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## The Stewardship of Spending

General Superintendent Samuel Young

SOME 14 years ago I heard an able minister of another denomination speak at a ministers' meeting on tithing. He began by suggesting that we as ministers ought to take a hard look at what we did with the tithe before we began to preach to our laymen concerning the tithe. Today I must confess that there is a stewardship to spending as well as to giving, and the local pastor is often the key or trusted leader of the church in guiding the local congregation in its giving and spending. Certainly the trusted servant of God is a "labourer . . . worthy of his hire," but fundamentally the tithe is the Lord's and not ours. All of our boards—local, district, and general—are there to please Him who is the true Head of the Church, and we must eventually give a final account to Him. Also, there is something sound about "spending some of God's money on God's man," as Dr. R. T. Williams used to say, but this is not a broad gate to lead us to status seeking and self-centeredness in our church spending in the name of Kingdom building.

The Church of the Nazarene, too, needs to take a hard look at how we spend the Lord's money, for extravagant spending for show or status could cancel out sacrificial giving on the part of our consecrated people. We could lose some generosity in offerings and even cool off the sacred tithe itself.

We have all seen how some laymen on a church board can be possessive with the Lord's money and sometimes become a bit stingy in dealing with the Lord's servant, but the other side of that coin is equally perilous if the minister becomes too free with money that is not his own, or if he does not guide its spending with the humility and unselfishness of a steward. In undertaking any given program we must ask not only, What will this program do for us today? but, What will it do to the church 10 or 25 years from now? "Moreover it is required in stewards, that a man be found faithful" (1 Cor. 4:2).

## .....From the EDITOR

### Six Ways Prayer Lightens Our Load

**P**RAYER will enable the Holy Spirit to keep the machinery oiled and that always makes it run easier.

—The man who prays will keep clean and victorious in his personal life. The man with a clear conscience can work a lot better than the preacher who is struggling secretly with a load of guilt.

—The man who prays will keep blessed. He will be joyful and radiant. Such a man will enjoy life more, and feel his burdens less; not only so, but the work he does will go farther, because of the contagion of his spirit.

—The man who prays through his problems can get the heaviest pressures over on the Lord. There are congenital optimists who find it easy to brush aside all unpleasant facts with the platitude, "The Lord will take care of it." But that may be an irresponsible evasion of ministerial duty unless we have earned the right to say that by having prayed first, and then doing what the Lord shows us is our part to do.

Many of the human ways of throwing off pressures are legitimate in themselves—laughing, fishing, hobbies. Sometimes we need to use them. But they do not solve the objective problems which created the pressure in the first place. The man who resorts entirely to these human devices is a little like the man who drinks to escape reality. He comes right back to reality the next morning. But the man who prays is changing reality. He not only eases his own spirit but is actually solving his problems.

—Sufficient time spent in prayer will bring Spirit-guidance, and divine timing, to the details of our ministry. This will reduce the amount of wasted motion that so often plagues us. After all, there must be the supernatural imposed upon our human efficiency, or our efficiency will be of little eternal value. It is always a thrill to watch God fit together the pieces of a day. Sometimes the interruptions which seem annoying and needless prove to be very important pieces for the divine mosaic.

—There will also be a new dimension of anointing and wisdom in our work, which will double its effectiveness. A half dozen calls in the afternoon with the touch of God upon them will accomplish more than a dozen calls in the energy of the flesh.

—Finally through prayer we can be given the grace of discipline to organize our work more intelligently and live in related areas more sensibly

and temperately. Men who are intemperate in sex, eating, and talking will find themselves without sufficient energy to tackle life vigorously. Much of what we call "dynamic personality" is nothing but abounding physical vitality. We can't expect to have that if we waste it. We can increase our supply for the times when we really need it by more disciplined living. This doesn't mean robbing our bodies of sufficient sleep; it means the grace to lay aside the books and quit the game of scrabble and stop talking and go to bed when we should.

In all these ways will real praying lighten our load. Let us outmaneuver the pressures of life by learning to work, and by intelligent organization and application. And let us begin by becoming men of prayer.

### That "Silly Millimeter"

Three letters have come to my attention from outraged women pleading with preachers to do something about the prevailing shortage of goods in the bottom half of feminine garb. Among other urgent things, the third writer said:

*Many of our dear people and friends outside of our church are distressed about our women's dress the last few years, especially the last year in the tendency toward mini skirts . . .*

*Can't something be said or done to help us in this disgrace to our God and holiness . . . ?*

*It's so very rare to hear any Nazarene minister raise his voice against the short skirts. In fact we hear more from the public schools than the holiness pulpits. Why is this?*

Why indeed?

Perhaps it is because we thought it was passing strange that mere men would have to stand up in the pulpit and tell Christian women to cover their knees and thighs.

And of course it may be a slight deficiency in prophetic courage. It doesn't take nearly as much nerve to talk about the top of women's anatomy—hairdo and makeup. But to descend to the knees seem slightly indelicate. But the trouble is, she wears the too-short skirts in public, so maybe that gives some sort of right to talk about them in public. Quite obviously everybody else is—in the TV interviews and the popular magazines—so there's no real reason why the preacher should permit himself to be left out.

Then, too, some of us have been hoping that without our assist the tide would soon turn just for fashion's sake. After all, preachers in some parts tried to persuade the girls to wear long hair. Then along came the hippies with their long, stringy, unkempt locks and set a new fashion, and down came the golden tresses all over the country. If some preachers still think it was their preaching that did it, let them dream on. Don't disillusion them with the truth—that Paris and Greenwich Village seem to have more influence on the dress of their women than their sermons do (or the Bible either).

(Continued on page 16)

The relevance of this article for the average pastor is in the simple fact that he faces each Sunday, in his own church, many of the same needs which this chaplain describes

## The Sermon in the Mental Hospital

By David E. Sparks\*

ALMOST ANY sermon that can be preached in the mental hospital can be preached outside of it. The reverse is not true. The specialized needs that we face as mental hospital chaplains demand a pulpit ministry of a specialized type.

Many hospitals are lowering their populations. This is due to the great advances that have been made in psychiatry. These same advances, however, make possible larger attendances in services of worship, since there are more patients that are allowed to leave their wards to take a part in religious activities. With the increase in the numbers of persons at worship services, the chaplain is faced with the task of beaming his sermon to more and more needs. Thus we need to give the more earnest heed to the preparation and delivery of the sermon.

One thing is certain. There ought to be a consistency between the personality of the chaplain in the counseling room and in the pulpit. The patient can easily be alarmed and repelled by the minister in the pulpit if he lacks the understanding, accepting attitude that has been seen and appreciated in the counseling room.

It would seem to be wisdom to take a good look at the audience before we prepare our sermons. The intricacies of mental illness and spiritual need may overwhelm us unless we can see the outlines of certain basic characteristics that loom large on the horizon of the worshipping mental patient.

### Sense of rejection

The first of these is a sense of rejection and abandonment. Throughout many years the patient has tried unsuccessfully to break into certain circles. He has felt pushed aside by his family, his friends, his schoolmates, business and work associates, and perhaps by his church. He feels that he has been abandoned, and is lonely and afraid. He may not in fact have been rejected, yet he can function only on the level of his feelings. He often includes God on the list of persons by whom he feels rejected. When one feels pushed out by everyone, even God, one is in a devastated frame of mind.

Then comes the time for the sermon. The preacher has his work cut out for him, for he must convey the feeling that God will not reject this very frustrated individual. We cannot do this by loudly proclaiming that God will

not turn away any who come to Him. Although this is true, such an approach to the truth may serve only to drive the feeling of rejection deeper. We must first accept the feeling of the rejected one. We must let him feel that we understand that he feels this way. We may even remind him of others who felt the same way and wrote what turned out to be scripture concerning their feelings. The Book of Psalms is full of uttered feelings of this kind. A classic example is Psalms 22, whose first verse is outspoken, "My God, my God, why hast thou forsaken me?" The first 21 verses of the psalm are negative, and the writer had to express these feelings before he could go on to the more positive atmosphere that we find from verses 22 to 31. This writer thus echoed the feelings of millions of humanity, including even those of the Christ on the Cross when He used the same words. With such a recognition of the feelings of the patient, we are in a better position to remind him of the acceptance of God. This gives him the impression that the chaplain recognizes how he feels and does not condemn that feeling. Yet it also gives him the impression that there is an acceptance into the family of God, and that this acceptance is available to all who can accept themselves and God.

### Guilt feelings

The second characteristic that we note in our mental hospital pew is the guilt feelings that are so prevalent. There are two kinds of guilt, as we all know. There is that guilt which is real, and that which is unwarranted. Concerning the first, the true minister cannot find it possible to ignore the fact that there is such a thing as sin. We are tempted to forget the reality of sin in our great desire to be of spiritual help to our patient. Yet as ministers we are not true to our calling or to our God when we forget that there is such a thing as a willful violation of the known will of God.

Sin induces the Holy Spirit to operate

in the individual through conscience, or superego, if you will. The conscience has two aspects. The first is the feeling that "I ought to do the right." The second is the identification of what is right and what is wrong. The first aspect is born with the individual. The second is acquired through training and association. The individual, whether or not he is a mental patient, is never in error concerning the feeling that he ought to do the right. He may be mistaken concerning what is right and what is wrong. When an act or attitude is clearly sinful, we do not serve the patient by insisting it is not. When guilt is real, we must be true to our faith and recognize the guilt as a result of wrong.

On the other hand, we all know that there are many situations where the patient feels an unreasonable guilt for something over which he has no control whatsoever. It is our province, then, to work with him in this area as well, and direct our sermon to a recognition of his feelings about it. We can go on to an attempt to clarify issues so that he may begin to see his actions in a right light.

Could we approach the guilt feeling problem from another direction? There are at least three ways to overcome guilt feelings. One says, Shift the responsibility to someone else. It was not your fault, but another's. In many cases, this is fair and right. A mistaken attitude on the part of the patient may have caused him to take on a load of guilt for which he had done no wrong, a feeling that ought actually to be the load of someone else. Our sermons in this area must accept the feelings of the patient, yet assist him to see the situation clearly enough so that he can begin to unload the responsibility from his shoulders.

We said that in many cases this is fair and right. Yet it is only fair and right so long as it is true. We do not serve the patient when we tell him that he should feel no responsibility for an action or attitude that rightly comes within his sphere of responsibility.

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We must deal with the real guilt of the patient in a better manner than that.

A second way to handle guilt feelings is to negate the wrong. This says, What you did was not wrong. This is a desirable attitude in many cases. I recall one patient who was carrying an inordinate load of guilt over her second marriage after a divorce. Her first marriage had been characterized by constant unfaithfulness on the part of her husband. He finally left her with the responsibility of caring for their young child while he went to live with another woman. Her marriage ended in divorce and her very wonderful second marriage was in constant jeopardy because of the fact that she had been told very authoritatively that her second marriage was sinful. This, combined with a post-natal psychosis that developed after the stillbirth of her child to her second marriage, produced a terrifying sense of guilt. I felt that my function in this case was to be found in conveying to her the feeling that her second marriage was indeed holy, and desired and blessed of God.

Again, however, we must say that this attitude is good in many cases, but not all. It is only a healthy and right attitude so long as it is true. In the event that the guilt is real and warranted, we must deal with it in a better manner.

A third way to handle guilt is through the forgiveness made possible through the atonement of Christ. I do not imply sacrilege when I suggest that forgiveness is not needed in certain cases. If I suggest this, it is only for the purpose of saying that if guilt was not real in the first place, there is no wrong for which to ask forgiveness. We would then do an injustice to the patient were we to insist that he needs the forgiveness of God when no wrong has been done.

Yet where guilt is real, the preaching chaplain is in a position to be able to offer two things. First, he can offer acceptance, and the recognition of the feelings of the patient. He can also offer the claims of the Christ, who through

His atonement for our sins promises peace, forgiveness, and a release from guilt. If we lose these, we lose that which gives us a reason for our ministry. We have no right to function as ministers in mental hospitals, or anywhere else, if our preaching, as well as other ministry, does not contain a message from God that deals with real guilt and its alleviation through forgiveness. I am convinced that, where guilt is real, the chaplain must give the patients in his audience the opportunity to face, through their reception of his sermon, the truth concerning themselves and their sin, as well as the truth concerning the forgiveness and acceptance of God.

### Hostility

A third characteristic found in the mental hospital-pew is hostility. Along with rejection and guilt, there is a good deal of hostile feeling in that audience. The defense mechanisms are in force and some of them have become top-heavy. Resentment is present, though perhaps well-concealed. When we preach to our patients, we are preaching to very angry persons, to persons with deep-rooted resentments that spring from unfortunate and heartbreaking backgrounds.

What then is the function of the sermon in such a situation? As with any kind of ministry, our first duty is to recognize the presence of these feelings and accept them. There are certainly enough scriptural backgrounds to provide sermon material for the recognition of anger and hostility. Perhaps as good an example of this as any is the older brother of Luke 15. He had been faithful to duty and had fulfilled every requirement of his father. Yet from the time that the younger brother left home with a great deal of money, or even perhaps for years before this, he had known deep hostility toward him. This resentment was understandable. One of the glories of understanding and acceptance of the feelings of another is that to be so it does not need to be

approving. The anger of the elder brother could be understood. Had he not been left with the work of the farm, and with great responsibilities, while the younger brother refused to take his part and to shoulder his share of the burden? Thus we can in sermon show understanding toward the patient's deep resentments.

Recognizing feelings, bringing them to light, is highly beneficial. Now we are in a position to present the atmosphere of the Christ. It was Christ who said, "Love your enemies." Love not only because you ought to, but love because love is a builder, whereas hate and resentment and hostility are de-

stroyers. How much the elder brother missed in both physical and spiritual good by placing such a high price tag on his resentment! Changing our hostility to understanding and acceptance and so to inner peace is possible through the grace freely bestowed to those who receive it through the merits of Christ's atonement. By the sermon, we have shown the way to inner peace, without being unkind or dogmatically directive.

This is our congregation. The worship service begins. The time for the sermon has arrived. We trust that our preparation has kept our parishioners in mind. May God help us to be ready to preach to their needs.

## Two Years—and Still Awed

Everyone has his ax to hone. We sit down at the Monday morning grindstone and grind away.

I have no ax-grinding to do but rather a sharing of one "impetuous youth" (as one member of the congregation called me) with other brothers called to a similar task.

As I sit waiting for a young couple (one of them older than myself) for our first session of premarital counseling, I prepare a funeral meditation for a Marine killed in Vietnam . . . I MARVEL . . .

I MARVEL . . . at God's poor choice in choosing me to speak a word for His Kingdom.

I MARVEL . . . that He throws at me the necessity to be with a mother and father when their only son comes home from battle killed by our own men under our own flag . . . and then sends me to the hospital to rejoice with a young couple at the joy of a new life born.

I MARVEL . . . that it is to me a deeply depressed soul comes for help and finds it through me, in Him.

I MARVEL . . . that I speak with a teen-ager about his faith in God and just because someone was interested enough to ask, he says, "Thanks."

I MARVEL . . . that there are so many who almost scream for help but don't know how, and I hear so few of them.

I MARVEL . . . that God has chosen me to do what seems an impossible task, to proclaim His love.

I MARVEL . . . and I give thanks for these first two years in the ministry. I give thanks that God has called on me to be a minister of the gospel.

Anonymous\*

\*From Monday Morning, Sept. 11, 1967. Used with permission.

The academic "inner city"  
is as needy as the ghettos

## Missionaries or Rebels?

By Willis E. Snowbarger\*

THE REVOLUTION of the second half of the twentieth century seems to be centering in colleges and universities. With the tremendous increase of the number in the college age-group, the increased percentage of high school graduates continuing to college, and the tremendous growth in college buildings and facilities, has come a qualitative difference in the college experience. Part of the difference is related to the disproportionate growth of enrollment at public institutions where now two-thirds of the college population is to be found. Along with this shift comes the secular approach which is to be expected in such institutions. Even though enrollments in the colleges and seminary in the Church of the Nazarene increased by more than 1,000 students in the fall of 1965 and have shown an average increase of 8.5 percent for the past four years, there are still larger numbers of Nazarene undergraduates attending non-Nazarene colleges than those in attendance at our church-supported schools. The interest of the church in its colleges is commendable and demonstrates a concern for the future leadership for the church. It is for the young people who do not share in these benefits but rather attend the state-supported institutions, and particularly for the single undergraduates in such schools, that we must now demonstrate con-

cern. The church can ill afford to lose the leadership potential and financial ability of this group of choice young people.

Who are these young people who have elected a non-Nazarene college? Evidence from studies of the Church of the Nazarene and other denominations with similar standards and requirements shows that these young people are able students with financial support equal to that of those attending our own colleges. They were more influenced by high school counselors, the reputation of the faculty of the college, and the buildings and facilities available than were those who attend their church college. Those in attendance at Nazarene colleges were more likely to have been influenced by a pastor and were more impressed with the smaller size of student body. Nearly one-half of the students in non-Nazarene colleges were from families in which neither parent was a member of the Church of the Nazarene. While a great many of them planned majors or professions for which training was available in a Nazarene college, a substantial fraction was attending a public institution to prepare in fields of study not offered in their zone college. Finance, academic quality, academic field, and proximity are the reasons most frequently indicated for the choice of their present institution. A rather high percentage of these students did not respond to a questionnaire concerning their choice of

college. This may in itself indicate that they preferred secular atmosphere and the greater freedom permitted on the state university campus. It could mean that some of them wished to "get lost" in the anonymity of the large campus.

Students who responded, however, showed remarkable evidences of church loyalty. They had been active in their local churches and continued to be quite regular in church attendance. Even among these, however, there was a discrepancy between their judgment of their own needs and the role of the church in meeting such needs. While more of them seemed to indicate problems in the area of academic adjustment than in any other, they did not seem to expect the church or the pastor to be able to help them with these problems. The student at the university has a special set of problems confronting him and, unfortunately, the church does not seem to be equipped to deal with them. It seems that, because some of these needs are not dealt with effectively by the pastor or the church, some students are inclined to ignore the church even when they know Christian fellowship and spiritual counsel are among their needs and available through the church.

Students undoubtedly are apathetic (if not rebellious) toward the church at times. This may be in part due to the failure of the church to provide meaningful programs, but it may also be related to their newfound freedom and the experiences of being thrust into a context of objectivity and criticism. The university student is encouraged to question his beliefs and standards. The campus seems less godly since there is much less pretense in regard to religion than one finds in society at large. The premium placed on frankness and the willing-

ness to express one's doubts may cause a student to be obnoxious to church people. In his candor and his well-practiced ability to analyze, even a strong, Christian student may seem to be irreverent or overly critical, when in fact he is simply applying his intellectual powers to a question which has not been well solved by the older generation in the church. The uncompromising stance of the younger generation against any kind of hypocrisy can also make the student age-group difficult with which to deal. But they are our own, from our family circle, struggling to get on their own feet. Mere conformity must give way to personal faith and conviction. Even those in adolescence would not thank you for reminding them, but religious issues like many others are being settled and confirmed in these years from 18 to 22. Furthermore, "facing the world of the intellect with all its risks is not simply unavoidable. . . . It is the student's business, his Christian calling."

Meantime, church people may be unaware of the abnormal lives which students lead. There is very real separation (sometimes trauma) when a young person leaves home and goes off to school. Extremely stiff academic competition, employment, and opportunities for wholesome programs and activities crowd in upon the student. There are just not enough hours in the day. And the younger student has not developed adequate ways of organizing his time. Could mature Nazarenes and pastors give him a cordial welcome on Sunday morning despite his absences on Sunday and Wednesday nights? Warmth and understanding when he comes may create a sense of loss and need when he absents himself from the fellowship. Coercion is impossible, but alienation of the younger by the actions of the older is all too

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easy. The church must provide a supportive environment, encouraging the student in every possible way.

We must find a way to recruit for our Nazarene colleges in ways which are more and more convincing. At the same time we must not give the impression to students attending state-supported colleges and universities that they have cut themselves off from our favor. We do not look upon students on university campuses as second-class citizens in the church. We would not reprimand them for their choice of college. If they are not convinced of the quality of Nazarene college education, there is little point in debate. Our colleges do not now, nor will they in the future, offer studies in all the fields of interest to our young people.

Many of our strong Christian students in non-Nazarene colleges are literally students on mission. If the best defense is good offense, we must

strengthen these young people to minister through "structural evangelism." This has been defined as witnessing to persons through the patterns which join us to one another. Would students not be less critical of the church if we convinced them that they are the church on the university campus?

There seems to be a growing gulf between the university and the church in general. If not opposed, the church can be too easily ignored. These "two cultures" need one another. The church must take the initiative to build a bridge. As a major institution in these revolutionary times, the university needs the witness to the Gospel of Christ which only Christian students and Christian professors can bear effectively. The least we can do is to try to understand these talented young people and give them our confidence and support as our missionaries on campus.

If we plan more  
we shall blunder less

## The Coordinating Church Council

By Dorothy M. Maddon\*

THERE IS A great area to explore in our church organization in the field of coordination. Too long we have planned, prayed, and worked independently in separated areas of our church life—not intentionally, I'm sure, because we all know that "total church planning" is important. It's just that it is so hard to find the time to get the people concerned together in a time of definite planning.

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Yet every church has this need and it is very basic. Too many times feelings have been hurt because *their* program or *their* class activity was pushed aside for a more important activity. Basically, we need to realize that every activity is of special importance to the persons directly involved in that particular activity.

A definite beginning has been made through the planning of our Church Council at Westdale. This consists of the pastor, director of Christian education, Sunday school superintendent,

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NYPS president, and missionary president.

### Basic steps for council consideration

1. *Every church faces needs—needs that clamor for immediate attention.* Our fast growing Sunday school enrollment needs more space, more trained workers. Our missionary program needs to be expanded. Our youth fellowship groups need better integration. The social aspect of our church members, community awareness, all clamor for attention. On and on the list could go.

2. *Set church goals.* Church goals serve as mileposts to show progress made toward your objectives. They state what your church plans to accomplish, for whom, and when. As the council proceeds to project needs into goals, it may become evident that some less important needs cannot be met until later. It is far better to set one worthy goal and achieve it than to set many and not achieve any.

Effective goals should:

- Be attainable
- Reflect progress
- Be flexible if circumstances change
- Be set well in advance
- Be written out

3. *Determine strategies.* A strategy is a natural pattern of action to reach the goal. There may be several strategies or ways to reach the goals set. Evaluate each and be sure each member is in full accord as to the most effective strategy. Strategy should be flexible. If one isn't working, reevaluate and put another into action. Strategy is only a means to an end and not the end result in itself. When the most effective strategy has been determined, assign it for detailed planning to the appropriate officers and/or organization.

4. *Obtain approval of goals and strategies.* Tentative goals and strategies should always be submitted to the appropriate boards or committees for approval and in some cases to the congregation as a body. Often details can be fully planned better by the area leaders directly involved.

5. *Plan the action.* Area officers and committees with the pastor and director of Christian education must assume the job of developing the plan. This should be determined and placed on the church calendar. Many officers and committee members will need guidance from the pastor and/or director of Christian education in this detailed planning.

6. *Plan for definite organization, training, and publicity to support your plan of action.* The best laid plans will not be effective unless adequate preparation is made by the responsible officers or committee to put the plan into action.

There is a whole area of work here. This is where the plans are actually worked out, and unless responsible officers are motivated properly, these plans will never be implemented. They must be inspired to see the need of the plan of action to achieve the set goal.

After the church council has designated the area of work to be done in an indicated organization, it is very necessary for the officers of that organization to meet together with the pastor and director of Christian education to finalize workable strategy that will lead to fulfillment of the goals set.

### Guidance for the planning stage

1. *Can an existing organization handle the plan of action, or will an additional organization be needed?*

Example:

Goal: Increase individual growth patterns.

Source: Christian Service Training director.

Action plan: The existing church school board may plan with the director of Christian Service Training to further individual growth through "in-service training" of Sunday school teachers and workers.

2. Do auxiliary plans need to be set up for the training of leaders?

One strategy contemplated could be an evangelistic-type calling. It is hard to get people out to call? It is not always because of unwillingness to call, but often due more to a feeling of inadequacy. Thus a training program for those interested will be of great value, in fact a necessity, if the proper type of calling and making of friends for the church is conducted.

3. What about publicity? A church council may plan worthy activities and goals but fail because the leaders neglect to inform church members and community. The answer to this, of course, is in a good publicity program for each major activity. Most of the organizations in our churches provide for a publicity chairman. There are definite steps to a good publicity program:

a. Determine whom you wish to inform. This is your audience target. Is it the congregation, the community—both or only one?

b. Determine the kind of information you want your audience target to have:

- (1) Information
- (2) Motivation
- (3) Definite action

c. Determine the media you will use. Possibilities include posters, church bulletin, news releases, advertisements in the local newspaper, personal interviews, films, filmstrips, etc.

If your audience target is within the congregation, a publicity group can do quite well with church bulletins and announcements. If your audience target is outside the church, the media such as radio, newspaper, brochures, and flyers should be considered. Once your media is chosen, a good publicity group will schedule publicity action to keep the audience target informed as progress unfolds.

Top-notch priority in public relations is: Don't forget to thank the editors, etc. You may want to use them again.

The pastor or director of Christian education needs to work closely with the publicity committee of each organization in order to coordinate the publicity activity of the different groups to focus on the goal.

#### Fusing many plans into one

When detailed planning is in from each department, an evaluating meeting should be held again by the church council to approve or correct plans submitted, molding them into a workable total plan.

Check points:

1. Discuss and approve organizational changes if any.
2. Compile list of workers needed.
3. Schedule leader training: place, time, and type on calendar.
4. Consider needed space, materials, and equipment.
5. Determine financial needs.
6. Review publicity plans.

#### Making your plans live

After all the planning and evaluating is done and a total church plan is determined, you must communicate your desire and enthusiasm to your people. Leaders know there are communication barriers. The common ones are: (1) built-in opinions;

- (2) easy diversions, (3) inner fears, (4) disinterest.

Your communication with the congregation must be made with these in mind.

Charge your goals, strategies, and program plans with enthusiasm. Never presume that your understanding and enthusiasm will spread like the proverbial wildfire. Often much prayer is needed to motivate a congregation to accept a program goal. Little here has been said about prayer, but it has been assumed that much time will have been spent in prayer by each individual before a council meeting is held and during the coming together of the church council. Each move must be bathed in prayer, so the moving of the Holy

Spirit will direct the deliberations of the council as a whole.

A church council should have a set time for prayer together from time to time. Nothing reveals the inner desires and burdens from one heart to another like time spent in prayer together.

If the projected church goals are of vital interest to the church council, and become a matter of earnest prayer and dependence on God for His help and blessing, then the burden will be communicated to the people of the congregation, and goals will become plans, and plans will become visions; and where there is a vision, people have a will to work. Thus the total program of the church moves forward.

#### A neo-Pelagianism in ethics

### The "New Morality": A Theological Appraisal

By J. Kenneth Grider\*

MANY OF US have been reading theology more, lately, but enjoying it less. We have been reading it more, in part, because there is more that clamors to be read—fresh and careful publication by scholars in dead earnest. We have been enjoying it less, in part, because of the mavericks in our midst: iconoclasts with "obstinate questionings" whose no-God talk embarrasses the Church and whose no-rules emphasis threatens to take the Church unawares.

It is the "no-rules" mavericks who are to engage us in this appraisal—the so-called "new morality" advocates. True, the no-God advocates,

the death-of-God theologians, are generally new morality theorists; for if God is dead, just about everything is permitted, as Nietzsche figures. The most extreme among the death-of-God theologians, e.g., Thomas J. J. Altizer, advocates new views on morality, urging Christians to "defy the moral law of the churches" (quoted in *Christianity Today*, Jan. 6, 1966, p. 374).

But not all the new morality advocates, the situation ethicists, are theothanatologists. Bishop J. A. T. Robinson is not, and he is the one who has most popularized the new morality theory. Nor is Harvard's Joseph Fletcher a theothanatologist, and he is the one who has given the new morality view its most

\*Professor of Theology, Nazarene Theological Seminary, Kansas City, Mo.

cogent delineation—in his *Situation Ethics* (Philadelphia: The Westminster Press, 1966).

In offering a theological appraisal of this new morality theory, the view should be explained at least in general terms, and its points of strength and weakness noted.

#### Explanation of the view

The new morality, or situationism, is the teaching that agapeic love is the sole principle by which one should conduct his life, and that in each life situation one should decide what to do then and there. Joseph Fletcher explains, "The situationist holds that whatever is the most loving thing in a situation is the right and good thing" (*ibid.*, p. 65). This means that for such theorists "nothing can of itself be labeled as 'wrong'" (Robinson, *op. cit.*, p. 118); and that "the only intrinsic evil is lack of love" (*ibid.*).

#### Its point of strength

Probably the main point of strength in situation ethics is its emphasis on agape love. Robinson emphasizes love when he urges, "Love alone, because, as it were, it has a built-in moral compass, enabling it to 'home' intuitively upon the deepest need of the other, can allow itself to be directed by the situation" (*op. cit.*, p. 116). In Robinson, however, one is not always sure that the love by which one is to act is to be real, agape, Christian love. In Fletcher's *Situation Ethics*, one is sure that it is this kind of love that is extolled as the principle by which one should act in all sorts of situations. Both Robinson and Fletcher, in their call for agape love, are in sharp contrast to Hugh Hefner, who urges love as eros, with pleasure as the goal, and always with the male in mind.

#### The view's weaknesses

In spite of all the disclaimers in Robinson and Fletcher, their situationism is antinomian. They think that it is not, because they do not junk all laws as the Sartrean existentialists do, but save one master law—the law of love. But disclaimers or no disclaimers, situationism is a kind of antinomianism. When Robinson says that "... for the Christian there can be no 'packaged' moral judgments" (*ibid.*, p. 120), the posture of antinomianism is present. And it is present when Fletcher says repeatedly that not the usual "sins" are evil, but only lack of love.

But love and law must traffic together. Love includes keeping the commandments, for John says, "And this is love, that we walk according to His commandments" (II John 6, NASB). An earlier Fletcher—John, that is—would have called situation ethics antinomian and would have wanted its dissemination checked for sure. Our keeping of God's commandments, actually, is the way in which we can test the validity of our love for other persons. John says, "By this we know that we love the children of God, when we love God and observe His commandments. For this is the love of God, that we keep His commandments" (I John 5:2-3, NASB).

Another weakness of situationism is that the direction of love is almost altogether horizontal and not vertical. Situationists do not urge the love of God above all else, but the love of one's neighbor. To say with Augustine that one may love God and do as he pleases is one thing, but to love the neighbor and do as we please is another. It is to begin with the second commandment of Jesus, and not with His first. Love for God is what is basic, and it is what will give

integrity to love for one's neighbor. But how can Robinson urge love for God, a personal God, if God is mostly, as in Tillich, "the 'depth' of life" (*ibid.*, p. 126)? Robinson's view of God precludes love for Him. Fletcher ignores its importance.

A weakness, also, is in the view's supposition that "... love and justice are the same" (Fletcher, *op. cit.*, pp. 87 ff.). If this is so, then it is love that is at work in a court of law when life and death sentences are passed out, or large fines. This forces too much into love's shute. Let's admit, instead, with Tillich, that sometimes, not love, but justice, is what is appropriate. If we do this, if we make room for any single principle besides love, then the new morality view of Fletcher and Robinson breaks down.

Another weakness of situationism is, while it urges real, Christian love as the guide to all ethical decisions, how can we be confident that love as *agape* and not love as *eros* will actually control the conduct of the two people who are perhaps physically and intellectually attracted to each other? It is in the stressful situation that one is least likely to be best able to decide what to do. In sexual relations, e.g., a man's desire is perhaps strong, and hers also, and the two can easily rationalize their way into opposing God's laws in the interest of what is thought at the time to be *agape* love, when nothing more than *eros* is in play. Fletcher says, "In every 'existential' moment or 'unique' situation ... one must rely upon the situation of itself, there and then, to provide the ethical decision" (Fletcher, *op. cit.*, p. 22). This, to me, is presumptuous. It assumes that a person will be able to decide at that time what *agape* will dictate. It is a fact that Fletcher is idealistic in general persuasion and

that he does not recognize the basic sinfulness of man.

This is evident in the assumption that the unregenerate, as well as the regenerate, are able to live by *agape*. Fletcher says that "... the basic challenge offered by the situationist has nothing to do in a special way with theological over against non-theological faith commitments" (*ibid.*, p. 15). More specifically, he says, "The Christian situationist says to the non-Christian situationist ...: 'Your love is like mine, like everybody's; it is the Holy Spirit'" (*ibid.*, p. 51). He continues by saying that God is love and that He gives himself, His love, "... to all men ... believers and unbelievers ... Marxists and Christians and Hottentots" (*ibid.*).

Another weakness as I see it is that Fletcher overlooks the guilt feelings which would result from a person's breaking biblical and societal rules. He writes, "The triple terrors of infection, conception and detection, which once scared people into 'Christian' sex relation (marital monopoly), have pretty well become obsolete through medicine and urbanism" (*ibid.*, p. 80). It is surprising that here and elsewhere he overlooks the guilt feelings which would be more likely to result from disregarding "marital monopoly" than would infection, pregnancy, and detection.

This then is but a brief survey of the so-called "situational ethics" which appeals strongly to so many. Quite obviously its weaknesses greatly predominate over its strengths. Yet the view's sharp emphasis on *agape* might well function as a corrective for modern evangelicalism. Along with all our ethical discipline, and our respect for biblical and church standards, we must be sure that we are guided, not by law-without-love, but by love-that-respects-law.



## That "Silly Millimeter"

(Continued from page 3)

But I suspect the chief reason the pulpit has been unbecomingly silent has been the idealistic (but apparently naive) expectation that surely our sisters in the Lord would soon awaken, as from a bad dream, and in noble womanly indignation shake off their Parisian shackles, and declare a holy independence from the saleslady who smirks, "This is what they are wearing, Dearie."

To put it more bluntly: We have been hoping that Christian women would come to their senses. Surely they must have some intuitive understanding that if a woman can't keep from exposing half her upper leg when she crosses her knees, it is time to let out some hems. From a man's standpoint this is brazen and indecent, and while worldly men revel in it, good men are sick of it. If the innocents are so ignorant of the facts of life as to be unable to see the indecency, then let them at least acknowledge that it is unladylike, and in very poor taste indeed.

Here is one preacher who hopes that before this editorial passes the point of no return there will be a change, at least a cloud the size of a man's hand, so he can "pull" it. But if not—well, it looks, brethren, as if we are going to have to get out our trusty verbal sword and prepare to do battle. The shame has gone far enough. In the famous words of Ted Martin, the difference between

too many skirts seen in church and the "mini" is only a "silly millimeter." In some cases it would take a caliper to prove that much. And this isn't enough for Christian modesty and propriety. It isn't enough for a consistent holiness witness. It isn't enough for those grandmothers (to say nothing of their daughters) who ought to know where to draw the hemline, but don't.

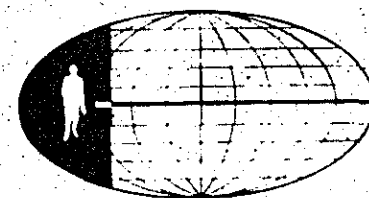
At least we ought to stand at the steps of the sanctuary platform and say resolutely to our choir members and soloists, "Ladies, we love you, but you can't come up higher until your skirts come down lower." If a California judge expelled a woman from the courtroom because her mini-skirt was not in keeping with the dignity of the court, isn't it about time we demanded a little suitable dignity and propriety for the house of God?

One young lady, who was converted in a Billy Graham Crusade, wrote to the team declaring: "From now on I'm going to dress as though Jesus Christ were my escort." You mean conversion was all it took to show this worldling that a change was needed? You mean conversion did what even "sanctification" (so-called) has not been able to do with some of our members? Maybe we had better back up and begin with a little more of her kind of conversion!

### Objectives for the Minister

1. Brevity in announcements
2. Efficiency in work
3. Interest in the world around us
4. Persuasiveness in promotion
5. Responsibility in business
6. Patience in poverty
7. Vision in planning
8. Charity in human relations
9. Preparation for preaching
10. Power in prayer
11. Compassion for the troubled
12. Zeal in evangelism
13. Loyalty to principle
14. Devotion to God

—Homer J. Adams



# The PASTOR'S SUPPLEMENT

Compiled by The General Stewardship Committee Dean Wessels, Editor  
Wendell Williams, Office Manager

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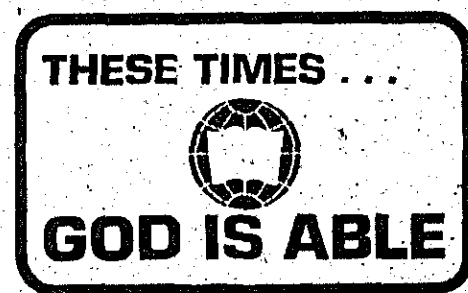
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September, 1968

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*W. E. Snowberger*  
W. E. Snowberger, Executive Secretary  
Department of Education

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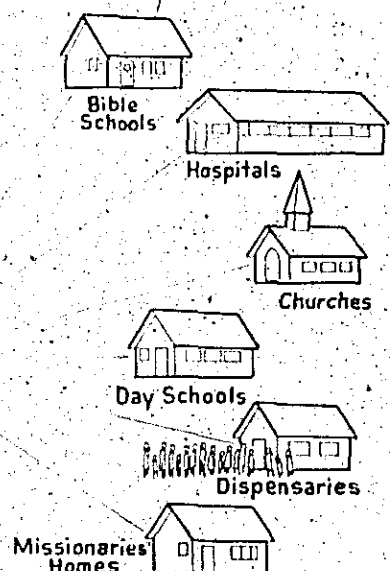
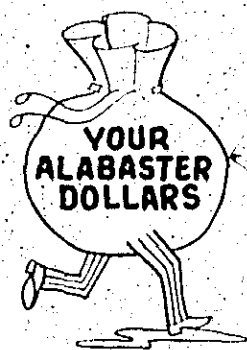
#### Alabaster Facts Through March 31, 1968

	World Missions	Home Missions	Total
Churches	501	53	554
Schools	103	5	108
Hospitals	21	0	21
Missionary Homes	160	1	161
National Workers' Homes	212	21	233
Land	132	31	163
Casa Robles	11	0	11
Miscellaneous	71	20	91
<b>Total Buildings</b>	<b>1,214</b>	<b>131</b>	<b>1,345</b>

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The Nazarene Preacher

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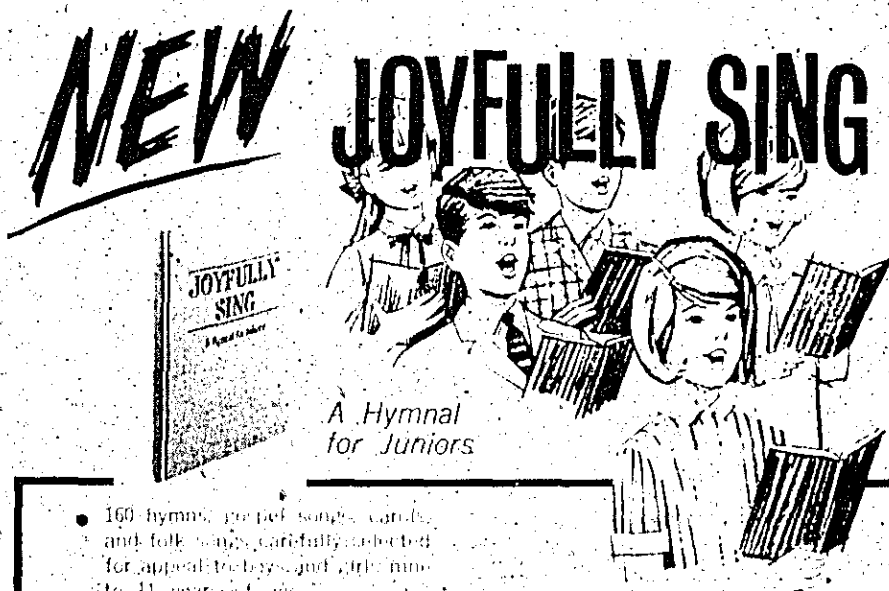
Statistical reports for the latest complete church year (1967) reveals the following:

	Gulf Central District	Other Districts
Number of Churches	20	33
Membership	455	1,070
Sunday School Average Attendance	762	1,523
NWMS Members	221	775
NYPS Members	298	468
Total Giving	\$ 37,057	\$121,018
Property Valuation	\$310,500	\$902,847

Four Chinese churches, located in Los Angeles, San Diego, and San Francisco, operating within their respective districts, receive some budget allocation and assistance from the Department of Home Missions. Both Los Angeles First Chinese Church and San Francisco First Chinese Church have been granted approved specials of \$12,500 each for new church buildings. It is to be hoped that churches and or individuals interested in these churches will contribute to these approved specials. These four churches have a total membership of 154, and averaged 273 in Sunday school attendance last year.

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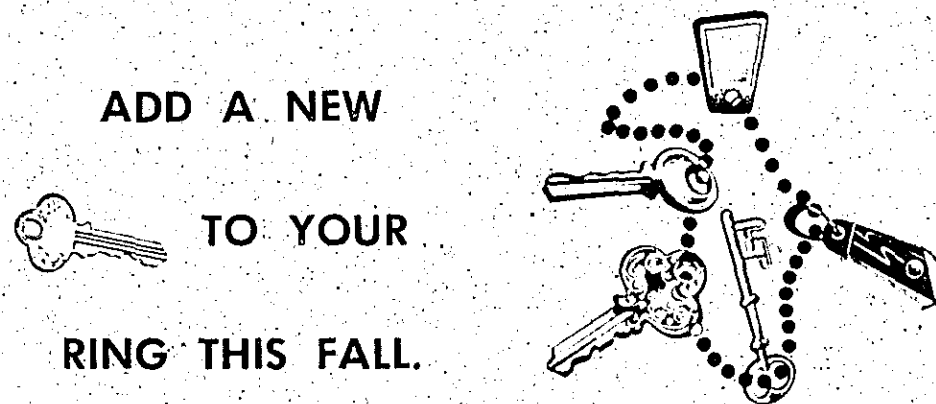
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The Nazarene Preacher

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- DEAN WESSLES, Executive Secretary

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**Q. More and more I hear about the Nazarene Retirement Program. Could you tell me what this is and how it works?**

**A.** Yes, you perhaps have heard a great deal about the Nazarene Retirement Program (tax-sheltered annuity) and you will be hearing more and more, for the General Board and the Board of Pensions feel that this plan offers the best means of providing financial security to you at retirement. And it offers a significant tax savings as a special government-approved program for setting aside non-taxed dollars until retirement.

**Q. Who may be covered by this plan?**

**A.** This retirement plan is for any minister or lay employee of the Church of the Nazarene. This includes employees of the local churches, district organizations, or church-related institutions.

**Q. Could I draw out the entire sum I had had placed into the annuity, if the need should arise?**

**A.** Yes, you may draw out the entire sum at any time. However, it is not advisable unless under extreme circumstances, because you would have to pay federal income tax on the lump sum taken out at the time it was drawn out, as if it were ordinary income rather than capital gain.

**Q. After starting the plan, does the designated amount have to be sent in every month regardless of how much illness or unusual expense one might have?**

**A.** No, the annuity program is very flexible. There are no penalties, for you receive credit upon retirement for all that has been placed into the program for you, plus interest from the time it was placed into the program.

**Q. If for some reason there would be months when I would need all my salary to meet bills, what would happen?**

**A.** You just would not have your employer send anything in for you that month, remembering again that your ultimate retirement income is based, however, on total amounts contributed during your active years.

**Q. How may I become a participant?**

**A.** Write to: Board of Pensions, Church of the Nazarene, 6401 The Paseo, Kansas City, Mo. 64131. A personal retirement questionnaire will be sent. When you have completed and returned the questionnaire, an application and more detailed information will be sent to you and you can make your decision if you would like to participate in this retirement plan.

## How I Met the Church of the Nazarene

By J. Russell Saoli, Republic of South Africa

I hail from one of the most remote parts of the Cape Colony known as Matatiele, meaning "the ducks have gone." The place teemed with ducks at one time.

My father was the pastor of the Anglican church here in the village mission station. He was quite a rich man with hundreds of sheep, goats, cattle, and horses. I grew up in a Christian atmosphere.

I finished my grammar grades in school and went away for boarding school, a teacher's training institution. During that year my father died. I knew that my elder brother would order me to leave school and work for myself, for all my father's wealth would now be in his hands as the heir.

On arrival home my mother told me what my father had said before he passed away. "My beloved son, I am now going to my eternal home. I have done my work; do not cry for me. You are my last born, and have no share in the inheritance here at home. [This is the Basotho law of inheritance and succession.] I have left some money in the bank. With that money I want you to be educated. You must either be a schoolteacher or study for the ministry of our church. I am leaving you a horse to ride to school, and one cow for milk. Peace be with you, my son."

I left the following week for college. I thought often of these two professions, but only as professions, until I discovered that God was making teaching a calling for me. I wrote my final teacher's examination and passed. I was then only 18 and according to the law could not teach until I was 24. I prayed that God would open the way for me to get a school somewhere.

A week later a friend asked me why I didn't apply for a teaching post in Swaziland, where the age limit was not a law. I wrote the superintendent of education there for a list of mission schools wanting teachers, and he sent me the address of Rev. W. C. Esselstyn. I wrote, Mfundisi Esselstyn wired me to come at once. At Bremersdorp (now Manzini) I was met by two boys from the Nazarene Mission Station. I was rather afraid of the Swazis, as I

had not seen them before, but had heard a lot of misleading stories. The following day I reached Stegi safely and the Swazi Nazarenes made me feel at home.

The first day I went to church, some of the people cried (at the altar) and I was frightened indeed. Umfundisi Esselstyn gave me a pile of Nazarene booklets, and I asked questions about the doctrinal teachings of the Church of the Nazarene. I read the *Other Sheep* and other Nazarene papers and learned how people were being saved and sanctified in various parts of the world. I soon made up my mind to have the same experience. At one of the revivals I got the experience of being fully saved and sanctified. From that time I felt great happiness in my heart.

My mother became ill in 1937 and we were called back home. While there I taught in one of the largest schools, with 30 teachers and 1,000 students. By the end of the year I received an urgent call from Nkosazana Love-lace to come and start a school in the Eastern Transvaal. Many told me I was a religious fanatic to leave the big school and go to the lowveldt—a malaria-infested place. Such talk did not change my mind at all. I knew I was called to work in the Church of the Nazarene. God had spoken to me. He was with me. I worked hard to start a small school with an enrollment of 30 pupils. By 1940 the school was passed the best in the lowveldt area by inspectors of education. We made revivals the main part of the school and God helped us day by day.

In 1941 I went to university to study for the degree of bachelor of science. I graduated in 1944 with the bachelor of science and a London Teacher's Diploma, and returned to teaching.

*Editor's Note:* Mr. J. Russell Saoli moved to the Nazarene Publishing House in Africa several years ago. He is now office editor of all Bantu publications. He is a gifted translator and editor and a great asset to our publishing work.



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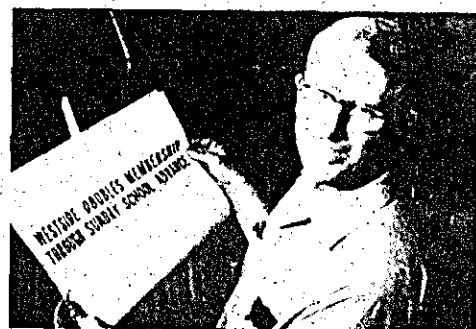
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The Nazarene Preacher

## String the Lines—COMMUNICATE

**S**TRONGER emphasis on communication on all levels will be one major endeavor of the United Methodist church.

As the church world knows, the United Methodists now are the largest Protestant body in the family of U.S. denominations. The church has more than 11 million communicants, gaining about 750,000 E.U.B.'s at the merger last April in Dallas.

### Advantages Are Weighed

It was learned at Dallas in talking with Dr. Arthur West, director of the Methodist Information Service, that the two church bodies hoped to gain funds and trained personnel to move ahead in two strategic areas—world missions and press and public relations at home.

The Methodists now have conference (district) press and public-relations offices in 32 of their 101 conferences in the nation. They hope to double this number of P.R. offices on the district level in a few years.

### Action in Missouri

The Missouri West Conference, with 170,000 members in 660 churches in the western half of the state, had seriously considered a district Methodist newspaper. Instead, this plan was put aside at its last annual meeting and delegates voted to create a conference office of press and public relations.

The sum of \$29,500 was voted for the first year's budget.

Bishop Eugene M. Frank then appointed Rev. Richard C. White to the new conference office.

Mr. White, pastor at Warrensburg, Mo., will have offices in Kansas City, Mo. He formerly worked for the Kansas City Star and then for eight years owned and operated the weekly Seneca, Mo., newspaper in Newton County, until he felt called to the ministry in 1953.

### Outline New Tasks

Bishop Frank said that Mr. White will visit churches and communities on the conference. He will gather and disseminate to public media information about the church. He will speak at local churches and hold press workshops for pastors.

The Methodist leaders in communications regard the conference (district) press and public-relations office as perhaps the most vital link in their church-world relationship.

### An Area to Explore

For the Church of the Nazarene, this remains an area virtually untouched—a work holding vast potential for the church.

At least three Nazarene church districts—Central Ohio, Pittsburgh, and North Carolina—made starts in this direction but the work closed when the resource persons moved on.

It is no accident that the Church of the Nazarene is little known in many communities and areas. There has been little communication or contact with the communities through the press or community organizations.

It would seem that it's time for lines of communication to be set up and used.

O. JOE OLSON

September, 1968

32a

# A Call to Prayer

The Church of the Nazarene is hereby called to a 24-hour period of prayer and fasting

12:00 A.M. (Local Time), SEPTEMBER 18, to MIDNIGHT

The challenge of our recent General Assembly as stated in our quadrennial theme—"THESE TIMES GOD IS ABLE"—demands intense spiritual action on the part of each one of us.

Let us give ourselves to seek God's presence and blessings throughout every part of our church.

We must also pray for God's great anointing and mighty power to apply in this greatest of all our revival and evangelistic endeavors.

Let us prove to ourselves, our friends, and this needy generation that our THEME is a blessed reality as we serve our present age.

Board of General Superintendents

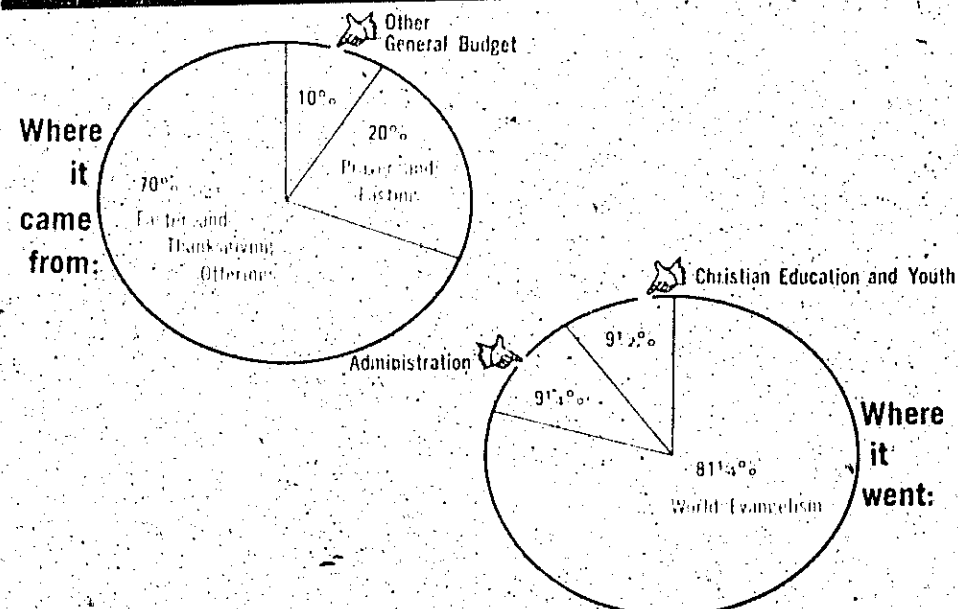
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V. H. Lewis      Daniel Moore  
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## PROJECT PRAYER

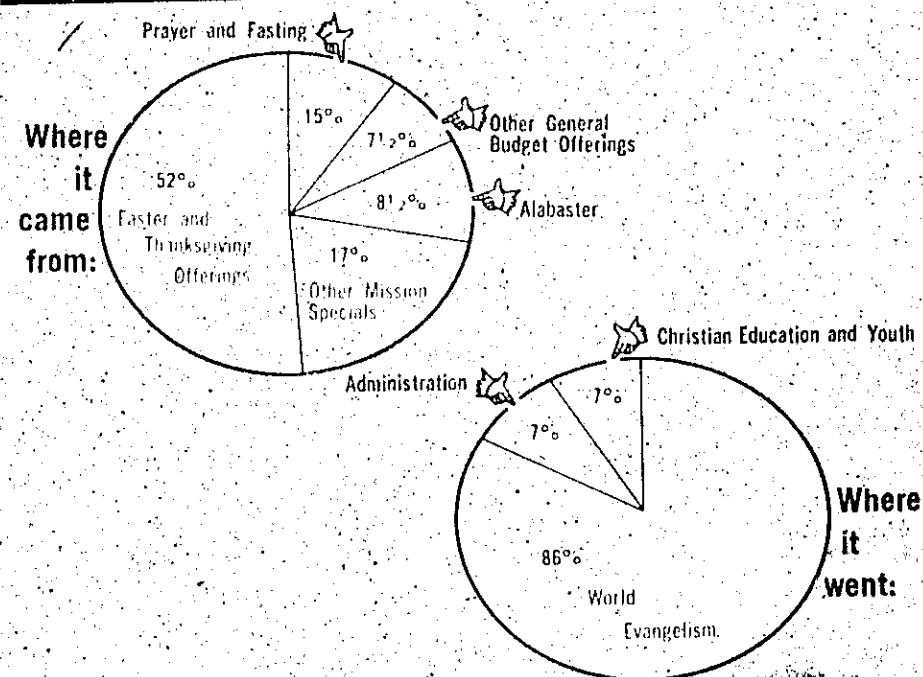
September 15-22, 1968

A Week of Prayer using the theme:  
"My Church Is My Concern"

### GENERAL BUDGET—1967

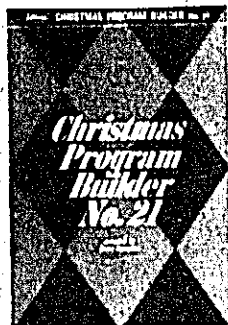


### GENERAL BUDGET AND MISSION SPECIALS—1967





## For a Well-rounded, Bible-centered Christmas Program . . .



### CHRISTMAS PROGRAM BUILDER No. 21

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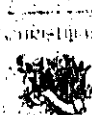
**IT'S TIME TO START PLANNING FOR CHRISTMAS!**  
To help you, GRACE RAMQUIST has compiled this book, offering a wide range of new material and fresh ideas for developing a Christmas program long to be remembered. Two pages are devoted to kindergarten, five to primary, six to junior, 13 to high school and mixed ages. Also includes four short skits and seven songs for solo, duet, and group singing.  
MC-121 60c



#### New Dramat. **NO PILLOW FOR HIS HEAD** By Dorothy Willis Jenks

Depicts the story of Christmas with interest and meaning. Four scenes alternate between a Hebrew home in Bethlehem, shepherds abiding in the fields, and the stable of the inn. Participants include seven men, six women, four angels, a narrator, and a choir or mixed quartet. Presentation time, approximately 40 minutes. Performance rights require eight copies.  
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#### New Solo Book **CHRISTMAS FOR LOW VOICE NO. 2**

For those called upon for a special number, this new book provides a welcome selection of songs and carols of the season. Compiled by R. W. STRINGFIELD for alto, contralto, baritone, or bass soloist. Includes "Bring a Torch, Jeannette," "Isabella," "Lo, How a Rose E'er Blooming," "The Country Carol," "The Friendly Beasts."  
MC-16 \$1.00

For other Joyous Christmas materials, see special "Musicatalog" being sent to all Sunday school ordering secretaries and local pastors, or write for a FREE personal copy.

#### New Pageant **TO ALL PEOPLE** By Bonella P. Marquart

An excellent way to involve all departments of the Sunday school. Can be presented after only one rehearsal by combining portions previously prepared by various departments as part of the December Sunday school sessions. Includes carols, scripture, and narration. Presentation time, approximately 35 minutes.  
MC-237 25c



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## Queen of the parsonage.....

MRS. B. EDGAR JOHNSON

## September Crisis for Little Men— and Their Mothers

By Mrs. Gerald Davis\*

**S**EPTEMBER and school! Such an exciting time of the year! Even the air has an aroma of school. It is time to prepare a schedule of regularity that manages to get lost during the summer.

The thought engulfed me this year that persons other than myself would now have prime time with my children. A fearful thought indeed! We decided to commit this to God and ask Him to select the teachers best suited to our children's needs. So prayer was offered to that effect before school enrollment.

Enrollment day gave me a chance to look the teachers over. In my mind I had the "right" ones picked out.

The first school day revealed God hadn't made a mistake about the teacher for Brenda, my second grader. She was the exact one she wanted, and I had silently felt to be the choice one. When we moved on to Kelly's third grade class, however, we discovered God had surely made a mistake there. This one wasn't my idea of the personality that would have my son's best interests at heart. Kelly didn't seem to notice my disappointment. He waved a good-bye and hurried to sit with his best friend, while I returned home and tried to reassure myself.

Lunchtime arrived and found both children happy about their classes and teachers, so my heart was happy too.

The second day at lunch Kelly came home crying. After questioning him, he sobbed that his teacher had shaken him.

Aha! I was right! How dare she treat

my child that way! He really is an easygoing, sweet-natured child, not rowdy (like most boys!). Grace abounded however, and I was able not to speak against her. I made him return to school with the promise I would be in after school to talk with her.

Kelly's teacher, a woman in her fifties, with short, graying hair, smiled a hello as I introduced myself. "Kelly came home at noon crying today. He said you shook him. I would like to know what's wrong."

She looked confidently at me through her glasses and said she was sure she hadn't hurt him. She didn't even think she had spoken too gruffly to him. "We do have rules, Mrs. Davis. Kelly and all the other children must learn right away that they must follow these rules. A classroom must be run to benefit all. Discipline is part of the procedure."

My common sense agreed. My maternal instinct hadn't come across yet.

As I walked to the car, the Holy Spirit began His overhaul. "You entrusted this job of picking out the right teacher to Me. But you wanted Me to pick the one you wanted, not the one I wanted."

"But, God," I protested, "where were You when she was making life miserable for a little boy who trusts You implicitly?"

"I was there strengthening him. Through this I am developing character and trying to bring him to attention, so he may benefit himself and Me in his lifetime."

\*Liberal, Kans.

September, 1968

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At bedtime Kelly couldn't sleep. He was fretful and confessed he was afraid of his teacher.

I mustered up all the courage I had and said, "Now, Kelly, you know we prayed asking God to select the best teacher for you. If He picked out this one, then she has to be the right one because God doesn't make mistakes." He agreed—and I almost did.

Early the next morning Kelly sleepily approached me in the front room with the words, "I'm sick." I responded with all the motherly inquiries, but he repeated, "I'm just sick."

My intuition warned that he was using this as an excuse to stay home from school. My mother heart wanted to give in to him, but the Holy Spirit's wisdom came to me with impact, "You can use this to help him face life or fumble the ball and miss the goal."

"Kelly, you're still upset about your teacher, aren't you?" He hesitated and finally answered yes, followed with a flood of tears.

"Let's kneel at the divan and talk to God about it." As we knelt there and recounted yesterday's happenings and today's fears to God, a semi-relief came. But I knew Kelly would need something to stand on when fears assailed him. I remembered a marvelous book I'd read in which the author told of a dreamer-type college student who preferred freewheeling daydreaming to buckling down to work. I got the book

and read to Kelly about this boy who was a Christian but needed strict discipline to be of any use to himself and to God. I read the portion where the author stated: "... the student, though holy, still needs schedules, and regimes, and requirements imposed upon him, possibly even some reprimands, penalties, and F's. Out of it he will come forth as tempered steel. Many of us can say with the Psalmist, 'Thou hast caused men [teachers, deans, pastors, committees, superintendents] to ride over our heads; we went through fire and through water; but thou broughtest us out into a wealthy place' (66:12)."

As Kelly realized he was not the only one in the world who had to receive punishment from a teacher, he felt better. I explained that what seemed hardness and sadness now God would use to make him a better person.

As the car approached school, Kelly batted his eyes to hold back tears.

"O God, please let one good thing happen this morning to encourage him," I prayed.

I sat in the car anxiously waiting for him at lunchtime. When he finally emerged from his classroom, he ran to the car and said, "Mother, when I read this morning, the teacher said, 'Good, Kelly.'" His face was beaming.

"Thank You, God. Thank You for caring about a little boy's problems. And thank You for helping me realize that You do give guidance."

### THANK YOU, DEAR LORD

For every hill I've had to climb,  
For every stone that bruised my feet,  
For all the blood and sweat and grime,  
For all blinding storms and burning heat,  
My heart sings but a grateful song—  
These were the things that made me strong.

For all the heartaches and the tears,  
For all the anguish and the pain,  
For gloomy days and fruitless years,  
And for the hopes that I lived in vain,  
I do give thanks, for now I know  
These were the things that helped me grow!

Author unknown

The Nazarene Preacher

## BIBLICAL STUDIES

TOWARDS BETTER BIBLICAL SCHOLARSHIP

### The Greatest Prayer of All

Meditations on John 17

By H. K. Bedwell\*

#### No. 10 The One That Was Lost

NONE OF them is lost, but the son of perdition" (v. 12). This is the only note of sorrow in the whole prayer. It reveals the stark tragedy of the life and death of Judas Iscariot. In our meditation the facts we consider cover three phases:

1. The priceless opportunities he squandered
2. The relentless process which led to his ruin
3. The awful depths to which he fell

#### 1. The Priceless Opportunities He Squandered

Few men have had the privileges accorded to Judas. Though vast crowds thronged Jesus during His earthly ministry, he was one of the selected few. Millions of men of all generations would have given all for the opportunity of being among the first 12.

The mystery of this choice is an unsolved problem. Jesus gave no reason, yet we know He makes no mistakes. The signal honor of being one of the 12 apostles enabled him to live in the closest contact with Jesus for a period of over three years. Judas saw what no man had ever seen before—a holy life without any blemish whatsoever. Moreover he was privileged to listen daily to the words of the One of whom it was said, "Never man spake like this man." What wonderful fellowship he

enjoyed, what gracious messages he heard! Further, he saw miracles of divine power demonstrated such as mankind had never seen before. He saw blind men made to see, cripples to walk, lepers cleansed, and wretched, devil-ridden men gloriously delivered. When Lazarus walked out of the tomb after four days of death, Judas was there to see it. Again, he himself was invested with this miracle-working power. He too was commissioned to preach the Gospel of repentance, for he was among the 12 who were so sent. Happy man! Honored man to be so privileged! Wretched man! Stupid man to throw it all away!

It is a solemn and even terrifying thought that all his great privileges did not save him. Does this not clearly teach us that one can live among the most saintly people, listen to the most inspiring messages, see the most amazing examples of divine power, and even be a part of it all and still be lost? Herein lies the most awful danger. At the very end of John Bunyan's immortal classic, *Pilgrim's Progress*, we read these sobering words, "Then I saw that there was a way to hell even from the very gates of heaven, as well as from the city of destruction."

#### 2. The Relentless Process Which Led to His Ruin

There are two opposing theories about the character and actions of Judas Is-

\*Nazarene missionary, Stegl, Swaziland, South Africa.

September, 1968

cariot. Some would whitewash him as a man whose motive was good, even though he betrayed his Master. He only wanted to force Jesus into the open, to declare His kingdom and exercise His power as a deliverer of the Jewish nation. A mere rabble could never seize Him. He would surely break loose. So the theory goes. On the other hand, a renowned Bible expositor sincerely believed that Judas was a devil incarnate. He was not really a man at all, but just as Jesus was God in the flesh, so Judas was a devil in human form. The truth lies in neither of these speculations. He was neither a sincere but misguided man nor a devil in a human body. It is my firm belief that Judas began as a sincere disciple of Jesus, but through his own actions he eventually became a traitor. It is unacceptable that he was guilty only of an error of judgment or that Jesus would deliberately choose a devil as one of the 12. Judas was a man like ourselves who by his own choices became more and more degraded until he finally sold his Lord to His enemies. There was no sudden collapse, but a process of decay that led to ruin. His tragic story has been repeated many times since.

See that noble tree crashing down without warning. Examine its trunk and roots. They are all hollowed out by the ceaseless activity of the remorseless termites. Only a shell remained and collapse was inevitable. The process was gradual, the crisis sudden. This is what happened to Judas. He was made treasurer of the group. Here was his weakness—money. It was no accident that he was given this task. This was his test, and here is where he failed. A penny stolen here, a penny there, now a little more, and still more, until greed stifled his conscience, and the end was

ruin. This is how all backsliding begins, and this is how it ends unless repentance comes in time.

A minor curtailment of time for prayer and Bible reading, a little neglect of the means of grace, small deviations from right, a little worldliness of dress and habit, and soon the child of God is on the slippery, downward road to estrangement from God.

### 3. *The Awful Depths to Which He Fell*

No mother wants to call her newborn babe "Judas." The name has become a synonym for treachery. To be called a Judas is the worst form of obloquy. The confidant of Jesus became the betrayer. The kiss of discipleship became the kiss of treachery, and between the two lies a distance that cannot be measured. The very height of his privileges accentuates the depths of his fall. From purloining pennies from the disciples' treasury, he fell to the lowest depths when he sold the most precious Being in the universe, the only begotten Son of God, for a few paltry coins, which he never used and never enjoyed. In doing this he also bartered his most priceless possession, his integrity, and earned for himself the scorn and contempt of friend and foe.

His base betrayal of Jesus blasted his character, drove him to suicide, and damned his soul. He who could have ranked with the sons of God became "the son of perdition." What a title for a man who lived and walked with Jesus! So Jesus says with a sob, "Those that thou gavest me I have kept, and none of them is lost, but the son of perdition." Full provision is made for our preservation. None need be lost. He prayed for our preservation. He still prays at the throne of God. Let us always remember it is fatal to trifle with God.

**A minister may fill his pews, his communion roll, the mouths of the public, but what that minister is on his knees in secret before God almighty, that he is and no more.**

—John Owen

The Nazarene Preacher

## Gleanings from the Greek New Testament

By Ralph Earle\*

### I Thess. 3:1-13

#### "Forbear" or "Bear"?

The verb *stego* (vv. 1, 5) comes from the noun *stegē*, which means "roof." So it signifies: "1. to protect or keep by covering, to preserve . . . 2. to cover over with silence: to keep secret; to hide, conceal . . . 3. by covering to keep off something which threatens, to bear up against, hold out against, and so to endure, bear, forbear." This is an excellent example of the way words change their meanings. English words are no exception.

This verb is found elsewhere in the New Testament only in I Cor. 9:12; 13:7. There, as here, it seems to carry the third sense given above. For the fifth verse of this chapter Arndt and Gingrich have: "since I could not bear it any longer."

#### "Leave" or "Leave Behind"?

One of the weaknesses of the King James Version is its failure, in many cases, to distinguish between simple verbs and their compounds. *Leipo* means "leave." But the verb here (v. 1) is *kataleipo*, which means "leave behind."

What it implies in this passage is expressed well by Moffatt: "Paul shrank from loneliness, especially where there was little or no Christian fellowship; but he would not gratify himself at the expense of the Thessalonians. Their need of Timothy must take precedence of his." So he sent Timothy to them, and stayed behind in Athens alone, with only Silas as a companion. Calvin comments: "It is . . . a sign of unusual affection and anxious desire that he is willing to deprive himself of all consolation for the purpose of succouring the Thessalonians."

#### "Establish" or "Strengthen"?

The verb *sterizo* (v. 2) is thus defined by Thayer: "a. to make stable, place firmly, set fast, fix . . . b. to strengthen, make firm; tropically [figuratively] (not so in profane authors) to render constant, confirm, one's mind." Most recent translations have "strengthen."

#### "Comfort" or "Encourage"?

This is again the verb *parakaleo*. While it may be rendered "exhort" (RSV), most translators prefer "encourage." That seems to fit best here.

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

## "Moved" or "Deceived"?

This might seem like a simple verb, but its meaning is a bit complicated. *Saino* (v. 3) originally was used, as in Homer and in Aesop's fables, for a dog wagging its tail. Thus it came to mean "fawn," as a dog does when it wags its tail and meekly lowers its head. The term was then employed in a metaphorical sense for persons who "fawn upon, flatter, beguile."<sup>6</sup> And so Milligan comments: "What the Apostles evidently dreaded regarding the Thessalonians was that they would allow themselves to be 'drawn aside,' 'allured' from the right path in the midst of (en) the afflictions . . . which were then . . . falling upon them."<sup>7</sup>

Lightfoot follows the same trail. He says that *saino* signifies "fondle, caress, flatter, coax, wheedle, allure, fascinate, deceive," and adds: "This seems to be the meaning here; that no one, in the midst of these troubles, desert the rough path of the truth, drawn aside and allured by the enticing prospect of an easier life."<sup>8</sup> Frame agrees with this.<sup>9</sup>

Arndt and Gingrich come to a different conclusion. After noting that many prefer "so that no one might be deceived," they say: "However, a more suitable meaning is the one preferred without exception by the ancient versions and the Greek interpreters [Church Fathers]: *move, disturb, agitate . . . so that no one might be shaken or disturbed.*"<sup>10</sup> On the other hand, Lightfoot asserts that no passages in Greek literature can be cited which bear this meaning.

This difference of opinion is reflected in modern translations. One finds "shaken" (20th Cent., NEB), "disturbed" (Moffatt, NASB), and "moved" (RSV) on the one hand, and "led astray" (Goodspeed) or "deceived" (C. B. Williams) on the other. It is very difficult to decide the matter. But in view of the total scholarship represented on the translation committees of the Revised Standard Version and *The New English Bible* it would seem the part of wisdom to settle in favor of "moved" or

"shaken." It should be noted that "beguiled away" is given as an alternative in the margin of NEB.

## "Brought Us Good Tidings"

This is the verb *euangelizo* (v. 6). Its most common rendering in the New Testament (KJV) is "preach" (23 times), or "preach the gospel" (22 times). But here and in Luke 1:19 it is used in the literal sense of "bring good tidings" (or "good news"). Of course, that is what the preaching of the Gospel is—good news for the needy sinner.

## "Perfect" or "Complete"?

The verb is *katartizo* (v. 10). Thayer notes that it means "properly to render *artios* i.e. fit, sound, complete . . . hence a. to mend (what has been broken or rent), to repair . . . to complete"<sup>11</sup>—as in this passage. Arndt and Gingrich also give "complete" for this place.<sup>12</sup> Milligan notes that the verb "is used in the N.T. especially by St. Paul and in the Epistle to the Hebrews in the general sense of 'prepare' or 'perfect' anything for its full destination or use."<sup>13</sup> Lightfoot comments: "This sense of completion is borne out by the not uncommon application of *katartizein* to military and naval preparation, e.g. in Polybius, where it is used of manning a fleet . . . of supplying an army with provisions."<sup>14</sup> It would seem that "complete" (NASB) is the best translation here.

<sup>6</sup>Thayer, *Lexicon*, p. 586.

<sup>7</sup>Lexicon, p. 773.

<sup>8</sup>EGT, IV, 31.

<sup>9</sup>Romans and Thessalonians, p. 352.

<sup>10</sup>Op. cit., p. 588.

<sup>11</sup>Abbott-Smith, *Lexicon*, p. 400.

<sup>12</sup>Thessalonians, p. 38.

<sup>13</sup>Notes, p. 42.

<sup>14</sup>Thessalonians (ICC), p. 128.

<sup>15</sup>Op. cit., p. 747.

<sup>16</sup>Op. cit., p. 336.

<sup>17</sup>Op. cit., p. 418.

<sup>18</sup>Op. cit., p. 42.

<sup>19</sup>Op. cit., p. 47.

# SERMONIC STUDIES

TOWARDS BETTER PREACHING

## SERMON OF THE MONTH

### The Other Side

By Kenneth L. Dodge\*

SCRIPTURE: Rom. 8:28

No man has all the answers. There are so many mysteries of life and so many unanswered questions that one is tempted to think that just the opposite is true—man doesn't have any of the answers. However, it is interesting to read how many times Paul speaks with assurance and says, "We know . . ." It's because he speaks with that same assurance in this verse that it holds the significance that it does. He might have said, "We pray that all things will work together for good . . ." or, "We hope that all things will work together for good . . ." or, "We think that all things will work together for good . . ." But instead he says, "We know . . ."

There is so much tied up in this wonderful promise that it exceeds the scope of one sermon. However, I should like to present four points. The first two call attention to two factors that are not promised in this text, and the other two call attention to two factors that are promised.

First, let me call your attention to the fact that this promise does not say all things work together for the best. There is a hollow ring in those phrases that are so often tossed off to the effect, "It will all come out in the wash," or, "What will it matter a hundred years from now?" or, "All's well that ends well." It is but an attempt to justify actions that are not right and proper and to excuse our responsibility for them by pretending that they are unimportant. And the significance

of it is seen in the fact that all too often people attempt to relegate this promise to the same level. They seem to think that even carnal fits, sins that affect others and the church, and their own laziness, indifference, and unconcern will somehow be blessed of God in furthering the work of His Church.

I am often reminded of the spectacle of the brothers of Joseph when they discovered that he was prime minister of Egypt. If they had been like some "Christians" of today, they would have congratulated themselves on having had a part in carrying out the plan of God. The truth is, God did work things out for good. That is too obvious for anyone to deny. But did things work out for the best? A glimpse into the future of Israel will prove that they did not. Bondage and slavery, wilderness wanderings, battles, and death were the long-range result. The better course, and what might have worked out for the best, would have been for Joseph's brothers to demonstrate brotherly kindness and godly concern.

Things cannot work out for the best when they have their basis in sin, hate, envy, greed, and carnality. We do this promise a great injustice if we use it to excuse our sins. Our God is great enough to take even the wrath of man and make it to praise Him. Thank God for that greatness. But if you want what is best in life, manifest a Christlike spirit always. Let your life be filled with perfect love. Determine to be motivated only by the Holy Spirit.

Second, this verse does not promise that all things work together for good to

\*Pastor, Rochester, N.Y.

September, 1968

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everyone—only those who love God. Paul wrote on another occasion, "If God be for us, who can be against us?" That might lead some to ask, "Is God for me?" The answer is yes, He is. However, only as you are also for Him will the fact that He is for you have any significance. God cannot take the adversities of life and make them work for your good if you won't let Him. God wants to help you, bless you, lead you, and use you, but He has to have your cooperation. It is very foolish to expect to enjoy the blessings of good health if we break all the rules that ensure good health. I once knew a man who asked the church to pray for him as he entered the hospital for surgery. He was afflicted with cancer of the mouth caused by excessive pipe smoking. However, the last thing he did before the doctors took him into surgery was to finish smoking his pipe. It seemed foolish to pray for him when he would not give up the thing that was causing the trouble. Just so, God cannot work things together for good in your life if you do not love Him enough to submit all you are and have to His control. God is for you and will so order your life that all things work together for good if you will be for Him and love Him and serve Him.

Third, will you notice the first of two factors that this verse does promise. The text says, "All things . . ." We cannot see the future and we often forget the significance of the past. But with God there is no past or future. He is not confined to time. Thus, our lives under His control take on a scope that is beyond our understanding. If we could see as God can see, we would ask for no changes.

*With patient mind thy course of duty run;*

*God never does, nor suffers to be done,  
But what thyself would'st do could'st thou but see*

*The end of all events as well as He*  
(author unknown).

It is because "all things work together . . ." that it is so tremendously important that we be constantly and fully consecrated to God. A partial consecration will void this promise and make it useless in our lives. God wants to make out of us the most useful and effective Christians that He possibly can. To accomplish this, He must have all there is of us. Also, we must be so yielded to Him that we can and do respond to His slightest whisper. We shall never have to walk the valley alone. When you walk through a

storm, keep your head up high and don't be afraid. The Arabs have a proverb that says, "All sunshine makes the desert." "Into each life some rain must fall." That is what makes the difference between barren waste and fertile fields and valleys. This promise says all things. Perhaps God is still working, and all things have not come to pass as yet. When they do, you will see that they are working together for good.

Fourth, this verse says all things work together. It is probably trite to say that one isolated incident is not enough by which to judge the whole plan of God. But if trite, nevertheless so very true! And the tragedy is that people are so often prone to do just that. It is so easy to take one bitter experience of life and use that as a basis upon which to establish our entire relationship to God and the church. So often we convince ourselves that this one bitter experience could never be harmonized with the plan of God, and yet that only reflects our inadequate conception of God. Can we not see that our God is big enough to take even that experience and work together with other factors until something good comes out of it?

I love a good cake, and I especially love a good chocolate cake. Yet I almost quit eating chocolate cake the first time I watched my mother make one. She used unsweetened chocolate, and as I watched her making the cake, I managed to get my hands on a crumb of that chocolate which I thought would be delicious. It wasn't. It was almost more than I could swallow. Then I looked around. On the table she had a cup of sour milk. Not sweet milk, mind you, but sour milk. I was horrified when I saw her add that to the cake mixture. I despaired completely when I saw her add some soda. I knew what a horrible taste that stuff had, for I had to take that when I had a stomachache, and it was worse than the stomachache. Nevertheless, when the cake was out of the oven and had its chocolate icing on it, it looked as good as every other cake that Mom had baked. I tasted it cautiously—first a crumb, then a bite, then a whole piece, and asked for more. I forgot all about the bitter chocolate, the sour milk, and the soda. In some magic way she had taken the distasteful things and had used them, together with other things, and produced something beautiful, pleasurable, and appetizing. God will work like that if we'll let Him. He will take all things and work them together and the result will be something good.

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There are many things we cannot know and do not know. But we can be assured that if we let Christ have complete control of our lives He will take all things and work them out for our good.

## Modern-Day Nonconformists

SCRIPTURE: Rom. 12:1-3

TEXT: v. 2, ". . . be not conformed . . ."

INTRODUCTION: Ours is a day when many seek seclusion from society. For example: Beatniks, hippies, etc. But these groups are not real nonconformists. The Christians are!

I. A Christian is a nonconformist because his body is given to God (v. 1).

- A. The body is a living sacrifice.
- B. The body is a holy sacrifice.
  1. A holy body is a clean body.
    - a. It is a clean body physically.
    - b. It is a clean body because of absence of harmful habits.
  2. A holy body is a properly dressed body.
  3. A holy body is a pure body.
- C. The body is an acceptable sacrifice.
- D. The body is a reasonable sacrifice.

II. A Christian is a nonconformist because his mind has been renewed (v. 2).

- A. The renewing of the mind is needed to substantiate the will of God.
  1. The will of God is good (v. 2).
  2. The will of God is acceptable (v. 2).
  3. The will of God is perfect (v. 2).
- B. The renewing of the mind is needed in order to elevate God in man's thinking and experience.
- C. The renewing of the mind is needed to humble man in his own thinking and experience.

CONCLUSION: Who are the true nonconformists of our day? The Christians are, because they serve God with body and soul, and no one else does this.

ROBERT L. WILLIAMS  
Oklahoma City, Okla.

September, 1968

## The Person and Mission of Jesus Christ

SCRIPTURE: Heb. 1:1-3

INTRODUCTION: Focus your attention squarely upon Jesus Christ, the Son of God. He is the theanthropic Person.

I. The Identification of His Person

- A. Christ: God's creating Agent (v. 2)
 

" . . . by whom also he made the worlds."
- B. Christ: God's reflecting Glory (v. 2)
 

" . . . brightness of his glory . . ."  
" . . . express image of his person."
- C. Christ: God's sustaining Power (v. 3)
 

" . . . upholding all things . . ."  
(cf. Col. 1:17).

II. The Specification of His Mission (v. 3)—  
" . . . purged our sins . . ."

- A. Christ's death: a vicarious sacrifice. (Rom. 5:8).
- B. Christ's death: a propitiatory sacrifice (Rom. 3:25).
- C. Christ's death: a redemptive sacrifice (I Pet. 1:18).
- D. Christ's death: a reconciling sacrifice (Eph. 2:16).

CONCLUSION: Christ is God's only begotten Son, who came to make atonement for man's sins.

ROBERT L. WILLIAMS

## Expository Outlines from II Peter

By Ross E. Price\*

LATTER-DAY SCOFFERS

II Pet. 3:3-4

INTRODUCTION:

1. Peter reminds us that, however far or near the last days may be, they will be preceded by the coming of (1) men who scoff at religion, (2) live self-indulgent lives, and (3) question the personal return of Jesus.
2. Let none of us suppose that because it

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has been a part of the Apostles' Creed for almost 2,000 years it is no longer right to say: "He sitteth at the right hand of God the Father Almighty; from thence He shall come to judge the living and the dead." It is a timeless truth that will have its sure fulfillment in time.

3. "Knowing this first" is a phrase which occurs in both Petrine Epistles, thus arguing their identity of authorship. Here it is a notation of major importance, recalling the prophetic warnings that men would mock the delays in God's coming and judgments.

Knowledge is a key emphasis with Peter in this Epistle.

#### I. THE WALK OF THOSE WHO MOCK

##### A. They Scoff at Religion

1. There have always been those who mocked at those who trusted God and fear His judgments in crucial times. They mocked at Noah, Lot, Isaac, the Psalmist, the prophets, and the Lord Jesus.
2. They come in mockery with no purpose to find out the truth, since they seek only to ridicule.

##### B. They Live Self-indulgent Lives.

1. A skeptical spirit and a licentious life go hand in hand.
2. A sensual life blinds the eyes of the soul.
3. "Men whose only guide in life is what they want for themselves."—J. B. Phillips. Such are never devout men of faith. "Their opposition to revealed truth began and ended in their own lusts."—A. Clarke.

#### II. THE TALK OF THOSE WHO MOCK

##### A. Their Question—"Where is His promised return?"

1. "Where is the God of judgment?"—Mal. 2:17. Carnal security disregards warnings of impending judgment.
2. Peter's Greek word here is *parousia*, and has reference to the personal, bodily presence of Christ.
3. They make the false inference that since the promise has not been fulfilled it therefore will not be.

##### B. Their Comment—"Since the fathers fell asleep, all things continue as they were..."

1. Peter was writing 30 years after the ascension of Jesus. And that generation of early Christians was fast slipping away in death. As Phillips puts it: "Since the first Christians fell asleep."
2. Or does it refer to the fathers of Old Testament times who anticipated the "day of the Lord"?
3. Were the hope and the warning given by either group of fathers vain ones?
4. But these mockers affirm a uniformity of nature and history even back to the time of the world's beginning.

##### C. Their Conclusion:

1. There will be no sudden, personal return of Christ.
2. If there is a God, He is not concerned about justice and judgment.
3. There is a fixed law of uniformity of nature and history which rules out any divinely cataclysmic events.

##### D. Their Mistake:

1. One ought not to conclude from his own short experience of history that all history therefore conforms to his own little sample thereof.
2. God's established uniformities in nature are the result of His will and wisdom, and therefore cannot ever thwart it. So let us not conclude that there can be no divine, direct, or providential interpositions, no cataclysmic breakthrough.
3. History is neither a straight line nor a circle; it is rather like the surging and subsiding breaker along the seashore. (Cf. Toynbee's "challenge and response" theory, or Flewelling's Quantum view of history.)
4. Both history and nature have God as their Source and Sovereign. He can change and has (according to Peter) changed radically their courses in times past and will do so in the future.
5. This much is certain, God is no time-space creature. And He is long-suffering with mankind. Therefore His delays do not mean He is indifferent.

6. In the verses that follow, Peter reminds us how God has intervened in history and nature's course in times past. If He has warned of judgments to come, let us know He is able to bring them about.

#### CONCLUSION:

1. Let not your unbelief be hardened into ridicule, O skeptic!
2. Let the Christian never be turned from fidelity to Christ and a readiness for His sudden return, for those who discount this blessed hope are but fulfilling the signs of its reality.
3. When God's hour is complete, it is His own hand that strikes the gong.



## IDEAS THAT WORK

### Duties of the Church Hostess

The author of this article, and his wife, are among our best known evangelists. They are in a different church every week and, naturally, have had opportunity to observe the great need for efficient church hostesses. We are in debt to Evangelist Potter for developing the following specification of duties.—The Editor.

1. **ARRIVE EARLY.** The hostess should be in the narthex, with the hostess badge pinned on, at least 15 minutes before the opening of Sunday school, and remain through all of Sunday school and until after the offering has been taken in the morning service. She should be in place 15 minutes before the Sunday evening service, and all revival and other special services during the week, and remain on duty until after the offering. A hostess or assistant should be stationed at each church entrance. (If she must assume the added duties of teaching a class, plans should be made for her to leave the class session at the first bell. Someone else should assume

the responsibility of being at the church entrance during class time.)

2. **APPEARANCE AND POISE.** The responsibilities should be carried out with poise and grace. She is one of the most important officers of the church—sometimes referred to as "Queen of the Narthex"—and she may be the very first impression many visitors will receive of the Church of the Nazarene. Consequently, she must be careful about her appearance, and be sincere, cordial, and warm as she greets all who enter the church.

3. **REGISTER ALL GUESTS.** See that names and correct addresses of all who have not been present for six months are registered in the guest book or on cards. It is important that the correct pronunciation of names be ascertained. For the information of the pastor (and those responsible for visitation) a notation should be made as to whom the guests came with, whether or not they are permanent residents in the area, and any other information that would be helpful. Should guests get past the narthex without being registered, an usher should take a card to them where they are seated. (Note: The Publishing House has just printed a new, attractive card for the purpose of registering and getting information about our guests. The order number is R-200.)

4. **GUEST BADGE.** An attractive guest badge may be put on every guest. This will alert all our people that these guests are to receive a sincere welcome and special attention. (The order number of the stick-on badge is PI-65.)

5. **REPORT FOR THE PASTOR.** Just before offering time a list of the guests present in the service, and the name of the town or city in which they live, should be prepared and given to the head usher to take to the pastor as he goes down to receive the offering. Names should be written carefully, correct pronunciation indicated, and other pertinent information given. This will make it possible for the pastor to recognize the guests right after the offering.

6. **OTHER IMPORTANT DUTIES.** It is her added responsibility to keep people (ushers included) from congregating,

loitering, or visiting in the narthex area before and during the services. Children and youth who come to the narthex for a drink or en route to rest rooms are to be urged to hurry back to the service and remain there. When guests arrive with babies or small children, they are to be told about the nursery facilities and directed to the nursery area. After the offering the hostess is to be seated in the service near the narthex entrance. This will make her available in case someone becomes ill and needs attention, or some other emergency arises.

7. **FOLLOWING THE SERVICE.** After the service she should see that the guests meet the pastor and get acquainted with as many of the people as possible.

8. **ASSISTANTS AND USHERETTES.** Every hostess should have at least one assistant. In case of an emergency necessitating absence she must be sure the assistant will be in her place to carry out the important duties of her office. During Sunday school an usherette will serve with the hostess. It will be the duty of the usherette to take guests to the various departments and classrooms and introduce them to the supervisor or teacher.

LYLE POTTER

### More on the Telephone

Do we really want to get away from the phone? Many times I have been tempted to do so—or not to answer when it rings—and I have found that God uses me when I answer. Some problems must be solved immediately. That which is small to us may seem like a matter of life and death to the one calling. I pastor the largest church on the district on which I serve, yet I am always available by phone. As a pastor, I want to be available. I simply study in the afternoon if I must run out in the morning and have not completed my study. I still get fresh, new sermons every week—and enjoy preaching more today than ever. Someday you may wish for that “incessant ringing” when you are no longer needed.

A PENNSYLVANIA PASTOR

## MY PROBLEM

**PROBLEM:** How can a pastoral call be defined? What kind of personal contacts may legitimately be counted as such and what may not?

A PENNSYLVANIA PASTOR BELIEVES:

I have pastored in the Church of the Nazarene for about 20 years in three churches, and have never made less than 1,000 pastoral calls a year. I define a pastoral call as any call made in the care of the church, such as at the sickbed, the deathbed, checking on an absentee from Sunday school or church or prayer meeting. In this may also be included going to a home to deal with a problem or to advise, or to set up a family altar, or simply to visit the home with the purpose in mind of winning the family to the Lord, or pastoral consultation right in the pastor's study.

I do not think that a pastoral call has been made simply by “bumping into” someone by chance on the street or in the store. I like to pray during a pastoral call, and in such circumstances it would be quite awkward or even embarrassing to the contact. Neither do I believe that everyone in the sickroom, or hospital ward, should be counted as a pastoral call. The same goes for a home in which there are several children; unless they are directly dealt with individually, I count this as one pastoral call.

AN INDIANA PASTOR WRITES:

A pastoral call is a call by a local pastor upon a family in the home, an individual in a hospital or similar institution, or in a place of business, with the intention of bringing comfort, encouragement, spiritual strength, or influencing people to develop a greater

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concern for their spiritual life. This would also include house-to-house canvassing. Calling upon church officials with the business of the church at heart would also be included in this list.

The pastor must find someone at home. The chance meeting of individuals, unless that meeting develops into a definite spiritual contact, or unless he was on his way to that home, could not properly be termed a pastoral call.

**PROBLEM:** How can I get my board members to attend board meetings regularly?

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



IT IS NOT SO EASY . . .

To apologize . . . to begin over

To admit error . . . to take advice

To be considerate . . . to be unselfish

To keep on trying . . .

To profit by mistakes . . . to forgive and forget

To shoulder a deserved blame . . .

BUT IT ALWAYS PAYS.

\* \* \*

I wish there were some wonderful place  
Called the Land of Beginning Again,  
Where all our mistakes, and all our heart-  
aches,

And all of our poor, selfish grief

Could be dropped like a shabby, old coat  
at the door,

And never put on again.

(There is—at the Cross.)

Indianapolis, Ind.

HAROLD PLATTER, pastor

September, 1968

“Dad,” said a small boy, “what is a religious awakening?” “A religious awakening, my son, is what happens at our church after the preacher has ended his sermon.”

*The trouble with blowing one's own horn is that it seldom leaves any wind for climbing.*

### SLOW ME DOWN

Slow me down, Lord; I'm going too fast.  
I can't see my brother when he's walking past.

I miss a lot of good things day by day.  
I don't know a blessing when it comes my way.

Slow me down, Lord; I want to see  
More of the things that are meant for me.  
A little less of me and a little more of You;  
I want the heavenly atmosphere to trickle through.

Let me help a brother when the going's tough—

When folks work together, it ain't so tough.  
Slow me down, Lord, so I can talk

With some of Your angels. Slow me down  
to a walk.

—Anonymous

OKLAHOMA MESSENGER

### THE CHURCH NEEDS TODAY

More tithes and fewer drives;

More action and less faction;

More backers and fewer slackers;

More praying and less straying.

Oasis, Eastside Church, Phoenix

C. T. VANDERPOOL, pastor

Oh, for a passionate passion for souls!

Oh, for a pity that yearns!

Oh, for a love that loves unto death!

Oh, for a fire that burns!

Oh, for a prayer-power that prevails,

That pours itself out for the lost—

Victorious prayer in the Conqueror's name!

Oh, for a Pentecost!

Newsletter, Valentine, Neb.

D. L. RUNYON, pastor

45

## A PRAYER

Lord, Thou knowest better than I know myself that I am growing older, and will someday be old. Keep me from getting talkative, and particularly from the fatal habit of thinking I must say something on every subject and on every occasion. Release me from craving attention and trying to straighten out everybody's affairs. Keep my mind free from the recital of endless details—give me wings to get to the point.

I humbly ask for grace enough to listen to the tales of others' pains; help me to endure them with patience, but please seal my lips on my own aches and pains—they are increasing and my love of rehearsing them is becoming sweeter as the years go by. Teach me the glorious lesson that occasionally it is possible I may be mistaken. Keep me reasonably sweet. I do not expect to be counted a saint—but a sour person is the crowning work of the Devil. Make me thoughtful, but not moody; helpful, but not bossy. Thou knowest, Lord, I want a few friends at the end. Amen.

Author Unknown  
Nazarene Messenger, Indio, Calif.  
DON REDMOND, Pastor

## Hymn of the month

### Arise, My Soul, Arise

No. 86, Praise and Worship hymnal

Again we are indebted to Charles Wesley for this hymn of rejoicing for redemption's plan. While John Wesley expressed his great spiritual thoughts in sermons and written journals, Charles expressed his in great hymns which tell the gospel story and expound the reasons for our hope in Christ as effectually as any sermon. Each using his God-given gifts and working together, the two brothers presented true religion to the multitudes of Europe in such an appealing way that their message swept around the world. After more than 200 years, we in evangelistic churches are still carrying the banner of the Wesleys.

The composer, Lewis Edson, 1748-1820, was born in Bridgewater, Mass., and was a blacksmith by trade. He loved music and spent his spare time holding singing classes for young people. He was known as a great singer himself. This tune, called "Lenox," has been used for sev-

eral other hymns as well as this one. This hymn was first published in 1742 in *Hymns and Sacred Poems*.

## Readers' Exchange

Frequently we receive requests for back issues of the magazine and other items which our readers need. As an experiment we will for a few months reserve space in each issue for such requests. They must be limited to periodicals and used books out of print. If you have such items for sale or wish to secure them, give full details for inclusion in this column, including your own full address.

The Publishing House desires to buy up used copies of the book *The Christian Faith*, by Olin Curtis. If you have one to sell, contact Manager M. A. Lunn describing the condition and giving the price.

All response should be directly with the person involved and not with this office. Neither the Publishing House nor the Nazarene Preacher can be a clearinghouse for these transactions (unless making the request).

## CALENDAR DIGEST

### SEPTEMBER—

Alabaster Box Breaking  
CHURCH SCHOOLS—Preparation for Advance  
NWMS—Prayer for Minority Groups  
15-25 Project Prayer

### OCTOBER—

CHURCH SCHOOLS—Attendance Drive  
NWMS—Star Society Month  
6 Worldwide Communion Sunday  
13 Laymen's Sunday  
Caravan Sunday  
14 Canadian Thanksgiving  
27 Sunday School Rally Day  
Reformation Sunday

### NOVEMBER—

10 Servicemen's Sunday  
Home Department Sunday  
24 Thanksgiving Offering for World Evangelism  
28 Thanksgiving Day

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## HERE AND THERE AMONG BOOKS



Conducted by Willard H. Taylor\*

### In the Steps of John Wesley

By Jack Ford (Kansas City: Beacon Hill Press of Kansas City, 1968. 300 pp., cloth, \$3.50.)

Just off the press in Kansas City is Jack Ford's London University Ph.D. thesis, on the history of the three holiness movements in Britain which were fused into the present Church of the Nazarene there. It is a sort of sequel to Timothy Smith's *Called unto Holiness*, which is the principal history of the entire Church of the Nazarene.

More than simply a history of the Pentecostal Church of the Nazarene, the International Holiness Mission, and the Calvary Holiness church, however, is found in this book that is solid and scholarly. These movements, with their distinctive teaching of entire sanctification, and their emphasis upon a holy life, are described in relation to biblical and Early Church teachings; they are also related to later movements such as the Anabaptists, the Quietists, the Quakers, Arminianism, Moravianism, and, of course, Wesley and Methodism.

Mention is also made of various present holiness groups in Britain, such as the Japan Evangelistic Band (p. 140); and discussion is included of others, such as the Pentecostal League, founded by the distinguished Reader Harris (p. 91 ff).

The work of persons well-known to American Nazarenes is reviewed and appraised, such as that of the late George Sharpe, and the recently deceased J. B. MacLagan; also of present leaders such as George Frame, Maynard James, Jack Ford, and Albert Lown. Persons less well-known to American Nazarenes are discussed in detail, including David Thomas, founder of the International Holiness Mission.

The author has lived through much of the history that is presented, and has figured importantly in making the record that is recounted. Yet he writes objectively throughout,—as though he were an outside viewer. Countless primary sources are used, such as minutes of meetings in which he and others participated.

One unusually commendable aspect of

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this book is the fact the publishers did not require a popularized rewrite of the dissertation. Many times he uses Greek terms without either transliterating the Greek letters or translating the words (e.g., pp. 231, 243). Even occasional Latin (p. 250) and German (p. 263) terms are used without translation.

Of special interest are several matters that come to light in the book. One is that whereas America had inherited from Britain (somewhat through the Quakers, but mostly later through the Methodists) the holiness emphasis, it is from American holiness movements that the modern holiness movement in Britain has stemmed (see the Preface, e.g.). Of special interest, also, is the fact that George Sharpe had been for years a Methodist minister in America prior to going to Scotland to become pastor of Congregational churches—from one of which he was evicted for his holiness preaching, and started, in 1908, the denomination which fused with the Pentecostal Church of the Nazarene in 1915.

Forgetting minor weaknesses here and there, I consider this book to be one of the four or five highest caliber publications that the Nazarene Publishing House has issued in all its history.

J. KENNETH GRIDER

### Exploration into God

By John A. T. Robinson (Stanford, California: Stanford University Press, 1967. 166 pp., cloth, \$4.95.)

The author of this brief study hardly needs introduction; his name is indeed a theological byword because of his widely read and condemned volume, *Honest to God*.

This book is "a considerably expanded version of material delivered as the Raymon Fred West Memorial Lectures at Stanford University in May, 1966. In reality, this series of chapters carries on the Bishop of Woolwich's attempt to elucidate what he hastily wrote in the first explosive volume. Such was the case with an earlier study entitled *The New Reformation?*"

The Bishop leads out by asserting along

with Joachim Jeremias that "one of the central and distinctive features of the Christian gospel is the utterly intimate, personal relationship which is summed up in Jesus' word Abba (Father or Daddy). It is this relationship at the heart of the universe; at the very core of reality; for which Christian theology has to find expression—in such a way that it is made central to everything else that coheres in it" (p. 20). He then goes on to declare that theism is ineffective as a way of making God real. His alternative to theism and to the "Death of God theologians" is a God-language which does not describe a Thing-in-Itself or even a Person-in-himself, but rather to "an ultimate relatedness in the very structure of our being from which we cannot get away . . . an ineffable mystery at the heart of all experience." Bonhoeffer's phrase, "the beyond in the midst" is an apt expression of this mode of viewing God.

"Pantheism"—not pantheism—is the term Robinson employs to distinguish this concept of Deity. According to *The Oxford Dictionary of the Christian Church*, it denotes "the belief that the Being of God includes and penetrates the whole universe, so that every part of it exists in him, but (as against pantheism) that his Being is more than, and is not exhausted by, the universe." In essence, pantheism is the theory that God is in everything and everything is in God. Robinson believes that this view has the advantage of "centering" God in the world. The "divine field," as he calls it, is the "world." By this means the author hopes to destroy the disillusioning breach between God and the world which theism supposedly gave rise to. It brings the transcendent within the immanent. However, he is cautious in asserting that this position does not permit one to say that the world equals God or that God is dependent on the world or is a mere function of it. On the contrary, the world is entirely dependent on God; the world merely functions as a "field" for God's activity.

It follows from this projection of the nature of Deity that all that happens "in the world" is some form of revelation of God. Thus, Robinson writes: "God is in the cancer as he is in the sunset, and is to be met and responded to in each. Both are among the faces of God, the one terrible, the other beautiful. Neither as such is the face of love, but, as in the Cross for the Christian, even the worst can be transformed and 'vanquished' (p. 116). Furthermore, Robinson sees the "spiritual journey" for any man as "a mysticism of love." The famous

Berdyaev offers this dimension to Robinson's thought. This understanding of God in which "the transcendent is within the immanent" has the prospect of creating "a new type of saint, who will take upon himself the burden of the complex world." The essence of this spirituality is that "it starts from life rather than works toward it," and "it begins from life just as it comes . . . and turns it all not only into prayer but often poetry as well."

The reviewer's reaction to this stimulating monograph focuses on two matters. First, Robinson has oversimplified the traditional theistic projection of the nature of God. Traditional theism has always maintained a delicate balance between the transcendence and the immanence of God; it has never denied the real presence of God in the affairs of men. A Christian, as one traditionalist has rightly said, is a man who sees God in everything, that is, in every happening, good or bad. God is inescapably involved in our lives. And yet there is a dimension of "otherness" which is necessarily preserved and which is taught in the Bible; for example, in the experiences of Isaiah and Ezekiel.

Second, as a Christian who believes in a vital and distinguishable experience of rebirth, I cannot accept all the talk about the ineffectiveness of old categories about God. Men who will permit themselves to hear the proclaimed word of God based upon the Bible will become conscious of the reality of the Holy Other and something will transpire in their lives which will bring God redeemingly into the whole of their existence. The "journey inwards" will not necessarily expose the nature of God, but the sin of rejection which keeps God from being "real" in the individual's world.

WILLARD H. TAYLOR

### The Strategy of Evangelism

By Charles S. Mueller (St. Louis: Concordia Publishing House, 1965. 96 pp., paper, \$1.25.)

One of the best small, yet comprehensive studies the writer has yet seen on the underlying principles of effective evangelism through the local church to a surrounding community. It is one of the few books which attempts to analyze realistically and with common sense the sociological factors that work in a congregation and in a community, which the pastor can wisely utilize or unwisely stumble over. Suitable for the pastor's own study or for possible use in group study.

—R. S. T.

The Nazarene Preacher



## AMONG OURSELVES

In the Kansas City camp meeting recently Evangelist Mel-Thomas Rothwell told of a young Nazarene college graduate who was called to one of our Ph.D.-sprinkled churches. He hesitated, saying, "I can't preach to those Ph.D.'s." When they heard about it they said: "We talk science all week; when we come to church on Sunday we want to hear about Christ." Then Dr. Rothwell commented: "It's time we woke up." A young preacher, to be "relevant" (that word again!), doesn't need to know what they know. But he does need to know Christ. He must know Him personally, in order that he may be able to say, "Meet my Saviour." Then he must know Him theologically, in order that he may preach Him soundly. The real need is not to compete with our laymen in their fields, but to be as competent in ours as they are in theirs. . . . And if the young pastor has been psychologically oriented, and has a yen for counselling, let him keep razor-edge sharp the distinctions made by Chaplain Sparks (p. 4). Or if his ethical concepts have been softened by the enticing plausibilities of the "new morality"—really the new idolatry—let him read Professor Grider (p. 13). It is not love which is God, but it is God who "is love"; and God's law is as much an expression of His love as the Cross, even though expressing a different aspect of it. Love severed from either Sinai or Calvary becomes demonic, not divine. . . . But those Ph.D.'s—and the shopkeepers and farmers as well—not only want to hear about Christ, but to have a vital part in Christian evangelism and missions. Challenge them with the \$2,250,000 goal for Thanksgiving Offering, and the \$30-million quadrennial goal for evangelism. . . . Let the new young pastor also challenge them to help him get "Showers of Blessing" on a local station at once. They'll tell their fellow scientists about Speaker William Fisher's series for the fall months (p. 18). . . . What's more, those Ph.D.'s—and shopkeepers and farmers—will respond to a CST course this fall; but please, pastor, don't cheat them out of credits earned (p. 19). . . . And they above all will see the importance of getting the *Herald* into the hands of Nazarene youth in secular universities (pp. 20-21). . . . And, highly educated though they are, they will march, delighted as children, with their Alabaster boxes this month if you dramatize the 1,345 buildings erected by Alabaster funds (p. 22). . . . Then read to them Saoli's story (pp. 30-31) and surprise!—Ph.D. emotions are as stirrable with holy rejoicings as your own. . . . Try it!

Until next month

BT



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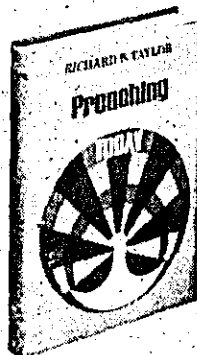


### Perspectives in Bible Holiness

By Leslie Parrott

Bible holiness, Dr. Parrott believes, is best understood when scriptures are allowed to speak for themselves and when discovered in consecutive, broad passages.

Supporting such a conviction is this systematic study of two areas of scripture considered the core of biblical truth concerning the doctrine of holiness—the promise of the Spirit in chapters 14–17 of John's Gospel; and the coming of the Spirit, chapters 2; 4; 8–10; and 19 in the Book of Acts. 143 pages, paper. \$1.50



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### MORE DEDICATED MEN, PLEASE!

General Superintendent Lewis

### ELECTING THE CHURCH BOARD

The Editor

### OUR IMPRISONED EVANGELISM

Dale Galloway

### DECENTLY AND IN ORDER

Danny Pyles

### THE NORCO STORY—A HOME MISSION CHURCH

Holland Lewis

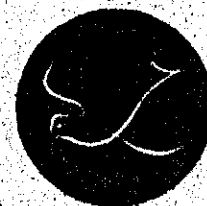
### MY HUSBAND IS MY PASTOR

Betty M. Runyon

### Sermon of the Month

### I'M AFRAID OF THE PHILISTINES!

Vernon L. Wilcox





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OCTOBER, 1968

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## More Dedicated Men, Please!

By General Superintendent V. H. Lewis

**W**E BELIEVE that the Church of the Nazarene is a worthy institution. We who occupy the pulpits are the ones to keep it that way.

It must be worthy of the precious souls who seek to find and live the Christian life. It must merit the attention and presence of God in order to accomplish its divinely appointed task.

The men of its ministry must be "dedicated" men. The dictionary says among other things that dedication means "devoted—as to a duty."

One leader said the other day, "We can't find enough men dedicated to our cause." God forbid that such a time should ever come for the church!

Who and what is the dedicated man? Above all he must be dedicated to God. This qualification is certainly inherent in our gospel. Holiness of heart is sure to reveal itself in the righteousness of the sanctified life.

The dedicated minister will believe in his church. By this I mean believe in its "beliefs." Only by a deep, sincere, abiding conviction that what the church believes is right can a man preach its doctrines with persuasion.

Also there are the standards of the church—the areas by and through which a Christian "speaks" to his sphere of influence. In keeping them he maintains Christian integrity. The minister must believe in these standards so much that he will explain, defend, and promote them.

The dedicated pastor will identify his vows to God with his church. This will cause him to execute his church assignment within God's will. Only in such mighty motivation will he produce a ministry that brings forth the product of the strengthened church.

The dedicated minister will see beyond his immediate area of activity and take the whole church into his parish of responsibility. Such enlarged awareness will relate the faraway needs and challenge to his own labors. From this the total church will receive loyalty with commensurate response and support.

The dedicated preacher will put and keep the church first. It is really first. It belongs there, right at the front of interest, toil, and time.

He will be a man of God; loving the church, living the church, serving the church, building the church, strengthening the church!

(Continued on page 36)

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

## Electing the Church Board

WITHOUT ANY DOUBT the qualifications laid down by the apostles for the first deacons are binding on the church today. Many details are flexible, such as number of board members, what they are called, and exact method in electing. But the basic qualifications are mandatory: "...men of honest report, full of the Holy Ghost and wisdom" (Acts 6:3).

A local church which ignores this standard is inviting disaster. The disaster may not be sudden, or immediately apparent, but it is nevertheless inevitable. The bloodsucking leech which kills quietly and slowly is just as deadly as the assassin's bullet. In like manner will unsanctified board members sap the spiritual vitality of a church. They may not do it viciously or intentionally, but the spiritual laws which govern the well-being of the church are such that they cannot do otherwise.

The high spiritual qualifications demanded by the apostles become even more significant when we compare them with the seeming lowliness of the prospective duties. Not only was it "business" (as the apostles dubbed it), but very unglamorous business—looking after the poor widows, which meant buying food, keeping accounts, organizing workers, maybe even making out reports.

One would naturally suppose that anyone could do this who had a fair business head and who knew how to mix cheerfully with the old ladies. But no, the apostles insisted on the same high moral and spiritual qualifications as those which prevailed for the office of elder.

This reflects a high view of the church. Every duty which concerns the health of Christ's body is sacred. Church functions cannot be divided into secular and sacred, with the secular being done by unspiritual members and the sacred being done by the spiritual members. If it is church work, it is God's work; and if it is God's work, it needs to be done under God's guidance and blessing. Trifling tasks are hallowed when they are temple tasks. Every action—counting money, ushering, greeting guests, opening windows, singing in the choir—contributes, ever so minutely, to the total tonal quality of the church. And it is this which in the long run determines the influence in the community.

If even the minor jobs have significant spiritual overtones, how much more true this is of those offices which constitute the church board! Let those who are elected be men and women "of good report," which means that they must already have gained the confidence and respect, not only of the church, but of the community. The reputation of the church will be no better than the reputation of the people who fill its offices.

Let them be also "filled with the Holy Ghost and wisdom." The two are joined in the Greek, and they must be joined in fact. The gift of

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common sense—of good, sound, practical judgment—is a gift to be prized, surely. Unfortunately there may at times be a lot of religion where there is little sense. But the opposite is just as true: there may be great practical sagacity where there is little religion. If the Lord is to be served, practical-mindedness must be joined to spiritual-mindedness. Otherwise our churches will be run by well-meaning men who are familiar with the sign of the dollar but not the sign of the Cross. They tend to view all questions "in the natural." It is only when sense is wedded to the Spirit that wisdom becomes spiritual; and only spiritual wisdom can safely run the church. Wordly wisdom is a menace.

It is risky indeed to hastily elect to the board new converts just because they have a lot of ability and fresh enthusiasm. Church waters can sometimes get rough. Eager but unsanctified officers can easily capsize in the occasional sudden squalls because they lack the necessary ballast. Here is where backsliding is spawned. Disillusionment, criticism, and rebuff take their toll in discouragement and even bitterness. Or events may feed an able man's ego, and consolidate his leadership, with the result that the church is saddled with an unspiritual "church boss" for years to come.

When, however, a man becomes Spirit-filled, he instantly begins viewing the work of the church through spiritual eyes. While his "hard sense" is not scuttled, his perspective is different. He has a different attitude toward the spiritual intangibles which cannot be weighed on the cold scales of dollar and cents calculation. He will not (for instance) generously promote expenditures which enhance the church's prestige in the community, then grumble about the high cost of revivals.

If therefore the pastor wants a spiritual program, he must have a spiritually-minded board. They needn't be yes-men. They may not see eye to eye at every point. But they will work heart to heart in promoting God's kingdom. Happy is the pastor with such a board of "twentieth-century deacons."

## I Take—but I Surrender

I take of Thy rich bounty  
And, Lord, Thy love divine.  
I take the rain and sunlight,  
The moon and stars that shine.  
I take—but I surrender  
My life and everything.  
My hopes and my ambitions  
Surrendered to my King!

I take of nature's beauty,  
The roaring waterfall.  
I take the mountain's grandeur,  
And hear the night-birds' call.

I take—but I surrender  
My stubborn will to Thee;  
And each unknown tomorrow,  
Surrendered it will be.  
I take Thy mercy daily,  
Thy food and raiment too.  
I take and take forever  
Thy blessings sweet and new.  
I take—but I surrender  
My life, O Lord, to Thee;  
Then bow in adoration  
For Thy great love to me.

—EDITH ROBERTS

This young pastor is not spinning theories from an armchair, but witnessing to what he has demonstrated in practice.

## Our Imprisoned Evangelism

By Dale Galloway\*

**I**F EVANGELISM is to "go beyond," then it must not be restricted, but must be allowed to permeate every part of the Christian life. Of course, no Christian would willingly or intentionally place man-made restrictions on the great program of soul winning; however, in practice too often we have done just that. It is almost as though we have put evangelism into a rigid, man-made mold and will not let it out.

### Confined by four walls

So many of our people have gotten the idea that witnessing is nothing more than a kind of halfheartedly inviting people to church services. This approach has for its subject of conversation either the facilities or the pastor, and ends by saying, "Come to my church." Recently one of my elderly men, with tears in his eyes, told me of a painful experience. In daily life he was engaged in conversation with a needy man; after the man had poured his heart out, my friend invited him to church. He came to church that night but no invitation was given. In a few days the man was dead. My friend said, "If only I would have talked to him that day about Jesus, I believe he would be in a different place now."

\*Pastor, First Church, Lawrence, Kans.

Interesting enough, it was the fourth century before the first church building was built. There is immense danger in confining evangelism to the four walls of the church because "90 percent of the American people almost never attend church. Ninety-seven percent of all people you invite to church do not accept the invitation." We desperately need to find ways to break out of these four walls and take the Good News to where needy men live.

### The misuse of revivals

Some months ago I heard my father, who has been a church administrator for 25 years, say that he was afraid that all too often our revivals have become a frantic attempt to make up for six months of neglect in soul winning. It is my contention that genuine concern for others cannot be put on and taken off like a mask. Evangelism must become a day-to-day activity within the church which finds periods of climax in revivals.

### Calling only on absentees

It is important to follow up people missing from services. However, too often the average church's visiting is confined to calling on the same old contacts all the time. As a result,

outreach is stalemated. It is true that old shoes are more comfortable than new ones. However, if the church is to grow, it must continually enlarge its prospect list. As Christians we limit God's work in our lives if we fail to project ourselves out beyond in meeting new prospects.

### The silent witness is an old alibi

Dr. V. H. Lewis states in his book, *The Church—Winning Souls*; "The problem facing many of our churches is the problem of the silent laymen." To this might be added "silent ministers." Our people live good lives but they dare not fail to explain the Source of their good lives. Whenever a Christian excuses himself from the Great Commission on the grounds that his life is his witness, he is greatly restricting the work of evangelism.

### Limited by excessive withdrawal

In one of our average churches, the longer a person has been within the group, usually the less outside contacts he has. Of course we appreciate a church that maintains high New Testament standards in the midst of decaying society. But being holy does not mean separating ourselves from individuals, but from activities which would not be pleasing to God. In fact, if we are to go beyond we must intentionally mix with sinners or we cannot expect even to begin to see results in evangelism.

### Institutionalism can lock us in

Why is it that non-denominational groups apparently seem to be able to reach people that denominations are not reaching? We are living in a day when a denominational name often to many people acts as a barrier against anything else which we might

say. The most winsome appeal that we have is first to present the person of Jesus Christ. If we will train our people and ourselves to talk about Jesus Christ first, we will find ourselves witnessing to people who otherwise will never be touched by the Good News.

Another problem that we must face is whether our loyalty is first to an institution which we all love or to Jesus Christ? For example, a few weeks ago on a particular Monday morning I was scheduled to be at a district preachers' gathering at 8:00 in the morning. It is true that it was my responsibility to be there. However, on Sunday night I was told about an 88-year-old man who was to face surgery early the next morning. Now, where was my first loyalty? The next morning I entered the hospital early and in the minutes preceding surgery shared with him Jesus Christ. We prayed together and he left a testimony that Jesus was Lord of his life. The next day without regaining awareness, the man passed into eternity. It is possible to be a good churchman, as busy as a bee, doing good and important things, and yet in daily life not put the soul-winning concern first.

### How "don'ts" can limit evangelism

What a difference Christ makes in the converted man's life! How differently things are viewed now that Jesus has been invited into the heart! An important rule for those who want to be winsome in their witness for Christ is to remember that there must be a new birth before any man can begin fully to appreciate Christian values. Thus the wise witness will be very careful to present the sinner with Jesus Christ, rather than any "List of don'ts." In fact, often without realizing it, Christians have

helped to erect an impassable barrier for the sinner simply because they first presented him with a certain standard of Christian conduct, rather than their winsome Lord.

### Chaining Christ to the pulpit

I will never forget a picture of Christ chained down to a pulpit which I saw in a little book titled *Go*. I think that this used to be my concept of soul winning. That you could become a Christian only when the minister stood in the pulpit and said, "Come."

Men of the cloth, we must get out of our pulpits and go to where lost men live. It is foolish to pray for God to awaken our laymen to soul winning until we wake up and set the example. Men of the world no longer respect a minister who is a lion in the pulpit but a frightened lamb when it comes to seeking out the lost one by one. Did not Jesus go after the one? Preaching does not exempt anyone from frontline battle in personal evangelism. Can you expect laymen to win souls if you don't? Who is it that you have won personally to God in the last three months?

### Getting outside—a case history

In conclusion I would like to use a personal illustration to show what can happen when our evangelism breaks out of its imprisonment.

It was a chilly winter day in the late December of 1965 when I left my church office to do some afternoon visitation. I drove out to one of the new housing developments in the north section of town and stopped my car in front of a house where a new family had moved in. I had gotten this particular name from the local Welcome Wagon. No one was

at home. As I stood there, my attention seemed to be directed towards another new home just across the way, so I made my way over there to get acquainted.

I knocked on the door, stepped back, and waited. Dennis Marshall, a gray-haired man in his late fifties, opened the door. I introduced myself as the local minister and told him that I had come by to get acquainted. As we talked that day, tears came to his eyes as he confessed to me that it had been 25 years since he had been in church, but that just a few days before, burdened down by his sins, he had fallen to his knees and had asked God for His forgiveness. I promised to return soon to meet his wife and daughter.

A few days later I returned to the home to meet Mrs. Marshall and their 14-year-old daughter, Debbie. As I visited with Mrs. Marshall, I found a woman who was seeking to find some answers and yet very pessimistic as to ever getting her husband to attend a church. She said, "I can't get Dennis to go to church for anything. In fact, I decided that when he dies, I'm not even going to call the minister then." She didn't know what I knew about the way God was already working with her husband. The following Sunday morning the Marshalls were in our church.

Debbie, the daughter, was a straight-A student in the local junior high school and a very gifted girl. She had never attended an evangelical-type church before and was really skeptical about the whole thing. However, she liked the friendly people and found herself troubled by the sermons. The Marshalls became regular Sunday morning attenders at our church.

In the late spring Mrs. Marshall became quite sick and the Holy Spirit laid it on my heart to speak with

her face-to-face concerning her need of Jesus Christ. On that particular day I went through the steps of how to be a Christian very carefully with her. But at the conclusion I discovered that she was not quite ready to repent. I closed by telling her that I thought that she was getting close to a decision and that I would be praying for her.

July came, and our district camp meeting was in progress. I had urged the people from our church to really get into the camp meeting, and this they did. Every night a large group of us would sit together close to the front of the tabernacle. However, on a Monday night not too many of our own people showed up, and I became restless to share what I felt in my heart. The song service was about half over when I nudged my wife and said, "I'm going to Grove City to see the Marshalls and talk to them about Jesus Christ." As I arrived in the Marshall home that night, where I had been to visit many other times during the past six months, I discovered that the Holy Spirit had already

gone before me. As I turned to Mrs. Marshall that night and asked her if she had been thinking any more about asking Jesus Christ to come into her heart, she burst into tears and said, "I've just been waiting for you to come." That night another person entered into the Kingdom. Now Mr. and Mrs. Marshall both knew Christ, but what about Debbie?

The following night we invited the Marshalls to join us at the campgrounds for the evening meal in the dining hall. And as I remember, it ended up by his paying for our dinner.

That night we all sat close to the front together. About the time a few of our more lively Christians started shouting, Debbie got bug-eyed. I turned to Debbie, grinned, and said, "It's okay; take it easy." That night as the public invitation was given, Debbie went forward, to my utter amazement, and yielded herself to Jesus Christ.

My plea therefore that we "go beyond" is not idle. I know what God can do if we will.

Board meetings don't have to be marathons of confusion

## Decently and in Order

By Danny Pyles\*

FOR LAYMEN and minister alike the monthly church board meeting is often an unpleasant, if not traumatic, experience! The layman views the meeting as a long and futile attempt to stretch inadequate dollars in a miraculous manner that they may serve local, district, and general

needs. Too often the pastor comes into this phase of his work having as his chief preparation the stockpiling of a good supply of sandpaper with which to smooth "splinters." We would do well to remember that splinters give pain only when we choose to rub the board the wrong direction.

\*Pastor, Ontario, Ore.

October, 1968

Would you believe that your church board meeting can be an expression of worship, an expression of joyful service, a time when He can come and bless until tears of happiness flow? This actually happened last month as our board shared concern over the need of evangelism in our church. This has not always been so. Indeed for the greater part of my ministry I might well have called the church board to disorder, rather than to order! Needless to say, from that point onward the meeting deteriorated until I would be stretching a point to say that things were done decently. Today, after serving four churches, surviving a hemorrhaging ulcer, and stealing all the best thoughts of my ministerial brethren, I have been asked to share with you my present mode of conducting a board meeting.

#### A BOARD MEETING SHOULD HAVE A MEANINGFUL PURPOSE:

Every church should have a vision of what it intends to be 10 years hence. It should consider this as an integral part of every decision in the interim. Board meetings therefore should take the form of progress reports toward specific shorter-range goals. No board meeting then can be considered just another meeting at which very little is accomplished.

#### A TYPICAL BOARD MEETING:

I do all I can to make my board member feel that he is important to this group and to the future of the church. We are seated at a round table, 25 strong, though our membership is just under 150. The church treasurer sits at my left, the church secretary at my right; other board members find their places by locating the plastic binder assigned to them.

No fixed seating arrangement is allowed to develop, nor is this principle of assigning places weighted in the pastor's advantage. Our members will find at their places freshly sharpened pencils, scratch paper, and the aforementioned plastic, three-ring binder. This binder will contain mimeographed reports which are color-coded as follows:

The agenda (yellow)  
Minutes (green)  
Treasurer (white)  
Pastor (pink)

In 10 minutes we are finished with the routine of our meeting and ready to proceed to the discussion of old business. At this time we receive the reports of any committee work by special committees. (See definition of committee responsibilities, March issue.)

The introduction of new business is always a good place for meetings to go astray. Our method is to consider new items on the agenda, and if they come with a committee recommendation, we will act on the recommendation; however, all new business that has not been in committee is referred to the appropriate committee and tabled until the next board meeting.

Committees submit at the first of the year an asking budget for their work. This is the place laymen will surprise the minister—they dream big too! The finance committee then establishes a priority list for purchases as funds are available. This month we plan to remodel a young adult classroom—panelled walls and carpeted floor in preparation for a revival four months hence, with full board approval.

In a one-hour segment of time we have done all things decently and in order.

It takes a big man to  
know a big thing when he  
sees it, and treat it accordingly

## The Norco Story—a Home Mission Church

By Holland Lewis\*

### Part I Principles of Home Missions

"Where is it that you pastor? 'I pastor in Norco.' 'Norco; now let's see, where is Norco? . . . How do you get there? . . . What district is that on?' Would you believe, I didn't talk to three people the first three years who had even heard of Norco, much less knew its location. But, with as much pride as Nazarene theology allows, I tell you that Norco—wherever it is—has been for four and one-half years the most important community on the face of the globe.

In any evaluation of our beginnings in Norco, I must begin here, with the realization that the assignment is important to the Kingdom. No other purpose, not even its importance to the church, would have given sufficient motivation, courage, and strength for this strange, new task.

#### Proper timing

In considering first the principles of home missions, our initial concern is for proper timing in organization. Those matters involved in determining correct timing would include: community need, available Nazarene personnel, availability of pastor, available facilities, and financial commitments.

The community need in Norco was clear. Thirteen churches were serving only 1,000 of the 10,000 people. Avail-

able Nazarene personnel in the area was the initial key to the organization. The work was the spontaneous result of interest shown by a group of nine Nazarene adults and a few interested friends. Interestingly enough, of the original nine Nazarenes, all were approximately 55 years of age or older and had no children in their homes. It seemed like another of those "opportunities."

The worship facility available was the Norco Grange Hall. It was our church home for two years. By using a hallway, a broom closet, a kitchen, a trailer, the stage, and dividing the small auditorium three ways, a Sunday school was established which moved from 22 on the first Sunday to 100 in 22 months. Now after four years our average is 150-60. The inadequacy of the facilities certainly trained us in appreciation of adequate buildings.

I was invited to speak in the opening service and served as interim pastor while efforts were made to obtain a regular pastor. Such could not be obtained, and I was appointed by the superintendent to serve as the "irregular" pastor full-time. At the time of my appointment, three months after the opening service, the superintendent placed the church on a mission status, delaying organization until there was sufficient strength to organize.

This seems to have been an important

\*Pastor, Norco, Calif.



decision. It gave us sufficient time to solidify our organization and it served as a testing period to determine the sincerity of purpose among the people. It was especially meaningful to us, because our status as a mission was a constant motivation to press toward a strength that would be acceptable for organization. Four months later, on January 12, 1964, we were fully organized. By the time the charter was closed, we had 32 charter members, 10 of them coming on profession of their newfound faith, the remainder coming from three Nazarene churches located outside our city. Thus, through careful timing, which was basically the decision of the district superintendent, the organization proved and has proven sound.

### Site selection

Second, the principle of precaution in site selection is important. The district administration gave guidance for the property search. The matter was also evaluated by the local congregation. The quest for land was lengthy and time-consuming, but essential. I obtained a map of our area and diagrammed the various properties that had been located, indicating their location, acreage, and cost. The map was invaluable in site-selection session with the local board and the district church extension board. Location was determined on the basis of proximity to other churches, availability to people and the public eye; and very naturally, the matter of cost was paramount.

Our most difficult decision was that of purchasing property off the main thoroughfare for less money or to obtain a "public-eye property" at twice the cost. There never was total agreement at this point. But a majority view called for purchase of the better location. There is no question but what this was a proper choice. People in Pasadena, Long Beach, and Kansas City are still asking, "Where is Norco?" But the people in Norco know where the Nazarene church is located. Really, the excellent location has been a fantastic advantage in communication with the community.

### Finances

Third, *forethought in finances* is another vital principle of the home mission enterprise. From the very beginning we stressed the matter of self-support, but at the same time enjoyed district support in pastor's salary and allowances, and church payments. The district kept the matter before the pastor, and the pastor kept the matter before the local church. There is always the temptation to lean on the district support, but yielding to this temptation would only mean weakness in our financial program later. So we tried to show the local group that, even though district support was available, we must assume that responsibility as soon as possible. From time to time we would accept additional portions of district financial support as our own responsibility. And now we are totally self-supporting. Last month—less than four years after organization—our obligations mounted to \$2,300. We raised more than enough to meet these needs. I cannot share with you any unique financing methods because we had none. I can only say that the people responded to the challenge of our needs. We tried to avoid the question: *Can it be done?* and spent our time answering the question: *How can it be done?* Giving during our first four years has been \$352 per capita. And it is strictly the result of prayerful planning and sacrificial response.

### Adequate buildings

Fourth, there is also the principle of *adequate and proper buildings*. One or two laymen in our church were knowledgeable in this area. My own resources were nil.

After interviews with several contractors, our selection was made. We evaluated plans presented by the contractor, the district, and other churches. We then sketched our own drawings, which became our plans. Finances were secured and contract agreements were reached at the district level. We desired worship facilities that would be adequate, comfortable, and acceptable to the new community we served. The

result was a lovely sanctuary with carpeting, cushioned pews, both piano and organ, etc., with a seating capacity of 225. To some, our facilities seemed too ambitious, but we felt they were essential to fulfilling our task.

The handling of concluding financial arrangements with the contractor can be dangerous. We avoided some very serious difficulties by using the district office as the channel of concluding payments.

Sunday school facilities desperately need to be sufficient, since this becomes the basic lifeline in the new church. We left something to be desired at this point and had to build a temporary Sunday school addition 10 months after moving into our new building. Now, again we face the same need. A check of home mission building plans by a reputable religious education director (headquarters in Kansas City offers this service) may prevent such problems.

### Effective outreach

Organization, site selection, finances, and buildings are only the framework, and they are meaningless apart from the principle of *effective outreach*. We must keep in mind that people are the reason we are here. People are our concern. How shall we reach them? We must begin with the conviction that, unless we reach them, all else has been done and spent in vain. Homes for retiring Nazarenes are very fine. A home for disturbed Nazarenes would be good. But the home mission church is not the place. If we do not reach, we have no reason for existence. But home mission churches do reach out. In a study of 22 new churches on the Southern California District over a 10-year period, I found that these churches during the first four years following their organization had a 16 percent gain in members won by *profession of faith* (not by transfer). During the same 10-year period all other churches realized a cumulative gain of 8 percent by profession of faith, half that of churches four years and younger. The same study showed that churches four years and younger

raised 20 percent more finances per capita than all other churches.

Perhaps the major avenue of outreach in Norco was through children and youth. Rev. Don Hughes said: "In going to a new church, the first thing I would do would be to select the most active young couple in the church and place them in charge of youth work." But with those original nine Nazarene adults, 55-60 and over, that was a bit difficult. So I busied myself with youth. We immediately trained and robed a junior choir and had them ready for organization day. Their families loved it and came often. Much time was given to young people and they gave their normal dynamic response. They made the church a prime subject in their high school. Their enthusiasm resulted in the election of their pastor by the 500 senior classmen, from among 50 area ministers, to bring his first baccalaureate address. The prospect of a 1,500-member audience for a pastor just out of college was nerve-racking, but it proved to be one of the finest contacts with the community we were able to make.

Further efforts to get the attention of the community were made through consistent use of the local news media and through a one-and-a-half-year radio ministry. We also brought in special groups such as the teen choir of Pasadena First Church. This group walked many miles with our young people, going to every business establishment in Norco and surrounding area and knocking on nearly every door in our town with flyers and information about the new Church of the Nazarene. A survey of our enrollment indicates that 66 percent of the people we are reaching have not previously been connected with a Nazarene church. From the very beginning we have been keenly aware that Norco would get its first introduction to the Church of the Nazarene through our program and our lives. We have tried hard to make that first introduction meaningful.

But the real key to our outreach program has been responsible laymen who have learned the scriptural truth that it is sheep that bear sheep.



## Clear communication

One final principle that cannot be bypassed is that of clear communication between the district and the local church. Any measure of success the home mission project has known in Norco is in part due to the faithful assistance and interest of the superintendent, the church extension board, and the home mission board. My quarterly meetings with the home mission

board were informative and encouraging. I came away with a sense of their interest. And I was excited to know that the men of the church extension board would take time to come to my community and show such interest and concern. Their guidance, rebukes, and counsel were helpful—99.44 percent of the time.

(To be concluded next month)

Where "involvement" really counts

## Checklist Counselor

By Melton Wienecke\*

**M**ANY PASTORS are unaware of the real spiritual condition of the majority in their churches. The problems of time and program make it difficult, if not impossible, for the pastor to become acquainted with the personal practices of individuals. Yet where such knowledge of the spiritual life of particular individuals does exist, there is a reciprocal benefit. If this is honored in Spirit-led and wise ministry, it can develop into a mutually fulfilling relationship. And it can bring revival.

One pastor, increasingly pressed by the Holy Spirit, felt led to deal personally with his people, especially at the family level. He did seek to be a pastor to his people and they came readily to him. In fact, it was through his counseling program that he became astoundingly aware of the lack in their Christian practices. Often

their problems were the result of an inadequate personal spiritual life.

More and more, as he meditated and prayed, the pastor felt compelled by the Spirit to get at the real life of the individuals—person to person. A way was needed. As the burden grew heavier, the pastor formulated a checklist of the essentials most common to Christian victory. But reluctance kept pulling him back. Who ever heard of a pastor using a checklist on his people!

Sometimes, when one is under a real burden, boldness is needed to obey the Holy Spirit. Even so, good taste and love usually dictate that kindness and graciousness be observed. Thus the pastor found it easy to talk to his people in spite of his anxiety. He arranged his calls as much as possible when the whole family was at home. He was very open, advising them of his intention

to minister to them, to pray with them, to be of service to them. He made sure that no week contained all disgruntled constituency or all happy saints. Careful as he could be, he was sure that there would be much resentment of his inquiring on a personal level into their spiritual lives. He prayed for his people, that he might not hurt them. But he was a driven man; he must do as God insisted: call personally to check out their spiritual lives.

The actual reaction was a surprise to him. His open inquiry was appreciated! His fears had been largely baseless. As his love became evident, his people began to open up to him almost without exception. The families would talk back and forth within the privacy of their homes, with each other and with him. They would encourage each other, remind each other; but most surprising, they rarely tried to pretend. They knew each other's lives, and the masks dropped off.

Then there were other surprising discoveries. He found new saints, people who really lived it, and until then this pastor hadn't been aware of their depth of spirit. He found people with heartbreaking problems and was able to minister to them. He had not known there was anything in their lives but the "bluff" facade they carried like a shield between themselves and others.

There was unfortunately an occasional hypocrite, but there was more

evidence of personal neglect than anything else, often coupled with simple weakness. Most of the time, it was impossible to see which had come first. But even more surprising was the ease with which the renewed love of God could be brought to bear on their problems. The minister found repeatedly that the Spirit helped him to guide and support. All too often, literally, these people had come to believe no one cared at all. The pastor was used of God to show them not only that God cared but that the pastor and the people of the church cared.

Then other things began to happen. There was a new attitude toward the pastor, a sort of "mutuality." A similar thing was happening among the congregation too. Everyone seemed to be better acquainted. No confidences had been violated, but people were praying for each other, asking each other to be remembered in prayer. Remarks about the new concerns shown in the church and the newly awakened people could be heard. A few were testifying to new practices, and new spiritual life. There were occasional personal revivals, and these always put new spark into the regular services. Time after time the presence of the Holy Spirit became unusually evident in the services. Hearts became more and more receptive. Occasionally someone found new direction and new fulfillment at the altar. Soul winning began. And soon real revival came.

Phineas Bresee said:

"A young preacher should have a good library, should memorize Isaiah, John, and Hebrews, and should saturate himself in the great hymns of the Church."

—Quoted by Leslie Parrott

\*VBS Director, Kansas City, Mo.

## A Blue Tuesday

By Bennett Dudney\*

The report for the Sunday school average attendance for the month was in and it showed a decrease. The list of uncompleted items to do during the weekend seemed to be impossible:

District center project—a new shower house

Parent-teachers' meeting—to offer prayer

Prayer meeting message

Church board meeting

Building committee meeting

Time to spend with the family—promised last week and broke the promise

A zone rally

The calling program needed a shot in the arm.

Oh, yes, there were several bills and offerings for which there seemed to be no funds—Seminary offering, Alabaster, district home missions.

It was not a blue Monday—it was Tuesday. Monday had been filled with interruptions and calls upon those who were ill.

Reflection on what seemed to be my responsibility if the church was to succeed was depressing. I kept having a nagging feeling, for somewhere I had heard that *the pastor is the key*. I was wondering where the door was if I was the key—or perhaps I was trying to open the wrong door—or maybe I was the wrong key.

Problems larger than the resources!

While I was in such a mood, the Holy Spirit drew near. He commanded my attention as if by an audible voice or impression of His presence.

"It is My church. Its success does not depend on you. It depends upon me. I want the church to succeed. I have more invested than you do. Stop straining. Relax. Recognize that it is My church. Let me guide you.

"Your success is measured by your ability to follow My leadership more than your ability to meet everyone's demands and standards—or even getting all the things done that you think you should.

"Those interruptions about which you complained—that was some of the best work you did yesterday. I caused the interruptions because of the need.

"You do not have to defend the church nor the gospel. You only need to provide the vehicle through which I can work.

"I and I alone will determine the success."

The burden lifted.

Scriptures that I had read before suddenly began to flash across my mind. Familiar scriptures, but with new meaning! They were now energized by the Holy Spirit.

\*Director CST, Kansas City, Mo. Taken from chapel talk, Nazarene Theological Seminary.

## LIGHT from the Church Fathers

### Jerome on Christ and Jonah

By Paul Merritt Bassett\*

THE OLD TESTAMENT has been a source of unending perplexity to the Christian Church. How shall it be interpreted so as to render genuine spiritual benefit to Christ's new Israel? A method adopted vigorously by the Ancient Church was that of allegory and its related device, typology. There were both clumsy and artful uses of this method—and many uses that were neither. Some helped immeasurably to focus Christian truth. Others obscured it. But its usual purpose, whatever the quality of any particular example, was to find Christ in the Old Testament. The passage we deal with here is artful and helpful and does focus on the "power of God unto salvation."

Jerome (c. 345-420) has placed the entire Church in his debt by his scholarly work of restoring a reliable text (for his day) for the Bible. True enough, our modern methods have rendered us even more reliable texts and translations. But Jerome's work held firm for better than a millennium and is still the basis for much of Roman Catholic biblical commentary. The man had his faults, among which were pride of learning and impatience with those who did not see

things as he did. However, the letter quoted here shows little or none of these. It was written in 396 to console Heliodorus, bishop of Altinum—a Roman town in the vicinity of what is now Venice—on the death of his very promising nephew, Nepotianus, a priest. One of his finest letters, it shows Jerome reminding Heliodorus of the Christian hope, and it rises to an early climax with these words on the Resurrection.

O death, thou didst swallow our Jonah. But even in thy belly He lived. As one dead didst thou carry Him so that the storms of this world might be stilled and our own Nineveh saved through His proclamation. He, He was thy conqueror. He it was who slew thee—the fugitive prophet who left His house, who abandoned His inheritance, who surrendered His sterling life into the hands of those who sought it. He it was who by way of Hosea once sternly threatened, "I will be thy death, O death. And thy destruction, O grave." By His death thou art dead. By His death we live. Thou hast swallowed and thou art swallowed up. And while thou wert tempted by the lure of the body they had seized—thinking it a bait for thy greedy jaws—lo! thine insides are pierced by the

\*Nazarene elder, North Carolina District; assistant professor of religious studies, West Virginia University.

October, 1968

carved teeth of the hook (Jerome, Letter 1x. 2).

What an exciting passage! Beside being unusually quotable it is rich in suggestion. Jerome is not the first to see in Jonah's experience within the "whale" a type, or an allegory, of Christ's burial. Matt. 12:40 gives New Testament support—in Jesus' own words—to Jerome's interpretation. But Jerome expands upon it.

He shows here that marked fascination of the Ancient Church with the meaning of the person and work of Christ. For the moment, at least, moralizing is forgotten and the power of the Resurrection rivets his attention.

Death took this Victim as it takes all others. But this Victim did not take death as all others took it. Even at its depth—in its belly—he lived. Not only does He know death. It knows Him. It knows that its place as the great conqueror of all—be they paupers or princes—has been superseded. There is a new Conqueror; and death itself is His captive. "Thou hast swallowed and thou art swallowed up." Death has not lost its reality any more than the great fish lost its life. But both have lost their powers to harm. Both, at the command of God, must surrender their victims.

As Jonah had offered himself for the calming of the sea, so also does Christ offer himself that the storms of our lives may end and that we, also ignorant sailors, might believe. Both Jonah and our Lord offer

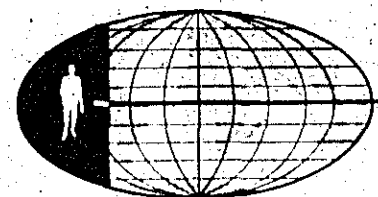
themselves freely for the salvation of others—one, running away from his home and attempting to escape the eye of God, is finally forced to see his role; the other, leaving His home willingly, does with perfect faith the will of Him who sent Him. And as Jonah's Nineveh would not have heard the word of the Lord had Jonah not submitted to the sea and its creatures, so "our Nineveh" would yet be in the gloom of hopelessness had not Christ submitted to human life and the cruelties of its creatures, surrendering finally to that ultimate fate which we can use as a threat to all who balk at fulfilling our bidding, though, of course, we too must heed its call.

Jonah's adventure with the great fish was not taken to be a mere quirk of fortune. "The Lord appointed a great fish." Nor is Christ's victory one of those "lucky happenings," some "fortuitous concourse of atoms." He had already "once sternly threatened." And His threat was not idle. As Paul says it, "He was raised . . . according to the scriptures."

Death itself is no more the same. Its outer form remains unchanged but it has been disemboweled. It is an empty shell which we need no longer fear. "Thine insides are pierced by the carved teeth of the hook." Death, the hunter, has been victimized by its prey. "Death is swallowed up in victory. O death, where is thy sting? O grave, where thy victory?"

"When you stand up to preach, tell them what you are going to say, then say it, then tell them what you have said."

*Selected*



# The PASTOR'S SUPPLEMENT

Compiled by The General Stewardship Committee

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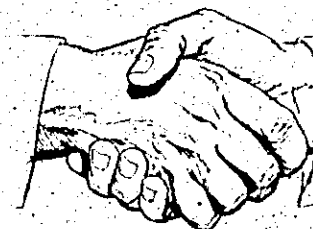
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## Mission Field Nuggets

### Ladies Only?

By Clyde Golliher, Peru

Clomp, clomp, clomp—my shoes fell heavily against the rocky trail. The heat and the climb made them become heavier by the minute. Then as I raised my hand to my brow to wipe away the beads of perspiration, the thought raced through my mind, Who could ever think that this kind of work is only for the ladies?

Once motivated, my thoughts continued in the same direction. I remembered reading a list of missionaries and comparing the number of men to that of the women. There were more women. Shaking my head as I continued to walk, I said to myself, That should never be. We need more men. This is a man's job too.

Not only is that true of the missionary work on the foreign field, but it is also true of the missionary work at home. The Nazarene World Missionary Society is for men too. Men have talents, capacities, and means that ought to be directed into this channel.

Men, don't think that any part of the missionary program is just for the ladies. The work needs you too. Back it, Participate in it. Pray for it.

### Speak Our Language

By Lorraine O. Schultz, Africa

*Speak, I pray thee, unto thy servants in the Syrian language; for we understand it (Isaiah 36:11).*

Well might the above words be spoken by nationals on any mission field in which the Church of the Nazarene is working today.

Language is not learned by the missionary in a month, six months, a year, or even a term. There is a constant battle and struggle with a foreign language, often for many years. Sometimes the question is asked: Why do not our colleges teach these languages? It is a help to have studied the language, in some instances, before reaching the field. But not only is there a language to be studied; there are people and their customs to understand, and the best way to gain this understanding is by learning the language while living right with the people. A missionary must learn to think "black," "yellow," or "red," as the race may be with whom he works. His customs, habits, thinking, and gestures will adjust to those of the people.

It is necessary for missionaries to learn the official language of the country, as well as the common language. In some of the fields of the Church of the Nazarene the official language is English. In other fields, the official language may be Spanish, French, or Portuguese. In addition to this, one or more tribal languages must be learned. Pray for your missionaries, that God will help them to be the greatest possible blessing. The work on a mission field is limitless, but it is often greatly handicapped by a lack of knowledge of the language.

## Introducing

### The Newly Elected General NWMS Council



Left to right: Mrs. W. Charles Oliver, Mrs. W. Raymond McClung, Mrs. Herman L. G. Smith, Mrs. Robert O. Jackson, Mrs. Harvey S. Galloway, Miss Mary Scott, Mrs. Gordon T. Olsen, Mrs. Robert Goslaw, Mrs. Mark R. Moore, Mrs. Fred J. Hawk, Mrs. R. Wesley Sanner. (Mrs. Norman Bloom, elected later to fill the vacancy occasioned by the resignation of Mrs. Orville Jenkins, is not in the picture.)

- |   |   |
|---|---|
| Southeast Zone—Mrs. W. Charles Oliver (Mississippi)             | General President—Mrs. Gordon T. Olsen  |
| South Central Zone—Mrs. W. Raymond McClung (Houston)            | Eastern Zone—Mrs. Robert Goslaw (Pittsburgh)                                      |
| British Commonwealth Zone—Mrs. Herman L. G. Smith (Canada West) | Central Zone—Mrs. Fred J. Hawk (Michigan)<br>Mrs. Mark R. Moore (Chicago Central) |
| Northwest Zone—Mrs. Robert O. Jackson (Idaho-Oregon)            | Southwest Zone—Mrs. R. Wesley Sanner (Los Angeles)                                |
| East Central Zone—Mrs. Harvey S. Galloway (Central Ohio)        | North Central Zone—Mrs. Norman W. Bloom (Minnesota) (not in picture)              |
| Executive Secretary—Miss Mary L. Scott                          |   |

## Educational Standards

"It is inconsistent for Nazarenes to either adopt a lower standard than others or to profess the same standard as others and then not come fully up to it. Some people would accuse us of compromise when we insist that our educational standards must be as high as those required by unspiritual schools. But a man's common sense usually prevails in practical matters.... Parents who are able usually send their own children to accredited schools even when they themselves are indifferent in the standardizing of our own institutions...."

"It is no help to a school to have people, especially ministers and influential laymen, constantly disparaging learning and seeking to find faults in those in reputation for knowledge...."

"There are some who suppose that prejudice against holiness schools has made it harder for them to get recognition than it has been for other schools. After surveying the field it is a relief to me to be able to say that I have found no clear evidence to support this charge."

Dr. J. B. Chapman,

October 6, 1920



## Youth Program Materials



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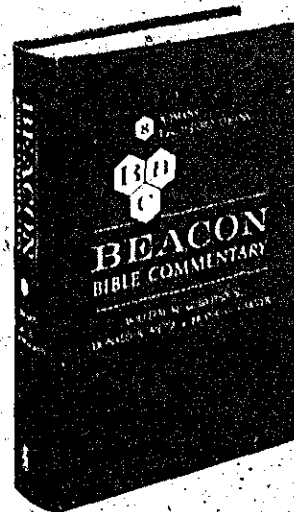
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- 3. JOHN to ACTS
- 4. GALATIANS to PHILEMON
- 5. HOSEA to MALACHI
- 6. ISAIAH to DANIEL
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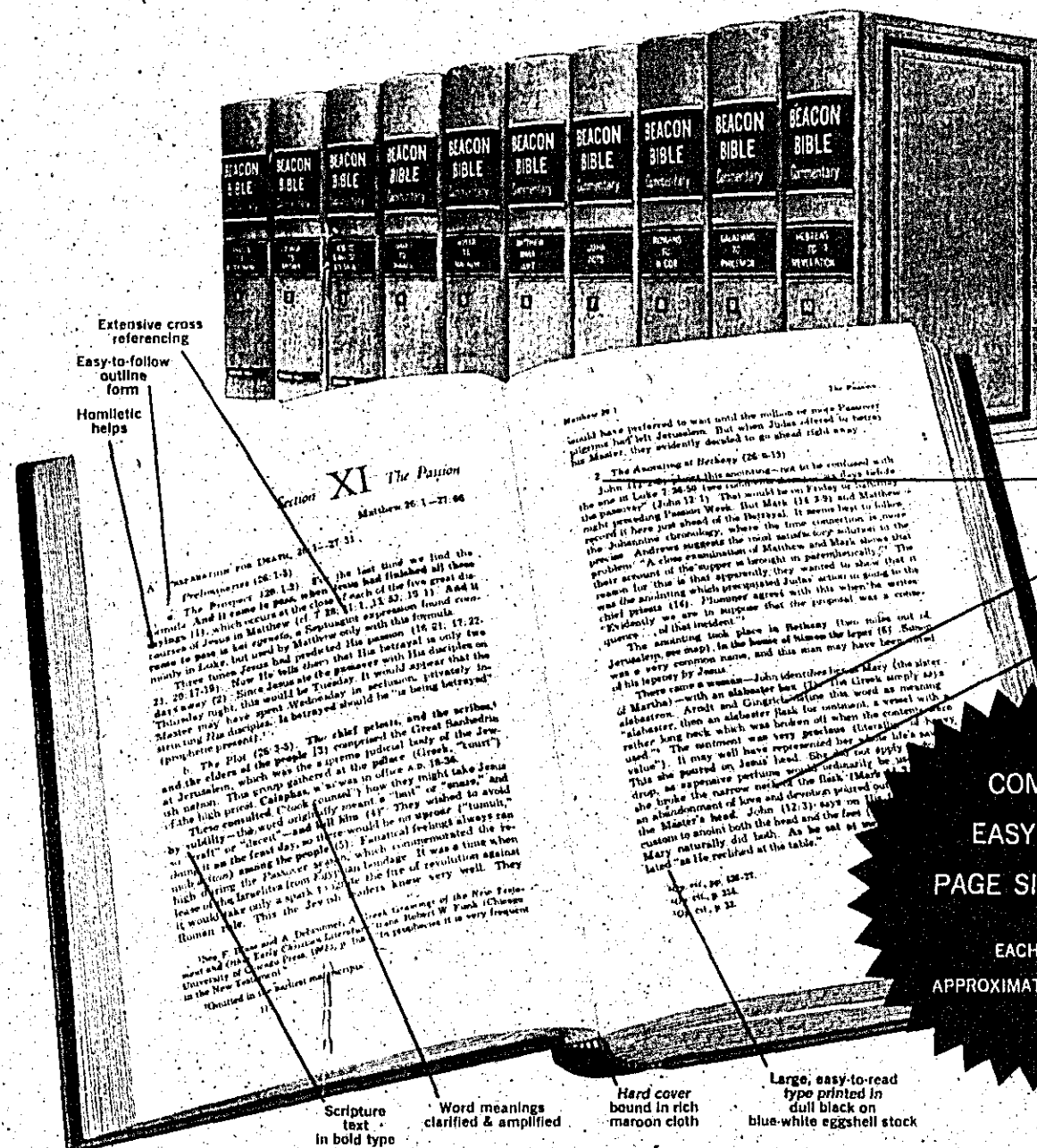
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October, 1968

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The second Sunday in November is Annual Home Department Sunday. Here are some suggestions that may be helpful to your Home Department supervisor in planning for this special day—

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2. Arrange transportation as needed. Many from the adult classes will be willing to use their cars for this special service.

3. Send special announcements to all your members. Provide extra announcements for Home Department members to give or send to their neighbors and friends.

4. Give every member that attends some gift to remember the occasion. Here are a few suggestions:

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- c. A ball-point pen
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- f. A copy of *Come Ye Apart*

(Additional items and prices will be found in the *Master Buying Guide* from your Publishing House.)

5. Use, if at all possible, some of your Home Department members for special music or Scripture reading.

6. Include your pastor in this special service. Ask him to bring a brief meditation to your members.

7. Arrange for a photo to be taken of your Home Department group. See that a copy is given later to each member.

8. Pray that the special service will make a spiritual impact upon all who attend.

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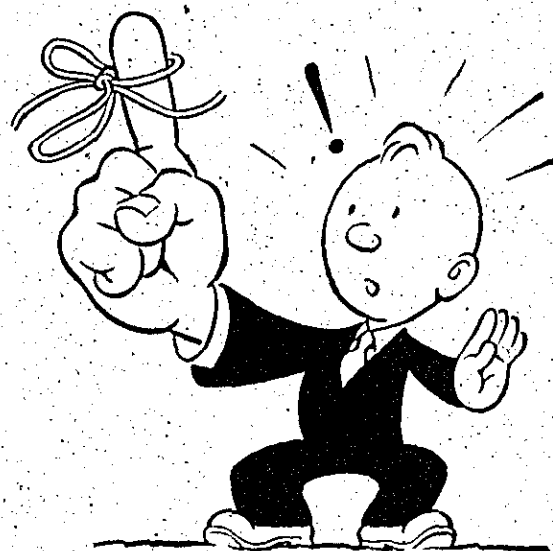
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NOTE: If you have not yet ordered the tape, **DO IT TODAY!**

## On Keeping Informed

**N**AZARENE pastors must be and do many things, but we wouldn't have it any other way.

We must know God and His Word, and "pray without ceasing." We must keep our lives fresh and attractive, adorning the gospel of Jesus Christ.

But also high on the list of priorities for a Nazarene pastor today is to get informed and keep informed. We must know as much as we can know about persons, causes, and movements of our day if we would be most effective as servants of God.

### In Tradition of Paul

This is no new demand. It is in the tradition of the Apostle Paul, who declared (I Cor. 9:22) that he endeavored to be "all things to all men, that I might by all means save some."

McGeorge Bundy, a most knowledgeable man, president of the Ford Foundation, aide to presidents, likes to hammer at the press—which undoubtedly needs it—but his words are for Nazarene pastors of this generation also.

Bundy reminds us that we are moving rapidly toward the age of the college-trained majority. He says the American journalist already has entered that age himself, and it is time for the journalist to "deepen his perceptions and raise his sights."

### In Midst of a Revolution

Bundy declares that we are living in the "midst of a continuous and multi-dimensional revolution. Today's ideas are tomorrow's hard realities."

It is the "maddening rate of change" that appalls many.

In retrospect it seems that changes in the style of life once moved like slowly surging tides—the Dark Ages,

Renaissance, the Reformation, and the Industrial Revolution.

But then, as one writer puts it, history started to make waves that rocked the boat and now we are all plugged in and it is the ripples that affect our day.

In keeping abreast of our day, newspaper reporters are told to do many things, and Nazarene pastors should know the list:

**READ**—Almost everything. The written word is your oyster. Be a compulsive reader.

Read your own newspaper. Pick at it. Read it critically. Don't fall behind. Stay current. Read other newspapers.

**KNOW THE MEDIA**—Our competitors won't go away. Study their techniques. Adapt, improve. If we stand still, they will sweep over us.

### A Call to Discipline

**WRITE**—Polish your writing and thinking skills. Writing is very hard work, even for those who love the language. But the felicitous choice of words is learned only through application and discipline. You can be an expert like the expert. The way he became adept is plainly marked.

**TEACH**—Make yourself available. Opportunities are plentiful.

**SPEAK**—Be alert for the short courses, the seminars.

**JOIN**—Join for what you can get out of it and what you can offer.

**CONVERSE**—Talk about the news of the day. Explore ideas and inspiration.

**INVEST IDLE TIME**—A hobby expands; pick one and work at it.

**BECOME INVOLVED**—Get plugged in. Get in gear with the profession. Know the issues and be willing to fight for what is right.

Know the difference between the beginning and the end. These few ideas are a beginning. It's up to you to find the end.

O. JOE OLSON

ARE WE

# AFRAID TO FACE UP ?

## TO OUR MISSION TODAY

By Mary E. Latham, Director of NAVCO

Do we agree that Jesus commissioned the Church to carry on His work? Then let's examine our work and our mission.

In every definition we find some form of communication . . .

"Go . . . preach . . ."

"Preaching and shewing the glad tidings . . ."

"Go . . . teach . . ."

"Go . . . tell . . ."

"Ye shall be witnesses . . ."

Those early followers projected the message by every means possible.

You say the secret of their success was the power of the Holy Spirit. We all agree. Are we forgetting that the same Holy Spirit is available to the Church today? And He will bless our efforts to use today's means of communication.

The Church's business is to communicate the gospel. But there are today millions more to reach than in the first days of the Church. And we must project the image farther. The tools are available. Are we afraid to use them? Are we abandoning the tools of mass communication to the forces of evil? Are we not aware that these same tools can be used to communicate good? Where are the pioneers who will dare to chart a course through the vast wastelands for the message of redemption?

Communication today must involve pictures. It is a fact documented by research that more people get their

daily news by television than by newspaper. One network telecast may reach more people than the Apostle Paul reached in his lifetime.

You say we must use personal communication. True—but television can be personal. We can project the image of a Spirit-filled Christian into homes whose doors we could never enter any other way. The world is hungry for the message we could project more widely than we do. Of course it costs—but doesn't the way of the Cross always pay as well as cost?

Are our concepts of communication too narrow? What about the film? Most people still associate it with entertainment, even in the church. It is usually some tacked-on event.

A film can be an experience in communication. Take the home missions film "They Do Not Wait"—presented for the first time at the General Assembly in Kansas City. It was not meant to be entertainment. It hopefully would be disturbing to Nazarenes apathetic to the challenge of our day.

Should we reevaluate our mission of communication as a church? Can we—oh, please, will we—undertake to project the image of holiness to the hungry, searching millions in today's world? Let's use the media at our disposal. Let's match our methods to our message. Let's face up to our mission today!

# The STRAIGHT of it

—DEAN WESSELS, Executive Secretary

A monthly series of questions and answers —

**Q.** I am an elder in the Church of the Nazarene and have served in the full-time pastorate for 30 years. Within the next year or so I plan to retire. My wife and I will be receiving some social security benefits, but the amount we will be eligible to receive will not be sufficient to meet living expenses. Is there any assistance available from the Department of Ministerial Benevolence for us?

**A.** It is possible that you would be eligible to receive some monthly assistance from NMBF. Several things are taken into consideration by the department when granting assistance to those who have retired: (1) financial need; (2) cooperation; (3) years of full-time active service in the Church of the Nazarene since October, 1908 (three years minimum); and (4) ability of the church to pay. All applications for such assistance must originate with the district superintendent and advisory board of the district where the applicant holds his membership.

**Q.** How is the Benevolent Fund supported? Is it a part of the General Budget?

**A.** The NMBF is not a part of the General Budget. It is supported by the 2 percent apportionment which is paid by each local church. This apportionment is uniformly figured in each local church. The "2 percent" is based on the total spent for all purposes, except monies spent for buildings and improvements and church indebtedness, in the past assembly year.

**Q.** I did not choose to participate in social security when I was a younger minister and participation was optional. Now I am ready to retire. How does this affect my application for assistance?

**A.** The NMBF policy statement states that "no provision has been made to grant benevolence assistance in those cases where the minister could have participated in social security as a minister and failed to do so."

**Q.** If a widow who is receiving monthly assistance decided to remarry, does this change the amount she may be receiving each month from NMBF?

**A.** In the event a widow remarries, the policy has always been that benevolence assistance automatically ceases.

The information contained on this page each month is a means of information for the Nazarene minister. You may have questions concerning NMBF that pertain to monthly assistance to retired elders or widows of elders, emergency medical assistance, or funeral assistance. If so, send your questions to "The Straight of It," Department of Ministerial Benevolence, 6401 The Paseo, Kansas City, Mo. 64131; and we will try to answer your question in this monthly feature.





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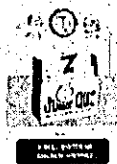
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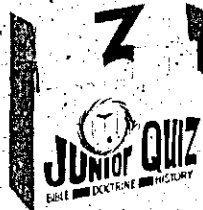


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# Queen of the parsonage.....

MRS. B. EDGAR-JOHNSON

## My Husband Is My PASTOR

By Betty M. Runyon\*

FOR 18 YEARS NOW I have had the same pastor. At the next "recall" I'd vote for him another year! True, it would be hard for the pastor's wife to get another pastor, so it is up to her to "get along" with the present one.

As my pastor enters the pulpit, I may notice if his tie is a little crooked or a stray hair is sticking up; but since I just came from teaching a class of juniors, I may not look perfectly groomed either! His appearance should not concern me so much that I forget this is my pastor. He needs prayer at this moment for God's blessing and direction throughout this service. He is God's servant right now—NOT just my husband.

While my pastor preaches, I have never gotten blessed counting his grammatical errors, or the miles he may occasionally wander in the brush. Sometimes when I think he is in the brush, God has led him to find a lost or hiding "rabbit"! But when I listen to his message and apply it to my own heart (like any layman should), God speaks to me and I am guided to more closely follow Him.

It hurts me deeply to hear others criticize my pastor. For this very reason I am careful not to criticize him when I am alone with my "girl friends."

If I find my pastor falling into a careless grammatical error, I can call it to his attention over a piece of lemon pie, or after I've expressed much apprecia-

tion for the many words he does say correctly, or after I've told him how the message of his sermon has blessed me. Somehow, I've never found in our marriage license that I automatically became his teacher or assistant pastor (even if I occasionally do become the assistant janitor!).

God, in His Word, shows us plainly, however close we are to the man of God, he is God's servant first (Numbers 12). Aaron and Miriam were made to realize the penalty for grumbling and complaining about God's servant. Aren't we thankful this is the dispensation of grace!

It is my job as wife of the pastor to make it easy for him to preach. How? By making his home a place of love, of refuge, and you might say, a peaceful island in the big ocean of the world. A place where holiness is lived! I must keep my prayer life faithfully active, so I may hold up his hands when the load is heavy or he is weary. My life and appearance must conform as much as possible to the standards of God, found in the Bible; and of our church, clearly stated in the Manual. Then, anytime God puts a message on my husband's heart, he may preach it with fervor and with God's anointing without apology for his own family.

Yes, mine is the privilege of being a helpmeet for a servant of God. I'm proud to say, "My husband is my pastor!"

(P.S. Webster says a helpmeet is a companion and helper.)

\*Pastor's wife, Smith Center, Kans.

October, 1969

## Not Too Busy to Wave

By Jeanette MacMillan\*

WHO WAS THAT new couple sitting in the sixth row on the right?" my husband inquired, as he returned to the parsonage after our Sunday evening Christmas cantata.

"Oh, that was our Catholic neighbor across the street and her son," I knowingly replied, as my mind recalled a conversation I had overheard several months ago.

"The neighbors are delighted that our new minister's wife is friendly," remarked a member of our new congregation, who lives diagonally across from the parsonage to another member on our street.

Friendly, I mused. But I've been much too busy these first three weeks unpacking books, altering drapes, answering the phone, and preparing for open house, to call on the neighbors.

"The neighbor on my left called yes-

\*Pastor's wife, Kankakee Eastridge, Kankakee, Ill.

terday morning," the first church member continued, "and said she saw my new minister's wife wave at Mrs. K, who lives across the street. Mrs. K is so pleased, because sickness has confined her to her house for over two months."

I remembered the frosty morning I had casually waved to an unknown neighbor in a window across the street. At the time, I mentally scanned my packed schedule for a few moments when "not too busy" to call on her. I decided that, after the parsonage was arranged, I would make the right impression by taking some home-baked cookies and going to call on her. Then when we were acquainted, I would invite her to church.

Suddenly I realized she probably wouldn't have visited our church this evening if I had been "too busy to wave" on that cold morning nearly a year ago.

## AUTUMN

A haze on the far horizon,  
The infinite, tender sky,  
The ripe, rich tint of the cornfields,  
And the wild geese sailing high;  
And all over upland and lowland  
The charm of the goldenrod . . .  
Some of us call it autumn,  
And others call it God.

—W. H. Carruth

The Nazarene Preacher

## BIBLICAL STUDIES

TOWARDS BETTER BIBLICAL SCHOLARSHIP

## The Greatest Prayer of All

Meditations on John 17

By H. K. Bedwell\*

No. 11 The Petition for Unity

*That they all may be one.* This particular request is repeated no less than four times (vv. 11, 21, 22, 23), thus placing special emphasis upon its importance. In our generation the movement towards the unifying of denominations is gaining great momentum. We will not comment upon this except to say that organizational unity may be obtained without the answer to this prayer being fulfilled. Jesus prays for something far deeper than the removal of denominational labels. It will be of great value to ponder carefully just exactly that for which Jesus prayed. In the light of the divisions, schisms, squabbles, and feuds which prevail in the Church of our day which prevent revival, grieve God, dishonor His name, and are ruinous to effective service, it is vital to know the mind of Christ in this matter. This prayer clearly reveals it.

1. *The Pattern of Unity.* "That they may be one, as we are" (v. 11). This is a breathtaking request, stupendous in its magnitude. The triunity of God is the pattern for our unity. We are to be indivisible, as are the Father, the Son, and the Holy Spirit.

The basic unity of the Trinity is in character and purpose—what God is,

\*Nazarene missionary, Stegl, Swaziland, South Africa.

October, 1968

and what He does. They never differ in the basic quality of character, and the Father, Son, and Spirit always act in perfect unison. This is seen in both creation and redemption.

The two greatest uniting qualities in God are love and holiness. The Persons of the Godhead love each other so completely that there is never a shadow between them. Lack of love is the main cause of division in the Church. Bitterness, harsh criticism, slander, backbiting, and jealousy are all indications of the absence of love. Love is patient, forgiving, protective, and sympathetic. The new commandment of Jesus is to "love one another." Nothing unites like a baptism of divine love. Jesus prayed, "That the love wherewith thou hast loved me, may be in them" (v. 26). "God is love," and to be filled with God means fullness of love. Holiness is the second basic quality that unites the triune God. The seraphim cried, "Holy, holy, holy, is the Lord of hosts." Holy is the Father; holy is the Son; and holy is the Spirit. Sin divides; true holiness unites. Divine love is holy love. It abhors and shuns sin. It is when believers lose out in grace and become carnal that divisions occur. When God's people are truly sanctified, then relationships with others will be corrected and maintained.

In the Godhead there is unity of purpose. The Father, Son, and Spirit never get at cross-purposes. Jesus testified, "I do always those things that please him." Our one great purpose in life must be to please God. In every action put God first. When we put self first, disunity is bound to follow. "Seek . . . first the kingdom of God, and his righteousness; and all these things shall be added unto you"—including unity.

2. *Prerequisites to Unity.* How may we become one? This is the vital question. Two statements in this prayer give the answer. "The glory which thou gavest me I have given them; that they may be one" (v. 22). What is this glory? Great Bible teachers differ. I believe it refers to the glory of sonship. We are made partakers of the divine nature by the new birth, and thus became one with Him as He became one with us in our human nature, "for which cause he is not ashamed to call them brethren" (Heb. 2:11). The new birth makes us members of the body of Christ and therefore members one of another. There is no glory like the privilege of being the sons and daughters of God.

The second prerequisite is found in v. 23, "I in them, and thou in me; that they may be made perfect in one." The indwelling of Christ reigning in power in the human heart cancels division and ensures unity. The real presence of a living Christ in the heart of man is the distinguishing mark of Christianity. We do not follow the precepts of a dead leader, but obey the orders of an indwelling Christ. Jesus Christ in me and in you makes us one. He will not lead us into collision.

3. *The Preservation of Unity.* "Holy Father, keep through thine own name those whom thou hast given me, that they may be one" (v. 11). So preservation and unity are closely related. In order to be one we must be kept. The best way to keep in step with our fellow Christians is to keep step with God. When we drop down from the spiritual plane to the carnal, we can expect division. Paul rebuked the Corinthian church by saying, "Ye are yet carnal: for whereas there is among you envy-

ing, and strife, and divisions, are ye not yet carnal, and walk as men?" (I Cor. 3:3) The backslidden, in heart become out of joint with their fellow believers. Lose touch with God and we soon lose touch with one another.

4. *The Product of Unity.* Jesus said two things would follow true unity—"That the world may know" and "That the world may believe" (vv. 23, 21). The world will be convinced of our message when God's people are really one—not necessarily members of one organization, but truly one in spirit. There is nothing that so deeply grieves the Spirit and so quickly short-circuits spiritual power as division in the church.

In my early days of evangelistic work as a member of a team, I recall so vividly one particular campaign in a small town in England. For several days we preached to large congregations, but nothing happened. Then one night our leader called the church to prayer. God broke through, and one after another got up and moved around the church to ask this one and that one forgiveness for harsh and spiteful words spoken, for malicious gossip and slander. At one time it seemed to us that the whole church was one seething mass of moving people. We sat and watched God break down the barriers that divided, and heal the wounds that had festered. Revival came to that church from that hour. Among many of those who were converted was the most notorious prostitute of the neighborhood. God was glorified and the world knew and believed when the church became one. Nothing can resist the power of a united church on fire for God. The very gates of Hades cannot prevail against it.

### More Dedicated Men, Please!

(Continued from page 1)

He will also be a man of the church: loving God, living for Christ, serving the Lord, building His kingdom, strengthening His followers!

Such is our need today. Such are God's call and command.

More dedicated men, please!

The Nazarene Preacher

## Gleanings from the Greek New Testament

By Ralph Earle\*

I Thess. 4:1-8

### "Commandments" or "Instructions"?

Thayer says that *parangelia* (v. 2) properly means "announcement, a proclaiming or giving a message to," and so "a charge, command."<sup>1</sup> It was used by Xenophon for a military order and by Aristotle for instruction. Arndt and Gingrich think that here is meant "instructions."<sup>2</sup>

Milligan comments: "*Parangelia* . . . is found elsewhere in the Pauline Epistles only in I Tim. i. 5, 18, where it refers to the whole practical teaching of Christianity. Here the plural points rather to special precepts . . . or rules of living, which the writers had laid down when in Thessalonica, and which they had referred to the Lord Jesus . . . as the medium through whom alone they could be carried into effect."<sup>3</sup>

### "Body" or "Wife"?

Paul wants every one of his readers to "know how to possess his vessel [*skenos*] in sanctification and honour" (v. 4). But what does "vessel" mean? The most natural answer would seem to be that it refers to the physical body. This is the interpretation of several recent translations—"learn to control his body" (Phillips); "learn to gain mastery over his body" (NEB).

On the other hand, a large number of modern versions have "take a wife," or its equivalent. This is the rendering

of Weymouth, Moffat, Goodspeed, C. B. Williams, RSV, Beck. Why?

The answer lies partly in the true meaning of "possess." The Greek verb is *ktanomai*. It means "to procure for oneself, get, gain, acquire."<sup>4</sup> One does not acquire a body, but he does acquire a wife.

The word *skenos* (vessel) has a variety of uses—for containers, household utensils, etc. But it is clearly used for one's wife in I Pet. 3:7. On the other hand, it is rather obviously used for the human body in II Cor. 4:7. Which does it mean here?

Frame translates the passage: "That each of you get in marriage his own wife."<sup>5</sup> He calls attention, as do others, to the fact that the verb *ktasthai* is used in both classical Greek and the Septuagint for getting a wife.

Milligan writes of this interpretation: "The latter view, advocated by Theodore of Mopsuestia . . . and St. Augustine . . . has been adopted by the great majority of modern commentators, principally it would appear on account of the objections that can be urged against the former. But though supported by certain Rabbinic parallels . . . it is not, it will be admitted, at first sight the natural view, and is suggestive of a lower view of the marriage-state than one would expect in a passage specially directed to enforcing its sanctity. . . . On the whole therefore it seems better to revert to the meaning 'his own body' which was favoured by the Greek commentators generally."<sup>6</sup> The matter must be left open.

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### "Lust" or "Passion"?

The Greek word is *pathos* (v. 5), found elsewhere in the New Testament only in Rom. 1:26 and Col. 3:5. In both of those it is rendered "affection." But the best translation is "passion."

### "Concupiscence" or "Lust"?

The word *epithymia* is generally translated "lust" in the King James Version. While "desire" is preferable in some instances, "lust" seems to fit best here. So the phrase would mean "passion of lust" (RSV). Arndt and Gingrich suggest "lustful passion" (cf. Weymouth, NASB).

### "Any Matter" or "This Matter"?

The Greek (v. 6) has simply *en* to *pragmati*, "in the matter" (cf. NASB). There is no support for "any matter." The context clearly suggests that the meaning is "this matter"; that is, the matter of fornication or adultery. Frame, quoting Lillie, would broaden it to be "a euphemistic generalization for all sorts of uncleanness."<sup>8</sup>

### "Holiness" or "Sanctification"?

The word *hagiasmos* (v. 7) occurs 10 times in the New Testament and is translated "holiness" five times and "sanctification" five times. It has already occurred twice in this chapter (vv. 3, 4) where it is rendered "sanctification." But here it is "holiness." Which is preferable?

The word comes from the verb *hagiazō*, which means "sanctify." So it properly means "sanctification." There are other words (*hagiotēs*, *hagiosyne*) which signify the resultant state of holiness. Even though *hagiasmos* sometimes is used for the latter, it would seem better to translate it "sanctification." Here it is literally "in sanctification."

### "Despiset" or "Rejects"?

The verb is *atheteo* (v. 8). Out of the 16 times it occurs in the New Testament it is translated "despise" eight times and "reject" four times. But the

latter is more accurate. Thayer gives for this passage: "to reject, refuse, slight."<sup>9</sup> It literally means "declare invalid, nullify, set aside," and so "reject, not recognize."<sup>10</sup> Abbott-Smith gives for this passage "reject."<sup>11</sup> The reference is to those who deliberately reject God's prescribed way of holy living.

<sup>8</sup>Lexicon, p. 479.

<sup>9</sup>Lexicon, p. 618.

<sup>10</sup>Thessalonians, p. 47.

<sup>11</sup>Abbott-Smith, Lexicon, p. 259.

<sup>12</sup>Thessalonians (ICC), p. 150.

<sup>13</sup>Op. cit., pp. 48-49.

<sup>14</sup>Op. cit., p. 608.

<sup>15</sup>Op. cit., p. 152.

<sup>16</sup>Op. cit., p. 14.

<sup>17</sup>Arndt and Gingrich, op. cit., p. 20.

<sup>18</sup>Op. cit., p. 11.

# THINK & THANK

*It is a good thing  
to give thanks unto  
the Lord.* PSALMS 92:1

## THANKSGIVING OFFERING / 1968

## SERMONIC STUDIES

TOWARDS BETTER PREACHING

### SERMON OF THE MONTH

## I'm Afraid of the Philistines!

By Vernon L. Wilcox\*

TEXT: When Saul saw the host of the Philistines, he was afraid (I Sam. 28:5).

It is not cowardly to be afraid—but it is cowardly to be afraid of one's fears, and afraid to confess them. Every sensible person is afraid; the more intelligent he is, the more he is afraid. The scientist is most afraid of the H-bomb; the statesman, of the explosive international situation. The spiritual person is most afraid of the elements that will defeat and destroy the church, nullify its mission, and paralyze its witness.

The ancient Philistines were the perennial enemy of the Israelites. They gave the people of God untold trouble and eventually became the personification of the power of evil to Israel. In more modern times the term has come to mean "an uncultured person," of "the enemy into whose hands one may fall" (*New Oxford Dictionary*). It is in this sense that we wish to think about some of the Philistines we meet in our spiritual battle against evil.

### I

#### I'M AFRAID OF THE PHILISTINE OF INDIFFERENCE

Whether we care to admit it or not, we must find some way to make an impression and impact on the world, for it is our field of labor; and if we fail here, we fail ultimately to do our work.

The great enemy to be overcome in our contact with the world is indifference. Once we can have the attention of people, we can give them such a glowing offer

in the name of Christ that at least some will want to accept it. Even adverse attention is often good. "The blood of the martyrs is the seed of the Church." The Church has always thrived under persecution. It would seem that Satan's supreme purpose is to keep people indifferent to the gospel's appeal. If he can do this, he need do no more to accomplish his purpose.

Indifference is not to be overcome by spectacularism in the Church. When we attempt to win people by playing the world's game of entertaining them, we fail, for we cannot beat the world at its own game—we just amuse some and repel others.

The world will be aroused and attracted by the message of the gospel when it finds us practicing what we preach, when there is reality in our religion. No amount of window dressing will make up for the lack of genuineness in our profession. We will attract people to our Master when we live close enough to Him to reflect His spirit in our lives, and show forth the compassionate concern for others that always characterized Him. There will be a strong attraction to the world in a religious life that is on fire with the fervor that is born only of prayer. This cannot be put on—it must be more than a picture or a description of fire—but fervency in spirit will exercise a winsome power toward those with hungry hearts.

### II

#### I'M AFRAID OF THE PHILISTINE OF INERTIA

Not only do we face indifference without, but inertia within. So many professed

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October, 1968

Christians just don't care. They wouldn't consciously hinder the work of God, but they won't help. They will listen to the message, and then go away to do nothing about it. Suppose that suddenly we found that we had just one year to live! What a difference such knowledge would make! Yet that is more time than some of us have, and certainly more than any of us can be sure of having.

What if Jesus should come tonight? Where would He find us? What about youth and children growing up in the church with little or no knowledge of the prayer meeting or revival quickening? How will we answer at the Judgment, and long before the Judgment, if we meander lazily on our way as professed believers in Christ, and make no effort to arouse ourselves?

I'm afraid of this Philistine of inertia that can stand idly by and watch a world go to hell, unmoved; that can listen to appeals for missions and casually toss in a few coins out of abundance; that can hear the voice of Christ calling to heroic service that costs time and money and effort and yet be satisfied with a little lip-service as formal as reading a paper from a prayer book. "From all such internal laziness, all such spiritual inertia, Good Lord, deliver us!"

### III

#### I'M AFRAID OF THE PHILISTINE OF INFILTRATION

To say that we see no infiltration of the world into the Church is to expose our own ignorance. The world is all about us, and to a certain degree it is to be found in the Church. In a sense this is good, for we must have people who need the Lord and to whom we can present the gospel message.

But there is a dangerous sense in which the world is infiltrating the Church of Jesus Christ. There is the matter of dress and appearance. A certain degree of conformity is desirable, of course—Jesus and His followers were not "odd," just distinctive. But when conformity leads to immorality, immodesty, or pride, we must avoid it. Finally, the individual conscience must alert itself at this point, for legislation fails to accomplish much more than legalistic outward conformity; but a careful searching of our hearts before God, and a determination not to judge others, will lead us aright.

There is the matter of our attitude toward others. The world's motto is, "Dog

eat dog." The morals of the jungle are prevalent all about us. Gossip, slander, lying, cheating, and other worldly ways are common. These can easily slip into the Church under the guise of "defending the truth." None of us is a competent judge of another's inmost spiritual life.

There is, finally, the matter of our sense of values. The world measures values by external standards, and we can easily slip into this error, measuring our success by numbers, finance, social standing. Just how would Jesus and His disciples have rated on this basis? Such a standard of values will lead to shady methods and shoddy building, even in the Church. Unselfishness must characterize every plan, method, activity if we are to expect God's blessing upon us.

I'm afraid of this Philistine of infiltration, for when the Church ceases to be distinctive from the world, it ceases to be the Church at all in the true sense, and loses its very right to exist as an organization.

May the Lord give us a healthy fear of the Philistines of indifference, inertia, and infiltration, and may our love to Christ be so strong and fervent that the seeds of worldliness and sin may never germinate in our hearts.

## Expository Outlines from II Peter

By Ross Price\*

### No. 7 The Earth That Then Was and Now Is

II Pet. 3:5-7

#### INTRODUCTION:

1. Peter would remind us that: The earth has not always been as it is now.

The earth that now is shall not continue so indefinitely.

God is still sovereign in His created universe.

2. Peter would remind the scoffers that all things have not continued just as they were at the time of their creation.

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3. And Peter would further remind us that only a willful ignorance overlooks the fact that God, who created the world, later destroyed that antediluvian world with the Flood. Cf. II Pet. 2:5.

4. We need Peter's remonstrance in our modern day. Willful ignorance of God's revealed truth is a sin. Cf. the RSV, "They deliberately ignore this . . ." There is much willful ignorance (ignorance has reference to the act of ignoring) of the biblical testimony that God once destroyed the earth with water, and now has it stored with fire, awaiting His day of judgment upon the ungodly.

#### I. CREATED BY GOD'S WORD (verse 5)

##### A. The original situation

"There were heavens and an earth from of old . . . and the earth was constituted that it stood out of the water and through the water . . . and all by the word of God."

(Let the interpreter watch carefully here the laws of grammar and syntax; cases, prepositions, and tenses must not be disregarded. Cf. Weymouth's translation; also Whedon's Commentary.)

Note how this passage names first the heavens and then the earth, as does Gen. 1:1.

##### B. The creative energy of the Divine Logos (Word)

1. Readers of Peter's Epistles were familiar with that Gnosticism which held that, not the supreme God, but the demiurge (an angelic being) had created the world.

2. Near the end of the second century Irenaeus wrote that the world was not made by angels, nor by any powers separated from God, but by His Word, i.e., Christ. Cf. I, 19. He thus agrees with Ps. 33:6 and John 1:3.

3. Atheistic scientists have sought to prove a self-originated universe by postulating materialistic evolutionary theories or epigenesis. Peter contends for the biblical view.

#### II. PURGED BY WATER (verse 6)

##### A. Perished by means of a cataclysm with water

1. Note: Peter does not say the earth was annihilated, but that the *cosmos* (the inhabited world order of men and things, for Peter would use this term in its Jewish sense) that then was perished.

2. Thus Peter affirms: The earth stood out of the water and through the water. The inhabitable portion was overflowed with water. So that the inhabited order perished.

3. The Flood, according to Peter, was a world catastrophe. If one reads Genesis carefully, he will see that both rain and tidal waves were involved therein, and that Noah was in the ark for more than 40 days. Cf. Gen. 7:11, etc.

4. In like manner all nations and races have their legends of the great Deluge. So the Deluge, according to Scripture, was not partial and local, but universal.

##### B. The earth was purged of ungodliness

1. The Scriptures are clear that the Flood purged this earth of its former ungodly inhabitants. Sin brought the Flood upon the world of the ungodly (II Pet. 2:5).

2. And the same Scriptures give us the promise that "neither shall all flesh be cut off any more by the waters of a flood" (Gen. 9:11).

3. God's next purgation of this planet will be by fire.

#### III. RESERVED UNTO FIRE (verse 7)

##### A. By the same Word of God

1. Here Peter takes his stance with the prophets: Isa. 34:4; 51:6; 66:15; Dan. 7:9-10; Joel 2:30-31; cf. Acts 2:19; and with St. Paul: I Cor. 3:13; II Thess. 1:8; and with the Psalmist: Ps. 102:25).

2. The same energizing, creative Logos has these same heavens and earth as we now know them stored with fire. (Note the antithesis between the "are now" and "then was" phrases in this passage.) The universe is preserved for judgment by the same power that created it.

##### B. Stored with fire (cf. RV margin)

1. In our modern times of nuclear fission, uranium, hydrogen, and cobalt bombs, modern physics supports Peter's declaration, not overlooking the volcanic center of the earth itself.

2. The present earth is treasured up for destruction by fire. "He who used the treasures of waters in the Deluge for His ministers may in like manner hereafter employ this treasury of fire" (Lumby, Expositor's Bible).

C. "Until the day of judgment and destruction of ungodly men" (RSV).



1. The Flood came in spite of the reasonings of those who scoffed at Noah, and so will the conflagration of the earth in spite of the scoffers in the last days.

2. God's two purgations ("baptisms") for this planet are water and fire. There is a spiritual symbolism here.

3. As sure as there was a creation, so there will be a judgment. Little wonder (is it?) that the carnal and ungodly seek to discredit both!

#### CONCLUSION:

1. Ignorance does not always beget innocence.

2. Both sin and redemption have their cosmic significance for both the saint and the sinner.

3. Scoffers may ridicule men, but God is not mocked. His resources for judgment are both spiritual and material.

## The Port of Entry

TEXT: *I am the door. Anyone who enters in through me will be saved—will live; he will come in and he will go out freely and will find pasture* (John 10:9, Amplified NT).

INTRODUCTION: A port of entry is a place where ships can harbor, unload freight and passengers, reload, and go on their way. New York City is such a port of entry. As a mecca for thousands, it has been the end of their rainbow of dreams and the beginning of a new life of peace, freedom, and good fortune. Likewise, Jesus Christ is as a Divine Port of Entry. He is:

I. *The Entry to Safety*—"Anyone who enters in through me will be saved."

A. Jesus is the one and only Door to man's personal safety and salvation from sin (John 14:6; Acts 4:12; II Tim. 2:5).

B. Man's condition is of such nature that it makes a door like Christ most necessary and desirable.

C. Christ by His death and resurrection has established a communication between heaven and earth so that today as helpless men gaze upward they see not a closed door but a wide-open door into the fold of safety and salvation.

II. *The Entry to Spontaneity*—"He will come in and he will go out freely."

A. Adam Clarke says: "This points out all the actions of a man's life, and the liberty he has of acting, or not acting."

B. When Christ saves us, He does not put us into a tight and unnatural straightjacket. He lets our personalities express themselves as naturally as possible while aided by a new divine power that helps us to live, act, and think as a true child of God.

C. This is a bondage to a love which sets us perfectly free (John 8:36).

III. *The Entry to Serenity*—"and will find pasture."

A. A rich, verdant pastureland makes one think thoughts of peace.

B. In Jesus Christ we have a peaceful, satisfying, spiritual pastureland. In Him are spiritual provisions in abundance that are varied and suitable to meet every aspect of our complex need.

C. Through private devotion and meditation, by fellowshiping with kindred minds, we can steal away in thought to that happy land and there relax in green pastures beside still waters.

CONCLUSION: Summation and repetition of main points. Jesus has said: "I am come that they might have life, and that they might have it more abundantly" (John 10:10). This can be our port of entry into a new and thrilling life if we so determine. The decision is ours and ours alone!

ELTON O. SMITH, JR.

## Hymn of the month

### Break Thou the Bread of Life

No. 328 Praise and Worship Hymnal

The author, Mary Artemesia Lathbury (1841-1918), was born in Manchester, N.Y., in a Methodist parsonage. Two brothers, as well as her father, were ministers. She was a highly talented artist and taught art at Newbury

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Academy in Vermont, also in New York City. Her poetry and stories for children and young people were published widely in some of the leading magazines. She became editor for the Methodist Sunday School Union. She had a radiant personality, was very successful and greatly loved. But she will be best remembered for two songs she contributed to the Chautauqua Assembly—"Day Is Dying in the West," which was sung regularly in the evening services, and "Break Thou the Bread of Life," which was written at the request of Dr. Vincent, Chautauqua's organizer, to be used in the Bible study services. Five stanzas were originally given, but most hymnals now use only three.

The composer, William F. Sherwin (1826-88), was born in Buckland, Mass. He was a successful choir leader and especially appealing to young people. It was natural that Dr. Vincent should select him to organize the singing groups at Chautauqua. He composed the music for "Break Thou the Bread of Life" in 1877—the same year Miss Lathbury wrote the words.

## MY PROBLEM

**PROBLEM:** I would like to know how other ministers handle the funeral of a suicide. What procedures, and what type of message?

#### A MISSOURI MINISTER SAYS:

The funeral of a suicide has a strained atmosphere in addition to the usual sorrow. Very often the family is afflicted with the same pressing kind of discouragement which took the life of their loved one. Because of this there is often a hesitation on the part of the minister or friends to comment directly about the cause of death. This avoidance seems to imply a stigma which is not only attached to the way of death but transferred to the survivors. This

creates a tension that can last throughout the entire service. For this reason I have always spoken quite frankly—yet I believe kindly and lovingly—in the opening remarks of the service concerning the cause of death. This immediately relaxes the tension. The fact is acknowledged and both family and friends breathe more easily. These remarks are to the effect that we have come to share the sorrow of our friends, and offer them courage, and in tactfully recognizing the fact that their loved one sought escape from the problems he felt were too great to bear.

The remainder of the service is given largely to speaking to the living, encouraging them to face life with a higher sense of value and a more courageous resolve, pointing them to the grace and comfort of our Lord.

#### A COLORADO PASTOR REPORTS:

This past month I conducted my first suicide funeral. I found it an important, but delicate, ministry. It seemed natural to try to heal the wounds of sorrow for the living.

Using Ps. 31:9, for example, one can deal with the problem of grief. Give good, practical advice to help the family and friends face grief. One need not speak openly of "suicide," but it would be proper to give honest reference to "our great sorrow" or "the tragedy of this hour," etc. One should be careful to avoid some of the traditional "funeral phrases" that suggest death as the "will of God" or as God "taking" the deceased.

Tenderly remind the family that life must go on and responsibilities must be taken up again. Suggest that they be thankful for the years shared with the deceased instead of the great loss. Show them that grief and sorrow can either make them chafe or grow. It is their choice. Encourage them to rise on wings of faith above the present storm.

Don't forget you are God's ambassador. The family will be looking to you for a word of hope and a word from God. Here is how I tried to say it:

"You and I are not called upon to be critics or judges. We have no right to



look in any other direction than God's mercy and love. Only God knows all the details. Only the Master knew and felt the torment of this anguished soul. God sees deeper than you or I ever could. I stand before this bereaved family and friends on behalf of a merciful, loving, kind Heavenly Father. He is the God with outstretched arms. He invites. He beckons each of us to come to Him. His generosity exceeds our imagination. Only the Lord knows when anxiety and depression push a man beyond the fine line of moral responsibility. Even in the darkness of despair God sees the hand groping upward for hope, grasping for love, searching for inner peace in a chaotic world. He weighs the facts with mercy, love, and grace."

#### AN OREGON PASTOR WRITES:

I have had funerals for three men who committed suicide. In two of these, there were families who had to be ministered to . . . The family of a suicide needs a positive witness. In the same community where I had these three funerals, I attended the funeral of another suicide which was conducted by a minister of a more ritualistic church (although the ritualism may not have had much to do with the minister's attitude). But his comment to the group at the service, where quite a few had gathered because the man had been in business, was that his church had no ritual for a funeral such as this. He did read some scripture and had a couple of prayers, but in no way did he minister to the bereaved and questioning family with helpful comments.

I believe that a minister of the gospel can find a ministry to any situation involved in death, with God's help. I do not put any judgment upon the suicide victim. This is in the hands of God. But I try to point the family to God. He is the One in whom they need to put their trust, regardless of the final destination of their loved one. To this end I feel that the Lord helped me find this message, which I used as the funeral of the two men whose families had services:

#### TRUST IN GOD

Scripture: Ps. 37:1-7

**Introduction:** The implication of this passage of scripture is that there is a God in whom we can put our trust and who is worthy of our trust. Such a trust has definite returns to those who seek a clear relationship with God and put their trust in Him. In the hour of sorrow and the resultant problems, in an hour when we cannot understand why, and in an hour when question marks flood our souls, let us find what a genuine trust in God can mean. Let these facts become pegs of faith so that today, tomorrow, and forever we can find comfort and courage.

I. *Our trust in God takes away the desire to fret over the problems and sorrows of life. "Fret not . . ."*

II. *Our trust in God and a willingness to live a good life will bring food. "Thou shalt be fed."*

- A. Material
- B. Spiritual

III. *Our trust in God is followed by a deep joy. "Delight . . . in the Lord."*

- A. A harmony with the purpose of God will satisfy the deepest desires of man's life.
- B. We are important in the sight of God—the smallest piccolo is missed by the director of an orchestra when it doesn't play at the designated time.

IV. *"Commit thy way" because of one's trust in God.*

- A. God knows every heart and need.
- B. Man not able to judge.
- C. Not our place to doubt and fret but to trust in an all-wise God.
- D. Job's trust was so complete in God that he said, "Though he slay me, yet will I trust in him."

V. *Finally, our trust in God brings rest. "Rest in the Lord."*

- A. Rest for comfort
- B. Rest for spiritual needs

**Conclusion:** Jesus said, "Come unto me, all ye that labour and are heavy laden, and I will give you rest."

Also, "I am the way, the truth, and the life: no man cometh unto the Father, but by me."

With a positive ministry to the bereaved family, the door can well be opened to further ministry to unsaved people. For those who are already Chris-

tian, this type of ministry turns them to the One who can give them strength in extremely difficult times.

**Note:** One reader advises that a helpful chapter on this problem can be found in *Funeral Services*, by James L. Christensen (Westwood, N.J.: Fleming H. Revell Co.) Can be ordered from the Nazarene Publishing House. The cost is \$3.50.

**PROBLEM:** In organizing for visitation, should I publically urge volunteers, or quietly handpick my visitors?

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



## IDEAS THAT WORK

### Final Revival Quiz

#### TRUE-FALSE

1. \_\_\_\_\_ I plan to attend every evangelistic service
2. \_\_\_\_\_ I plan to participate in every visitation night.
3. \_\_\_\_\_ I plan to attend every noon Bible study possible.
4. \_\_\_\_\_ I plan to tell friends about the revival.
5. \_\_\_\_\_ I plan to boost for the BNC Choir services Saturday night and Sunday morning.
6. \_\_\_\_\_ I plan to pray daily for the revival and the workers.
7. \_\_\_\_\_ I plan to give liberally to the revival offering.
8. \_\_\_\_\_ I plan to obey God at any cost.
9. \_\_\_\_\_ I plan to believe God for a real revival.

#### GRADING:

If you can answer True to all of the questions, revival is already on its way to your heart.

If you can't answer true to all, revival is needed in your heart.

BOB LINDLEY  
Northside Church, Fort Worth, Tex.

October, 1968

## BULLETIN EXCHANGE

### A PRAYER FOR MY PASTOR

Let me be a pillar of strength to help hold him up and not a thorn in his flesh to sap his strength, nor burden on his back to pull him down.

Let me support him without striving to possess him.

Let me lift his hands without placing shackles around him.

Let me give him my help, that he may devote more time to working for the salvation of others and less time in gratifying my vanity. Let me work for him as the pastor of all the members and not compel him to spend precious time bragging on me.

Let me be unselfish in what I do for him and not selfish in demanding that he do more for me.

Let me strive to serve him and the church more and be happy as he serves me less and the church and others more. Amen.

—Selected  
Phoenix, Ariz., Eastside  
CRAWFORD T. VANDERPOOL

Man's mind stretched to a new idea never goes back to its original dimensions.—Selected.

Why expect a child to listen to your advice and ignore your example?

ADMIT God's Word to be His message to you.

SUBMIT to the authority of the Book.

COMMIT the words of the Scriptures to your memory.

TRANSMIT the message to someone else.

—Selected

## Earmarks of a Spiritual Church

Its members will—

1. Believe in their church; have confidence in its doctrine and polity.
2. Pray for it, its leaders and laity.
3. Attend all public services unless providentially hindered.
4. Serve in any capacity according to their ability when the need occasions, with a truly humble spirit—but will not seek for place or office, and will not be offended when seemingly slighted.
5. Support the church financially, remembering that "God loveth a cheerful giver."
6. Pray for the salvation of sinners and the entire sanctification of believers (I Thess. 5:23).
7. Manifest Christian love toward each other (John 13:35), and refrain from speaking evil.
8. Trust God to bring to pass that which is for His glory as they walk in obedience to all known light.

JOHN WALLACE AMES  
Kennebunk, Me.

## THE NEED OF THE CHURCH

It isn't a brand-new organ;  
It isn't a fine church bell;  
It isn't a set of cushions,  
And carpeted aisles as well.  
It's none of these things, my brother,  
That we are in need of most;  
But it's good St. Paul religion,  
And the Bible Holy Ghost.

It isn't organization—  
We're organized to death—  
We've societies big and little,  
But it does not stand the test;  
And so I've made up my mind  
That what we are in need of most  
Is the good St. Paul religion,  
And the Bible Holy Ghost.

It isn't a choir of trained voices,  
With solos and anthems and such,  
That will bring lost souls to the Saviour,  
And build up our churches much.  
They might sing till the day of judgment,  
And sinners go down in a host,  
Unless the Church gets acquainted  
With the Bible Holy Ghost.

But the time when the Church shall prosper,

And the classrooms be full to the brim,  
And the prayer meetings no longer lifeless,  
And sinners coming in,  
Will be when the Church can say truly  
That the things we have most  
Are the good St. Paul religion  
And the Bible Holy Ghost.

—Author Unknown

*A man may fail many times, but he is not a failure until he begins to blame somebody else.*

**PHOTO FACTS:** Gossip is something negative that is developed and then enlarged.

*Children may tear up a house, but they never break up a home.*

The only job in which everyone can start at the top is hole digging.

*Ignorance with love is better than wisdom without it.*

## WHAT HAVE YOU?

A song? Sing it.  
An offering? Give it.  
A need? Tell it.  
A praise? Swell it.  
A prayer? Pray it.  
A word? Say it.  
A message? Preach it.  
A lesson? Teach it.

A wish? Express it.  
A sin? Confess it.  
A habit? Drop it.  
A worry? Stop it.  
A doubt? Erase it.  
A trial? Face it.  
A burden? Bear it.  
A blessing? Share it.

Clearview News  
J. K. FRENCH

## FINANCIAL STATEMENT

Money will buy a bed but not sleep,  
books but not brains, food but not appetite,  
finery but not beauty, medicine but not health,  
luxury but not culture, amusement but not happiness,  
a big church but not salvation.

The Nazarene Preacher

# HERE AND THERE AMONG BOOKS

Conducted by Willard H. Taylor\*

## Preaching Holiness Today

By Richard S. Taylor (Kansas City: Beacon Hill Press of Kansas City, 1968. 216 pp., cloth, \$3.50.)

The author's purpose in writing this book, as I understand it, is to give a spiritual blood transfusion to preachers in holiness churches who are in danger of becoming somewhat anemic in their open advocacy of this truth which is central to our theological posture. Surely no one in our contemporary generation of preachers is better qualified for the task than is Richard Taylor. He has himself retained to an extraordinary degree the sense of urgency regarding the doctrine and experience of entire sanctification, and it is hoped that his enthusiasm will prove to be communicable. As Dr. J. B. Chapman said years ago, the pulpit has to be silent on any great truth for one generation for that truth to be lost to the Church. His words should sound a warning to us concerning the truth God has raised us up chiefly to promulgate.

The author deals with four aspects of his theme. He seeks, first, "to show the relevance of holiness preaching for the needs of our day . . ." This truth is not a "theological provincialism," as some would claim, but belongs to the essential fabric of Christian experience and life. Secondly, he seeks to clarify the theological aspects of the truth of heart holiness, hoping to dispel the confusion regarding it which exists in so many minds, including the minds of our own people. Thirdly, he deals with the hermeneutics and homiletics of holiness preaching, pointing up how properly to discover this truth in the Bible and how rightly to divide and present the truth in the pulpit. Finally, he seeks "to illustrate principles . . . by sample outlines and specific homiletical suggestions." Indeed, not only does he include sermon outlines, but he concludes the book with "a typical holiness sermon." I am sure it is not the author's thought that any of his preacher-readers will adopt any of these outlines as

his own and endeavor to preach from it. They are designed only as examples to be emulated. For myself, I cannot see how a preacher can preach from another man's outline any more than he can eat with another man's dental plate. But some appear to manage it.

All in all, this is an excellent book and there is little in it to criticize. I found only one misprint—on page 150—and this fact is a tribute to good proofreading. I hope that all of our preachers will read this book and thereby have their theological and spiritual spines stiffened.

J. GLENN GOULD

## Speech for Persuasive Preaching

By Ralph L. Lewis (Wilmore, Kentucky: Speech Department, Asbury Theological Seminary, 1968. 265 pp., cloth, \$5.25.)

The genius of this volume is its helpfulness—its downright helpfulness. It is replete with suggestions for good pulpit preaching. It is not a rehash of what other books have said. Rather, it is a creative handling of materials that, if taken to heart, can do nothing but improve one's speaking.

Specifically:

(1) Notice the inspired design of the book. The author begins with the Holy Spirit in preaching and only after that discusses the preacher himself; then comes the audience and finally the sermon itself. (2) Observe the emphasis on delivery in Chapters 5 and 12. (3) Dr. Lewis is well-acquainted with the speeches of the Bible and knows what there was about the preachers of old that enabled them to communicate effectively. (4) If the book is anything, it is concrete. The very word "concrete" is not employed; it is implied. The style of writing is eloquent illustration of the consecratedness Dr. Lewis admonishes. (5) Note the seven appendices, the first of which is the valuable "Rating Scale of Emotions." (6) It is helpful to have lists of commonly mispronounced words and also a listing of "tired phrases."

This book packs a tremendous amount of information, and men whose first love is

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preaching and religious speaking will read it with relish, and go back to it repeatedly as a source of inspiration and reference.

DONALD E. DEMARAY

### Archaeology and the Ancient Testament

By James L. Kelso (Grand Rapids: Zondervan Publishing House, 1968. 214 pp., index, cloth, \$4.95.)

According to Addison H. Leitch, who writes the Foreword, the author was for 40 years professor of Old Testament and Hebrew at Pittsburgh and Pittsburgh-Xenia Theological Seminary. In addition he was an archaeologist of international reputation. This volume, however, is not a technical treatise in archaeology, but a devotional survey of Old Testament history, written against the background of modern archaeological findings. Dr. Kelso's chief purpose is to show that the God and the religion of the ancient Israel are so radically different from contemporary Canaanite religion that the conception of Him could not have arisen as an evolution, but only as a revelation; and further that the God of the Old Testament and the Triune God of the New Testament are the same.

However, the author's purpose is not achieved by labored argument, but by practical, lively expositions in the language of today's newspaper, and with the devotion of the saint and the learning of the scholar. Much light is shed on little understood books such as Ecclesiastes and Job. Word pictures are enriched by numerous Palestinian and archaeological photos. Helpful insights and applications abound such as: "But perhaps you are prejudiced against law. If so just remember that only in law is there perfect freedom. No one was ever as free as Jesus Christ and yet he voluntarily kept the law" (p. 81). Again: "Predestination is never a problem when one obeys God" (p. 187). Or: "As soon as you make your own theology you are Unitarian or Mormon or a Christian Scientist" (p. 188).

Commenting on Hag. 2:11-13, Dr. Kelso writes: "Sin is contagious, holiness is not! Holiness comes only by personal contact with God Himself. Here is the problem of the world's sin today. Sin expands spontaneously at a geometrical ratio. The Church grows only by going out into the highways and hedges and compelling men one by one to meet Christ face to face—that and heartbreaking intercessory prayer for the lost" (p. 199).

This book will make our preaching from

the Old Testament come alive. It is also suitable for the thoughtful and discerning layman. It strengthens faith in the Bible, but even more in the God of the Bible.

R. S. T.

### And He Taught Them Saying . . .

By Willard H. Taylor (Kansas City: Beacon Hill Press of Kansas City, 1968. 142 pp., paper, \$1.50.)

This modest-size volume written by Dr. Willard Taylor, professor of biblical theology in the Nazarene Theological Seminary, is a very significant contribution to biblical literature, and merits use far more extensive than the denominational Christian Service Training program for which it was prepared. There are six chapters built around the theme of the Kingdom, and in the development of this theme the author expounds the basic theological teachings of our Lord. This reviewer knows of no better source for a comprehensive and perceptive survey of the essential religious teachings found in the Gospels. While prepared for CST courses, its approach is not oversimplified. In scholarship and maturity it is admirably suited for college and seminary use, as well as for the more able laymen. The book very probably will command attention outside of denominational circles.

R. S. T.

## CALENDAR DIGEST

### OCTOBER—

CHURCH SCHOOLS Attendance Drive

NWMS Star Society Month

6 Worldwide Communion Sunday

13 Laymen's Sunday

Caravan Sunday

14 Canadian Thanksgiving

27 Sunday School Rally Day

Reformation Sunday

### NOVEMBER—

10 Servicemen's Sunday

Home Department Sunday

24 Thanksgiving Offering for World Evangelism

28 Thanksgiving Day

### DECEMBER—

Christmas Love Offering for Ministerial Benevolence

8 American Bible Society Offering

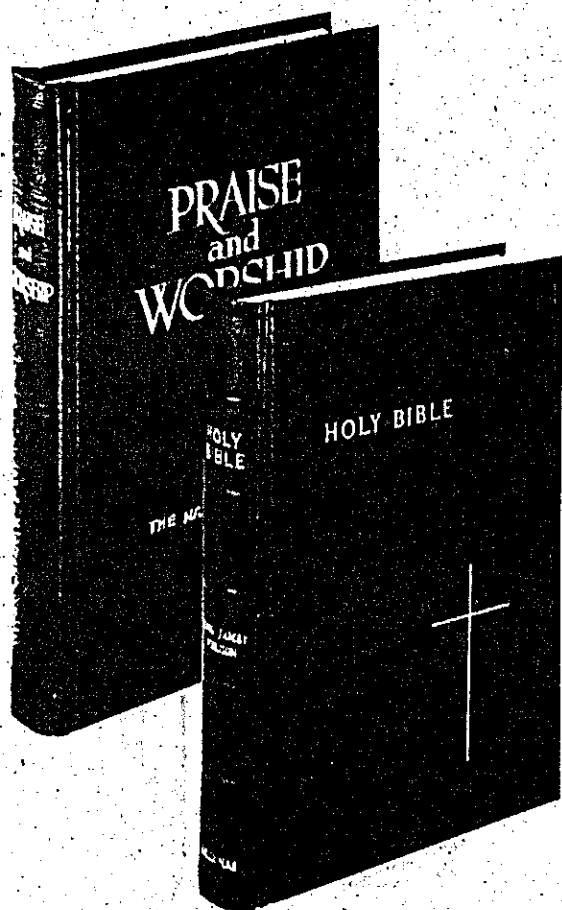
25 Christmas

## AMONG OURSELVES

Going the rounds is this little General Assembly gem . . . A mother and her small daughter tried to walk past the auditorium just as thousands of Nazarenes were pouring out . . . Progress was rather impeded by the press . . . "Who are all these people?" the little daughter asked . . . "They are Nazarenes, Dear" . . . Silence . . . Then, "Mom, are they all going to heaven?" . . . The mother answered, "Why, yes, of course" . . . Another pause . . . "Mom, are you sure we want to go to heaven?" . . . She was probably just unnerved by the crowd . . . I hope there was nothing about us which made heaven less attractive to the little girl! . . . Sobering, isn't it? . . . The smile of amusement so quickly dies from our face as we wonder . . . Just to be on the safe side, let's give careful thought these days to things which can't be counted and can't be weighed . . . Spiritual atmosphere—the spontaneous manner—the reacting face—the gentle or harsh word . . . These shape our unconscious influence; and our unconscious influence goes much farther than the "rigged" influence . . . When a pastor does the sort of thing Wienecke talks about (p. 12), he begins really to be a pastor . . . Until then he may just be the busy manager of a corporation . . . Remember the outer dimension exists only for the inner . . . Some preachers never get beyond their preoccupation with this outer . . . They are like birds forever building nests . . . We need prayer closets—but the praying is more important than the closet . . . A place to worship is needful but the worship is more important than the place . . . A music "program" is helpful, but music in the heart is the basic thing . . . Let us not spend our lives on shells, only to find at the last that they are empty . . . Our need is depth . . . Out of depth will spring dedication—the kind Dr. Lewis describes (p. 1) . . . Prof. Delbert Gish says: "Many have left us because they have become entranced by the trappings" . . . The only preventative is for us to become entranced by the substance . . . When the Savior, who died to make us holy, fills our view we will become so absorbed by holiness—ours and theirs through His—that means will never become ends, the secondary will never become primary, and polishing mirrors will never become a substitute for radiating the light.

Until next month,

BT



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