, stewardship, witnessing, controlling the tongue, and manifesting the love of Christ. He writes from the point-of-view of conservative theology and with generous scriptural references. While some parts are not original nor especially outstanding, the chapters should inspire some good prayer meeting talks and help pastor and people to think through some difficult questions related to "faith in action in the life of the Christian."

W. E. SNOWBARGER

The Nazarene Preacher

AMONG OURSELVES

Sometimes salesmen overstress unimportant trivia which catch the eye and fancy. . . . Such as gilded binding on a book, or whitewall tires on a used car. . . . The tactic either reflects on the buying habits of the public or on the value of the product. . . . It seems the more doubtful the intrinsic value is, the more attention is called to the gilt and chrome. . . . Sometimes our church advertising is like this—and the inner product is cheapened because we sell the church on its trimmings. . . . "The friendliest church in town" (friendliness can be found in taverns) . . . "The church with the white steeple" (and a belfry?) . . . "The church with a place for everyone" (on the ball team too?) . . . But Roy D. Nash and Vernon Hurles, pastors of the two Nazarene churches in Fairmont, Ohio, dispensed with the knick-knacks and exposed the heart—the Articles of Faith. . . . They did it in a half-page ad in the local paper. . . . Pictures of the two men were included, with the addresses of their churches; but the attention was focused on the Creed, appropriately introduced. . . . And it wasn't the short summary but the whole thing—all fifteen Articles, unabridged and unashamed. . . . By the way, how long has it been since we read those Articles ourselves? . . . They constitute a remarkable document, as strong in its restraint as in its affirmation; as judicious in what it does not say as in what it does. . . . And do our church members really know these doctrines? . . . If they do not, they are in danger—and dangerous. . . . As a denomination we are strong only to the degree that this document is the bonding agent of our unity rather than our polity, leadership, program, or even "that Nazarene spirit." . . . It is this (and this alone!) which justifies the claim, "Our Church Name Is Important" (p. 17) . . . Which authenticates the claim, "The missionary is there for only one purpose—to proclaim holiness" (p. 19) . . . Which make the statistics of p. 21 a proper concern. . . . Which provides a legitimate basis for "honor" in the Honor Roll (p. 25) . . . Which makes the C.S. in C.S.T. stand for Common Sense (p. 23) . . . Which explains the excitement in the N.W.M.S. figures (p. 29) . . . Which puts compulsion and compassion in evangelism plans (p. 31) . . . Which cries out for a V.B.S. (p. 30) . . . Which puts glory into the agony of summer camps (p. 32) . . . Which sanctifies church interest in wills (p. 32a) . . . Which gives rationale to Schwanz's nuggets (p. 32c) . . . Which keeps a pastor on the track, with a sure sense of direction, a spirit of urgency, and an exhilarating, joyous surge of holy purpose.

Until next month,

BT

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THE NAZARENE PREACHER

JUNE, 1967

Volume 42 Number 6

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Putting "Education" in Your Preaching Program

By General Superintendent Benner

I BEGIN WITH a pertinent question: Nazarene pastor, have you preached to your people concerning education toward Christian effectiveness at least once this year? OR EVER?

The character of this modern age demands adequate preparation for full effectiveness in any major calling. Laymen are increasingly aware of this, and certainly the ministry is no exception to this requirement. Pastors, evangelists, and missionaries in future days will be faced with growing expectations both at home and abroad. The best and highest will be none too good if we are to meet the challenge in proclaiming "the glorious gospel of Christ." Shortcuts are "out" for fully competent and effective Nazarene preachers.

Thousands of Nazarene lay young people are in Nazarene institutions, but other thousands are in non-Nazarene colleges and universities. Then there are those other thousands of our young folk who need to understand the necessity for securing at least a college education. Viewed from the standpoint of professional or business success, financial returns, or reasonable cultural adequacy, a college education is the minimal basis for a full and satisfying life.

Then there is the need for continuous emphasis upon the privilege and responsibility of our constituency to support our educational institutions in a day of increasing financial pressures. Also much can be done in assisting Nazarene young people whose limited financial resources greatly hinder their educational progress.

Nazarene pastors have a definite responsibility in all these areas. This responsibility is well defined by reason of the fact that the Church of the Nazarene has colleges and a seminary where first-class preparation for both laymen and preachers can be obtained in an atmosphere of vital Christian faith and experience.

The purpose of this article is to urge this:

That every Nazarene pastor preach at least one strong sermon each year directed toward the Nazarene educational program:

1. Specifically impressing our young people with the need for college and seminary training in Nazarene colleges and Nazarene Theological Seminary.

2. Urging upon all adult Nazarenes generous, enthusiastic support for these institutions and the young people who should be enrolled in them.

Any pastor desiring assistance in preparing such a message can secure excellent material from his zone college, the seminary, or Dr. Willis Snowbarger, executive secretary of the Department of Education.

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

That Odious "Statistical Treadmill"

MANY OF US have permitted ourselves to become afflicted with some pious prejudices which will not stand close and honest scrutiny. We have been building tensions amounting almost to mental blocks against the words "image," "success," "statistics," and "promotion" in relation to the ministry. It could be that our righteous repugnance has in it a slight tinge of subconscious defense mechanism as well as holy idealism.

Take, for instance, this matter of statistics. It often seems to us that too much stress is placed on figures, as if the kingdom of Heaven could be measured as a merchant would weigh a pound of nails or count out change. If "they" are determined to judge a man arithmetically, why not also count the books on his shelves, or the miles on his car, and maybe even include the number of polysyllabic words in his sermons? But no, it seems the statisticians are only interested in Sunday school enrollment, average attendance, church membership, budgets paid, amount of money received and paid, and such quantitative matters. Instinctively we know that the ministry, being a spiritual calling, cannot be capsuled in mathematics. There are too many intangibles in the ministry. The deep spiritual forces at work, the ebb and flow of interpersonal relations, which are the real inner life of the church, are immeasurable. And a man's experience with God—the secret spiritual growth of Christians—how can that be counted? Can that be put down on the annual statistical charts of the denomination? It would appear that the great and important facts elude the statistical hound.

But while our analysis of the inner nature of the ministry is sound, our prejudice against gathering, reporting, and publishing statistics is not. Back of it (for one thing) is a baseless fear, namely that our statistics will be used against us unfairly. But our leaders are as aware of the spiritual intangibles of the ministry as we are. But they also know that inner life produces observable and countable results. And of course they know that local situations differ, and the best of men may have setbacks; but they also know that if a man is as spiritual and hardworking as he wants them to think he is, over a ten-year period not all of his statistics will be downhill. Not all of his converts will backslide, or move to Florida or California, or join the Baptists, or fall out of a hayloft and go too soon to heaven. And if a man over a ten-year period shows a record of leaving every church smaller and weaker than he found it, should not this sad fact reveal something about the man's ministry, and should it not be taken seriously, and is it not a sufficient ground for some basic decision about the man's future?

A parent knows that hidden in the body of the ten-year old boy are mighty forces at work, unseen and unmeasurable; but nevertheless about every six months he stands him up against the door and marks off his growth. That half-inch of growth doesn't tell everything, but it tells something, and what it does indicate is important and worth knowing. If there is

no growth at all the father may console the boy by saying, "Never mind, even a boy isn't always growing taller; you are growing stronger, and best of all your mind is developing." And he will be wise in saying this, for it will be true. But if he has to say this every six months, and is still saying it when the boy is fourteen years of age, he will take him to the doctor. Naturally, this analogy can't be pressed too far, for the boy will stop growing taller afterwhile, quite normally; and that raises the issue of a sound philosophy of church growth, which cannot be discussed here. We are simply showing that while not everything in church life is measurable, some things are, and there is sufficient correlation, over a period of time, between the outward statistics and the inward realities that statistics can and do tell us a lot about a man's ministry, even if what they tell make us wish they could be silenced.

It might well be added that our pious prejudice against the use of statistics is not biblical. Statistics abound in the Bible, not only in the Old Testament but in the New. They counted the converts on the Day of Pentecost, and recorded them in the Bible for all to read, not as a basis of human pride, but as ground for glorifying God. And the report is that the early churches, "walking in the fear of the Lord and in the comfort of the Holy Ghost, were multiplied." Surely we should ever keep in mind that the secret was not shabby operation or manipulation, but the right kind of walking. But we expect that kind of walking to produce numerical multiplication. It would have been rather incongruous if it had read, "And walking in the fear of the Lord and comfort of the Holy Ghost, were diminished."

Yet, if someone hadn't had some idea of figures, they would not have known whether the facts substantiated the use of the word "multiplied." Some preachers I know would like to use the word "many" in their oral report in a grand, sweeping, generalizing way; but close scrutiny of their statistics reduce the "many" to few or maybe to none. It is easy in our enthusiasm to deceive ourselves about these matters. "We're doing great," a pastor crows, quite sincerely. But the hardhearted statistician wants to see some evidence. Last month in the article by John L. Moran he recounted that when looking over his Sunday school record he discovered that they were slipping backward. How would he have known this if they had not kept records? But he did not panic. Nor did he pad the figures. Nor did he slip into the defense mechanism of rationalization. Rather he allowed the discovery to drive him to his knees in special prayer, and prompted him, under the Spirit, to take the steps which resulted in a mighty tide of growth and expansion in his church. This is the right way to use statistics. Let them show us not how much, but how little we are doing; then prompt us to take steps to do better.

For after all, we can't improve on the slogan, "There are souls in those goals." Every figure is linked with human destiny. It isn't the number of bricks in our building which goes on the Sunday school record board, but the number of people. People—people—people! Does that move us? Certainly no pastor should be a slave to his record board, so that he has an ulcer upset if the figure is down one over last Sunday. Nor should he take his nervousness out on his people in constant haranguing. But neither should he be complacent; for an increase on the board means not a better chance to win the contest, or a feather in his ministerial cap, but more people to

minister to. And decreased statistics means fewer people to help on the way to heaven. It is as simple as that. And even though the record is down only one, that one may be a neglected, scatterbrain boy with the potential of a Bud Robinson. But even if he is not, he is a soul for whom Christ died, and who will spend eternity in heaven or hell.

Lord, let the lash of statistics crack and snap ever louder! May some of us become more ulcer-worthy, we pray.

Biblical Evangelism in the Ministry of Paul

By A. Elwood Sanner*

Part III. Paul's Method

POWERFULLY motivated to preach his God-given message, how did Paul go about propagating it? What was his method of evangelism?

1. *The first element in his method we may call "personal involvement."*

In his report to the Central Committee of the Communist Party on February 11, 1956, Nikita Khrushchev said, "A Communist has no right to be a mere onlooker."

In assuring Ananias that Paul's conversion was genuine, the Lord said, "I will show him how great things he must suffer for my name's sake" (Acts 9:16.) Paul was to be personally, existentially involved in the propagation of the gospel.

Compelled by the cantankerous, irascible Corinthians to defend his apostolic authority, Paul later recorded with vividness how true this prediction of suffering and involvement was:

Of the Jews five times received. I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a

*Professor of theology and chairman of Religion Department, Northwest Nazarene College, Nampa, Idaho.

day I have been in the deep; in journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness. Beside those things that are without, that which cometh upon me daily, the care of all the churches (II Cor. 11:24-28).

What a difference it makes to a pastor when a parishoner speaks warmly of "our" church, rather than "your" church. The difference is one of personal involvement.

2. Preaching

The first thing Paul did after his conversion in Damascus was to preach the gospel so recently embraced. Luke records in Acts 9:20, "And straightway he preached Christ in the synagogues, that he is the Son of God." In the very last verse of the book of Acts (28:31) we find Paul "preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him."

Between those two episodes, which

mark the beginning and close of his ministry, Paul preached, announced, sounded forth the gospel. Upon one occasion in Troas, when he knew it was his last visit, "Paul was long preaching" (to quote Luke), so long in fact that one member of the congregation "sunk down with sleep," Luke reports, "and fell down from the third loft, and was taken up dead" (Acts 20:9). What is memorable about the occasion is not only that Paul interrupted his message to go down and revive Eutychus, but also that he returned to the place of meeting and continued preaching to that congregation until daybreak!

First, last, always, Paul was a preacher. Interestingly, persuasively, competently, and, apparently, endlessly, Paul preached, heralded, proclaimed the gospel message. There is still no more winsome and appealing way to propagate the gospel than through the clean lips of a capable, Spirit-filled prophet. Witness the amazing phenomenon of Billy Graham.

3. Disputation, teaching

Closely related to the foregoing, probably inseparable from it, was the practice of Paul to engage in hand-to-hand combat with his inquirers and foes by means of the lecture hall and the dialogue of disputation or discussion with an unbeliever.

We have an example of this in Paul's long ministry in Ephesus. After labors of three months in the synagogue, Paul was, typically, expelled and so sought quarters elsewhere, in the lecture hall of one Tyrannus. Here he lectured, discussed, and debated daily for some two years. One group of ancient manuscripts adds to Acts 19:9 the words, "from the fifth hour to the tenth," i.e., from 11 a.m. to 4 p.m. In other words, during the heat of the day, when the hall would not be in use, and after Paul had plied his own trade for self-support, the evangelist would appear in the city as a typical traveling lecturer to conduct dialogues with inquirers for some five hours, possibly, each day.

We sense overtones of this procedure

in Paul's letters, where so often he anticipates an objection in the mind of the reader and stops his line of argument to discuss the question and answer the objection. An instance of this appears in Rom. 3:1, "What advantage then hath the Jew? or what profit is there of circumcision?" Paul here has voiced a question arising in the mind of the reader. He then attempts to answer the question, interrupting his line of argument for the moment.

This technique was common in Paul's day and was said to be developed "by the Cynic and Stoic schools for popularizing philosophical and ethical ideas." The method was "distinguished by a familiar and lively interchange of questions and answers, ironical apostrophe [a feigned turning from one's audience to address directly a person or thing] and personal appeal" (C. H. Dodd, *Romans*, pp. 148-49).

One wonders how this method would fare in our day. How many of us would have the courage to face all the questions a congregation might ask during a sermon? In any case, Paul was compelled to understand his message and defend it well. It was effective in terms of results, for he left convinced believers in every city.

Paul certainly employed a teaching ministry along with his preaching of the gospel. He probed the minds of his listeners to search out their needs. Persistently, he pursued his objective of presenting every man complete in Christ. Whether in the synagogue, lecture hall, or from house-to-house (Acts 20:20), Paul taught, explained, and applied the Christian message: "Christ in you, the hope of glory: whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus: whereunto I also labour, striving according to his working, which worketh in me mightily" (Col. 1:27c-29).

Moreover, through all of this toil, Paul must have maintained an attitude of graceful courtesy and poise, for it was one of his aims (as it is in medicine) to "do no harm." He labored to give

"no offence in any thing, that the ministry be not blamed" (II Cor. 6:3). For this reason he became "all things to all men, that I might by all means save some" (I Cor. 9:22). To the Jew he became a Jew that he might win those under the law. Likewise to those without the law, and, to the weak. He thoughtfully, gracefully adapted himself to all classes in order to "gain the more" (I Cor. 9:19).

4. Follow-through

Finally, we may say that Paul's evangelistic method included a "follow-through." By virtue of necessity, he did this chiefly through his epistles, cherished now by twenty centuries of Christendom. When he was compelled by persecution, or by the demands of other fields, to leave a city and go on, Paul often returned in his letters to correct, chasten, and inspire. When the Thessalonians were perplexed and confused over the Second Advent, he dispatched letters to instruct on this and other issues. When the Galatians had fallen prey to the wooing and threatening of the legalists, he hastened to rebuke them and to help them mend their

ways with our great "charter of Christian liberty." And so it was, whether from Ephesus, Macedonia, Corinth, or from a prison in Rome, Paul followed through on his converts with his epistles, described even by his critics as "weighty and powerful" (II Cor. 10:10).

His numerous and often painful travels, too, were for the purpose of visiting the churches in order to strengthen the brethren. Never content just to bring men into the Kingdom, Paul followed through with the Christian nurture young converts required to become mature believers.

Yes, Paul was an evangelist if he was anything. Motivated by an iron will, which was empowered by the mighty working of the Holy Spirit, he preached and taught the gospel until men turned from their idols to serve the true and living God. And then, for these young converts, he travailed in the labor of childbirth until Christ was formed in them (Gal. 4:19).

Small wonder that the greatest minds of the Christian Church—including Augustine, Luther, and Wesley—owed their awakening, under God, to the influence of Saul of Tarsus, *doulos Iesou Christou*, a slave of Jesus Christ.

Revival Inside the Circle

During the days of the Welsh revivals, it is related that a man from London went by train to Wales to investigate and see for himself what was taking place. As he left the train at a certain station he saw a policeman standing in the village square. Thinking to ask for directions, he said, "Where is the revival?" The man in blue drew himself up to his full height, patted his chest, and said, "The Welsh revival, Sir, is under these buttons."

The late Gypsy Smith was asked the recipe for revival. He said, "Go home, lock yourself up in your room. Take a piece of chalk, mark a circle with it on the floor, get down on your knees inside, and pray God to start a revival inside the circle. When the prayer is answered, the revival will be on."

—Selected

A timely and healthy corrective
to a threadbare complaint

The Mundane Glory of the Ministry

By C. S. Cowles*

TRAPPED! Imprisoned by a wall of administrative demands! Suffocating under a burden of mundane details! The study supplanted by the office! Pastoral calls by postal proxy!

So beats the familiar drums of ministerial frustration, as we struggle with the problem of a spiritually relevant calling. A young missionary writes: "Between language study, getting the children off to school, tending to the endless details of keeping the physical side of our home and mission in good repair, we long for the day when we will be freed for a spiritual ministry among the people!" An older missionary confesses: "Between trying to meet the desperate physical and educational needs of our people, and establishing the institutional aspects of our church, there is very little time or energy left for a distinctly spiritual contribution." What pastor, young or old, couldn't cry out: "Me too!"

But then I begin to reflect. Just how does the Word come to men? Doesn't it first have to become flesh? Nothing more mundane than the flesh, and the insatiable hungers and needs of the human situation. If the human situation with all of its "ordinarities" could become a vehicle for expressing the "living Word of God"

in Christ, then perhaps there is a depth meaning to that part of our ministry that lies cluttered on our desk and jammed into our calendar.

Granted: the pastorate is not the place for the clinically thorough scholar. But for the curious-minded pastor, distractions are turned into events begging for understanding. Interruptions are viewed as "laboratory surprises" to be studied and mastered. There is learning chained to the library shelves; and there is learning loosed in the unfathomable reaches of the human personality, ready to be explored in the context of real life.

Why not ministry through the mimeo? Doesn't the written Word stand central in our scheme of worship? Why not ministry through letters? Some pastoral letters have made profitable reading for two thousand years now.

Boards and committees are normally composed of people, and Christian people at that. What an opportunity to practice *koinonia*! What Jesus said and did among that "steering committee" of twelve is fully as significant to the work of the Kingdom as what He did and said to the multitudes.

Pastors are supremely fortunate. Not only is there a high and noble calling, but its rhythm of action and

*Pastor, Santa Maria, California.

contemplation makes for interesting work and maximum opportunity for personal growth and public service.

Pastors have to do battle with their own sensibilities concerning what is a "spiritual ministry" and what is not. This week I had a Bible study in my home for new converts, won to the Kingdom through personal heart-to-heart combat. If there was any possible situation where a pastor could feel genuinely a spiritual ministry, this was it! The eagerness, the hunger, the enthusiasm of these new young couples gave this pastor a rebirth. Sleep that night did not come easily.

I mused out loud to my wife the craving I had to give myself more completely to this essentially spiritual mission. But then a stroke of reality turned my mind down another track: Would there have been any

Bible study if it hadn't been for the persistent and often mundane work of promoting the Sunday school, out of which we won one family? And the agonizing labor of trying to get a visitation program off the ground which fruited in another of the couples? Or the oftentimes wearisome calling on another when they were so severely ill?

Great battles are not always decided in the moment of clash. More often than not, the verdict is reached in that tedious, thankless, and mundane work that goes on long before the trumpets sound and the cannons fire. If we had the eyes to see it, the glory of the Lord often comes riding humbly on the "foal of an ass" (Zech. 9:9). The work of the ministry is in kinship to the lowly work of the servant. Is the servant "greater than his lord"? (John 13:16).

How valuable are our boys and girls?

The Pastor and the Youth Camp

By Dwayne W. Hildie*

THERE'S A RATTLESNAKE down by the chapel!" . . . "One of my girls has just had a 'spell' and gone screaming off down the canyon and we can't find her!" . . . "Jonnie wet his bed last night and our tent smells terrible!" These and scores of other situations of varying intensity come to mind when I stop to recall the

last twenty-seven summers in which I have spent all or part of the summer in a Nazarene Youth Camp. Some of those camps have been quite primitive—we have slept on the ground without benefit of even a tent, with a rifle or pistol readily available in event of a "raid" by the bears. Then there was that camp where we drank and cooked with the same lake water in which we went swimming. Other camps have been

on the "plush" side with heated dormitories and even flush toilets.

There have been moments of pathos and times of humor, such as the time when following an altar service around the campfire, one little urchin with a tear-stained face was sobbing as he stood to give his testimony. It was a new experience, and he didn't know what to say. His counselor, standing with his hand on the lad's shoulder said, "Did Jesus come into your heart, fellow?" To which the lad replied, "I think so—something sure is floppin' around down there!" Whether in hard work, urgent sense of emergency, or pleasant companionship, memories of youth camps all the way from Arizona to Alaska share one common memory—of scenes about campfires, with tear-stained faces of young people turned heavenward in earnest devotion as they sang, and meant it from the bottom of their hearts: "I'll go with Him, with Him, all the way."

That commitment which was made at some of those camps to go "where He leads me" has led hundreds of young people into full-time Christian service. A few weeks ago I met one of the youngsters who had attended a camp which I had directed in California more than twenty years ago. He is now serving another evangelical denomination as a missionary in a little native village on the Yukon River in the Arctic Circle, but he dates the origin of his call and consequent commitment to a campfire circle in the redwood trees of California. From the Arctic Circle to the islands of the sea, they are reflecting the impact of a youth camp in the lives of young people.

As I observe the total church scene, it seems to me that there is nothing which we do for the youth of our church which is any more important to their spiritual progress

than the business of summer camps. Five days of intimate association with a dedicated Christian worker will leave a definite impression in the life of a boy or girl who is just beginning his or her quest for reality in life. As that same youngster moves through the camp program from summer to summer, winding up in a young people's institute, he has had abundant opportunity to discuss his personal problems with those who should have been in a position to give wise counsel, both spiritual and social. To this point most of us are in agreement—as is evidenced by the massive budgets which we are carrying in our district finances to maintain and develop summer camps.

However, in spite of the increasing physical development of our camping programs, I am alarmed at some of the trends which have become a part of the summer camps of my acquaintance—trends which I fear will come to defeat our real purpose of reaching boys and girls for Jesus Christ. I refer to the increasing problem of obtaining mature counselors and leaders for our youth camps.

Away back in the genesis of camping in the Church of the Nazarene, the camps were staffed almost entirely by pastors and their wives. As camp enrollments grew larger and the demand for leadership more intense, so also the summer activities of the local church and the district seemed to pick up and make their further demands on the time of the pastor. In eight or ten weeks of summer vacation there may be a district assembly where he of course will be present; a vacation Bible school in his local church would just not run without his personal presence and participation, and of course to miss the district camp meeting would be tantamount to committing

*Pastor, First Church, Fairbanks, Alaska.

"ecclesiastical suicide." These summer activities will account for at least four weeks of the summer. Then if he is fortunate enough to be given three Sundays vacation by his church, the pastor can easily parlay that into being gone for an entire month. Take into consideration the number of pastors on any given district who because of ill health or unusual seasonal demands of one kind or another must not be counted on for help, and it is not difficult to see the reason why the unfortunate wretch who was conned into the job of being the camp director will become either bald or gray (or both) with the assignment of soliciting a staff with which to administrate the district camp.

When the camp director approaches the pastor with a request for his time at camp, he is quite likely to be told: "You should get some laymen to fill in those jobs." (The emphasis is always on the "you.") For a look at the laymen and women who comprise our church membership will show us that there are usually sound reasons prohibiting their participation in the camp program. The young people just home from college for the summer must work (if possible) for money for their further education. High school youngsters looking toward college are usually employed. A percentage of the work force of the congregation have not worked at their present employment long enough to have earned vacation time. And the rest of the laymen in our congregations who have vacation time coming to them want to do just as their pastor plans to do—make an extended trip to a resort someplace.

About the only bracket of unemployed personnel who would come to camp in most of our churches are the teen-agers who are as yet too

young to compete in the labor market. Many of them are regarded as being too immature to teach a Sunday school class, and yet in many cases these youngsters are all that we have had to use. Use them we did—it was better to have someone like this than no one at all to take care of that group of restless juniors! But unfortunately, no matter how willing that teen-ager may be, or how dedicated, he just doesn't have the spiritual maturity to do the job of counseling which most of us expect to have done in a summer camp. For the past twenty-two of the twenty-seven years I have been attending Nazarene youth camps, I have either been directing the camp or closely associated with the administration of the program. I am thoroughly convinced that unless our pastors can take an active part in the counseling program of our camps, we are headed in a direction of providing little more for our youth than would be accomplished in many other camps which are not Christ- or church-centered.

It has been interesting at various times to observe how some pastors have regarded their responsibility to the summer camp program of the district. Here are a few examples:

1. There was the pastor who came up with the bright idea that he could combine counseling at the boys' camp with his much-needed summer vacation. He would be present with his boys at mealtimes and bedtime, make arrangements with the counselor who had a neighboring group of boys to take both groups for Bible study class, and thus he would be free to spend virtually all of the day equally dividing his time between golfing and fishing. Obviously he made a negative impression on the group of boys who were to have been his responsibility. At the end of the week

some of them didn't even know his name.

2. Then there was the pastor who saw his duties clearly. He heroically loaded his car and trailer with a splendid group of adolescent boys from his Sunday school, brought them all to the camp and unloaded the boys and their baggage. Then, his responsibilities to the summer camp program happily fulfilled, he rented a motel room near the ocean beach for a week, to spend the week in rest and relaxation until time to take the load home again.

3. There was also that pastor who, just as busy as any other pastor on the district, came faithfully year after year, serving as counselor to successive groups of restless, noisy, troublesome little boys. There came an opening for a pastor in one of the stronger churches on the district. The name of this pastor was suggested by the district superintendent when he met with the local church board of that church, along with several other names including some men who seemed to have a pretty good chance to obtain this desirable church. On that church board was a young businessman in the community, and when the list of names had been read, he spoke up to say: "I don't know too much about any of these fellows except Brother ———. He was my counselor for two different years in camp when I was a little guy. He made a real impression on me, and I believe that he would do the kind of job we need here with our young people." Guess who came to serve that church and received a substantial increase in salary over what he had been getting?

There isn't any "pat answer" to be given to the problem of summer camp leadership. Without doubt if there is an answer it must come from within the pastor himself. None of

us would want a man to come to camp to work simply because this was his assignment, and in it he found no joy in service. The pastor who sees in the summer camp an opportunity for concrete building of the church tomorrow will be there, and will probably not find his duties unduly arduous. He will find that in serving the boys and girls of his local church congregation thus, he is really serving his church, and they will appreciate him the more for it. Yet without the help of the minister in the camp we should perhaps consider the need to limit enrollment.

None of us who work in the summer camp program want to limit enrollment, for very often the lad or lassie who would be left out, would be the one who would profit the most from the camp—not to mention that our financial solvency is based on the number of paid campers we have in camp. On the other hand is there any point in bringing boys and girls to camp unless we can feel reasonably sure that there will be a camp staff equal to the needs of the spiritual program? It has been my feeling for some time that it is not unreasonable to ask that each church proposing to send youngsters to camp, provide adult counselor leadership on a ratio of one counselor for every ten boys or girls. Most of us, when faced with the fact that, unless we provide leadership our boys and girls will be deprived of the benefits of camp, will dig in and somehow come up with that help.

So now, Brother Pastor, how about helping out at camp next summer? The physical program will do you good, as will the feeling of getting close to the boys of your congregation. And while you are doing it keep in mind the words of the sage who said: "He walks the straightest who stoops to help a child."

The air pilot learns a lot of "negatives"—when it is our life at stake we want him to obey them all

What Is "Nonessential"?

By B. Edgar Johnson*

IT SEEMS IN RECENT YEARS we have heard a crescendo of voices stressing that the ministry should be concerned only to preach the "positive gospel." The most vocal declare the church must be careful not to hear any "negative preaching"—meaning sermons on law, judgment, God's wrath, and eternal retribution. Also to be avoided is any significant emphasis upon "nonessentials"—meaning standards of the church. Valid reasons for part of this concern can possibly be given; however, the pendulum may swing dangerously away from all negative preaching and attention to those things that make Christians in the Church of the Nazarene a salt with savor in our society.

May I propose that there is an important place in our services for negative preaching. If such preaching is done with compassion and propriety it is indispensable in creating spiritual convictions in our hearers.

John Wesley devoted a letter written December 20, 1751, to this subject. Some of his admonitions are very helpful in the late twentieth century. He said:

I think the right method of preaching is this: that our first beginning to preach at any place, after a general

*General Secretary, Church of the Nazarene, Kansas City.

declaration of the love of God to sinners, and his willingness that they should be saved, to preach the law, in the strongest, the closest, the most searching manner possible; only intermixing the gospel here and there and showing it, as it were, afar off.

After more and more persons are convinced of sin, we may mix more and more of the gospel, in order to beget faith, to raise into spiritual life those whom the law hath slain; but this is not to be done too hastily either . . . not only because we may well suppose that many of our hearers are still unconvinced; but because otherwise there is a danger that many who are convinced will heal their wounds slightly; therefore, it is only in private converse, with a thoroughly convinced sinner, that we should preach nothing but the gospel.

Are we not forced by the evidence of practical results to agree with Wesley? The law, which is negative and which we interpret to include judgment and retribution, must be a vital part of successful preaching. I would add, we also accept his qualifying counsel, "Not that I would preach the law without the gospel, anymore than the gospel without the law. Undoubtedly, both should be preached in their turn; yea, both at once, or both in one: all the conditional promises are instances of this. They are law and gospel mixed together."

Not unlike the reaction to preaching on law, judgment, and moral retribution is the response to preaching

on what is commonly called the "nonessentials."

When "nonessentials" are mentioned one usually means the General Rules of the church. Now, is it fair to ask, just how "nonessential are the nonessentials?" I was in a nonchurch home just a few days ago and when I began to invite the members of the family to our Sunday school and church, the mother spoke up, "We like your Sunday school very much but you don't believe in shows and dances and cards, etc., etc. What's wrong with these and why don't your women wear makeup and jewelry?" My answer was another question, "Have you ever lived where you could raise a garden?" And then a second question, "Have you ever lived where you could raise chickens for your family or for the market?" The lady indicated that she had lived where she had raised both a garden and chickens. I then asked her if she had very good success raising a garden of vegetables or flowers without a fence, when she was also trying to raise a flock of chickens. Her immediate response was, "Oh, no, if you raise a garden you have to have a fence!" It was easy then to suggest to her that the fence represented the standards of the church for members of the Church of the Nazarene.

The General Rules are not the gospel we preach, but they are quite important to the cultivation and growth of the spiritual virtues which we desire for our people to attain. Carrying the analogy a little farther, it must be granted that some people call more attention to the "fence" than to the "flowers." There are some people who think the pickets should be much closer together than others would desire. There are still others who believe there should be a wall instead of a fence protecting

the garden of holy virtues and spiritual life. These might even say it should be a block wall eight feet high. Unfortunately, one seldom sees or has access to the beauty of the spiritual life of such persons. The working of the gospel in their hearts is hidden by an austere, foreboding wall of legalism.

It is apparent that the gospel should not be confused with the standards that we lift up as a fence to make the gospel fruitful in bringing forth spiritual virtues in one's life. However, without these standards the grace of Christ would be greatly limited in effectiveness and influence. One needs only a little imagination to realize that until Satan and his "chickens" are penned up, the Christian must guard the development of his own life by some standards and convictions.

The spirit in which negative preaching is presented is a major factor in its response and value. Perhaps you have heard of the pastor who preached constantly on hell. His congregation in dismay asked the bishop to replace him. His successor had a similar proclivity to preaching on hell, but the congregation wanted him to stay. When the puzzled bishop sought the answer, the reply was something like this, "Our former pastor told us we were going to hell and he seemed glad of it. This pastor tells us we are going to hell and it's breaking his heart."

When preaching negatively nothing can take the place of compassion and the spirit of Jesus as seen when he "wept" over His city because of its rejection. If preaching is denunciatory, vilifying, and harsh, it will have a decided hurtful effect. On the other hand one may preach or teach negatively, declaring the whole counsel of God—including His judgment and wrath, as well as grace—with

understanding, compassion, and gentleness while being firm, and elicit a response which brings the sinner to repentance and the Christian to new plateaus of spiritual development and maturity. The faithful

preacher of the gospel is one who understands that some negative preaching is both helpful and needful, and the so-called "nonessentials" may in their way be quite as important as the essentials.

Our pompous words
may blunt our points

"Feed My Lambs—Not My Giraffes"

By Morris Chalfant*

A NEWSPAPER COLUMNIST reports this as one of the finest business letter stories ever heard. The letter, obviously written by an illiterate salesman, said:

"Dear Boss: I seen this outfit which they ain't never bot a dime's worth of nothing from us and I sole them a couple hundred thousand dollars worth of guds. I am now going to chawgo."

Two days later, a second letter arrived at the home office:

"Dear Boss: I cum hear and I sole them a half milyon."

Both letters were posted on the bulletin board with a note appended by the company president:

"We be spendin' to much time hear tryin' to spel, instead of tryin' to sel. Let's watch these letters from Gooch who is on the rode doing a grate job for us, and you GO OUT AND DO LIKE HE DONE."

And now, having read the above, I agree with the layman who said,

*Commissioned evangelist, Church of the Nazarene, Danville, Illinois.

"I had rather listen to the man who says 'I seen' if he has really seen something, than to listen to a man who says, 'I have seen' if he hasn't seen anything."

In a late issue of *Time* the "Religion" editor judged it newsworthy to comment on the extent to which Protestant scholars have developed a high-hat vocabulary. With gentle sarcasm he remarks that "no theologian today worth his doctorate would dare talk of preaching or teaching—the fashionable forms are *kerygma* and *didache*."

Sometimes the juiceless jargon of the professional theologians is made cumbersome and obscure not by direct borrowings from the Greek or German, but by mouthfuls of syllables that make something less than sense unless they are forthwith reduced to simpler terms.

It is no accident that such passages as the Lord's Prayer, the twenty-third psalm, and the Gettysburg Address contain many one-syllable words. Ease of understanding, and not beauty of thought alone, contrib-

utes to the place which a passage wins in the hearts of men.

Long technical words are costly. They provide ready-made opportunities not only for lack of understanding, but also for positive misunderstanding. There is a tale to the effect that young Benjamin Franklin had a taste for high-flying words, and once confronted his mother with the statement: "Mother I have imbibed an acephalus molluscous." Frightened out of her wits, the good woman promptly forced him to take a huge dose of an emetic. Recovering from the effects of the potent medicine, the boy protested that he had eaten nothing but an ordinary oyster. Angry at having been deceived, his mother gave him a sound thrashing. So Ben made a resolution that he would never again use big words where little ones would do.

Josh Billings had a famous "a-firism" that might have been coined for the pulpit. "Young man," he warned, "when you have tew search Webster's Dickshinnary tew find words big enuff, tew convey yure meaning ye kan make up youre mind that you don't mean mutch."

There is, nevertheless, the most urgent need that our timeless terms and concepts, such as incarnation, atonement, reconciliation, justification, sanctification, glorification, shall be so explained and illuminated in

the language of the day that they will strike home with immediacy that is piercing and a reality that is inescapable.

As Principal James Denny used to say to young preachers in his homiletics lectures, "The preacher who shoots above the heads of his listeners does not thereby prove he has better ammunition. He only proves that he does not know how to aim."

It is my personal conviction that preaching a sermon is intended to help people live in a difficult and complicated world. I have often needed help myself, and I still need it. Thank God I have been able to get it through preaching. So, when I stand up in a pulpit the desire of my heart is to be of some help to others, in the name of Christ.

In all our preaching let us be simple, plain, much to the point, and deeply in earnest. Let us ever remember that Jesus said, "Feed my lambs"—not the giraffes. Some preachers I have observed have the instinct of aviators—they announce a text, taxi for a short distance, then they take off from the earth and disappear into the clouds. After that only the din of exploding gas is heard, signifying that they are flying high, very high above the heads of their hearers. A sermon, rightly, is not a meteor but a sun. Its true test is, can it make something grow?

Personal Development and Spiritual Growth

The winsomeness of one's witness depends to a large extent on the degree to which one's total being is experiencing the growth and development which is its God-given destiny. Spiritual life is a relationship between persons—divine and human—and the relationship develops as the finite person, man, develops. Or more clearly, the growth of man himself as an individual person.

Roger Taylor

A Godly Father—A Finished Course

By Lora Lee Dunkin

(Daughter of the late Rev. C. C. Knippers)

"I have fought a good fight, I have finished my course, I have kept the faith" (II Timothy 4:7).

It seems that only yesterday I sat in the congregation as my father quoted this favorite passage of scripture from the Apostle Paul, then plunged into one of his challenging sermons. How he exhorted those in his midst to fight the good fight! And well he could, for all the time he was doing just that: Day and night, week after week he could be satisfied with nothing less than fighting in God's army as though the battle must be won right at that moment. So many times we would tell him that he was preaching too hard—he needed to slow down. But those words were useless. In his mind there was one steady drive—that of winning souls.

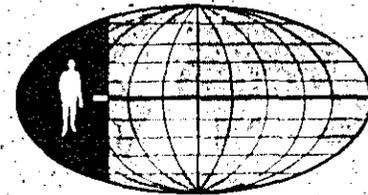
Someone remarked that Daddy never had a hobby—but oh, he did. He had a hobby that thrilled his heart and kept him pushing in the battle. That hobby was counting souls around the altar night after night. As he evangelized across the nation he never failed to keep in constant touch with Mother and us children, letting us know how many souls had given their hearts to Christ. Nothing thrilled him more than to count up the number of revivals held and the hearts won to Christ at the end of each assembly year—not for his glory, but for the glory of God.

A few weeks ago those words from the great Apostle Paul took on a richer, fuller meaning for my dear saintly mother and us, the children.

Through tear-dimmed eyes, again we turned to II Timothy 4:7, underlined that passage, then slipped the opened Bible into those cold, lifeless hands of our godly father who had fought a good fight, had finished his course, and had kept the faith. What a testimony for those who passed to view his body! He had broken his health completely for the cause of Christ but now, in perfect health, he rejoices with those saints gone on before.

Dear God, as Father's Day is near,
I pause in prayer once more,
To give Thee thanks for a heritage
Of one gone on before.
A heritage so rich and strong
That long shall live though Dad is gone,
Those toilsome years were not in vain
As in the war he fought.
For now he lives to shout on high
Of wonders God hath wrought.
May we who live to take his place
Be filled—like him—with love and grace.

AMEN



The PASTOR'S SUPPLEMENT

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HE CARED—DO WE???

Our Lord looked at mankind with eyes that saw into and beyond their every problem. His view was so different from others of His day that they did not understand Him. He saw men as they really were because He was a shepherd. He saw people as sheep who were harried and worried by wolves, scattered, wounded, and lost. Do we as men of God see people like that today?

He looked, He saw, He cared, and He tried to make others care. Is not that our task in evangelism today? You say, Impossible with people in this busy day! True, there is a spiritual barrenness in busyness; yet we must be shepherds in this crisis-caught day.

God loves the minister whose heart is bursting with passion for the lost of his day. Christ always saw the human actualities of sin, of hardness, and of coldness; but He also knew His Father's love for the "whosoever will." The true test of my divine call to be a soul winner is whether or not my spiritual emotions and evangelistic conceptions definitely touch the realities of lost men in my day. Evangelism that bridges soul saving is seen not only in what I say, but in what I do. When my Lord tests my love for souls, He looks for me in the place of intercessory prayer and in the highways and byways of sin—"weeping o'er the lost ones, bringing them to Jesus."

Christ always placed the emphasis of His soul winning on the value of the individual. Accordingly, my passion for souls will be seen by the way I seek for the individual, by the patience I have with the wayward souls, and by the promptness and persistence of my shepherd care of the convert. May God help us not only to be moved with a desire to save the world, but also to really care and long for the individual.

Further, I believe my Lord will test the pastor's evangelism by the quality of his visitation among the lost. The natural outcome of a loving, careful, soul-winning pastor's heart is going where the people are. Pastoral visitation is still one of the secrets of successful and wise soul winning.

Has our evangelism lost its romance? Have we lost faith in it? Have we become evasive, tame, apologetic about the sins of our day? Let every minister of God who reads these words resolve to be an evangelist, by self-discipline, by giving priority to soul winning, and by avoiding anything that would cheapen our evangelism.

The richest and most mellowing memories of one's pastorates will not be that he has pastored a "big" church, a "prosperous" church, or a "statistical" church; but rather that he has been a soul winner and has enshrined himself in the hearts of those whom he has won to the Lord. The minister of God who endeavors to be a soul winner exemplifies true Nazarene evangelism and never lacks the confidence of God's people anywhere.

—EDWARD LAWLOR



A Timely Reminder

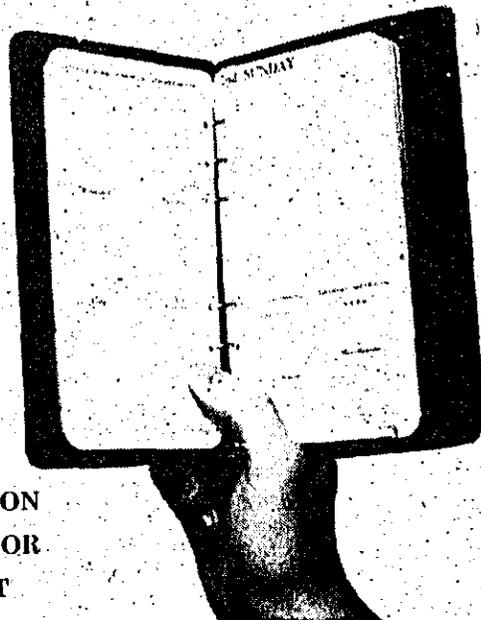
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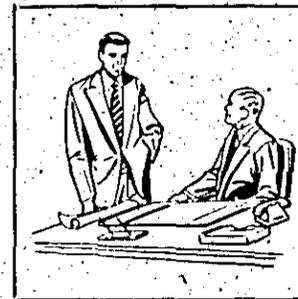
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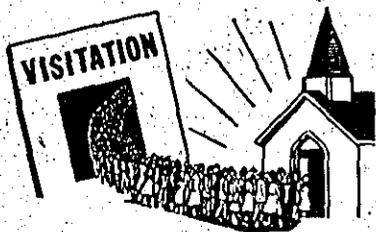
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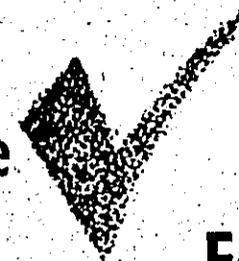
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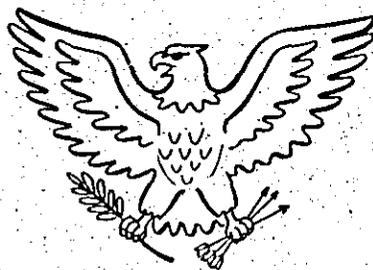
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"Take up and read..."

By E. S. Phillips



MANY READERS will immediately recognize the words, "Take up and read," as those heard by Augustine in his garden. Obeying the voice, he read Paul's Epistle to the Romans. Thereafter he walked a different road.

You cannot hear my voice, but you can heed my exhortation, "Take up and read"—not Paul's Epistle to the Romans, but rather, the *Other Sheep*. Thereafter you too shall walk a different road of future interests.

"Tell me," said a national, as we sat in a home on a mission field, "what is the missionary outreach of the Church of the Nazarene?"

Just as I was ready to answer, another national, a non-Nazarene, replied, "You can learn all about that if you'll just read their missionary periodical. I too didn't know much about the Nazarenes or their program; but now I get the *Other Sheep*. It has interesting stories told by different missionaries on different fields. It has news items, interesting pictures, and startling statistics. You ought to get it and read it."

I was thrilled with this accurate evaluation and hearty recommendation of the *Other Sheep*. Yet I wondered—While we have 171,000 subscribers, how many pastors, N.Y.P.S. presidents, Sunday school superintendents, N.W.M.S. presidents, church board members, and regular church members really read the *Other Sheep*?

I challenge every subscriber—take up the current issue and read it. In thirty minutes the average person can easily read all the contents. Read every article, every news item, and every prayer request.

Try this just once, then answer these questions: Hasn't my knowledge of missions increased? Hasn't my heart been stirred—my hope stimulated—my concern intensified, and my vision and love for others enlarged?

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Pastor, we hope you will set aside one Sunday morning in June to preach on a prayer and fasting theme. Somehow get it on the hearts of your people.

Our missionary effort is facing problems and forces today that are staggering. Only earnest, fervent prayer will bring the victories.

Read again the ninth chapter of Mark, especially verses seventeen through twenty-nine. How aptly this applies to the desperate needs today. The children of the world are truly possessed with destructive spirits. Must we too ask the disciples' question, "Why could not we cast him out?" Christ pinpointed the weakness of their faith and ours. In the spiritual world there are victories that are won only by prayer and fasting.

At the close of your message enlist new Prayer and Fasting members and challenge all to be faithful in their responsibility to pray and fast and give. A special Prayer and Fasting offering would help to put feet to the prayers of your people. Perhaps if you would mimeograph the special Prayer and Fasting perpetual prayer request list in the April, May, June "Council Tidings" and give everyone a copy it would be of real value.

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And he said unto them, This kind can come forth by nothing, but by prayer and fasting (Mark 9:29).

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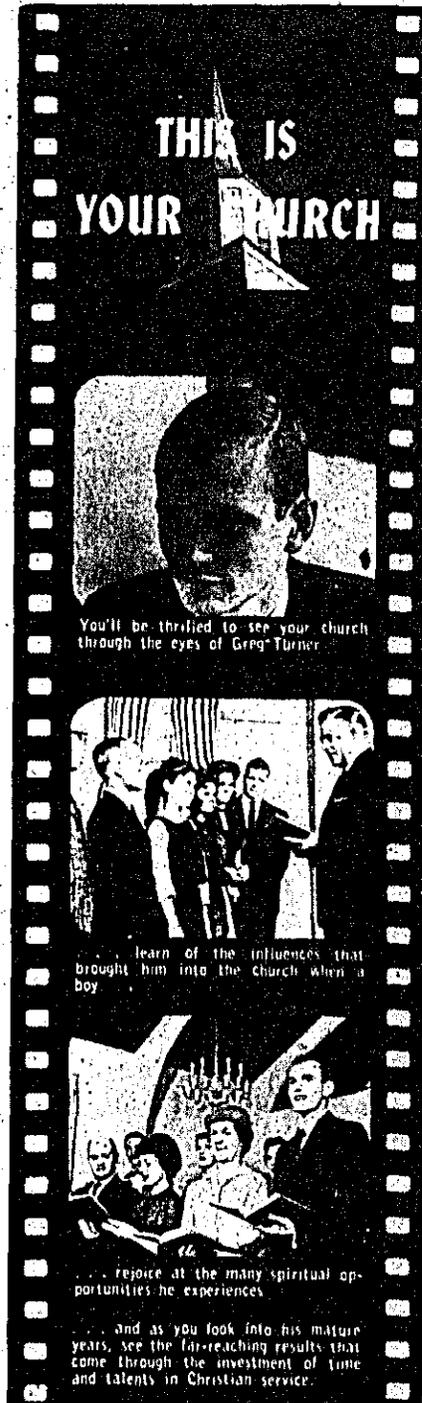
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This spring sixteen student copy editors joined deskmen on the daily newspaper shift from 5:00 p.m. to midnight.

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All of the foregoing is another way of underlining for Nazarene pastors the worth of editing and rewriting, the importance of polishing and fashioning the written word into the perfect tool that it becomes in the hand of one who works at the task.

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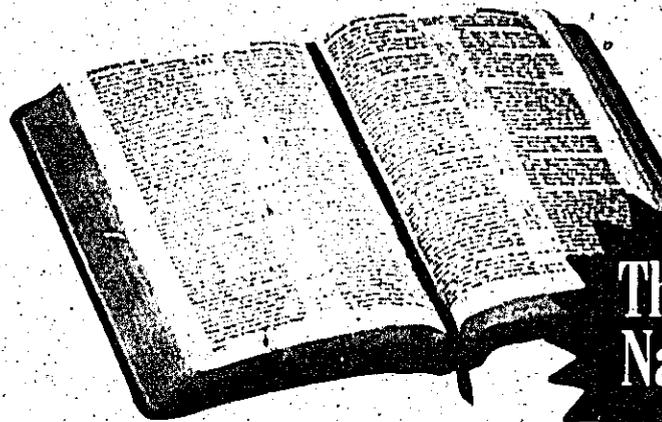
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13 And he carried out thence all the treasures of the house of the LORD, and the treasures of

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

Tell Me, Doctor—

Is There Such a Thing as Soul Infection?

MOST OF YOU will recognize the title "Tell Me, Doctor" as one of the feature departments of a popular woman's magazine for some years. You have probably read it, as I have, following with interest the diagnosis of some unknown woman's ailments, mentally taking your own pulse and examining your symptoms. We were enlightened on many physical problems of the body. But the soul also has health problems, and our concern in this article is low-grade infections in the soul.

Physically some people are more prone to infections than others. On the other hand, many have great resistance. Their bodies and bloodstreams throw off infections, and they spring back to normal health quickly. Their "fighter" cells are in perfect order.

Spiritually this is also true. Some have little problem, but others by reason of their emotional makeup, dispositional trends, background, may have less resistance to "infection." If we are aware of our weakness, we can watch more carefully, and seek to build up the weak areas.

An acute infection which attacks the body, producing a high temperature and violent illness is detected at once and promptly treated. But a low-grade infection can go undetected for some time. It is a debilitating thing, causing the body to operate below par, run a slight

fever. In the past I've had some experience with low-grade infection in my body.

I have also had a low-grade soul infection and wasn't aware of it. But it sapped my spiritual vitality, took the color from my soul's countenance, the sparkle from my spiritual vision.

We were sitting at the lunch table in the workers' room at camp meeting. I don't recall the conversation, but suddenly I became aware that one of the workers, Dr. T. W. Willingham, was saying something to this effect: "I don't like to be around a person with a soul-fever—it is a sign of infection, and it's contagious. A person can't be too red-hot for God to suit me, but I don't like to be around anyone running a fever."

In that moment the Holy Spirit revealed to me that this was my trouble. I had started an infection and was running a low-grade fever. There had been a "situation" which was very grievous to me. I had mulled over it and allowed it to get into my soul's bloodstream. Infection had set in and was depleting my spiritual vitality.

I am always encouraged when a doctor is able to diagnose my ailment and prescribe a remedy. It's when he makes all the tests and fails to find the source of trouble that I'm discouraged. One lady discovered that her illness originated from infection in her teeth where

small pockets of poison were infiltrating her entire system.

How fortunate when we recognize the soul infection and go immediately to God for a shot of heavenly antibiotic. The Holy Spirit can locate the trouble areas—the poison pockets—and cleanse them. One testified that she could feel the bitterness being cleansed away and a sweet cleanness taking its place. And the promise came, "Now ye are clean through the word." The Word is a powerful remedy in soul infections—antiseptic and healing.

Of course we are most susceptible to infection in the body when our resistance is low. This can be the result of too little rest, improper diet, nervous tension, inadequate exercise, etc.

It is just as true with the soul. Resistance is lowered when we have undernourished souls, too little time in His presence, inadequate spiritual exercise.

Usually this impairing soul infection will be a secret thing between your soul and God, and can be kept that way until cleansed. But in some cases you may have "exposed" members of your family or friends. Some people are "carriers" of infection. I knew one lady who was a diphtheria carrier. It didn't seem to affect her much, but throat cultures proved her to be indeed infectious to others. How dreadful to be a carrier of soul-infection. In those cases where we know—by attitude, word, or action—that we have exposed others, it is best to confess it to them

so that they might start treatment if infected.

Numbers of times when my girls were smaller they brought home notices from school which read something like this: "Your child was exposed to chicken pox on March 6. Incubation period is from fourteen to twenty-one days. Please watch for the following symptoms . . ." Wouldn't it be helpful if we could give these warning notices to Christians who have been innocently exposed to infections? The Scripture warns that we are to take diligent care, "lest any root of bitterness springing up trouble you, and thereby many be defiled." A Christian is more acutely sensitive to evil and to wrong because of his God-conditioned conscience. We do see and recognize injustices, impositions, presumptuous persons. But a legitimate sense of injustice, entertained, may develop into a resentment before we realize it, a natural repulsion into a full-blown prejudice—pockets of poison to pollute the soul.

Yes, many sincere Christians who really love God and desire to serve Him are suffering from low-grade infection in their soul—unaware of it, but suffering the "drag" of it nevertheless. Learn to know the areas where you have a lowered resistance and guard them. Seek to build them up. Live in the Word; practice the Presence; develop habits of praise, of positive outlook. Learn to recognize the symptoms of soul-fever. Recognition is half the battle. Then you can be treated and restored to vibrant health.

Accept and enjoy your own sex role. There is no greater calling than being a queenly woman. Don't ever try to be a "man of the house," even if you are widowed. You may have to do "masculine tasks" but do them in a queenly manner.

—Clyde Narramore

BIBLICAL STUDIES

TOWARDS BETTER BIBLICAL SCHOLARSHIP

Gleanings from the Greek New Testament

By Ralph Earle*

Col. 1:26-29

"Preach" or "Proclaim"?

The verb is *katangelo* (v. 28), which occurs seventeen times in the New Testament (six in Paul, eleven in Acts). Ten of these times it is rendered "preach" in KJV. Thayer gives its meaning as: "to announce, declare, promulgate, make known; to proclaim publicly, publish."¹ Schniewind says: "As with all the *angel*-verbs . . . it has the constant sense of 'proclaiming.'"² The preferable translation is "proclaim" (RSV, NEB, NASB).

"Warn" or "Admonish"?

The verb *noutheteo* is translated "warning" in most versions. But the only meanings that Abbott-Smith gives are: "to admonish, exhort."³ Thayer adds "warn" and Arndt and Gingrich "instruct." The verb is compounded of *nous*, "mind," and *tithemi*, "put." So it literally means "put in mind." It would seem that "admonish" (ASV, NASB, NEB) is a little closer to the original. Actually KJV renders it "warn" four times and "admonish" four times.

"Labour" or "Toil"

The verb *kopiaio* (v. 29) occurs in Luke 5:5—"We have toiled all the

night" (see also Matt. 6:28; Luke 12:27). In John 4:6 it is translated "being wearied." Elsewhere (nineteen times) it is rendered "labour" or "bestow labour." Thayer notes that in the contemporary writers Josephus and Plutarch the word means "to grow weary, tired, exhausted, (with toil or burdens of grief) . . . in biblical Greek alone, to labor with wearisome effort, to toil."⁴ Arndt and Gingrich say that the general idea is "work hard." For this passage they suggest: "This is what I am toiling for."⁵

Hauck notes that the word means "to make great exertions" or "to wear oneself out."⁶ It was used in burial inscriptions for severe, strenuous work. So it would seem that "I toil" (RSV) or "I am toiling" (C. B. Williams) is the best translation.

"Striving" or "Struggling"?

Our word "agonize" comes directly from the Greek *agonizo*, which is used here (v. 29). Occurring only seven times in the New Testament, it is rendered "strive" three times (here; Luke 13:24; I Cor. 9:25); "fight" three times (John 18:36; I Tim. 6:12; II Tim. 4:7); and "labour fervently" once (Col. 4:12).

The root of this word is the noun *agon*. Literally this means "a gathering." But since the main gatherings in the Graeco-Roman world were for athletic contests—as in America today

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

—the word came to be applied to the contests themselves. Thus the verb meant "to contend for a prize" or "to compete in an athletic contest." The thought is conveyed correctly by Beck's rendering: "struggling like an athlete." Paul did not go at his work for the Lord in any halfhearted manner. He struggled as strenuously as any athlete would do to win. Weymouth words it beautifully: "To this end, like an eager wrestler, I exert all my strength in reliance upon the power of Him who is mightily at work within me."

Eadie translates the participle *agonizomenos* "intensely struggling." He writes: "It was no light work, no pastime; it made a demand upon every faculty and every moment."⁷ He continues: "It would seem from the following verses, that it is to an agony of spiritual earnestness that the apostle refers—to that profound yearning which occasioned so many wrestlings in prayer, and drew from him so many tears."⁸ Eadie concludes: "When we reflect upon the motive—the presentation of perfect men to God, and upon the instrument—the preaching of the cross, we cease to wonder at the apostle's zeal and toils. For there is no function so momentous—not that which studies the constitution of man, in order to ascertain his diseases and remove them; nor that which labours for social improvement, and the promotion of science and civilization; nor that which unfolds the resources of a nation, and secures it a free and patriotic government—far more important than all, is the function of the Christian ministry."⁹ This is a truth which every minister of Christ needs to recall frequently to spur him on.

"Working" or "Energy"?

The noun is *energeia*. Abbott-Smith says it signifies "operative power (as

distinct from *dynamis*, potential power)."¹⁰

It is a bit difficult to translate this verse satisfactorily. "Working" and "worketh" are cognate noun and verb in the Greek (*energeia*, *energeo*). This connection is missed in RSV—"For this I toil, striving with all the energy which he mightily inspires within me." Probably the most literal translation is: "according to His energy which is being energized in me in power" (*dynamis*).

It is comforting to know that though we must strive earnestly, yet it is only God's power which enables us to do this successfully, and so we rely on that dynamic energy. Eadie expresses this thought beautifully. He says: "It was, indeed, no sluggish heart that beat in the apostle's bosom. His was no torpid temperament. There was such a keenness in all its emotions and anxieties, that its resolve and action were simultaneous movements. But though he laboured so industriously, and suffered so bravely in the aim of winning souls to Christ and glory, still he owned that all was owing to Divine power lodged within him—

*The work to be perform'd is ours,
The strength is all His own;*

*'Tis He that works to will,
'Tis He that works to do;*

*His is the power by which we act,
His be the glory too."¹¹*

⁷Lexicon, p. 330.
⁸Kittel, *Theological Dictionary of the New Testament*, I, 70.
⁹Lexicon, p. 304.
¹⁰Op. cit., p. 335.
¹¹Lexicon, p. 444.
¹²Kittel, op. cit., III, 828.
¹³Colossians, p. 104.
¹⁴Ibid., pp. 104-5.
¹⁵Ibid., p. 105.
¹⁶Op. cit., p. 153.
¹⁷Op. cit., p. 105.

When home is ruled according to God's word, angels might be asked to stay with us, and they would not find themselves out of their element.

—Charles Haddon Spurgeon

SERMONIC STUDIES

TOWARDS BETTER PREACHING

God's Kingdom Grows

By W. E. McCumber*

SCRIPTURE LESSON: Mark 4:26-34

TEXT: "When it is sown it grows" (v. 32, RSV).

"With many such parables spake he the word unto them." The parable was a form. The "word" was the content. When we read and study the parables we are concerned with them, not as stories to be examined in minute detail, but as vehicles of some special and vital word from God.

So in these parables of the Kingdom. Here the word of Jesus may be distilled into a single, confident affirmation—God's kingdom grows! But just because we do not readily perceive this growth, and just because we sometimes despair of this growth, we need to hear this word of the Kingdom as a word of promise, of patience, of purpose.

I. In these parables Jesus speaks to us a word of promise.

The kingdom of God is like seed cast into the ground. It does not remain a seed! That very seed, so tiny and insignificant in appearance, is the presage of fruition, of great harvest.

The Kingdom grows from small beginnings. How true this was in the days of our Lord upon the earth! He was born of a Jewish peasant in a stable. He was reared in the obscurity of a carpenter's home in a little town. His academic training was quite limited. His brief public ministry was violently terminated on a bloody gallows. His early followers were undistinguished and unpromising men. The Church He founded faced a hostile world without wealth, social prestige, or numerical ad-

vantage. And yet, today His followers are numbered in millions; thousands of church spires point aloft in tribute to His redeeming love and reigning power!

So in our local situation. The seed may be small, even as a grain of mustard seed, but it grows. Slowly, often imperceptibly, but inexorably and invincibly the Kingdom grows! The day of small beginnings shall be crowned with gigantic consequences. The seed is the promise of the blade, the ear, the full grain, and the ultimate harvest. The harvest will come! The one encounter with Christ will grow into a life fellowship. The one believer will grow into a local church. The one church will grow into a whole missionary enterprise. The missionary enterprise will leaven a nation and a world. The kingdoms of this world will become the kingdom of our God and His Christ!

Thus Christ speaks His word of promise. The Kingdom may be unassuming and insignificant in its beginnings, but like seed cast into ground, in ways beyond human understanding, it will grow and come to abundant harvest.

II. In these parables Jesus speaks to us a word also of patience.

The seed grows while men sleep and rise. Day follows day through the growing season. The growth is not an overnight affair. It is slow. It is almost imperceptible. The slender blade is endangered by a hundred foes. The full grain is threatened by numerous storms and blights. Sometimes it seems to us that harvest will never come!

We must not panic. We must not dig up the seed to see if it still lives. We must not despair of ultimate harvest, even

*Pastor, First Church, Atlanta, Georgia.

if the growing season is longer than our own lifetime. We must be patient—not stolidly resigned, not numbly indifferent—but genuinely patient, enduring steadfastly in faith. For while God uses the labors of men, He is not dependent upon labors of men. Harvest is the will of God for the seed of the Kingdom, and He will faithfully bring to pass what He has ordained and intended.

We need patience with those who sow the seed. What men are doing for God they are doing as men. Therefore, fallibility, limitation, blunder, and sin attach to their work. Often they will hinder the very work they are attempting. And we look at their carelessness, their idleness, their sinfulness, and we want to shout at them, "Get on with your work there! And watch it closely! Do it better! Be alert and wise! Remember what is at stake here!" And they look at us and feel the same way about our work for the Kingdom!

We need patience with the God who gives the increase, too. Sometimes He works so slowly! Will He never answer that prayer? Will He never convict that sinner. Will He never revive the church? Will He never supply that money? Will He never solve the problem of that tangled human relationship? Doesn't God see the storm that threatens the growing crop? Doesn't He care that drouth perils the green stalk with sickly yellow and may lead to scorched brown? What is He doing!

The preacher is so blundersome. The Sunday school teacher is sick. The weather is a threat to church attendance. The offerings are inadequate for the budget. Crime waves mount across the city, state, and nation. Communism turns whole continents red with atheism and blood. Race is set against race in prejudice, violence, and hatred. How long, O Lord, how long! What patience we need with God and one another!

III. In these parables Jesus speaks to us a word of purpose.

The harvest comes. Growth is not capricious but purposive. The ear of grain is divinely intended in the seed of wheat. The mustard tree is the inherent purpose of the mustard seed. God is deliberately bringing everything to His predetermined goal.

What is true on the farm is true in the world. History is what theologians call theological. It moves, not in erratic,

meaningless circles, but toward a goal. It will not just grind to a stop—it comes to an end! "Nothing walks on aimless feet."

This purpose is not determined by the man who sows the seed, nor by the man who reaps the harvest. It is determined by the will of God who created both seed and sower for His own glory. "This is my Father's world!"

When we work with God we are not allowed to ask, "Will anything come of this?" We need not fear lest our lives and labors be thrown away, void of purpose, bereft of meaning, orphaned from significance. God knows what He is doing! We may be sure that His purpose will be achieved. No, we are not to ask, "Will anything come of this?" Rather, we are to look in faith to the Lord of harvest, praying and believing, "Thy kingdom come, thy will be done, on earth as it is in heaven!" Sharpen the sickle. The harvest will come!

"He spoke the word to them." And He speaks it now to us—the same word of promise, patience, and purpose. Let us believe the promise, exercise the patience, and realize the purpose!

Undimmed Vision

SCRIPTURE: Deut. 1:22-46.

TEXT: "Blessed are the pure in heart: for they shall see God" (Matt. 5:8).

INTRODUCTION:

- A. Dirty windshield on a car dims vision.
- B. Children of Israel
 1. Following God out of Egypt.
 2. Came to the land of Canaan.
 3. Sent out spies.
 4. Reported back that there were giants in the land.
 5. Their vision was dimmed by giant cataracts.

I. The Need of Undimmed Vision

- A. For true happiness, "blessed" or "happy."
 1. In the presence of God. "Thou wilt shew me the path of life: in thy presence is fulness of joy; at thy right hand there are pleasures for evermore" (Ps. 16:11).
 2. Again, "Blessed is the people

that know the joyful sound: they shall walk, O Lord, in the light of thy countenance. In thy name shall they rejoice all the day: and in thy righteousness shall they be exalted" (Ps. 89:15-16).

3. The alternative of true happiness is death. "For the wages of sin is death" (Rom. 6:23).

B. To see God. "For they shall see God."

1. This refers to the present as well as the future.
2. A revelation of God shows us our need of purity. Cf. Isaiah's experience (Isa. 6:5).
3. But it follows that only the pure in heart can keep an undimmed vision of God.
 - a. The eye is single (Matt. 6:22-23).
 - b. The natural man, one not relying on spiritual sight, cannot see spiritual things (I Cor. 2:14).
 - c. Even the preaching of the Cross is foolishness (I Cor. 1:18).

C. To help others. How can the blind lead the blind (Matt. 15:10-20)?

II. The Source of undimmed vision—"pure in heart."

A. Free from excessive self-love. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment. And the second is like, namely this, Thou shalt love thy neighbour as thyself. There is none other commandment greater than these" (Mark 12:30-31).

- B. Unity of our inner nature.
 1. The desire.
 - a. Paul—"O wretched man that I am!" (Rom. 7:24)
 - b. David—"Create in me a clean heart, O God" (Ps. 51:10).
 2. The result.
 - a. The God of peace brings peace (I Thess. 5:23).
 - b. Paul—"There is therefore now no condemnation" (Rom. 8:1).

C. Preserved blameless.

1. Not faultless. (See Jude 24-25).
2. Blameless. (I Thess. 5:23).
Illus.: A leading evangelist was nearsighted. His mother in sheer love and concern for his health had used medicine that proved destructive to the cornea. She was at fault, but not to blame. Had she deliberately intended to ruin his sight, then she would not have been blameless.

III. The possession of undimmed vision—Matt. 5:3-12.

- A. Poor in spirit—truly penitent and realization of need.
- B. Mourn—for one's own sin and for the sins of others.
- C. Meek—spirit of humility, not loud and boisterous.
- D. Hunger and thirst after righteousness—holiness.
- E. Merciful—tender-hearted—those who love all men as themselves. Love of God and love of man.

ALLAN MILLER
Florence, Oregon

Sermon Outlines

WHEN CHRIST SAID, "COME"

TEXT: Matt. 11:28-30. (Compare Hebrews 4)

- I. Something to do—"Come."
- II. Something to leave—"Heavy laden."
- III. Something to learn—"Learn of me."
- IV. Something to receive—"Rest."
- V. Something to take—"Yoke."
- VI. Something to find—"Rest."

GREAT SALVATION

TEXT: Heb. 2:3.

- I. The provision that is made—"Great salvation"

- A. Great in its Author.
- B. Great in its announcement (v. 3b; compare Heb. 1:1-2).
- C. Great in its accomplishments—salvation from sin's penalty, power, presence. Past, present, and future salvation.
- D. Great in its cost.

II. *The possibility that is suggested—"Neglect"*

- A. Opportunity for salvation can be lost.
- B. Opportunity for sanctification can be lost.
- C. Opportunity for service can be lost.

III. *The problem that is unanswered—"How shall we escape?"*

- A. How can you escape a wasted life?
- B. How can you escape the wages of sin?
- C. How can you escape a hardened heart?
- D. How can you escape the final harvest? (Compare Jer. 8:20-22).

BUILDING THE WALLS

SCRIPTURE: Neh. 1-7.

I. *The Man Who Was Concerned (1:2-3).*

- A. The pain he suffered—"Sat down and wept" (v. 4).
- B. The prayer he uttered—"Prayed" (v. 4).
 - 1. A personal responsibility—"We have sinned" (v. 6).
 - 2. A persistent remorse—"Day and night" (v. 6).
 - 3. A powerful resolve—"Prosper thy servant" (v. 11).

II. *The Man Who Was Constrained.*

- A. The vision of the task (2:13-15).
- B. The vigor of the workers
 - 1. They were willing—"Let us rise up and build" (2:18).
 - 2. They were watchful (4:17).
- C. The victory of the cause—"So the wall was finished" (6:15).

III. *Two Things Contributed.*

- A. The operation of God (6:16).

- B. The cooperation of man. Compare "so they strengthened their hands" (2:18) with "O God, strengthen my hands" (6:9).

REGINALD HEASLEY
Ayr, Scotland

OUR EFFECTIVE WEAPON

SCRIPTURE: Jas. 5:13-20.

TEXT: Jas. 5:16

INTRODUCTION: Two things are always appropriate at church. (v. 13).

- A. Prayer
- B. Praise

I. *The Pray-er (v. 16).*

- A. The man is more important than his prayer.
- B. The man must be upright and just (Ps. 66:18).

II. *The Prayer (v. 16).*

- A. It must be earnest.
- B. It must be continuing (Amp. NT).
- C. It must be grounded in and stemming from faith. (v. 15, 1:6-7).

III. *The Results*

- A. A balm for the sufferer (v. 13).
- B. The sick shall be healed (v. 15).
- C. It is powerful and effective (It enables us to accomplish things which we could not accomplish without it).

IV. *The Example*

- A. Elijah was human.
- B. His prayer contained the elements mentioned above.
- C. His prayer achieved outstanding results.

V. *The Incentive*

- A. Prayer is the first step in converting a soul (v. 16).
- B. "He which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins."

DOYLE WILLIAMS
Hayesville, Kansas

The Nazarene Preacher

MY PROBLEM

PROBLEM: What should be done in case a church just cannot raise enough to pay all the budgets?

A PENNSYLVANIA PASTOR WRITES:

First we must start with the pastor's attitude towards the budgets. If you see their importance and have a concern to see them taken care of, it will remove the biggest obstacle. Some churches that can't meet their obligation just have pastors who won't pay them.

If your attitude is healthy, then you must work on the church's attitude. If they can pay them, they should be led to see that it is only fair to do so. If they can't pay them in full they should be paid as completely as is possible. Each succeeding year they should be encouraged to try a little harder until they reach the goal of carrying their full load.

Our present church had a history of neglecting certain budgets. The pastor just before me got them to pay the district budget in full. God helped us to be a 10 percent church last year in addition to continuing to pay all the district obligation. This year our goal is to pay all budgets in full. We are letting the Sunday school give one offering a month for payment of our college and NMBF. The folks are praying that God will enable us to pay all budgets in full. You know God will use them to answer their own prayer.

AN OREGON PASTOR TESTIFIES:

I do not think budgets are a headache. District, general, and education budgets represent people and projects at work for God and the church, the same as local budgets—only on a broader scale.

Consequently these budgets are just as much a part of our obligations as the local budget. When I first go to a church I meet the church board and have it understood even if the pastor has to go without his salary, the budgets are going to be paid. The pastor is no more important in the local picture than the man in the district or general picture. We set up the budgets on a ten-month basis and each month that tenth part is paid on time, and in ten months in full.

My salary has been delayed a few times, but it has finally come in without a word from me. I let the people know that I pay tithe on all my salary and all my parsonage allowance regularly. I make no deductions for expenses at all. In all offerings, I make it a point to take the lead. When I go on vacation, I leave my tithe and offering with the treasurer. This has its effect, believe me.

God will make it up to you. I have eaten beefsteak and roasts that I would not think of buying. The people bring them in for the poor pastor who did not get his check that week. It seems to get around.

Brethren, it works. It has not failed in over thirty years. Ask my district treasurer. He has been in that position ever since I have been on the district and that is over twenty-five years.

AN OHIO PASTOR ADVISES:

In two of my four pastorates we faced this problem. In one there was not enough money for current expense. So we started tithing. The "tithe of the tithe" (regular church offerings) was for budgets other than general budget. The general budget would be beyond this tithe. Thus I had only one budget to raise by special appeal, and for that we had Easter and Thanksgiving offerings, plus Prayer and Fasting.

God has honored. Every year budgets have been paid (even in pastorate "B" when the first year began with a deficit of \$300 in current expense and a church history of non-budget payment). All

churches have also well exceeded 10 percent for missions.

ANOTHER OREGON PASTOR WRITES:

Excuse me for the appearance of harshness, but there are very few churches that "just cannot raise" their budget needs. I have pastored four such churches and they all paid their budgets while I was pastor. Planning on paying—effort from the first Sunday of the new year—makes this possible. Waiting too long (until district assembly panic sets in) is the usual cause for not paying. If you are one of those rarities that just cannot pay all the budgets, allocate them proportionately. All are of equal importance. When you come to assembly don't make a pleading public confession of failure. Surely you had some success for which to praise God. Think (and report) on these things.

FROM ANOTHER OHIO PASTOR:

I realize there are things that arise at times which would make it difficult to pay all the budgets. However, this should be the exception and not the rule.

Assuming that the Ways and Means Committee of the district assembly set the budgets on a percentage basis of the money raised the previous year, and that this committee took into consideration any abnormal situation which the church had gone through, or was facing the coming year, there would be little excuse for a church to come up with budgets unpaid. If the budgets were not calculated in a fair and equal manner as mentioned, I believe the pastor should sit down with the D.S. and go over the situation and ask his advice.

Then the pastor should ask himself some questions:

Are these budgets important?
How long could the district operate if every church failed to pay their budgets?

Am I an exception in paying the budgets?

Did I really plan to pay these budgets when the new year began?

Am I thinking more of self than others?

What effect will not paying my budgets have when I want to change churches or districts?

I believe there will always be a way to pay a church's budgets if we take the matter seriously—from home mission churches up. My church budgets are paid regularly each month just as the mortgage, pastor's salary, electricity, gas, etc.

PROBLEM: Believing that everyone is entitled to a "decent" burial, a local undertaker has been calling on me to conduct funeral services in his chapel for persons having died in the nearby state hospital without known relatives. I am glad to cooperate, but the trouble is there is no one in the chapel but the corpse and the preacher! I am beginning to feel silly. Should I continue this sort of "ministry"?—if ministry it is.

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



IDEAS THAT WORK

Remembering the High School Graduates

Living in a small community has its advantages. In the junior high graduation class there were about one hundred students. After the commencement service I wrote a note of appreciation to each of the persons taking part in the ceremony. As I wrote the superintendent of schools, president of the school board, speaker, and principal, I thanked each one for the fine job that he had done the past year. Most of the men have commented that they appreciated the thoughtfulness.

Also I wrote each one of the students who graduated a note commending them upon this honor. I urged them to let

Christ help them in all of life's "Great Decisions" (this was the speaker's subject). Many have been thankful for this note and it has made a warm place in the hearts of all parents for the Church of the Nazarene. It has paid off in souls and this week it paid off in monetary gains. We were having a contest in which the winners were to receive a plane ride. As I talked to one pilot about renting his plane for a short period of time, he said, "Tell the kids that I will fly them to a nearby airport and take them through the control tower [this would mean about an hour in the air] and I won't charge you a thing. We appreciate the note you sent to our girl at graduation time."

JIM CUMMINS
Osawatomie, Kansas

Using Sanctuary Flowers

Often floral arrangements used in the Sunday services are taken to the sick. When accompanied by the verse below, attractively printed on a floral card design, the recipient has no feeling that the flowers are a "second-hand" offering. Instead they carry a very special significance and inspiration.

*These flowers have been in
the sanctuary of the church,
They "have heard" the pastor's
message,
the singing of the choir and con-
gregation,
the prayers offered in reverence
before God.*

*They now come to you, still fresh
from the holy atmosphere of wor-
ship,
bringing with them our loving
thoughts
and warm good wishes in the name
of our
Lord and Saviour, Jesus Christ.*

June, 1967

BULLETIN EXCHANGE

A FATHER'S TEN COMMANDMENTS

1. Your sense of brotherhood instills in your child respect for his fellowman.
2. Your fairness teaches him good sportsmanship in work and play.
3. Your example instills in him an appreciation of the family spirit—the true backbone of society.
4. Your companionship creates a basis for mutual understanding—makes a pal of him.
5. Your teaching imparts a burning desire to love, honor, and obey his country's laws.
6. Your encouragement helps him to apply himself to difficult tasks.
7. Your leadership in community affairs teaches the importance of local participation in government.
8. Your self-reliance helps develop an independent spirit—encourages do-it-yourself activities.
9. Your foresight in preparing for future security develops responsibility in him.
10. Your guidance prepares him for the duties and responsibilities of citizenship in a free society.

—National Father's Day Committee
Indio, California
DON REDMOND

Two boys were arguing about the strength and all around ability of their fathers:

"You know the Pacific Ocean?" said one, "Well, my father built the hole for it."

His pal paused for a moment, then said, "Have you ever heard of the Dead Sea? Well, my father killed it."

Upland, Calif.
BILL BURCH

FATHER'S DAY

God knew that children all would need
Someone secure and strong
To shelter and protect them,
And to teach them right from wrong

Someone to take pride in,
And look up to as a guide;
Someone they could count on,
And in whom they could confide

He knew as children grew up,
They'd need the reassurance of
Someone with faith and trust in them,
Who would always give them love

AND THAT'S WHY
GOD MADE FATHERS.

—Selected

To the Graduate

Congratulations!
How grand you look in cap and gown!
You smile, relieved, your books laid down
And sheepskin tight within your hand,
Facing the future of our land—
Wondering what lies ahead for you,
Where you will live, what you will do.
That's life. When one assignment's done
You're face to face with another one.

Take it from me—I've walked your way;
I've stood on graduation day
Happy over a course well done,
Fearful about what was to come.
But then I sensed—right by my side—
The Lord of Glory, my Friend, my Guide.
He understood my hopes, my fears,
And smiled. "I'll guide you through the
years."
With Him, I've walked a road that's true;
Trust Him. He'll walk life's road with you.

—Nat Olson
Editor, the Log

A father was one day teaching his little boy what manner of man a Christian is. When the lesson was finished, the father got the stab of his life, when the boy asked, "Father, have I ever seen a Christian?"

What About Church Etiquette?

Christian courtesy and Christian consideration define some directions that will be taken by conscientious and careful Christians at church services

1. Complete your conversational visiting before entering the church foyer; do not congregate there to visit or talk. Cooperate with an usher to move reverently and immediately to your place.

2. Make your attitude in the pew one of prayerfulness and reverence from the time of entrance—not talking to those near you.

3. Follow the instructions of the usher with regard to seating—moving to the center of the pew, using the forward pews in the sanctuary, honoring the reserved sections as marked by roping.

4. Never expect to be seated if you arrive during choir special, prayer time, Scripture reading, or special numbers in song.

5. Participate in the service by opening your hymnal, joining in the singing, and by listening to the words that are spoken.

6. Pray constantly that this service will be a time of encounter between your heart and other hearts and God!

Santa Ana, Calif.
ROBERT SCOTT

He may have a greasy hat and his trousers may be shiny, but if his children have their noses flattened against the windowpane a half hour before he is due home for supper, you can trust him with anything you have.

—Kathryn Launtz
Newport, Kentucky
JOHN HOWALD, JR.

SON: "Dad, what was your great ambition when you were a boy?"

DAD: "To wear long pants. And I've had my wish. If there is anybody in the country that wears his pants longer than I do, I want to see him."

The Nazarene Preacher

The Minister's Ulcers

Nearly every businessman complains of at least one ulcer. How many ulcers would he have if he worked under the circumstances of the average minister?

Just suppose, Mr. Businessman, that you were overseer of 300 workers. Suppose only about 50 percent of them ever showed up at work at a given time, and only 25 percent could be really relied upon.

Suppose that every time one of your workers had a slight headache, or company dropped in, or a flash of lightning appeared in the sky, large numbers of your workers pulled the covers up over their heads and failed to appear for duty.

Suppose your workers worked only when they felt like it, and yet you must

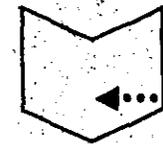
be very sweet and never fire one of them. To get them back to work you must plead with them, pat them on the back, and use every means under the sun to persuade them without offending them.

And suppose you were in competition with a notorious rascal like the devil who had no scruples and was far more clever than you, and used such attractive things as fishing rods, gun, soft pillows, morning papers, yard work, television, and a thousand other things to attract your customers.

And suppose you have to depend upon your own work force for your capital and that they gave only when they "felt led."

How many ulcers would you have?

Garden Grove, Calif.
ED MURPHEY



HERE AND THERE

AMONG BOOKS



The Greek New Testament

Edited by Kurt Aland, Matthew Black, Bruce M. Metzger, Allen Wikgren (New York: American Bible Society, 1966. 920 pp., plastic, \$1.95.)

This is a new edition of the Greek New Testament which the American Bible Society has been announcing for many years as being in preparation. Actually it is published also at the same time by the British and Foreign Bible Society, the National Bible Society of Scotland, the Netherlands Bible Society, and the Wurttemberg Bible Society. The last named is printing it in Stuttgart, Germany.

It is a splendid edition in every way. One of the first things that strikes the reader is the fact that the type is much larger than in Nestle's text, and is also sharper and spread out more generously. This makes for far greater ease in reading. One does not have to strain his eyes to make sure which breathing mark is used, or whether there is an iota subscript intended. Those who are using

their Greek Testament regularly will find this a welcome feature.

Another item that this reviewer appreciates is paragraph headings. It is not easy to locate quickly a certain incident or parable in the Gospels, for instance, in the Greek text as in an English Bible. These paragraph headings will aid greatly at this point. Also under the paragraph headings in the Gospels the parallel passages in the other Gospels are noted. This "harmonistic" feature is a real asset.

As in the Nestle text, quotations from the Old Testament are printed in bold-face type. The appropriate references are given at the foot of the page, below the critical apparatus. Where there appear to be quotations from non-biblical writings, as in Paul's speech at Athens, the reference is also cited.

An explanation of these matters is given in the Preface, which is signed by the four editors. Kurt Aland has been for several years the editor of succeeding editions of Nestle's text. So his

complete competence is beyond dispute. Matthew Black, of St. Andrews University, Scotland, is a foremost textual scholar in the British Isles. Bruce Metzger, of Princeton, is considered the leading authority in this country on early versions of the New Testament. Allen Wikgren, of Chicago University, has been one of the leaders from the beginning in the International New Testament Textual Criticism Seminar, which has been working for the past seventeen years toward the goal of producing the most authentic Greek text possible. (And yet the work of this group is only in its beginning stages!) The presence of these four men as editors guarantees the quality of this new volume.

The Introduction (39 pp.) is devoted largely to describing the textual apparatus and explaining how to use it. A new feature here—not attempted before, as far as we know—is the assessing of the relative certainty of readings adopted in the text. This is indicated by placing in parentheses the letter A, B, C, or D. For the amateur in textual criticism this is especially helpful.

Another valuable item in the Introduction is the listing (and identifying) of all 76 Greek New Testament papyri that have been discovered to date. The same has been done for about 160 uncials and 300 minuscules, as well as some 160 lectionaries. Also the most important manuscripts of the early versions are identified. Over 200 of the Church Fathers are named and dated. These many lists are invaluable for quick reference.

Appended to the Introduction is a Bibliography of important works in the field of textual criticism. The volume closes with an Index of Quotations. This lists the references in the Old Testament and Apocrypha, as well as the few extra-biblical sources cited.

Those familiar with the Nestle text, now used in most colleges and seminaries, will be grateful for the new critical apparatus in this Greek Testament. Fewer variant readings are treated, but these are handled more adequately.

One of the most objectional features

in the Nestle apparatus is the use of the German K (looking more like an English R) to represent the so-called Koine text of the later Greek manuscripts, and h to indicate the so-called Hesychain text of the earlier manuscripts. The difficulty was that usually the exact manuscripts included could not be known with certainty.

In this new volume such symbols have been discarded. The individual manuscripts are cited—by letter or number, as the case may be. These can be identified quickly by the lists already mentioned. About the only symbols retained for groups of manuscripts are *Byz* for the (late) Byzantine text (used for the King James Version, and *f* for Family 1 and *f¹³* for Family 13—the two well-known or related minuscules. Abbreviations are kept to a minimum and are much more easily recognized than in the Nestle text.

Another unfortunate feature in the Nestle apparatus is the fact that, while the evidence is given for a variant reading, cited at the foot of the page, very often the support for the reading accepted in the text above is not furnished. This is a grave defect, which has always been annoying to the present reviewer and to his students in class for the past thirty-three years.

In the new Bible Society apparatus this has been corrected. The first evidence given for each passage is the support for the reading in the text. This is what is most important. Then, and only then, variant readings are cited and the evidence for them presented.

Too often Nestle's apparatus cites readings which have only a slight difference of spelling. This is of interest to the scholar, but of little practical value to the preacher. Actually this edition of the Greek New Testament was prepared, especially for the use of translators, under the general direction of Dr. Eugene Nida of the American Bible Society. Its main concern is to reproduce the correct text for communicating the Word of God.

The citation of evidence for each reading is given in logical order (1) papyri; (2) uncials; (3) minuscules; (4) lec-

tionaries; (5) versions; (6) Church Fathers. The increasing importance of the three latter areas is just now being appreciated. With the full evidence presented, one can form his own judgment as to what is the best reading in any given passage.

Our advice to preachers who can use their Greek Testament is this: Get this new text and also Bruce Metzger's *The Text of the New Testament* (1964). Read the latter and then go to work in the former. There is an immense satisfaction to be found in digging deeply into the New Testament itself, weighing and evaluating the text, and then "exegeting" its meaning. Audiences will welcome the results in place of sermons out of cans.

RALPH EARLE

Reaching the Unchurched

Prepared by Dept. of Church Schools and Dept. of Evangelism, Church of the Nazarene (Kansas City: Nazarene Publishing House, 1966. 75 pp., paper, \$1.00.)

This is just what the subtitle indicates, "A Manual of Survey Plans." As such, it is a very practical digest of the most widely used and successful methods in systematic outreach. The proper use of survey tools (Assignment Folder, Block Record Card, Information Card, Visitor's Instruction Folder) is explained, with detailed illustrations. Two proven, systematic Sunday school building plans are presented, the Kauffman Plan and the Dick Edwards Technique. For rapid survey systems a chapter describes three plans (with full-page drawings): The Munger, Quinn, and McGrady methods. A brief closing chapter suggests tips for effective follow-up. Every pastor could profit by the study of this manual, and his church would profit from its use.

R. S. T.

Billy Graham —The Authorized Biography

By John Pollock (New York: McGraw-Hill Publishers, 1966. 277 pp., cloth \$4.95.)

In this biography of the great evangelist, there is a good mixture of factual detail, constructive criticism, and lively,

interesting anecdotes. The style is lucid, readable, and never heavy.

It portrays Graham from a most balanced viewpoint—equally assessing his strengths and his weaknesses, his failures and his successes, his mistakes and his moments of genius—a tremendously illuminating story of the man behind what has developed into a modern-day religious legend.

I confess that I was moved deeply by the reading of this book. The overwhelming feeling conveyed to the reader is of a wonder-working God using human frailty in a miraculous manner. The whole impression is one of challenge to renewed awareness of the power of the simple gospel of Christ, and revitalized witness to this effect. This is a soul-stirring biography.

JOHN S. LOWN

The Church Proclaiming and Witnessing

By Erwin L. McDonald (Grand Rapids: Baker Book House, 135 pp., cloth, \$2.50.)

Coming from a Baptist conference background, the basic theological orientation obviously differs somewhat from a Wesleyan viewpoint, but actual points of doctrinal conflict number no more than two, with even these easily understood and relegated to a place of minor importance; the overall import is very definitely conservatively evangelical in approach.

As a well-edited synopsis the difference in styles, as varied as the number of contributing authors, seems to enhance rather than detract from the general format. The whole admits of little padding, and provides good, solid, readable material for sermon, discussion, or project. It is a fine example of how one denomination is attempting to respond to its contemporary environment, with a spirit that is positive, expectant, biblical, and contagious.

One cannot avoid its challenge to a Gospel that is enthusiastic, relevant, and practical, nor fail to gain markedly by applying its balanced perspective and thought-provoking content.

JOHN S. LOWN

It's time to come
out of hiding

"You Just Can't Get There from Here"

By William J. Nichols*

THERE'S A LITTLE STORY told of the stranger who asked directions to the post office. The man whom he had asked, thought for some time, trying to think of some clear directions to give. Finally, unable to think of any easy way to direct the stranger, he despairingly told him, "You just can't get there from here." Sometimes it is nearly that hard to guide someone to the local Church of the Nazarene.

In this brief article the writer would urge each reader to do his best in making his local church accessible to the public. If you are thinking of relocating your church, then try to plan to put it where it can be seen. We haven't any research statistics to quote, but from observation and common sense we can draw some conclusions: How many supermarkets and gas stations have you noticed, in recent years, being built back on the side streets, completely away from the flow of traffic? And yet we locate our expensive new churches as well as our home mission churches in out-of-the-way places and expect the world to beat a path to our door. Large business concerns spend much money in motivational research and in surveys. Let's profit from their experience and put up churches that are worthy of our name; in places where they are needed; and in locations where people can see and find them.

*Elder, Church of the Nazarene.

There is still hope for you, too. Some churches have been very successful even though they have not had prime locations. Purchase some of the highway markers from our Publishing House and place them in prominent, strategic locations. And while you're doing it, put a sign on each side of the post so it may be seen from both directions. Usually someone will give their permission for you to place these signs on their property, and it isn't hard to put them up. A further word of caution though—use our Publishing House signs or some that have been made by a professional sign painter. Do not use a homemade sign that has inferior artwork. Some may assume your church is like your sign.

Another thing you can do is to use your local newspaper—do regular advertising. Looking to the supermarkets again, in our city the major ones advertise every week, sometimes twice a week. They do not depend on two advertisements a year as we sometimes do.

The last corrective measure we would note is that of canvassing and door-to-door visitation. This is a subject in itself, but here we will just note that regular and systematic visitation should be done in our communities.

"You just can't get there from here!" Let's make it easy for the world to find its way to the friendly local Church of the Nazarene.

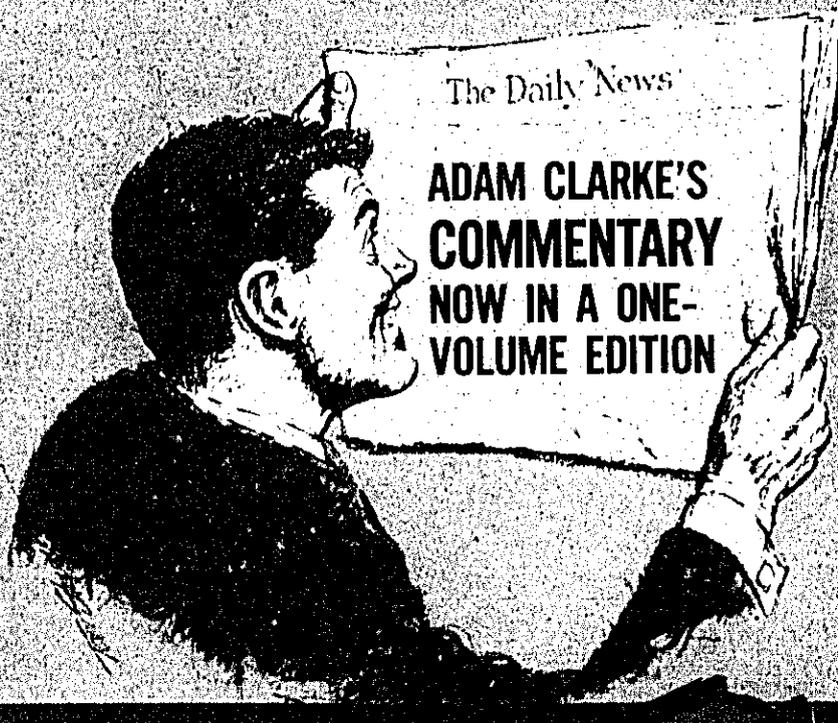


I was just thinking about our idea of economizing . . . The filmstrip "Steps to Success" (Nazarene Publishing House) costs \$10.00 and takes only fifteen minutes to run . . . That's 66 cents a minute, or \$40.00 per hour . . . Some pastors would exclaim, "Costs too much! Can't afford it!" . . . But later they will ask the Department of Church Schools to send someone to show them how to make the "Strive for Five Record System" work . . . And what will they cheerfully pay? . . . Probably \$50.00 at least, maybe \$150.00 . . . But the \$10.00 filmstrip explains it all just as well—and doesn't have to be put up in a hotel . . . Really, it's pretty inexpensive tuition! . . . The Radio League is to be congratulated for capturing 8 percent of the world radio stations for "Showers of Blessing" . . . Is there a Church of the Nazarene in 8 percent of the world's towns? . . . Or a Nazarene book in 8 percent of the world's libraries? . . . Or a holiness witness in 8 percent of the world's universities? . . . Or a Nazarene ad in 8 percent of the world's newspapers? . . . Or a Nazarene preacher doing visitation in 8 percent of the world's hospitals? . . . Clearly the radio medium has some inherent advantages which should be exploited to the full . . . Let's pray for H. Dale Mitchell as he strives to push that percentage up . . . And help the Lord answer our prayer by participating in the Spanish offering (p. 24) . . . As Dale Mitchell says, "The transistor has changed the world" . . . But only if it transmits the Gospel will it change the world's heart . . . Every radio outlet makes friends for the Church of the Nazarene, and the Gospel we preach . . . Many a church has taken root easier in a new place because the "Showers of Blessing" hour prepared the soil for it . . . Pastor C. S. Cowles of Santa Maria, California, has found a good way to extend the useful life of the *Pastor's Supplement*: "Frequently I tear out the sheets and distribute them to appropriate department heads in my church, to alert them to what is going on."

Until next month,

BT

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