

THE
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PREACHER

RICHARD S. TAYLOR
Editor

Contributing Editors

Samuel Young
V. H. Lewis
George Coulter
Edward Lawlor
Eugene L. Stowe
Orville W. Jenkins
General Superintendents
Church of the Nazarene



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"Be One with Them . . ."

General Superintendent Stowe

EMIL WEITZNER, in his paraphrase of the prophecy of Jonah, adds an epilogue in which he puts these words in the prophet's mouth:

Use your hearts and minds
For betterment of men,
Repent, remember, being mortal,
Men will sin; if, evil having
Done, men repent, forgive, relent.
You are one with them—
Be one with them, love and
Pity them; then and then
Alone will there be hope for men.*

No minister—pastor, missionary, evangelist, administrator—really discharges his responsibility to men until he succeeds in being "one with them." To use an already overworked term, it means to identify with those to whom we minister.

The true man of God cannot stand aloof on the promontory of his personal godliness. While he must necessarily be a holy man, he dare not be isolated from the unholy. He must get close enough to denounce men's sin and uplift the Saviour, both publicly and privately.

But even this does not guarantee an effective, redemptive ministry. So many people have been victimized by the unscrupulous and insincere that they have developed a strong "sales resistance" against even the presentation of the Gospel. Our only hope of getting through to them lies in our proving that we are "one with them."

The cultivation of confidence is the only adequate foundation for this type of identification. In practice this means that

. . . pastors must stay long enough in their churches to convince the community that they have come to serve, not to exploit; they must augment their regular calling program with innumerable coffee breaks and "mini-visits" with new converts and near-converts;

. . . missionaries must find ways to bridge the "culture gap" and get next to the needy;

. . . evangelists must forego the seclusion of the motel room to engage in personal evangelism with the cooperation and direction of the pastor (this kind of evangelist will create a demand for his services);

. . . administrators must cultivate a personal acquaintance with their constituents which will yield an understanding of their problems and perspectives.

But there is another vital and meaningful dimension to this matter of being "one with them." It lies well below the surface. All too many

(Continued on page 3)

*Humanist Meditations and Paraphrases, Emil Weitzner, Random House, 1965.

Prohibition or Discrimination?

A CONCERNED PASTOR wrote some time back about the headache of trying in his counseling to make some kind of sense out of our prohibition of the theater and toleration of TV. "The questions we at the pastoral level face," he said, "is why discriminate in the entertainment area of TV and ban in the entertainment level of the movies?" Since there are both good and bad in both mediums, why not assume that, if our people are capable of discriminating in one case, they are capable of discriminating in the other?

Guessing that he is not the only pastor honestly nonplussed in trying to think up convincing answers to youth's questionings—and secretly only half-convinced himself—I have decided to publish my reply, which was about as follows:

"DEAR BROTHER B—

"Your thoughtful letter really deserves some kind of answer, though I am not capable of solving the problem you raise to the satisfaction of everyone—probably not even very many.

"In my own mind I begin with what to me is a basic principle of Christian ethics, namely, that some practices are so preponderantly perilous and so lacking in positive value that the only safe and consistent course for the Christian is total abstinence. Over against this category is a second: the activities which may have some value and some place in the Christian life, but which are to be used moderately and with discrimination.

"Now I don't suppose any individual would be wise enough to know how to put every single activity in its right category without the possibility of being challenged in his position by others equally as intelligent and sincere; nor do I suppose it is possible for a denomination to do any better. No matter how or where we draw the line, the issues will be debatable, some feeling that this should be in one category and that this or that should be in the opposite category. I judge, however, that this inability to draw a line with perfect consistency or even rationality does not exempt us from the obligation of at least trying, with the Spirit's help. An imperfect job of setting up a standard to which we cheerfully conform is probably much better for all concerned than to leave the matter entirely and totally up to the individual opinions of the some 400,000 members.

"It so happens that in the category of total abstention we have placed the theater, and in the category of moderation and discrimination we have placed TV. Personally, I still think there is enough basic difference between the two to justify this position, but apparently not all agree. Some would like to have the TV placed with the theater in the first category, while others would like to have the theater placed with the TV in the second category. No matter what we do, we

will not please everybody, so I suspect we will do the best we can with the matter resting as it is.

"I am tempted to enlarge upon my own personal views concerning the relative evil of the theater and the TV (and I guess I've already demonstrated that I'm not in love with the TV). However, rather than make such a defense of the line which we have drawn, I think it would be better for all of us to see that there is a way to transcend the whole problem.

"It has seemed to me that these issues come to the fore and become more acute in periods of spiritual declension and drift. In contrast, when the spiritual temperature rises, they seem to recede into the background, and questions which so deeply trouble people at one level of spirituality become irrelevant at a higher level. Those who are absorbed in the service of Jesus Christ and in the cultivation of the spiritual life have neither time nor appetite for some forms of entertainment, and they are not overly troubled by rules which might seem to circumscribe their liberties. They have rather found a higher freedom; in it they are scarcely conscious that such rules exist.

"Should it not be our aim in our preaching to lift up this level of spiritual living and to help our people catch this vision? This does not minimize the reality of the problem at the pastoral level, but I think the solution does not lie in changing the rules on the one hand, or attempting to find unanswerable arguments on the other, but rather in praying for and fostering a spiritual tide which will transcend the whole issue."

It may seem wearisomely threadbare to add that revival is what we need. But it is nevertheless true that genuine revival will solve more problems and settle more ethical issues than a thousand arguments; and without revival the best of arguments will be futile.

Be One of Them (Continued from page 1)

have failed to dig deeply enough to discover it. It may be better illustrated than defined. Hosea was a man of God. He was put on exhibition by his Lord to prove by his attitude of patient forgiveness toward his adulterous wife that a spiritually unfaithful Israel would find mercy if she would return to her God. And yet we hear these words coming from his lips, "Come, and let us return unto the Lord: for he hath torn, and he will heal us; he hath smitten, and he will bind us up" (Hos. 6: 1).

In ministerial practice this means that love and pity will drive us to this kind of selfless identification with men in their extremity. Our concern for the desperate needs of our nation and world will compel us to cry with the prophet, "Let us return unto the Lord." We shall involve ourselves so compassionately with the repentant sinners at our altars that we'll find ourselves praying, "Forgive us our trespasses."

This kind of "soul" in our ministry will enable us to scale the high fences and bridge the wide moats which the seemingly unreachable have built around themselves. There is no real defense against it!

Conquering the clock
and the calendar

On Rounding Third Base

By J. Melton Thomas*

WE HAVE in our backyard a patio, the cover of which is slat work, ideal for catching and holding falling leaves. The huge cottonwood tree over it furnishes a never ending resource for those leaves—so like the poor, we have them always with us. We have tried many ways to get them out. We have tried hosing them out; we have tried taking them out leaf by leaf, and that got real discouraging! We tried to vacuum them out. We tried to sweep them out:

Then the other day I thought I'd release all the screws holding the slats up, except the ones on each end. This was great! This was working! But after reaching above my head and removing 30 screws, I was conscious of my back. It became a lot easier to sit in a lawn chair (after all, it was my day off) and listen to the creatures in the trees.

I fell to counting those screws. There were 728 of them—and each screw was a quarter-inch long. I gave up that method too, and I doubt that the job of removing the leaves from the patio cover will ever get finished.

So my thoughts turned to the many unfinished things I have observed in myself and others of my profession:

- unfinished sermons
- unfinished calling schedules
- unfinished building programs
- and unfinished pastorates!

I thought also of the finished things:

- some pastorates of which I am very proud
- some days that have been lived to the full
- some tasks that have been carried through to happy conclusion

There is no frame of mind more corrosive to faith than . . . coming up to time to preach and knowing, I have not finished this sermon . . . coming to what should be a climax of a week's work and realizing, This week's work has not been completed . . . coming to a year's close, only to acknowledge and lament, I should, I really should have done more this year.

So I have felt inclined to write on the subject "On Rounding Third Base!" In other words, on coming within sight of completion and knowing that you have done everything necessary to have a reasonable right to expect you will make it home.

Let us consider what it means to finish within a given period of time. Without a doubt, we can and should come to grips with the clock and the calendar, and feel we have done all it was reasonably possible to expect in the segment of time under consideration.

Consider a day—a 24-hour period of time. We can make a day pointless or productive, mediocre or meaningful, frustrating or fulfilling, frag-

mented or fruitful. Every day ought to contain a period of restful sleep, a period of productive work, a period of creative recreation, a period of re-making devotions. Each day should put us in touch with great thoughts, in touch with work, in touch with friends, in touch with family, in touch with God. We can so plan and so live our days that we can close our eyes for needed sleep at night knowing that this day has been lived as fully as we could live it. Longfellow, you remember, had the village blacksmith—

*Each morning see some task begun
Each evening see its close.*

Something of that spirit ought to permeate our days. We should so live each day that we rest, rather than regret, when the day comes to its end.

Or take a week of time. Within a seven-day period we should have made a regular cycle that includes beginning, continuation, and climax. When does the preacher's week begin? Does it begin on Sunday? I do not think so. It climaxes on Sunday! It probably begins on Tuesday—Monday having been dedicated to rest, recreation, relaxation. And this is so important. Take at least one day a week to get a complete change of pace, a divesting from your mind of every ministerial burden. If you are a golfer, golf; if a hiker, hike; if a gardener, garden. Get away from the telephone; have one day of change. Don't have your board meeting on Monday night; it will take one rest day a month getting ready for it if you do.

Then when Tuesday dawns, be in your office. Plan the week's work. Get your sermon plans going. Know where you are going to call, what you are going to do, where you are going to go. All week long work away at getting your calling done.

Are you trying for an average of 25 calls a week? Then do your 25 and catch up on a few you missed retreat week. Read your 50 pages a day; keep up with the devotional assignment you have set for yourself. Work away at those two sermons. Don't dawdle—be doing! Decide what administrative chores need to be done this week and get them done. Plan to have your week's work all finished by Saturday noon. Linger long after that in restful contemplation on God, or in the loving company of your family or friends; get a good night of sleep on Saturday night. Then Sunday will be a climax. It will be approached with faith in the knowledge that you are ready. You have finished your week when you have moved through a Lord's day in victory.

This truth is expressed very wisely by Milo L. Arnold in his book *The Adventure of the Christian Ministry*: "I find that the most effective use of my time is made when I plan each day carefully a week in advance. The most effective work I have done has been when I have set aside one hour, usually on Monday, for planning the week. I use a file card for each day and enter on that card every specified appointment of the day. Then I list all of the calls I should make that week and divide them into geographical areas or time blocks and enter some of them on each of the cards. In this way my visitation is coordinated so that a minimum of time and driving is involved.

"Next, I list the special projects I would like to accomplish, personal pleasures I want to enjoy, or time I want to use in some special way. Thus I can look over all the cards and see that the work is divided somewhat evenly. Then each day I take the card for that day and set out to do my work. When the week is done,

*Pastor, First Church, Albuquerque, N.M.

these cards are all taken out and entered in the records and another set placed in operation."

Finally consider a year. It seems to me that every preacher can, and should, pay the price to come to assembly unashamed, knowing that the year's work has been finished. That may mean as many things as there are ministers and years, for every man's task may vary from year to year. Because of this, early in the year, or better still late toward the close of the old year, the projects of the new year should be planned. This year's work may be building a building, or raising the money to build. It

may be that this is the year to make a real breakthrough attendance-wise. Sometimes the year may be the time to pay desperate price for revival.

We hope, of course, that some things will be done every year. We hope that attendance will increase, that we shall show a reasonable number of new members by profession of faith, that every budget will be cared for and all local bills paid, and growth in grace in us and our people realized. I believe if we plan early, work diligently, and trust earnestly we can come to the assembly with these things done. A finished year—a finished segment of time!

The need of the hour:
preachers who are expert in prayer

The Preacher's Intercession

By Gordon Chilvers*

WHEN A PREACHER wants to improve his preaching, all the help he needs is available. He can go to a library and select a book which will tell him much that he wants to know. If the library is large, he could get 100 titles on the subject, for many more than that number have been written.

If, however, he wants to learn more on how to pray in public, he will be fortunate if he can find half a dozen books to help him. Should he want a book on how to intercede privately for other Christians, he will have considerable difficulty in finding a single volume.

The preacher will find all the help he needs when he wants to learn more

*Norwich, England.

about church administration or counseling those in need. But when he is thinking of intercession for the church, he will discover little or nothing either to inform his mind or to stimulate his intercession.

Why is this? Is intercession for others not important? Or is it an exercise in which every preacher excels? Neither.

We judge the importance of intercession for others by the apostles' attitude toward it. Early in the Church's life they recognized the value of intercession. A dispute had arisen about the distribution of gifts to the poor. Such kind deeds were Christlike and valuable. Yet even this service was not to take the place of intercession. The Apostle Peter explained what course

was to be taken to solve this problem. "Look ye out among you seven men, of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business. But we will give ourselves continually to prayer, and to the ministry of the word" (Acts 6:3-4). Not only did Peter put prayer on a level with ministry of the Word; he also stressed the importance of intercession by putting it first. Here is a strong suggestion not only of the importance of intercession, but also that intercession and preaching are not to be separated.

How highly the Apostle Paul also rated intercession for the people of God! As we read his letters we see how constant was his intercession for the Christians he knew. We find such expressions as, "Without ceasing I make mention of you always in my prayers" (Rom. 1:9); "I thank my God always on your behalf" (I Cor. 1:4); "I cease not to give thanks for you, making mention of you in my prayers" (Eph. 1:16); "This I pray, that your love may abound" (Phil. 1:9); "We . . . do not cease to pray for you" (Col. 1:9). The apostle was a very busy man. As he says, he had been "in journeyings often." His three missionary journeys alone covered over 6,000 miles. Also he had "the care of all the churches" (II Cor. 11:26-28). Yet he was never too busy to pray for other Christians.

Making a practice of frequently getting alone with God and communing with Him is essential for every preacher. All Christians are told to pray for one another; how much more then is the preacher to pray for others!

Few of us would claim that we excelled in intercession, though none of us would deny its value. Indeed it is more likely we shall have to confess that we have neglected it. Intercession can easily be squeezed out of a preacher's life. He can be called upon to attend conferences, to sit on committees, to become a guide and a counsellor to many. However good and right these occupations are, they are no substitute for praying for the people. However a preacher plans his day or his week, he must ensure an adequate time available to

him for his private praying. It is intercession for other Christians that is to have an essential spot in the preacher's schedule.

The preacher does well to recall the words of Samuel to the people of Israel: "God forbid that I should sin against the Lord in ceasing to pray for you" (I Sam. 12:23).

The preacher who does not pray for those to whom he ministers has missed his vocation. For in his ministering to other people he needs most the power of God to make the Word effective. That power comes only through prayer. Prayer for persons can enable the Lord to prepare their hearts to receive what is said in ministry, while the best preaching will be barren without prayer. Prayer will give power and effectiveness to the average preacher when the man of greater talent will prove to be a failure.

How are we to carry out our intercession for other Christians? We do well to have a list of the names of the people to whom we minister. If the list is too long, we may not be able to pray for each one every day. Yet by taking the names in rotation, we can pray for all of them in the course of a short period. The preacher has a deep love for all the Christians he knows, especially those to whom he ministers. He shows that love as he prays for them as persons differing in their needs as much as in their faces.

We are sure to find that at any particular time some people will have a special need that will attract specific petitions for them. For example, he recalls that Bob Naylor is having a very trying time in his home. John Brown is facing a grave danger though he does not know it—his business is succeeding and he is getting very wealthy. Helen Engle has had several disappointments recently, and she has been greatly discouraged by them. Charles Drake has just suffered the bereavement of his only son.

Then the preacher thinks of those who are younger and who have not settled in a career. He prays that they may devote their lives to the Lord as they work at whatever vocation they are

called to by God. He thinks of the middle-aged people who are tempted to be so absorbed with business that they make little time for serving God. He prays that they may seek first the kingdom of God and His righteousness. As he remembers the senior citizens, the preacher asks the Lord that they may finish their course without faltering.

While he is on his knees, the preacher thinks of all who are engaged in church administration. He asks the Lord that all who assist in the services or work in the church should serve with divine power and in harmony with one another and that they may do all for the glory of God.

The preacher will not find this sort of praying easy. Paul speaks of striving in prayer. This verb, says Eugene Bradford, "has the flavor of contending, of struggling under difficulty." It is a word which suggests the effort an athlete makes to win a race.

Yet the preacher will find such prayer is purposeful. James encourages our intercession with the words: "The effectual fervent prayer of a righteous man availeth much" (5:16). As he intercedes, the preacher can expect great benefits to come to those for whom he intercedes. Intercession can bring blessing and coveted results when all other types of activity fail. Paul tells us that when a man is "overtaken in a fault," we ought to "restore such an one" (Gal. 6:1). We shall find that it is best to talk to God about the man before we talk to the man about God. When God is at work on the man's heart, he is much more likely to listen to what we have to tell him.

How can we learn more about intercession for the people of God? We can receive considerable help from our reading. Our unhurried devotional reading of the Bible will stimulate our devotion and give us a deeper sense of God's nearness. This in turn will assist us in our praying. The Bible itself contains many prayers. The Book of Psalms alone is said to contain 60. As we hear the great saints of God in prayer, and not least the Apostle Paul, we shall see more clearly what we ought to pray for. On the one hand, listening to Paul will help us to focus our attention on the essentials of intercession. On the other hand, it will enlarge the scope of our petitions.

Further, the reading of the devotional classics will also help us to pray. They have been the product of centuries of divine-human fellowship and have the spirit and tone of the Bible that arises from a devout life. These volumes include such works as: *The Confessions of Augustine*; *Pilgrim's Progress* and *Grace Abounding to the Chief of Sinners*, by John Bunyan; *The Imitation of Christ*, by Thomas a Kempis; *The Serious Call to a Devout and Holy Life*, by William Law; *Cardiphonia*, by John Newton; *Letters of Samuel Rutherford*; and *Jeremy Taylor's Holy Living and Holy Dying*.

Writing to the church of the Colossians, the Apostle Paul has this to say: "Epaphras, who is one of you, a servant of Christ, saluteth you, always labouring fervently for you in prayers, that ye may stand perfect and complete in all the will of God." May a similar testimony be borne to every preacher.

What a man is in the secret place of prayer, that he is, and no more.

Edward Lawlor, General Superintendent

Human beings are dependent twice—at the beginning of life and at its end. The first time they have parents; the second time let them have pastors.

Ministering to the Senior Citizen

By Charles R. Reed*

WE ARE NOW EXPERIENCING a population explosion at both ends of life. We have in our nation over 19 million senior citizens, and this rate grows by one-half million per year. Thus in 10 years we will have 25 million Americans over age 65.

Because of this, the era of the nursing home, the retirement center, the home for the aged and infirm is here, and such enterprises constitute one of the fastest growing industries in America today.

During the past year I have had the privilege of being administrator of a beautiful, new, 57-bed, extended-care facility. I have attended institutes and seminars sponsored by state and federal government and have been thrilled at being a part of this new ministry.

But I have been disturbed by the lack of participation on the part of pastors. One pastor has 12 members in our institution, and he recently told me that he had not been in it for over four months. Another pastor told me, "I just get too depressed when I visit old folks' homes." Well, the day of "old folks' homes" is fast disappearing, and the new action age for the aged is here. So it wasn't the home that brought depression to the

pastor, but the pastor that brought depression to the home. With the addition of physical therapy, occupational therapy, inhalation therapy, recreational therapy, re-motivation, and the dozens of other ideas that are being used, the home now has become a place to go to live, not a place to go to die. In many cases it is where the action is.

I have found that almost all of my elderly residents come from a strong church-oriented background. They have been used to having a pastor to discuss their problems with. And these people have very real problems. They have left their homes, been forced in many cases out of their lifelong employment; their loved ones are already gone; their friends have passed away; and they feel as if all is gone and there is nothing to live for. Our task in the nursing home is not to cure them of all their ills, but to bring them to their optimum capabilities. We use doctors, nurses, therapists, dieticians, specialists, and many other professionals, and we also need the help of a trained spiritual professional. For a pastor's word, a handshake, a prayer can be more therapeutic than much medicine. The pastor must bring to the professional team the ability to apply the healing balm to the hearts of God's children.

*Pastor, First Church, Cherokee, Okla.

I have found the fear of dying to be the most prevalent fear of our residents. It is here that the pastor has a tremendous opportunity to counsel, and to lead long-lost prodigals back to the Father.

Another very important part of the ministry is to the family of the aged person. These people are going through a very difficult period of adjustment in their lives. They have guilt feelings for placing their parents in an institution, however fine the facility itself may be. They have probably had some stormy sessions in their own marriage over the aged parent or loved one. Thus, through this period they need the strength and support and counsel of a pastor. I have seen many families won to Christ in this fashion.

I would like to give you some guidelines on hospital and medical-facility visiting:

Don't let your hospital or nursing home visiting become stereotyped. I overheard one of my residents the other day remark, "My pastor was in today, but he was in such a hurry, I didn't even get a chance to say hello." The needs of the people cannot be met until we take the time to listen.

There should be a balance between the general and the intensive ministry of the pastor in visiting the sick. I find that, when I go in for an intensive visit, one thing that has helped me to focus on vital issues with the person is to keep in a notebook a page for that person and each time I visit him write down the pertinent facts; then in the quiet of my study I can really begin to see the problem areas.

Be very careful on your initial visit to make and establish a good relationship. I have found that if a person "blows" that first call his future ministry to this person is lost entirely.

Illness is a frustrating experience, and the sick individual is therefore more likely to be sensitive, irritable, even hostile, perhaps to the point of being suspicious of your good intentions. For this reason we must exercise a great degree of patience with these people. Many of them are confused and disoriented and need special understanding. Try to find out as much as you can about the person before you visit him.

Most hospitals and health establishments are very liberal on rules for ministers; but don't take advantage or your welcome will soon wear out. To keep the welcome mat out, certain things should be kept in mind:

Be very careful to note "no visiting" or other isolation signs.

Look to see if the call light is on; if so, don't enter until given permission by the nurse.

It is best not to enter a room where the door is closed.

Always abide by the rules of the hospital and the instructions of nurses and doctors. You will find you are more welcome the next time you come.

Do not touch the patient's bed. Watch for cords on the floor. I remember one old gentleman who had just had eye surgery told me after a pastor left his room, "Keep that preacher out of here; he jiggled my bed and almost killed me."

Generally let the patient take the lead in what type of visit it will be. If he wants to talk with you about a particular subject, he will start the conversation; the main thing is that you are there and available to him.

Don't try to be a psychiatrist or a physician or a nurse. One preacher came out of a room the other day and said we should change the medication on the patient because his Aunt Fanny had had the same problem and had been cured by doing so-and-so.

Help the patient to relax and feel at ease. In order to do this the pastor must be relaxed.

Of very great importance—listen!

Don't visit the sick when you are sick yourself.

Don't overstay. If the person acts tired, excuse yourself.

When you pray, pray loud enough to be heard, but remember God is not deaf.

When visiting in a room with more than one person, always speak to everyone in the room.

Have some key scriptures memorized, for the Word of God is still the greatest comfort to the heart.

Go in prayer, visit in prayer, and leave in prayer.

Furthermore, loneliness can be relieved so much by receiving cards and letters. Make it a point to find out the birthdays of these people. Announce them at church and post them on your bulletin boards, so that others too can send them mail. They are thrilled to get letters.

Have a Senior Citizens' Day at your church; get all of those who can come to attend, and have everyone send cards that week to various ones in the homes.

Also when you have opportunity, hold a religious service in the home. Most homes have a regular schedule of churches that hold services; if not, have your ministerial alliance check on this possibility. This can enhance your ministry greatly.

Make your ministry to the aged an important part of your total ministry. Remember, pastor, you are a professional member of a healing team. These places need the type of therapy you have to offer. Go prayerfully and in the Spirit, but go. For, remember the words of the Bible, "I was sick, and ye visited me . . ."

**Practical
Points**

*that make
a difference*

**"If you have your Bible
this morning . . ."**

Dear Son:

Our good pastor starts every sermon the same way! "If you have your Bibles this morning, please turn with me to . . ."

Does it make much difference? I suppose not. However, it is the little "irritations" that spoil the vine and make the difference between winning or losing a family to Christ and the Church. How much better if he would simply state, "Please turn with me in your Bibles to . . ."! But why?

We are a church which assumes that our ground of authority is the Word of God. We expect our people to carry their Bibles. Perhaps more of us would carry our Bibles if our ministers put them to use.

The "if" suggests that many do not have their Bibles, or that it is not necessarily important that they bring them to church.

To take for granted that everyone has brought his Bible will, over a period of time, encourage the majority to enter into Bible reading with the pastor and follow his message in the Word.

How would your old dad proceed? Well, I'm just a layman, but I'm the fellow that the pastor is preaching to:

1. "Turn with me in the Word to I Corinthians 13."
2. Pause long enough for the congregation to find the passage.
3. Practice reading the passage before entering the pulpit.
4. Read with clarity, confidence, and assurance.

You see, this is God whispering His great truths to our hearts. Be sure to be at your best in reading God's Word!

Love,
Dad

Something to think about
—and act upon

Baptism: The Doctrine and Its Practice

By J. Kenneth Grider*

WATER BAPTISM might be the place where there is most disparity between Nazarene doctrine and Nazarene practice.

Of course, Nazarenes believe in it. Who doesn't? The Quakers—that's about all, among the main Christian denominations. The Salvation Army does not baptize in water, but our Army friends are not really opponents of the practice.

Neglect Among Nazarenes

Nazarenes do believe in baptism. It is included in the "Articles of Faith," given ritual forms, delineated by Wiley, and all that. Yet we seldom administer the sacrament.

About half the students at Nazarene Theological Seminary will say that they have observed baptismal services under Nazarene auspices, but very few have observed as many as three to six such services. There are probably more divine healing services conducted among us than baptismal services. And while I myself would not in the least disparage divine healing, it does not have the status of a sacrament, and is a late-comer to the Nazarene "Articles of Faith"—being added by the General Assembly of 1928.

It might well be that we neglect water baptism, in part, because many of us favor immersion as the mode, and we are simply not as a rule equipped for immersing believers. It might be, too, that we tend to neglect it because we

do not declare ourselves in favor of only a given mode, or of only a given kind—e.g., believer, as opposed to infant baptism. Our very liberality on the mode and the time might contribute to the liberality of taking it or leaving it, whatever the mode or the time.

We do not baptize more than we do, perhaps, because we rightly attach much more importance to the destiny-changing new birth than to either of the sacraments.

Perhaps we do not baptize more than we do because we figure that we simply cannot get everything done that is important, and we stick to main-line matters such as introducing people to the experiences of the new birth and entire sanctification.

We might even have concluded that baptism is unimportant because St. Paul did not himself baptize very many people. He says, "I thank God that I baptized none of you, but Crispus and Gaius. And I baptized also the house of Stephanas; besides, I know not whether I baptized any other. For Christ sent me not to baptize, but to preach the gospel" (I Cor. 1:14, 16-17).

It might be, of course, that the apostle did not often baptize his own converts because he did not want to foster factions—giving some the privilege of saying that they had been baptized by the distinguished Paul, while others would not be able to say that. There were factions enough, as the church at Corinth witnesses. It might be, then, that Paul is not saying that baptism is unimportant, but that it is unimportant by whom one is baptized,

Significance of the Sacrament

John the Baptist attached a special importance to this rite. And Jesus himself "made and baptized more disciples than John, (though Jesus himself baptized not, but his disciples)" (John 4:1-2).

Besides, baptism figures in the Great Commission, for we are to "teach all nations, baptizing them . . ." (Matt. 28:19).

Take Acts, too, and one sees that there is a proximity, timewise, between the conversion of people and their baptism in water. Peter at Pentecost urged the people to "repent, and be baptized" (Acts 2:38). In Acts 8, many persons in quasi-ethnic Samaria (1) heard Philip's preaching, (2) believed on Christ, and (3) right away, before they were baptized with the Holy Spirit, were baptized with water. In the same chapter, the Ethiopian eunuch believed on Christ, and nothing hindered his baptism right out there in a desert area. And that is not all: you have Acts 10; Acts 19; etc. Even if allowance be made for the fact that at the time the Faith was new, and people who believed were not, as now, folk who might well have already received the sacrament at an earlier time—they still attached more importance to baptism than is usual among us.

There are several bases for my believing that we should make more use of this rite.

1. We do officially espouse the doctrine, and this ought to mean that we administer baptism.

2. It is clearly a scriptural teaching and practice.

3. Our Lord himself instituted the sacrament (a) by being himself baptized, (b) by seeing to it that His apostles baptized converts, and (c) by including it in His Great Commission.

4. The Church, since biblical times, has almost universally administered the rite, and we are not, as a people, Johnny-come-latelies, severed from the Church's good and glorious heritage.

5. Baptism is a means of grace, and if it is bypassed, that particular means of receiving God's grace is forfeited.

6. But not only is it simply one among innumerable means of receiving God's grace; it is a sacrament. That is, it is a most special means of grace, instituted by our Lord, in obedience to which we come under the covering of His covenant in a special way, even as the Jews did by the rite of circumcision. If we try to forget the Platonism that was foisted off on us, in college, we will see that, indeed, an act such as this—a concrete act—is not to be spiritualized and thereby thrown out; but that, as we are actually told to do in Scripture, we are indeed to be baptized in water. There is legitimate debate about whether or not it is to be administered to infants, and whether it is to be administered by immersion or by pouring or by sprinkling. But there is hardly any grounds among us for debate on whether we are to baptize or not—whether we are to be biblical Christians or spiritualizing Platonists (for whom only ideas, and not things nor concrete acts, are real and important):

The Matter of Mode

We Nazarenes who might tend to favor a given mode of baptism probably commit impropriety if we speak with disdain of the other modes. I myself have in the past tended to favor immersion. Rom. 6:4, about being "buried with him by baptism," might well point in that direction, although the figure of being buried might be there used in the sense of our dying to the life of sinning and rising to newness of life in Christ (Rom. 6:5). The "there was much water" (John 3:23) passage might also suggest immersion, but not necessarily. One could dip up from much water and pour a small amount over the confessor's head. The fact that Christ "came up out of the water" (Mark 3:10) might refer to His walking out of the water and up the bank, instead of implying that He was under the water and came up out of it. We know, too, that the Greek word *baptizo*, meaning "to dip," might or might not signify immersion from its biblical usage. Sometimes, in fact, it does not. Take those times when it is said that at Pentecost the believers

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

would be "baptized" with the Holy Spirit. Matt. 3:11-12 states that One was coming after John the Baptizer who would "baptize" with the Holy Spirit. Also, being assembled with the apostles, Christ commanded them to wait for the promise of the Father, and said that they would then be "baptized" with the Holy Spirit (Acts 1:4-5). But lo! when Pentecost occurs, twice in Acts 2 the word "pour" is used to describe the fulfillment of the prophecies about their being baptized.

Also, some people wonder about there being sufficient water in a desert for the Ethiopian eunuch to be baptized by immersion, but to me that is not difficult to conceive. It is, however, at least somewhat unlikely that there should have been sufficient water in the jail or the jail's court at Philippi for the jailer and his "household" to be baptized in that way in the middle of the night of their conversion (see Acts 16:33).

A considerable opposition to immersion is in the fact that our water baptism somewhat grows up out of Jewish practice, and yet the Jews, to purify with water, did not put the person or the object into the water, for that would have contaminated the water instead of cleansing the person or object. Instead, the Jews would take up the water and pour it over what was to be purified.

All these matters have somewhat inclined me in recent years towards pouring as the appropriate baptismal mode. And this mode's fittingness in the case of infant baptism is not to be discounted.

While there does not seem to be any Old Testament or New Testament or Early Church support for sprinkling, there not being any recorded instances of it, as far as I know, prior to the twelfth century A.D., it is not greatly unlike pouring, and is not necessarily an incorrect mode. It would seem to me, however, that the minister who cups his hand so as to pick up in it a small pool of water, and then pours it on the head of the infant or the believer in such a way that there is a small stream of water flowing upon the person, is keeping closer to our historical and biblical antecedents than are those

of us who dab on a bit of water and call it baptism by sprinkling. That which has no biblical nor historical basis whatever, and ridiculously misses the significance of the ministrant's hand, which is laid on the head of the one being baptized as soon as the water is poured from it, is the practice of dipping a rose into the water and administering the water by means of the rose. Even if this is sometimes called infant dedication, the use of water implies that it is actually baptism; and in either case, the laying on of hands is most significant according to Scripture.⁴

Suggestions

1. We might well equip new churches for immersion services, at least the larger ones. Even the pastor who prefers sprinkling or pouring might include such equipment, since (a) another pastor might come who does prefer immersion, and (b) our creed provides for the people to select the mode and perhaps they should not be impositioned by a given pastor's own preference. If our churches were so equipped, there might be more requests for baptism by immersion than there now are.

2. Our pastors might well baptize those candidates for church membership who have not as yet been baptized. And in this connection, I question whether it is his prerogative, in the Church of the Nazarene, to undermine their confidence in the propriety of their baptism as infants—in case they were baptized at that time, and not simply dedicated, and are confident that that baptism is adequate.

⁴The Quakers really do not believe in baptism, being Platonic at this point, and spiritualizing baptism to such extent that the concrete act is discredited altogether.

⁵Baptism could not be administered very fittingly in the street corner, nonliturgical, and non-churchly Army of the nineteenth century, and it was gradually ruled out officially for Salvationists—but more as a way of giving excuses for their not baptizing people than of giving a trumpet-clear opposition to the sacrament.

⁶It might be noted that at Ephesus some had received John's baptism prior to believing on Christ.

⁷In the Bible there is the laying on of hands to bless children (Mark 10:16), to pray for physical healing (Mark 5:23; Acts 28:8), to help people receive the Holy Spirit (Acts 8:17; 19:6), and to set apart for a special kind of task (Acts 6:6; 13:2-3).

As it might look
to an outsider

Big Business

By Bernice Crabtree*

I saw a business operation this week, supposedly the biggest business in the world. At least, I had been told it was the biggest business. Now the amazing part of the "supposedly big business" was that it operated efficiently, or at least as close to efficiency as possible, one day a week. Most of the workers, office personnel, supervisors, teachers, and superintendent were there this one day a week, Sunday, full of energy, directing the flow of traffic within the doors of the business. Everything was operating at full capacity.

But the following morning if you were to walk to the doors of this "big business" you would find them closed and locked. Not only for an hour, but at any time of the day you would find no one there to operate the business. The next day, thinking surely if this is the business it is advertised to be, there will be someone there to handle the affairs of the day; you go to the doors. But again they are closed and locked. Not discouraged, you will try another day. After all, a big business must operate some of the time.

You return the following day. Again the doors are closed and locked. By now most people would give up and turn away in defeat, or if they were desperate enough for the product, turn to another source. But you are determined not to be discouraged so easily. You return for two more days, only to find the same situation—doors closed and locked. You feel close to despair, but will try one more time.

As you arrive the sixth day, at least some of the doors are unlocked. You walk in, but no one seems to be there. Wandering through the rooms, you finally meet someone who appears to be cleaning and preparing for business to open. You ask for the president. He isn't there. No, they don't know where to find him. No, they don't know when he will be returning. He should be around just anytime now. You walk away. The mystery of the year—how does this business continue to operate? But surely it will be in operation tomorrow, for someone was preparing for it today. You will return tomorrow, not for help yourself, but to view the business operation.

*Tucson, Ariz.

You arrive at 9:15 and there are some people scurrying about, apparently preparing for a big day. You are informed the president is in today, but of course he is too busy to talk personally with anyone. There is so much to do in one day's time.

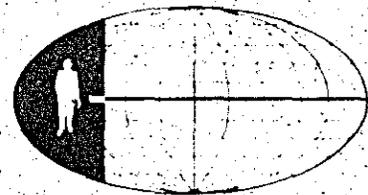
People begin to flow along the walks and through the doors at 9:30. Every room becomes filled to capacity and supervisors and workers begin conducting the day's business. Remember, this has been advertised to the public as the biggest business in the world! Today is the day to set about proving it. Everyone works energetically right up until 12 noon. As the people begin to move swiftly away, the doors are closed and locked. But you are curious to see what happens, so after a quick lunch you return.

It is a long wait, but finally at 3:30 there are signs of more activity. Men begin arriving, apparently the stockholders, for they look industrious and businesslike. They all assemble in about 15 minutes and retire to the president's office. You wait to see what will happen. Apparently it is an important meeting, for it is still going at 4, at 4:30, at 5, and at 5:30. Then doors are opened and the men hurry out. Some dash to cars and speed away. Some stand around discussing the important business of the day.

You are still curious, so you remain. To your amazement, in 30 minutes people begin to come again, even some of those who had dashed away at 5:30. Everyone seems concerned with the cares of the business and hurries to his designated place of work. Tonight they are working late. You watch. They work until 6:30, then 7. At 7:30 things are still moving. Eight o'clock passes, and by 8:30 you can see they are preparing to close out the day's business. The president is trying desperately to sell his product to the people who have gathered before the doors close for the day. He gives his greatest sales push at 8:15 to 8:30, and then gives the people a chance to accept his product.

You are amazed when there seems to be no moving toward the offer. He has said the price is small in comparison to what you will receive. But the people appear little concerned about the price or the product. The president, poor fellow, really seems concerned. Many of the supervisors and workers stand with expressions of concern for the lack of interest. Finally, two people seem impressed and go forward to accept the offer. Everyone now is eager to assist the two, to give them all that the business has promised them. After the two prospects are thoroughly satisfied, everyone heartily shakes hands with them and slowly moves toward the doors. But there is a feeling in the air of unfulfilled desires, unfinished tasks. Many had not accepted the product offered them. There is a reluctance to leave the building. Could it be because of the awareness that business operations would not resume until one week from this day?

The doors are closed and locked at 9 p.m. Operations have ceased for the "biggest business in the world"—so I am told!



The PASTOR'S SUPPLEMENT

Compiled by The General Stewardship Committee R. W. Hum, Editor

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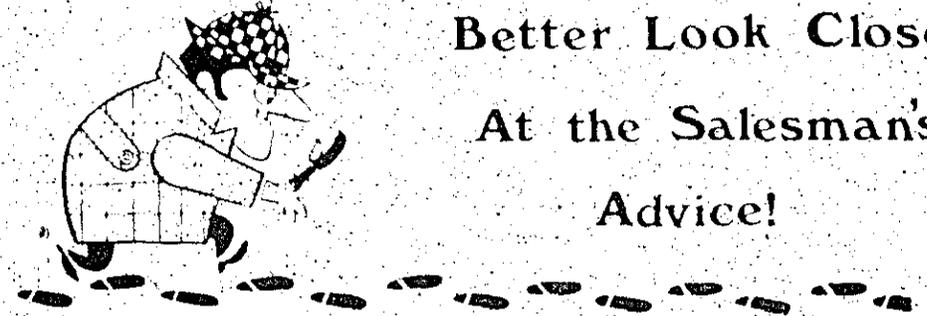
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The Nazarene Preacher

The STRAIGHT of it

DEAN WESSELS, Executive Secretary

A monthly series of questions and answers



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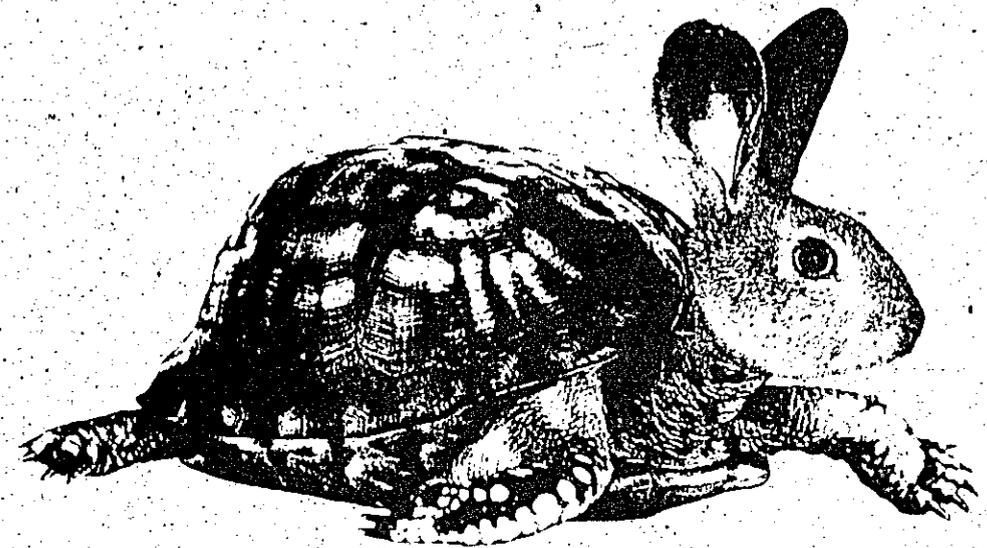
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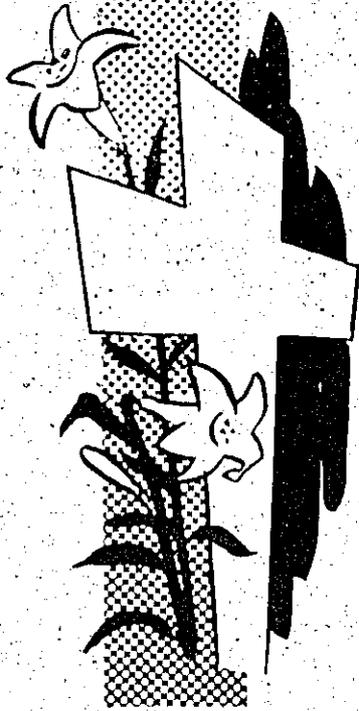
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Quoted here are three of the six sections covering NAVCO (Nazarene Audiovisual Committee):

377. There shall be a Nazarene Audiovisual Committee composed of the executive secretaries of the Department of Education, the Department of Evangelism, the Department of Home Missions, the Department of Ministerial Benevolence, the Department of World Missions, and the Department of Youth; the manager of the Nazarene Publishing House; the secretary of the General Stewardship Committee; and the executive secretary or executive editor of the Department of Church Schools; the decision to be made by the executives of the department; executive director of Communications Commission; the director of the Spanish Department; the General Secretary and the General Treasurer; and the executive director of Christian Service Training.

377.1. The Committee shall meet within 30 days after the close of the General Assembly and organize for the quadrennium. The chairman and secretary of the committee shall be elected to serve until the close of the quadrennium or until their successors are duly elected and qualified.

377.2. The committee shall be related administratively to the Communications Commission, and shall function to provide audiovisual materials to help serve in the instructional and communication needs and programs of the several departments and agencies of the church.

377.3. The committee shall review and approve all projected audiovisuals before they are used in any department program, or released to the churches; and all audiovisuals produced by the departments and agencies of the church shall be approved by the Nazarene Audiovisual Committee (NAVCO).

from the *Church of the Nazarene Manual, 1968*

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The Nazarene Preacher

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We congratulate the 13 district superintendents, their pastors, and the district organizations that they serve upon the founding of the new churches shown below. The denominational goal for the quadrennium is to organize 100 new churches.

To accomplish this objective, all pastors on every district must get involved, and must find ways to involve their laymen in praying, giving, and working to start new missionary projects in every district. Why not write your district superintendent today and assure him that he can count on you to help start new churches this quadrennium on your district? The new churches reported to the Home Missions office by November 24, 1968, are listed in chronological order according to date of organization.

DALLAS DISTRICT: Edgewood church, organized 7-28-68; pastor, Rev. H. R. Crews; district superintendent, Dr. Paul Garrett.

ALABAMA DISTRICT: Clanton church, organized 8-4-68; pastor, Rev. Ralph Cain; district superintendent, Rev. Reeford Chaney.

NEW ENGLAND DISTRICT: Maynard, Mass., church, organized 8-21-68; pastor, Rev. Edison Grant; district superintendent, Rev. Fletcher Spruce.

KANSAS CITY DISTRICT: Lenexa church, organized 8-25-68; pastor, Rev. Galen Olsen; district superintendent, Dr. Wilson Lanpher.

KENTUCKY DISTRICT: Frankfort church, organized 9-8-68; pastor, Rev. Carter Roberts; district superintendent, Dr. Dallas Baggett.

MICHIGAN DISTRICT: Spring Arbor church, organized 9-20-68; pastor, Rev. John Wright; district superintendent, Dr. Fred Hawk.

MISSISSIPPI DISTRICT: Centreville church, organized 9-29-68; pastor, Rev. Alton Rollinson; district superintendent, Rev. W. Charles Oliver.

MIDDLE EUROPEAN DISTRICT: Bischofsheim, Germany, church, organized 10-13-68; pastor, Rev. Tom Findlay; district superintendent, Rev. Gerald D. Johnson.

COLORADO DISTRICT: Colorado Springs Westside Church, organized 10-27-68; district superintendent, Rev. E. L. Cornelison.

COLORADO DISTRICT: Colorado Springs Black Forest, organized 11-3-68; district superintendent, Rev. E. L. Cornelison.

HOUSTON DISTRICT: Houston N. Freeway Church, organized 11-10-68; pastor, Rev. John C. Schubert; district superintendent, Dr. W. Raymond McClung.

CENTRAL OHIO DISTRICT: Burlington church, organized 11-68; pastor, Rev. Robert Clack; district superintendent, Dr. Harvey S. Galloway.

JOPLIN DISTRICT: Springfield, Mo., Crestview Church, organized 11-17-68; district superintendent, Dr. Dean Baldwin.

LOUISIANA DISTRICT: New Orleans church, organized, district superintendent, Dr. T. T. McCord.

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THE NAZARENE**

Apostle for Clear Writing

IN THE AREA of readability—as a counselor on clear writing—Robert Gunning of Columbus, Ohio, has a national reputation.

We know he was much in demand but we did not know exactly how much until we wrote to secure his services for a writers' conference. He was booked for months but said he could come for a day of two workshop sessions. And his reduced fee to a church group was \$750.

Inspiration from Class

The inspiration which set him working in this field came from the late Prof. Lester (Gatz) Getzloe at the Ohio State University School of Journalism. Getzloe, like the late Dr. L. A. (Louis) Reed, of the Nazarene Theological Seminary, was an institution in himself, a legendary figure in his lifetime.

Gatz often said: "The most difficult thing in the world is to convey thought simply and directly with the written word."

Gunning started on newspapers and then in 1944 launched out in the field of readability. He developed his famous "Fog Index," a tool to analyze writing and which shows those he works with where they are defeating their own efforts to communicate.

Summarizing His Career

After 25 years of work, Gunning writes: "Foggy prose always threatens to engulf us. Fiction writers seem chiefly interested in developing conspicuous styles. English professors are more interested in precious points of scholarship than in communication. Engineers and doctors never bothered to learn English, and lawyers and officials log it up for their own purposes!"

Gunning finds that magazines generally have become harder reading in the last 25 years. "We regard this as a relaxation of standards," he states. "Time and Reader's Digest were more readable when Henry Luce and DeWitt Wallace were firmly in charge."

He believes that newspapers have become more readable, although he notes that many are neglecting important local news. He marks this down to the lessening of competition in the newspaper field.

He sums up his work calling for a "discipline of economy" in word usage.

Good writing, he says, is a discipline. Discerning readers know when a writer has achieved a measure of competency.

Churchill as a Writer

The late Sir Winston Churchill in telling of his early years wrote: "I got into my bones the essential structure of the ordinary British sentence—which is a noble thing."

Who can ever forget some of Churchill's great prose when he rallied the British Empire in World War II?

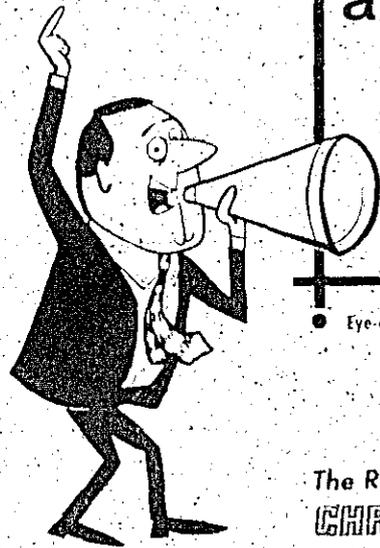
"We shall not flag or fail. We shall go on to the end. We shall fight on the seas and oceans. We shall defend our island whatever the cost may be. We shall fight on the beaches, we shall fight on the landing grounds, we shall fight in the fields and in the streets. We shall never surrender."

"We shall never cease to proclaim in fearless tones the great principles of freedom and the rights of man."

Let us brace ourselves to our duties [and] if the British Empire and Commonwealth last for a thousand years, men will say, "This was their finest hour."

Few can gain the facility and force of a Churchill in writing, but we can all work at the task.

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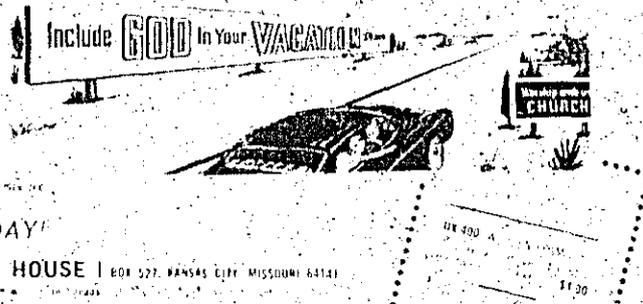


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Staying Close to Our Children

By Mrs. Paul K. Moore*

THERE IS A WORD that is very popular today, a word that is of vital concern to our world of nations, to the business world, to educators, and to our homes. That word is *communication*. It speaks of the exchange of ideas, of two-way communion of understanding and thought. When communication breaks down, whether it be between nations, employers and employees, teachers and pupils, or parents and children, a barrier of separation begins to build which, if not overcome, may result in contentions, riots, strikes, and wars.

In our parsonage homes it is of vital importance that we guard against communication breakdowns, and the building of barriers that would separate us as mothers from our children. Even before our children can talk, they communicate to us—their cries, their baby smiles and cooing.

We too are communicating our ideas and attitudes to these little ones. The nervous, tense, ill-at-ease mother tends to communicate her frustrations to her children, who may develop symptoms of insecurity. In fact, most of what we teach our children is done unconsciously, for they assimilate our attitudes. The atmosphere of our family teaches our child either that love is the greatest power or that physical force is supreme. It communicates to the child that material things are the highest goal or that spiritual values are the *summum bonum*.

Psychologists tell us that adult traits are quite firmly established in early

childhood—when Mother was the principal teacher. By the time a child starts to school it is pretty well determined whether or not he will be a happy person.

Especially during these early years there are times when our children communicate to us by things they do, rather than by what they say. They cannot always express their inner feelings by vocabulary (even when they grow older). We must be wise in interpreting and understanding this language. They may be trying to tell us they are tired, bored, troubled, fearful, curious, or under conviction.

We must remember that children are immature and therefore self-centered. We must help our children to grow up to be mature in attitudes and emotions, able to consider the interest of persons other than themselves. But this we cannot force upon them. If a child is gradually taught the fun and joy of sharing his toys and playthings and observes Mother and Dad sacrificing and giving cheerfully to help others, he learns more readily than if he is whipped for his selfishness.

There are times, of course, when punishment must be administered—and this privately, immediately, and then dropped from discussion. Right behavior should be expected—based on the parents' worthy example of course.

After a gratifying recall vote, one pastor told his sons, "You know, boys, you helped your dad get that good vote today. You've been good, helpful sons and haven't caused problems in the church. Mother and I really appreciate

*Pastor's Wife, Owosso, Mich.

IN THE STUDY

Gleanings from the Greek New Testament

By Ralph Earle*

II Thess. 2:3-8

The Apostasy

The King James Version says "a falling away." But the Greek has *he apostasia*, "The Apostasy." The noun occurs only here and in Acts 21:21. In the latter passage it is translated "to forsake." Abbott-Smith defines the term as follows: "defection, apostasy, revolt." Lightfoot (*Notes*, p. 111) writes: "The word implies that the opposition contemplated by St. Paul springs up from within rather than from without. In other words, it must arise either from the Jews or from apostate Christians, either of whom might be said to fall away from God."

This emphasis on an apostasy from within takes on added significance in the light of recent developments in the church world. There was a day when the Bob Ingersolls railed and ranted against Christianity. Now this opposition comes from within the Church. When teachers of theology in leading theological seminaries in America tell their ministerial students that God is dead, and when a prominent denominational leader declares that it is a sin to believe in individual salvation, it would seem that "The Apostasy" has come.

"Sin" or "Lawlessness"?

Instead of "man of sin" the two oldest Greek manuscripts have "man of

lawlessness"—*anomia* rather than *hamartias*. It is the same word (*anomia*) which is translated "iniquity" in verse 7—"mystery of iniquity." Furthermore, "that Wicked" in verse 8 is in the Greek "the Lawless One"—*ho anomos*. This striking connection in these three verses is entirely lost to the readers of the King James Version. Those who are dependent on the KJV are deprived all too often of both the accuracy and the richness of a correct translation of the best Greek text.

Again we should note the application to the present day. Never before has there been such a spirit of lawlessness in the United States as we are witnessing today. It stalks our streets and ravages our university campuses. Apostasy in the Church and lawlessness in the land—these are two dominant features of American life today.

"Perdition" or "Perishing"?

The Greek word is *apoleias*. It comes from the verb *apollumi*, which means "perish." Frame (*Thessalonians*, p. 254) notes that the phrase *ho huios tes apoleias* ("the son of perdition") equals *ho apollumenos* (literally, "the perishing one"). The latter expression is found in the plural in verse 10—*tois apollumenois* ("in them that perish"; literally, "in those who are perishing"). So it would seem that the best translation here is "the son of perishing" or "the son of destruction."

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

March, 1969

it." Youngsters who feel that their parents believe in them and appreciate them usually don't create problems.

How are barriers built up between children and parents?

First, by inconsistency on the part of parents, either in their Christian living or in their relationship with their children. If a parent preaches one thing but practices another, the child's faith and trust are injured. Our children will want our religion if it makes us more lovable, Christlike, unselfish, and brave. If a child finds undue severeness administered to him for his wrongdoings today but an amused shrug at his misdeed tomorrow, he feels confused and insecure.

We may build barriers by being unreliable or by betraying our children's trust in us. When we say we will do something, whether it is carrying out a punishment threat, making cookies, or taking the family on an outing, we are as obligated to keep our word to our children as to any adult in the church. If for some reason, as is all too frequent in a pastorate, our plans are altered by an emergency, we must explain such things honestly to our children in such a way so as not to aggravate resentments toward the church.

There are times when we must be firm with our parishioners in insisting that we have an appointment with our family. We dare not let our children come to feel that our parishioners, or the building program, are more important to Mother and Dad than their bothersome children. What have we profited if we gain city-wide approval with the largest, newest church, and lose our own family?

Milo Arnold, in his book *Parents Can Be Problems*, states: "The biggest single cause of children's loss of interest in church is the home conversation." Even unworded inferences, or the shrug of our shoulders when certain church personnel or situations are mentioned, "speak."

Another way parents build up barriers is by hushing their curiosity. Take for example, sex education. If the child

is scolded or hushed, he will probably get the information through other channels—perhaps distorted and obscene. With the wealth of practical, wholesome literature available for parents and children on this subject, there is little reason why this kind of teaching cannot be done well in any home.

Regarding this matter, we too often put more importance on the questions they ask about sex rather than the attitudes they are forming. If the father lords it over the mother, acting in the role of the big boss, or if mother cries, sulks, and pouts in order to dominate the father, the parents are communicating an unwholesome lesson in sex education. These will likely be the patterns reflected in the children's future marriage adjustments.

Barriers may be built by laughing at our children's sincere efforts to say or do something. We must learn to laugh with our children rather than at them. Parents who themselves are an embarrassment to their children build harmful barriers also. Quaint or careless dress, discourtesy to their children's friends may make children ashamed of their parents. Criticism of the child publicly, rehearsing his "naughtiness," teasing him unkindly, telling confidences, or calling him pet names all contribute to barriers.

We may also build up a barrier to communication by impatiently telling our child to forget a fear that has resulted from a terrifying experience or dream. Allow him to discuss it freely without being ridiculed or rudely forced to face it. However, the mother who has not learned to handle her own fears may tend to coddle her child and make him even more fearful.

We should not show impatience with a child's imaginary tales, crude inventions, or hobbies. Better to add to his collection of gum wrappers than to discard his treasured "junk." Several years ago our boys visited all the Coke-vending machines around the country and collected a bushel basket of pop-bottle caps. I confess I did not

(Continued on page 44)

The Nazarene Preacher

What does this mean? Frame (*ibid.*) says the phrase is "a Hebraism indicating the one who belongs to the class destined to destruction, as opposed to the class destined to salvation."

Thayer (p. 70) gives the passive meaning of *apoleia* as "a perishing, ruin, destruction." Arndt and Gingrich (p. 103) note that in the New Testament the term is used "especially of eternal destruction as punishment for the wicked." In Kittel's *Theological Dictionary of the New Testament* (I, 397), Oepke writes: "What is meant here is not a simple extinction of existence, but an everlasting state of torment and death." It should be noted that exactly the same phrase is used for Judas Iscariot in John 17:12.

"Let" or "Restrain"?

A typical vagary of translation in the KJV is found in verses 6 and 7. Exactly the same verb is translated "withholdeth" in verse 6 and "letteth" in verse 7. Neither rendering is correct today.

The word is *katecho*. It means "to hold back, detain, restrain" (Abbott-Smith, p. 241). Here it indicates "to restrain, hinder" (Thayer, p. 339).

The present participle (continuous action) is used in both verses. But in verse 6 the form is neuter, while in verse 7 it is masculine. Arndt and Gingrich (p. 423) correctly give the meaning as "that which restrains" and "he who restrains"; that is, "what prevents the adversary of God from coming out in open opposition to him, for the time being." They note that both the ancient church fathers and present-day interpreters take verse 6 as referring to the Roman Empire and verse 7 to the emperor. This would be the first application. Theodore of Mopsuestin referred verse 6 to the preaching of Christian missionaries and verse 7 to the Apostle Paul. Chrysostom mentions the Holy Spirit as the One who restrains. Does the passage mean that the Holy Spirit in the Church is restraining lawlessness in this age and that when He leaves this world in the rapture

of the saints the man of lawlessness (the Antichrist) will be revealed? One cannot be dogmatic in insisting that only one possible interpretation is correct. But this is at least a live option.

"Spirit" or "Breath"?

It is stated that the Lord will consume the lawless one with the "spirit" of His mouth (v. 8). It is true that *pneuma* is almost always translated "ghost" or "spirit" in the New Testament. However, in John 3:8 it is rendered "wind"—"The wind blows where it wishes." The word *pneuma* comes from the verb *pneo* ("bloweth" in John 3:8). So the earliest meaning was "wind," then "breath." Then it came to signify "the spirit, i.e. the vital principle by which the body is animated" (Thayer, p. 520). When one breathes his last breath, the spirit leaves the body.

But the meaning which seems to fit best here, as Arndt and Gingrich (p. 680) note, is "the breathing out of air, blowing, breath." Christ, as it were, will blow His consuming breath upon the Antichrist, destroying him.

Incidentally "destroy" here is *katargeo*, which is translated the same way in Rom. 6:6. Some have argued for a weaker rendering there. But probably no one would deny that "destroy" is correct here, and the context of Rom. 6:6 demands it there.

"Brightness" or "Appearance"?

In verse 8 we find two of the three words used in the New Testament for Christ's second coming. The most common term for this is *parousia*, here translated "coming." The other is *epiphaneia*, rendered "brightness." (The third is *apocalypsis*; "revelation," taken over into English as *apocalypse*.)

In the New Testament, *epiphaneia* is found elsewhere only in the three Pastoral Epistles, where it is always translated (five times) "appearing." It comes from the verb *epiphaino*, which means "appear, become visible." In the transitive it can be rendered "manifest." So "manifestation" is sometimes used to

translate the noun here. But Thayer (p. 245) gives "an appearing, appearance," and adds: "Often used by the Greeks of a glorious manifestation of the gods, and especially of their advent to help; in 2 Maccabees of signal deeds and events betokening the presence and power of God as helper." In a similar vein Arndt and Gingrich (p. 304) write: "As a religious technical term it means a visible manifestation of a hidden divinity, either in the form of a personal appearance, or by some deed of power by which its presence is made known." For this passage they prefer "appearance." That seems to be the most accurate rendering. In his recent *The Letters of Paul: An Expanded Paraphrase* (Eerdmans, 1965), F. F. Bruce has "the bright shining of His advent."



By Frank G. Carver*

Proud of the Gospel

"For I am proud of the Gospel," (Moffatt) Romans 1:16-17, especially 16a, *For I am not ashamed of the gospel . . .* (Unless otherwise indicated, all quotations of Scripture from NASB.)

INTRODUCTION

To *euaggelion*, "the gospel." The use of the article indicates that the apostle is talking about something concrete and specific. The reference is to the particular "good news" (*euaggelion*) which he has already defined as "the gospel of God" (vv. 1-4), that is, "the gospel of His Son" (v. 9).

These affirmations about the Gospel (vv. 16-17) furnish the reasons why Paul is prepared and anxious to proclaim the Gospel at Rome: "Thus for my part, I am eager to preach the gospel to you also who are in Rome. For . . ." (vv. 15-16a).

What the Gospel actually is, its intrinsic

nature, is the reason he is not ashamed of it: This is why he can boldly proclaim it, and in fact, why he is proud of it! Thus at the same time he is declaring the theme of this masterful letter.

The Christian can be proud of the Gospel because:

I. THE GOSPEL IS GOD'S SAVING POWER AT WORK (v. 16).

A. *It is God in action: dynamis theou*, "power of God," can be viewed as subjective genitive. The noun is the genitive (God) is the source of the action indicated in the verbal noun (power).

B. *It is God in action to save: eis soterian*, "for salvation."

The preposition *eis* here with the accusative has the sense of "with a view to, or resulting in," the idea of purpose or goal. The comment of Moule in comparing *eis* with *pros* is suggestive: "*Eis* tends to include the idea of entry, whereas *pros* tends to stop short of going up to (without entering)." Compare Rom. 10:1, 10; II Cor. 7:10; II Thess. 2:13; II Tim. 3:15.

Soteria, "salvation," meant basically "preservation" or "deliverance" (cf. Acts 27:20, 34; Luke 1:69; Acts 7:25) and became the particular word for salvation in the New Testament (Rom. 10:1; I Thess. 5:9; Heb. 2:3; Eph. 1:13).

C. *It is God in action now to save all who are trusting in Christ: estin . . .*

Estin is present tense, not "was," but "is." *Panti*, "everyone," is inclusive, but inclusive of whom?

To *pisteuonti* is a participle in the present tense, everyone "who is actually in the process of believing."

Why can Paul make this kind of boast? Because

II. THE GOSPEL IS GOD'S RIGHTEOUSNESS REVEALED (v. 17).

A. *It is God vindicating His cause in the world: dikaiosune . . . theou apokalyptetai*, "the righteousness of God is revealed."

Theou, "of God." "There can be no doubt that this is a subjective genitive. The righteousness of God is God's alone; man is taken up into it and set in it."

Dikaiosune, "righteousness." Compare Isa. 51:5; 46:13, where it is God vindicating in salvation: "But always 'righteousness' is not primarily an attribute of God or of His people, but an activity whereby the right is asserted in the deliverance of man from evil."

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

C. H. Dodd on the basis of a careful study of the background of the phrase *dikaioune theou* in Isaiah would paraphrase its meaning in Rom. 1:17 as follows: "God is now seen to be vindicating the right, redressing wrong, and delivering men from the power of evil."¹⁰

Apokaluptetai is present tense with the force "is being revealed," a revelation that is even now taking place in the Gospel.

F. F. Bruce concludes that when "the righteousness of God is revealed in the gospel, it is revealed in a two-fold manner. The gospel tells us first how men and women, sinners as they are, can come to be 'in the right' with God; and second how God's personal righteousness is vindicated in the very act of declaring sinful men and women 'righteous.'"¹¹

B. It is a righteousness "based on faith and addressed to faith" (NEB, margin): *ek pisteos eis pistin*.

Why the repetition of *pistin*, "faith?" Compare 3:22: "Even the righteousness of God through faith in Jesus Christ for all those who believe."

Murray suggests that "the purpose is to accent the fact that not only does the righteousness of God bear savingly upon us through faith, but also that it bears savingly upon every one who believes . . . 'From faith' points to the truth that only 'by faith' are we the beneficiaries of this righteousness and so it is a 'faith-righteousness' as truly as it is a 'God-righteousness.' 'To faith' underlines the truth that every believer is the beneficiary whatever his race or culture or degree of his faith. Faith always carries with it the justifying righteousness of God."¹²

Paul confirms his point by quoting Habakkuk 2:4: *ho de dikaios ek pisteos zese-tai*, best translated, "But the righteous man shall live by faith."

Dodd concludes "that for Paul faith is that attitude in which, acknowledging our complete insufficiency for any of the high ends of life, we rely utterly on the sufficiency of God. It is to cease from all assertion of the self, even by way of effort after righteousness, and to make room for the divine initiative . . . It is an act which is the negation of all activity, a moment of passivity out of which strength for action comes, because in it God acts."¹³

CONCLUSION

Paul is proud to proclaim the Good News for Christ, for the Gospel is God at work bringing His salvation to all who are putting their trust in Jesus. The Jew is first in

line and then the Gentile. For in the Gospel, declares the apostle, God is openly realizing His purposes of right in the world as He frees man from the grip of the wrong. The principle of God's action in the Gospel is faith, for when any puts his trust in Christ, he is taken up into the saving activity of God.

¹⁰H. E. Dana and Julius R. Mantey, *A Manual Grammar of the Greek New Testament* (New York: The Macmillan Company, 1927), p. 137.

¹¹William F. Arndt and F. Wilbur Gingrich, *A Greek-English Lexicon of the New Testament* (Chicago: University of Chicago Press, 1957), p. 318.

¹²Dana and Mantey, p. 78.

¹³C. F. D. Moule, *An Idiom-Book of New Testament Greek* (2nd ed., Cambridge: at the University Press, 1956), p. 70.

¹⁴*Ibid.*, pp. 67 f.

¹⁵Arndt and Gingrich, p. 808.

¹⁶For a helpful study of this word in the New Testament, see Wm. Barclay, *A New Testament Wordbook* (London: SCM Press, 1955), pp. 114-21.

¹⁷Gottfried Quell and Gottlob Schrenk, "dikaio-sune," TDNT, ed. Gerhard Kittel, trans. Geoffrey W. Bromley (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1964), II, 203.

¹⁸C. H. Dodd, *The Epistle of Paul to the Romans, The Moffatt New Testament Commentary* (London: Collins, 1959), p. 40.

¹⁹*Ibid.*, p. 41.

²⁰F. E. Bruce, *The Epistle of Paul to the Romans, The Tyndale New Testament Commentaries* (London: The Tyndale Press, 1963), p. 78.

²¹John Murray, *The Epistle to the Romans, Vol. I, The New International Commentary on the New Testament* (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1959), p. 32.

²²Dodd, p. 43.

OF
THE
MONTH

The Sabbath— A Holiday or a Holy Day?

By H. M. Griffith*

The Bible says that God blessed the Sabbath day, and sanctified it, and commanded, "Remember the sabbath day, to keep it holy." The first day of the week is the Christian Sabbath. It was on this first day of the week that the Holy Ghost was poured upon the waiting ones in the Upper Room.

Why did God give us a Sabbath? Is it to be a holiday or a holy day? Is it to be a

*Kentucky Mountain Bible Institute, Vaneleve, Ky.

day of recreation or of rest? God's authoritative Word alone can truly answer.

A DAY OF REST

God instituted a day of rest following His creative acts. He rested from all His works. This was not a refreshing from the weariness of labor. Our God is never weary. He never slumbers nor sleeps. His was not a rest of inactivity. The rest that God engaged in was that of a higher, form of activity. He delighted in His perfected creation. The Sabbath was not instituted for idleness. It is a day, following six days of labor, in which we are to rest from our works in order to engage in that higher activity of delight in God and His perfections.

The command in Exodus 20 is clear: "Remember the sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work." We need this command for our physical good as well as our spiritual good. The need of rest is interwoven in our very beings. This is a scientific fact. Many people have driven themselves beyond their limits. They have worked a seven-day week for years and finally staggered into a doctor's office. He has looked them over \$15.00 worth and prescribed rest. Yes, they got three or four months of Sabbaths all at once.

Do you know that in a 24-hour period your heart beats 103,689 times, your blood travels 60,000 miles of blood vessels, you breathe 23,040 times, and you exercise 7 million brain cells. You need a rest—not a legalistic Sabbath, but a day to rest your body from the ordinary six days of labor, a day to enrich your soul by engaging in that higher activity of delight in God.

A DAY OF REMEMBRANCE

The Sabbath is a day of remembrance, a sign to us that we are a people of a covenant. "Remember that thou wast a servant in the land of Egypt, and that the Lord thy God brought thee out thence through a mighty hand and by a stretched-out arm; therefore the Lord thy God commanded thee to keep the sabbath day" (Deut. 5:15). "I gave them my sabbaths to be a sign between me and them, that they might know that I am the Lord that sanctify them" (Ezek. 20:12).

The Christian Sabbath is a remembrance that Jesus Christ has provided for all a deliverance from the Egypt of sinning, and a deliverance from the life of self-wander-

ings. Jesus delights to call us brethren, for "both he that sanctifieth and they who are sanctified are all of one." Who would not want to keep this remembrance!

The Sabbath has another remembrance. If you read carefully the Genesis account of creation, you note the expression, "The evening and the morning were the first day . . ." And so it reads for each of the six days of creation. There is no such statement with reference to the seventh day. "For if Jesus had given them rest, then would he not afterward have spoken of another day" (Heb. 4:8). There is an eternal-day rest. The Sabbath is a remembrance to us of a day where there will be no evening and no morning. It will be high noon forever. There will be no lingering shadows of sorrow, of suffering, or of death. There will be nothing to hurt or to destroy. The Sabbath is a seal of a perpetual covenant. We will with Jesus reign in holiness for ever and ever. If a spiritual Sabbath or holy day here is a weariness to you, how will you enjoy this eternal-day rest?

A DAY OF REWARD

"Blessed is the man that . . . keepeth the sabbath" (Isa. 56:2). God has promised reward for Sabbath keeping. If we will honor God, not doing our own pleasures; He will honor us (Isa. 58:13). Jesus said the Sabbath was made for man. That is, for man's good, for man's benefit and reward. All through history God has rewarded Sabbath keeping and punished Sabbath desecration.

Israel knew God's anointing and blessing and increase while she kept her Sabbaths. She became a scattered people through Sabbath desecration. "Thou hast despised mine holy things, and hast profaned my sabbaths. . . therefore . . . I will scatter thee among the heathen, and disperse thee in the countries" (Ezek. 22:8-15). Today Israel as a political state keeps the Sabbath. Every Friday the traditional Sabbath candle is lighted. Trains, buses, and taxis do not run even for tourists. Is this because she has read her own history? And is this part of the why of the victory of June, 1967?

Early Christians were identified by Sabbath keeping. During Nero's persecutions the method for determining guilt was to ask, "Have you kept the Lord's day?" To this, the answer came as a sunbeam, "I am a Christian; I cannot omit it." Reward? you ask. Yes, an abundant entrance into

the eternal-day rest! But more, the number of Christians grew. The blood of the martyrs was the seed of the Church.

The blessing on our own national beginning was due to Sabbath keeping. Our Pilgrim fathers, who landed at Cape Cod on Saturday, November 21, 1620, kept the first Sabbath aboard the cramped little boat. Without a dissenting voice they thanked God. On Monday they began house building and the rush against the fierce winter of a New England shore.

Today, America's Sabbath breaking is bringing desolations. The noted French infidel, Voltaire, was once asked, "How can Christianity be destroyed?" His answer was, "By destroying the Christian Sabbath."

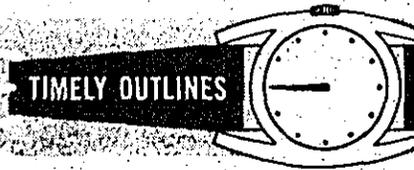
France, by government order, made this experiment for 14 months. The result—lawlessness and licentiousness swept the land. In the brief period there were 20,000 more divorcees than in the previous five years. For her own preservation, France was compelled to restore the Sabbath.

A DAY OF REVELATION

The Sabbath is a day to leave the valley of toil, a day to climb the heights of revelation. As we take time to contemplate Jesus Christ and His perfections, we know deeper communion and contentment. "Every one that keepeth the Sabbath . . . will I bring to my holy mountain, and make them joyful in my house of prayer . . ." (Isa. 56:6-7). Keeping the Sabbath will cause us to delight ourselves in the Lord, and He will cause us to "ride upon the high places of the earth" (Isa. 58:14). The literal of this verse is, "I will carry thee triumphantly over all obstacles." The revelations, given in the Sabbath meditations, weaken the influence of sin and strengthen the graces of the Spirit in our hearts. The Sabbath revelations confirm us in our faith, inflame us in our love, and brighten our joys.

Some people never know the heights and depths of the love of Jesus Christ because they never engage in that higher activity of rest. He has promised to manifest himself to all who keep His commandments.

A true Sabbath cannot be a fun-day, a run-day, nor a sin-day. It must be a day of rest, of remembrance, of reward, and of revelation. As we enjoy this covenant blessing, we will "feed upon the heritage of Jacob. The mouth of the Lord hath spoken it."



Palm Sunday—

The Look of Jesus

TEXT: Mark 11:11

I. The Setting.

- Brought the colt to Jesus (Mark 11:7).
- Spread their garments and branches in the way (Mark 11:8).
- Took palm branches and went forth to meet Him (John 12:13).
- At the descent the multitudes rejoiced and praised God (Luke 19:37).

II. Jesus weeps over Jerusalem (Luke 19:41).

- The people shout; Jesus weeps.
- "If thou hadst known . . . the things which belong unto thy peace!" (Luke 19:42)
- "The days shall come . . . that thine enemies shall cast a trench about thee" (Luke 19:43).

III. Jesus "looked round about upon all things" (Mark 11:11).

- Jesus knew their doom (Mark 13:2).
- On the morrow He would cleanse the Temple (Mark 13:15).
- A type of judgment (Mark 11:14).

IV. If Jesus should look (yea, Jesus does look) at our nation, what would He see?

- Lawlessness
- Riots
- Broken Homes

V. If Jesus should look at our community—

- Liquor with its destruction
- Tobacco, that shortens lives

- Multitudes away from the place of worship
- Sabbath desecration, pleasures rather than God

VI. If Jesus should look at our homes—

- Look at our pictures
- Look at our songs
- Look at our radio and television
- Listen to our talk

VII. If Jesus should look in our hearts—

- Sin, evil passions—
- Pride, envy, hatred, etc., or
- A heart of deep devotion
- A heart fully surrendered to God
- A heart glad to give
- A heart seeking to save the lost

Conclusion: Tomorrow He will come. All sin, all wrong will be driven out. Will we hear His "well done"?

C. T. MOORE

Communion Message—

In Remembrance of Me

TEXT: Matt. 26:26-29

Introduction: Jesus with His disciples prepares to eat the Passover (Matt. 26:17-19). See also Mark 14:12-25; Luke 12:7-22; John 13 and 14. We should keep in mind the distinction between the Passover supper and the Lord's Supper (Matt. 26:26).

I. Probable order of events—

- Preparation for Passover supper.
- Jesus arises from table and washes disciples' feet (John 13:4-17).
- Jesus says one will betray Him and points out Judas. Judas leaves (John 13:26, 30).
- The Communion, the Lord's Supper instituted.

II. For 14 centuries the Passover pointed to the Paschal Lamb, our Lord and Saviour.

- Each family to take a male, year-old lamb without blemish, and eat all of it with unleavened bread (Exod. 12:3-16).
- Sprinkled blood on lintel and doorposts (Exod. 12:22).
- "When I see the blood, I will pass over you" (Exod. 12:13).

III. Jesus, our Passover Lamb, died at the hour of the slaying of the Passover lamb.

IV. The marvel of His knowledge and power—

- Told when He would be betrayed.
- Told who would betray Him.
- Died at the right time to fulfill the law.
- In control of the order of events of His trial and crucifixion.
- He laid down His own life, as He said He had power to do, "I have power to lay it down, and I have power to take it again."

V. The marvel of His love—

- He was not unkind to Judas.
- He prayed for forgiveness for those who crucified Him.
- "Having loved his own . . . he loved them unto the end."

Conclusion: "Do this in remembrance of me." Herein we show forth His death until He comes.

C. T. MOORE

Funeral for a Child—

Weeping Because They Are Not

TEXT: Matt. 2:16-18; Luke 18:15-17

Introduction.

- Herod, desiring to get rid of Jesus, slew all the children in Bethlehem two years old and younger.
- Others who wept for their children—
 - The Shunammite woman (II Kings 4:27)
 - King David (II Sam. 12:15-20, 22)

I. Why must our children die?

- So God can reserve judgment. Until the day of final judgment death must come to any home or any age.
- There are worse things than a child's death.
 - Children are assured of heaven; Jesus said, "Of such is the kingdom of heaven."
 - Far better the child to die than to live and die without Christ, without hope.

II. The grave is dark without Christ.

- A. In Him we have hope beyond the grave.
B. David said, "I shall go to him, but he shall not return to me" (II Sam. 12: 23).

III. There is hope for all in Christ.

- A. We can become as little children.
1. They are sure of heaven.
2. Jesus said, "Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven" (Matt. 19:14).
B. We should trust in Christ with all our hearts.
C. In Him we find comfort and assurance, even though we weep because they are not.

Conclusion: Jesus assures us that if we become as little children we can enter the kingdom of Heaven. They are there, so in Christ we can again be with them in His kingdom forever.

C. T. MOORE

Another Funeral Meditation—

Blessed Are the Dead

Text: Rev. 14:13

Introduction

1. It makes a difference when we die how we have lived.
2. Those who die in the Lord have a divine relationship with Him. Such are blessed because—
 - I. "Blessed is he whose transgression is forgiven, whose sin is covered" (Ps. 32: 1).
 - II. "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city" (Rev. 22:14).
 - III. "Blessed and holy is he that hath part in the first resurrection" (Rev. 20:6).
 - IV. "The memory of the just is blessed" (Prov. 10:7).
 - V. They are "blessed," for they shall "rest from their labours" (Rev. 14:13).
 - VI. They are "blessed," because "their works do follow them" (Rev. 14:13).

C. T. MOORE

MY PROBLEM

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

AN ILLINOIS PASTOR REPORTS:

The church I am now pastoring had quite a history of bad board meetings. Those who came had tensions built up just coming to the meeting place. Others stayed home, hoping to avoid the trouble. Church members did not want to serve on the board.

My wife and I took the challenge and decided to do something about it. We are having the board meetings in the parsonage. Changing the meeting place did away with those tensions before the meeting. Then I have everything planned and stick to the order of business to get done in record time. After the meetings my wife serves refreshments. Now they ask, "When is the next board meeting?" They stay after the meeting and fellowship with one another. They all talk about the unity now. We no longer have problems with attendance; they want to come.

ANOTHER ILLINOIS PASTOR WRITES:

Over the past 25 years of my ministry, it has been my policy when organizing the newly elected church board to counsel with them as a group, relating the fact that they have been elected by the entire church to represent them on the board.

The church expects them to be present at each monthly meeting and any special meetings which may be called. I have asked them to call and let me know in case of absence due to unusual circumstances. I always like to have a quorum in attendance to carry on business. If this cannot be done, I would then postpone the meeting until they could be present.

If a member consistently was absent, I would have a talk with him. If he

continued to be absent himself, neither representing his church nor performing the duty for which he was elected, his position would then be declared vacant, and at a duly called meeting a new member would be elected to replace him on the church board.

A PENNSYLVANIA PASTOR ADVISES:

According to the Manual of our church, we are to elect to our boards "only such persons as are clearly in the experience of entire sanctification." Such people, I believe, will attend board meetings regularly because they are responsible people.

However, sometimes it is the fault of the pastor in his conduct of the board meeting. In my ministry of some 20 years of pastoring, I have endeavored to always have something to set before them in every service—and board meetings are no exception. We dare not

waste a night, as some board meetings might appear to members. We must plan a schedule, know where we are going, and lead in that direction—not hit-or-miss. I distribute a typed, mimeographed copy of the agenda for each member of the board to follow. He gets a printed treasurer's report also. Then I give time for discussion, both pro and con, for every matter presented. If I meet with even a minimum of dissension, I either have it tabled and prayed about until the next meeting, or decide it wasn't such a good idea after all.

Then, too, I set a night for board meetings to be held regularly each month and never hold them longer than one hour and a half. Everyone on our board feels he is needed and wants to be there to do his share. Almost never do we have more than two absentees with a board of 20 members.

Hymn of the month

'Tis Midnight

No. 111. Praise and Worship hymnal

When the author of this song, William B. Tappan (1794-1849), was in his teen years, living in Boston, people called him a wild boy who would surely disgrace his Christian mother. William's father had died when the boy was 12 and he was apprenticed to a clockmaker. He did not like the trade but was obligated to stay with it until he became of age. His dream was to become a writer.

When he was 21 he went to Philadelphia. For a time he had to depend upon his trade for a living, but he spent his spare time writing; and in spite of the fact that he had very limited education, he soon became successful enough to have his first book published.

At some time during this period he must have experienced a conversion experience, for only the influence of Christ's love could have inspired him to write "There Is an Hour of Peaceful

Rest." " 'Tis Midnight," and others by which he will be remembered.

From 1826 to the end of his life Tappan served the American Sunday School Union as a Sunday school missionary.

Composer William B. Bradbury (1816-68) was a well-known writer of church and Sunday school music. His Music Festivals for children conducted in the Baptist Tabernacle, New York City, brought him before the public and the churches. He was able to stir the entire city to the need for musical instruction in the public schools, a subject heretofore considered unimportant.

THOUGHT TO PONDER

For there to be a river there must be—

- a. A riverbed—including its banks
- b. Water
- c. An unimpeded flow

Corresponding to—

- a. Organization—the riverbed
- b. Truth—the water
- c. The Holy Spirit—the secret of truth's flow.

—Author unknown



IDEAS THAT WORK

A Possible Calling Folder

To Be Left When Convassing a New Area

I am not a **BANKER**—so cannot lend money.

I am not a **DOCTOR**—so cannot prescribe medicine.

I am not a **TRADESMAN**—so cannot mend leaky roofs or stalled cars.

I am not an **EMPLOYMENT AGENCY**—so cannot guarantee a job (though I would be glad to help).

I am not a **SALESMAN**—I have nothing to sell. But I do have something to **GIVE**.

I am a **MINISTER OF JESUS CHRIST**, whose calling is to help men find God.

I can pray with you; and sometimes we need prayer more than either money or medicine.

If you already know God, and if you are happy in your own church and with your own pastor, please do not call me. In time of special need call your own minister. He will be glad to help you.

But if you do want God and do not know how to find Him, and do not have a minister of your own to call, please do not hesitate to allow me to be your minister.

There will never be any fee charged for any service I give, whether it is a visit, or aid in time of bereavement and sorrow. My church pays me a salary in order that I may spend my time preaching the Gospel and ministering to the spiritual needs of the people in this community.

My telephone number is

NAME:

Church:

Address:

R. S. T.

Staying Close . . .

(Continued from page 34)

share their enthusiasm, but they spent hours playing with them—and in time they outgrew the interest and discarded the caps.

Another fault to avoid is comparing our children with a successful cousin or big brother, pushing them to do better than we did or to fulfill our shattered ambitions. If they feel they are not accepted or are a constant disappointment to their parents, a sense of false guilt and self-condemnation may warp their personalities and hinder companionship between parent and child for life.

We can further hamper companionship with our children by trying to mold them into the fashions and customs of our youth. We must help our children find their way in their own generation. It is our task to give them basic concepts of right and wrong and sound rules for defining right and wrong that they may apply to their day. Point them to the Bible and our church *Manual* rather than to personal, outdated notions. Teach them to distinguish between customs and morals, between sin and change. This is not easy, for tendencies toward looseness can easily lead to sin.

(To be concluded next month)

BULLETIN BARREL

LEAN CHRISTIANS

They own Bibles, but feed on newspapers. They wear crosses, but shrink from bearing them.

They believe in church, but attend seldom. They sing about peace, but won't surrender to the Prince of Peace.

They listen to sermons on sacrifice, but pamper self.

They pray, "Thy kingdom come," but labor for the kingdom of this world.

They talk about heaven, but more than likely won't ever go there.

IRA E. FOWLER

The Nazarene Preacher

FROZEN CHURCH MEMBERS

At the wreck of the "Larchmont" off the Rhode Island coast, a father and son managed to get in a boat together. Refusing to allow the boy to help in the rowing, the father took the oars, and with the boy on the back seat the battle to reach shore began.

Finally they touched land, but when the father attempted to help the boy out, he found him frozen stiff. Had the son been permitted to help with the oars, the activity would have saved his life.

Many persons in the church today are dead, "chilly propositions" because they haven't anything to keep them busy. They refuse responsibility. Time for everything but God and the church.

Informer, Indio, Calif.

THE SUCCESS FAMILY

The father of success is **WORK**.

The mother of success is **AMBITION**.

The eldest son is **COMMON SENSE**.

Some of the older boys are **PERSEVERANCE, HONESTY, THOROUGHNESS, FORESIGHT, ENTHUSIASM, AND CO-OPERATION**.

The eldest daughter is **CHARACTER**.

Some of the sisters are **CHEERFULNESS, LOYALTY, COURTESY, CARE, ECONOMY, AND SINCERITY**.

The baby is **OPPORTUNITY**.

Get acquainted with the head of the house and you will be able to get along with the rest of the family.

Nazarene News, Clavis, N.M.
GEORGE M. LAKE

GROWING OLD GRACEFULLY

Do you know how I know

My youth is fur spent?

'Cause my get-up-and-go

Has got up and went.

Still I can grin

When I think where it's bin.

—Selected

When opportunity knocks, about all some folks do is complain about the noise.

Life is what happens to you while you're making other plans.

When a woman refuses to tell her weight, you can be sure she weighs 100 and plenty.

A careful driver is one who just saw the driver ahead of him get a traffic ticket.

Most people hate any change that doesn't jingle in their pockets.

From Clearview News
J. K. FRENCH

WHAT TO GIVE UP DURING LENT

GIVE UP—grumbling. "Do all things without murmurings and disputings" (Phil. 2:14).

GIVE UP—60 extra minutes of sleep on Sunday mornings and come to men's prayer meeting.

GIVE UP—your worries. In their place begin to fully trust God and His Word. "Be careful [anxious] for nothing" (Phil. 4:6). If you want to start worrying again after Easter, go ahead.

GIVE UP—listening to gossip. Instead, ask for some good word about another or urge the conversation to cease. You may end up with a few less friends, but you will feel better.

GIVE UP—some personal purchases toward more clothes for Easter. Put the money for these extras in the Easter Offering.

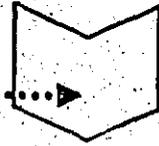
GIVE UP—excuses that keep you from the prayer meeting.

GIVE UP—the fear that keeps you from being witnessing Christians.

From Fullerton Fellowship
Fullerton, Calif.
JOHN PRICE, pastor



HERE AND THERE



AMONG BOOKS

Conducted by Willard H. Taylor*

Perspectives in Bible Holiness

By Leslie Parrott (Kansas City: Beacon Hill Press of Kansas City, 1968. 143 pp., paper, \$1.50).

Leslie Parrott, the dynamic pastor of the First Church of the Nazarene, Portland, Ore., has set his fertile, homiletical, and psychology-trained mind to the task of explicating two major portions on the Holy Spirit, namely, John 14-17 and the Book of Acts, particularly chapters 2, 4, 8-10, 19. In approaching his study, Parrott writes: "This study is based on the conviction that Bible holiness is best understood when the Scriptures are allowed to speak for themselves. It is written also from the conviction that Bible holiness is most convincing when discovered in consecutive, broad passages of scripture."

In the 16 sermonettes, the author succinctly explores the variety of problems relating to the two model passages he has chosen. He knows the "mainline" of interpretation of these biblical segments and puts that interpretation in lucid and well-organized paragraphs. While major attention is given to the biblical material, the author does not overlook the need for specific application of the biblical word to life. Throughout the book are some choice, carefully honed sentences, which strike deeply into crucial areas of the needy soul. For example, "Self-centeredness, or narrow concern with one's own self, leads to a restriction of energy and an impoverishment of meaning in one's life." "Love does away with the need for perpetuating any false illusions about oneself." "Faith, in a way, is acting on an assumption, albeit a well-founded assumption. If we assume the law of gravity to be true, we then act upon this assumption. Thus our actions and our attitudes prove or disprove our confidence in what Jesus said." "Spirit-filled men do not arrive at the same conclusions in matters of opinion, but they do develop attitudes consistent with the mind of Christ." "Christ may or may not be glorified in cor-

rect theological statements and in well-formed rules of conduct, but He will be glorified before all men through the attitudes and behavior of those who have been filled with His presence."

Laymen and preachers will find this book a rewarding venture in reading. The former, especially, will be gratified with the "Helpful Scripture Passages" (at the end of each chapter) as well as "Guidelines for Discussion." The latter will discover their sermon mills automatically set into motion by Parrott's delightful propensity for putting into logical outlines thoughts which for some people only suggest confusion. Parrott's pen and ink have produced another valuable work for our growing list of study volumes on holiness. Indeed it does offer "Perspectives on Bible Holiness."

WILLARD H. TAYLOR

John Wesley: The Burning Heart

By A. Skerington Wood (Grand Rapids: Eerdmans Publishing Co., 1967. 302 pp., cloth, \$4.95.)

Dr. Wood is a Methodist pastor in York, England. He is also a scholarly and distinguished historian. He authored one of the seven volumes which make up the series entitled *Advance of Christianity Through the Centuries*. His area of concentration in this famous historical series is the evangelical renewal and advance related to the Wesleyan revival and other evangelistic movements of the eighteenth century. In the book under consideration he returns to his first love, namely, John Wesley as an evangelist with a burning heart.

He gives biographical materials which allow fresh and provocative insights into the life of Wesley. He interprets the activities of Wesley as a mighty evangelistic thrust into the religious life of his century. As a reinforcement to this thesis the author has combed all of the writings of Wesley, gleaned from them an overwhelming mass of evidence which proves that Wesley was constantly gearing everything toward evangelism.

Each chapter begins with a choice quotation from Wesley's pen, and the chapter title is always contained in the quotation. Thus, using a classic statement as a springboard, the author moves into a captivating account of the various phases of Wesley's evangelistic accents.

The 25 chapters that make up the format of the book are classified under three divisions: (1) The Making of an Evangelist, (2) The Mission of an Evangelist, (3) The Message of an Evangelist.

In spite of the countless volumes which have been written about Wesley, there is certainly room for this volume as a source of new ideas and stimulating concepts for properly evaluating Wesley's contribution to militant Christianity.

MENDELL TAYLOR

Protest and Politics

By Robert G. Clouse, et al., eds. (Greenwood, S.C.: The Attie Press, 1968. 271 pp., cloth, \$5.95.)

It was the highly articulate William Hoerner who acknowledged with some appreciation the "new face of conservatism" in theology, even though he would not class himself as such. The facts of the case are there is considerable thoughtful writing being done by conservatives not only in theology but in other areas of academic study. This book is a clear-cut example.

In the face of "a rising tempo of protest against political, economic, and social injustice" in our day, three young evangelical scholars, Robert G. Clouse, Robert D.

Linder, and Richard V. Pierard, along with seven other men (seven historians and four political scientists, all closely associated with the academic community) have produced this volume of individual essays dealing with current social issues, including war, the welfare state, the civil rights movement, public schools, Communism, and politics.

Some conservatives will be upset, rightly or wrongly, by the stance which these men take. First, they identify themselves as of "moderate persuasion in the evangelical movement" and refuse to be categorized as "doctrinaire political conservatives." They accept a *Christianity Today* definition of "evangelical"; namely, "belief in biblical authority and in individual spiritual regeneration as being of the very essence of Christianity." But they present themselves as "concerned citizens and practicing scholars."

Second, unhesitatingly, they indict evangelicals because too many of them are "more concerned with their own status in society" than with the political, economic, and moral health of society, and they either oppose social change or ignore it. "For these people," they write, "adherence to such traditions as the laissez-faire free enterprise system, the principle of racial segregation, armed intervention in the internal affairs of other states, and the deep-seated fear of any expansion of the activities of the federal government comes to occupy a prominent position in the body of Christian dogma."

The departure of some of their friends

The Ministry and the Social Movements of the Times

The great expositor Alexander Maclaren believed that the minister best influenced the broad movements of his day by concentrating on preaching. When his portrait was presented to the city of Manchester he said: "I have been so convinced that I was best serving all the varied social, economical, and political interests that are dear to me by preaching what I conceived to be the gospel of Jesus Christ, that I have limited myself to that work. I am sure, with a growing conviction day by day, that so we Christian ministers best serve our generation . . . So, not because my sympathies are narrow, but because I believe I am best promoting the broadest interests, I say this one thing I do."

Quoted by Pattison, *The History of Christian Preaching*, p. 344

*Professor of Biblical Theology, Nazarene Theological Seminary.

from the evangelical ranks and the fear of a repeat of the indifference of the evangelicals in Germany before the last world war compel them to speak out of their consciences to this confused state of affairs among their fellow believers. Thus they hope to create a genuine ferment of concern by the publication of this volume.

Mark O. Hatfield, the eminent United States senator from Oregon, writes the lead essay, "How Can a Christian Be in Politics?" Historical, sane, scriptural, this article ought to be read by all Nazarenes. Likewise the second essay, "The Responsibility of the Christian Voter," by Walfred H. Peterson, professor of political science at Washington State University. Without a doubt, the thoughtful Christian will argue with some of the conclusions of these young scholars. The reviewer found himself at variance in several places. Nevertheless these honest and provocative treatises merit attention and analysis, hopefully to the end of bringing about deeper concern for these issues which persistently plague our society and our world today.

Mature young adult groups, who are willing to face these problems with openness and a desire to learn and to sharpen their own thoughts, could profitably use this volume for a series of studies.

WILLARD H. TAYLOR

I Will Come Again

By G. Franklin Allee (Kansas City: Beacon Hill Press of Kansas City, 1968. 79 pp., paper, \$1.00.)

The emphasis of this stirring little volume is not on any particular theory of millennialism or dispensationalism, but on the biblical reasons for believing that the second coming of Christ is at hand. In the achievement of this aim, the author is convincing. He begins by clearly distinguishing the prophecies which refer to the destruction of Jerusalem in A.D. 70 from the signs relevant to the time of the end. In both areas he has amassed fresh materials, reflecting careful research, and he uses them skillfully to make the book both interesting and informative. That he advances no theory as particularly new or unusual is to his credit. Yet this commendation needs to be qualified by one observation. He believes that the destruction of the earth and its inhabitants will be brought about by man in his unbridled wickedness and warfare after the rapture of the saints, and be consummated within a relatively short time. This leaves the question of a subsequent millennial "reign" on this earth very am-

biguous, to say the least. The amillennialist would see in the book support for his position; the premillennialist would be left wondering. But whether this is reviewed as a weakness or a virtue, the fact remains that the tone is urgent, without undue speculation, and evangelistic as well as scholarly, so that preachers who want grist for their preaching mill on the Second Coming and inspiration for their souls should have this book.

R. S. T.

Preachers' Exchange



WANTED: A copy of *Preachable Sunday Evening Sermon Outlines* and also *Preachable Sunday Morning Sermon Outlines*, both by Norman R. Oke; also copies of the *Nazarene Preacher*, from 1964 back. Write Rev. Ronald Thompson, 608 North Third Ave., Siler City, N.C. 27344.

Items for this Exchange may be either WANTED or FOR SALE, but must be confined to old periodicals and out-of-print books. All response should be directly with the advertiser and not with this office or the Nazarene Publishing House. We are glad to render this free service on these terms.

CALENDAR DIGEST

MARCH

- 1 Beginning of three-month Evangelistic Crusade for Children and Youth
- 30 Palm Sunday

APRIL

- 4 Good Friday
- 6 EASTER—Offering for World Evangelism
- 20 National Christian College Day

MAY

- 1 Final postmark date for Stewardship Article Writing Contest
- 4 Baby Day
- 11 Mother's Day
National Family Week
- 13 Seminary Commencement
- 25 Pentecost Sunday
- 30 Memorial Day
- All month—Other Sheep Emphasis



AMONG OURSELVES

The *Herald of Holiness* should be read . . . The people are more apt to do it if they know their pastor dies . . . It seems a long while ago now, but I'm still thinking of Grant Swank's article, "This Is the Last Straw!" and "When Families Worship Together," by Fletcher Galloway . . . Isn't it rather incongruous for the church—of all institutions—to so proliferate its groupings and activities that it contributes to the fragmentation of the family rather than its unity? . . . And in so doing widens the generation gap? . . . But I'm wandering again from the *Herald* . . . What would happen if every Sunday the pastor would make reference to the *Herald*, in one of a half-dozen possible ways? In his announcements: "Did you read the article in the *Herald* on how to handle money in a Christian way?" . . . Or in his sermon he could illustrate or support a point with: "I saw in the *Herald* last week . . ." If the people hadn't read it, their curiosity would be aroused. The *Herald* would go up a notch in their thinking. Such casual weekly reminders would multiply weekly readers . . . And if they had read it, their eyes would brighten with recognition, (and straying minds be brought back to the sermon) . . . Whenever a listener feels that he is on the "inside" with his pastor—that he shares a common knowledge, which now is being advertised as being important—he feels a glow of pleasure . . . He is being subtly complimented that he had the good sense to have read it too . . . This is just the way folks are . . . Another way folks are these days is as receptive as a sponge to visual propaganda . . . In some areas we should help our people cultivate thick hides of resistance . . . Yet perhaps we should also more systematically take advantage of this receptivity for our own holy ends . . . Apparently the army uses films constantly for preparing men for war. Aren't we in a war too? . . . NAVCO reminds us (p. 29) that we can "project" the message of holiness with a projector . . . There are real perils in overuse—but perhaps some churches are "missing the boat" by under-use . . . It is still under-use if such helps as described on p. 26 are not utilized avidly . . . Go north, young man, go north! (p. 32)

Until next month.

BT

APRIL 1969

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MINISTERIAL DESIRES

General Superintendent Jenkins

HIS CROSS AND OURS

The Editor

EVANGELISM—CHURCH PROGRAMMING AT ITS HIGHEST LEVEL

John W. May

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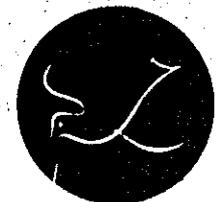
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AN ANONYMOUS INVITATION TO CHRISTIAN FAITH

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STAYING CLOSE TO OUR CHILDREN

Mrs. Paul K. Moore



RICHARD S. TAYLOR
Editor

Contributing Editors

Samuel Young
V. H. Lewis
George Coulter
Edward Lawlor
Eugene L. Stowe
Orville W. Jenkins
General Superintendents
Church of the Nazarene



APRIL, 1969

Volume 41 Number 4

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Ministerial Desires

By General Superintendent Jenkins

WRITING AN ARTICLE for *Baptist Press*, Dr. T. B. Maston of Fort Worth, for 41 years a teacher of preachers, voices his concern about the "highly contagious" condition of "ministerial itch." He points out that various parts of the minister's anatomy may be affected by this disease. "Some ministers have itching hands. Their hands reach out for more and more material things: a bigger salary, more liberal fringe benefits, a nicer home." A minister may find his ears itching "to hear gossip about fellow pastors, about church members, about denominational workers." Or the ear may yearn with "an inordinate desire for compliments."

Some are "afflicted with itching feet. They have a constant irritating desire or longing to move to another church, or to another field of service . . . to climb up the ladder."

No doubt there is proper concern and warning in what Dr. Maston points out. We must all be on our guard against unholy desires! On the other hand, there are great holy desires which should burn in the hearts and minds of all sanctified, Spirit-filled preachers—and in this Dr. Maston concurs also.

The minister with such holy desires wants to use his hands to lift up the discouraged and to lead the lost to Christ. He longs to feed those that reach out for the Bread of Life, clothe the needy, and give a cup of cold water in His name.

He has an attentive ear to the fallen and is sensitive to human cry everywhere. He hears the voice of the lost and extends himself to reach them with the gospel. He has an ear for God's will, not his own.

He yearns to use his feet to walk with Christ and to go where He says, "Go." He wants to go where there is human need, into homes where there is heartache; to go where there are suffering and sinning men and women who look to someone to satisfy their hungry souls.

His mind thirsts for increased knowledge in God's Word, so that he can better interpret to his people the deep things of God. His voice proclaims to men the great message of God's redeeming love and cleansing from sin.

These are some of the great, driving desires which motivate the true messenger of God. May we ever avoid the sham and pretense!

His Cross and Ours

OUR LORD'S DEVOTION to the Cross should say something to us who are not only His disciples, but His heralds.

For one thing, there was a large place for the cross in the substance of His preaching. The cross, He insisted, was at the heart of discipleship. To be sure, there was a wooden cross on which He would die physically; but there was also a spiritual cross which every believer must carry, and on which he must die. That cross represented the radical and costly elements in discipleship. (Mark 1:14-15; Matt. 16:24).

Jesus never made discipleship easy in order to win converts. He did not appeal to men's vanity and selfishness. When men were superficially eager to be His disciples, He rebuffed them. "Lord, I will follow thee whithersoever thou goest," professed one man grandly. "And Jesus said unto him, The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head. And another also said, Lord, I will follow thee; but let me first go bid them farewell, which are at home at my house. And Jesus said unto him, No man, having put his hand to the plow, and looking back, is fit for the kingdom of God." (Luke 9:57-58, 61-62).

We occasionally hear it said that Jesus never put principles ahead of persons. Nothing could be more misleading. True it was that He never allowed the petty notions and traditions of men to come ahead of persons; but principles always, because He knew that to surrender principles would not help men, but damn them. When the rich young ruler went away sorrowful, Jesus let him go. We are told that Jesus "beholding him loved him" (Mark 10:21). But such love demands, not the abandonment of principles, but their enforcement. The principle of the cross could not be set aside to accommodate this young man's unwillingness to pay the price.

Jesus knew that souls could not be won by mass hypnotism, or mob psychology, or emotional stampeding, or humanistic idealism, but strictly on a moral and spiritual basis. He knew there could be no redemption apart from getting right with a holy God. Our Lord's yearning for the masses, therefore, did not run ahead of His discernment of the issues. This is why He never panicked. He never high-pressured. He wept, but did not wheedle. He proclaimed but did not coerce. He knew that after He preached, and after He taught,

and after He specified the terms, and after He drew men by His love, the final decisions had to be made invisibly, quietly, personally, between the soul and God.

Furthermore, Jesus was devoted to the cross as the inescapable price of his own redemptiveness. I'm not thinking at the moment of His Calvary cross. Certainly that was the great transaction, for without that Cross there would be no gospel to preach. But I am thinking of the cross in His public ministry. He refused to escape it. "The good shepherd giveth his life for the sheep"—at Calvary, yes, but all along too. He sacrificed His own family on the altar of His itinerant ministry. He sacrificed comfort, convenience, and security. He said, "The Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many" (Matt. 20:28; Mark 10:45). "Not to be ministered unto . . ." Not to be served, but to serve. Not to be applauded and lionized, but to serve. Not to be coddled and pampered, but to serve. Are there any who would follow in His train?

Of course it is proper, I suppose, for us as ministers to drive comfortable cars and own nice houses and provide for old age, if we can; but not if it means leaving the ministry to do it. (Or short-changing the ministry to do it either!) Some sort of transportation and housing are necessary, surely; but the high standard of living to which we may have become accustomed is absolutely essential only to the hireling.

Jesus saved the world without any of the world's affluence. When He arrived in Jerusalem for His final week, it was on a borrowed donkey. When He died, there was no estate to divide—nothing but the clothes He had on, which were divided among the soldiers who crucified Him. If we say that was because of who He was, I reply, Yes, His essential deity sufficed to give dignity and value and redemptive power to His life and death, without any of the spectacular supports of mammon. But look who we are. The Holy Spirit is Deity too, and has been made available to every one of us. In Him we have the one absolutely indispensable Resource, and through Him we will succeed, if we are truly Spirit-filled men and women.

I think the example of Jesus our Lord is saying to every one of us, whether pastors, evangelists, missionaries, teachers, or connective leaders: "Put My cross into your hearts and into your calling. Carry it, die on it. Never lay it down for easier paths. Do not be afraid of its scars. Pay the price to fulfill your ministry, or you will pay the greater price for scuttling it."

It is the duty of the pastor not only to comfort the distressed but also to distress the comfortable.

This could well be
a Nazarene manifesto

Evangelism— Church Programming at Its Highest Level

By John W. May*

EVERY PHASE of church activity is involved in programming. A properly growing church must give close attention to each of its arms, auxiliaries, or parts. To choose the most important arm is like trying to choose the most important position on a ball team; all are important, and equally so. There is but one word that can describe the root and reason for church programming—"evangelism." This is not just a word in the Church of the Nazarene; it is a way of life, woven into the warp and woof of the very existence of the denomination.

Is our program of evangelism adequate? Is the outreach program of my church sufficient to meet the gospel requirements for building the Church of Jesus Christ? These are questions that demand answers from all of us.

I once heard a denominational leader say that Nazarenes do what they know to do. If our people are motivated, the force must be stronger than their lethargy. The pastor may sometimes find himself in the same position as Peter when he one day stood at the door of the church. The Scriptures say, "But Peter continued knocking." The church prayed for the release of Peter from prison,

while the answer to their prayers stood, bruising his knuckles on the door. We too may bruise our knuckles against the lethargy of the church, against the machinery of the church, or even the temperament of the church. Our people know the language and spirit of revivalism but we can only race the motor and make noise until we are geared to a program of evangelism.

Of no small importance as an arm of the church to orientate is the matter of Christian education. While we are too often slaves at the altar of statistics, the Sunday school figures are vital. This is a specific area where we *already* have the means for successfully building the church. We need to use every legitimate program possible, anything to get people in and exposed to the gospel. Contests, rallies, red and blue buttons, all are effective if people come.

Our teachers, at times, are our biggest enemies. "See you next Sunday," are the last words of many of them on Sunday mornings, and the scholars take the words literally. Too many teachers themselves do not stay for church.

The pastor will do well to exploit the Sunday school for the human materials to build the church. It is an "old hat" statistic that 85 percent of our members come to us by way

of the Sunday school, but it is true. Incidentally, churchmanship as well as teacher training through Christian Service Training is important for enlightenment and motivation regarding evangelism.

The path of the pastor in motivating is clear. There are several emphases to be made, and principles to be laid down:

1. *Orientation*, which answers the people's question, What is it all about?

2. *Communication*, which answers the individual's question, How am I concerned?

3. *Motivation*, which directs the energies of the child of God who asks, What can I, as an individual Christian, do?

Is our evangelism relevant? With emphasis on the word "our," this is the question of the day. Can evangelism be programmed and revivals legislated into being? Will a certain set of rules guarantee us a revival if we set them in motion?

Early this year I sat with a number of pastors in the conference room of my church and listened to our district superintendent unburden himself concerning revival. We then knelt at our chairs to pray. I can only speak for myself at this point, but I found myself praying words for a while—just words. Then something happened and I found myself drawn out in prayer, praying for revival in our denomination, in our district, in my church. That prayer meeting did something for me.

The crying need is for a vital concern, by the minister as well as by the congregation. We may have a revival without the best church building in the community. We may have a revival without the most acclaimed evangelist or singer in the field. We may have a revival without the best weather. We may have a

revival without the best methods. We may have a revival without many of the things that some feel are important. But we can not have a revival if we are not concerned, if we do not have a passion for souls!

In the last conference on evangelism in Kansas City it was said, "Too many of our people are giving up before growing up, never having seen the church on fire." God have pity on us if we rear a generation of Nazarenes who have never really seen the fire fall.

Our day calls as no other day for revival. Look at our world, look at the church world. The church is facing great issues and our people are undergoing a period of transition and change, whether we like to admit it or not.

1. Lay leadership is evolving, emerging. The minister's word is no longer "law and gospel." "Lay leadership" is a term that is becoming stronger while "ordained leadership" (?) is becoming weaker. One reason for this is that the modern minister may not be able to do all that he is called upon to do. He must have help, and must be able to delegate responsibility. This "lay leadership" must be challenged and channeled. We have partied, and pampered, and petted, but our people must be challenged to evangelism.

2. America has lost its sense of godly fear, awe, and reverence. Modern man is found sneering and smearing Christian principles, even God himself. A glance at the book titles at the local store bears witness to this.

3. Racial upheaval does involve the church. So also do social upheaval and industrial upheaval. The people who sit in our pews Sunday after Sunday run head on into these issues week after week.

4. Spiritual complacency not only

*Pastor, Newport, Ky.

has its foot in the door; it has stretched itself out on an empty pew and gone to sleep.

5. The one-world concept has developed also into the one-church concept. It has been asserted that Christian life is more active in the Roman church than in the increasingly sterile Protestant churches. Evangelical and holiness churches would certainly debate this, but we realize that the church must face this issue. Churches of the Wesleyan persuasion must have an answer, and that answer must be couched in deed as well as in doctrine.

Our day is a day of so-called social evangelism. It is religion without repentance, Christianity without a crisis, salvation without an altar, and evangelism without Holy Spirit motivation. The position of the Church of the Nazarene must always be, "We have an altar!"

The call of our Lord is to build—build Sunday schools, build church membership, build larger plants and provide commodious quarters and comfortable pews—but in building to build the church. How are we doing? I attended a pastors' dialogue on evangelism conducted by Dr. Edward Lawlor. Many absorbing things were discussed in the six-hour dialogue: mass and personal evangelism, preparation, penetration, and preservation of the meeting, pay of the evangelist, etc. I will mention only two observations that pertain here: (1) An average of 250-55 mass evangelism meetings are held in the Church of the Nazarene every night. (2) Twenty percent of our churches do not have revival meetings. Some have none; others substitute something else.

Evangelism is the reason for the existence of what we used to call "the movement." In an editorial in

the *Herald of Holiness*, Dr. V. H. Lewis said, "The *Manual* of the Church of the Nazarene is constructed around the evangelistic task of the church. . . . A church must deliberately maintain a 'climate' of evangelism. Soul winning must be the intent of every committee, the basis for plans, the goal of each department, the prayerful objective of every service."

This is the crux of the matter. Pastors must preach it. Teachers must teach it. Church boards must advocate and legislate for it. Congregations must contribute to it. Our spirits must sanction it. Our music must promote it. The total program of the church must propagate it. Our prayers must rise in full volume for it.

We have an altar! It is more than a place for weddings, baptisms, funerals, and Communion services in the Church of the Nazarene. It is at this penitent form that sinners are saved, believers are sanctified, and people conduct business with the Lord. The church cannot continue without altar scenes of "praying through" to victory.

Three things must characterize the Church of the Nazarene. These are our heritage, and must not only be preserved but propagated. They are (1) the distinguishing doctrine of heart holiness, (2) the distinguishing spirit of our services, and (3) the distinguishing type of living among our people. These are borne forward, bolstered, and strengthened on revival crests.

Revival in our church! Revival in our day! Revival now! Revival in my heart! Revival that transforms hearts and lives! Revival that unites families! Revival that has a mighty impact on the community! Revival that restores meaning to lives, and

joy to souls! Revival that impels us out into the streets to tell the good news! This must be the cry from our pulpits and from our pews. It must be the cry from our prayer meetings and family altars. We must go on

our faces before God until revival fires burn brightly on our altars. This is church programming at its highest level, and the process by which we will be used by Christ to build His Church.

A quiet talk to the
parsonage listening post

The Minister as Counselor

By Harold L. Volk*

THERE ARE MANY adjustments with respect to learning that people go through when they come to the church environment. When a person makes this shift in environment and in interaction with new situations, there is a massive reorganization that has to take place. Most of us feel comfortable when we get used to a certain system of feedback from people around us. In fact, all of us have a reality—based upon interactions. We have a certain reality based upon the interactions we have with significant "others" who surround us. For a person outside the church, this is pretty much the family and the circle of friends he has. The reactions from these people constitute the person's reality at that time. Then he comes to church and it might be 500 or 1,500 miles away from home. He must become accustomed to an en-

tirely new set of circumstances. The reality becomes different and he has to gear himself into another new set of circumstances and expectations. That is, the reality at this time consists of the significant "others" who surround him. That includes the other church members, and it includes friends, and it includes you.

You are the significant other person. In a sense, you are a party to creating a new personality for the person who comes to the church for the first time, especially if he is removed from the home environment. Living in the church family is not quite such a bad adjustment. This means that probably after the person has created a new field from which feedback comes—you and others—he really never can go back to the old system of arrangements that he had before. He has matured out of those old relationships and he will never quite be the same. This is exhilarat-

*Retired elder and evangelist, Nampa, Idaho.

ing, yet it is also tragic, when you stop to think about it. At any rate, as the new, significant "other" in their environment, it is important that you take a particular kind of stance. You must be a particular kind of person: the accepting person, the nonjudgmental person, the person that listens, the person that does not act opinionated, the person who is capable of getting inside the other person's skin and feeling what he is feeling. All of this may sound pretty abstract, and none of us ever quite achieves the potential to really understand another person as he understands himself; but this is what good counselors try to do.

All of you are going to be counselors whether you like it or not, whether you have been trained for it or not, and all of you are counselors at this point because you are experienced. We have been learning a lot in therapy over the past 20 years as to what constitutes a helping relationship and what causes people to change and grow. The things we are beginning to find out are quite remarkable. That is, counseling is beginning to be seen as a fairly simple operation in terms of dimensions within the relationship which cause change. It used to be thought of as a highly complex interaction, but there is a significant amount of research now to substantiate the position that a demonstration of caring, on the part of the helping person, is really the most important dimension in counseling.

This means that you can work effectively with people without having explicit or complex training. It doesn't mean that therapy and counseling are for everybody, but it means that certain elements of the relationship which causes change in people are certainly available to people

like yourselves who have not been technically trained as counselors.

This notion of caring is somewhat synonymous with the general idea of getting inside the other person's frame of reference and experiencing, in a sense, what he is experiencing, and letting him know that you are there. That, of course, is an abstraction (getting inside the other fellow's form of reference), but it generally means that you are willing to suspend your own value system and heavily identify with the other person. It is a hazardous process. You might get lost once you get in there! If you suspend your own value system and try to feel what another is feeling at any time, that means you have to run some risks, but most of us have our heads screwed on pretty tightly and we don't get lost.

I am concerned that anybody who is going to work in any kind of interactional relationships learns to be a therapeutic listener. The single most important indication of caring that you can make with another person is to be available as a sounding board or listening post for that individual when he is experiencing a period of stress or crisis. That is not at all easy to do. We have a terrible time keeping our mouths shut. We have a predisposition to talk, and I guess that we have invested a lot in education, which means we get verbally skilled and we like to talk. This seems to be the antithesis of listening. You can't listen very well when you talk, so we have considerable trouble as amateur counsellors in trying to tolerate silence.

Of course, you have to let the other know you are there, and to do that you have to recapitulate what the other says from time to time. "Well, I understand you to say this . . . Is that right?" "Yes." Then you go on

Practical Points

that make a difference

"He always has something to say!"

Dear Son:

I love our pastor because he always has something to say! He is not a very good-looking man. His physique is not that of an athlete. He is so short that his head peeps over the edge of the pulpit. His voice is high and thin. He does not overwhelm you with his presence. But he always has something to say!

This says something to me. I have heard too many who said very little. They were handsome, vibrant men with deep, resonant voices, but it was evident that there was no word from God to communicate and no burden to share.

When our pastor begins to speak, WE LISTEN. We know that, all things being equal, he has spent long hours in the study, adequate time on his knees, has mingled with his people until he knows their needs, and asks of God for His Word to their hearts.

If you were to see him for the first time, you would be unimpressed. The first day he entered the pulpit I wondered what we had fallen into! But when he began to speak I knew I was wrong, for, you see, he always has something to say!

Mother and I are not ashamed to bring our friends, for we are proud of our pastoral leadership. Sometimes he speaks as prophet, bringing judgment upon us all. Sometimes he humbly teaches us God's truth. Sometimes he challenges us to take the Word to the lost. I tremble, weep, and grow under his ministry. For,

you see, he always has something to say!

Love,
Dad

to enlarge upon it. Or, "I am hearing you say . . . am I right?" "Yes" or "No." To do the simple act of listening usually is part of a process of periodic recapitulation from time to time, restating to the best of your ability what the person is saying. Then if you are wrong, he will usually tell you. You can both get straightened out and go on with the business at hand. If you are right, he will say so, and you can go ahead and further explore whatever he is talking about.

Young people especially are pretty suspicious when they come to a minister. They are a little bit cynical. They have been harassed a great deal at school, and they have been pressured a lot by parents, so they are not about to trust anybody until they find out you are trustworthy. They have to be around you for a while to get to research you in a number of ways before they can really build up a capacity to trust. We ministers find the single most important dimension that emerges in counselling is the ability on the part of the counsellee to trust other people, so he can take risks in reporting his feelings to you. This will be your major hurdle—especially with young people—to give them the message that they can trust you and that it is safe to use you as someone who will help them sweat through a situation.

All of you will end up giving advice, but it is a dangerous operation. It is much safer to give information and to let the individual use it as he will. You have to be faith merchants in this business.

Would such a plan reduce the number of ministerial casualties?

Intern for the Ministry—Why Not?

By Tom Nees*

I WAS STANDING in the emergency-ward waiting room of a busy hospital—not waiting for a report on a member this time, but to visit a young doctor on duty. Dr. Ronald Ayres, a graduate of Eastern Nazarene College and four years of medical school, was one of the interns. Soon after Dr. Ayres and his wife began attending our congregation, they indicated that his busy schedule for at least one year would prevent active participation in the church program. Any pastoral visit would have to be a few minutes between clients. So I stood waiting, as the doctors, interns, and nurses cared for the pressing, emergency medical needs.

In the doctors' lounge Ron Ayres briefed me on his training program leading to certification: college—four years, medical school—four years, one year internship, and then residency to specialize. This pattern followed by most medical schools combines medical theory with practice, so that the young doctor having completed his work is recognized to be proficient, and able to begin practice on his own.

*Pastor, Knollwood Church of the Nazarene, Dayton, Ohio.

My interest was the internship. He was working beside experienced doctors for a period of one year in every section of the hospital. Emergency, surgery, obstetrics, pediatrics—every area was to be covered. The intern is not an observer. He actually participates in the medical practice. The hours are long, the pay slight, and the work is serious. Only after a year of such intensive supervised practice is a doctor ready to be on his own or proceed to a specialty.

I could not help comparing this pattern of training with the ministerial preparation. If anyone is a greenhorn in need of experience, it is the graduate from a program of ministerial training. Few would consider the theological graduate competent for heavy responsibility. This lack of confidence is matched by the inferior feelings many theological students experience as they face their first congregation. A graduate degree in theology does little to settle qualms and fears when facing a church board for the first time, counseling with a woman threatening suicide, organizing a building program, or just preaching three times a week.

No doctor would discredit the

necessity of rigorous, formal, academic, classroom studies, but neither would he attempt medical practice without an intensive internship with constant supervision. When a doctor begins medical practice he knows he can set a fracture, remove an appendix, or deliver a baby. He's done more than spend four years reading books. Along with the study he has been closely supervised in practice.

Should there not be a similar program for ministerial training? No candidate for the ministry would discount the discipline of study, but many long for experience to make theology practical. "Trial and error" pastorates include errors that might be avoided with a serious period of ministerial internship under the supervision of an experienced pastor.

The Knollwood Church of the Nazarene in Dayton, Ohio, became interested in an intern program when they saw the possible benefits to the congregation. As the medical intern carries an important load of responsibility at the hospital, so a ministerial intern could augment the local program. Correspondence was directed to Bob Crabtree, supervisor of field service at Nazarene Theological Seminary, to inquire about students interested in a three-month, summer internship. The church offered to pay \$75.00 per week and provide a furnished apartment with utilities paid for the 12-week period. Seminarian Robert Simmons was suggested and agreed to come after correspondence and conversation concerning the nature of work involved.

One thing we agreed on from the beginning. Every opportunity would be given to make the position as creative as possible for the benefit of the intern and the pastor. An attempt would be made to acquaint the intern with every facet of ministerial responsibility. While he was referred

to as an assistant, associate, and youth director, he was none of these specifically—although the major responsibilities were with the youth.

Participation in regular church activities included platform responsibilities of song leading, praying, making announcements, and when the pastor was absent, preaching. He was directed to work with youth leaders to develop programs which would continue after the internship. Since summer vacations sometimes caused a slump in the youth programs, he was to organize and direct a schedule of activities which would not be possible on the limited time of lay leaders.

Because of the brief time involved and the nature of the position, no job description was prepared in advance. Responsibilities were accepted in times of discussion. This undoubtedly is not the most effective approach. As pastor, I could have benefited from suggestions as to how this position would be most useful to the student and to the church. The combined experience of pastors and interns could make possible the drafting of some guidelines for such a program.

Some responsibilities came unexpected, as they do to any pastor. While we were attending the General Assembly, an elderly lady, a non-member but friend of the congregation died. By telephone I instructed Bob to counsel with the family. I would return if they wanted but thought he was able to conduct the funeral. He did so, and dealt with the family in a commendable way. I believe he learned more about dealing with grief and conducting a funeral from that one experience than dozens of opportunities to merely observe such occasions.

The intern was given real responsibility whether in visitation,

conducting planning sessions, or counseling youth. The benefit of these varied experiences to the intern is for him to judge. The intent, though, was to offer him a general acquaintance with a variety of pastoral responsibilities.

The church may have benefited more than the intern. Substituting for the pastor on occasion was only a part of the benefit received. Programs for youth were initiated which continue, and young people responded to the constant attention. The summer months, which in the past proved difficult to maintain momentum, came alive with new interest with another full-time person on the staff. As a result, the church board is convinced of the need to add someone to the staff to assist in some capacity as soon as possible. There is definite interest in continuing the intern program another year.

A period of "in-residence training" could be as helpful to the theological student as it is to the medical student. If anyone needs supervised experience, it is one looking toward the ministry. Dealing with spiritual and emotional needs of people is at least as demanding as applying the skill of medical science to physical needs. If pastoral competence does not come by learning theory alone, neither is it the natural result of dedication and concern. Knowledge and passion are frustrating without the confidence that one can actually do the work. What makes a pastor capable is not easily described. There is an inde-

finable sense of the right course of action. This sense of judgment comes only by experience and can be conveyed only in real practice and experience.

With the majority of American people now living in the great metropolitan centers, the church struggles to keep pace. Even in the suburbs where our churches grow fastest we are just keeping up. The urban ministry is becoming more demanding and complicated than ever. Communicating the gospel to twentieth-century men and women calls for knowledge, dedication, imagination, understanding, and training. The competence we demand in medicine, law, business, and other professions, we expect from the ministry too.

Field service, or "in-service training," must include more than teaching a Sunday school class, attending weddings and funerals, preaching in homiletics class, or building an "idea file." As the other professions have found, there is no substitute for real, live, supervised practice.

For the benefit of the church, and the ministerial student, perhaps the time has come for an organized intern program leading to the ministry in the Church of the Nazarene. The Seminary is ready to encourage students into such a program, and the same can probably be said of our colleges. What is needed is churches and pastors to see the need and agree to work with interested candidates.

**It is useless to hurry unless you know where you are going,
and what you plan to do when you arrive.**

How to keep them
coming back

Sermons That Sizzle

By R. E. Maner*

ONE BUSINESS AUTHORITY insists that it is the sizzle that sells the steaks. The sizzle can be heard, smelt, and seen. Thus several senses are appealed to rather than one. This conditions the customer by creating an appetite for the product.

Most preachers have told at least once the story of the traveling salesman who helped the boy selling apples on the train. Seeing the youth unable to find sales for his apples, he bought one and cut it up in the presence of all in the coach. This was done very dramatically and with evident anticipation before his audience. He then ate with great delight the slices of apples while appetites mounted all about him. Needless to say, the lad sold his apples to the hungry spectators.

Preaching can create an appetite for sermons if they have a sizzle. One of several things that give sermons a sizzle is the proper use of illustrations. To neglect the possibilities inherent in their use is to sell steaks without a sizzle. You can preach sermons without illustrations. You can also walk rather than ride in a car.

Illustrations, of course, give light to the sermon. It is a method of picturing by example or anecdote. This gives both light for understanding and emphasis for remembering the sermon. This is commonly under-

*Nazarene Evangelist, Nashville, Tenn.

stood and most generally the reason for their use.

Illustrations can also give life to the sermon. Truth be it ever so orthodox, can be presented like the corpse at a funeral. Effective sermons, like influential people, each have personalities. The illustration will make truth live and breathe and be applicable to our daily lives. It ceases to be abstract truth; it is now life and blood.

Illustrations can also transmit love in the sermon. Like the cold steel of a two-edged sword, truth can cut but seldom heal. Cutting may be necessary, but the good physician is as concerned with the patient's recovery as his own skilled surgery. The operation is not likely to be considered a success if the patient dies.

A proper use of appropriate illustrations gives the preacher an opportunity to apply truth in a spirit of love and concern. Sermons must appeal to every aspect of the man. They should be logical enough to appeal to the intellect. Likewise the spirit of the man preaching should appeal to the spirit of the man listening. The illustration allows the speaker to appeal to the heart. Sermons that do not reach the heart will have little effect on the head.

Occasionally, the illustration might add laughter to the sermon. There are some who frown on the use of any humor in the pulpit, Gospel

preaching is serious business. It is for this very reason that we must use every weapon in the arsenal. While discretion in taste as well as quantity is of prime consideration, appropriate humor can defeat hostility and prod delinquency. It is almost impossible to be very angry with a man who makes you laugh at yourself. Satire and ridicule may occasionally be the only door left to the heart of a problem.

Humor will relax a tense situation, save an embarrassing moment, and redeem an otherwise hopeless blunder. It enables the speaker to keep the situation under his control. It is wise to always have at least one or two humorous stories in mind that could be used in the pulpit.

The illustration always gains listeners. The fact that you have 100 people in attendance does not guarantee 100 listeners. People can look right at the speaker while he is speaking and neither see him nor hear one word he is saying. Careful observation will detect that "faraway" look of the absent mind. Experienced speakers are aware of the rapt attention during a well-presented illustration. By this method even a mediocre speaker can hold the attention of an audience.

Illustrations can be used to secure and hold the attention of a wide range of listeners. Both the well-educated and the uneducated are thus captured. Children become quiet as they listen to a story. (All children love a story.) Older people, who may be nodding, suddenly perk up. Young mothers, weary with trying to suppress restless children, get a chance to listen. The whole service is energized and reunited during a good illustration. People can smell the steak cooking; they see the lengthening shadows of a setting sun; they hear the weary footsteps of the re-

turning prodigal; they live in the sermon.

There are some distinct dangers involved in using illustrations. Listed here are some critical points to give attention to:

1. DON'T yield to the temptation to make the sermon a long series of stories. Their purpose is to illustrate the sermon, not constitute it.

2. DON'T explain the illustration. If it has to be explained to the people, it doesn't illustrate anything to them.

3. DON'T use ridiculous stories that thoughtful people will not believe. I have heard some preachers tell things that I don't believe they could believe. This usually comes from telling what someone else told in a sermon. Some stories have been passed around from one preacher to another so much they eventually insult the intelligence of the hearers. Not only have most of our people heard these threadbare stories, but we are never certain to whom they happened. Usually, if the speaker is uncertain, it is credited to "Uncle Bud" or some other well-known pioneer. Uncle Bud would have had to live 500 years to do all I have heard he did. If you don't know the facts, omit the story.

4. DO get your own illustrations. This will not only serve as a means of self-education, but also give a new confidence as you preach. A feeling that "this is my sermon" will make it easier to preach. You can get illustrations:

- a. From personal experiences. These will be the most effective.
- b. From your reading in history and literature.
- c. From your reading in good books.
- d. From the Bible. Learn to tell Bible stories as they should be told.

(Continued on page 45)

LIGHT from the Church Fathers

An Anonymous Invitation to Christian Faith

By Paul Merritt Bassett*

ONE OF EARLY CHRISTIANITY'S most eloquent apologies is an anonymous letter. While it was certainly written sometime in the second century, nothing sure is known of its author, its receiver, or the exact situation to which it is addressed. It is possible that the *Letter to Diognetus* was written by Quadratus of Asia Minor, and it is also possible that "Diognetus" was really the emperor Hadrian. If these things be true, the letter was written about 129.

The author's primary purpose is to show that the uniqueness of Christianity lies in its insistence that religion, and hence all human relationships as well, depends upon the initiative of God, not the constructions of men. He also extols and explicates the role of the Christians in earthly society, speaking in terms of "the mystery of the new people." What the soul is to the body, Christians are to the world. In love, the Christian "soul" ranges itself against the pleasures of the worldly "body," bringing hatred upon itself but nonetheless, "holding the world together." Metaphors eventually collapse, of course. But this one is worth pondering.

Our author follows his very pungent and winsome picture of the Christian life and its usefulness to society as a whole by issuing an engaging invitation to "Diognetus."

If you also crave this faith, you must first receive full knowledge of the Father.

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

For God loved mankind and for their sakes made the world, putting all earthly things in subjection to them. To them gave he reason and intellect and them alone he enjoined to look upward to him since he made them after his own image. To them sent he his only-begotten Son, and to them promised he the heavenly Kingdom which he will grant to those who love him. Then when you have received this full knowledge can you imagine the joy that will fill you? Can you imagine how you will love him who first loved you so? And out of your love for him, you will be an imitator of his goodness. Indeed, do not wonder that a man can become an imitator of God. He can because God so wills.

There are three steps here meant to satiate the yearning for Christian faith. These are "full knowledge of the Father," joyful love, and imitation; and at each stage it is quite clear that the initiative is with God. This is no mere do-it-yourself program. One is given full knowledge, one loves precisely because he is loved, and one can imitate God because God wills it.

The term "full knowledge" means more than intellectual comprehension. "It is no earthly discovery that was committed to them, no mortal thought considered worthy of such careful guarding, nor have they been committed the stewardship of merely human mysteries." To the Greek-speaking world, the word used referred to a perception by the innermost being of a man of the very essence of God's purpose. One would not know everything, but he

would know the basic reason for all things. Sinful nature wants to reverse the order and work from knowledge of things to principles. This method is not wrong in itself. Put to the investigation of nature, it has accounted for our scientific advance. But man's very success beguiles him into spurning revelation, and in doing so he rejects love itself, the quintessence of revelation. So our letter writer says that the first step is to allow ourselves to be shown that we are loved and to allow ourselves to be loved. The first step is to receive.

The second stage is more active but is impossible without the first, and it is certainly not a matter of seizing the offensive. Once we experience the love of God for useful knowledge culminating in an experience of the soul—we will love in return. Our anonymous author insists again on the supernatural quality of the Christian life. Over against the deliberate terror or threat of physical force utilized by willful earthly emperors, the "Ruler of all . . . willed to save men by persuasion, not by coercion—coercion simply is not the way God works." What other emotion than love can such thoughtfulness engender? Where relationships are rooted in power and authority, the only true love possible is love of self. But where power and authority choose to exercise only love to those subordinate, then those subordinate love.

From true love springs imitation, imitation of spirit, not of superficial affectation. "Christians cannot be distinguished from the rest of mankind by locale, language or custom." These are mere human conventions, unworthy of designating a supernaturally chosen people. "Yet . . . they give proof of the noteworthy and admittedly extraordinary constitution of their own common-

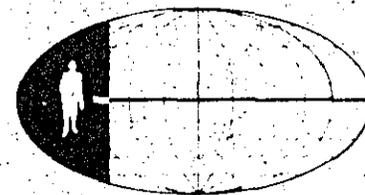
wealth. They live in their own locales, but merely as aliens. They take a citizen's share, yet endure everything as foreigners. Every foreign place is their fatherland, yet their own fatherland is as a foreign land . . . They busy themselves on earth, but their citizenship is in heaven."

Christians imitate Christ himself, whose ultimate allegiance was to the Heavenly Father. Earthly concerns are simply the channels through which may flow divine love. Conceit does not mar their religion nor an overweening concern with self-preservation their lives of selfless service. Content to remain personally anonymous among men, they seek to set loose the power of the Name. As Christ revealed the love of God to them, so Christians imitate His ministry.

Surely blessedness does not lie in lord-ing it over your neighbors, or in yearning for some advantage over those weaker, or in being wealthy and ordering inferiors around. No man can imitate God that way, for such things are alien to his majesty. But if a man shoulders his neighbor's load, and is willing to put what superiority he may have to the use of his inferiors, and out of his goods provides for the needy—since his goods themselves come from God—becoming a god to those who receive it, such a man is an imitator of God.

In an age when all sought to be served, and sought power, it is no wonder that Christianity faced persecution. It sowed against the grain of fallen human nature and it tortured consciences. One imitated the powerful and the served. The Church gave evidence of the "extraordinary constitution of their own commonwealth" by serving in humility and love. Such notions are dangerous and irksome yet. But to such imitation of God we are called.

Work is whatever you're doing when you would rather be doing something else.



The PASTOR'S SUPPLEMENT

Compiled by The General Stewardship Committee R. W. Hurn, Editor

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Department of WORLD MISSIONS

Pastor... pause a moment

The Gospel is neither a discussion nor a debate. It is an announcement. . . . Moreover, it is not in the first instance an announcement of what has happened to me or to us. It is an announcement about God—this tremendous thing that God has done in Jesus Christ. Before it becomes something subjective and experiential, the Gospel is something objective and historical. When the church's sons and daughters have grasped this, and are grasped by it, the way is paved for mission. Being now able to say, "We are justified by faith," they can go on to say, "We are ambassadors for Christ."

Paul S. Ross, World Vision Magazine

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Just a note about...

-1969-

Nazarene Evangelistic Ambassadors

- Campaigns in Europe and Latin America
- June 5-July 30
- All our young people want to help.
- All-church OFFERINGS have been planned by each district NYPS council to be received before June, 1969.
- When you receive your OFFERING, send it immediately to:
Dr. John Stockton
6401 The Paseo
Kansas City, Mo. 64131
- Pray for this mission of the church!

MISSIONARY READING—1969-70

Missionary reading books are the foundations upon which we build our mission concern, burden for those "other sheep," and understanding of our work. How can we love unless we know? How can we know unless we hear or read? These available books can open the mind, heart, and wallet!

After spending the past year with our neighbors to the south, 1969-70 gives opportunity to visit the far-off places with strange sounding names.

STUDY BOOK

Fields Afar, by Ralph Earle

After an extensive tour of Nazarene work in many areas, Dr. Earle has produced the study book complete with detailed account of work done, along with basic geography and history. Having written each chapter while in location, there is a built-in freshness as we visit the fields of Japan, the Philippines, Taiwan, Korea, India, New Guinea, Australia, and New Zealand.

Study Manual 1969-70, by Lora Lee Parrott

Mrs. Parrott is known for her recipes and etiquette, but here we have her adaptable suggestions for lesson presentation. Variety and selectivity for any group are included each month.

READING BOOKS—Adult and Teen

Bring My Sons from Far, by Helen Temple

The gift of the Holy Spirit was promised to "all that are afar," and the stories this year from the Philippines, Okinawa, Korea, Australia, Japan, and Taiwan graphically illustrate how effective this ministry is to the "sons" and daughters everywhere.

The China Story, by L. C. Osborn

Few people knew China like this veteran missionary who went there in the early days of our work at a time when multitudes came, listened, and responded. Some may still be faithful believers even behind the Iron Curtain. This book will place the 700,000 Chinese on your heart.

The New Guinea Frontier, by Bruce L. Blowers

Let Bruce Blowers take us to visit the man from New Guinea with his brilliant headdress of superb bird-of-paradise plumes. Does this "brother belong you"? Striking photos illustrate the people and our Nazarene work.

Southern Cross Salute, by Nelson Mink
Not only the stars in the midnight sky are illuminating a Southern Cross. Twenty years and more of Nazarene witness has given a new "light" in home mission work in Australia and New Zealand. This work actually began with the faithful witness of servicemen stationed there during World War II.

The Uttermost Part, by L. Alline Swann

A "lady reporter" with a heart for missions looks in on the work, the country, the people, and the land of India. Few areas of the world today have the problems faced in this land of exploding population with sacred cows, famine, and a great challenge.

Discovery Student Mission Corps, by Franklin Cook

With the youth today in the news and on the march, Nazarenes should be informed of this new venture with our college students who have gone out during the summer to lend a hand in many projects on mission fields in Central and South America and the Caribbean.

JUNIOR READING BOOKS:

Carabaos and Coconuts, by Helen Temple (Stories)

Pioneer to New Guinea, by Wanda Knox (Story of Sidney Knox)

Under the Banyan Tree, by Grace Ramquist (Story of L. S. Tracy—India)

Friends in Faraway Lands, by Betty Bowes (Stories)



*Lest we
forget the
sacrifice...*

GIVE

that others may live

1969 EASTER OFFERING CHURCH

"I gave My life for thee,
My precious blood I shed;
That thou might'st ransomed be
And quickened from the dead.
I gave, I gave My life for thee;
What hast thou given for Me?"

*World Evangelism Needs Are So Great!
We Can Never Give Too Much!*

- ★ Publish the goal
- ★ Challenge the people
- ★ Inspire by example

EASTER OFFERING GOAL
FOR 1969 ... \$ _____

NAZARENE INFORMATION SERVICE

Salutes "This Fair Land"

A former Englishman, Robert Betts, now an American journalist and naturalized citizen, has force and freshness in his writing. Excerpt:

"Anti-Americans can wave their placards and shout all they like. I'll take this country as it is with all its faults!

"When I arrived six years ago, all I had to do was prove to American editors that an Englishman can write English and I became a working part of this hard-working, hard-playing, lively, noisy, brash, soft, sentimental, forbiddingly-modern, quaintly traditional, friendly, complex society.

"I bear witness that Americans, with their tremendous drive and capacity for getting things done have left the rest of the world breathless. The sheer scale of American activity, the evidence of U.S. might in far corners of the world, tends to distort the foreigner's view of Americans as people.

"But only a nut could be anti the whole lot . . .

"As for the angry young academics babbling through their beards about 'freedom' and 'rights' . . . what can they teach the millions from other lands (who have learned) that 'freedom' is something you know best about when you haven't got it?

"Today many of those who have this country largely to thank for their freedom and prosperity decry it for making similar sacrifices in the vicious Vietnam war.

"Added to this irony is the sad fact that many Americans, themselves apparently have swallowed some of the poison of anti-American propaganda.

"I've been speaking Queen's English too long to change my accent. Baseball still fails to thrill me as it does Americans. And I shall never take to iced tea.

"But I'm happy and proud to be a citizen of this fair land!"

O. JOE OLSON

EASTER OFFERING

1969

Overseas home missions fields depend on the sacrificial giving of our people to help bring the gospel light to those who have not heard. These fields are located in the following areas:

- Alaska
- Bermuda
- Newfoundland
- Australia
- New Zealand
- Hawaii
- Samoa
- Germany
- Denmark
- Sweden
- Holland
- South Africa

We now have 3,300 Nazarenes in overseas home mission fields. They are building toward self-support. Our investment is well placed.

GIVE SACRIFICIALLY

EASTER 1969

**GROWING CHURCH
ACHIEVEMENT
PROGRAM**



Are you using the built-in challenge of the Growing Church Achievement Program to help your board and congregation set some goals for growth and progress this year? Your church will not only benefit from the efforts of working towards some goals for improvement, but also become eligible for one of the awards given on most districts through this program.

On each district, awards are made available for the church with less than 50 members with an outstanding growth record in all-round development, and for the church with 50 members or more with outstanding assistance in home missions.

- Churches do not have to settle for a plateau without growth. There are people to be reached and work to be done. By God's help we can push forward.

- Write to the Department of Home Missions for a copy of the self-study schedule for churches and discuss with your board plans to move forward for God.

THANKS TO THE CHURCH FOR PROVIDING THIS OPPORTUNITY FOR STUDY

I feel I have been helped in many ways and will try to list a few.

I started teaching children in Sunday school at age 14. About four years ago I began teaching

adults. I felt so inadequate. I have had no instruction in teaching. I do not even have a high school diploma. Much of the time I have felt baffled and frustrated.

I would have given up had it not been for a determination to serve God as best I could in whatever position I was placed. I have studied my Bible, but how to present the lessons was a problem.

The CST courses have helped along this line. I have found that I can employ different methods in teaching. I believe I have gained confidence also.

I have been made fully aware of the importance of records, of what stewardship consists of, that teaching provides a wonderful opportunity for evangelism. The importance of reaching my pupils for Christ has been made very real to me.

I know God has helped me and I am leaning heavily on Him.

I started to teach a young adult class three years ago. We had a membership of 13. Many have come and gone. Some moved, some have been removed from the roll, but best of all some are teaching in our Sunday school. We have 38 enrolled now.

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for Ministers

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(See February PASTOR'S SUPPLEMENT for all details, or write to the General Stewardship Committee for information)

OFFICIAL ENTRY BLANK

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

Name

Division

(see p. 10, Feb. Pastor's Suppl.)

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Church

(if pastoring)

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Manuscript title

Attach this entry blank to your manuscript and mail to:

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c/o Pastor's Supplement
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Kansas City, Mo. 64131

NAZARENE PUBLISHING HOUSE		POST OFFICE BOX 527, KANSAS CITY, MO. 64131	
Date		In Canada: \$5.95 (with steps for advance planning)	
Please send the following VBS materials for my advance planning sessions:			
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1	VA-429 Advance Planning Packet	1.75	
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1	Vacation Bible School Song Book	1.25	
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NOTE: All orders must be accompanied by your VBS order form.

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WHAT IS YOUR SALES STRATEGY?

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Speakers
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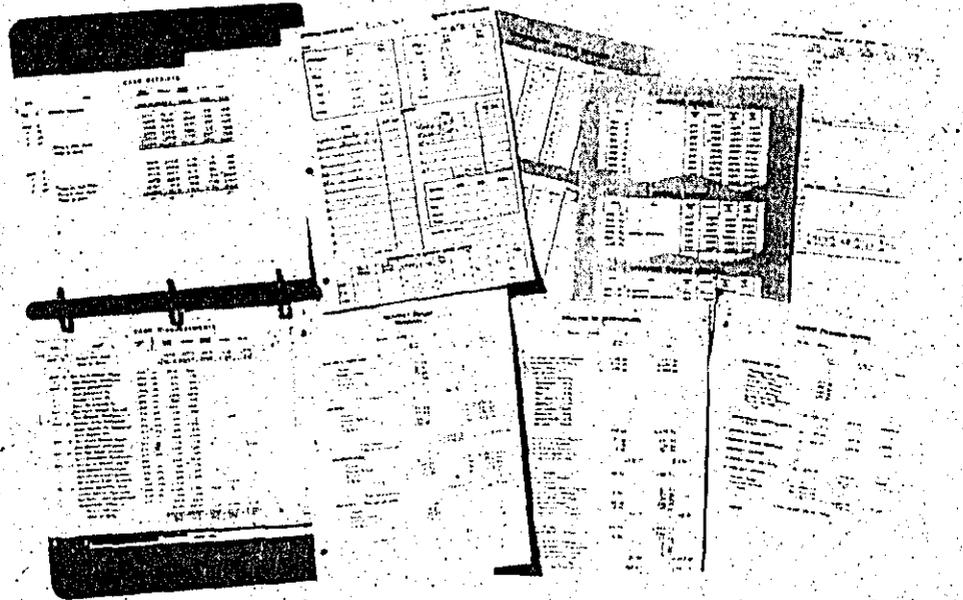


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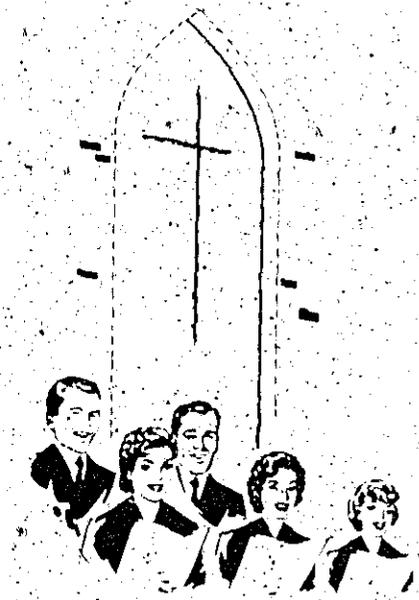
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The Nazarene Preacher



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May 25, 1969

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No church would think of Christmas or Easter without special music. As important a date as Pentecost is on the Christian calendar, would it not be significant for Nazarene choirs to present music emphasizing the experience of Pentecost on this day?

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AN 1-130	LET THY MANTLE FALL ON ME	By Floyd W. Hawkins	20c
AN 1-145	LET THY MANTLE FALL ON ME	Arr. by Paul Mickelson	20c
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A. You should check on your Social Security record. You may have paid a few dollars in Social Security taxes over the years. If you do not sign up for Medicare, you will have to pay for it when you reach 65.

Q. The other day, when I went to the doctor, he asked me for my Medicare card. I told him it was in my bank deposit box so that it would be safe. He told me I should always carry it with me. Is that true? Couldn't the Social Security office furnish my number to him? I don't want to take a chance of losing it.

A. He was correct. You should always carry your card with you. The Social Security office can usually locate your number promptly, but in some circumstances it may take several days. If you should accidentally lose your card, contact the Social Security office. The health insurance card can always be replaced.

Q. My wife and I have never worked under Social Security, and we will both reach 65 soon. I have been told that all we have to do is file an application and we will be entitled to Medicare. Is this right?

A. If you have never worked under Social Security, you will not be eligible for the hospital insurance part of Medicare. People who reach 65 in 1968 or later will need some hospital insurance benefits. Three quarters of coverage will be needed for persons reaching age 65 in 1968. However, there is no work requirement for entitlement to medical insurance (which covers doctor bills) under Medicare.

Questions to be answered on this page of the "Pastor's Supplement" may be sent to Dean Wessels, Department of Ministerial Benevolence, 6401 The Paseo, Kansas City, Mo. 64131.

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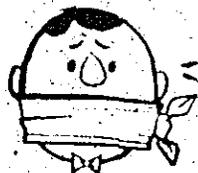
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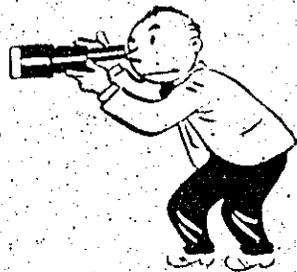
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Pastor=

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Adult departments?
- Enlarge your Sunday school
and church attendance?



LOOK to the Cradle Roll



The "Alert" Pastor

With the coming of spring and the close of another school year, there will be a marked increase in the number of "Moving Nazarenes." As pastors, we must be alert to their spiritual needs, both before and after the "move."

The moving process is disturbing to most people, and for some, it is traumatic. Therefore, the alert pastor will do all he can to spiritually prepare "Moving Nazarenes" for their move. This can be done by:

1. Assuring them that God goes with them and that they will find another Church of the Nazarene ready to welcome them into its fellowship.
2. Urging them to start attending immediately, to become involved in the life of that church, and to transfer their membership as quickly as possible.
3. Sending the name and new address to: "Moving Nazarenes," Department of Evangelism, 6401 The Paseo, Kansas City, Mo. 64131.

These words of encouragement and admonition can be strengthened by the support of the whole church when they are expressed in a regular service, thus publicly recognizing the moving members (Sunday school enrollees or friends).

The pastor in the new community must also be alert to the needs of these "Moving Nazarenes." He can help by:

1. Visiting the "Moving Nazarenes" as soon as he receives the name and address.
2. Seeing that his church does extend a cordial welcome to them.
3. Helping them to become involved and at home in his church.

It is easy to excuse oneself by saying, "If they were real Nazarenes, they'd find the church." But the alert pastor will see this as an opportunity to minister to these uprooted Nazarenes and will do all he can to help them get their roots down in another Nazarene church as quickly as possible.

PASTOR! We're now in the midst of the **Evangelistic Crusade for Children and Youth.** Evaluate your progress and adjust your plans for maximum results. Let's all go over the top! Also, be sure to involve your people in **Prayer Fellowship** groups. Order material packets (No. U-10, 50c each) from the Nazarene Publishing House.

FILMS and U

(In your church does it mean **U**se or ab**U**se?)

Could this happen in your church? There was a film ordered. Somebody said why not bring all the Sunday school in to see it?—preschoolers and all. Surely someone had seen the film. It was a religious film—very dramatic—a true story. No, not from NAVCO, but a good film, that is for adults, and maybe teens—but certainly not suitable for preschoolers. The questions it would raise from them could well undo the good it could do for the older group.

Let us remember that films are only tools to accomplish certain objectives. We must select each one with the purpose and the audience in mind. Then of course proper introduction would prepare the audience to see it. To get the most good from the film careful planning should provide for adequate follow-up.

There are many good films, but even good films could be used at the wrong time for the wrong group and in the wrong way. That would mean abuse—not to the film, but to the people.

These powerful new tools could become destructive unless attention is given to careful and prayerful selection and use. It is frightening to think a church

would consider a certain projector just because they can save money by using a specified amount of a company's films. Who previewed the films? Not every film, let us repeat, even every religious film would be compatible with Nazarene doctrine and standards. Therefore films outside Nazarene channels should be much more carefully selected. Appoint a committee which understands doctrinal implications to screen every one. All this takes time—but it must be done if we are really concerned with building the Kingdom.

Films are not easier. They can be more effective, but they do take thought and work to:

1. Prepare
 - a. the equipment
 - b. the audience
2. Project with skill
3. Plan for follow-up

If we are really concerned, however, with USE rather than ABUSE we'll take the time. But if we are not ready to select with caution and to use with care, then let's study some more so that we may become stewards capable of using these new tools for God's glory and the good of the people.

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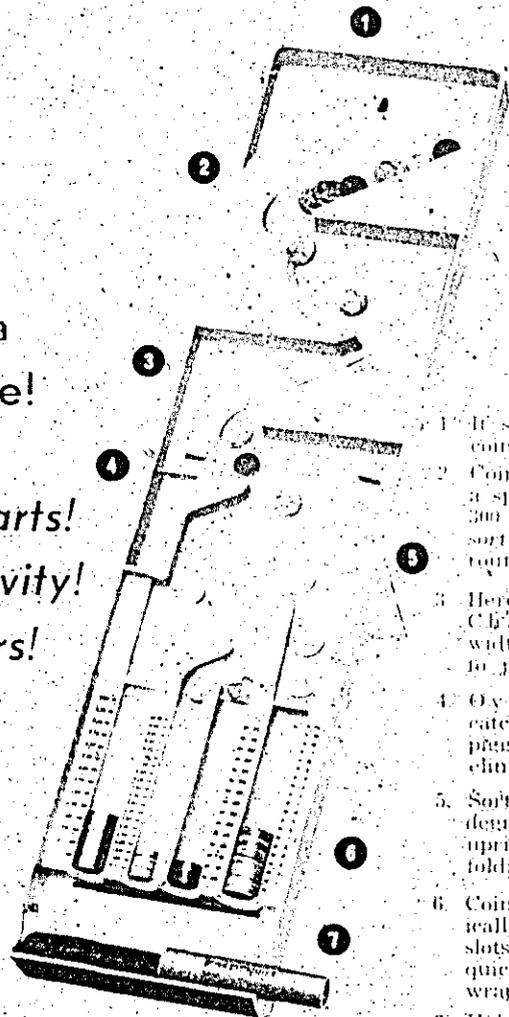
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MRS. B. EDGAR JOHNSON

Staying Close to Our Children

By Mrs. Paul K. Moore*

Part II

BARRIERS can easily develop during the teen years. We dare not prolong our children's dependence upon us. Our task is to help them grow up, teach them plainly, discipline them effectively, help them learn to make their own decisions, then as their maturing personalities emerge, free them gradually from our apron strings. Friction between a maturing child and his parents may be evidence of the parents' unrecognized resentment towards the child's increasing independence of them. An effort to understand each other's problems in this regard can ease the strain of adjustment for both children and parents during these maturing years.

But if barriers have built up between parent and child, how can we break them down and encourage our children to confide in us? This can be done only by showing sincere concern and interest in their problems, respecting their personalities, and taking time to understand and enjoy them. This is impossible if we ourselves are immature, self-centered, frustrated adults who feel caught in a trap, constantly fighting against an impossible situation. But if we are happy, victorious Christians who have learned like St. Paul "that in whatsoever state¹" we are, "therein to be content," our lives will be unselfish and pleasant to our children and they will not be building barriers to close out our fellowship.

*Pastor's wife, Owosso, Mich.

This will take a loving, yielded walk with the Lord, a loving fellowship with our husbands, and a loving understanding with our children. This requires time and effort, but it will be time spent with eternal rewards. Our homes may not always be as clean as Mrs. Nasty Nice's and we may have to leave some church work for a person less qualified than ourselves. We may have to overlook what Mrs. Busybody may think, but we must make and take time for our Lord, for our husbands, and for our children.

If our communications have broken down with any of these three—our Lord, husband, or children—we must seek the cause. The Bible says, "Draw nigh to God, and he will draw nigh to you." This principle invariably works with our families too. As we show more interest in them, seek to understand their needs, feelings, and interests, barriers will begin to dissolve. We may have to apologize if we have done them an injustice or acted selfishly. We dare not pretend that we are faultless. A discouraged child, prone to make mistakes, may take real heart if he learns that we too make blunders and have to correct them.

We must learn to enjoy our children at each stage of their development. The parent who thinks that when his child is older he can have more fun with him may awaken too late to the realization that he has built barriers and no loving fellowship or communication exists.

Work can even be made more attractive to children by your attitude toward our work, and by the way we ask children to help. Instead of waiting until Sally is old enough to do dishes, let her now wipe the "tears" from the spoons. Rather than demand, "Pick up those toys right this minute!" while little Junior surveys an enormous task and dawdles hopelessly with no visible results, why not say, "Come, Junior, let's pretend we are big bulldozers and see how fast we can pick up these toys." It will take less effort on your part to help him than to keep nagging at him, and how much faster he will work! You will actually be having companionship with your small child as you train him.

Baking pies? Let Billy have some of the dough to roll for cookies and sprinkle with sugar and cinnamon, or just play with the dough. It's fun to work with Mommie.

Making some stiff starch today? Add a few drops of coloring to some of it and dump it on a large sheet of shelving paper. It makes wonderful, inexpensive finger paint and will entertain a child for a long time. The paper can be dried and used later to wrap a gift for him to take to a friend's birthday party.

Do barriers tend to build up over work chores for your older children? Try making a written list of jobs for each child. Be sure instructions are clear and reasonable. Assume that everyone who lives by the benefits of a home must also help with the work (without being paid money). Even the small youngsters can be given small responsibilities.

Working together can actually be fun. Planning for an outing, or family shopping spree, can help motivate fast work. One family even sings their instructions and questions to each other like opera. The crazier the affected mannerisms and the more elaborate the tune, the more fun. You'd be surprised how much work they get done Saturday morning.

A family council can be a great help in overcoming barriers. Let each member of the family express his views about a problem or plan. Of course,

like democratic government, there will have to be a head of government and a legislative branch to carry out decisions. (At times that branch may even have to be a hickory stick.)

Family worship, if wisely and sincerely conducted, can be the means of drawing closer to our children, but it must be sincere, enthusiastic, and varied. Never use it as a time for disciplinary measures or praying pointedly at the children. It should be a time when they feel free to ask questions, air their feelings, participate in Bible study, choose a song chorus, and make their prayer requests.

Mrs. Williamson in her book *Far Above Rubies* tells of one pastor's wife who confided, "At least every four to six weeks I have a heart-to-heart talk with each of my three children. I do not attempt to schedule it but I strive to be alert to its best timing. I draw them out; we air their problems, great or small; I gently advise or give direction; we pray together. It helps us all."

Make it a policy never to retire with a wall of hurt feelings or disapproval between you and your children.

Family recreation should be planned with all members of the family in mind. What may seem like recreation to the parent—such as taking a drive in the country—may possibly seem very boring to a teen-ager. It is so difficult to remember the pleasures we enjoyed at an earlier age. There will have to be a certain amount of give-and-take in this matter. Parents may be selfish in their recreation choices.

Our middle son came home from school a few years ago with the information that he had volunteered for his dad to be one of the chaperones to take 200 sixth graders to Chicago museums. Though it was to be on a Monday, it was hardly my husband's idea of a day off. It meant buying his meals, paying his own bus fare as well as our boy's, walking many weary miles, and being responsible for some 20 youngsters. But rather than let down his son's confidence and pride in his dad, we saved up the money and Daddy arose early that Mon-

(Continued on page 43)

The Nazarene Preacher

IN THE STUDY

Gleanings from the Greek New Testament

By Ralph Earle*

II Thess. 2:9-17

A Working of Wandering

That is the literal Greek of "strong delusion" (v. 11). The first noun, *energeia* (cf. energy), is translated "working" in verse 9. It means "operative power (as distinct from *dynamis*, potential power), working" (Abbott-Smith). In the New Testament it is used only of superhuman power (God, Satan, demons).

The second noun is *plane* (*planay*). It literally means "a wandering, a straying about" (Thayer). In the New Testament it is used of mental straying, and so means "error." Hence we find "a working of error" (ASV). Thayer thinks the phrase means "the power which error works." Arndt and Gingrich take the second noun as a descriptive genitive and translate the whole expression "a deluding influence" (cf. NASB).

J. Armitage Robinson (*Ephesians*, p. 185) writes: "In all the passages where it occurs in the New Testament *plane* will bear the passive meaning, 'error,' though the active meaning, 'deceit,' would sometimes be equally appropriate. There is no reason therefore for departing from the first meaning of the word, 'wandering from the way; and so, metaphorically, 'error,' as opposed to truth."

Moulton and Milligan (*Vocabulary of the Greek Testament*, p. 516) note that the word sometimes means "deceit" in the papyri, but add: "In the NT *plane* is generally, if not always, used in the passive sense of error." However, Ellicott renders the phrase: "an (effective) working of delusion" (Thessalonians, p. 118).

"A Lie" or "The Lie"?

The Greek says the latter. It is not that they should believe "a lie" (v. 11), but "the lie"—"this (great) Lie" (Milligan). The ex-

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

pression is in contrast to "the truth" in verse 12. The truth is the gospel of Jesus Christ, that one must accept Christ as his Savior and live a holy life if he is to be saved. "The lie" is the teaching of the man of lawlessness (v. 3) that one can live in unrighteousness (vv. 10, 12) as long as he submits to the rule of the Antichrist (or to the dominion of Satan).

"Damned" or "Judged"?

The verb is *krino* (v. 12). It occurs no less than 114 times in the New Testament. In 88 of these instances it is correctly translated "judge." Only in this passage is it rendered by the strong Puritan term "damn." The compound *katakrino* is twice translated "damned" (Mark 16:16; Rom. 14:23). It should not be necessary to try to convince any thoughtful person today that the use of "damned" three times in our common English Bible is unfortunate, to say the least. It certainly creates problems with our children that could easily be avoided by a correct translation.

But what does the verb *krino* mean? In classical Greek it first meant "to separate, put asunder, to pick out, select, choose" (Thayer). Later it conveyed the sense: "to determine, resolve, decree," and then "to pronounce an opinion concerning right and wrong." In the passive (as here) it meant "to be judged," that is, "summoned to trial that one's case may be examined and judgment passed upon it." Thayer continues: "Where the context requires, used of condemnatory judgment, i.e. to condemn." Abbott-Smith notes that sometimes in the New Testament it is used as the equivalent of *katakrino*, which properly means "condemn." In fact, the simple verb *krino* is translated "condemn" five times in the KJV.

Arndt and Gingrich note that *krino* came to be used as a legal technical term meaning "judge, decide, hale before a court, con-

demn . . . hand over for judicial punishment." They write: "Often the emphasis is unmistakably laid upon that which follows the Divine Judge's verdict, upon the condemnation or punishment." And so the verb comes to mean "condemn, punish."

The doctrine of divine judgment is not a minor emphasis in the New Testament. In the article on *krino* in Kittel's *Theological Dictionary of the New Testament*, Buechsel says of the preaching of Jesus in the Synoptic Gospels: "Here the thought of judgment is central. Jesus' call to repentance is urgent because God's judgment hangs over every man" (III, 936). He repudiates the modern "rationalistic criticism" which rejects the New Testament concept of judgment as mythical and unethical. Buechsel

declares: "In face of this we must stress the fact that in the NT judgment is not capricious or emotional. . . . It is an inwardly necessary consequence of the sin of man" (III, 940). He concludes: "The concept of judgment cannot be taken out of the NT Gospel. It cannot even be removed from the centre to the periphery. Proclamation of the love of God always presupposes that all men are moving towards God's judgment and are hopelessly exposed to it" (III, 941).

Altogether there are a dozen words which are translated "judge" or "judgment" in the KJV New Testament. This opens up a whole field of study in preparation for preaching on the Judgment—a topic which is surely relevant today.

TOWARD EXPOSITORY PREACHING

By Frank Carver*

The Dark Side of the Gospel

Rom. 1:18-32, especially 18, *For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who suppress the truth in unrighteousness* (NASB).

INTRODUCTION

Apokaluptetai, "is revealed." The tense is the continuous present (cf. v. 17), describing a process, "a contemporary manifestation of God's wrath."¹ Like in v. 17, *apokaluptetai* stamps the message as an eschatological act of salvation and indicates a veiled manifestation, one that is manifested only to the believer.²

Orge theou, "wrath of God." The genitive is subjective like the parallel phrase, "the righteousness of God" (v. 17). The "wrath of God" in the New Testament is "God's indignation at evil, his 'passionate' aversion to all wills which are contrary to him, as well as his intervention in judgment on them."³ The concept can be both eschatological and contemporary in character (Rom. 2:5; 3:5; Matt. 3:7). Here as a veiled mani-

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

festation in time of "the wrath of God" it points to a complete manifestation at the end of time.

Epi pisan asebeian kai adikian anthron ton ten alethian en adikai katechonton, "against all ungodliness and unrighteousness of men who suppress the truth in unrighteousness." Most central to this capsule designation of man's condition is the last phrase, "those who hinder the Truth by their wickedness" (Moffatt). Vv. 19-32 expand what the apostle has in mind. *katechonton* (lit., "holding down") is a present participle indicating the continuous course of their lives. For *ten alethian* see v. 25, *ten aletheian tou theou*.

It is perhaps significant that *orge theou* is placed parallel to *dikaosune theou*, "righteousness of God" (note the repetition of *gar*, "for," in v. 17 as relating to "the gospel." For the gospel, "the power of God," is the divine verdict spoken by the man Jesus.⁴ On Him depends exclusively the twofold manifestation of God's wrath and righteousness. Since He came into the world "the eschatological judgment of the world is taking place, the acquittal (justification) as well as the condemnation in wrath."⁵

Thus we see how "the verdict of the faithful God on the whole world, which is revealed in Jesus Christ, has this side, this dark side as well: it is also the revelation of God's wrath."⁶ In the light of the death of Jesus Christ on the Cross the rebellious human situation can now be seen in its true perspective, as both the cause and the effect of divine wrath, and that inseparably.

The Nazarene Preacher

The dark side of the gospel reveals first

I. THE CHARACTER OF HUMAN SIN: THE REASON FOR DIVINE WRATH (vv. 19-23)

A. God has always been revealing himself to men (vv. 19-20): *Because that which is known about God is evident within them* . . . (NASB).

(19) *Dioti*, "because." What follows gives the reason men "suppress the truth in unrighteousness." *To gnoston tou theou*, either "what may be known of God" or "God in his knowability" "is evident within them." Most take it as the former, but the latter may well be correct. *Ephanerosen*, "hath shewed." Aorist tense, comprehending what is expanded in v. 20.

(20) *Nooumena kathoratai*, "being understood are perceived." The first verb refers to the intelligence and the second to physical sight. Both emphasize that men have grasped enough of God's "invisible attributes, His eternal power and divine nature" from His creation to be held responsible for a proper attitude towards Him. *Eis to . . . anapologetous*: a purpose rather than a result clause.

B. But man has chosen to honor himself rather than God (vv. 21-23): *Because that when they knew God they glorified him not as God* . . . (KJV).

(21) *Ouch . . . edarasan*, "they glorified him not." They did not give God "in thought, affections, and devotion the place that belongs to him in virtue of the perfections which the visible creation itself makes known."⁷

Dialogismos, "imaginings." Self-willed and perverse reasonings. To such "speculations" they turned in futility rather than accept what they saw of God in nature. Thus the light of God in the *kardia*, "heart," the seat of feeling (Rom. 9:2), intellect (Rom. 10:6), and will (I Cor. 4:6), now without understanding, grew dim and dark; "Professing to be wise, they became fools" (22).

(23) *Ellaxan*, "changed." The final foolishness is the exchange of "the glory of an incorruptible God for an image in the form of corruptible man . . ." (NASB). The ultimate is what man can make of the natural world—the secular technocrat in the twentieth century. Such "are subject to God's wrath because—not in their ignorance, but in their wisdom, not in their wickedness but in the best they are capable of, not in the lowest spheres but on the very highest levels of their humanity—they make this effort to seize God's crown."⁸

April, 1969

But this is not the end, for there follows by necessity, in the further exposure of the dark side of the gospel.

II. THE NATURE OF GOD'S JUDGMENT: THE RESULTS OF DIVINE WRATH (vv. 24-32)

A. God hands men over to the freedom they have chosen (v. 24a): *Therefore God gave them over* . . . (NASB).

Paredoken, "gave . . . up." Also in vv. 26 and 28. The action of God is not merely permissive or even privative but judicial, "the positive infliction of handing over to that which is wholly alien to and subversive of the revealed good pleasure of God."⁹

Epithumiasis ton kardian auton "lusts of their hearts." The cause of divine wrath now becomes its effect: "Divine wrath acts on the divine principle which requites like with like, which lets the deed recoil on the head of the perpetrator"¹⁰ (cf. II Cor. 5:10). In C. S. Lewis' words, "They enjoy forever the horrible freedom they have demanded, and are therefore self-enslaved."¹¹

B. God hands men over to the full depth of their sin (vv. 24b-32): *Wherefore God also gave them up to uncleanness . . . vile affections . . . reprobate mind* . . . (KJV).

Akatharsian (v. 24), "uncleanness." Immorality. When men refuse to honor God as God, they begin to sink into intellectual and moral darkness. This chaos of all immorality, ancient and modern, according to the gospel is a dispensation of the wrath of God. Thus men fit themselves for the day of wrath.

Pathos atimias, "vile affections" (v. 26). The shameful passions of homosexuality, "the fitting wage of such perversion" (v. 27, NEB). This is the direct result of the condition of v. 25.

Akokimon noun, "reprobate mind" (v. 28). A depraved mind, a reason and conscience that has confused the distinctions between right and wrong. This is the divine consequence of the fact that "they did not see fit [*edokimasan*] to acknowledge God any longer." Thus they "break all rules of conduct" (NEB), as vv. 29-32 describe.

CONCLUSION

The revelation that is the gospel has its dark side. Not only is the saving action of God (*dikaosune*) now at work in the world, but the retribution of God upon sin (*orge*) is also a present reality in the moral rot-

(Continued on page 45)

Blind to the Presence

(Communion Message)

By Ross W. Hayslip*

Text: . . . he is blind to the presence of the Lord's body (I Cor. 11:29, Phillips).

The presence of the Lord at the Communion table is a fact accepted by all Christendom. Roman Catholicism believes in His presence through the miracle of transubstantiation, whereby the bread and wine become the literal broken body and shed blood of our Lord. We of the Church of the Nazarene believe that He is present at the sacrament in the spiritual presence of the Holy Spirit. But we must also see the true meaning of the symbolism of the bread and wine, for in these we see the benefits of Calvary's sacrifice. The Lord's body has made it possible that we can enjoy the pleasures of that radiant spiritual presence in our own hearts. This gathering at the Lord's table must recall to us the fact that by dying for us He made possible release from our guilt. While the presence of the Holy Spirit in our hearts assures us of His present existence, the sight of the bread and wine recalls to us His past efficacious death. What meaning from Calvary do these blessed elements, in which we see Christ's crucified body, bring to us?

I

First, in this broken body we see the horrible depravity of sinful man. Calvary was the greatest blot upon the pages of human history. In Acts 2:23, Peter states that our Lord was taken and crucified by wicked hands. Men with hearts filled by Satan deliberately plotted and schemed to take His precious life. Rejection and rebellion were the mighty goals that prodded into action the farcical religious trials and finally the debacle at which Pilate presided. Humanity at its worst rejected God's highest revelation of himself. It was not a polite refusal or even a rude turning away. It was

*Pastor, First Church, Tucson, Ariz.

the crime of the crucifixion of the innocent. The records of criminology bear some horrible stories of men like Burke and Hare, the body sellers; Jack the Ripper, the London fiend; the terrible youth gang slayings of recent New York history—but all of these fade into insignificance when we look at what happened on Golgotha.

Franklin D. Roosevelt stated that what took place at Pearl Harbor would go down in the history of infamy. Incomparably more does Calvary belong in that history. Not for a crime of sudden passion do we condemn those who cried out, "Crucify him." Their action was cold and deliberate. With hatred the crown of thorns was pulled down upon His brow. With malice the nails were driven into His hands. Sneers were the glances that pointed His path to the halls of judgment. No voice of protest was raised as the lies were marshalled against Him.

Let us bow our heads in humility as we realize that it was this human race to which we belong that perpetrated this act of violence. It was men like us who stood fearfully by and allowed it to happen. This age of great scientific accomplishment might tend to make us proud of human endeavor, but when we look at Calvary our pride of the flesh cringes and slinks away into the shadows of shame.

II

We also see in this pierced frame the greatness of the Saviour's sacrifice. Those five bleeding wounds of Calvary speak to us of a sacrifice supreme. We thrill with pride to the stories of Nathan Hale, who boldly walked to the scaffold with regret that he had only one life to give for his country; and Colin Kelly, who fearlessly gave his life in flight combat in World War II. With them it was one man for his country. With Christ it was the God-man for the world.

Satan told God that all that a man had would he give for his life. Jesus had all, but voluntarily gave His life. The feet that had walked upon the waters of Galilee were spiked in cruelty to the rugged tree. The sacred brow upon which could have rested the crown of the King of Kings now suffered under the multiplied thrusts of cruel thorns.

No artist could portray the sufferings of this horrible form of execution. Stoning, choking, and burning at the stake were much quicker forms of execution than the lingering, torturous process of impalement on a cross. Only the mind of the militaristic

Roman could conceive of such a method of putting a human being to death.

The physical suffering was compounded by the mental and spiritual anguish that He bore. The pain-drawn face of His mother added to His sufferings. The sword that pierced her heart as was prophesied must also have cut deep into His own great soul.

Doubtless His thoughts turned also to Judas, who probably already had taken his own life. The son of perdition was irrevocably lost and our Lord mourned the loss. Judas had walked by the side of Jesus, but had failed to walk with Him in spiritual association. Have you ever had a friend who slipped out into the night of death without leaving a testimony behind?

Peter had denied Him; the one thief dying with Him had cursed Him; and in that awful hour His Father in heaven forsook Him. The cry that He uttered according to the Greek of the Gospel writers is not, "Why hast thou forsaken Me?" but rather the aristor, "Why didst Thou forsake Me?" It is over when the cry is made. Relief has come, for in a short time He commends His spirit into His Father's hands. But while it lasted it was utter abandonment. This was the greatest suffering of all!

III

If we are fully cognizant of our Lord's presence at His table, then we will see the power of His redemption. The work of Calvary is a complete work. When He said, "It is finished," He signified the completeness of His atonement rather than the end of His life. Words fail us as we seek to describe the magnitude of His grand restitution and reconciliation. Let the author of the ancient Epistle to Diognetus in his colorful and dynamic writing tell of it:

"But when our wickedness had reached its height, and it had been clearly shown that its reward, punishment and death was impending over us—the one love of God, through exceeding regard for men, did not regard us with hatred nor thrust us away nor remember our iniquity against us, but showed great long-suffering and bore with us. He Himself took on Him the burden of our iniquities. He gave His own Son as a ransom for us, the holy One for transgressors, the blameless one for the wicked, the righteous One for the unrighteous, the incorruptible One for the corruptible, the immortal One for them that are mortal. For what other thing was capable of covering our sins, than His righteousness? By what other one was it possible that we the wicked and ungodly could be justified than

by the only Son of God? O sweet exchange! O unsearchable operation! O benefits surpassing all expectation! That the wickedness of many should be hid in a single righteous One, and that righteousness of One should justify many transgressors."

It is told that Martin Luther once knelt in prayer and as he prayed lifted his eyes and began to gaze upon the crucifix; it seemed that his Saviour hung before him and that he once again like John was witnessing the agonizing experience of the Crucifixion. The Reformer arose to his feet and with great emotion exclaimed, "For me! For me!" Yes we owe our salvation to Him. He bought us with a precious price.

The cross of Calvary is more than an event in history. It is a temporal testimony to an eternal verity. For it was here that the Lamb of God was slain so that the sins which darkened the past and distress the present and endanger the future are all overcome in Him. The wrongs that men can never right by their own efforts, the wounds that they have inflicted that they cannot heal, are cared for by the power of His blood. This Blood cleanses from all sin, for in this broken body we see not only deliverance from the guilt of transgression but the removal of the dominion of the inbred sin. His was not a partial redemption but complete. His presence at His sacrament tells us that He through His suffering without the gate can sanctify His Church. If we can catch and utilize this truth, we have been able indeed to discern the Lord's body at His feast.



The Living Christ

Text: I Cor. 15:20

Introduction: After Easter

- A. If He is risen, He arose.
- B. If He arose, He is alive.

- I. The risen Christ—many infallible proofs (Acts 1:3)
 - A. Jesus appears to the women at the tomb (Luke 24:4-5).
 - B. The two on the road to Emmaus (Luke 24:13-31).

- C. The disciples in the closed room—two appearances (John 20:19, 26).
 - D. On the shore of Galilee (John 21:1-14).
 - E. Seen of above 500 (I Cor. 15:6).
 - F. Last seen by Paul (I Cor. 15:7).
- II. His death atones for our sins; His resurrection gives power for newness of life (Rom. 5:9-10).
- III. If there is no Resurrection (I Cor. 15:19) then—
- A. Christ is not risen.
 - B. Our preaching and faith are vain.
 - C. We are false witnesses (we are telling lies).
 - D. We are yet in our sins.
 - E. The dead are perished forever.
 - F. "We are of all men most miserable."
- IV. "But now is Christ risen" (I Cor. 15:20).
- A. Our preaching and faith have real meaning.
 - B. We are true witnesses.
 - C. We are not in our sins.
 - D. We have hope and assurance beyond the grave.
 - E. We have peace and joy in life and in death.
- V. Jesus said, "Lo, I am with you always" (Matt. 28:20).
- VI. We shall live with Him forever (I Cor. 15:51).

CLARENCE T. MOORE

Paul on Study and Teaching

Introduction

- A. We are born among the most helpless; in infancy and childhood we cannot care for ourselves.
 - B. An animal's development is rapid, but with a low capacity. For man God has provided a long period for growth and the acquisition of knowledge.
- I. Our two main sources of knowledge:
- A. Personal
 - 1. Trial and error
 - 2. Learning from things and ideas
 - B. Learning from others
 - 1. Parents

2. Teachers and books. We thus have access to knowledge acquired in past.

II. What Paul said and did:

- A. Paul was a schooled man (Acts 22:3). (For Gamaliel see Acts 5:34.)
 - B. To Timothy he said, "The things that thou hast heard of me . . . the same commit thou to faithful men, who shall be able to teach others also" (II Tim. 2:2).
 - C. He told Timothy to read and meditate (I Tim. 4:13, 15).
 - D. "Study to shew thyself approved unto God" (II Tim. 2:15).
 - 1. "Shun profane and vain babblings" (II Tim. 2:16).
 - 2. Teach Holy Scriptures (II Tim. 3:14-15).
 - E. Paul, at Ephesus, taught for two years (Acts 19:8-10).
- III. If we would follow Paul, we must teach also.
- A. Our missionaries often teach in the open, under the trees.
 - B. We have buildings, Christian colleges.
- IV. Our colleges and seminary bespeak the rounded program of our church.
- A. The wisdom of the church
 - B. The unselfishness of the church
- V. Why a school offering?
- A. To prepare missionaries for the foreign field
 - B. To prepare ministers for our churches
 - C. To prepare young people so they can give a Christian emphasis to their respective callings in life

Conclusion

Paul said READ, STUDY, MEDITATE, TEACH.

CLARENCE T. MOORE

The Public Prayers

Scripture: Acts 2:42; I Tim. 2:1-8

The Lord Jesus made it quite clear in His teaching that failure to continue steadfastly in the ministry of private and public praying was a sign of spiritual indolence and feebleness. He said, "Men ought always to pray, and not to faint" (Luke 18:1).

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I. THE CHARACTERISTICS OF PUBLIC PRAYER
"I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men" (I Tim. 2:1).

- A. There are *supplications*.
This is praying in relation to the mercy of God.
- B. There are *prayers*.
This is praying in relation to the promises of God.
- C. There are *intercessions*.
This is praying in relation to the purposes of God.
- D. There are *thanksgivings*.
This is praying in relation to the goodness of God.

II. THE COMPREHENSIVENESS OF PUBLIC PRAYER (vv. 1-4)

- A. The subjects of comprehensive praying
". . . all men . . . for kings, and for all that are in authority."
- B. The object of comprehensive praying
 - 1. God's pleasure in national righteousness
 - 2. God's purpose in personal salvation

III. THE CONDITIONS OF PUBLIC PRAYER (v. 8)

- A. The prayer life must be without defilement.
"Pray . . . lifting up holy hands" (v. 8).
- B. The prayer life must be without disharmony.
"Pray . . . without wrath" (v. 8).
- C. The prayer life must be without doubting.
"Pray . . . without doubting" (v. 8)

BILL BURCH

Hymn of the month

This Is the Day the Lord Hath Made

(No. 76, Praise and Worship hymnal)

The author, Isaac Watts (1674-1748), was one of the first to give us hymns set to rhythmic tunes such as we sing in churches today. As a youth he complained to his father about the monotonous psalm chanting. He thought the

Christian religion was something about which to be joyful. Glad hymns should be sung.

His father's reply was: "Well, Son, if you don't like the music, why don't you give us something better?"

The boy accepted the challenge. With God's help he wrote a hymn that very afternoon. It was sung the following Sunday. After that, for two years he wrote a new hymn for every Sunday. Among the hundreds he wrote many are still in popular use, such as "We're Marching to Zion," "Joy to the World," "Jesus Shall Reign," and "When I Survey the Wondrous Cross."

The composer, Thomas A. Arne (1710-78), received from Oxford the degree of doctor of music in recognition of his accomplishments as a composer of operas, a leader of bands in London, and as a teacher of music. He composed tunes for other of Watts's hymns—among them "Am I a Soldier of the Cross?"



**IDEAS
THAT WORK**

Graduating Seniors

Gordon Wetmore, pastor of the College Church at Wollaston, Mass., has devised a way of honoring the high school seniors in his congregation and acquainting the church family with these teens. Each week during the spring season he features one of them in the weekly newsletter, giving a brief sketch of his or her activities along with a picture. The following is a sample:

"Kathy Angell is an honor student at North Quincy High School. She belongs to the Spanish Honor Society and has been a member of the National Honor Society for two years. She has sung with the Concert Choir at North and served on the Fall Spirit Committee. She has been involved in church teenage activities serving as Senior High

Fellowship secretary for four years and has played on the senior girls' church league basketball team. Her other interests include snow and water skiing. Kathy plans to attend ENC in the fall."

How One Pastor Improved Board Attendance

Soon after assuming the responsibility of my present pastorate, I discovered that less than 50 percent of the people elected to represent their church and conduct its official business were actually attending the monthly board meetings. In an effort to correct this deplorable situation, several approaches were employed.

First, we reviewed the "traditional" meeting time and discovered that some were not able to attend because of schedule conflicts. So "tradition" was changed in favor of a more suitable time.

Second, I planned an educational program directed at pointing up the responsibility incumbent upon every elected representative of the church, and the sacred trust placed upon him by his fellows in the church. This was done both through the medium of preaching and more specifically in a public "in-

stallation of officers" service culminating with each newly elected board member kneeling at the altar and accepting a charge from the pastor to faithfully discharge his responsibilities before God and his fellowmen.

Third, proceeding on the premise that the highest representative body of our nation does likewise, I announced that henceforth an attendance record would be kept for each board member, and that this record would be made public at the annual meeting time. It has proven helpful to me to publish an annual meeting report for distribution to the membership of the church each year. On the back cover there appears the attendance record of each member, available at a glance for the entire year. Before marking their ballots, I encourage the members to turn the annual report over and use the back cover for a writing board as they mark their choices for the various offices. The result has been amazingly satisfactory. Beginning the fourth year of this practice, I have yet to receive my first kickback, and the attendance has risen to over 95 percent present. Further, board members have become concerned enough to call and inform me in advance if they are required to be absent for the monthly meeting.

A. MAINE PASTOR

MY PROBLEM

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

AN ILLINOIS PASTOR BELIEVES:

Everyone needs to feel he has a part in the visitation program of the church.

Put everyone to work. Some could baby-sit while the mothers that were better suited could go calling. I personally handpick my leaders for visitation, then team them off with the ones less qualified. By putting a strong person with a weaker person you not only use everyone, but also train others to become leaders. For the older people I prepare a calling list for the telephone; they call in their own homes. Those who do not have phones write "gospel letters."

Urge everyone to help; pick your leaders; use juniors and older people in special areas. Total involvement is the key.

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Stay Close . . .

(Continued from page 34)

day to go with his son. When he returned late that night he remarked, "I'm really tired, but I wouldn't have missed this for anything!"

As our oldest son left for college I was brought face-to-face with the fact that time waits for no man—or mother. It seemed only yesterday when I was so rushed with church work, house cleaning, and studying that I pushed aside the urges to take more time to romp with him, and answered his pleas to "read me a story," with a glib "Mother is too busy now, Dear." But it really takes so little effort and time for the rewards returned.

It is work to have a group of teenagers in for a teen-style feed. But it is worth all the work and expense just to have your own teen say, "Thanks, Mom. It was really great!"

Yes now is the time to keep close to our children. They grow up so soon!

Delivery of the Sermon

Editor's note: The following notes were sent in by J. E. Perryman, Jr., pastor of the First Church of the Nazarene, Bismarck, N.D., who credits them to seminary classes under Dr. L. A. Reed, who in turn credited them to Mrs. G. B. Williamson. We are grateful to all three people involved, one now in heaven, and the others still very much with us.

READING THE WORD OF GOD

Three Schools:

1. Ecclesiastical—no expression
2. Dramatic
3. Interpretative

Good scripture reading requires an intense stimulation of the mind with an awakening of the feelings. This comes after one has studied the passage. Remember! God is speaking through you when you read His Word.

April, 1969

I. Modulations

- A. Verses must be phrased. Word units must be grouped. Divided by pauses.
- B. One word in each unit which is basic. The word which carries the thought. The word which is given the extra stroke is called the "ictus."
- C. Length of pauses depends upon progression of thought. Big thoughts emphasized by silence.

- II. In connection with phrasing there are also changes of pitch. The word receiving the ictus will carry a change of pitch. This is inflection. Two kinds: (1) one on words; (2) between words and phrases. (sincerity assists inflection.)
- III. If the Bible is read well, it must have color. Not cold or drab. Not mechanical affectation. Read the thought with emphasis. Practice aloud.

DELIVERY SUGGESTIONS

1. Be natural—yourself. Have ideals but do not imitate. Stand erect.
2. Have confidence in the sermon you are to preach.
3. Speak to the person on the back seat.
4. Develop a good voice. Not raspy, nasal, strained. Can be overcome. Middle register.
5. Breathing—diaphragmatically. Do not speak from a deflated chest.
6. Speak with your lips and the tip of your tongue.
7. Force and emphasis. Flexibility in modulation. Positive and negative emphasis—retardation and speed. Rhetorical pause.

8. Start your sermon in middle register.
9. Practical.
 - a. Believe what you say.
 - b. Say it as though you believed it.
 - c. Say it with confidence, feeling that you know more about that particular theme than anyone sitting before you.
 - d. Say it as if the eternal destiny of every listener depended upon your words.
 - e. Say it as though it represented the last words you might ever speak.
 - f. Say it persuasively, convincingly, and movingly.
 - g. Say it prayerfully, in order that the Holy Spirit might give it that final unction which you cannot supply.

THOSE EXEMPTED FROM THE EASTER OFFERING

1. Those who believe Jesus made a mistake when He said, "Go ye . . . and teach all nations."
2. Those who do not believe that "the gospel is the power of God unto salvation to every one."
3. Those who wish that no missionary had come to our forefathers and would prefer to be heathen.
4. Those who believe that everyone should shift for himself.
5. Those who do not care to have part in Christ's final victory.
6. Those who believe that God will not call them to account because of the way they spent their (?) money.
7. Those who are willing to have Jesus say to them: "Inasmuch as ye did it not to one of the least of these, ye did it not to me."

Fort Worth, Tex., Link
BOB LINDLEY

BULLETIN BARREL

THERE HAVE BEEN

A THOUSAND EASTER!

*There have been a thousand Easters
since the Man of Galilee
Came to write the crowning news
of history.*

*But I never knew an Easter
Like that glad first dawn could
be—*

*Till the Lord of all the Easters
lived in me!*

*There have been a thousand Easters
With their glory breaking through;
They have made a thousand thou-
sand hopes come true.*

*But you'll never know an Easter
Like those first disciples knew
Till the day the Lord of Easters
comes to you!*

—LLOYD M. HEARN

Eleven Reasons

Sports Fan Quit Going to Ball Games

1. Every time I went to a game somebody asked me for money.
2. Although I went often, no one ever spoke to me.
3. I was a good fan, but the team manager never called on me.
4. The seats are too hard.
5. The umpire said things I didn't agree with.
6. I think some of the people are hypocrites; they seem more interested in soda and popcorn than the game.
7. I'm not about to sit for two or three hours during all those time-outs and delays. It makes me get home too late.
8. They don't regulate the temperature so that it's always comfortable.
9. They always play the same tunes—or tunes I don't know.
10. The game always comes at a time I have scheduled for something else;

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- and besides, I was forced to go when I was a child.
11. No one is going to tell me how much to pledge before I can sit in the grandstand.

Uplander
BILL BURCH

Perils That Follow Revival

1. *The danger of being challenged without acting.* It would be better not to know a better way of life than to see a great spiritual challenge and not rise to that challenge.
2. *The danger of broken vows.* In the spirit of revival services it is relatively easy to make promises to God and to ourselves which are so often forgotten. Don't break faith with the Holy Spirit.
3. *The danger of hoping someone else will accept the challenge and do the work which is necessary.*
4. *The danger of settling deeper into a rut.* The mere spinning of wheels bogs a vehicle deeper into a rut. We need a real "lift" onto solid footing.

Valentine, Neb., Newsletter
D. L. RUNYON

WHICH WAY OUT?

- Philosophy: Think your way out.*
Repeal: Drink your way out.
The New Deal: Spend your way out.
Politics: Legislate your way out.
Science: Invent your way out.
Industry: Work your way out.
Communism: Strike your way out.
Militarism: Fight your way out.
The Bible: Pray your way out.
Jesus says: "I am your out."
- Perry, Mich., Newsletter
GUTHRIE JONES

Sermons that Sizzle

(Continued from page 14)

- e. From every aspect of life—from people; travel, nature, and science.
 5. DO give names and dates to the things you tell. This makes them factual in the mind of the people. They cease to be stories and become events. To say, "A man went to a town," means a lot less than, "Bill Hudgens went to Nashville in June of 1910."
 6. DO give credit when you use the material of others. Tell what book you read it in if this is your source. This is not only a matter of honesty but an indication that you read the book. To quote from others reveals that the speaker is informed and worth listening to. This kind of a preacher will always have someone to come hear him preach.
- Editor's extra:* But don't read long quotes. This is excellent for the classroom but abominable in the pulpit.

The Dark Side . . .

(Continued from page 37)

tenness of a pagan society. God has decreed to man the full flower of his sin as its own punishment. "It is a terrifying thing," says the Epistle to the Hebrews (10:31, NASB), "to fall into the hands of the living God."

¹¹H. Kleinknecht, J. Fichtner, G. Stahlh, et al., "Wrath," *Bible Key Words from Gerhard Kittel's Theologisches Worterbuch zum Neuen Testament*, trans. D. M. Barton (London: Adam & Charles Black, 1964), p. 101.

¹²*Ibid.*, p. 101-2.
¹³Kleinknecht, Fichtner, and Stahlh, p. 87.
¹⁴Karl Barth, *A Shorter Commentary on Romans*, trans. D. H. van Dalen (London: SCM, 1959), p. 23.

¹⁵Kleinknecht, Fichtner, and Stahlh, p. 101.
¹⁶*Op. cit.*
¹⁷Kittel, Gerhard, ed. *Theological Dictionary of the New Testament*, trans. by Geoffrey W. Bromiley (Grand Rapids: Wm. B. Eerdmans, 1964), I, 719, "Gnostos."

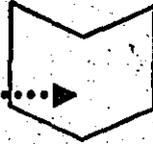
¹⁸John Murray, *The Epistle to the Romans*, Vol. I, "The New International Commentary on the New Testament" (Grand Rapids: Wm. B. Eerdmans, 1959), p. 41.

¹⁹Karl Barth, p. 30.
²⁰Murray, p. 44.
²¹Kleinknecht, Fichtner, and Stahlh, p. 127.
²²C. S. Lewis, *The Problem of Pain* (London: Collins, 1957), pp. 115-16.



HERE AND THERE

AMONG BOOKS



Conducted by Willard H. Taylor*

Familiar Failures

By Clovis G. Chappell (Grand Rapids: Baker Book House, reprinted 1968. 164 pp., paper, \$1.95.)

Here are 16 sermons from the famous Methodist preacher whose skill in sermonizing has been rarely if ever surpassed. The theme of failure is the binding cord, yet the sermons themselves show great variety, in both subject matter and treatment. "The Successful Failure," "The Slave of the Second Best," and "The Unkept Keeper" are some of the intriguing titles.

Chappell's style is marked by utmost simplicity and clarity, livened by flashes of unexpected art and often irradiated by a glowing eloquence. His economy in the use of words, his smooth transitions, his flow of ideas, one suggesting the next, his short epigrammatic sentences so free of artificiality and affectedness, could profitably be studied not only by the novice, but by the experienced preacher.

There is no show of cleverness for cleverness' sake. But the reader is amazed, even at times breathless, at the turns of truth drawn out so logically and obviously from a simple text. And the reading of these gems will not only sharpen a preacher's own sermonizing, but feed his own soul. For much of the truth concerns him—such as "... the measure of our power to keep the vineyard of another is the measure of the thoroughness with which, through grace, we have kept our own" (p. 161).

R. S. T.

Profile of a Modern Pentecostal Movement

By Jasper A. Huffman (Elkhart, Ind.: Bethel Publishing Company, 1969. 36 pp., paper, 75c.)

Dr. Huffman, veteran theologian, writer, and professor in the holiness movement, is

*Professor of Biblical Theology, Nazarene Theological Seminary.

in this little monograph surveying the comparative history of two movements—the Wesleyan and charismatic. His judgments are ripened by over a half century of first-hand observation and study. One of his theses is that the Wesleyans should not have abandoned the use of the designation *Pentecostal*, since they have a more legitimate claim to the name.

R. S. T.

Questions on the Christian Faith Answered from the Bible

By Derek Prime (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1967. 128 pp., paper, \$1.45.)

Derek Prime, minister of Lansdowne Evangelical Free Church, South London, has produced in these few pages a valuable source book on Christian doctrine. He asks 50 leading questions on the Christian faith and then seeks to answer them by reference to the Bible. For example, question No. 44 reads, "Will Christ come again?" The author then gives a brief answer: "Christ will come again, as promised, at a time not told us, in the same way as He was seen to return to heaven." Following this answer is an outline of two pages giving the gist of relevant Bible verses on the theme of the Second Coming. Needless to say, such a volume would be a quick reference for the minister.

Prime does not share the Wesleyan position on a second crisis experience. In responding to the question, "What does God require of us most of all when we have become Christians?" the author answers: "The comprehensive words which sum up what God requires of us are sanctification and holiness. Sanctification is the process of which holiness is the completed state. Sanctification is a continuous process. It is the continual endeavor to bring holiness to completeness. It is a progressive work. Entire sanctification will not be realized until our bodies are changed to be like Christ's body..." Prime's discussion of

The Nazarene Preacher

the ministry of the Holy Spirit in the life of the Christian follows substantially the same pattern of thought.

The value of this volume is its recording and digesting of the fundamental scriptures supporting the major Christian affirmations.

WILLARD H. TAYLOR

The Infallible Word

By Paul Wooley, ed. (Philadelphia: Presbyterian and Reformed Publishing Co., 1946; third revised printing, 1967. 308 pp., cloth, \$3.95.)

This volume is a symposium by the members of the faculty of Westminster Theological Seminary. It was first written in 1946, when the Presbyterians were celebrating the tercentenary of the convening, on July 1, 1643, of the assembly of divines which produced the historic Westminster standards of faith. The third revised printing in 1967 contains changes in the chapters, written by John Murray, E. J. Young, and John H. Skilton. Other chapters remain unchanged. All revision is designed to strengthen and confirm the view of the *initian* volume.

The book centers around the theme of the inspiration and authority of the Scriptures. The starting point is the formulation of the doctrine of Holy Scripture found in the Westminster Confession of Faith. Defended is the interpretation of that classic statement which is current in the extreme right wing of the Reformed tradition, i.e., classical Calvinism. Scripture contains a "system of truth" (p. 211), the doctrine of salvation by grace, which means that "God the Father before the foundation of the world chose certain sinners (all others are helplessly lost) to eternal life according to the good pleasure of his will" (p. 241). This "is consistent supernaturalism and, by that very token, Christianity in its purest form" (p. 243). Arminianism is a compromise with auto-soterism like religious liberalism and Pelagianism.

The view of Scriptures defended is thus that consistent with the above theological stand. The objective character of the Scriptures is stressed to the point that "God does not today guide people directly without using the Scriptures" (p. 200). Further, it is suggested that one who does not define inspiration, canonicity, and authority as stressed in this volume does not hold fully to the orthodox Christian view of God (p. 75).

The chief value of this book lies in its

scholarly presentation of the view of Scriptures that is consistent with classical Calvinism. It is regretted that space does not allow a full discussion from the Wesleyan-Arminian perspective. Much valuable data, however, and many of the discussions are relevant for all who hold to the plenary inspiration of the Holy Scriptures and to their ultimate authority "in all things necessary to salvation." A chapter on "Scriptural Preaching," by R. B. Kuiper, brings the book down to the level of weekly practice. What it says is good, but too much is left unsaid in the area of truly biblical preaching.

F. G. CARVER

The Other Side

An Account of My Experiences with Psychic Phenomena

By James A. Pike with Diane Kennedy (Garden City, New York: Doubleday & Company, Inc. 1968. 398 pp., cloth, \$5.85.)

This is a pathetic account of Bishop James Pike's alleged communications with his son Jim, who took his own life in New York in 1966. Like others of Dr. Pike's works, it seems to this reviewer to be composed in haste without the perspective and balanced judgment that only time can provide.

The bishop takes great pains to mask his credulity with half-serious, alternative interpretations and appeals to parapsychological research, but the fact comes through loud and clear that he believes he has heard from his son on "the other side."

The content of the "messages" from the other side is "orthodox" spiritualist doctrine such as has been developed in England and America since the Fox sisters in the middle of the nineteenth century. The life beyond the grave is a continuation of attitudes and conditions prevailing in this life, with possible "progress" in insight and cleansing from temporal limitations without reference to God or Christ.

"Jim" reports through the mediums, "Nothing I've seen over here makes me any more inclined to believe in God" (p. 118). "I haven't heard anything personally about Jesus. Nobody around me seems to talk about him" (p. 218).

In the last seance recorded, in June, 1968, "Jim" said about Jesus, "They talk about him—a mystic, a seer, yes, a seer. Oh, but, Dad, they don't talk about him as a savior. As an example, you see? . . . I would like to tell you, Jesus is triumphant, you know?"

April, 1969

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AMONG OURSELVES

But it's not like that . . ." About God, Jim is reported to have said, "Don't you ever believe that God can be personalized. He is the Central Force and you all give your quota toward it." In his "growth" on the other side, "Jim" said, "And this is the process of evolution. This is man cleansing himself, gradually and continuously, and he evolves and becomes more enlightened" (pp. 383-85).

Maren Bergrud, a close associate of the bishop in his early seances, also committed suicide about a year after Jim. She is reported to have said from "the other side" with respect to Jesus, "He's just another person, been here longer, but I have been told that the people who have been here long enough to advance to a high plane or a high dimension can always come down to the lower plane to help us. But we who are just here have to earn the right to go on up" (p. 332).

The bishop more than once nods favorably in the direction of reincarnation. This reviewer predicts that Dr. Pike's next step will be some form of reincarnation doctrine (he will call it "metempsychosis"), and a total humanism.

As Gilbert Chesterton once said, "It's the first effect of not believing in God that you lose your common sense, and can't see things as they are."

W. T. PURKISER

PRAYER WILL—

Make the presence of God real to us.
Bring to our souls a consciousness of God's peace, calming us in our difficulties.
Bring a sense of joy, cheering us in our service.
Give a sense of God's glory, illuminating every doubt.
Make the power of God clear to us.
Prevent us from doing what is wrong.

FASTING WILL—

Help us put God first.
Clear the way for more effective praying.
Bring about persistence in praying.
Bring mourning for the burdens of our hearts.
Increase our faith.
Give power and guidance to life.
Intensify our prayer power.

Kent, Wash., *Evangel*
CLARK H. LEWIS

Preachers' Exchange



WANTED: *Ancient Prophets and Guest of the Soul*, both by Samuel Logan Brengle. Write Rev. Lloyd D. Grimm, Box 96, Rutland, Ohio 45775.

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WANTED: Copies of my book, *This Is Haiti*, Paul Orjala, Nazarene Theological Seminary, 1700 E. Meyer, Kansas City, Mo. 64131.

Items for this Exchange may be either WANTED or FOR SALE, but must be confined to old periodicals and out-of-print books. All response should be directly with the advertiser and not with this office or the Nazarene Publishing House. We are glad to render this free service on these terms.

CALENDAR DIGEST

APRIL—

NWMS Study and Reading
6 Easter Offering
20 National Christian College Day

MAY—

4 Baby Day
11 Mother's Day
13 Seminary Commencement
25 Pentecost Sunday
Day of Evangelism
30 Memorial Day

JUNE—

NWMS Prayer and Fasting
15 Father's Day
Home Missions Loan Fund

"For the bargain hunter," plugs American Bell, "long distance can be a real buy." Colorado Springs seems like "long distance" to many, but it would appear that what's going to be offered at the Bible College there this summer may be a "real buy" . . . "The younger clergy," quips J. Noonan, "are so loose that, if middle age should freeze their attitudes, they would only grow fixed in fluidity" . . . Some have prided themselves on believing a little a little . . . We confess (without pride I hope) to believing a lot a lot . . . Unselfish and sustained commitment can be impelled only by deep belief (p. 17) . . . Do we believe our message enough to press our mission vigorously? (pp. 18-19, 21) . . . To exercise pastoral care in what is shown as well as what is said? (p. 32b) . . . Definition: "Embarrassment is watching the boss do what you just told him couldn't be done" . . . For the preacher it is watching one's successor succeed where we said it was impossible . . . Maybe he refused to mistake delivering the gab for delivering the goods . . . Step No. 1 in avoiding such a fatal error is to learn how to be drawn out in prayer more frequently, as described by John May (p. 5).

Until next month.

BT