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Taking Ourselves to Class Meeting

By J. B. Chapman*

I AM NO ACTOR. I cannot impersonate another. So I think I would better just invite you to attend my own personal "closed class meeting" this morning while I ask myself some leading questions—pertinent questions—concerning my own personal and preacher life. I will start this morning with the fringes and come at last to the innermost nucleus. I know numbers and figures are not the sole expressions of spiritual realities, but I know also that there must be some quantity or else there cannot be quality. So I want to face these quantity questions: Am I reaching the people in any commendable measure? Do I, by personal factors within my power, draw or repel men? If I repel them, is it really because I am so "radical" and so "hot," or is it because I am so boorish and pig-headed and unreasonable? If I draw them, do I stop merely by making them my friends, or do I exploit friendship for the building of God's spiritual kingdom? Do I have little crowds just because I am a little man? Do I have large crowds because I do not draw spiritual differentiations? Am I the devotee of a cult fenced in by my personal prejudices in doctrine, discipline, and life? Do I mark a man's name out of the Book of Life just because he does not become my personal "yes man"? How much of my influence is really just social and reformatory? How much of it is truly regenerative? Why do not I reach more people? Why do I reach the ones I do reach?

I come a little closer: Have I learned to distinguish between noise and power? Do I know when the people are blessed as distinguished from the times when they are just humanly amused? How much stress do I lay upon the spectacular? Do I stress the spectacular to the injury of true devotion? In my anxiety to see things go, have I neglected to wait on God? Do my services have a tendency to run toward the "light" in religion? or am I too given to forms? I know the line between liberty and license is a hairline; have I the skill to walk it?

On the intellectual phases of my ministry: Am I mentally alive? Can I think clearly and speak distinctly? How much progress have I made in Bible knowledge within the last twelve months? Not only how much have I read the Bible, but how much of it have I really learned? Have I read at least one good, full, solid book for each week of the past year? I have heard that men are like

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*Former general superintendent, deceased. This editorial first appeared in the Preacher's Magazine, April, 1939.

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

Are We Contributing to "Hood-making"?

EARLY LAST YEAR a short but sobering article appeared in *Reader's Digest* entitled "Are We a Nation of Hoods?" by Patty Johnson. "Has violence become our national pastime?" she asks. She describes recent trends which would seem to indicate that the younger generation especially has become infected with a philosophy of life which sanctions violence as the way to get what you want.

In a nation traditionally law-abiding and orderly, how has it happened that an anarchic mentality could get the upper hand, until streets and parks are no longer safe, and teen-agers from good homes go on a rampage of destruction "just for kicks"?

It is easy to say that there have been multiple and complex causes contributing to the present madness. Of course that is true. But when we spread the blame too wide we end by focusing attention on nothing in particular, which means that our scholarly analysis accomplishes nothing but a numb paralysis. Because we can't remove all causes we tend to do nothing about any of them.

As Christians we ought to be able to do something about at least one contributing cause which is noisily and luridly accomplishing its daily brain-washing job in our homes.

I refer to TV. If a computer could be invented to sort out relative moral influences from the cradle to adulthood which shape a child's character, it is dead sure that one of the prizes for "hood-making" would go to TV, thanks to its steady diet of materialism, sex, and violence for almost a quarter-century.

In 1933, Henry James Forman brought out his monumental study, *Our Movie-Made Children*. Since then the situation has gone from bad to worse. For all the devastating influences streaming from the movies at the neighborhood theater are present even more virulently in the instant-movie box in the living room. The bombardment of confused values and sordid mental images which the average youngster experiences year after year cannot but damage the inner fabric of his soul. It is naive to suppose that viewers are not influenced by what they view. The billions of dollars spent on TV advertising testify that the commercial world knows better, even if Christian parents don't.

Some parents (and pastors) assume that children will be harmed by indiscriminate TV viewing only if they are already emotionally disturbed, or in some way abnormally susceptible. Even if this were true, should we have no concern for those few whose minds will be distorted, lives maimed, and souls damned? After all, we don't defend alcohol because only one out of seven social drinkers becomes an alcoholic.

But the notion that children properly surrounded by love and care are immune to the poison of TV is pure fiction. Psychiatrist Fredric Wertham,

in an article in *Ladies Home Journal*, said, "From the evidence gathered thus far by psychological tests, we may answer that all children are impressionable and therefore susceptible."

He goes on to say: "It is easy, after a child has committed a crime or gotten into serious trouble, to say that he must have been 'maladjusted' or 'predisposed.' But we flatter ourselves if we think that our social conditions, our family life . . . are so far above reproach that only emotionally sick children can get into trouble.

"We like to assume that most children are 'immune' to influences such as screen violence . . . But my work with youthful criminals and troubled children, and my study of the subject, convinces me that no such immunity exists. Harm is harm. A noxious agent is a noxious agent. There may be defenses against a snowball, but there are none against an avalanche."

Watch the vacant stare of the TV addict, or the wide eyes of a child, and then try to doubt that something is going on in the subconscious which will later affect conscious behavior. Scenes are being stored, ideals shaped, desires excited, urges and impulses fed. Without the slightest doubt the brutality and vandalism which stalk the streets and prey on our cities have been in thousands of cases nurtured in front of a TV screen.

A few years ago the Church of the Nazarene rejected the way of law as our means of control. We were not blind to the perils, but elected to seek to protect our homes by educating our people to exercise voluntary discrimination and care. Guidelines were adopted by the 1952 General Assembly and placed in the appendix of the *Manual*. But it is to be feared that in the implementation of any effective education in the wise use of TV we have tragically failed. In all probability much of the restlessness in some quarters respecting our church rules, as well as some other tendencies giving deep concern, can be traced to this failure.

But in diagnosing our ailment we need to be both humble and honest. If we are, we shall have to confess that our pastors have not been able to guide their people because in too many cases they themselves have been among the worst offenders. When the pastor is excited about the fights and wrestling, when baseball and football matches are watched on Sunday in the parsonage, when the "late show" is seldom missed, when almost every child has his own TV in his room, which he watches with almost no supervision, then it is not likely that anything the pastor might say in the pulpit would carry much weight. His own failure has closed his mouth and muddied his prophet's mantle.

When an evangelist, watching the "late show" with the pastor, became conscience-stricken, he said, "You know, this is the sort of stuff I used to watch in my pre-conversion days." The young pastor, bristling, said defiantly, "What I do in my own home is nobody's business but my own. I dare anybody to try to tell me what I can watch on TV." He belonged, more than he knew, not to the lowly Galilean, not to the mighty meekness of Golgotha, but to this bitter and cynical age of rebellion. Naturally such a frame of mind would disqualify him as a pastoral guide.

In contrast a non-Nazarene family (father a university professor, four lively children), experimented with TV for thirty days. At the end of the month out it went. The father said: "There are too many worthwhile things in life for us to permit that box to tyrannize our home." That was about

seven years ago. The subsequent record of that family culturally, morally, spiritually, and academically has been phenomenal.

In further contrast is David Wilkerson, founder of *Teen Challenge*. One night while watching the 10:15 show, as was his custom, he felt rebuked, and began to wonder what would happen if he spent the time in prayer instead. The next day he sold his TV for \$10.00. That night he shut himself in his room for prayer. Not only was he revolutionized, but so was his ministry. Out of it came his remarkable work among the teen-agers of New York City.

Surely it is not too "radical" to expect that as a holiness body we should lead the way in these matters, not tag along behind everyone else. Let us begin by setting our own parsonages in order (including praying for forgiveness for our carelessness and cowardice); then let us do some strong preaching, in which we give concrete, intelligent instruction, backed up by some solid research. Let us read again the relevant section in the *Manual*. Then may God help us to lead our people to a revival of devotion that will motivate them toward the highest and best, including a renewal of home disciplines.

How is it possible to produce two new sermons week after week, year after year?

The Privilege of Preaching

By Richard C. Halverson*

THANKS TO A COURSE given by Dr. Andrew W. Blackwood when I was a student at Princeton Theological Seminary, preaching has been a growing pleasure and challenge through the years. The course, called "A Year's Preaching," taught the value of planning ahead and gave suggestions and structures for organizing the preparation of sermons. This course, together with Dr. Blackwood's practical concept of the "homiletical garden" in which one plants sermon seeds and allows them to grow without interference but with proper nourishment, liber-

ated me from a fearful question that beset me in seminary—namely, how is it possible to produce two new sermons every week year after year together with Bible studies for mid-week services and occasional special talks? Actually, it has turned out as Dr. Blackwood predicted; the problem is not having something to preach but having opportunity enough to preach the messages that demand expression.

I divide the year into two periods, nine months and three months, for purposes of planning not only my preaching but also the entire program of the church. The period of nine months is divided into three quarters—October through Decem-

ber, January through March, April through June. Planning begins with an overall theme for the year for the whole life of the church. This theme may be expressed as an apparent need, such as "Consolidation," "Implementation," or "Evaluation." It may come in the form of a challenge: "Every Member an Evangelist," "Total Involvement," "Mature Christianity," "Our Worldwide Mission," "The Witnessing Church." Or it may come in the words of Scripture or in a familiar slogan, such as "To Know Christ and to Make Him Known," "Christ Preeminent," "Abiding in Christ," "To Live Is Christ."

My plan for a year's preaching loosely follows the church year for Sunday morning: the anticipation of Christ's advent in the fall quarter (October to Christmas); the life of Christ in the winter quarter (January through Easter); and the Church in the spring quarter (Easter through June). The summer quarter, except for vacation, is reserved for special series of topical messages, which are needed to create a balanced spiritual diet for the congregation. I make a deliberate effort not to overemphasize certain portions of Scripture to the neglect of others, and to preach from every book in the Bible at some time during a period of three to five years. Sunday evening messages are generally book-by-book or verse-by-verse studies. Most of my messages are expository, with the theme, content, outline, and topic coming from the Scripture passage under consideration.

All this means that I am generally preaching from the Old Testament in the fall quarter, the Gospels in the winter quarter, and the Acts or the Epistles in the spring quarter. Old Testament sermons may be biographical, like the series on "The Patriarchs and the Prophets," in

which whole sermons were devoted to major Old Testament characters. Another series was entitled "Christ in the Old Testament"; and another, "Famous Psalms." One year I preached through Luke in the winter quarter; another year I gave a series on "Great Events in the Life of Our Lord." Still another series was "The Person and Work of Christ." One year, with some difficulty, I labored through a semblance of "A Harmony of the Gospels." There were also sermons on the "Disciples of Jesus" and on "People Jesus Helped." Occasionally I have used the spring quarter to preach on "Outline of Reformed Doctrine," "The Apostles' Creed," or "The Westminster Confession of Faith."

A Sunday evening series was devoted to the minor prophets, taking one book each week. On Sunday evenings in the past six years I have gone through Mark, James, First Peter, Ephesians, First John, and some of Revelation. One of the most interesting evening series was entitled "Exploits of Faith." I took one by one the men and women whose faith is commended in Hebrews 11, relating the incident mentioned in that chapter to its full record in the Old Testament. Another very fruitful series dealt with "The Ethics of the Apostles." One of the surprising and satisfying facts in my experience through the years has been the way sermons, though not planned to apply to current situations, have almost miraculously fit the week. It has been my custom, based on the example of my own pastor and others I have admired and on the careful instruction of Dr. Blackwood, to draw my sermons from the scriptures, rather than to attempt to contrive relevance by addressing myself to current issues. In the providence of God, rarely does a message, planned

*Pastor, Fourth Presbyterian Church, Washington, D.C. Copyright, 1966, by Christianity Today; used by permission.

months before, fail to meet the people at the point of present need.

Generally by September I have a pretty clear idea of sermon themes, if not topics, together with Scripture sources, for every Sunday, morning and evening, October through June. By the end of May, the preaching schedule for the three summer months is usually settled. A common daily record book, one page per day, is reserved for sermonic data and related materials. Sermon themes or topics, with scriptures, are entered under the proper Sunday, leaving six pages in the daybook for related ideas, illustrations, hymns, cross-references, and the like. This is my "homiletical garden." It is surprising how the garden grows. Often the sermons seem almost to prepare themselves.

If possible, I begin sermon preparation on Monday. Sometimes I may get a week or two ahead, though, and at other times the beginning of preparation must wait until Thursday. My first step is to read the Scripture source through as often as necessary, until I sense its general intent. Usually the passage outlines itself after a number of readings, and the topic crystallizes. I do not like to use sermon topics that are sensational, or misleading, or designed principally as attention-getters. Most of my topics are lifted verbatim from the Scripture being studied, or the theme is abbreviated. I was taught to strive to put my sermon into one topical sentence (college courses in journalism helped here). I try to compress the main theme into the topic. A little squib taken from the house organ of a large corporation many years ago has helped me realize the importance of getting one "point across rather than leaving several up in the air. It went like this: "It's

better to bring one man home than to leave three men on bases."

The next step in preparation is verse-by-verse analysis. Using legal-size lined paper, I write the verse number in the margin, copy the verse in the body of the paper, and enter my own commentary below it. This I follow, to the extent that I am capable of doing so, with exegetical study. My main reference work is W. Robertson Nicoll's *The Expositor's Greek Testament*. Vincent's *Word Studies in the New Testament*, Archbishop Trench's *New Testament Synonyms*, and A. T. Robertson's *Word Pictures in the New Testament* are all very helpful. With my limited facility in Hebrew and Greek, I find Strong's Concordance with its large Hebrew and Greek lexicons most helpful.

Usually I take rather extensive notes into the pulpit (four to seven sheets of 8½ x 5½ paper) for a twenty-five-minute message. These notes are put in their final form Saturday afternoon or evening, sometimes early Sunday morning. I am most proficient in their use when they are as fresh as possible. Generally I type in full the introduction and the conclusion. Sensitive passages and key sentences are also typed verbatim and used that way. For many years I have taken special care in the choice of words. To this end I make constant use of Roget's *Thesaurus* and continually try to improve expression for the sake of communication. There is no use having something important to say if you fail to transmit it so that the hearer understands. I am not bound by the notes and enjoy liberty to alter the message while preaching. In fact, believing as I do that the presence of the people of God makes a difference however thoroughly one has prepared in his study, I expect to be

ministered to by the congregation and feel that often the message I deliver has come, in part at least, from them on the spot. This introduces an immediacy and spontaneity into the sermon that indicates a dynamic rather than sterile situation and real "dialogue," though the people remain silent.

Thanks to a faithful pastor, a dedicated homiletics professor, several brilliant colleagues who have challenged me to abhor mediocrity and reach for excellence by the Spirit of God . . . and a congregation filled with love, preaching continues to be for me the most exciting and satisfying privilege in life.

Tides of change may work
for us as well as against us

When Should a Church "Swarm"?

By Charles A. Gibson*

BY MANY STANDARDS ours is yet a very young church. Because of this fact, it will be a mistake for our people to begin to live on our history. The facts are that we have so little of it that a living gathered from it will produce slow but sure death.

It is a fact that ours has been an enviable lot in these short years. From a small beginning, with a few great and faithful men, and a faith that could not be shaken, ours has come to be a church that has to be reckoned with in all parts of the world.

With this fast development have come new and unexpected responsibilities. We dare not shirk them, and for us to be less than true to our standards and commitments would be tragic.

Much of what might be called change, and in some places criticized and pointed to as compromise

and weakness, is in a real sense a change of world opinion and expression. It is true that we do not have five-day assemblies as we once did. In many cases it is forgotten that we precede our assemblies with two- and three-day conventions, and in some cases follow with others. What we forget is that all of these once were a part of the long assembly procedure. It is further true that we once made much more out of reports and testimonies than we now do. It is often forgotten that these same matters were once given a larger share of attention in teachers' groups, farm gatherings, and political meetings than they receive today. In other words, physical and verbal expression has changed in nearly every field.

Billy Graham has recently stated the feeling of all Nazarenes when he said, "Religion needs expression with more feeling than is now manifest." To this we all subscribe, but in

*Evangelist, Bourbonnais, Illinois; district superintendent, Wisconsin, 1945-57.

fairness to even the comparisons Mr. Graham uses as proof, there is not the same vocal and physical expression in the progress of a game that once was shown. Possibly there should be more. However my purpose is to point out that there is a world change that has produced men as good now as in the past, but their goodness is expressed in a new and somewhat different way.

Since emotions change, eating habits change, fashions change, and even methods of finance change, we find new demands made upon us. Living conditions are changing rapidly, and with them demands for church buildings and other places of worship must follow in line.

Ours should be a center-of-the-road approach to all of these. We should neither want to produce the slum in the midst of advancing society, as a place of worship, nor should we try to outdo the Joneses in mere beauty and ornate design with its stained glass and other artificial decorations. Simplicity, with a design featured around the altar, must be our first concern; neatness, until our buildings will not be offensive; largeness, in that we plan for a proper share of the advance of the community where we are located.

We should be the first to deplore smallness for smallness' sake. In every organization our plans should be so designed as to expand as rapidly as possible, consistent with real evangelistic endeavor. We have a right to expect increase. Just as we rejoice over the birth of a baby, we should rejoice over the birth of any new church; and like that baby, it will likely be small. It is to be hoped, however, that it will be healthy. We should expect it to grow.

To that end, proper location should be secured with ample space for enlargement. Every new church

should be expected to grow in every department. The sooner we can reach a place where we can properly support a leader and provide a plant that will care for the community where we are located, the more chance we have for a live and spiritual church.

Where the whole church advances by given goals, there will come a time when it will face the same problem that every happy home eventually faces. The children that have brought such happiness grow up and want, in fact demand, new homes. This we permit—in a few cases not with too good grace. Wherever there are roadblocks thrown in the way of these people, both youth and parents suffer.

With a healthy, growing church this same thing will come, and then the church faces *three possibilities*:

First, it should seek out and help to find a place for yet another. With willing hands, it should help to get this new group housed and on the go. This will produce the greatest joy in later years for any church. It will be filled with as much joy as the new home started by the youth that have enjoyed our homes for so long, but are now in their own. Thus, a church should swarm.

I would not submit a plan based upon mere numbers as a guide for this swarming time. I do submit the following: If our spiritual fervor continues, there will be a growing awareness of need all about us, and a personal urge will develop on the part of many to fill this need. This will, if not used, develop an uneasiness and a feeling of emptiness on the part of an ever-increasing number of the congregation. It has always been apparent that talent cannot successfully be bottled up or ignored. This is as it should

be so long as we keep a balanced spiritual life in the church.

The step suggested is to follow reasonable enlargement and staff adjustments sufficient to carry a self-supporting congregation, and while doing this, keep a keen eye on the spirit and attitude of the people one serves. It is reasonable to suppose that, in this observation, inspection will be continual as to place or places where others are interested and mental plans laid to enter such fields. Where this plan is followed and consistently adhered to, the swarm will come in natural order and more than one congregation will be blessed and be a blessing.

The second possibility will present itself if there is a self-centered approach. Remember that talent cannot be bottled up or ignored. Bigness for bigness' sake will pay the price of same. In many cases this comes by what (in church language) is called "splits" or "divisions." They are never desirable and should be avoided, because it is hard for the mother church or the offspring to be happy in circumstances thus produced.

It would be wrong to brand every such start as a carnal desire on the part of a group to control the affairs of the congregation. In many cases this is the only way an advance in our Zion can be achieved. None will argue that it is the best way; yet from such have come a number of great churches. In a few cases the members imbibed the spirit they felt so wrong in the mother church. We are all thankful that not too many churches which started from "splits" have picked up the spirit of the church they left.

Looking at these two possibilities, it would seem that every church board, led by a consecrated pastor, should be ever on the alert and con-

tinue to study their growth and ability in regard to expansion outside their own building structure. Where this is done, "swarms" will be the order and happy fellowship will be the result. However when this is ignored, the order will be splits with their accompanying misunderstandings. Much healing will be needed for either group to progress in a way that graces our standard of holiness.

Dr. H. V. Miller used to say, "Watch the straws that pass by as the wind blows. If you fail, you will surely get hit by a bale of straw after a while." This could apply in the matter before us, and if wisely considered could protect us on many occasions. Dr. Miller set up for his day another suggested standard that applied in this matter particularly. He said that "our church has more stored-up talent than the old line churches. In fact, a church of two hundred members will have workable talent equal to many churches of one thousand members." That was his feeling and was likely a wise observation for the day. Granted that his number would be a bit small for our day and adding to it 50 percent, we would still be far below the goals, and in many cases the potential accomplishments, of our congregations. It must be admitted that in a college center, or a few other strategic places, we could go in for a much larger congregation; but there could be a rule that would guide us, and by guiding us save for us the great evangelistic spirit that has produced our church and brought us to a point where the entire world has to reckon with it.

There is one last possibility, namely, excessive largeness, accompanied with weak spiritual expression and a growing trend to worldliness and formal services. These, in turn, will

turn more and more to ritualistic and ceremonial rather than spiritual and heart-searching services. Where this appears, we can easily become a great congregation and take our place with the formal churches of any given community.

It is the opinion of the writer that we are too young to consider this ap-

proach. Therefore by evangelistic fervor we must push to the very first of the possibilities—swarm. This could be more frequent than some have thought. But by all means, in keeping pace with our people and growth, let us protect ourselves against the other two misguided and often disastrous courses of action.

Some things can be said at the beginning which cannot be said later

A New Pastor Briefs His Board

By Paul C. Smith*

To the Members of the Board

Many problems arise only because we do not understand what is expected of us—in the home, in the school, the place of work, or in the church. Thus I have written down some things that I expect from you as board members, and in turn some things that you may expect from me. Often the writing adds to the seriousness of the message and takes away from the warmth of normal conversation. However, that is not my intention, and that is one of the reasons that I'm taking time to read this to you. The writing is done only to insure thoroughness.

File: There is a file on my desk in the study that has a slot for the pastor, Sunday school superintendent, the N.Y.P.S. and N.W.M.S. presidents, and the treasurer. If any of you have some information you would like to get to one of these,

*Pastor, Wilmington, Illinois.

just put it in the appropriate slot. Naturally this means that you department heads and treasurer should check your files at least once a week.

Reports: We established previously that each department head would report each month. However, only one would turn in a written report each month—thus a written report every third month. In this way we would ask for a more comprehensive report, including records, goals, methods, annual progress to date, etc., once a quarter. When other reports are required from the chairmen of the trustees, stewards, or special committees, these reports could be written out for the sake of the chairman's convenience, enabling him to better communicate the ideas of his committee to the board.

Agenda: It will be my custom to proceed as follows: (1) Scripture and prayer. (2) Treasurer's report. (3) Department heads' reports, written reports last. (4) Reports of

special committees. (5) Secretary's report. (6) Old business. (7) New business. (8) Adjournment. Reports will be accepted, or amended and accepted, as they are read. Discussion regarding the reports will come under old or new business.

Business meeting rules: The Manual of the Church of the Nazarene states that where the Manual itself does not provide guidelines for the conducting of business meetings, Robert's Rules of Order should be followed. Though it is not my aim to be a parliamentarian in the strictest sense, yet proper procedure can serve as a tool in aiding us to care for the tasks at hand in the most reasonable length of time.

Attendance to services: The church that has elected you to serve, and your pastor, have a right to expect your faithful attendance to the regular and special services of the church, as well as to the meetings of the board. When we became members of the Church of the Nazarene we agreed to attend faithfully the means of grace. Though our functions within the church are of a different nature, yet you have no right to expect from your pastor a greater attitude of support than the one you yourself give. By the very nature of things, illness, work conflicts, and such unusual circumstances, make it impossible for all of us to do some of the things we would otherwise do.

Democratic institutions: Ours is a presbyterian form of church government. That means that both the laity and the ministry working together in the democratic system form the policies of our church. You have called me to be your pastor and thereby fill the administrative role in our organization. As I endeavor to fill this place, I should in general enjoy your support of the

programs I propose. However there lies a very real danger in this unless there is a healthy attitude between us. First, I must not assume the role of a dictator, or expect you to follow without expressing independent thought on the business before us. Secondly, you must not become yes-men. Often good people feel that they must say yes to everything their leaders present, and that differing opinions will be taken as contrary heart. But the loyalty that is expected from you is not one of simply following; rather I expect you to offer constructive thinking on the matters at hand, then after discussion and voting has taken place, to support the will of the majority to the same degree—be you with the majority or the minority. Nowhere should people be better able to do this than in the church. And no group has a better base to aid them in making these adjustments than those who have the saving and sanctifying grace of God shed abroad in their hearts.

There is another problem which may crop up. Before it does, and makes dealing with it a personal matter, I think it best to bring it up while no one is personally involved. Should at any time in the future we be dealing with a program or procedure upon which there is not complete agreement, the negative voices, certainly have every right to express their opinion, yet they should not expect a majority of differing opinion to bow to their wishes for the sake of outward harmony. But again, after the vote is taken, the majority rules, and the will of the majority becomes our will. If this is not done, our democratic government can degenerate into a dictatorship of another sort.

This matter of Christian living, of holy living, requires our loving ap-

preciation and prayer for our fellow members and co-workers. I for one intend to make it as easy for you to support the total program of the church as I am able, and pray for God's grace and wisdom to be mine and yours. I pray the mind of Christ shall be mine, that it will be easy to follow my leadership, and that I will accept your constructive comments in a Christlike and mature manner.

This has not been presented out of fear, nor to instill fear. However, due to the rather unusual nature of

these comments, and the little time we've been together, there are no doubt some misgivings. I ask only that you give me an opportunity to prove that I'm not a grouch or afraid of my task. But at the outset of our association these things have been presented to avoid misunderstanding later.

I am confident that you are God's good people, and that as we call on God, work, and believe together, great victories lie before us.

Prayerfully and lovingly submitted,
YOUR PASTOR . . .

Charles Wesley the Theologian

By Maynard James*

Part 2. Hymns on Sanctification

VITAL TO THE ESTABLISHMENT of early Methodism were Charles Wesley's hymns on inward religion. For the distinctive message of the brothers, John and Charles, was the doctrine of entire sanctification. John Wesley insisted that where the truth of Bible holiness was not preached "the work languished." Only a year before his death he wrote: "This doctrine is the grand depositum which God has lodged with the people called Methodists; and for the sake of propagating this chiefly He appears to have raised us up." John clearly regarded his brother's hymns as authoritative statements on the

Methodist doctrine of full salvation. As Dr. F. L. Wiseman puts it: "The doctrine of Christian Perfection, as John Wesley's treatise on the subject shows, was more fully expounded in Charles Wesley's hymns than in any other way." Charles taught that conversion, wonderful though it is, does not fully meet the need of the human heart. There remained what he termed "the infection within." Hence he cries:

*Come, Jesus, and cleanse my inbred
offence.
Oh, take the occasion of stumbling
from hence,
The infection within!*

Charles Wesley entered into the experience of salvation through faith

in Christ on Whitsunday, May 21, 1738. Referring to that momentous event he confessed: "I now found myself at peace with God and rejoiced in hope of loving Christ." On May 21, 1739, the first anniversary of his conversion, he remembered his entrance into light and wrote:

*On this glad day the glorious Sun
Of righteousness arose;
On my benighted soul He shone,
And filled it with repose.*

But he was deeply conscious of his need of a further, definite work of grace. His ardent soul panted for full salvation. One of his hymns in the 1742 book expresses his longing thus:

*I cannot rest till pure within,
Though He hath wash'd away my
stains,
Removed the guilt and power of sin,
Yet while the carnal mind remains
I still must make my ceaseless moan:
Speak, Father; am I not Thy son?*

In graphic language he tells of the obstacles which the Christian must overcome before he can enter the "Canaan of God's Perfect Love." They are sometimes compared to a mountain which only faith can remove. So he exclaims:

*O great mountain, who art thou,
Immense, immovable?*

He answers:

*Thou art darkness in my mind,
Perverseness in my will;
Love inordinate and blind,
Which always cleaves to ill;
Every passion's wild excess,
Anger, lust, and pride thou art;
Self and sin and sinfulness,
And unbelief of heart.*

An almost Pauline description of indwelling sin!

But always in the heart of Charles was the belief that one glad day, in response to faith in his Redeemer, the great deliverance would come.

One of his great hymns on full salvation reads:

*Oh, come, and dwell in me,
Spirit of power within,
And bring the glorious liberty
From sorrow, fear, and sin.
The seed of sin's disease,
Spirit of health remove,
Spirit of finished holiness,
Spirit of perfect love.*

Charles, like his brother John, used the term "perfect love" to express the quintessence of entire sanctification. How familiar are his words!

O glorious hope of perfect love!

Not so well-known is this verse of his:

*The blessedness of faith I prove,
For Thy own sake forgiven,
And in this hope of perfect love
Anticipate my heaven.*

But it cannot be denied that there were some differences between the two brothers as to how and when perfect love could be obtained. Both of them agreed that it was only through the attainment of perfect love that the divine image was fully restored in man.

It seemed at times that Charles put the standard of Christian perfection too high, something unobtainable in this present life.

His very practical brother John rebuked him for this and challenged him to find living examples of the perfection he and Whitefield taught. On the other hand, John claimed he could call 500 witnesses who would testify to the truth of the doctrine which he himself taught!

Be that as it may, Charles Wesley was loyal to the Methodist doctrine of sanctification right to his death. Listen to him as he sings, when probably in his eighties:

*Though age benumbs my active
powers,*

*Nazarene evangelist in Britain; editor of the Flame.

Still may I pass my added hours
In inward acts of grace,
Of vigorous faith and cheerful hope,
In blissful views from Pisgah's top,
In fervent prayer and praise.

All through his pilgrim journey
Charles Wesley maintained that
conviction which possessed him
when he wrote his earlier hymns in
Hymns and Sacred Poems, 1739-49.
That burning conviction embodied
the belief of all early Methodists. It
was this:

*What is our calling's glorious hope
But inward holiness?
For this to Jesus I look up;
I calmly wait for this.*

*I wait, till He shall touch me clean,
Shall life and power impart,
Give me the faith that casts out sin
And purifies the heart.*

Yes, cleansing from all sin was
instantaneous. It was received by
faith in the promises of God.

*Saviour, to Thee my soul looks up,
My present Saviour Thou!
In all the confidence of hope,
I claim the blessing now.*

*'Tis done! Thou dost this moment
save,
With full salvation bless;
Redemption through Thy blood I
have,
And spotless love and peace.*

Will there ever arise a poet more
passionate in the quest for inward
holiness than Charles Wesley? And
will there ever be written hymns
better fitted to lead Christians into
the experience of full salvation than
those of the "sweet singer" of Meth-
odism?

"ORDERS FROM HEADQUARTERS!"

The obligation to "STUDY AND PREPARE" involves "MOOD" as well as "TIME." Too many of us "don't feel like studying"! We are mentally SLUGGISH! We experience "a lot of trouble" getting our BRAINS into GEAR! We are more energetic PHYSICALLY than MENTALLY. We find it easy to "JUMP INTO THE STATION WAGON" and "drive all over kingdom-come," but we are just about "tortured to death" when we are "NAILED TO A DESK" on which there is a BIBLE, CONCORDANCE, Brother M's notes, and other essential materials for "platitudinous ponderosity." Shifting MENTAL GEARS from the aforementioned "JUMPING INTO THE STATION WAGON" to the quieter atmosphere of "THE STUDY" demands SELF-DISCIPLINE of a high level. Our PERSONALITY MACHINERY must be brought into complete control by DISCIPLINE, MANAGEMENT and "ORDERS FROM HEADQUARTERS!"

—From open letter to corps officers, by Commissioner Samuel Hepburn, National Commander, Salvation Army

A Parable of the Nail

By Tom Barnard*

For want of a nail, the shoe was lost.
For want of a shoe, the horse was lost.
For want of a horse, the battle was lost;
For want of a victory, the kingdom was lost.

The Membership Committee had just come to order, when Mr. Nail shouted, "Good riddance! If he doesn't like the program, he ought to go somewhere else!"

"Right," agreed Bill Hoofprint, "The idea! Pulling out when he was needed! Why couldn't he have waited until the new nails arrived?"

"Just a minute, fellas," Joe Haybrain countered. "Maybe Mr. Nail wouldn't have left if he knew how much we needed him. I'm all for begging him to return at any cost. We can't afford to hurt his feelings, you know. After all, he's been with us for quite a while and has a lot of friends. They won't be happy if we can't smooth over the whole misunderstanding."

"Forget him," argued Mrs. Anvil. "We're better off without his sharp tongue. We don't need his kind around here."

"I agree," said Miss Tong. "He failed at the job we felt he was best suited for. He doesn't deserve another chance."

"Well," said Chairman Mr. Horseshoe, "I see you have already made up your minds on the matter, but I would like to offer a proposal. Mr. Nail did pull out, and without notice. But I think we all should remember that, if we succeed, we succeed together. If we fail, we fail together. Mr. Nail's failure is partly my fault. I was close to him, but apparently didn't notice he was coming loose. I personally feel that he should be made to realize that we are all workers together, that each is needed, that there is work that needs to be done, that there are rules that we all must follow, and that if he is willing to accept that challenge, there is a job waiting for him."

A motion was made and unanimously passed that Mr. Nail be informed of Chairman Horseshoe's proposal, and that he be invited to return to his position.

The nail stayed in place, the shoe stayed on, the battle was won, and the Kingdom was saved.

A new year dawns this week. How about all us hoofs, shoes, and nails getting together for a great effort in 1968? It not only makes good horsepower, but it makes pretty good horse sense too.

*Assistant professor of religion, Bethany Nazarene College, Bethany, Oklahoma.

Taking Ourselves to Class Meeting

(Continued from page 1)

trees in that they die at the top first; am I dying at the top? Do I have new thoughts anymore? Do I know some things so well that I know I know them, or am I just a rambler and a ranter? Am I guilty of covering my paucity of ideas with a multiplicity of words? Am I intellectually honest? Have I really thought my way through or am I still just an imitator? Do I try to get to the bottom of things or am I just a speculator who says things and then apologizes if they do not seem to "hold water"? Am I so certain of my ground that I can go on and say what I intended to say, even when an unexpected guest comes in to my congregation? Do I possess a scientific mind in that I am neither unreasonably skeptical about a matter which is new to me nor unduly credulous in that I accept statements without considering their foundation?

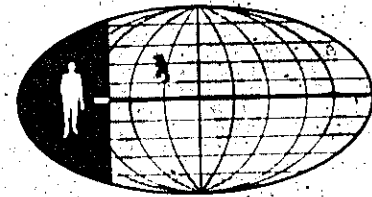
And closer still, into the realm of motives: Am I clear and definite in my Christian experience? Is the witness to my present acceptance with God clear and satisfactory? Does the Holy Ghost abide in my heart this hour in sanctifying fullness? Am I in any measure guided by selfish motives? Do I regard men either too much or too little? Have I any fear except the fear of God? Do I pay any more attention to the rich and great than to the poor and insignificant? Do I cringe before the rich and the

great? Do I vaunt in the presence of the poor and lowly? Do I cover my failures by the superior claim that I "do not count noses"? Am I leery of numbers principally because mine are so few? Have I, all the way along, tenaciously held fast to that which is good? Have I had the courage to cast aside the timeworn when it proved to have served its day? Am I maturing without becoming a moss-back? Can I stay fresh without approximating the greenhorn? Is Jesus Christ himself more to me than even the work of Jesus Christ? Am I God's servant, and not simply a devotee of God's service? Am I so settled in my calling that I can endure hardships without becoming discouraged, and meet flattery without becoming inflated? Am I aware of my dangers and pitfalls, but also conscious of my resources? Do I deserve to be called "a good minister of Jesus Christ"?

But now I must excuse you from the class meeting, for I must consider each of these leading questions at length, and I must answer each in the fear of God and in the light of the judgment. Besides this, the answers I shall have to give to some of these questions are not for publication, but are just between myself and my God. But I will say this much before you go: I shall not answer any question with a simple yes or no. I shall answer each one with the addition of a prayer that I may see wherein I lack or wherein I may improve, and by the grace and help of God, I shall improve.

TO YOUNG MINISTERS—

Your service will not last more than a decade unless you have a sound philosophy of service itself.—*Samuel Young.*



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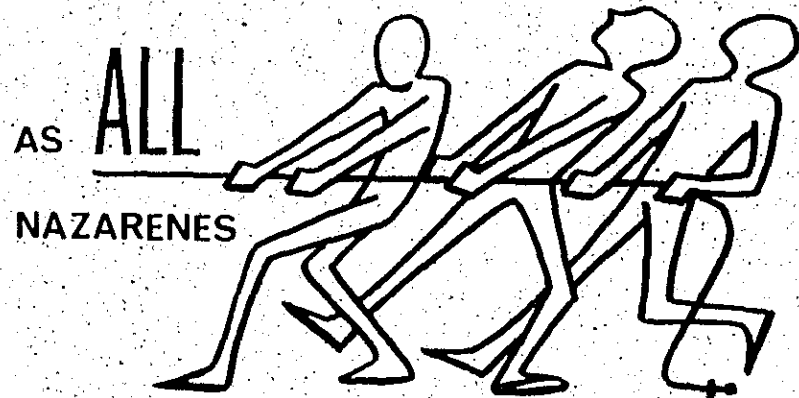
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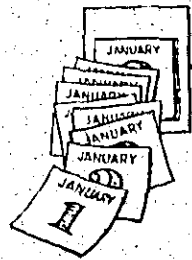
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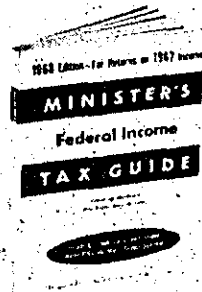


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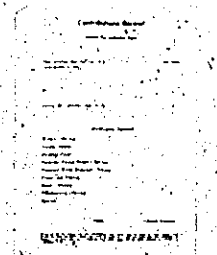
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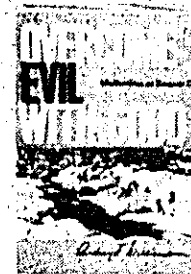
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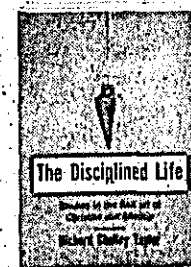


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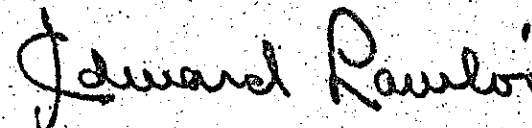
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The Nazarene Evangelist

The evangelist in the Church of the Nazarene is a member of no mean profession. He may differ in preaching, labors, and economics from others in the ministry of the church. But as a member of our ministerial family, he should be economically cared for as well as his brethren, so that he may develop his abilities and talents for the maximum benefit of God, the church, and lost men.

Contemporary holiness evangelism must have the participation and involvement of both pastor and evangelist. For conditions on every hand forcibly remind us of the words of the ancient prophet, "Watchman, what of the night?" Yet, in the midst of it all, we gratefully acknowledge the expectation of revival that grips our people.

We commend to all our ministers this directory of evangelists in the Church of the Nazarene. They remember with you that at the heart of the gospel which we preach stands the passion of the Cross. And they acknowledge with you that the only adequate response to that Cross is a life of passionate devotion to lost humanity and the kingdom of God on earth.



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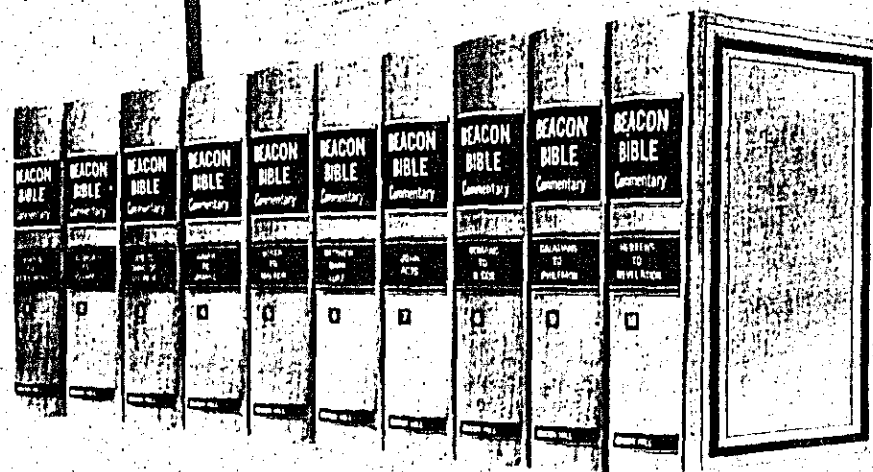
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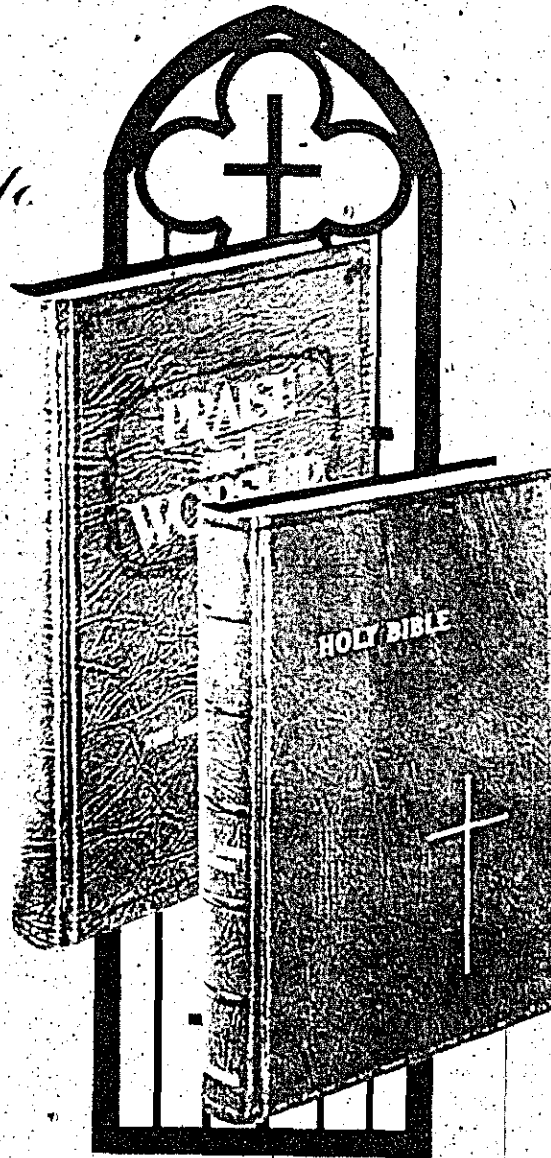
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Final seven of the fifty "Watchnights" planned for the 1964-68 quadrennium.

Plan to meet for prayer from 6:00 p.m. to midnight on the first day of each month plus two special "Watchnights" to be announced soon.

2

April 14—June 2 NAZARENE HOME PRAYER INVASION

* * Watch for Details * * *

3

June 2 PENTECOST SUNDAY

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4

June 19 GENERAL ASSEMBLY SERVICE

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5

September 15-25 PROJECT PRAYER

First Department emphasis of 1968-72 quadrennium
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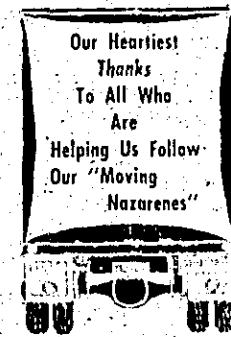
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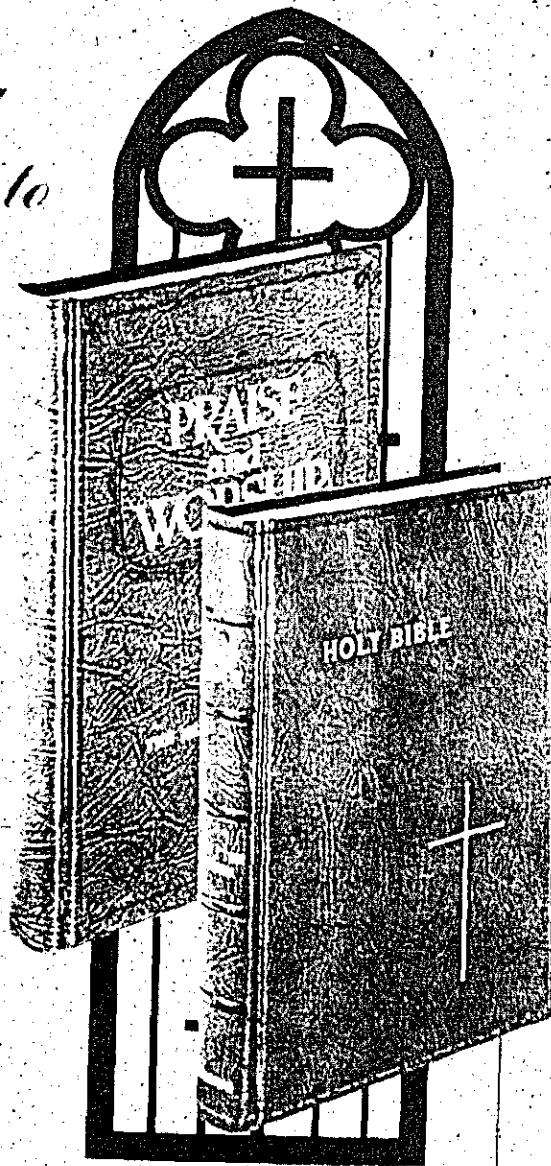
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1968 CALENDAR OF EVENTS

1

January—June HOLY WATCHNIGHTS

Final seven of the fifty "Watchnights" planned for the 1964-68 quadrennium.

Plan to meet for prayer from 6:00 p.m. to midnight on the first day of each month plus two special "Watchnights" to be announced soon.

2

April 14—June 2 NAZARENE HOME PRAYER INVASION

* * Watch for Details * *

3

June 2 PENTECOST SUNDAY

"One great hour of sharing"

Every Nazarene family brings an unchurched family to church.

4

June 19 GENERAL ASSEMBLY SERVICE

Department of Evangelism General Assembly Service, Wednesday evening at the Municipal Auditorium, Kansas City, Missouri.

This service will feature a unique presentation of total involvement and participation in evangelism. Dr. HUGH C. BENNER, speaker.

5

September 15-25 PROJECT PRAYER

First Department emphasis of 1968-72 quadrennium
Watch for Future Announcements

JANUARY						
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SEPTEMBER						
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29	30					



Approximately
4,500 "Moving Nazarenes"
have been contacted in 1967.

Let's keep up
the good work in 1968!

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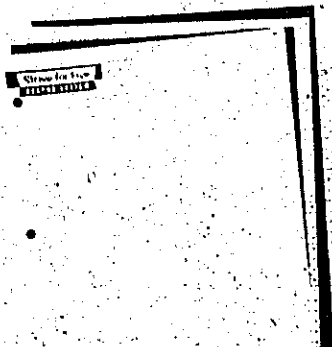
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"LET US RUN THE RACE"

Now is the time to get ready to get
"ON THE MARK" on March 24
so you can "SET A RECORD" on

EASTER SUNDAY—APRIL 14

HELP US SET A NEW
DENOMINATIONAL
ATTENDANCE RECORD
IN SUNDAY SCHOOL

The Challenge of the New Year and Home Missions

A new year always affords us opportunity for reflection upon the past and for setting goals for the future. At the last General Assembly we—superintendents, pastors, and people—pledged ourselves to a goal of 500 new churches for this quadrennium. Our achievement or failure in attaining this goal rests with the accumulative effort of us all. What have you done toward helping to reach this desired goal?

Why a goal of 500 new churches? Why be concerned about home missionary endeavor? If our concern stems from a selfish desire for size and numbers, then our motivation is wrong. But our concern for new churches of the Nazarene emanates from a realization that our friends and neighbors around us are lost, and we must win them to our Lord.

Home missions is a vital part of the evangelistic outreach of a person and a church. As long as we in the Church of the Nazarene have a burn-

ing heart of concern, a compassion and love for lost souls, we will be at the crossroads of the world, where people are, building new churches and endeavoring to win them to Christ.

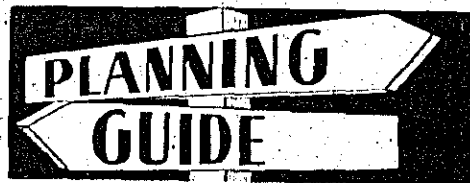
So home missions is more than a goal or a statistic. Home missions is the heartbeat of pastors, and laymen, and district superintendents to overcome obstacles of indifference and unconcern, to solve the barriers of expensive land and building costs, and to evangelize the lost.

God give us men with a passion who will serve and pray and fast until God gives the victory, and new churches and revival centers are born everywhere! God help us as a church to raise up Spirit-filled men who will hear and answer God's call to these whitened harvest fields today! Are you willing to bear your share of this responsibility? Nineteen hundred sixty-eight can be a banner year for home missions achievement!

"Into every city and place"



"In the Power of the Spirit"



CHRISTIAN FAMILY LIFE

1968 CALENDAR 1968		
<p>JANUARY</p> <ol style="list-style-type: none"> 1. Present the Family Altar Plan. 2. Arrange a family planning session for calendar year. 	<p>FEBRUARY</p> <ol style="list-style-type: none"> 1. Stress use of Scripture Memorization Cards. 2. Begin to read the series of books on Home Guidance. 	<p>MARCH</p> <ol style="list-style-type: none"> 1. Urge the use of Come Ye Apart and the Reading League book Guidelines for Family Worship, by Anna Lee Carlton. 2. Assign church couples to Sunday school children's parents who do not attend church and start plans to win them.
<p>APRIL</p> <ol style="list-style-type: none"> 1. Set a date for counseling young married couples and or offer premarital counseling. 2. Show films such as: "Marriage Is for Keeps," "A Time to Speak," "Problems of the Young Married," available through NAVCO. 	<p>MAY</p> <ol style="list-style-type: none"> 1. Plan a family pew Sunday for National Family Week. 2. Use one Sunday for the dedication of babies. 3. Recruit new families during this month for the Family Altar Plan. 	<p>JUNE</p> <ol style="list-style-type: none"> 1. Emphasize: "Every family win a family." 2. Check the progress at this midyear point.
<p>JULY</p> <ol style="list-style-type: none"> 1. Plan a picnic for all families who have been contacted in the "Every Family Win a Family" emphasis with responsible couples furnishing the food for their assigned couple. 2. Include somewhere in this time of fellowship the important role of the parent as the representative of God in the home. 	<p>AUGUST</p> <ol style="list-style-type: none"> 1. Just prior to the beginning of school have a banquet or all-church gathering of some nature. 2. Climax with a film such as: "Does Christ Live in Your Home?" "Bible on the Table." Available through NAVCO. 	<p>SEPTEMBER</p> <p>Invite a family in for breakfast on a given Sunday and bring them with you to church and Sunday school.</p>
<p>OCTOBER</p> <p>Encourage "family night"—at least one night a week together as a family to play, work, worship together.</p>	<p>NOVEMBER</p> <ol style="list-style-type: none"> 1. Use one prayer and praise service for testifying to the blessings received through the family worship. 2. Share a Thanksgiving dinner with another family you would win. 	<p>DECEMBER</p> <p>CHECK UP!</p> <p>What has been done through family worship?</p> <p>How many families accomplished the goal of winning a family this calendar year?</p>

Billy Graham Scores

BILLY GRAHAM would like to return for another crusade in mid-America Kansas City, and Kansas City would like to have him.

Follow-up work is continuing through the hundreds of cooperating churches with the several thousand persons who went forward at the ten-day crusade in the Municipal Stadium at Kansas City last September.

Youth Leads the Way

Greatest response to Graham's preaching and altar calls came during three youth nights, when more than 1,000 persons responded each night.

The tremendous crusade effort, backed by the prayers and work of hundreds of churches, with scores of Nazarene churches involved in 4 states, drew a total of 364,000 persons, and more than 10,000 inquirers. The peak crowd was 53,000 at one service with 2,184 persons forward.

Billy Graham has become a unique figure in evangelical Christianity. He is the leading apostle of the type of evangelism which stresses individual conversion and personal commitment to Christ.

Both Sides Presented

The view of Graham and the "new evangelism," as represented by Dr. Harvey Cox, Harvard theologian, were brought into focus and contrast when they were speakers at a national church assembly in Miami Beach, Florida.

Lou Cassels, religious news editor of United Press International in Washington, D.C., reported the encounter.

Dr. Cox said the "new evangelism" believes social action is the way to show the world what Christianity means.

Graham declared the essential message today is the same as it was two thousand years ago; that "in Christ, men can find power to transform their lives."

He was dubious about the worth of any new terminology saying that some of the new words seemed more difficult for persons to understand than the biblical words.

Cox questioned whether any words—new or old—could get through to multitudes who have "become suspicious and distrustful" of institutional religion. He said:

"Persons are more interested in what the church does than in what it says.

"In our day, social action is evangelism."

Agree on Some Things

Although they started from opposite poles, the evangelist and the theologian came within hailing distance at the close.

Cox agreed with Graham that social action must always be accompanied by proclamation of "biblical faith."

Graham agreed with Cox that the fruit of any genuine conversion experience is "love of neighbor which expresses itself in social action."

Both Graham and Cox agreed that the biggest problem confronting the Church is how to communicate the gospel to a secularized society.

O. JOE OLSON



Make It a SINGING Easter!

LORD OF LIFE

A NEW Easter Cantata

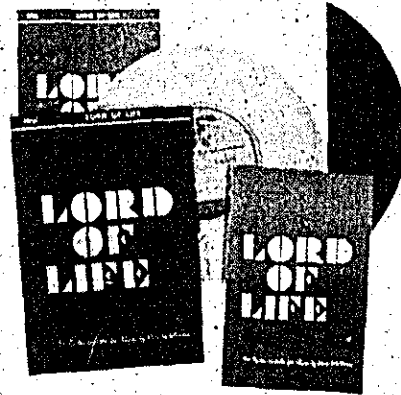
From the opening strain of "Christ the Lord is risen . . ." to the final triumphant "Alleluia!" it unfolds the glorious message of a living Saviour.

The music, by DON WHITMAN, is made up predominantly of choral numbers and may easily be learned in a few concentrated rehearsals. Soprano, tenor, and baritone solos, a tenor and bass duet, and scripture narration are effectively used throughout to give impact to this heartwarming presentation of the Easter story.

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CHOIR BOOK—Contains the complete music score and narration for each singer.
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SERVICE FOLDER—Four-page bulletin with the front matching cover of cantata. Other pages for church use. Appropriate to distribute on previous Sunday to create interest, and/or at performance. Shipped flat.
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The Nazarene Preacher

Queen of the parsonage

MRS. B. EDGAR JOHNSON

Unsuspected Enemies

DURING WORLD WAR II, I was living in southern California. In those years we experienced many blackouts and other security measures. Almost every evening you could see the gigantic arc lights used by the military piercing the night, scanning the skies for enemy planes. Every plane had to be identified and each one would appear as a tiny silver speck in the light of the powerful beam as it was followed in its course.

One summer night as I sat alone on the steps and watched those great searchlights slowly sweep the darkness, back and forth, in their vigilant search for any alien object, the scripture from Psalms 139 came to mind, "Search me, O God, and know my heart: try me, and know my thoughts: and see if there be any wicked way in me." I visualized a divine arc light sweeping and scanning the expanse of my soul, seeking to identify any enemy spirit, any foreign attitude.

January is the month for inventory. Why not some heart inventory? We speak of searching our own hearts, but we are unable to truly search, our hearts without the aid of the Holy Spirit, for we do not always recognize the alien forces. It is the Holy Spirit who can detect, identify, reveal, and convict. It is also He who can cleanse

the defilement and destroy the enemy missiles or strongholds. We must never forget that we are in a warfare; we do have an enemy who seeks every chance to invade our lives.

Would you join me in a "divine investigation" to start this new year?

"Search me, O God"—and know my attitudes. The fastest way to find help in any situation is to ask the Lord to show us first where we may be wrong, where we might change, what we can do to remedy the problem. Invariably He reveals something—sometimes a point at which we are at fault, a stubborn resistance, a blind prejudice, a critical attitude, or perhaps simply a "second mile" we may go to ease the situation.

For a long, long time I prayed about something I wanted changed. It needed changing! I begged the Lord over and over, and fretted because it grew no better. A motto hung in my bedroom which read, "Prayer Changes Things." It was a real inspiration to me and I held fast to it. One day in prayer the divine arc light swept my soul revealing things in a new light. It was almost as if the Lord crossed out the word "things" and wrote in its place "you." "Prayer Changes YOU!" What a revelation! What a shock to see myself in His light! I began to pray differently.

I asked to be changed, to be a channel for bringing His transformation to my problem. My own attitudes had been like a great ice clog, preventing the divine flow. But when I humbled myself and my heart warmed, the ice melted, grace began to flow. I had been very sincere in my prayers and very blind to my own attitudes, but His searching identified enemy "planes." With His help I began a conscious effort to effect the change. Since then I have learned in any problem—in the home, the church, or wherever—to say, "Search me, O God," first. How much more yielded my life has become, and is becoming!

"Search me, O God"—and examine my motives. Motives often wear a disguise which mask their true identity. They look perfectly good to us, but the divine searchlight discovers the elusive reality. Often when stripped of disguise we discover an unworthy motive which is seeking to get attention, to expose someone, to get undue sympathy, to lionize ourselves. Sometimes our prayers for others have a selfish core. We want them saved, or healed, or helped because it will really benefit us and make our lot easier. One lady determined to build up her faith for a specific need. She reread the entire New Testament, underlining every scripture relating to her need. She labored to "work up" the faith, and when at last she thought she had it, she set a prayer time to go before the Lord "full of faith" to receive. She testified that it was as though a wet blanket were dropped over her and her prayer. At first it seemed as though God had utterly failed her. But in all honesty she discovered that her motive had been unworthy—it was really based on pride.

"Search me, O God"—and define my priorities. Certainly we intend to put God and His kingdom first. But we get so busy working for the Kingdom that we may be among those who are just ministering to the temple and not to the Lord. We enjoy working among the people; we labor under the pressure of many responsibilities, but do we draw

near to God in the holy of holies? Our relationships with our people are good and needful, but have they become a substitute for a vital relationship with Jesus Christ himself? In the "divine investigation" can we hear the Master say, "Martha, Martha, thou art careful and troubled about many things: but one thing is needful . . ." Very, very often we need to clarify our priorities.

"Search me, O God"—and probe my affections. It is so easy to set our affections on things below—rather than on things above, as the scripture admonishes. Materialism in the form of fashions, nice homes, furniture, new gadgets, leisure-time enticements, etc., beckon us on every hand. There are so many wonderful things that do seem legitimate. The pressures of this age squeeze so hard on our spiritual life. Years ago I heard Louise Chapman relate that in prayer one time the Lord asked her, "Lovest thou me more than these?" And surprisingly to me, she had honestly answered, "No, Lord, I really don't, but I want to." This impressed me, and since then I have prayed that prayer when I felt my affections being alienated from the supreme love of Christ.

In prayer meeting one evening one of our ladies testified that after a period of soul searching regarding a specific action she had taken, the Lord had shown her she had been "righteous, but not right," and she was humbly acknowledging her mistake. Ponder that one for a moment. How often our judgments, our reactions, our executions fall below the divine ideal. But thank God for the divine illumination and for an instant response to walk in the light.

Divine searching may be painful in one way, but it is wonderful. It brings healing, light, and victory. If we will invite God's searching, He will keep the enemy routed on sight, and our hearts and lives free from defilement. In fact the closer we draw to Him, the more carefully He can guard our souls, for in His love He is determined to allow nothing blemished or unworthy to remain in His beloved.

BIBLICAL STUDIES

TOWARDS BETTER BIBLICAL SCHOLARSHIP

The Greatest Prayer of All

Meditations on John 17

By H. K. Bedwell*

No. 3 Jesus and Himself

FOUR PERSONS and groups appear in this prayer—the Son, the Father, the disciples, and the world. We shall consider each in that order. In this study we seek to explore what Jesus said about himself. A very great deal has been said by others about Jesus, much of it good and true, much of it bad and false. It is of the utmost importance to observe closely and to ponder carefully what Jesus said about himself, especially what is said in this prayer. What He says we know will be absolutely true, and entirely necessary for our guidance, blessing, and edification. His words will be an anchor to our faith and strength for our task. He taught much directly to His disciples concerning himself, but here we are privileged to listen in as He opens His heart to the Father in prayer. We can group His words into three main affirmations.

1. He declares His true identity.
2. He states the reason for His presence on earth.
3. He affirms His future exaltation in heaven.

I. His true identity.

Who is Jesus Christ? What does He say about himself? The Bible teaches

*Nazarene missionary, Stegl. Swaziland, South Africa.

that He is perfect man, truly human, yet perfectly sinless; and further, He is also God, very God of very God, eternal, unchanging, almighty, Son of Man, Son of God, Emmanuel, God with us. Jesus confirms this. He is almighty, for He says, "As thou hast given him power over all flesh" (v. 2). He shares the Father's glory, for He speaks of the "glory which I had with thee." He is eternal, for He goes on "before the world was" (v. 5). He is one with the Father, for He prayed "that they may be one, as we are" (v. 11). What He says in this prayer is echoed in the opening statement of this Gospel, "In the beginning was the Word [Jesus Christ], and the Word [Jesus Christ] was with God, and the Word [Jesus Christ] was God" (John 1:1). The next verse, "The same was in the beginning with God," agrees perfectly with what He says in the prayer of "the glory which I had with thee before the world was." As we listen to His words we cannot help but remember the teaching of Paul about Him "who, being in the form of God, thought it not robbery to be equal with God" (Phil. 2:6). There is abundant evidence of His true humanity, but there is also consistent proof of His true deity, not least in what He said of himself. When we ask the question, Who is Jesus? We are confined to one of four answers:

(1) He was the biggest impostor who ever lived. (2) He was a good man, but sadly mistaken about himself. (3) The Records of the Gospels are false. (4) He is God as taught by the Scriptures and His own testimony. To this last we say a hearty AMEN! We firmly believe that He is what He said He is.

II. The reason for His presence on earth

If Jesus is God who became man, why? The entrance of Jesus into time had its origin in eternity. His appearance on earth was planned in heaven. He was sent by the Father. He came on a special mission. At the close of His earthly life He could say, "I have finished the work which thou gavest me to do" (v. 4). On the Cross, He cried triumphantly, "It is finished."

What did the Father give Him to do? The answer is in this prayer. "For their sakes I sanctify myself, that they also may be sanctified through the truth" (v. 19). He is speaking as though the sacrifice of the Cross was already an accomplished fact. Adam Clarke in his great commentary says the word "sanctify" here may be translated "devote to sacrifice" or "devote to death." Under the Old Testament system of animal sacrifices, the chosen victim was "devoted to death." He came to devote himself to death on behalf of others, that they might be delivered from sin and made holy. This was His mission. When He cried out on the Cross, "It is finished," He was really saying, "Mission accomplished." He was also entrusted with a special message. He said, "I have given unto them the words which thou gavest me" (v. 8). Over and over again He declared that He did not speak His own words, but the words given to Him by the Father. "The word which ye hear is not mine, but the Father's which sent me" (John 14:24). He was the chosen Ambassador of heaven, declaring the will of the Father. This is why every word that Jesus spoke is of priceless value and of the utmost significance. He came to reveal the Father. "No man hath seen

God at any time: the only begotten Son, which is in the bosom of the Father, he hath declared him" (John 1:18). In His prayer He says, "I have manifested thy name unto the men which thou gavest me." *The Amplified New Testament* puts it, "I have revealed your very self" (v. 6). He also came to prepare special men to carry on His work. His whole prayer is to this end—that His followers should be fitted for the task which He had for them. As He was sent to represent the Father, so He would send them to represent Him. "Ye shall be witnesses." Every petition offered is designed to prepare them for this.

III. His future exaltation in heaven

It has already been noted that Jesus said that He shared the glory of the Father from eternity. His first request in the prayer is, "Glorify thy Son." *Glorify* means "exalt, honor, magnify." This exaltation is a restoration to the status of honor and worship which He had enjoyed in eternity. He had "emptied himself" and humbled himself to the death of the Cross. Now He asks, "O Father, glorify thou me with thine own self with the glory which I had with Thee before the world was" (v. 5). That this prayer was answered we know, for Paul wrote, "Wherefore God also hath highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow" (Phil. 2:9-10). His motive in asking this is not to supplant the Father but "that thy Son also may glorify thee." He shares the throne with His Father (Rev. 3:21). He asks that His restoration to glory be witnessed by His followers: "Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory" (v. 24). They had seen His humiliation; now they were to see His exaltation. They were also to share His glory. "And the glory which thou gavest me I have given them" (v. 22)—the glory of kinship with Him, the glory of victory over sin which He secured, the glory of reigning with Him, and finally the glory of being ambassadors for Him.

Gleanings from the Greek New Testament

By Ralph Earle*

Col. 3:18-25

"Submit" or "Be Subject"?

The verb is *hypotasso* (v. 18). It was first used as a military term, with the sense "place under" or "arrange under." In the middle, as here, it means "subject oneself, obey." Perhaps the better rendering here is "be subject to" (RSV, NEB, NASB).

"Fit" or "Duty"?

Paul says that the subordination of the wife to the husband is "fit" in the Lord. The Greek word is the verb *aneke*. Thayer gives this definition: "In Greek writers, to have come up to, arrived at, to reach to, pertain to . . . hence in later writers . . . something appertains to one, is due to him . . . and then ethically what is due, duty . . . impersonal *hos aneke*, as was fitting . . ." Col. III. 18.¹³ Charles B. Williams brings out this idea of obligation when he translates this clause: "For this is your Christian duty."

"Bitter" or "Harsh"?

The verb is *pikraino* (v. 19). It comes from *pikros*, which is found only in Jas. 3:11, 14. This adjective is defined by Abbott-Smith as follows: "1. sharp, pointed. 2. sharp to the senses; of taste, bitter . . . metaphorically, harsh, bitter."¹⁴ So the verb in the passive, as here, means "to be embittered, irritated."¹⁵ But many of the translations use "harsh" (RSV, NEB, etc.), and this seems to fit well. T. K. Abbott writes: "The word would seem, then, to correspond more nearly with the colloquial 'cross' than with 'bitter.'"¹⁶ As usual, Phillips gives a free but meaningful paraphrase: "Husbands, be sure you give your wives much love and

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sympathy; don't let bitterness or resentment spoil your marriage."

"Provoke" or "Exasperate"?

The problem here (v. 21) is partly that as to which Greek word is original. The Textus Receptus, on which the King James Version is based, has *parorgizete* (only here and in Rom. 10:19). This means "provoke to anger." But the reading found in the very earliest manuscripts (Papyrus 46, Vaticanus) is *erethizete*. In the only other place in the New Testament where it occurs it has a good sense—"stir up, stimulate." But here it has the bad sense—"stir up, provoke."¹⁶ Arndt and Gingrich say that it means: "Arouse, provoke mostly in bad sense irritate, embitter."¹⁷ It would seem that the best translation here is "irritate" (20th Cent., Moffatt, Goodspeed, Beck) or "exasperate" (NEB, NASB). Weymouth gives a rather full paraphrase: "Fathers, do not fret and harass your children, or you may make them sullen and morose." In line with this, Lightfoot comments: "Irritation is the first consequence of being too exacting with children, and irritation leads to moroseness."¹⁸

"Discouraged" or "Disheartened"?

The verb *athymeo* (only here in NT) is compounded of *a-*negative—and *thymos*. The latter comes from *thyo*, which means "rush along" (cf. thymus gland). The idea of *athymeo* is "to be disheartened, dispirited, broken in spirit."¹⁹ This is a tragic thing to have happen to children. Lightfoot suggests that the idea here is that irritated children will "go about their task in a listless, moody, sullen frame of mind."²⁰ Probably the best translation is "disheartened" (20th Cent., NEB) or "lose heart" (Goodspeed, NASB), though "discouraged" is also accurate and meaningful.

"Do" or "Work"?

The King James Version of verse 23 reads: "And whatsoever ye do, do it heartily . . ." But this ignores the fact

that whereas the first *do* is the common verb of that meaning, *poieo*, the second *do* is *ergazo*, which means "work." The correct translation is: "Whatever you do, work heartily" (NEB).

"Heartily" or "From the Heart"?

The latter is a little nearer the Greek, which has *ek psyches*—literally, "out of the soul." Like the English word soul, the Greek *psyche* has many meanings. The one that fits here is apparently "heart." This admonition means: "Let your hearts be in your work" (Weymouth). Phillips' paraphrase is excellent: "Put your whole heart and soul into it."

"Reward" or "Recompense"?

The Greek word *antapodosis* is found only here in the New Testament. It is a double compound, composed of *didomi*, "give"; *apo*, "from"; and *anti*, "in exchange for." It comes from the verb *antapodidomi*, which Abbott-Smith defines as: "To give back as an equivalent, recompense, requital (the anti expressing the idea of full, complete return)."¹¹ For the noun he gives "recompense."¹² The point is that we shall receive our heavenly inheritance as a full reward or recompense for all that we have relinquished down here. We shall be paid in full.

The Pastor's Renewal Vote

In forty years of pastoral labors in the Church of the Nazarene I have been very fortunate, for I have never, so far, been recalled. I have received some negative votes on both one-year "renewal" calls and on "extended" calls. But I've never been recalled. Back in the 1930's I was so happy one year about getting a unanimous vote in a divided church that I gave a report to the small-town newspaper about my "unanimous recall." With a twinkle in his eye, the editor expressed his regret and deep sympathy for a pastor whose church would unanimously vote him out of office. Then he showed me the dictionary meaning and the political usage of the term "recall." So I have tried to stay with the terminology of "a renewal call" and "an extended call," as given in our *Manual* (Par. 87-88, p. 66).

P. J. Bartram
Vancouver, Wash.

The Nazarene Preacher

"Receive" or "Paid Back"?

The verb *komizo* (v. 25) is not the same as the one translated "receive" in verse 24. There it was the more general word *apolambano*, which has the idea mainly of receiving from another. Here it is *komizo*, which Abbott-Smith defines as: "1. to take care of. 2. to carry off safe. 3. to bear or carry: Lk. 7:37. Middle, to bear for oneself, hence (a) to receive . . . (b) to receive back, recover . . . metaphorically, of requital . . . Col. 3:25."¹³

Thayer writes: "Since in the rewards and punishments of deeds, the deeds themselves are as it were requited and so given back to their authors, the meaning is obvious when one is said *komizesthai* (to be requited) that which he has done, i.e. either the reward or punishment of the deed."¹⁴

Perhaps the best translation is "be paid back" (Goodspeed, RSV). Moffatt puts it exactly: "The wrongdoer will be paid back for his wrongdoing."

¹Abbott-Smith, *Lexicon*, p. 463.
²*Lexicon*, p. 45.
³*Op. cit.*, p. 360.
⁴Thayer, *op. cit.*, p. 509.
⁵*Ephesians and Colossians* (ICC), p. 293.
⁶Abbott-Smith, *op. cit.*, p. 179.
⁷*Lexicon*, p. 308.
⁸*Colossians*, p. 227.
⁹Thayer, *op. cit.*, p. 14.
¹⁰*Op. cit.*, p. 227.
¹¹*Op. cit.*, p. 40.
¹²*Ibid.*
¹³*Ibid.*, p. 253.
¹⁴*Op. cit.*, p. 354.

SERMONIC STUDIES

TOWARDS BETTER PREACHING

The Battle of the Centuries

By W. E. McCumber*

SCRIPTURE: John 1:1-8, RSV

TEXT: *The light shines in the darkness, and the darkness has not overcome it* (v. 5).

How many boxing matches have been billed by eager promoters as "The Battle of the Century"? My text speaks of the battle of all centuries, the supreme conflict of the ages, bringing together the mightiest of gladiators in a combat whose outcome involves all men through all time for all eternity!

I. The Contestants

"The light." John's reference is to Jesus Christ, as the Incarnate Word of God (vv. 1, 14). "Light" is a name for God in the Old Testament (Isa. 60:1-3) and in the New Testament (I John 1:5). Conscious of who and what He was, Jesus called himself "the light of the world" (8:12). He is the divine "life" in human terms (v. 4:19), and as such He reveals what God is, what man is, what sin is, and what life is. As "the light" He is perfect holiness and truth.

"The darkness." Light and darkness are not abstractions, as in the philosophical dualism of Persian religion. As "light" is specifically the life of Jesus Christ, so "darkness" represents evil, in its concrete forms, as this evil is opposed to Christ. Darkness is men rejecting Christ. Darkness is all that in your heart and life opposes Christ. The battle of the centuries is fought in the arena of human affairs, public and private, collective and individual. We are the battleground where this conflict rages.

*Pastor, First Church, Atlanta, Georgia.

January, 1968

II. The Outcome

Light triumphs! "The light shines"—a continuous present tense. It keeps on shining. Christ triumphs over all His enemies. Nothing can defeat Him. Facing the Cross, He said to His enemies, "This is your hour, and the power of darkness" (Luke 22:53). But He also said, "Now is the judgment of this world; now shall the prince [ruler] of this world be cast out" (John 12:31). When darkness struck its heaviest blow, He emerged victorious!

Darkness loses! Why? (1) Because of its ignorance—"The darkness comprehended it not" (KJV). Not able to understand Him, evil had no resources adequate for His defeat. God's wisdom is greater than all the cunning of this dark world! (2) And because of its impotence: "The darkness has not overcome it" (RSV). In His weakness—at the Cross where darkness engulfed Him and wrung from His tortured soul the wall of dereliction (Matt. 27:45-46)—He was yet mightier than all the forces of evil which conspired to destroy Him!

He is mightier than the evil in our nations—and the kingdoms of this world shall become the kingdoms of God and His Christ (Rev. 11:15). He is mightier than the evil in our churches—and the Church shall be presented to Christ as a glorious bride, unspotted and unwrinkled (Eph. 5:25-27).

He is mightier than the evil in our hearts—and His disciples shall be like Him, for they shall see Him as He is (I John 3:1-3).

Christus Victor! Be on the winning side in the battle of the centuries! Follow Christ!

God Is Light

SCRIPTURE: I John 1:1-2:2, RSV

TEXT: *God is light* (v. 5).

"God is light." Three words in daily use, all of them words of one syllable. But what do they mean? Asked what "God is light" means, one little fellow replied, "He ain't heavy." At which another responded, "Then He can't be very big." And the first retorted, "If He ain't big, He can't really be God." So they decided quite logically that God isn't light! Let us lay aside our ready meanings of "light" and examine the Scriptures to determine what John meant when he wrote this text.

I. "God is light" means that God wills to make himself known to man.

John says, "The life was made manifest, and we saw it" (v. 2). He refers to the life of God in Jesus Christ—"the eternal life which was with the Father and was made manifest to us." In Jesus the God who is Light was making himself known to men.

God's first recorded utterance is significant: "Let there be light." He says in effect, "Let Me be known! He has revealed something of himself in nature (Rom. 1:20) and in conscience (Rom. 2:15). However, because man is depraved and nature is distorted by reason of sin, man cannot think his way from nature or conscience to God. He needs a more adequate revelation.

God has made himself clearly known in Jesus Christ. "He that hath seen me hath seen the Father" (John 14:9). "God who said, 'Let light shine out of darkness,' who has shone in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ" (II Cor. 4:6, RSV). In Jesus, God is truly revealed. There the light is perfect; there the shadows and distortions are removed. To say, "God is light," is to say that God is self-revealing—He makes himself known to man by the Incarnation, in the life of Jesus.

II. "God is light" means that God wants to have fellowship with man.

John writes, "That which we have seen and heard we proclaim also to you, so that you may have fellowship with us; and our fellowship is with the Father and with his Son Jesus Christ" (v. 3). God has manifested himself in Jesus Christ for

this very purpose, that man might have fellowship with God.

God created man for fellowship. God's first action, after forming man and placing him in the garden, was to speak to him, to address him in an act of fellowship (Gen. 2:15-16). When man sinned and hid himself from God, "The Lord God called to the man, and said to him, 'Where are you?'" (Gen. 3:9, RSV) God is a fellowship-seeking God.

How vividly this fact is shown in the life of God in Jesus Christ! Jesus was always in communion with the Father, and always calling men into fellowship with himself (Matt. 11:27-28).

This is the dignity and glory of man, that he is created for, and invited to, fellowship with the Creator!

III. "God is light" means that God works to destroy the barrier of sin in man.

John insists that "God is light, and in him is no darkness at all"; i.e., God is absolutely holy. The sin of man is, therefore, a barrier to fellowship with God: "If we say we have fellowship with him while we walk in darkness, we lie" (v. 6). When Adam sinned, "the Lord God sent him forth from the garden of Eden" (Gen. 3:23). The ground of fellowship was violated and the reality of fellowship was forfeited.

Man cannot restore this broken relationship. He is helpless to cancel his guilt and conquer his sin. But the gospel is this, that God has acted in Jesus Christ to destroy sin and bring again man into fellowship with himself. "He is the expiation for our sins" (2:2). That is, He is the means, divinely appointed, by which our sins are covered and forgiven and our lives renewed and cleansed.

This means that "if we walk in the light"—if we renounce the "darkness" in us by confessing our sins (v. 9)—"we have fellowship with one another, and the blood of Jesus his Son cleanses us from all sin" (v. 7). God saves the confessing and believing man, bringing him into fellowship with himself.

This, then, is what John means by saying, "God is light." The predicate "light" is not some metaphysical and philosophical abstraction. John used the symbol of light to teach us that God is a self-revealing, fellowship-seeking, and sin-destroying God. And man becomes a true man, he fulfills the purpose of his existence, when he walks in the light, when he has fellowship with God as a redeemed, forgiven,

and cleansed sinner! "And we are writing this that our joy may be complete" (v. 4). Fullness of joy can only come when we walk with God!

"He walks with me, and He talks with me." Is that, to you, just a line from the hymnal, or is it a real experience?

W. E. McCUMBER

Editor's note: The last expository outline on II Peter by Ross Price was published in November, 1963. With this issue we are resuming this very fine series of depth studies.

Expository Outlines from II Peter

By Ross Price*

No. 1. False Prophets—Then and Now

II Pet. 2:1

INTRODUCTION:

1. Not all who claim to be prophets are true prophets.
 - a. Peter would remind us that, just as surely as holy men of old spake by the movings of the Holy Spirit, so there were these exponents of self-chosen falsehoods.
 - b. As it was in days of old, so shall it be today. Sham prophets, teaching lies and falsehoods, are denounced throughout the Bible by Ezekiel, Jeremiah, Isaiah, and even Moses; by Paul, John, Peter, and Jude.
2. The false teachers of Peter's day were the forerunners of the antinomian heretics of the second century.
3. Even as "there were," "there shall be." He who rejects the true religion will surely be deceived by the false. Pseudodidaskaloi means both "false teachers" and "teachers of falsehood." Unauthorized pretenders. Purveyors of their own imaginings. False interpreters of the oracles of God.
4. "Among you"—you who claim to be the true followers of Jesus, and who seek the true knowledge of God. By their fruits you can know them!

I. THEY WILL INTRODUCE DAMNABLE HERESIES.

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January, 1968

A. What is a heresy?

1. A voluntary, deliberate deviation from the articles of Christian belief, which, if followed, leads to destruction.
2. The Greek suggests "wasteful divisions," and thus has reference to the leaders of divisive parties within the Church—those of a ruinous nature.
3. The term *apoleias* occurs five times in this Epistle. Cf. 2:2; 2:3; 3:7; 3:16; and here. It is the term for "waste" used in John's and Matthew's Gospels by Judas and about Judas. Cf. John 17:12; Matt. 26:8: (Trans. "perdition" in KJV.) Hence Peter thinks of the false teachers as the leaders of "sects of perdition." (Note also Phil. 1:28; I Tim. 6:9; Heb. 10:39; II Pet. 3:7; Rev. 17:8, 11).

B. These heresies they will introduce privately.

1. False doctrines are usually introduced as "additions" to the truth, or as "advanced truths." Cf. the many modern "isms" which teach the doctrines of Jesus and (plus) their particular leader's or founder's additions thereto.
2. Such heresies are both pernicious and ruinous to the purity and simplicity of the faith.

II. THEY WILL EVEN DENY THE LORD WHO RANSOMED THEM.

A. A significant phrase

1. Especially for Peter, who had once denied his Lord himself in a moment of weakness.
2. But with these, the denial is deliberate and persistent. (Note the Greek tense here.)
 - a. Hence the reference here is to deliberate apostates.
 - b. These heretics are backsliders of the worst sort.
3. Bought for the Lord's service, they serve their own lusts and fancies.

B. With doctrinal implications

1. Alfred Plummer (himself a Calvinist) says, "This text is conclusive against Calvinistic doctrines of partial redemption; the apostle declares that the impious false teachers were redeemed by Jesus Christ. (cf. I Pet. 1:18)."
2. Hence, for such apostates, Christ's death provided a salvation which they in rejecting, would make void and vain—as far as they are concerned.
3. So, an apostate makes Christ's ransom to be all for naught.

III. THEY WILL BRING UPON THEMSELVES "SWIFT DESTRUCTION."

A. What is involved here?

1. The Greek is *tachinēn apōleian*, and indicates a sudden ruin which overtakes them swiftly. Hence it will be sudden, unexpected, and inescapable.
2. The second of the above terms is a compound of *apo* and *ollumi*, meaning "to destroy utterly," "to demolish or lay waste." Our English term *Apollyon*, "the de-destroyer," comes from this root.
3. The German indicates "swift damnation."

B. Sin, falsehood, and apostasy carry within themselves the seeds of their own destruction.

1. God's judgments on false prophets is that "strong delusion" which believes a lie.
2. To reject the mastery of the true

Redeemer is to insure the certain mockery of false remedies.

CONCLUSION:

1. Being warned, let us beware of such false teachers and their doctrines.
2. False teachers are really the devil's emissaries.
3. You can judge a false doctrine by its denial of the Redeemer, or the need for one.

The Greatest Work in the World

TEXT: *He brought him to Jesus (John 1:42, RSV).*

INTRODUCTION

A. What value do you place on a minute?

One hundred six people in U.S. die every minute. At least seventy of them are not prepared to meet their Maker.

B. You have called me, as your minister, to assist you and others of this community to make preparations to live in two worlds.

I'm here to work with you good people in "The greatest work in the world."

C. The most valuable thing that the Almighty God ever made is a human soul.

The Son of God held the balances in His hand that day.

a. On one side He placed the world with all its wealth and splendor.

b. On the other He placed a soul.

c. The world flew up, light as a feather, when He asked: "For what will it profit a man, if he gains the whole world and forfeits his life? Or what shall a man give in return for his life?" (Matt. 16:26, RSV).

D. If the most valuable thing that God ever made is the soul of man, the

The Nazarene Preacher

... the ... of ...

How are souls saved?

... of ...

... of ...

... of ...

However, the great majority of those who are responding under the ministrations of someone else has gone to that individual personality.

Souls are saved basically through the personal touch, and nothing can take its place.

If the most valuable thing Almighty God ever made is the human soul, if the most important thing in life is the saving of that soul, and if most of those who are saved are won through personal contact—then personal evangelism must be the greatest work in the world.

PERSONAL EVANGELISM WAS THE GREATEST WORK IN THE LIFE OF JESUS

1. From the calling of that first disciple until the saving of the thief upon a cross, the Lord put in His time winning men, one by one.

2. From the carpenter shop to the Cross He gave himself to the individual.

3. His greatest audience was an audience of one.

4. His greatest sermons were preached to individuals.

1. Nicodemus (John 3).

2. Sinful woman at the well (John 4).

3. He revealed the love of God to obscure people: an outcast woman at a well, a man with a withered hand, a leper, a paralytic, a despised tax collector, and humble fishermen—the kind of people we meet every day. He gave himself to them unapologetically.

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... of ...

Philip, John, Nathanael, and others. ...

... of ...

PERSONAL EVANGELISM IS THE GREATEST WORK IN THE WORLD

1. Not in stillness, but in the midst of the highest work—the fulfillment of Christ's accomplishment.

2. Many who are happiest not only realize the new birth, but they say, "This is the happiest day of my life!"

3. Also there is an eternal reward in being a soul winner.

1. "And those who are wise shall shine like the brightness of the firmament; and those who turn many to righteousness, like the stars for ever and ever" (Dan. 12:3, RSV).

2. In saving others, you save yourself.

PERSONAL EVANGELISM IS THE GREATEST WORK IN THE WORLD

... of ...

The last expressed desire of our Lord was that His disciples would go and make disciples of all the nations, and this commandment cannot be obeyed by proxy. Jesus didn't say to let someone else go, but to go!

CONCLUSION: THEN WHY DON'T WE PRACTICE IT?

If personal evangelism was the greatest work in the life of Jesus,
If personal evangelism was the greatest work in the life of His disciples,
If personal evangelism is the highest paid job in the world,
If personal evangelism is the divine plan, Then why, in God's name, don't we practice it?

By the late Roscoe Pershall of Newport, Oregon.
Submitted by James R. White, Portland, Oregon.



IDEAS THAT WORK

Quiet Before Worship

By Dan Harmon*

Same old story: "Please remain in an attitude of worship and reverence before the beginning of our worship service."

The announcement had been made endless times, and the same old series of events took place. First, folks kept quiet. Then some were slow coming into the sanctuary because they preferred to stay outside and talk. Next, they came in and talked—even above the organ music.

Back to normal—nearly total uproar in the sanctuary. It took the first five minutes of the service to establish any kind of worshipful atmosphere.

One day someone said, "You know, I love to hear the Bible read out loud. No comments, no sermons—just the plain Word of God."

*Pastor, Johnson City, Tennessee.

Thoughts, inspirations, prayer, and pondering took place. Then the answer came. Why not read the Bible just before the worship service begins?

The very next Sunday a sign went up just outside the entrance to the sanctuary: "Please Enter in Silence. God's Word Being Read."

On the worship folder was this note: "Bible Meditation—beginning with John 1:1." As folks entered, the organist was at her place, quietly providing background music for the Bible reading. The pastor stood at the pulpit and read from the King James Version, verse by verse, pausing only at the end of a chapter to note the place of reading.

Almost like magic it happened. People began to come in and see what was happening. They came quietly, reverently, almost fearful to speak aloud while God's Word was being aired.

The next Sunday the same thing occurred, the pastor continuing from the place where the reading ended on the previous Sunday. Many folks brought their Bibles, so they could follow along.

It's been going on for nearly a year now. A number of books of the Bible have been read in their entirety, alternating between Old Testament and New. Each week the starting place is noted in the worship folder.

Results? Well, first of all, the people do come into the sanctuary quietly, ready for worship. They stay quiet. If the idea of reverence for God's Word kept them quiet at first, the actual words from the Bible captured their interest and they stayed quiet to hear the Word.

When the service begins, everyone is in an attitude of worship, ready for the service itself.

Folks who just can't discipline themselves to read God's Word are sharing it in a way that's just a step removed from home study. They bring their Bibles and read passages that they never would read at home, without leadership.

It worked for us. Maybe your folks won't take to it. But God's Word has a way of grabbing the attention and heartfelt needs of people. And if, in the

process, we are enabled to make the worship hour more effective, then we've accomplished an added benefit. Try it. It worked for us!

MY PROBLEM

PROBLEM: With constantly increasing demands in ever widening areas, how can I find time for reading?

A PASTOR FROM ALABAMA WRITES:

This is a serious question, for it involves not only the individual but the future life of the church. Among the absolutes in a minister's life there are two I dare to mention. (1) A ministry under the unction of the Holy Spirit. (2) A ministry with content. No one really preaches until the truth is worked through the crucible of his own soul. This takes time, prayer, study, meditation. If there be no content in one's ministry, the Holy Spirit will have nothing to use out of a minister's life.

We must learn how to budget our time. There is a crazy routine that one can get into which is a round of "busy"—takes up our time, but is unproductive. May I suggest some facts? (1) We are not psychologists or psychiatrists. We are called to preach the Word, break the bread of life to a troubled, frustrated people. Nothing takes the place of the Word. (2) You can't be an "errand boy" to the people. You can't spend your time being a "nice boy." You must convey to your people a sense of your calling. Your people look for more than a "nice boy" in the pulpit. They want to hear a "Thus saith the Lord"—not a lot of fairy tales. This cannot be done unless time is spent in saturating one's own soul with truth, meditation, prayer.

I have spent many years in the pastorate in these demanding times. I find

myself religiously (and my people know it's my time) spending five mornings a week in my study from 8:00 a.m. until noon. Shut yourself away from the clamor of the day, alone with God and the Bible and your books. You will feel you are ready to preach when Sunday comes. One says, "I'm too busy." Too busy doing what? One's ministry can become empty, passionless, and pointless unless one takes time to put something into one's soul.

Honestly, we can find time to do everything we really want to do. One can arrange his schedule to meet his needs. It won't be easy to discipline oneself to a budget of time. It's work to study. But to do less is to make one's ministry thinner as the days go by.

A PASTOR FROM CALIFORNIA SAYS:

You won't find more time! Each of us has an equal amount of time. In this all men are truly equal (and perhaps only in this). The secret is in making the best use of your precious twenty-four hours.

Reading must be a habit in which we will often indulge. When we have even a few minutes to spare, we should have a Bible or Testament, a good book, or a church periodical close by. You could keep a supply of reading material near your bed to get sleepy by. Also at lunch you could have a book by your plate for a good half-hour of reading. While others watch a dull but harmless TV program, you could be reading something worthwhile.

Then there are always the morning hours, especially for the Bible and devotional reading. If every wasted moment could be used for reading, it is amazing the amount of material we would consume.

PROBLEM POSED: How do you get Nazarene church members with low incomes to pay their Prayer and Fasting offerings throughout the year?

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

BULLETIN EXCHANGE

1968

The scales of God are true;
His vaults hold richest treasure.
May we this year in humbleness
Give God the fullest measure.

Who else deserves our best?
Who else met Calvary's call?
May we this year in thankfulness
Give Christ our very all.

And when the scales of time
Reveal our worldly dross,
May He record us in heaven's book
As a profit—not a loss.

From bulletin, Valentine, Nebraska
D. L. RUNYON, Pastor

Prayer for the New Year

To grow a little wiser day by day,
To school my mind and body to obey,
To keep my inner life both clean and strong,
To free my life from guile, my heart from wrong,
To shut the door on hate and scorn and pride,
To open up to love the window wide,
To meet with cheerful heart what comes to me,
To turn life's discords into harmony,
To share some weary worker's heavy load,
To point some straying comrade to the road,
To know that what I have is not my own,
To feel that I am never quite alone—
This would I pray from day to day,
For then I know my life would flow
In peace until it be God's will I go.

From bulletin, First Church, Los Angeles
WENDELL WELLMAN, Pastor

LORD, LEAD US THIS YEAR ALSO

Lord, another year has gone—
Gone to rest in the dusty past,
Bound in the heavenly tomes,
Its records there securely fast.
But we'll meet that year again,
Its failures, successes—all!—
When the books are opened
In that land beyond the pall.

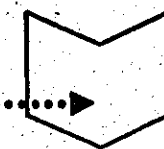
Dear Lord, another year has come,
Given by Thy gracious self,
Let its opportunities, privileges,
Far outnumber the one we left.
May on each page be written,
Deeds done in Thy good name;
Let them be with Thy approval,
So to us there'll be no blame.

For, dear Lord, another year is
given
To take the other's place,
Lovingly look Thou upon us
With Thy smiling face.
Cut us not down apace,
Ere the year's work is done.
Let us labor faithfully, trustingly,
And hear Thy welcome, "Come."

By I. L. Flynn



HERE AND THERE AMONG BOOKS



Conducted by Willard H. Taylor*

Evangelistic Moods, Methods, and Messages

By C. William Fisher (Kansas City: Beacon Hill Press of Kansas City, 1967; 168 pp., cloth, \$2.75.)

The author of this book has been a full-time evangelist in the Church of the Nazarene for twenty-five years; in fact the volume is in a sense a commemoration of this quarter-century of ministry. The first forty-seven pages are devoted to a frank disclosure of Evangelist Fisher's own philosophy of evangelism. He opens his heart in the two chapters, "Why I Am an Evangelist" and "Why I Wouldn't Want to Be an Evangelist." In the next two chapters, on "Methods," he discusses the practicalities of slating an evangelist, and the specific nature of an evangelistic service. For instance, he explains why it is his policy to be his own song director—and his reason makes sense. His discussions of the altar call and the altar service are especially helpful and timely. He decries trickery and human manipulation, but he insists: "There are legitimate 'exploitations' of spiritual moods and atmospheres. But these lines are so fine and the situations so crucial and important that a legitimate capitalizing on the spiritual potential in a service may seem to some to border on manipulation, when in reality the preacher is just an unusually sensitive and pliable tool being used by the Holy Spirit to bring people to a point of decision" (p. 41). Yet he acknowledges that the best of men may at times through intense zeal exceed both the Spirit's guidance and the bounds of prudence.

The balance of the volume includes twelve representative revival sermons, arranged in a logical sequence, reflecting the author's conviction that the first portion of a Wednesday over two-Sunday meeting should be aimed toward revival, then merge into evangelism. Generally topical in homiletical type, these sermons are solid yet lucid, hard-hitting yet warmhearted. They make better reading than most printed sermons.

Every pastor and board member (at least)

*Professor of Biblical Theology, Nazarene Theological Seminary.

January, 1968

should read this book. The board members would have a revitalized concept of evangelism and the evangelist's function, and the pastor would find helpful guidelines for both his own evangelistic preaching and his relationship to that planned campaign and the evangelist, who is his indispensable fellow laborer.

R. S. T.

Yesterday's Voices for Today's World

By Fred M. Wood (Nashville: Broadman Press, 1967; 128 pp., cloth, \$1.50.)

Fred Wood, pastor of the Eudora Baptist Church in Memphis, Tennessee, in this brief monograph gives us some superb homilies on nine of the minor prophets. Here is biblical preaching at its best. Here we see a contemporary prophet at work forging lucid and persuasive messages from the raw word of the ancient prophets. Here we sense a scholar laboring to bridge the time gap between the era of these prophets and the twentieth century. And he does it well. The divine truth spoken centuries ago by these indomitable Hebrew preachers is located and clarified by Wood and applied ingeniously to our times. The titles of the sermons pinpoint the central teaching of each prophet. For example, Hosea is presented under the theme "Enduring Love," while Nahum's message, which predicted the fall of the Assyrian capital, Nineveh, is captured in the epithet "Haughty Capitol—Haunted Ruins."

Much of what Wood offers by way of application comes in the lead sentences of paragraphs. Amazingly they seem to say all that needs to be said on the point at hand. For example, in speaking of Jonah's reaction to God's command, Wood writes: "One is on the road to spiritual maturity when he has learned to obey. Shallow minds resent obedience to a superior" (p. 29). Or, with respect to Hosea's domestic problems, he observes: "A man usually finds his earthly heaven or hell in the woman he marries" (p. 81).

One of the values of this choice volume, in the opinion of the reviewer, lies in the abundance of quotations from distinguished preachers and secular authors. Sound in

doctrine, rich in homiletical material, brilliant in literary style, this is a book worth buying.

WILLARD H. TAYLOR

Archaeology and Our Old Testament Contemporaries

By James Kelso (Grand Rapids: Zondervan Publishing House, 1966. 191 pp., cloth, \$4.95.)

Many books on archaeology and the Bible have two counts against them: (1) They are written in a dull, unimaginative style; and (2) They contain a certain excess amount of factual data which makes difficult reading for the average and even interested reader. Neither count is against Kelso's book. In it he combines biblical and archaeological materials in such a manner as to "parade" exciting biblical personalities before the reader and to "recast" ancient biblical scenes for him. He then draws relevant, cogent parallels between Old Testament and modern times. For this reason this book should help any pastor in using his Old Testament to address a number of trends, attitudes, and issues of our modern, scientific age.

HARVEY E. FINLEY

The Tears of Jesus

By L. R. Scarborough (Grand Rapids: Baker Book House, 1967. 124 pp., paper \$1.50.)

Dr. Scarborough was a great evangelist and soul winner of a generation ago. This volume is a reprint of one of his popular collections, and is a group of sermons directed primarily to the Church and to Christian workers on essential preparation for revival. Every would-be soul winner, whether evangelist or pastor, should read these sermons, if for no other reason than to imbibe a bit of Scarborough's intense passion for souls, and his clear-eyed insistence on the fundamental requisites for revival.

R. S. T.

Hope Triumphant

By William K. Harrison (Chicago: Moody Press, 1966. 153 pp., cloth, \$2.95.)

The author is a lieutenant general (U.S. Army, retired). He served on the staff of General MacArthur in Tokyo. He is a friend of Dr. Howard Hamlin.

The book was written to stimulate interest in and preparation for the premillennial coming of our Lord. It represents quite a thorough survey of biblical teaching on the events of the last days—the rapture, the tribulation, and the millennial Kingdom. In some instances the author com-

mandeers passages which are not too often brought into use to support the premillennial view. He seeks to harmonize several references in the Bible respecting the time of the rapture in relation to the great tribulation. He further seeks to point out the place of Israel in the chain of closing events. Throughout the book a large number of scriptural references are used to reinforce the lines of argument set forth. This alone would commend the book to earnest students of the Word.

The thoughts provoked by its reading are challenging. Total agreement with all conclusions is not necessary, but the impact of the whole should be helpful.

T. W. WILLINGHAM

Living with the Psalms

By John H. Scammon (Valley Forge, Pa.: Judson Press, 1967. 157 pp., cloth, \$3.95.)

In this brief volume the author discusses the ten psalms by which he seeks to show the best method for the study of the Psalms. The recommended guidelines are adequate and commendable.

Doctrine does not figure prominently in this book, but the author shows himself to be clearly evangelical in all of the discussions. Both laymen and preachers will find here some illuminating thoughts and will be encouraged to probe the psalms, at least the 140 untouched, in depth.

WILLARD H. TAYLOR

The Grace of God

By Samuel J. Mikolaski (Grand Rapids: Wm. B. Eerdmans Publishing Company, 1966. 108 pp., cloth, \$1.65.)

The author seeks to set forth the "doctrine of grace" as interpreted by the various religious bodies—Catholic and Protestant. His treatment of grace as revealed in the Old and New Testaments presents some interesting points of view.

The book has more value for one who is seeking to make a somewhat exhaustive study of the subject than for the Christian layman. Its approach is made against a Calvinistic background, which would tend to lessen its value for those of an Arminian faith.

T. W. WILLINGHAM

Understanding Communism

By James D. Bales (Grand Rapids: Baker Book House, 1965. 88 pp., paper, \$1.00.)

This is a well-documented study and should be valuable to those interested in the subject. It brings the dangers of Communism clearly before the reader.

T. W. WILLINGHAM

The Nazarene Preacher



Recently a pastor notified his people that he was leaving, after twelve years of faithful ministry, years of progress and triumph, but also years of some sorrows and disappointments—and many problems . . . *Scene One:* Greeting a fine young couple at the door, soon to be married. Suddenly she began to cry. Always understanding, the pastor explained to the young man, "Well, you know when we came Susan was a pretty small girl." Through her tears she looked up and said, "I can't remember any other pastor" . . . *Scene Two:* Taking home some old ladies from the missionary meeting. Presently the two in the back seat started talking. Said one: "I just didn't time it right!" The other asked: "Time what?" "My death. You know I've always hoped Brother H. would bury me. I just didn't time it right!" Her companion vigorously agreed that she felt cheated too . . . *Scene Three:* After service, members making spontaneous remarks to a visiting preacher. Said one: "One thing about Brother H., he has always been interested in everybody." Another: "No matter how early in the morning or late at night, if a member was facing an operation or some emergency Brother H. was right there." Another: "I would say he has been an all-around pastor. He has been a steady, wise leader in all departments of the church" . . . To be enshrined thus in the hearts of the people, and leave behind lasting influences for God and goodness, is a greater monument to a man's ministry than a fine new church building (and in this case there was the new church building too) . . . I wonder if the average pastor has any idea of the enormous privilege it is just to be a pastor . . . Pity the poor man who forfeits these incalculably precious rewards by losing the romance, and becoming a bundle of cynicism wrapped in the scratchy burlap of his complaints . . . Pastor, do you want someone to say these things about you someday—with the Lord agreeing? . . . Then let the mopers stop moping, and the dawdlers stop dawdling, and seize January to plan prayerfully for the greatest year for Christ they have ever invested . . . But if they mean business they will avidly study the plans on pp. 24, 37, 38, 40, 42, which will help any man chart his year . . . In fact every page will contribute guidance . . . The whole can be amalgamated into an altogether exciting program of accomplishment . . . The challenge of it will keep a man on his toes and on his knees—the best calisthenics I know of for staving off premature stiffness in the ministerial joints.

Until next month,

BT

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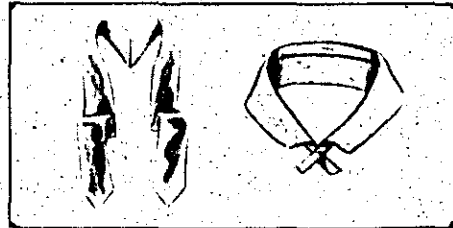
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"Preach the Word"

By General Superintendent Williamson

A priceless legacy to all gospel preachers is found in Paul's message to Timothy. It is timeless and dateless; therefore it is as relevant today as it has ever been. The urgent call to preach the word is in a context which makes it like a bequest, a last will and testament. Paul moves from the role of a wise master builder and counselor into his valedictory. "I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness" (II Tim. 4:6-8). In a mood of solemnity and parental concern the senior partner of a gospel team charges his junior, "Preach the word." (v. 2)

That the Holy Scriptures (the Old Testament, which was, and the New, which was to be) are identified as the Word of God is beyond reasonable doubt. This is a serious call for biblical preaching. There is no message of abiding worth that is not based on the Word of God, "which liveth and abideth for ever." Those who theorize or prophesy smooth things that their itching ears may hear the compliments of their hearers have compromised their message and defaulted the call of God. The most needed and often the most desired preachers in every age have been those who, on the authority of God's Word, have proclaimed Christ crucified and risen from the dead as Savior and Lord.

It is easy to read into Paul's meaning that the Word is to be preached with confidence. (1) "All scripture is given by inspiration of God" (II Tim. 3:16) (2) It "is profitable for doctrine, for reproof, for correction, for instruction in righteousness" (v. 16). (3) As received by Paul from his mother, Eunice, and his grandmother, Lois, the "holy scriptures" make believers "wise unto salvation" and "the man of God . . . perfect, throughly furnished unto all good works" (3:15, 17). Therefore the Word is to be preached "in season, out of season." The New English Bible has it thus: "Press it home on all occasions convenient or inconvenient." Some may hear and some forbear, but God's Word will not return unto Him void (Isa. 55:11).

Again, Paul is saying, Preach the Word with conviction, preach with awareness of judgment (4:1). All who answer God's call are to give account for stewardship of the gospel. May they do it with joy and not with grief. Those to whom he preaches are judgment-bound. Therefore let every man who declares all God's counsel do it "as a dying man to dying men." (1) Preach to prove again the truth, "for the time will come when they will not endure sound doctrine" (vv. 2-3). (2) Preach to rebuke sin in principle, in word,

(Continued on page 45)

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

When Not Elected

A humble man is never greatly distressed when elections go to the other man, and positions of leadership pass him by. There are at least three reasons for this. One is his faith in God. His is a big God who is perfectly able to get him to the place where He wants him. Another is his complete submission to this all-wise and capable God. If God doesn't want him there, he doesn't want to be there either. But a third reason is his realistic appraisal of his own abilities and limitations.

Some men are sure of their abilities, but appear blind to their weaknesses. Therefore their confidence is not tempered by carefulness. They are too sure of their own judgments to seek counsel. Admittedly, anyone with leadership timbre must have the ability to exercise his own judgment when duty demands it, and take full responsibility for the consequences. But if self-confidence is balanced with the humility of realism, decisions will be prudent, and often accompanied by inner trepidation.

Such men will not be prone to act in arrogant, headstrong disregard for the opinions of others.

The realism which is humility consists of not only a cautious appraisal of oneself, but an intelligent understanding of the difficulties and complexities of the Lord's work. Men who would not shrink from directing a corporation would be wise to tremble at the prospect of directing a church (or district or church auxiliary). In the church there are spiritual forces at work and issues at stake which make big business look like child's play. A man who does not know this, and who is not acutely sensitive to it, is altogether too much of a novice to be entrusted with major responsibility. He is like the youngster who sees only the glory of war, but none of its gore.

A man therefore does not necessarily have to have an extremely low estimate of his abilities to be humble. All he needs is to see his abilities and the task in proper perspective. He knows that even though a ten-talent man twice over, he is not equal to the Lord's work. He knows that at best there is always a gap between his abilities and the demands of the job, a gap which can be bridged only by prayer, faith, and the Holy Spirit—plus the patience and aid of his brethren.

Therefore he doesn't overly itch for a particular "job." He loses no sleep over lost votes; in fact, when he narrowly "escapes" he sleeps all the sounder. He is quite content to leave it to the Lord and the church to decide where he is best fitted.

In the meanwhile he is too busy where he already is to think much about a prospective big opportunity. He knows that even where he is now serving

he will fail unless he gives it all he has, and then calls mightily on God for heavenly reinforcements. So occupied will he be, in fact, that any elective or appointive promotion will probably come as a surprise.

Committees—Wings or Millstones?

In the promotion of the Lord's work we have made generous use of the simple device of appointing committees. In caring for planning and administrative detail the committee method can scarcely be surpassed. It has the advantage of directing Christian love into practical channels. It spreads responsibility. It pools talent, ideas, personal resources, thus bringing to bear on the project an aggregate of mature judgment and ability. In counsel there is safety; in numbers there is strength; in cooperation there is blessing; in careful planning and delegating there is efficiency.

But the losses will be greater than the gains if we proceed under the illusion that in the mere multiplication of committees we generate spiritual power. Committees can channel power, but not create it—unless they function as prayer cells first, committees second. If committees do the Lord's work with only a polite nod to the Lord at the opening and close of their meetings, while in between they proceed as if God were not around, then committees, instead of generating power, may actually siphon it off.

A church well-run by efficient committees may be like a skillfully engineered and maintained canal that has no water. In that case it will be an object of admiration (or amusement), but not a means of transportation.

This is exactly what will happen if committee work is not preceded, surrounded, permeated, undergirded, and followed up by prayer.

It is significant that the organized missionary enterprise of the Early Church was not born in a committee (or even in a commission). It was born in a prayer and fasting meeting (Acts 13:1-3).

Stewardship Writing Contest

Holiness is like a tunnel—you can go through it at either end. If you enter at sanctification you will come out at stewardship; it is just as true that if you enter at stewardship you will come out at sanctification.

Because stewardship is so central to both our ministry and message, every preacher will be vitally interested in the stewardship writing contest sponsored by the General Stewardship Committee and announced in this issue, page 32a. Everyone who thinks deeply on this subject will be personally benefited, even if his efforts go no further. If in addition he is able to express his thoughts helpfully, he can benefit not only himself but hundreds of others.

Kindness is, not only an impulse of grace
but an art to be learned

Be Ye Kind

Eph. 4:32

By J. Johnston*

IN THE LIGHT of the fact that this admonition of St. Paul was addressed to "the saints which are at Ephesus" and to "the faithful in Christ Jesus" and follows the commendations of verses 13 and 15, it seems a safe conclusion that, while a disposition to kindness can be regarded as resultant of a real heart experience of saving and sanctifying grace, kindness as a Christian virtue is something we may learn and improve upon—more in the realm of maturity. Indeed our own experience indicates that, while any desire to be unkind is farthest from our minds, we find ourselves through thoughtlessness perhaps, or immature judgments, or hasty decisions, involved in acts or attitudes that can hurt and wound.

The reaction of the disciples in contrast to that of the Saviour in the record of Mary of Bethany's memorial act of worship may arouse in us some feelings of censure, and it may be that we feel that our reactions would have been more closely akin to those of the kindly Jesus; but would they? To the disciples, Mary's extravagant, almost theatrical gesture, a sort of reverse parody of the courtesy of the day, may have seemed too unconventional for ready acceptance, especially since

it was the act of a woman in a society with some limitations on feminine freedom. Do not we too have difficulty in viewing with kindly eye that behavior among professors of grace that seems to us to be unconventional or worse? Again, with their economic backgrounds, it seemed to them to be out of key somehow that so much was financially involved in Mary's approach, and do we not find ourselves perhaps questioning as extravagance the fiscal policies of others, not cattily or with carnal cant, but simply out of a total inability—with our own background and personality—to understand the reason or need of such policies? Third, her record would perhaps in their eyes have rendered her act as hypocritical or at least crossing the bounds of decency that a sinful woman should minister to a sinless Christ. Here again do we see a parallel with our sometimes rigid ideas of religious behavior and the questions that their nonobservance can produce in us. The response of Jesus does not necessarily refute these objections, but rather with all the understanding of His loving heart He sees through the possible extravagance and impropriety and sees the genuine gratitude and adoration implicit in Mary's action and perhaps as a direct consequence a "smoking flax" is not quenched.

*Nazarene layman, Brisbane, Australia. Reprinted from the *Australian Nazarene*.

If we accept that kindness as a virtue may be learned, doubtless then there would be aids to such learning and we suggest three:

1. Sit where they sit—things are not always what they seem. Many times while driving in traffic our attention has centered on a driver a car or two ahead as the problem motorist, and perhaps wished that he or she would move along or move over or something, only to find as we passed the bottleneck that there was some very good reason, a broken-down vehicle, a slight accident, stock on the road, etc., that called for commendation rather than condemnation. By seeking to get into the picture, if we do no more we give ourselves breathing space before misunderstanding produces unkindness or its kin.

2. Try to view the situation unrelated to its effect on ourselves. Just as long as our ideals or plans or judgments or opinions or aspirations are imperilled in any measure, it is difficult to take a kindly view. We can all look with tolerance and sympathy upon people's problems and difficulties when we ourselves are not involved, which suggests that we can succeed here in spite of the difficulty. We were recently amused to witness a ten-year-old judo student giving demonstrations of "how to fall safely" before an admiring group of young girls and to see that the skills of fall-

ing could be so learned that, while requiring no basic physical or other changes, they would be the involuntary reflex in the event of an accidental tumble. So in the matter of kindness, there is a reaction to situations that springs from the inbuilt law of self-preservation both physically and spiritually, but we can learn a "more excellent way."

3. There's time and room for a change. Many times attitudes or behavior can emerge from a highly charged emotional experience or atmosphere which is not indicative of the normal spirit and this can be of long or short duration. It is said of Abraham that a "horror of great darkness"—i.e., a fit of black depression—came upon him and lasted at least a number of hours; and as with Job, who was afflicted many days, the consequent utterances or actions, if viewed independently, would give a totally unreal picture—and certainly the reserved decision can be invaluable in our search for an involuntary attitude of kindness.

We take care to state that all of the foregoing is not to give support to a campaign of calling black white, but perhaps more to hesitate to call white black; and springs from what seems the universal cry of all of our hearts—to be better, more Christlike people, not in heart relationships only, but in the business of everyday living.

Wilbur Chapman looked into the rugged face of General Booth one day and asked, "What is the secret of your power and success?" Tears came and stole down his cheek. Brushing back the hair from his brow, furrowed through years of battles, trials, and victories, he said, "I will tell you the secret. God has had all of me there was to have. There have been great men of greater opportunity, but from the day I caught a vision of what Jesus Christ could do, I gave all to Him."

—Excerpts from *Sacrifice*, T. A. Hegre

Revival follow-up is as vital
as revival preparation

A Program of Nurture for the New Convert

By Bruce Webb*

ONE OF THE MOST startling statistics that came out of Dr. Kenneth Armstrong's intensive research project for his doctoral dissertation several years ago and later published in book form under the title *Face to Face with the Church of the Nazarene*, was his calculated estimate that "if every person saved at a Nazarene altar had continued in the way and joined the church we would have over 1,000,000 members today." We know that we cannot hope to keep everyone but we should and must do much better than we have in the past.

The threefold task of Christian education and of the Church is:

1. To win the lost . . . to Christ.
2. To build them up . . . in Christ.
3. To send them out . . . for Christ.

We discussed this in a recent workers' meeting. I asked for opinions as to where they thought we spend most of our efforts and energy, percentage-wise. If we try to place all of the activities of the church calendar in one of the three categories, this is what I come up with:

1. Winning . . . 7%
2. Building . . . 92% (Sunday school, N.Y.P.S., N.W.M.S., fellowship, C.S.T., committees, and so forth)
3. Sending out . . . 1%

According to these statistics it appears we are doing an adequate job

*Director of Christian Education, Upland, California.

of building, and falling down in the other areas. But the tragedy of this is the fact that the "building" we do is not designed primarily for the one who needs it most, the most important person in the church . . . the new Christian! Most new converts do not get the attention, help, encouragement, advice, training, and genuine Christian love that they MUST have in the first few days of their newfound experience. Why? Most of us are too busy about the Lord's work. If this is true of you or me, we are not about the Lord's work, but have let ourselves get trapped in our own self-devised programming.

We must decide just exactly what we are trying to do in the local church. Some things are vital and must be cared for. The nurture of the new convert should be on the top of any church's priority list. Here is a suggested program that will help you keep that new convert. Very few, if any, churches will be able to incorporate the whole program, but any part of it will greatly strengthen your conservation program.

1. *Trained Altar Workers.* Your church leaders should be hand-trained to quickly slip out and go with seekers to the altar, to pray with them and counsel them if need be. This can be a great help for a seeker to get off to a good start.

2. *Personal Encouragement.* The pastor should make every effort to give each seeker a warm, sincere ex-

pression of his earnest concern and guarantee of His continued interest and prayers. New converts should be urged to feel free to call the pastor at any time they need counsel or encouragement.

3. *Give Them Reading Material Immediately.* Have copies of *Now That You Are Saved*, by Dr. John E. Riley, and *Now That You Are Sanctified*, by Neil Dirkse, close to the altar. Urge the seekers to read one through before they go to bed. This will help them understand what has happened to them and what they should do to grow.

4. *Contact Within Twenty-four Hours!* If at all possible, the pastor should make a quick visit within twenty-four hours. If a personal visit is not possible, a phone call is the next best. But new Christians need encouragement and a show of your continued interest. Sometimes the first one or two days are the hardest. This one contact may serve to save this soul for eternity!

5. *Letter from the Pastor.* A form letter can be devised to send to all seekers from the office on Monday morning with the pastor's signature offering encouragement, a follow-up on the conversation when they rose from the altar. A tract or booklet should be enclosed, also a suggested guide on how and where to read in the Bible.

6. *Put Them to Work.* Within two weeks this new person should be assigned to some place or responsibility in the church. He needs to feel he has become a part of the church and he needs an outlet to express his newfound faith.

7. *Send Them Out.* Each new convert should be assigned to go visiting with one of your more mature Christians. This will help him learn how to visit and talk to people about the Lord.

8. *Pray for Them.* The name of each new convert should be sent to all the prayer warriors in the church. Ask them to hold this person up before the Lord, by name, every day for at least two months.

9. *Friendship.* Assign one of your more mature Christian couples to give special attention and time to this person (and wife or husband, if married). Warm, sincere Christian fellowship can be a great blessing and inspiration to new Christians.

10. *Follow-up Letter.* The pastor should send another personal letter in ten days or two weeks to further encourage and remind them of their commitment, that he is praying for them daily and has confidence that God is working in their lives.

11. *Training.* They should be expected to enroll in every C.S.T. class that is offered, so they can train for Christian service. An annual course on personal evangelism should be a part of this program.

12. *Required Reading.* Provide the new Christian with plenty of good reading material within a few days. Start with the following:

- (1) *Herald of Holiness*
- (2) *Come Ye Apart*
- (3) *My Utmost for His Highest*
- (4) *The Christian's Secret of a Happy Life*
- (5) Be sure he has a Bible. Be sure to check with him often to see if he has been reading, and discuss with him some of the important things he has read.

13. *Teach Them How to Pray.*

14. *Teach Them How to Read and Study the Bible.*

15. *Teach Them the Fundamentals of the Christian Life.* They need to know about doubts, temptations, growth, sanctification, carnality, how to have faith, etc. If your church is

winning its quota of new people to the Lord, you should have enough new Christians to have a special class for them twice a year. A full quarter would be about the right length for this training period, which would fit best during the Sunday school hour.

I can already hear the complaints, "How in the world can I work all or any of that into our already overloaded calendar?" Why go out after

new converts before those just won are firmly and safely established in their experience with the Lord? Every time I open my Bible, I seem to stop at the fifteenth chapter of John, and the words of the sixteenth verse jump right up and catch my eye every time. "Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain."

The preacher needs help—
but not this kind!

Ghost-written Sermons

By Milo L. Arnold*

THE SERMON was disappointing. The preacher was a man of renown and people attended, anticipating a rich spiritual experience. However, the man was not up to par. His message was miscast. Some of the things he said and the spirit he demonstrated were not characteristic of him. Obviously he had not been independently author of the sermon. Part of it was the work of some ghost-writer.

Incidents happening to the preacher before the sermon was delivered gave clues to the identity of his ghost-writers. He had been subjected to some very trying experiences. Annoying people had accosted him, annoying issues had forced themselves upon his attention, and persistent weariness had been his lot. Like a dozen lurking gremlins these

things had perched upon his desk as he prepared his sermon. Each had subtly added a bit here and there until their imprint had deeply marked the message. Even as he delivered the sermon it seemed they were suggesting bits of ad-lib help in his choice of words.

Ministers would find professional ghost-writers both unsatisfactory and costly. However it is quite possible that some sermons show the influence of forces other than the minister in the finished work. Gremlins ghost-write badly.

Little pricks of personal resentment, shades of ugliness, and an occasional blunt word can appear in a sermon, much to its detriment, authored by gremlins of outside pressure. They are not characteristic of the man nor does he intend that they appear. Sometimes they come as

deadly accidents. Such things are written between the lines by those haunting ghosts who invade the hallowed hours of preparation.

No pastor can keep his study door locked at all times while sermons are in preparation. Nagging neighbors or meddling members, sleuths and slanderers, salesmen and soapers, critics and crises sneak through the door and perch on the desk. They will try to invade a minister's thoughts and influence his choice of words. They will inject a bit of ugliness or a few barks of harshness if he is not watchful. If these things can be impressed upon the preacher as he prepares his sermon, they will be in time visited upon the entire congregation. Often such gremlins ask for only one short paragraph, one pointed illustration, or perchance one badly chosen word. One sharp sentence which is not befitting the minister can miscast the entire service. The ghosts of Pharisees and Sadducees, pleasure and pain, frivolity and fever will beg for some bit of expression by the unwitting writer of a sermon.

People come to church for healing and health rather than to be exposed to the ugly influence of distracting things. The minister must prepare his sermon with the people in mind. He must never stoop to use the pulpit as a safe citadel from which to fire volleys at his detractors or get even with his enemies. The pastor must be able to prepare sermons while annoyances surround him without ever allowing them to pick up his pen or prompt his words.

Ministers are humans too, and being human are easy prey to many gremlins of heartaches, pressures, and pains. There are family crises, financial burdens, and home situations which pick at his sleeve as he prepares his message. The pastor dares not allow his sermon to reflect

his rheumatism or be colored by his jaundice. People do not need his ailments. They need God's message. If his wife nags him as he prepares his sermon (God forbid), he must guard lest that nagging get into his blood and write through his fingers so that the sermon in turn nags the wondering people.

A minister must have the uncanny ability to accept all that life gives him, then filter it carefully so that what goes forth from him has no residue of the ugliness dumped into his days. The minister who allows himself the perverted luxury of self-pity will do much of his writing while his hand is guided by gremlins.

It is easier to keep ghost-writers away if we preach on forgiveness when no major issue exists and on tithing when the treasury is full. However, such luxury may not be our opportunity. We must sometimes preach in times of pressure while fighting off the hasty influence of gremlins who choose unwise words.

The ghost-writing gremlins are most appealed to by ministers who on occasion seek to be witty, sensational, brave, rhetorical or self-defensive. They lurk near the preacher who would show off a bit or attract attention to himself. They would write words of venom or vinegar, syrup or sorghum in places where such do not belong.

The ghost-writers like best to work late in the week in a study where a man is frantically facing a deadline. They particularly haunt cluttered desks, dusty clocks, and poorly organized ministers. They come to the rescue and provide another paragraph to a poorly prepared sermon or give a bit of color to a message which is dry and drowsy. Ghost-writers seldom get much opportunity when men prepare sermons early enough for deliberate thoroughness.

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When there is a dearth of the Word in the pulpit there is death in the pew

Preaching from the Bible

By Neil E. Hightower*

ON THE DOOR of a church in Canterbury, England, some years ago there was tacked this notice: "The Word of God will be preached in this Room on Lord's Day at 6:30 p.m.—God willing."

We are firmly convinced that God is always willing that His Word be preached, for by its proclamation (foolish though it may be by the world's standards) men are saved. And we may just as firmly ask: What else can we preach? Paraphrasing the Apostle Peter in his Christological affirmation we are forced to cry: "Where else can we go for the source of a life-changing message?"

Taken at surface value, this would seem to preclude an article on this subject, for we are agreed. And yet I think it is proper that we consider this subject for a number of reasons: (1) Because of our humanness we are apt to get weary in our task and unconsciously slip into repetitious patterns and habits of preaching that are less than Bible preaching. (2) We may fall into the habit of going to the Bible for "preaching proof-texts"—neatly string one at the top of our outline, launch into a scattering of opinions and learned quotes, and call this preaching the Bible. (3) We may never have discovered how Bible preaching rigorously demands a constant seeping of divine truth into our inner beings, a continuing exposure

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of the subconscious to the total range of revelation; and therefore present a tidbit pulpit ministry to our people, which is less than preaching the Bible.

A preacher without his Bible well in hand is nothing more than a cultural editorialist. He may be a first-rate commentator on modern morals, but he will fail to be the intellectual and volitional catalyst that God ordained he should be. He is "sounding brass, or a tinkling cymbal" that may create an emotional stir, but fail to unleash the probing, purging Sword of the Spirit. In true Shakesperian style, he is doubtless "full of sound and fury, signifying nothing."

Without his Bible and his two ambassadorial feet placed firmly on its doctrinal foundations, the preacher has no Good News to report. He may articulate choice bits of philosophical or political gossip, watered well with Barth or Tillich, Dirksen or Mansfield; but he cannot fling Paul's ringing gauntlet to a staggering world: "For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God" (I Cor. 1:18). Without his Bible he may tickle the people, but he will never transform them.

In Jeremiah 28, we see two preachers before the people and the superintendents in the house of the Lord: Hananiah and Jeremiah, by name. One was champion of sugarcoated pills of happiness, and firmly believed

in planned spiritual "agriculture" that ignored the law of reaping what you sow. The other stood firm in the tradition of faithful prophets that announced judgment and doom upon the backsliding nation which had sown to the whirlwind of idolatry. The one was dramatic in presentation, and broke the wooden yoke that was upon Jeremiah's neck by divine direction. Jeremiah seemed clumsy; measured by standards of elocution, as he proclaimed a "Thus saith the Lord." Divine revelation passes judgment upon the tragedy and folly the preacher void of the Word brings upon himself and his hearers, in these solemn words to Hananiah: "Thou hast broken the yokes of wood; but thou shalt make for them yokes of iron" (Jer. 28:13).

A ministry which cuts itself away from the demanding task of Bible-centered preaching brings upon the people the iron yokes of human opinion, the dread bands of rampant speculation, the sleep of moral neutralism. The twin tyrannies of intellectualism and emotionalism always assert themselves in the absence of a "Thus saith the Lord."

How can our people witness with the Word, if no clear, decisive enunciation and exposition of the Word is heard regularly in the gathered assembly? How shall they translate the Word into a witness-candle if they do not see the burning Light flaming through the preached Word? Paul's question is still decisively defining: "How shall they hear without a preacher? And how shall they preach, except they be sent?" (Rom. 10:14-15)

God never sent us to dish out warmed-over sermons from dollar outline books, nor psychological treatises on influencing our environment, nor theological dissertations on millennialism. Neither did God send

us to serve up biblically unrelated, pet opinions, or braying hobbyhorses. We are called and sent to proclaim the quickening, healing, cultivating Word of God—the Word that describes man's depravity, anticipates his helpless hopelessness, announces God's loving plan, and motivates with the pleadings of the Spirit. As Dr. W. T. Purkiser has so aptly put it: "Our task is not chiefly a recitation of truths about religion. It is the proclamation of the saving Word" (*Message of Evangelism*, p. 101).

Herein lies the necessity of preaching the Bible: we have a "sure word of prophecy; whereunto ye do well that ye take heed . . . until . . . the day star arise in your hearts" (II Pet. 1:19). Bible-centered preaching is never hard-pressed for an answer to man's hopelessness. "Christ in you, the hope of glory," brings a glorious wholeness out of splintered parts and produces the new man!

Bishop Quayle's statement seems apropos at this point:

To sail a toy boat on a puddle is quite a different employment from sailing a toy ship on an ocean. To some men preaching is sailing on a puddle. To such men, need it be said, preaching is a childish performance. A big man at a trivial task is ridiculous. Except a gospel be voluminous as an ocean, to preach is petty employment (*Pastor-Preacher*, p. 17).

The values to be accrued from Bible-centered preaching are as tremendous as is the Source of their evaluation. These values are both immediate and long-range, personal and congregational. I present seven values which seem to be most outstanding:

1. *It gives authority.* This enables the preacher to speak with authority, but it also means that Bible-centered preaching presents answers and principles that are authoritative.

2. *It saves from hobby-riding.* Sermons that stick closely to Bible emphases never unduly "ride" an issue. Human opinions will first be passed through the furnace of the Word before they are proclaimed. "A string of opinions," John Wesley said, "no more constitutes faith, than a string of beads constitutes holiness." Bible-centered preaching never becomes magnetized by nonessentials, but like a radar keeps locked on the essential span of truth.

3. *It protects from subject-frustration.* The preacher who preaches the Bible never becomes frustrated for lack of a subject. He can find there the life-challenging biographies of real people. He can proclaim the intriguing facets of the world's greatest love stories. He can offer the most practical solutions to the problems of homelife. He sees there the awful folly of sin. He finds there the only remedy. He discovers the deepest answers to the world's most profound questions. In short, the full panoply of human and divine interests are revealed in the Bible, and for the preacher who launches from and ends upon the Bible, there is never a dull subject-moment!

4. *It provides a healthy doctrinal balance.* Bible-centered preaching will discover the relative importance of truths to be proclaimed, and it will also point the directions doctrines ought to take. It will offer both ballast and rudder.

5. *It disciplines the mind.* The Bible is no lazy-minded book. Though it speaks simply, it will not yield its treasures to shoddy preparation. It demands deep mining which brings to bear intellectual honesty, regular searching, diligent application. A mind thoroughly immersed in the Word is enlightened, spiritual-perceptive, and orderly.

6. *It disciplines the soul.* The preacher stands in need of the cultivating correction of God. He too takes heed lest he fall. He cries mightily to God lest he become a castaway. Preaching the Bible brings the preacher also under the scrutinizing Spirit.

In Tremont Temple there were two colored men; one of them was Robert. He was born in slavery, never saw the inside of a school, and learned to read only through great personal effort. But black Robert knew more about his Bible than any other man in Tremont Temple. Why? For years black Robert never read his Bible except on his knees. For up to four hours at a time he read the Bible on his knees. He never went to bed that he didn't put the Bible under his pillow, and when they found him dead in a hospital ward they found his Bible under his curly head.

In a great school of learning there was a great Hebrew scholar. He thought Hebrew; he was saturated in it. He was a great Christian, with a great brain. He would go straight to his desk, open his Hebrew Bible, drop his face right down between the pages, and pray: "O Lord Jesus, may Thy Holy Spirit teach us the Word." The scholar and the humble Negro Christian both knew their Bibles by the same process. You can't read the Bible without the Holy Spirit. Neither can you preach the Bible without the illuminating correction of the Spirit.

7. *It produces a strong church.* Bible-centered preaching will provide all the spiritual vitamins a congregation needs. It will bring about a mature church, able to eat "strong meat." It will issue in a witnessing, evangelistic church. It will produce an equipped church, armed with every weapon for spiritual battle.

Apparently Adam Clarke
"had something" after all

When Is the End?

By Rodger Young*

RECENTLY I ASKED my Sunday school class to suppose that an angel had just arrived from heaven, and would answer any question we might have. The first question asked of the imaginary angel was, "When will the Lord return?"

The Bible itself records such a question five times. Now things do not appear in the Bible without a purpose, and so it should be expected that each of these five questions is provided with an answer. The amazing thing, as we examine these answers, is that in all five cases reference is made to the same two events as signs of the very end.

Consider the first time the question is asked, in Dan. 8:13. Daniel has just been shown a vision of the rise of Gentile kingdoms, and their dominion down to the time of the end. The vision provokes a question about how long "to give both the sanctuary and the host to be trodden under foot?" The "sanctuary" is Jerusalem and the Temple area, and the angel answers that after "two thousand and three hundred days . . . shall the sanctuary be cleansed" (verse 14). This probably means the end of Gentile power over Jerusalem; here and elsewhere in Daniel "days" means "years." The great holiness commentator, Adam

Clarke, began the numbering of these years with the first event described in the vision, which was the victory of Alexander the Great (the he-goat of Greece) over the Persians at the river Granicus in Asia Minor. This battle was fought about the first week of June, 334 B.C.; 2,300 years later (remembering that the year zero is absent from the calendar) leads to the expectation that the first week of June, 1967, would see the end of Gentile dominion over Jerusalem. That this has indeed happened shows that Adam Clarke, writing in 1825, was exactly correct in his interpretation. The angel says that this event is "for the time of the end" (verse 17, RSV).

The next time the question is asked is in Dan. 12:6: "How long shall it be to the end of these wonders?" The answer, verse 7, is in very difficult English: "When he shall have accomplished [finished] to scatter the power of the holy people, all these things shall be finished." The ancient Greek Old Testament says more simply, "When the Dispersion is ended." The meaning in any case is the same; the end of the scattering of the Jewish nation (the "holy people" in the Old Testament), when Israel again becomes a state, is meant to be the sign of the end. This occurred in 1948.

The three other places where the question about the end is recorded

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are the Gospels of Matthew, Mark, and Luke. It has this form in Matt. 24:3: "When shall these things be? and what shall be the sign of thy coming, and of the end of the world?"

This asks for both the time and a sign. We believe that Jesus did not avoid these requests, but answered them both; it was necessary, however, that the disciples not understand that almost two thousand years were to elapse before the final events, lest they be discouraged of their hope. Therefore, as in Daniel, the answer was slightly disguised when it was given to them. In the discourse which followed, Jesus gave many signs, but twice He gave a definite sign.

The first sign was one which all the world would know about, and it is related in Luke 21:24. Making reference to Daniel's prophecy that Jerusalem would be under Gentile dominion until the last times, Jesus says, "Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled." This means that the year 1967, which saw the Jewish capture of Jerusalem, is very near the closing of the "fulness of the Gentiles," which Paul also speaks of in Rom. 11:25-26. This is our Lord's first sign.

The second sign is the sign of the fig tree. "The fig tree is generally thought of as representing Israel" (*Beacon Bible Commentary*, Vol. VI, p. 221). To symbolize God's rejection of Israel for their rejection of Him, Jesus had cursed a fig tree on the day before because it had no fruit. Now He speaks of the Jewish nation (the fig tree) coming to life again after it had been dispersed throughout the nations: "Now learn a parable

of the fig tree; When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh: so likewise ye, when ye shall see all these things, know that it is near, even at the doors. Verily I say unto you, This generation shall not pass, till all these things be fulfilled" (Matt. 24:32-34). The fig tree does not yet have any of the fruits of righteousness, which apparently will come to the Jews only after they look upon Him whom they have pierced (Zech. 12:10), the Messiah in His second coming. Therefore the reference must be to the national, not spiritual, reviving of the nation of Israel, which occurred 1947-48. Jesus apparently says that a generation will not pass from this "sign," which answers the "When" part of the disciple's question. This is not the only interpretation of "This generation shall not pass" given by scholars, but it seems to be the one that makes the most sense. It also means that Jesus definitely answered both the question "When?" and the request for a sign. Another point is that all three times that "This generation shall not pass" is recorded, the preceding words refer to the fig tree.

These two signs, the reestablishment of the state of Israel and the Jewish recapture of Jerusalem, are the same two signs given in answer to Daniel's questions about the end. Christians on seeing them should "lift up your heads; for your redemption draweth nigh" (Luke 21:28).

Whether or not we are ready must be determined beforehand, for many scriptures teach that God's first judgment comes suddenly, as a thief in the night.

I do not know that I shall live to see a single convert, but I would not leave my present field of labor to be made king of the greatest empire on the globe.—Adoniram Judson.

LIGHT from the Church Fathers

By Paul Merrill Bassett*

I. The Pastor as Chorus Master of the Choir of Faith

IGNATIUS, whom tradition names third bishop of Antioch—after Simon and Euodius—wrote a letter to the Ephesian Church in A.D. 107 or 108 to thank them for their hospitality to him as he made his way to martyrdom in Rome. This "bread-and-butter" letter is one of seven letters of Ignatius which survive, and all of them offer keen insights for our own times; for on the one hand we face the tendency to spiritual anarchy, even within the Church, and on the other hand there is the reactionary tendency to attempt to preserve the institution for its own sake, no matter how far it is from its original purposes.

Ignatius' epistles have served as grist for the mills of those who advocate strict episcopal control over the Church. And, to be sure, Ignatius does remind his readers that the bishop ought by all means to be obeyed because he is the source of both doctrinal and spiritual unity within the body of Christ. As Christ was obedient to the Father, so the Church is to be obedient to her bishops.

Of course, in Ignatius' day, the bishop's duties were more nearly analogous to those of our present-day parish ministers than to those of our superintendents, district or general. On the other hand, because a local congregation as old and

important as Antioch was autonomous in polity the local bishop was invested with a governmental and interpretive authority that exceeded that of any of our denominational officials, boards, or assemblies.

Since the larger and older churches were autonomous in polity—and the church at Ephesus was one of these—Ignatius' words to them were not taken as law. But because Ignatius was bishop of one of the very greatest of the early congregations—indeed, Antioch was mother church to many of the congregations in Asia Minor—and because he was a man of great moral reputation and force of character on his way to give his life for the Faith, his words were considered to be far more important than mere fraternal advice, and in all charity to the congregation then presided over by its own bishop, Onesimus, who was perhaps Philemon's onetime slave.

Therefore it is fitting that you should live in harmony with the will of the bishop—as indeed you do. For your justly famous presbytery, worthy of God, is attuned to the bishop as the strings of a harp. Therefore, by your concord and harmonious love Jesus Christ is being sung. Now each of you ought to belong to this choir, so that being in harmonious concord you all may receive the same pitch from God and sing with one voice through Jesus Christ to the Father, that He may both hear you and recognize through you

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good words that you are members of His Son. It is therefore profitable for you to be in flawless accord, in order that you may together share in partaking of God (To the Ephesians iv).

In this letter, Ignatius continually resorts to musical figures of speech. And while his enthusiasm results in some mixed metaphors, he carries through on his central theme in a very striking way. To Ignatius' way of thinking, the bishop is to the Church what the chorus master is to a choir. The primary question: "Is Jesus Christ being sung?"

In order for the Church to sing the praise of Christ in unity, it must begin in unison. The keynote must be clearly sounded; it must be clearly heard. It is from the bishop that the choir must take its pitch. From that initial note may be built beautiful melodies, music that sings Jesus Christ. Of course, Ignatius knew nothing of the rich, polyphonic harmonies that characterize our best music. Rather, he has in mind the profoundly expressive and sensitizing, haunting and majestic melodies of his own Near East. These generally consisted of a simple melody ornamented by the "spelling out" of appropriate chords one note at a time.

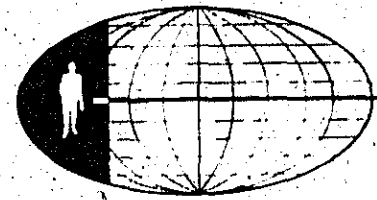
Note the galaxy of ideas this figure of speech presents. The pastor reminds the congregation where its unity lies by his own faithfulness to it. He sounds the pitch, and to that one note all must attune and agree. But from there, rich melodies evolve. From the unity of confession of faith in the lordship of the God-man, Christ Jesus, there springs an unmeasurable treasure of individual expression of that lordship. Stereotyping is definitely discouraged here. The bishop may be the choirmaster, but his is not the only voice. Melody, not monotone, is the expectation. The bishop is the choirmaster, but he does not choose the music. Ignatius reminds the Ephesians that it is Jesus Christ who is to be sung, not the bishop. A much more prosaic pen has put it this way: "In essentials unity, in nonessentials charity." It is for the bishop to sound the pitch only, to remind the people where the unity resides. But the choir

makes the harmony; the choir sings the song.

The choir, then, has its responsibilities too. No member has the privilege of singing a tune of his own invention. Jesus Christ must be sung. And in some ways there are limitations to the way in which one contributes to the harmony. A tenor cannot sing soprano; an untrained voice ought not to be expected to show much musical imagination; and if an F-major chord is developing, one ought not to sound a note belonging to some other key. Limitations are imposed both by nature, training, and the group itself. Further, no member may sound his own pitch. Each is held to the pitch sounded by the bishop. The bishop insures the clarity and purity of the song. To sing without giving attention to the discipline of the chorus master is to provoke cacophony and to disrupt harmony. Noise alone will not do. There must be music. Therefore "... he who does anything without the knowledge of the bishop is serving the devil" (To the Smyrnaeans ix). Singing in this choir, one must "be careful not to oppose the bishop, that we may be subject to God" (To the Ephesians v).

The believer must know that outside of this choir of faith there is no singing of Jesus Christ; there is no salvation. God has chosen to hear choirs, not solos. From his very initiation as a Christian, the believer is one in community, a community whose chief mission it is to sing Jesus Christ. I sing Christ only with others and only under the discipline of the bishop.

As for the bishop, he must lead the choir with humility and mercy—so reminds Ignatius in his letter to the Trallians. The bishop is no overlord, but he is overseer, epi-scopus. As the wise conductor knows his choir, both as unit and as individuals, so the bishop is sensitive to the capacities, purposes, and needs of each member of his congregation. He sacrifices neither the individual for the sake of the group, nor the group for the individual. After all, it is Jesus Christ who is to be sung. So may we praise Him!



The PASTOR'S SUPPLEMENT

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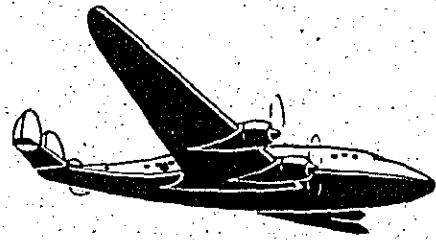
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Insight Provides Thrust

AMONG PASTORS I have met, some have had a rather negative attitude toward newspapers. To hear their experiences in some situations, their aversion seemed to have cause. On the other hand, from the newspaper side, it was too often a case of distrust based on misunderstanding.

Knowing what each has to offer—the Church the person of Jesus Christ, the only One who has the word of eternal life; and the newspaper with the great secular audience that desires eternal life more than anything else—this failure to work together, for one reason or another, is tragic.

A Need for Thought

Sometimes the fault lies primarily with the pastor. Few clergymen come quickly to an appreciation and an understanding of the public media of mass communication, in this case the newspaper. For that matter, no layman comes easily or quickly to a knowledge of our theology. But any layman in a church and most church news editors understand a kind deed, a generous attitude, and a gracious spirit.

In some instances, a ray of insight has come to a pastor through a casual word or a seemingly insignificant experience and he has been motivated to do what only he could do in the church-press relationship area.

Newspaper off His List

For example, in the Southwest there was a pastor who never had brightened his newspaper office because, he said, "For me to walk in with a story about my church is too

much like blowing my own horn." He was asked once if God hadn't called him to preach the Gospel to as many persons as he could round up. He readily agreed, but then was asked:

"Well, why ignore the big 'congregation' that the local newspaper represents?"

He had no answer for this question.

Scriptural Basis for Move

For Nazarenes and other clergymen who honor the Bible as the inspired Word of God, there is a scriptural basis for the importance of church-press relations.

In Mark 13:10 we read: "The gospel must first be published [made known] among all nations" before the Kingdom can come.

The Psalmist, Ps. 107:2, encourages us: "Let the redeemed of the Lord say so."

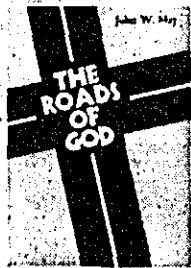
God, working through the hearts and minds of men, has in these times provided us with an open door for church news at our newspapers. We are obliged to use all channels for His kingdom's sake.

The Nazarene church pastor is the indispensable man in his situation in this endeavor. He rarely can delegate press relations to anyone, unless it may be a knowledgeable associate pastor.

Press relations, to be effective for the church, require a church spokesman who knows church policies and projects intimately, and who knows how best to interpret these for the great newspaper audience.

O. JOE OLSON

Pastor, Don't Overlook This Easter Gem!



THE ROADS OF GOD

By John W. May

Pastor, First Church of the Nazarene, Newport, Kentucky

79 pages, paper.

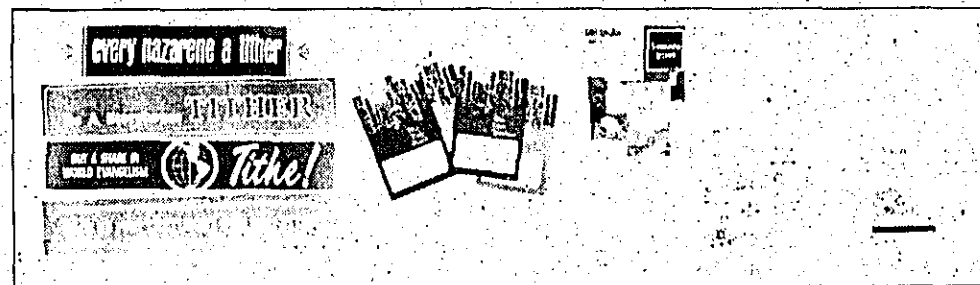
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- THE ROAD OF MINISTRY—The purpose and perfection of His ministry
- THE ROAD OF FELLOWSHIP—The Last Supper
- THE ROAD OF MISSION—The seven words of man and the seven words of Christ during the lateral hours before and at the Crucifixion
- THE ROAD OF MEMORY—Between the crucifixion and resurrection
- THE MIRACLE ROAD—The living Christ—the light, the love, and the life of Easter

From one reviewer: "It has been several years since I have read sermons on this Easter season that were as new and refreshing as these."

Tithing Reminders . . .



TITHING STREAMERS For posting throughout the church. Come in sets of four different designs. S1-150. 1 set for 40c; 3 sets for \$1.00

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TITHING TRACTS For tract rack and distributing among the members of your Sunday school. T-803 "Old Stubs Tell a Story," T-804 "Stewardship Lessons," T-808 "What the Bible Says About Tithing," T-840 "Tithing—a Divine Challenge," T-850 "Money—Money—Money!" 25 for 25c; 1,000 (assorted in multiples of 25) for \$5.00

ELECTRONIC MIMEOGRAPH STENCILS For printing bulletins, newsletters, and other promotional media. Two-fold designs. U-30. \$2.00
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TITHING ANALYSIS WORK SHEET For determining the potential giving of the local church. R-91. 5 for 25c

STEWARDSHIP FILMS
See page 32d

Prices slightly higher outside the continental United States

Send for These Timely Items RIGHT AWAY!

NAZARENE PUBLISHING HOUSE

POST OFFICE BOX 527, KANSAS CITY, MISSOURI 64111
 Washington at Breeze, Pasadena, California 91104
 111 CANADA: 1562 Bloor Street, West, Toronto 9, Ontario

Our Counsel for Pastors

About the LIFE LOAN PLAN



Now you can deposit money with the General Board, receive interest on it, and withdraw it for an emergency.

1. **WHAT IS THE LIFE LOAN PLAN?**
The Life Loan Plan enables you to deposit funds with the General Board of the Church of the Nazarene and you have the option of withdrawal of principal or leaving it as a lasting donation.
2. **WHAT RATE OF INTEREST DO I RECEIVE?**
Current agreements are written at five percent (5%), payable in quarterly, semi-annual, or annual installments.
3. **CAN I NAME A SURVIVOR AS BENEFICIARY?**
Yes, the Life Loan Plan Agreement may be written on one life or on two lives on a joint and survivorship basis with the survivor receiving the same rate of interest and having the same withdrawal privileges.
4. **MAY I WITHDRAW THE PRINCIPAL FOR AN EMERGENCY?**
Yes, a portion or all of your Life Loan funds may be withdrawn upon written notice by you or by your survivor.
5. **WHAT HAPPENS TO ANY FUNDS NOT WITHDRAWN DURING MY LIFE-TIME?**
Any amount not withdrawn during your lifetime (or that of your survivor) becomes the permanent possession of the general church for the phase of its work specified in the agreement. The Life Loan can thus be both an investment and a donation.
6. **HOW DO I ARRANGE FOR A LIFE LOAN?**
It is very simple. With a minimum deposit of \$100 or more, a Life Loan Agreement will be prepared. Additional amounts may be added at any time. Write for an application form or make your check to the General Treasurer. A contract will be prepared and returned to you.

CLIP AND MAIL TODAY!

JONATHAN T. GASSETT, Executive Secretary
 Wills, Annuities, and Special Gifts
 Church of the Nazarene
 6401 The Paseo, Kansas City, Mo. 64131

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

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

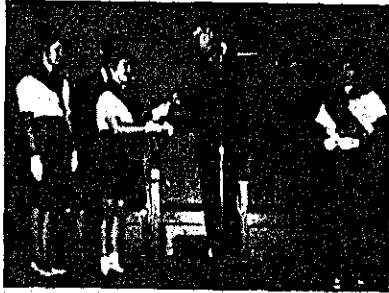
Name _____

Address _____

Check here if you wish information about:

GIFT ANNUITY PLAN _____
 LIFE INCOME PLAN _____
 WRITING A WILL _____

CEREMONY TIME



Esther Carson Winans Award presented to Jan Hankins and Grace Walker of Pasadena, Tex., First Church.

The award ceremony stimulates study to help develop boys and girls—mentally, socially, physically, and spiritually.

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MAKE IT MEANINGFUL

MAKE IT IMPORTANT

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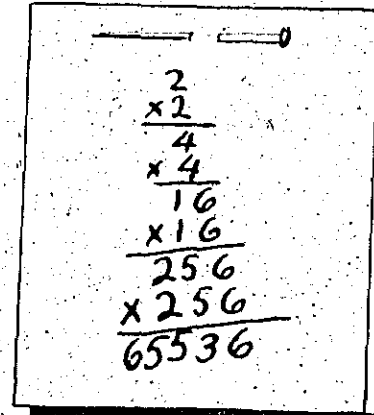


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FOR
OUR DAY

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The Nazarene Preacher



Any way you figure it, your church will gain in the spring Cradle Roll Campaign.

Mission:

MOTHER to MOTHER

April 21—May 5

"Every church mother find a Cradle Roll mother"

Last all-out enrollment campaign before General Convention. Plan to make it the biggest thing your church has ever done!

Mothers Can Be Problems

May I share a chuckle with you? During an inspection at camp, the director found an umbrella in the bedroll of a little fellow. Since this was obviously not one of the items of equipment listed, the director asked the lad to explain. The little camper answered with this question: "Sir, did you ever have a mother?"

Seriously: It is not so much that parents are problems; but they have problems! And serious ones too!

One of the best guides concerning the problem of teen-age exposure to sexual promiscuity, and drugs such as LSD, is a small tract: *Parents: Are You Guilty of Parental Crime in Your Home?* by J. Grant Swank, Sr. Why not order enough for the parents in your church today? Order from Nazarene Publishing House, under title: "Parental Crime." Order No. T-1203, @ 50¢/\$1.50, or 100¢/\$3.50.

For more information on Christian Family Life promotion in your church, write: A. C. McKENZIE, 6401 The Paseo, Kansas City, Mo. 64131.

25 Already Completed!—9 More Already Scheduled!

WHAT? District Sunday School Clinic Training Seminars

More than 250 pastors have been trained as Sunday school clinic consultants, and are now working in pairs to hold a Sunday school clinic in each local church on their district.

It is a thrilling and worthwhile activity. The results are exceptional!

Would you like to hear what district superintendents, district church school chairmen, and pastors are saying about this effective Sunday school clinic program? Would you like to know more about having one on your district?

Write today to: A. C. McKenzie, Director
Sunday School Clinics
Department of Church Schools
6401 The Paseo
Kansas City, Mo. 64131



*Just a word about
NYPS program materials...*

Several weeks ago you received a notice from the editorial staff and management of *Topics* about the new process of renewing *Topics* subscriptions.

It was designed to help cut costs, and to make it easier for your local organization to renew your order or add to your existing order. It was also an encouragement for new orders.

To expedite the changeover in the new processing we asked for the names and address of the persons in your local congregation who now receive any of the *Topics* magazines, and the name and address of the person to whom all future quarterly mailings should be made.

If you have not yet sent us this information, plan to do so today! It is of utmost importance.

Thanks for helping us to serve you better.

Send the information to:

NAZARENE PUBLISHING HOUSE
Subscription Department
Box 527
Kansas City, Mo. 64141

An Eighteen-Year-Old Faces

BIG DECISIONS—

- His Lifework and Career
- His College Major
- His Friendships and Mate
- His Philosophy of Life
(Where Does God Fit In?)
- His Finance (or Lack of It)
(Where Does a Young Person Fit In?)
- His Military Service

SOME PERTINENT FACTS:

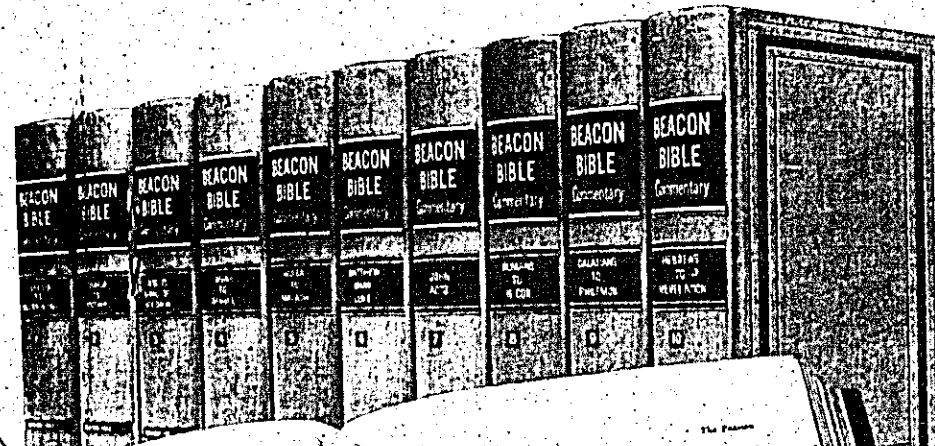
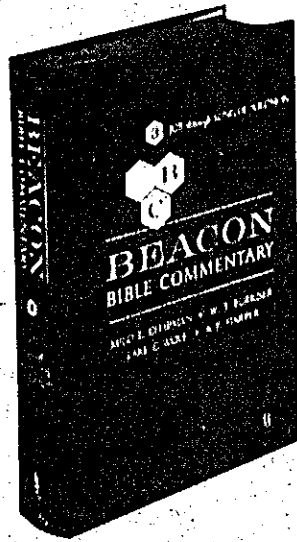
- 15,347 Nazarenes graduated from high school last spring.
- 4,677 (46.7 percent) of the Nazarenes of college age were in college in 1966-67.
- 7,167 of these who graduated last spring are in college somewhere.
- 2,275 of them enrolled as freshmen in Nazarene colleges.
- 4,892 are elsewhere in college.

PASTOR—DO YOUR EIGHTEEN-YEAR-OLDS NEED some help in these big decisions (like Christian counselors and teachers, like Christian friends, like college chapel and revivals)?

Could we urge more of them to spend **THE FRESHMAN YEAR ON A NAZARENE COLLEGE CAMPUS?** Is any year of college more critical?

**8 Volumes
NOW
AVAILABLE**

- Volume 6 MATTHEW to LUKE
- Volume 2 JOSHUA to ESTHER
- Volume 7 JOHN ACTS
- Volume 9 GALATIANS to PHILEMON
- Volume 5 HOSEA to MALACHI
- Volume 4 ISAIAH to DANIEL
- Volume 10 HEBREWS to REVELATION
- Volume 3 JOB to SONG OF SOLOMON



BEACON BIBLE COMMENTARY

The completely **NEW**, scholarly, authoritative, Wesleyan-Arminian, ten-volume master work of Christian scholars for contemporary Christians!

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"This is not just a reference set to be used when we strike a knotty passage in the Bible; it is for *daily reading and study*, and I believe it would make an excellent tool for use in devotions."

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Place your order for the complete set now. Volume 6 will be sent at once, other printed volumes shipped once a month or as released (about two each year), all at the Special Subscription Price of **ONLY \$4.95 per volume. A \$10.00 savings!**

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ALABASTER

**IT'S IN
YOUR
HANDS!**

**WILL URGENT BUILDING
NEEDS BE MET?**

It's in Your Hands!

IT IS A FACT

that except for (1) World Missions specials designated for buildings and (2) contributions on the field

**YOUR ALABASTER OFFERINGS
SUPPLY THE FUNDS FOR ALL NEW
BUILDINGS ON THE MISSION FIELDS**

This is why it is important to give a generous Alabaster offering in February.

IT'S IN YOUR HANDS!

The Nazarene Preacher

***Bear Ye One Another's Burdens
And So Fulfill the Law of Christ***

GALATIANS 6:2

March 1, 1968, has been set apart as World Day of Prayer. People of all branches of the Christian Church will be observing this day of special prayer.

Nazarenes, who know from happy experience the power and efficacy of prayer, will certainly want to enter wholeheartedly into the observance of this Day of Prayer.

Plan a special Prayer Day in your local church.

Enlist every member and friend of the church in your prayer effort. Include your shut-ins. This can be a special service that they can share with the church, that can mean much to them. NWMS members, including juniors and teen-agers, could take small typed lists of the prayer needs to the shut-ins.

Plan public services in the church: a sunrise prayer service for people on their way to work; a noon prayer and fasting service; an evening prayer service. Any of these can be times of special blessing.

A chain of prayer for busy mothers, shut-ins, working people, who cannot get to the public services. Give the shut-ins first choice; team them with someone else, and let them know who their prayer partners are; fill in around their hours with the rest of the church members. If possible, post the list of prayer partners on an attractive poster, before the last public service preceding World Day of Prayer. Prayer partners might contact each other on Prayer Day, to be sure that neither forgets his hour.

It is a good idea to divide the public services into four segments, with a hymn, brief scripture, and a portion of the requests presented in each segment. This permits people to move from kneeling to standing or sitting, periodically.

Special prayer needs to be remembered could be: prayer requests for mission field needs as listed in *Other Sheep*, and others; our nation and its leaders; other nations—including Russia, China, Cuba, and others, both friendly and otherwise; servicemen; Nazarene leaders: local, district, and general; Nazarene Bible schools and colleges; specific local and district needs.

Plan to observe World Day of Prayer. It could have rich meaning for your church and people.

February, 1968

29



What Information Do You Need in Your Building Program?

- ✓ **Step-by-step planning of a building program?**
Church Extension has literature and a lending library.
- ✓ **Space requirements for different age levels for Christian education?**
Church Extension has figures and literature.
- ✓ **Theological considerations in sanctuary planning?**
Church Extension has a paper on this subject.
- ✓ **Suggestions for small-church design?**
Church Extension has plans for home mission churches.
- ✓ **How to set up off-street parking?**
Church Extension has description of parking formations.
- ✓ **How to organize a building fund campaign?**
Church Extension has articles and a do-it-yourself program.
- ✓ **Assistance in program projection for future building needs?**
Church Extension helps you study your church and community.

**Send your problems to Church Extension
6401 The Paseo, Kansas City, Mo. 64131**

SAVE THE DATE

June 14-15, 1968

Kansas City, Mo.

THIRD QUADRENNIAL CONFERENCE ON CHURCH BUILDING AND ARCHITECTURE

Program announcement next month

TELEPHONE SURVEY EVANGELISM



"Hello."
"Hello, Mrs. Jones. This is Mrs. Smith of the Church of the Nazarene at 12th and Oak. We are conducting a survey of our community. Do you . . . ?"

This conversation can be heard repeatedly where a new method of evangelism is being used. It is known as TELEPHONE SURVEY EVANGELISM. Suggested by the executive secretary of the Department in several district-wide "Pastor's Dialogues on Evangelism," this method is now being used by some of our churches to locate prospects and/or invite the community to special services. One recent report received by the Department indicates that 10 percent of those telephoned were unchurched and became potential prospects for the church!

- ▶ The basic plan is simple. The church is divided into groups and each group is assigned certain telephone numbers which it is to call. In smaller communities, the complete phone directory may be used. In larger cities the telephone company can help to determine the exchange numbers in the area of the church.
- ▶ The person making the calls should have a friendly voice and be genuinely interested in finding new contacts for Christ and the church. Since most calls are made on weekdays from 10:30 to 11 a.m. and from 2:30 to 3 p.m. (seldom are any calls made in the evening and never before 10:30 a.m. nor during mealtime), it is best to use ladies for these calls, for housewives are understandably reluctant to give information to men whom they do not know.
- ▶ The conversation should be kept as positive as possible. As indicated above, the caller should immediately identify herself and the purpose of the call, then secure the needed information as quickly as possible.
- ▶ The caller should note the names, addresses, and phone numbers, along with any other pertinent information, of potential prospects on cards or information sheets. These should be turned in to the pastor, who will make assignments for follow-up calls. Where possible, such calls should be made by church members living in the immediate neighborhood of the prospect.

Pastors who have tried TELEPHONE SURVEY EVANGELISM feel that it is worthwhile. The plan has also been adapted to invite new people moving into the area to attend the church.

1st Day
of
Each Month

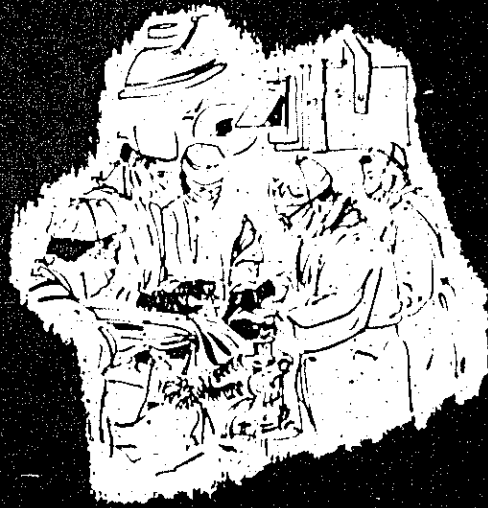
50 Holy Watchnights
1964-68

6:00 p.m.
to
midnight
LOCAL TIME

**COMING
SOON!**

Information and Materials
for
Nazarene Home Prayer Invasion
April 14-June 2, 1968

The N.R.P.* is quite an operation



After a few years, what you get out of it is much more than you put into it. Just what the "Drs." ordered for Nazarene ministers.

Write for free brochure:
 Board of Pensions
 6401 The Paseo
 Kansas City, Missouri 64131

*Nazarene Retirement Program for ministers (Tax-sheltered Annuity).

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.)

A FIRST STEP IN A CHURCH-WIDE SEARCH FOR EXCELLENCE

STEWARDSHIP ARTICLE WRITING CONTEST for Ministers

12 Major Awards Amounting to \$230!

All Entrants Will Receive a Gift Book!

All licensed and ordained ministers of the Church of the Nazarene are invited to submit an original, unpublished article of not more than 1,200 words ON ANY ASPECT OF STEWARDSHIP.

The aim of the article should be to challenge the reader with the comprehensive involvement of a Christian's resources.

All manuscripts must be postmarked by
 Midnight, May 1, 1968

SIX DIVISIONS increase your chances of receiving a special award. When you send your entry (see page 32c), please designate one of the following categories:

1. Ministerial student—college or seminary
2. Active pastor—church membership less than 100
3. Active pastor—church membership 100 or more
4. Evangelist
5. Retired minister
6. Minister serving in a connectional capacity (Headquarters personnel are NOT eligible.)

The General Stewardship Committee Will Award:

- GRAND PRIZE (to be selected from six first-place winners) publication and a \$75.00 gift certificate for the Nazarene Publishing House
- FIVE FIRST PRIZES publication and a \$25.00 gift certificate
- SIX SECOND PRIZES a \$5.00 gift certificate
- ALL WHO ENTER a selected gift book

Address Your Entry To: STEWARDSHIP ARTICLE CONTEST
 c/o Pastor's Supplement
 6401 The Paseo
 Kansas City, Mo. 64131

there's
 more



STEWARDSHIP ARTICLE CONTEST

Guidelines for Writing

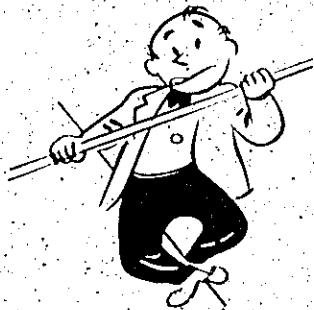
1.—Pinpoint all your ideas and thoughts about the various aspects of STEWARDSHIP.



2.—Organize your best ideas around a clear-cut point or conclusion you want your reader to reach.

3.—Guard your introduction (lead) and the conclusion. Remember that they are the important "ends" that will ultimately tie together all that is in between. A good introduction will keep the reader reading; a good conclusion will keep the reader thinking.

4.—Stay on the subject. Once you have established your premise, don't wander into other areas. (Write a separate article on those subjects.)



5.—Reread and rewrite until you are satisfied that your article has arrived at its intended destination.

6.—Save preaching for the pulpit, but still join with your reader-audience in discovering or sharing the potentialities of "total" STEWARDSHIP.

7.—Choose words carefully. Make them precise and specific. Avoid theological jargon and biblical references that would discourage the lay reader. Keep your approach clear and simple.



8.—Keep in mind the "judge's dozen." The first point is given considerable weight. (1) Overall effectiveness/clarity/originality/impact, (2) Value of the article to the reader, (3) Basic interest of the subject matter, (4) Continuity throughout the article, (5) Emotional impact on the reader, (6) Style, (7) Introduction (lead), (8) Conclusion, (9) Grammar/spelling, punctuation, (10) Economic use of words, (11) Title applicability and/or catchiness, (12) Manuscript mechanics/neatness/readability.



9.—Follow the rules on the next page!

STEWARDSHIP ARTICLE CONTEST

• February is STEWARDSHIP month!

• Total STEWARDSHIP helps the Christian come closer to the "measure of the stature of the fulness of Christ."

• Your STEWARDSHIP article could provide your general church with high-quality reading!

Official Rules of Entry

1. Manuscript must be the original, unpublished work of a licensed or ordained minister of the Church of the Nazarene. (Headquarters personnel are NOT eligible.)
2. Manuscript must deal with some aspect of STEWARDSHIP.
3. The article must not be more than 1,200 words, and must be typewritten, double-spaced, on one side of 8½" x 11" paper.
4. Every manuscript will be judged by an editorial staff of the General Stewardship Committee and will become the property of the General Stewardship Committee.
5. All entries must be postmarked by midnight, May 1, 1968.
6. Manuscripts must be accompanied by an official entry blank. Be sure name and address also appear on the manuscript. (Names will be blocked out before manuscripts are sent to the judges.)

OFFICIAL ENTRY BLANK

Name	Division
Address	(see page 32a)
City	State Zip
District	Church (if pastoring)
School	(if a student)

Manuscript Title:

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

Attach this entry blank to your manuscript and mail to:

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

Help your congregation SEE The rewarding benefits of Stewardship

With the stewardship emphasis during the month of February, what better time could you use one or more of these audiovisual tools? There are many effective ways they can be presented—make one the feature of a particular service, prepare a message climaxing with one of these films, show them to special groups followed with informal discussions. Whatever your selections you'll find them a valuable support to your stewardship ministry.

STEWARDSHIP FILMSTRIPS



"... Holy unto the Lord"

This dramatic account portrays how one group discovered the joy of tithing. 91 color frames, 33 $\frac{1}{3}$ -rpm record. User's Guide. VA-522 \$12.50



Stewardship Is Family Business

Depicts the importance of teaching and practicing stewardship in the home. 60 color frames, 33 $\frac{1}{3}$ -rpm record. User's Guide. VA-521 \$10.00

16-MM STEWARDSHIP FILMS



All for Him

A young man and his bride discover the tithe basic to the stewardship principle that all belongs to God. 30 minutes.

FR-900 Rental, \$9.00*

*Charge for initial showing; additional showings, \$4.50 each.

RENTAL TERMS: 1. Order at least 3 weeks in advance. 2. State date and place of showing. 3. Designate 3 alternate dates.



The Spenders

The warmhearted story of a young family with emphasis on Christian money management. 24 minutes.

FR-907 Rental, \$9.00*

THE CHRISTIAN FAMILY AND MONEY MANAGEMENT
A handbook for use with the film "The Spenders." Each family should have one.

25c; 12 for \$2.75

Plan NOW for a February Showing

Prices slightly higher outside the continental United States

NAZARENE PUBLISHING HOUSE

POST OFFICE BOX 527, KANSAS CITY, MISSOURI 64141

32d

The Nazarene Preacher

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

Oh—That Telephone!

Have you been fighting the Battle of the Bell System? We cannot deny that the telephone is a big factor in the parsonage. When the phone rang for the third time during a dinner party a few nights ago, another minister at the table chuckled as he said, "Hast thou found me, O mine enemy?" Some time back a young minister's wife confessed with tears that the telephone had been her undoing, and she had been bitterly resisting it.

Only once did I count the calls in one day. By nine o'clock that morning I had had about ten calls and it looked like it might be a record day—and it was. The calls totaled fifty-six by evening. An unusual day? Probably.

When I was growing up, I used to think that the real test for the "blessing" was to be able to keep sweet and praise the Lord when the clothesline full of newly washed sheets broke and trailed in the dirt. In all the years my clothesline never has broken. Now I have an electric dryer. So my state of grace was never subjected to this crucial test. But I wonder if the telephone test might be substituted. It does provide a real exercise of Christian courtesy, kindness, and dedication.

Many years ago our district superintendent's wife, Mrs. A. E. Sanner, gave some helpful guidance along this line in her talks at a retreat. Among other things she cautioned us about talking or complaining about how many calls we

received. This discourages our people from calling when they really need help. Often we hear members say, "I wanted to call, but I know you get so many calls . . ." It helps if you can say, "Please don't feel that way. I want you to call—that's what I'm here for."

Another important factor is our telephone greeting. You can project your exasperation in your "Hello." Perhaps you have just had a call soliciting cookies for the P.T.A., another requesting you to canvass the neighborhood for the cancer fund, a third inviting you to lead devotions at the missionary chapter, and the fourth call you answer with impatience, to find it is a dear friend or a member in trouble. Always answer with a pleasant anticipation—the voice on the other end may be the friend.

How do you react to wrong numbers? When you dial one yourself, are you apologetic? How disconcerting when you answer to a wrong number only to have the other party bang down the receiver in disgust, as though it were your fault! It always helps when the offender says a sincere "I'm so sorry." Last night I answered a "wrong number" call that provided a refreshing pause in my evening. "Miz Love?" asked a voice that sounded like a sweet little old lady with a midwestern twang. When we compared numbers and discovered she was one digit off, she was so sweetly sorry. In about ten seconds I answered another

"Miz Love?" This time she said so friendly, "Oh, I'll bet you could just kill me! Now I'll try once more, and if I ring you again, I'll just give up and go to bed." I left the phone wishing I could meet her. She sounded wonderful.

In one city in which we lived our number was just one number different from that of the local hospital. We received between 200 and 300 calls that year intended for the hospital. When we would stumble out of sleep at three in the morning to answer a troubled "Is this the hospital?" we always kindly explained the number difference and often offered a prayer for the caller when we hung up—anyone calling the hospital at that hour was in need.

The telephone provides a wonderful means of praying with people. If you have not tried praying with those who are in need of immediate help, you have a new ministry coming up. Communication by telephone is a miracle in itself and often stimulates real faith to touch the unseen Christ. One distraught mother of a wayward teen-ager called and said her burden and grief were so great she could feel her mind slipping. "I'm breaking! I can feel it—my mind is just slipping! I can't go any farther!" she cried. With assurance that God could minister to her as we prayed over the phone, we called for the God of peace to invade her soul in that moment. Later

she told me that God had come instantly, and when she turned from the phone she had control of herself.

The parsonage telephone should be a part of our total commitment. But our dedication is blocked by resistance or resentment. God knows all about our strength, our time, our other demands. He is God of every part and parcel of our lives—if we will let Him be. In Eugenia Price's book *The Burden Is Light*, she gives testimony of her growth in the Christian life. One day she was tempted to just let her doorbell ring unanswered when she thought it was someone she didn't want to see, and then felt checked by the Holy Spirit, "Christians don't have any right to let their doorbells ring. Maybe it's someone in trouble. On the way to the door I asked the Lord to forgive me for wanting to let it ring." This impressed me as applicable to the telephone also.

H. Orton Wiley once told of an amusing but significant testimony that Esther Carson Winans gave in chapel while in Pasadena College. She said she had struggled all evening with her lessons, and studied far into the wee hours. At last, exhausted and confused, she said she opened the window of her room, leaned out into the night, and called, "Where is the Lord God of Elijah?"

Not bad—if you are calling in faith! God is God—even of the telephone.

TO THINK ABOUT

Love is always slow to belittle—quick to appreciate.
 Slow to suspect—quick to trust.
 Slow to offend—quick to defend.
 Slow to expose—quick to shield.
 Slow to reprimand—quick to forbear.
 Slow to demand—quick to give.
 Slow to provoke—quick to conciliate.
 Slow to hinder—quick to help.
 Slow to resent—quick to forgive.

—Selected

BIBLICAL STUDIES

TOWARDS BETTER BIBLICAL SCHOLARSHIP

The Greatest Prayer of All

(Meditations on John 17)

By H. K. Bedwell*

No. 4 The Son and the Father

"These words spake Jesus, and lifted up his eyes to heaven, and said, Father . . . Jesus used the title *Father* in addressing God or talking about Him many, many times. In this prayer it is used six times—twice it is qualified: *holy Father* (v. 11), and *righteous Father* (v. 25). The bond between the Son and the Father is very close and very beautiful. Nowhere else is it so intimate and tender as it is here. There is much to learn from it.

The nature and character of the Father. Jesus declares that the Father is *holy and righteous*. These are two halves of one coin, indivisible and interdependent. Holiness expresses what He is within himself—His nature and essential essence. Righteousness declares what He does—His activity in its quality. The Father is *holy*. In Him is no sin, no malice, no falsity, no evil. The seraphim hide their faces from the blazing, dazzling glory of His holiness and sing their hymn of praise and worship, "Holy, holy, holy, is the Lord of hosts" (Isa. 6:3). It is this holy God to whom Jesus addresses this wonderful prayer. Because He is holy, Jesus prays that we too might be made holy (vv. 17-19).

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From Him all holiness is derived, for He is its Source and Center. Apart from His power and presence, sinful man can never be made or kept holy, but He is the *sanctifying God*. Wesley expressed this in his own discerning fashion when he wrote:

*Holy as Thou, O Lord, is none;
 Thy holiness is all Thine own.
 A drop of that unfathomed sea is mine,
 A drop derived from Thee!*

The Father is also *righteous*. Holiness is the seed of which righteousness is the fruit. He acts righteously because He is holy. He who is inwardly holy is inevitably outwardly righteous. He will do right because He is right. God is first a holy God; then He is a righteous God. God never does an evil thing. He never acts in a crooked and shady way. He is never perverse, pervidious, or prejudiced. Abraham interceded for Sodom on the basis of the righteousness of God. He could affirm with confidence, "Shall not the Judge of all the earth do right?" (Gen. 18:25) The whole structure of God's plan of salvation through the atoning death of Jesus Christ is built upon the foundation of the holiness and righteousness of God. The death of the Cross declares His righteousness (Rom.

3:25). Because Jesus died, God "is faithful and just [righteous] to forgive us our sins, and to cleanse us from all unrighteousness" (I John 1:9).

II. *The relationship of the Son to the Father.* All true prayer must be based upon relationship. A repentant sinner and a forgiving God makes pardon possible. Jesus taught His disciples to pray, "Our Father." This greatest of all prayers is addressed to the Father. Again it was Wesley who wrote, "He cannot turn away the pleading of His Son."

This relationship is unique. There is no other like it in the universe. When we say, "Our Father," it has a far different content to what is implied when Jesus says, "My Father." We are not sons of God by nature. We were born in sin and alienated from God by guilt as we grew up. We became sons of God through the miracle of the new birth and the gracious act of "adoption" into His family. Jesus is the "only begotten Son" (John 3:16). He is unique.

This relationship is eternal. There never was a time when the Son was not. He "was in the beginning with God" (John 1:2).

It is also a divine relationship. It is between God the Father and God the Son. They are one in nature and essence. Jesus said, "I and my Father are one," and, "He that hath seen me hath seen the Father" (John 10:30 and 14:9). They are distinct Persons but one God. This is a mystery to finite minds, but it is also revealed truth.

Further, this is a royal relationship. He is the Prince of Life. He is Heir to all things. He shares the glory of the Father's throne. See Acts 3:15; Heb. 1:2; Rev. 3:21.

Finally it is a loving relationship. Twice God broke the silence of heaven to declare, "You are my son, my beloved, in you I am well pleased and find delight" (Luke 3:22, Amplified version). We have displeased and failed God so often; Jesus has never once displeased or failed the Father. He is the Beloved, in whom the Father finds unalloyed joy. No shadow has ever come upon this deep and intimate relation-

ship. The Son has complete confidence in the Father, and the Father has complete confidence in the Son. Can the Father refuse the requests of the One whom He loves so much?

III. *The requests of the son to the Father.* Jesus clearly says that this prayer is not for the world (v. 9). It is evident however that the need of the world is upon His heart, and the ultimate fruit of His prayer would mightily affect and bless the world. He makes only one request for himself and seven for His disciples and those who would become believers through their witness (v. 20). For himself He requests a reinstatement to His former royalty and glory: "Glorify thy Son, that thy Son also may glorify thee" (v. 1). His burning passion is to exalt the Father. His requests on behalf of all believers, including ourselves, we shall consider at greater length, but here let us note them. They are:

1. For unity—"That they all may be one" (v. 21).

2. For fullness of joy—"That they might have my joy fulfilled in themselves" (v. 13).

3. For preservation—"Keep them from the evil" (v. 15).

4. For holiness—"Sanctify them [make holy] through thy truth" (v. 17).

5. For love—"That the love which with thou hast loved me may be in them" (v. 26).

6. For Christ's indwelling—"I in them" (v. 26).

7. For glorification—"That they may behold my glory" (v. 24).

The motive for these requests is revealed in the words, "That the world may believe" and "That the world may know" (vv. 21 and 23). When the prayer of Jesus is answered in us, our lives bring conviction of need to a sinful world, and Jesus becomes attractive to needy souls. O Lord, answer the prayer of Jesus for me, and then reach the world through me. Amen! Remember finally the words of Jesus to Mary, "I ascend unto my Father, and your Father; and to my God, and your God" (John 20:17). His Father has now become ours.

The Nazarene Preacher

Gleanings from the Greek New Testament

By Ralph Earle*

Col. 4:1-6

"Give" or "Grant"?

The verb translated "give" (v. 1) is not the common *didomi* or one of its compounds. It is *parecho*. Lightfoot renders it "exhibit on your part" and comments: "The middle *parechesthai*, 'to afford from oneself,' will take different shades of meaning according to the context. . . . Here the idea is 'reciprocation,' the master's duty as corresponding to the slave's."¹

Possibly "grant" is a little more nearly exact than "give." All versions, however, present the meaning well.

"Equal" or "Fair"?

The Greek word is *isotes*, which literally signifies "equality." But in this passage it probably means "equity" or "fairness." Lightfoot writes: "It seems a mistake to suppose that *isotes* here has anything to do with the treatment of slaves as equals (comp. Philem. 16). When connected with *to dikaiōn* ['that which is just'], the word naturally suggests an even-handed, impartial treatment, and is equivalent to the Latin *aequitas*. . . . Thus in Aristotle . . . *to dikaiōn*, and *to ison* are regarded as synonyms, and in Plutarch . . . the relation of *isotes* to *dikaiotes* is discussed."²

T. K. Abbott is in essential agreement. He says: "*Isotes* differs from *to dikaiōn* nearly as our 'fair' from 'just,' denoting what cannot be brought under positive rules, but is in accordance with the

judgment of a fair mind."³ So it would seem that the best translation here is: "Masters, do what is right and fair by your slaves" (20th Cent.).

"Continue" or "Continue Steadfastly"?

The Greek has a strong compound, *proskartereo* (v. 2). It is composed of *pros*, "to," and *karteros*, "strong, steadfast." So it means: "to occupy oneself diligently with something," "to pay persistent attention to," or "to hold fast to something."⁴ This word is used in connection with praying in Acts 1:14; 2:42; 6:4; and Rom. 12:12.

It is obvious that "continue" is an inadequate rendering. The compound verb demands "continue steadfastly" (RSV) or "persevere" (NEB).

"Watch" or "Keeping Alert"?

The verb is *gregoreo*, which means "to be awake" or "to keep awake." Arndt and Gingrich would translate it here: "be wide awake about it."⁵ Since the form here is a present participle, a better rendering than "watch" is "being watchful." Better still is "keeping alert" (NASB).

Lightfoot makes a helpful comment. He observes: "Long continuance in prayer is apt to produce listlessness. Hence the additional charge that the heart must be awake, if the prayer is to have any value."⁶ He also says that "thanksgiving" is "the crown of all prayer."⁷

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"Of Utterance" or "For the Word"?

Paul solicits the prayers of the Colossian Christians that God might open for him (apparently at Rome) "a door of utterance" (v. 3). In the Greek the last term is *logos*, which means "word." So the better translation is "a door for the word" (RSV, NASB). What is meant is well expressed thus: "that God may give us an opening for preaching" (NEB). That he received this open door is indicated by Acts 28:31.

"Walk" or "Conduct"?

The Greek word *peripateo* (v. 5) properly means "walk." It is used in this literal sense countless times in the Gospels and Acts. But Paul employs it over thirty times in a figurative sense. With him it means "live" or "conduct oneself." In this passage the best translation is, "Conduct yourselves" (RSV, NASB). Weymouth catches the thought of this clause well in his paraphrase: "Behave wisely in relation to the outside world."

"Redeeming" or "Making the Most of"?

The verb *exagorazo* literally means to get something "out of" (*ex*) the marketplace (*agora*). But it came to be used technically in the sense of "ransom" or "redeem" slaves. That is the basis of its metaphorical use in Gal. 3:13; 4:5. But here and in Eph. 5:16 (the only other places it occurs in NT) it is found in the present middle participle. Used this way it means "buying up for oneself." Thayer says that in these two passages "the meaning seems to be to make a wise and sacred use of every opportunity for doing good,

so that zeal and well-doing are as it were the purchase-money by which we make the time our now."⁸

A meaningful translation is: "making the most of the time" (RSV; cf. NASB). Since the word for "time" is *kairos*, which means "opportune time," a good rendering is: "making the most of your opportunities" (Phillips). Lightfoot gives this full paraphrase: "Walk wisely and discreetly in all your dealings with unbelievers; allow no opportunity to slip through your hands; but buy up every passing moment."⁹

"Salt" and "Grace"

Paul writes: "Let your speech be always with grace, seasoned with salt" (v. 6). It would seem that *salt* is closely related to *grace*. Weymouth brings it out this way: "Let your language be always seasoned with the salt of grace."

In the Greek comic writers the verb *artyo*, "season," referred to the seasoning with the salt of wit. But too often this degenerated into off-color jokes. Paul says that the Christian's speech should be "with grace," or "gracious."

Salt gives both flavor and preservation, making food tasty and wholesome. A very helpful translation of this verse is: "Let your conversation be always gracious, and never insipid; study how best to talk with each person you meet" (NEB).

⁸Colossians, p. 230.

⁹Ibid.

¹⁰Epistles to the Ephesians and to the Colossians (ICC), p. 296.

¹¹Kittel, Theological Dictionary, III, 618.

¹²Lexicon, p. 186.

¹³Op. cit., p. 231.

¹⁴Ibid.

¹⁵Lexicon, p. 220.

¹⁶Op. cit., p. 230.

Too many men conduct their lives on the cafeteria plan—self-service only.—Selected

SERMONIC STUDIES

TOWARDS BETTER PREACHING

The Last Day Here and Now

By W. E. McCumber*

SCRIPTURE: John 11:17-27

TEXT: Verses 25-26

"I know that he will rise again . . . at the last day." "At the last day"! Martha is the wistful spokesman for the race. Conscious of their weakness in the face of evil's might, men defer their hopes to a distant and final day. Someday there will be deliverance from sin, there will be victory over the tyranny of death, there will be peace for troubled hearts, there will be a transformation of society, there will be an end to war—someday, but not now! Jesus would change this emphasis. "Hope deferred maketh the heart sick." To our sick hearts He offers the life and power of the last day now. He offers tomorrow's life today. He brings eternity into history. "The last day" may be the "finishing touch," but the portrait of redeemed manhood and transformed society can be placed on the canvas of "here and now." So he replies to Martha's wistful words about the last day with a mighty present indicative—"I am the resurrection, and the life."

I. The text tells us that He is a unique Person.

"I am . . ." This phrase occurs with such regularity and solemnity in John's Gospel that it takes on the significance of a name. Its background is the Old Testament, where "I Am" is God's "name" as the self-revealing God (Exod. 3:6, 14). By adding various predicates Jesus gives content to that self-revelation. "I am"—"the bread of life," "the light of the world," "the door of the sheep," "the good shepherd," "the resurrection, and the life," "the way, the truth, and the life," "the true vine."

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Thus the "I am" formula is an emphatic and positive affirmation of Christ's deity. He stands before Martha in her grief as the Incarnation of the very God who appeared to Moses at the bush which burned. He is more than another weeping Friend, though He is that. He is the Son of God from eternity! Therefore He can do now what men would unhappily postpone to "the last day."

II. The text teaches us that He has an unlimited power.

"I am the resurrection, and the life." He is the Source of that life which men expected beyond death in the resurrection. He is the Power by which the dead will be raised. Therefore that life and power are available wherever He is present. It need not await the future!

Jesus had earlier affirmed His authority over His own life and death (10:17-18). If He can lay down and take up again His own life, we may logically assume that He has power over our lives and deaths. This also He has already claimed (5:25-29).

As Paul reminded Agrippa, God's unlimited power makes the resurrection of the dead quite credible (Acts 26:8). And as the king of Israel reminded Naaman, this power of resurrection does not rest with men (II Kings 5:7). But as the God-man, as the Word made flesh, Jesus affirms the possession of this very power. And shortly after saying, "I am the resurrection, and the life," He demonstrated the validity of His claim by the "acted parable" of raising Lazarus. This Jesus is not only One who pities us in our grief; He is One with power to give us life.

III. The text informs us that He has an invincible purpose.

"I am the resurrection, and the life; he that believeth in me, though he were dead,

yet shall he live: and whosoever liveth and believeth in me shall never die."

The purpose of Jesus is to give men here and now this life which is eternal, this life which cannot be terminated by death, and need not therefore be postponed until the resurrection! Here and now He will raise the soul from the death of sin, and share with His followers His own life, life that strips physical death of its power to enslave and terrify (Heb. 2:14-15).

Every use of the I "am" formula in John's Gospel is associated with this purpose of giving life to men. It is the one great, controlling purpose of Christ in His incarnate mission. It is the reason for the Cross and empty grave. "I am come that they might have life, and that they might have it more abundantly" (10:10), is our Lord's own best summary of the gospel.

Luther quotes an old "spiritual song"—"In the midst of life we are by death encompassed"—and says that Christ has reversed this situation, so that Christians may sing, "In the midst even of death we have life." Into our world of sin and death God has come in Jesus Christ, has come with the glorious purpose of giving to us His death-defeating life, has come with full power to achieve that saving purpose! Not at the last day only, but here and now we can have peace with God, victory over sin, deliverance from the power of death, and courage and strength to set our hands upon our disordered human society and change it to the glory of God.

How can this person touch our lives by this power? How can He fulfill in us this purpose? The answer is, By faith. "Believe" rings through the short text no less than four times. Faith in Him—as Lord, as the Christ, as the Son of God—completes the link between love and power on His side and human sin and need on our side.

The Cause and Effect of Revival

TEXT: II Chron. 7:14

I. THE CAUSE OF REVIVAL

Based on the Word, "If . . ."

A. "If" there is a recognition of need. "If my people, which are called by my name, shall humble themselves."

1. It's easy to talk about the needs of others.

2. It takes real strength to be honest with oneself. (Note the prayer of the Pharisee and the publican (Luke 18:9-14).

B. "If" there is a request from the heart.

"If my people, which are called by my name, shall . . . pray, and seek my face."

Lack of unblest hearts and lives many times due to lack of prayer.

C. "If" there is true repentance.

1. Repentance means a turning around—a change of direction.

2. Here is a message directed toward the sinner.

3. But its truth is also for the Christian.

a. Revivals start as Christians turn from their rebellious spirit.

b. Revivals start as Christians turn from their spirit of laziness.

c. Revivals start as Christians turn from their spirit of unconcern.

II. THE EFFECT OF REVIVAL

A. Heaven's door will be opened.

"Then will I hear from heaven . . ."

1. There will be a shout of victory among the people of God.

2. There will be a spirit of conviction.

3. There will be a spirit of evangelism.

B. Spiritual victories will be won.

" . . . will forgive their sin . . ."

1. The saints will move up.

2. Sinners will realize their need and seek God.

C. The Church will experience growth.

" . . . will heal their land."

The growth of holiness churches has always been due to revival.

JOHN B. BRYAN
Flintstone, Georgia

The Nazarene Preacher

Expository Outlines from II Peter

By Ross Price*

No. 2. Pernicious Ways

II Pet. 2:2-3

INTRODUCTION:

1. The way of the ungodly transgressor is barren, desolate, and hard-packed by travel (cf. Prov. 13:15 and Mark 4:4), so no fruit of righteousness takes rootage there; but the ways of false prophets are licentious and excessive in lust, hence positively productive of all manner of corruption.

2. Peter continues his delineation of the character of the false prophets by noting because of them:

- a. Many are led astray.
- b. Truth is blasphemed.
- c. Covetousness manifests itself in mercenary manipulations.
- d. Judgment and damnation can be their only destiny.

3. Peter's warnings are as up-to-date as if spoken only yesterday. Note then:

I. THEIR CORRUPTING INFLUENCE

A. Confounding Christian liberty with unbridled license.

1. The Greek word *aselgeia*, here translated "pernicious," means literally "lewd and wanton," licentious and excessive in lust."

2. Errors, particularly those which give free scope to the flesh, are very contagious.

"Many shall follow" their licentious ways.

3. "Libertinism" is really a false liberty.

This was the gospel of these false teachers. He who is wise is free to do all manner of evil, since evil resides only in matter and can affect the body only and not the soul.

B. A sinning religion suits the carnal mind.

1. Haughtiness of false spirituality goes hand in hand with unbridled sensuality.

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2. A bombastic mysticism, promising to reveal secrets about the unseen world and the future, was a very lucrative profession in the last days of paganism, and it passed over to Christianity as an element in various heresies.
3. "The many" (*hoi polloi*) has references to the masses of unthinking people who follow such a way.

II. THEIR BLASPHEMOUS TEACHINGS

A. Their teachings and example caused onlookers to malign "the way of truth."

1. "The way of truth" is the right road. Its root idea is genuineness. It has reference to the right manner of serving and worshipping God.

2. Those who pretend to be in this "way of truth" and yet follow false teachers are they who cause the most scandal to the "way of truth" itself.

3. The whole Church suffered in its reputation because of these men.

B. True Christian ethics always demand a break from sin and impurity.

1. Hypocrites can only bring blasphemous reproaches upon Christianity.

2. Immorality and sensuality cannot be reconciled with true Christianity.

3. An adulterous preacher is the occasion for the world's strongest blasphemies against Christ and His Church.

4. The world, which cares little for Christ, will readily point to the evil lives which it sees in these renegade brethren, and draw the conclusion that in secret the rest of the Christians run to the same excess of riot.

III. THEIR MERCENARY METHODS

A. "Through covetousness . . . make merchandise of you."

1. Licentiousness and lust for money are both alike expressions of sensuality. Hence, shekels and sex are their main traffic.

2. Covetousness is:

Lust for money.

Lust for honor and prominence.

Lust for pleasure.

3. These false teachers are extortionate in their demands for money. Note the modern false prophet who insists that twenty-dollar bills are the most acceptable for the offering.

B. "With feigned words make merchandise of you."

1. The Greek is *plastois logos*, which means actually "plastic words," or "forged words."

"Plastic terms" are words that mean one thing to you but another to the speaker. Remember! Not all who speak of sanctification mean it in the Wesleyan or scriptural sense.

2. They will fabricate doctrines for the sake of your coins.

3. Their commerce and traffic is deception for the sake of the gain involved.

C. Exploiting cunning.

1. "Cunningly turning their religious views into personal profit."—Moffatt.

2. "These licentious Gnostics made money out of their dupes. A merely intellectual Gnosticism had its fruit in immorality and fraud."—A. T. Robertson, *Word Pictures*, VI, 161.

3. "Counterfeit preachers who in their covetousness sell the people to the devil by their soft speeches."—W. B. Godbey.

4. "How many preachers, if paid money enough, will let their own members slip through their fingers into hell."—Godbey.

Wherever God erects a house of prayer,
Satan comes to build false chapels there.

D. Contrast the true prophets here.

1. They often had unwelcomed and unsavory tasks to do for God. Think here of Nathan's

reproof of David, Samuel's reproof of Saul, Paul's rebuke of Elymas, John the Baptist's reproof of Herod, and Jesus' castigation of the scribes and Pharisees; or Amos' preaching at Bethel.

2. A true prophet is not afraid to risk his neck for the truth. Nor are his words fabricated of earthly plastic. He loves souls too sincerely to compromise God's truth.

IV. THEIR SURE AND CERTAIN PENALTY

A. *Doom and destruction is their destiny.*

1. "Their damnation slumbereth not." They may be asleep but their coming destruction is not. "They may pooh-pooh the idea of a final retribution, but they are doomed men, on the verge of punishment."—Moffatt *NT Commentary*, ad loc.

2. Punitive judgments live in God's immutable decrees, and break forth at their appointed times.

B. *God's justice is awake and will overtake them.*

Examples of this will now be cited by Peter. Cf. vv. 4-8 ff.

CONCLUSION:

1. Let us beware to whom we listen! Let us make sure he is no mere palaverer, or hireling, or pervert.

2. Let us not only seek to hear, but also to see; a sermon—as in the case of a true prophet, and shepherd, and man of God.

Stewardship Outlines*

The Treasures of the Heart

SCRIPTURE: Matt. 6:19-21

TEXT: For where your treasure is, there will your heart be also (v. 21).

*Taken from *Preachable Sermon Outlines*, by Norman R. Oke, Beacon Hill Press. Used with permission.

The Nazarene Preacher

INTRODUCTION:

The Sermon on the Mount exalts spiritual realities above material externalities. These verses continue the theme to the final illustration of the houses built on the sand and on the rock.

I. THE TREASURES OF THE HEART

A. Identity. Where heart is, is treasure. Where one is, there is the other.

B. Heart includes all of self. Where do thoughts turn when alone? Where does love turn? Are our wills saturated in His will?

II. THE TREASURES OF THE EARTH

A. "Lay not up for yourselves treasures upon earth." "Do not hold, nor tie self to, nor be entangled with."

B. Their danger. "Moth and rust." Seeds of decay in all. "The last illuminator and teacher, which is death, antiquates and brushes aside, as of no use in the new conditions, most of the knowledge which men, wisely in a measure, but foolishly if exclusively, have sought to acquire for themselves here below."—A. MACLAREN.

C. They include money, pleasure, etc.

D. Every earthly treasure is a total loss! Life also lost if entangled.

III. THE TREASURES OF HEAVEN

A. "Lay up for yourselves treasures in heaven."

B. Their safety. No moth, rust, decay, or loss.

C. Include love, mercy, grace. "I carry all my good in me, because my good is God, who is in the heavens, and though in the heavens, dwells in the hearts that love Him."—A. MACLAREN.

D. Every heavenly treasure is a total gain.

CONCLUSION:

Exhortation to give.

—L. WAYNE SEARS

God's Call to Christian Stewardship

SCRIPTURE: Matt. 25:14-29

TEXT: I Cor. 6:19-20

INTRODUCTION:

A. The call to Christian stewardship is not the command of an arbitrary

ruler; but the logical demand of God's plenteous grace. The obligation of: (1) the freed slave, (2) the ransomed hostage, (3) the delivered prisoner.

Illustration: A southern plantation owner stood in a slave market watching the sale of human beings. His sympathies were awakened by the screams of a young slave girl about to be sold to a stranger and separated from her family. The sympathetic owner bid higher and higher until his bid was called, and the young Negro girl became his property. He paid the clerk and accepted the papers confirming the sale. Then, to the amazed and indescribable joy of the slave girl, he signed and handed to her the papers declaring her emancipation. Slowly realizing that she had been set free, the girl fell at his feet and cried, "Let me be your slave for all of my life, because you have a right to me."

B. In the text three great declarations are found, which call for three great confessions.

I. "YE ARE NOT YOUR OWN." "Your body . . . and . . . your spirit, which are God's."

A. God's by right of creation.

1. Created in God's image (Gen. 1:26-27).

2. Created for communion and fellowship with the Creator (Gen. 3:8).

B. God's by right of redemption.

1. It was man's sin that brought spiritual death.

2. It was God's initiative, love, and sacrifice that redeemed him.

C. The first great confession: Accept and declare the eternal and unconditional claim of God on all we have and are.

II. "YE ARE BOUGHT WITH A PRICE."

A. As a sinner, man deserved to die.

1. Sinned willfully, with knowledge of the consequences (Gen. 3:3).

2. Sinned against his Creator as well as himself and all God's creation.

B. The sinner cannot redeem himself (Eph. 2:7-10).

1. God required a sinless and perfect sacrifice.

2. Jesus, the perfect Man, perfect Lamb, perfect Priest (Heb. 9:7-14).

C. The price God paid for man's salva-

tion becomes the measure of the service to which the Christian is called (John 3:16; I John 3:16).

- D. The second great confession: that infinite love and cost were expended in God's plan of redemption.
1. The logical implication of this second great confession is the highest and best in devotion and service.
 2. How glorious that any degree of human devotion and service could, in any sense, satisfy the love and cost of our salvation!

III. "THEREFORE GLORIFY GOD IN YOUR BODY, AND IN YOUR SPIRIT."

- A. Body and spirit imply the whole man.
1. Anything less than our all is shabby, in the light of Calvary (Rom. 12:1).
 2. Anything less than our best is less than the world requires (Matt. 6:24).

B. "Glorify God" means:

1. Praise Him verbally and in attitude, thought, and deed.
2. Declare His glory—tell the world (John 12:32; 3:14; Heb. 2:9).

C. Third great confession.

1. "Love so amazing, so divine, demands my soul, my life, my all."
2. "How much I owe for love divine! How much I owe that Christ is mine!"

*And when before the throne
I stand in Him complete,
"Jesus died my soul to save,"
My lips shall still repeat.*

*Jesus paid it all;
All to Him I owe.
Sin had left a crimson stain;
He washed it white as snow.*

—FRED REEDY

"Ye Serve the Lord Christ"

TEXT: *Ye serve the Lord Christ* (Col. 3:24).

INTRODUCTION:

- A. The noblest ambition in any man tends to measure the man. The supreme ambition of St. Paul was to "serve the Lord Christ." His supreme desire

was to make others know and serve Him.

- B. The gospel echoes with the ringing declaration of the impossibility of a divided allegiance. "Ye cannot serve God and mammon." It is therefore foolish to spend our lives in the attempt.
- C. Wilberforce condensed Christianity into four words: admit, submit, commit, and transmit. It is then that man is in a position to become of greatest service to his generation.

I. YE ARE CALLED TO A LIFE OF COURAGEOUS SERVICE.

A. "Ye serve the Lord Christ." This calls for courage:

1. The power of Christ within us is stronger than all exterior forces.
2. Henry Martyn, "I care not what hardships I endure, if only I win souls for Jesus Christ."
3. It takes courage to live to conviction and not bend to popular opinion.
4. Your courage will find expression in your service.

B. We are not called to be children of luxury, ease, and pleasure; but a life of self-giving and cross-bearing. "Ye serve the Lord Christ."

II. YE ARE CALLED TO A LIFE OF SACRIFICIAL SERVICE.

A. The essence of Christ's service is in sacrifice.

1. Religion tends to grow soft, flabby, indifferent.
2. The Christian who is saturated with the Christian spirit is willing to give "all" for the sake of the One who gave "all" for him.

III. YE ARE CALLED TO A LIFE OF FAITHFUL SERVICE.

A. The cause of Christ stands, loses, or falls through His disciples.

- B. Fidelity is a virtue to be coveted.
1. Not faithfulness as an end within itself, but faithfulness because of Christ.

IV. YE ARE CALLED TO A GLORIOUS SERVICE.

A. We serve the Lord.

B. Our remuneration is in our service, not in any return.

C. There is:

1. Satisfaction in self-respect.
2. Wonder in working for the Lord.
3. Hope of eternal life—"now and then."

CONCLUSION:

A. Illustration: E. J. Poyton's picture in the Walker Art Gallery, London. The picture of a Roman centurion on duty at Pompell while the city is engulfed with the lava erupting Mount Vesuvius. He entitles the picture "Faithful unto Death." The soldier obeys both in battle and on guard until he perishes in fidelity to his orders. (Enlarge and describe.)

—ROSS E. PRICE

MY PROBLEM

PROBLEM: With constantly increasing demands in ever-widening areas, how can I find more time for reading?

A MINISTER FROM INDIANA SAYS:

There are some pastors involved in "ever-widening areas" that are rather irrelevant to the work of the ministry. Paul's advice to Timothy was, "Preach the word." While I agree that more and more demands are being made on the pastor's time, I am also convinced that many pastors rob themselves of precious reading and study time in order to belong to every organization in town that will have them. I believe that a pastor's communal responsibilities are important to his total ministry in a community. However, his first calling is to "preach the word." To do this he must, with rare exception, reserve the necessary daily time for reading and study. With few exceptions I spend every forenoon and occasionally all day in my study.

The author of the question may be in a large building program or some other project that is taking his time. I told one board that I did not have time to serve as contractor for the building program. The result was that the job was given to a professional contractor and we were in the building far sooner than had I done it. I did not have time because I am a pastor, called to "preach the word"; and the first demand on my time, brethren, is ample time for reading and study.

PROBLEM: The practice in this church has been for the ushers to take the money to the church office and count it, and as a result they miss part, if not all, of the sermon. It seems to me that money could be counted after the service. How do I initiate a change? How do other pastors handle this matter?

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

"Preach the Word"

(Continued from page 1)

and in deed—for "they shall turn away their ears from the truth, and shall be turned unto fables" (v. 4). (3) Exhort men urgently to repent and turn to God. Warn all to flee the wrath to come.

Finally, it cannot be overlooked that Paul was saying, Preach the Word with *compassion*, "longsuffering" (v. 2). "Doctrine" becomes theoretical and doctrinaire unless it is manifestly from a burdened and bleeding heart. Reproof, rebuke, and exhortation are harsh and repelling if not with long-suffering. Let compassion be seen in watchfulness. Let it show forth more clearly in afflictions. Let it be active and aggressive, impelled by a burning passion to evangelize (v. 5). We most successfully refute error, stem the tide of worldliness, and guard against complacency when our hearts burn with an unextinguishable fire of love for God and men.

Preaching the Word with confidence, conviction, and compassion is relevant in any century.

BULLETIN EXCHANGE

Thanksgiving Transforms

In the early days a wagon train traveling on the Oregon Trail found water and grass becoming scarcer by the day. Some of the wagons had broken down, causing delays amid a stifling heat. Tensions began to rise. The wagon master, sensing the uneasy situation and the change of attitude from optimism and cheer to that of fear, announced that at the next night's stop a meeting would be held to air their troubles. When everyone had gathered about the campfire, a man arose to his feet and said, "Before we do anything else, I think we should first thank God that we have come this far with no loss of life, with no serious trouble with the Indians, and that we have enough strength left to finish our journey." This was done, and then there was silence. No one had any complaints to make.

Thanksgiving transforms. It brings a balance back into our lives.

Indio, Calif.
DON REDMOND

FOUR STRANGE PEOPLE

FRED SOMEBODY, THOMAS EVERYBODY, PETE ANYBODY, AND JOE NOBODY were neighbors. They all belonged to the same church, but what church members! EVERYBODY went fishing. SOMEBODY wouldn't speak to him, so NOBODY went to church. Really, NOBODY was the only decent one of the four. NOBODY worked on the church building. Once they needed a Sunday school teacher—EVERYBODY thought ANYBODY would do it; and SOMEBODY thought EVERYBODY would teach. Guess who did it: that's right—NOBODY! It happened that a fifth neighbor came to live among them. EVERYBODY thought SOMEBODY should try to win him. ANYBODY could have at least made an effort. Guess who won him to Christ: that's right—NOBODY!

Norwood, Cincinnati, Ohio
S. E. DURBIN

Hey, UNCLE, how much does it cost to rear a child? You allow us tax-paying parents only \$600 a year to feed, clothe, house, and train a youngster. Yet to feed, clothe, house, and train a youngster in your federal government Job Corps you spend \$7,000 a year.

Also under the Cuban refugee program, you assume minimal upkeep requires \$1,200 a year, and if the Cuban boy or girl goes to school, that is an extra \$1,000 a year.

Oh, yes, and the boys in our federal prisons you have discovered require \$2,300 per year—with no frills, no luxuries, and no borrowing Dad's car.

And finally under social security you will pay \$126 a month to maintain the elderly.

What makes you think we can bring up our young 'uns on \$50 a month?

P.S. I forgot to mention all our children are legitimate. How come then, Uncle, you will, under A.D.C. pay more than \$100 a month to upkeep an illegitimate one?

Clearwater Church, Snohomish, Wash.
J. K. FRENCH

A clergyman was preparing his sermon as his small daughter watched.

"Daddy," she asked, "does God tell you what to say?"

"Of course, Honey," he answered. "Why do you ask?"

"Oh," was her reply, "then why do you scratch some of it out?"

Richmond, Mo.
EARL MARVIN

IT NEVER PAYS

To argue about religion;
To run into debt for luxuries;
To cherish a faultfinding spirit;
To warm our hands at the devil's fire;
To join a church that does not demand something of one;
To send the children into the streets in order to silence the parlor.

—Virginia Nazarene

The Nazarene Preacher

First Things First

When a boy gets up at four o'clock in the morning to deliver papers, people say he is a go-getter. If the church should ask that same boy to get up at four o'clock to do some work for the Lord, they would say, "That's asking too much of the boy."

If a woman spends eight hours away from her home working in a factory or an office, she is called an energetic wife. If, however, she is willing to do the same for the Lord, people say that "religion has gone to her head."

If one ties himself down to make payments of \$30.00 each week for some length of time, he pays it willingly. But if that same person placed that much in the offering each week, may people would say he was crazy.

This is a crazy world indeed, where first things come last, and last things come first.

BERNARD P. HERTEL
Santa Paula, Calif.

Pray, don't find fault with the man who limps

Or stumbles along the road,
Unless you have worn the shoes he wears
Or struggled beneath his load.

There may be tacks in his shoes that hurt,
Though hidden away from view;
Or the burden he bears, placed on your
Back, might cause you to stumble too.

Don't sneer at the man who's down today,
Unless you have felt the blow.
That caused his fall, or felt the shame
That only the fallen know.

You may be strong, but still the blows
That were his, if dealt to you
In the selfsame way, at the selfsame time,
Might cause you to stagger too.

Don't be too harsh with the man that sins,
Or pelt him with words or stones,
Unless you are sure, yea, doubly sure,
That you have no faults of your own.

For you know, perhaps, if the tempter's voice
Should whisper as soft to you
As it did to him when he went astray,
It might cause you to falter too.

(Author Unknown)
Dundee Hills, Kansas City
HAROLD FLATTER

February, 1968



IDEAS THAT WORK

First-aid Course

Recently First Church offered a four-session first-aid course. The purpose was to train a group of responsible persons for the handling of first-aid emergencies which might arise around the church or church gatherings. While primarily planned for ushers and department supervisors, it was open to all interested persons. The instructor was Leon Atkins.

JACK H. LEE
Kankakee, Illinois

Protect Those Hymnals

We have found a way to protect our pews and hymn books from the scribbles of little children. In each pew rack we place a 3 x 5 notepad, with the following reminder printed boldly at the top of each sheet:

Let children do artwork on here—
It's cheaper than hymnals.

ROGER M. WILLIAMS
Norman, Oklahoma

Isn't it odd that parents can allow their children to learn and practice vandalism at the very moment they themselves are worshipping God? How does God evaluate such irresponsible "devotion"?—EDITOR

WANTED FOR COLLEGE LIBRARY

A request has come for a copy of Volume I of *Gray and Adams Biblical Encyclopedia*, which is needed by one of our school libraries. If you can supply this, write directly to M. A. (Bud) Lunn, manager of the Nazarene Publishing House, and advise him what you would sell the book for.



HERE AND THERE

AMONG BOOKS



Conducted by Willard H. Taylor*

Yesterday's Voices for Today's World

By Fred M. Wood (Nashville: Broadman Press, 1967. 128 pp., cloth, \$1.50).

Fred Wood, pastor of the Eudora Baptist Church in Memphis, Tennessee, in this brief monograph gives us some superb homilies on nine of the minor prophets. Here is biblical preaching at its best. Here we see a contemporary prophet at work forging lucid and persuasive messages from the raw word of the ancient prophets. Here we sense a scholar laboring to bridge the time gap between the era of these prophets and the twentieth century. And he does it well. The divine truth spoken centuries ago by these indomitable Hebrew preachers is located and clarified by Wood and applied ingeniously to our times. The titles of the sermons pinpoint the central teaching of each prophet. For example, Hosea is presented under the theme "Enduring Love," while Nahum's message, which predicted the fall of the Assyrian capitol, Nineveh, is captured in the epithet "Haughty Capital—Haunted Ruins."

Much of what Wood offers by way of application comes in the lead sentences of paragraphs. Amazingly they seem to say all that needs to be said on the point at hand. For example, in speaking of Jonah's reaction to God's command, Wood writes: "One is on the road to spiritual maturity when he has learned to obey. Shallow minds resent obedience to a superior" (p. 29). Or, with respect to Hosea's domestic problems, he observes: "A man usually finds his earthly heaven or hell in the woman he marries" (p. 81).

One of the values of this choice volume, in the opinion of the reviewer, lies in the abundance of quotations from distinguished preachers and secular authors. Sound in doctrine, rich in homiletical material, brilliant in literary style, this is a book worth buying.

WILLARD H. TAYLOR

*Professor of Biblical Theology, Nazarene Theological Seminary.

Brief Book Notes

Sketches of Revival Sermons

By J. C. Hornberger (Grand Rapids: Baker Book House, 1967. 69 pp., paper, \$1.00.)

Some good seed thought; occasionally a new thought or an old one presented in a new way; would be valuable addition to a minister's library.—T. W. WILLINGHAM.

How to Study the Bible

By Dwight L. Moody (Grand Rapids: Baker Book House, 1967, reprint. 31 pp., paper, 50c.)

Significant for beginners in Bible study; a practical way to increase one's interest in the Word.—T. W. WILLINGHAM.

The Nations in Prophecy

By John F. Walvoord (Grand Rapids: Zondervan Publishing House, 1967. 176 pp., cloth, \$4.95.)

One is reluctant to lay it aside until completed; deals with current world events and prophecy; recommended to all ministers and those interested in world affairs.—T. W. WILLINGHAM.

The Bible in Christian Teaching

By Holmes Rolston (Richmond: John Knox Press, 1966. 104 pp., paper, \$1.45.)

Gives strong emphasis to the place of the Bible in the life of the church and the individual; some slight deviations from Nazarene doctrine.—BENNETT DUDNEY.

Questions That Bother Me

By Lawrence Fitzgerald. (Valley Forge, Pa.: Judson Press, 1967. 94 pp., paper, \$1.95.)

Interesting and moving; helpful to young people and adults alike; valuable in the hands of a pastor who needs help in counseling.—ELIZABETH B. JONES.

The Nazarene Preacher

AMONG OURSELVES

Recently I was embarrassed by arriving in Kansas City (at the airport) and discovering that I lacked just fifteen cents of enough to get my car out of the parking lot. . . . Improvident, you say? . . . Of course, insufferably so. . . . But what about the pastor who arrives at board meeting without a plan? . . . Sunday morning without a sermon? . . . The end of the year without budgets paid? . . . Worse improvidence by far, I should say. . . . Such a pastor and I are guilty of the same two mistakes: We failed to look ahead and anticipate needs; and we failed to begin soon enough to make adequate provision. . . . This kind of floating along may be optimistic, but it is not intelligent optimism. . . . (And it is not faith either, but presumption). . . . One facet of intelligence, they say, is the ability to look ahead. . . . In our work as ministers, how far do we look ahead? . . . I know of no way of arriving where we want to be unless we know where that is, and have a clear "flight plan" for getting there. . . . No pilot operates without a flight plan, but preachers do. . . . There are articles in this issue which will help you plan—a balanced preaching menu, for instance (by Hightower), and a more effective program of Christian nurture (by Webb). . . . Study the Supplement for specific goals. . . . "What needs doing this year in my church?" . . . These things will not be done unless the pastor sees them, prays God to help him chart his course, then navigates all the way.

Until next month

BT



**WHAT ARE
YOU
DOING**



**TO
SPREAD THE
GOSPEL OF
JESUS
CHRIST**

**SEND THE
HERALD OF HOLINESS**

...that's a start!