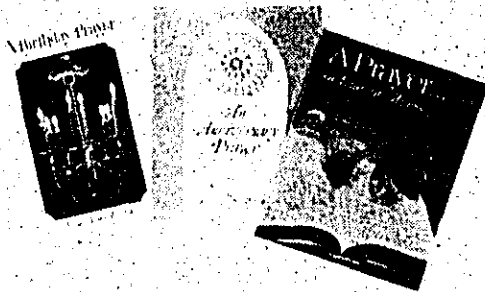


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PREACHER, SHARE YOUR BURDEN!

G. B. Williamson

IS THE REVIVAL CAMPAIGN OUTDATED?

The Editor

PASTORAL CALLING IN THE SPACE AGE

Melvin McCullough

"CONSCIENCE PREACHING"

Morris Chalfant

HOW TO CONDUCT A FUNERAL

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BUDGETS—FRIEND OR FOE?

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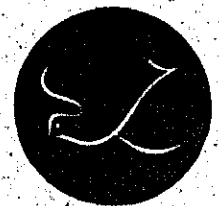
IDEAS FOR THE FAMILY ALTAR

Mrs. Robert E. James

Sermon of the Month

HE REMAINS

David E. Sparks



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Preacher, Share Your Burden!

By G. B. Williamson*

YOU CAN'T CARRY all the responsibility. Neither can you do all the work. If you try, the people will conclude you take yourself too seriously. They will either withdraw into complacency or indulge bitter complaint and find cause to vote against you. Some would-be leaders say, "If you want something done right, do it yourself." Such an attitude is born of exaggerated self-esteem which genders inferiority feelings among others. This may turn them to self-defense and protest.

Moses was a great man and proverbial for his meekness, but he was human. The people, so recently escaped from slavery, were small in intellectual and spiritual capacity. They too were human, very human. They complained and wept. The anger of the Lord was kindled and Moses was depressed. It seemed there was no one to share his burden. His patience was threadbare. In his exasperation he prayed to God to kill him. God understood his plight and heard his prayer. His answer was what Moses needed but not what he asked.

God said, "Gather unto me seventy men of the elders of Israel . . . bring them unto the tabernacle of the congregation, that they may stand there with thee. And I will come down and talk with thee there: and I will take of the spirit which is upon thee, and will put it upon them; and they shall bear the burden of the people with thee, that thou bear it not thyself alone" (Num. 11:16-17).

Moses obeyed the Lord. Seventy elders came and stood round about the Tabernacle. "And the Lord came down in a cloud, and . . . took of the spirit that was upon him, and gave it unto the seventy elders: and it came to pass that when the spirit rested upon them, they prophesied, and did not cease" (Num. 11:25).

Eldad and Medad were among the 70 summoned, but for some reason, probably legitimate, they did not gather with the others. Nevertheless the Spirit rested upon them and they prophesied in the camp. There ran a young man and told Moses, "Eldad and Medad do prophesy in the camp." Joshua said, "My lord Moses, forbid them." Moses said unto him, "Enviest thou for my sake? would God that all the Lord's people were prophets, and that the Lord would put his spirit upon them!"

God-called leaders of men must never assume that God gives His Spirit to them exclusively. He gives to all dedicated persons in proportion to what they have to do.

Sharing responsibility means none will be depressed and despairing. All will be busy and happy and more, much more work for God will be done.

The preacher-leader will in wisdom do his utmost and in wisdom give others work equal to their powers.

*General superintendent emeritus, Colorado Springs, Colo.

Is the Revival Campaign Outdated?

I THANK GOD for freedom from the bondage of routine, which I experienced in the recent revival. It is easy to take for granted the regular duties of the Christian life, the prayer time, the Bible reading, and to subscribe passively to orthodox doctrine, and in doing it all, get into a rut."

This was the testimony of Dr. B. Edgar Johnson, general secretary, following the recent revival in Kansas City First Church. He voiced the feeling of many. A young man said: "I'm happy for a church that still sets a special time for spiritual renewal." Another spoke of "the atmosphere that was created, of cooperation and fellowship in the one aim of seeking the lost."

This is the "moving of the waters" which brings cleansing and healing. It is idle to suppose that a good year-round "program" of activities can so keep a church up to "concert pitch" that it does not need special campaigns of intensive, all-out effort. No matter how good a piano is, or how constantly it is played by the expert, it still needs periodic tuning. This is just part of our human situation. We live in a world where everything tends to run down, and must be occasionally adjusted and probably rewound by fresh infusions of power. This is the way we are made, physically, mentally, and spiritually.

We also live in a world so filled with strident voices that only as a church occasionally focuses every energy in a highly concentrated special mission can it get the attention of even some of its own members, to say nothing of the madly rushing outsider whose car is tuned to hear nothing less than fortissimo.

In other words, there is a required power level for each level of achievement. The power in idling jet engines is more than enough to propel a kiddie cart, but not enough to shake a giant plane from the grip of inertia and then slip the chains of gravity for a graceful, roaring takeoff. Spiritual laws are exactly the same. Many churches keep their engines running all year, and have a measure of power, but not quite enough to accomplish some things which need desperately to be done.

There are believers who will never be sanctified in a church which knows nothing but the quiet humming of the usual order. There are unsaved whose conviction will never rise to that explosive point of decisive repentance unless they get caught in a rising church tide somewhere. Tepid spiritual temperature will not stir them. Business "as usual" will not jolt them out of their lethargy.

This is why there can be no substitute for an intensive eight- or 10-day campaign, so conducted that its impact is inescapable. No one can completely hide from it. And this is why the weekend meeting (no matter how helpful as an occasional "filler"), and why the Sunday-only scheme, will usually not do the trick. These easier, less costly substitutes lack the sustained, cumulative thrust which is built up night by night and day by day.

But this level of power is not reached accidentally. The mere fact of having eight or 10 special services will not guarantee it. There must be an all-out concentration. There must be teamwork between evangelist, pastor, and church (especially the board). The teamwork must not only prevail during the meeting, but begin months before, by praying, planning, advertising, enlisting, and organizing. This was the secret of the success of Kansas City First Church. Pastor William Ellwanger and Evangelist Hugh C. Benner kept in touch and planned their strategy weeks ahead. The church calendar was geared to the one thing—"total involvement" was the slogan. Every member of every department was contacted—Sunday school, NYPS, and even the NWMS were all tied in solidly and actively. The choir responded to the leadership of their own regular music minister, Gary Moore, and approximately 50 filled the choir loft every night. The music was thoroughly and carefully prepared, yet sung and played in the Spirit. The preaching was solid, biblical, doctrinal, fervent, and evangelistic.

The results? Exactly as could be predicted for any church on earth that would go at it in the same way. Attendance nightly was excellent; sinners were converted; believers were sanctified wholly; and the entire church was renewed and deepened, as evidenced by the testimonies in the first post-campaign prayer meeting. Revivals can be had in this day by any pastor and board who will determine to have them. Of course there are obstacles and difficulties galore. These will constitute an alibi for some, for others a challenge. And here as elsewhere the pastor is the key. And the key to the key is the spiritual depth of the pastor's own soul.

There must be miracles in the work of God; but I feel sorry for the preacher who tries to initiate miracles when he has no clear awareness of a miracle in his own heart.

—Sergio Franco

In view of such difficulties,
is the effort still worthwhile?

Pastoral Calling in the Space Age

By Melvin McCullough*

THIS IS AN EFFORT to spell out the complex problems that we face in our pastoral calling in the late sixties and to suggest a course of action. I am rather sure that as ministers we share the same fears, frustrations, and failures. We are all grateful for those few successes that inspire us and thrust us out into the space age to bridge a different kind of space gap.

Any pastor who has participated in that strange phenomenon known as pastoral calling has a few anecdotes and shaky experiences to keep him laughing when the occasion arises for crying.

Robert McCracken relates his experience of visiting one of his cantankerous critics. After several knocks he thought he heard some activity inside. He testifies that he has not repeated it since, but on a sudden impulse he looked through the keyhole and saw the blue eye of his parishioner. With quick wit he said into the keyhole, "Mrs. McPherson, I am glad that we at last see eye to eye on something."

The matter of pastoral calling is being debated by modern ministers. The one who has a flair for promotion or is a gifted preacher or an efficient

administrator or a well-trained counselor, or a combination of these, often feels that the traditional pastoral calling is a waste of valuable time.

I read of a young pastor who was building the ideal church and parsonage. He had the study in the parsonage and the pulpit in the church connected by a sealed corridor. His zealous wife was appointed to guard the door. There would be no telephone. He would seal himself off from the bad world and read his clean theology books like a holy hermit. On Sundays he would boom forth from the study, dash along the corridor, and come into the pulpit untarnished and unbothered. And someone might add, out of touch with things that matter.

There's the story of the old Scot who when asked how he liked the new parson replied that he supposed he was all right, in the main; but six days he was invisible and the seventh day he was incomprehensible.

In the Church of the Nazarene the pastoral ministry rests on the conviction that God cares for individual persons and has called us to communicate this concern in tangible, personal ways. We cannot muster up adequate rationalizations to justify us in scrapping pastoral calling and personal in-

volvement with the needy of our parish and our community. The only relevant question is *how* we may maintain availability to the people in our congregation who admittedly need us and at the same time reach out to win those who are rather sure they don't need us.

Complexity

Contemporary pastoral work is confronted with the complexities of a changing parish and community. There has been a rapid change from the rural to an urban or suburban setting. Most of us no longer gear our calling around crops, cattle, and harvest seasons, but rather around time clocks, commuters, and carefully structured schedules. There was a time in our American life when the pastor found it feasible to make casual visits to all the homes in his community. The exploding metropolitan areas with the great masses of people make this physically impossible. People no longer are confined to their homes when illness comes, but may be hospitalized in more than a dozen institutions from four to 200 miles away.

The traditional afternoon calling has been affected by the working wife and the fact that such a call seldom puts the pastor into contact with the entire family unit. I recently made a half dozen afternoon calls only to find one lady at home.

Another factor that we face is the busyness and activism of the age. The spirit of the space age is that of speed. Magellan took 1,080 days to circle the globe, while an astronaut in a spaceship can do it in 92 minutes. In the space age the key word is, "Let's go!" If the wife is not working, then there's a bowling league or a garden club or a neighborhood coffee and "gab" time.

Caryle Marney tells of a minister who knocked on a door one afternoon and an eight-year-old came to the door. The pastor inquired, "Son, where is your daddy?" The boy said, "Playing golf." He asked, "Where is your mama?" The lad replied, "She has gone to a club meeting." The pastor continued, "Well, where is your big brother?" The boy said, "Oh, he is over at football practice." Again he asked, "Is your sister at home?" The lad said, "She has a date this afternoon." Ready to conclude the unproductive call, the pastor declared: "Well, what are you doing at home?" The boy replied, "Mister, I wouldn't be at home except that I've got the tomato in the freezer trying to turn him into a polar bear." With such hectic living one wonders if there's room for some families to sandwich in a call by the pastor.

A contemporary pastor also faces the general spiritual and moral decline of the age with its obvious resentment of the invading minister.

In addition to the complexities of the parish is the proliferation of the pastoral responsibility. The church is more organized than ever before in her history. If a pastor implements the total program, he soon finds the bulk of his evenings crammed with campaigns, committee meetings, board meetings, etc. There is frustration over a lack of free evenings to get to the homes in order to make a pastoral contact with the whole family unit. My local church calendar is not as structured as some, yet I rarely have more than one or two evenings for calling in a week unless I make more time.

One church board recently was asked to advise the pastor on the best use of his time. They proceeded to outline a workweek of 155 hours.

It has been my discovery that people are being encouraged to talk their

*Pastor, Shawnee Mission, Kans.

problems over with their minister. The well-documented report of the Joint Commission on Mental Health indicates that 42 percent of people with emotional problems turn first to clergymen. Physicians see a smaller percentage—29 percent. This means that our doorbells are ringing when we are organized to go out and ring doorbells. These interruptions we welcome as opportunities for service, but they do interfere with a structured calling program.

Crisis or emergency calling of course, receives our attention over the routine calling. We want to share what Brister calls the "primary moments of life" (C. W. Brister, *Pastoral Care in the Church*, p. 190). Some weeks the result is that we do only a superficial job in the area of regular pastoral calling. In November and December of 1967, I spent two days a week with a new convert who was critically burned. The opportunities for a work with spiritual depth were many. The results have been a new family for Christ and the church. Even though it was obvious that this was a matter of top priority, for a month I was not able to do the routine calling that is essential to the effective pastoral ministry.

Perhaps the complexity of the problem is overstated. I have gone to great length in order to touch the broad areas of difficulty.

Challenge

I must hurry to speak with conviction and enthusiasm of the challenge and romance of pastoral calling in the space age. Brister, one of the leading teachers of pastoral care today, spells it out clearly when he writes: "I feel both from theological conviction and from clinical observation that pastoral contacts with persons are essential to an effective

Christian ministry in our times" (*ibid.*: p. 149). Joseph McCabe in his volume, *The Power of God in a Parish Program*, says:

The relationship between the pastor and his people is the key to his effectiveness as a minister. . . . He may preach with the tongues of men and of angels; he may administer the parish with the skill of a corporation executive; but if he does not have a pastoral relationship with his people, there will be no spiritual power in his ministry (p. 13).

Granted, we may have to be selective in hammering out in our individual ministries an effective pattern for pastoral service today, but let us beware of cutting the corners in an area which is essential to a dynamic, growing, soul-winning church.

Pastoral calling must have its origin with the seeking Savior, who came to search for the lost and to commission His disciples to "go." It is exemplified in the ministry of that great pastor, Paul, who went from "house to house." That challenge should grip us again and again in this impersonal, contemporary society. Our communities and churches are filled with people who have been uprooted and caught in the shifting population. People are changing homes as often as they do cars. One man was overheard to say that they bought a new home each year, as his wife found it less bother than to clean house! This mobile population without the old family ties and friendships is often starving for exactly what we're trying to give in pastoral calling. We are endeavoring to establish pastoral relationship and friendship. We are in the home to communicate a spiritual concern and to share the reality of our fellowship in Christ and to tell them that God cares. What an opportunity this day offers for us as bearers of good news! Lonely, disenfranchised families are out there

waiting for our knock and our overtures of compassion and service.

Our personal commitment to Jesus Christ, our concern and love for people, and our theology must give us the basic motivation for this calling. That blank on the annual pastor's report will not drive us over the long haul. If we are not calling, or always find it a drudgery, then we must examine our motive to see if it is congregational expectation or true compassion that calls us to be involved in the lives of people.

Course of Action

Let us come finally to set forth a rather broad course of action for pastoral calling in our day.

There is something to be said for maintaining the secondary media for communication with our people through a personalized newsletter, personal letters, thank-you notes, and telephone calls. The multiple staff, it seems, will help to maintain communication with our people in the larger congregations. The organized lay calling group can strengthen the relationship of the people and the church. However, none of these contacts with our people can be a substitute, but merely serves to supplement the personal pastoral call.

In facing the complexities of our task today the pastor, it seems, must maintain a more structured plan for his calling and more efficient records, perhaps organized into geographical areas so as to get the maximum good out of those precious calling moments. One obvious way of knowing whether you are maintaining a personal contact with all of the members of the congregation is to keep detailed records of the dates and nature of your calls. If this is done, a pastor cannot be uninformed and embarrassed by

(Continued on page 8)

**Practical
Points**

that make
a difference

"He has an instinct for truth"

Dear Son:

Our pastor never had the opportunity for seminary training, but he has an "instinct for truth." There are times when he has difficulty expressing the niceties of theology the way that you might do, but he comes forth with those distinctions quite regularly in a manner that amazes some of our professionals in the congregation.

I've often wondered where he discovered or developed that awareness. I think it is because he always loved the earth—and there one finds truth. He was raised on the ponies of the West; loved the waving wheat rippling in the wind like a vast ocean; followed the plow in the spring and the combine in late summer. And though he never mastered the instruments necessary to advanced study, he loves the Word and prays—and that makes the difference.

Sometimes I wish he could express himself a little better for my sake—for you see, Mother and I graduated only from high school—but he has an "instinct for truth" and reaches my heart.

I thought he was a little sensitive last Sunday. He knew that he was in a "touchy" theological area. But you know, he saw it in the Word and reacted instinctively to my need—and that made the difference.

Love,
Dad

(Continued from page 7)

his consistent failure to call on his own people. I personally have found the Pastoral Record Book, Number 742 made by Recordplate* to be a most efficient and complete book for this purpose. It is indexed for quick reference, and the names are visible in each section.

From experience and observation it seems that so much of our pastoral calling is purposeless. We spend most of the time on trivia and the social amenities, and the call has no particular purpose or direction. The superficial chatter is ended an hour later with an abrupt "Let us pray." Such pastoral visitation lacks spiritual impact and brings little satisfaction that we have established a meaningful pastoral relationship and shared with the parishioners our genuine spiritual concern. Perhaps the answer to this is prayerful thought prior to each call so that I have in mind the purpose for this call. How can I aid this family in discovering God's best plan for their lives? At least for me, I am conserving time and accomplishing more since I started defining my purpose. Obviously this must be flexible, depending on the setting, the special circumstances, and the leadership of the Holy Spirit.

The emergencies are top priority on our list. We must set all aside when serious illness or death visits our church family or those God has entrusted to us. If we give of ourselves vicariously in the hour of crisis, our people will not be nearly as critical if we fail to call on them twice a year or once a quarter.

Perhaps the regular calls in the hospitals, on the shut-ins, and for administrative purposes should be listed next. In this grouping let's not forget the newcomers to our community. Uprooted from their familiar commu-

nity and social setting, and lonely, they may prove to be some of your most fruitful contacts. Some of these calls may not produce immediate results. George Buttrick tells of calling again and again at an apartment in his neighborhood only to be informed that no one was home. But when a crisis occurred in that home the family called him. So even those seemingly wasted calls had not been fruitless.

Then there are the regular pastoral visits to the home when we endeavor to contact our prospects and church families to maintain a personal relationship and availability and to do things with them by exhortation and instruction that can be accomplished only in private.

There are occasional social calls on your people that can help spark your relationship with them. Personally I am glad there is a good biblical precedent for going fishing with the boys. I had a layman frankly confess not long ago that he didn't feel like he really knew me until we had spent some time hunting together. My wife and I have discovered that these relationships will pay dividends in keeping us involved in the lives of our people.

Finally let me share with you a practical plan that has recently been helping me to use my time and energies more productively in pastoral calling. First, I am concentrating on the head of the household in my calling. This is not to disparage the wife and children, but if you can win the father and can get close to him, in most instances you will win the entire family unit. Some of this can be effectively accomplished by contacting them at their places of business or by having lunch with them.

This approach demands blocking off some of your evenings which you must guard carefully for this purpose.

Unless you structure the evening calling, again there are many conflicts in the schedules of those you are wanting to contact. I have not given up on the unannounced casual home call, but making the home call by evening appointments is proving to be my most effective pastoral calling. An evening's schedule may include appointments at 7, 7:45, and 8:30 p.m. Some evenings you can start at 6:30 and make four calls. It is important to make it clear that you'll call around a certain time rather than pinpointing it specifically. When you get involved and must cancel an appointment, you can always give the people a call. They will be understanding. Sometimes I have had to call a family three or four times before we could "nail down" an evening when the whole family would be together and available for a pastoral call. Imagine how many times I might have called on them and not found them at home. Asking for a definite appointment with the family gives the people the idea that you are coming with a sense of mission and a spiritual purpose. It doesn't have to be all business; you can have fun and meet the pets and observe the hobbies and be a pastor-friend while being with your people by evening appointments.

Whatever plan we implement in pastoral calling, let us realize that it is hard work—rewarding, but demanding. An effective pastor in these hectic days more often than not must be ready for an 18-hour workday as-

signment. It is not child's play. A corporation executive might shrink from the work load of the average Nazarene pastor. On the other hand, he knows nothing of the romance and rewards of the Nazarene ministry. To include that "something plus" in the calling program will involve sacrificial labor, less golf than we would like, less fellowship times than we would enjoy, less television, less sleep, and less time for playing the role of the playboy preacher. To care for ourselves physically and emotionally, and to be true to our families, we must plan our schedules so as to be able to get away periodically. Like many of you, I am still working on this. But may these times of relaxation and refreshment be merely a means of making us more efficient and better equipped to magnify our calling in the space age.

James Roy Smith tells of the two little space-age boys who were playing in their former tree house, which now they called a "space platform," when their mother came to the back door and called, "Dinner is ready." One of the little spacemen emerging from his space platform said to the other, "I think earth is calling."

The people of earth are desperately calling in quite a different way. The people of our congregations and communities are calling and searching for spiritual leaders and loving pastors who will make concrete efforts to bridge the space gap between earth and heaven.

Some fellows dream of worthy accomplishments while others stay awake and do them.—R. V. Starr.

*Available at the Nazarene Publishing House.

"You must get a man lost
before you get him saved"

"Conscience Preaching"

By Morris Chalfant*

MANY PREACHERS fall into the classification that the great temperance evangelist Sam Morris said his girl friend placed him in before he was married. One Sunday afternoon, when a boy preacher, he invited his girl to an old schoolhouse to hear him preach. As they walked along he asked the girl to marry him. She refused on the grounds that she would never marry a preacher. Undaunted, the gallant young preacher kept on insisting. Just as adamantly she flatly refused. Young Morris preached his best that afternoon, and when the service was over they started home. Again the young man brought up the subject of marriage and the girl accepted. Shocked and excited at his sudden good fortune, he asked his bride-to-be what changed her mind so suddenly. "Ah, Sam," she said, "you're not preacher enough to hurt."

Sometimes we preachers (maybe I am confessing) glory in the fact that we preach a message of love. Yet I cannot help wondering if a lot of our preaching of love is not pure flab-

business and unadulterated softness! There is a robustness about genuine love that runs parallel with judgment.

I once went to the dentist, and, oh, my, he was rough on one of my teeth! Yet I realized that he had to get rough before my tooth could be normal again.

Many a man will never be at peace with God and himself until some preacher has the courage to preach the judgment of God, tempered with pure love, to him.

Often—much too often—we preachers preach and miss the mark a mile. Successful prophets, pastors, and preachers of yesteryear were men who could interpret the fine print of men's hearts. They knew the particular truth that would point up the occasion. They were fearless in declaring that truth.

With moral, spiritual, and political ethics plumbing new depths of perversion and degeneracy, it is time the conscience of America and the Protestant church is stabbed awake. It would be tragic to rank first in brains and last in morals. Yet despite the fact that we are reaching for the

moon educationally and scientifically, we are headed for the moral cesspool with the speed of a sputnik. The great need is for preaching on conscience; preaching that will probe the depths; preaching that will arouse the slumbering convictions of our nation, our churches, and our homes; preaching that will slash through our rationalization, materialism, and smug religious complacency.

A layman spoke out at the camp meeting board as selections were being made for camp meeting evangelists: "We must have at least one conscience preacher." There is wisdom in this statement. God has endowed mankind with conscience; some would call it natural conscience, in contrast with the higher state of conscience truly Christian in its ideals. Beasts have no conscience, since they have no capacity for moral responsibility; but a man or woman, however low, does have a capacity for moral responsibility. The minister who would win souls is always on

safe ground in his appeal to this sense of right and wrong.

D. L. Moody said that you have to "get a man lost before you can get him saved." He was simply saying that "all have sinned, and come short of the glory of God." But man must hear the message of his lost condition, and he must hear it in no uncertain terms and tones if he is to believe it supremely.

Man must feel in his conscience a deep sense of lostness if he is to enjoy a deep experience of repentance. No skin-deep experience will suffice!

Sin must be pictured as black and hopeless. Then the better way described by Paul as the "more excellent way" must come to the fore to captivate the individual. The lost must know that closely behind the rumble and roar of God's judgment may be heard the whisper of Christ's forgiving love. The blood flecks of the Son of God compound the true ingredients of total redemption. This is what I will preach!

A parishioner stopped by the parsonage one evening, and the minister's son answered the door. The visitor asked where his father was and the boy answered, "He's upstairs praying. He has received a call from another church which pays more money and he's praying for divine guidance in the matter."

"Where's your mother?" the visitor asked.

"Oh, she's in the bedroom packing," the boy replied.

We've become so keyed up and nervous that it is almost impossible to put people to sleep with a sermon. I haven't seen anyone sleeping in church in years—and I tell you that's a bad situation.

—Norman Vincent Peale

*Evangelist, Evansville, Ind.

A healthy rapport with the mortician will open surprising doors of service

How to Conduct a Funeral

By Richard H. Thompson*

AMONG THE MANY DUTIES and responsibilities of the pastor is the task of ministering to the bereaved. It's not an easy one, but nevertheless it must be done.

One of the first things I did when I went to San Antonio to pastor was to meet the owner of the funeral home nearest to my church. Mr. Don Bierschwale, owner of Brookehill Funeral Home, immediately informed me that he would be willing to help anyone in our congregation who might not be able to help himself in a time of bereavement. In turn, I offered my services to the funeral home if there came times when families did not have a regular minister to help them. Our friendship soon became such that I was asked to act as "Protestant chaplain" for all families who did not have a minister to conduct their service. Many were the times that I was called upon to perform services. Not every time was the death a natural one. Sometimes there were accident victims, Vietnam victims, victims of prolonged illness, and even suicide.

I found that performing this service in our community helped the in-

fluence and attendance of our church. On numerous occasions it made a difference in the treasury of our local church. Not long after my becoming acquainted at the funeral home, Mr. Bierschwale offered to furnish our weekly newsletter for us. We had a beautiful picture taken of our church, which was made a part of the weekly letter going out to some 200 families in our community. There were also times when we received a check for Thanksgiving offerings and Easter offerings. In many ways the contact with the funeral home helped me as a pastor and also helped my church and the influence of my church in the community.

I would like to offer some suggestions which I hope will be helpful to ministers in their task of ministering to the bereaved.

When Notified of the Death

It is always wise to go immediately to the home or hospital or wherever the family of the deceased might be. The sooner you can get there, the better. We are nearly always at a loss for words when we arrive. Prayer with the family should be the first thing the minister does. After

prayer, you may ask if you can make any necessary phone calls to relatives or friends. Then find out when the family plans to go to the funeral home to make the arrangements. It is both permissible and proper to be at the funeral home at this time if the pastor has been very close to the family prior to this occasion.

At the Funeral Home

It is good to arrive at least 30 minutes before the family. This gives time for you to meet with the funeral director and to discuss a possible time for the services. It is never proper for the minister to set the time unless he is asked to do so. When the family arrives, the pastor must be very careful of what he says or suggests. You must remember that this is their service and not yours, and they are the ones to make all the arrangements. You are only there to help if asked.

The funeral director will take the family into the display room where all the caskets are. If you want to ruin yourself with a funeral home, just try suggesting to the family what they ought to buy. Again I say, it is the family's business to do what they want, and most of the time they know about what they wish to spend. In most funeral homes, the price on the casket is the price of the entire funeral service, including minister's car, pallbearers' car, and one family car. If additional cars are needed, the family will be charged for them. There is no additional charge for the funeral service being in the church. It is good to let the family decide what they want at this point also.

When the family has decided and the selection has been made, the funeral director will take them to an office to fill out the necessary papers. The family need not necessarily have any insurance papers with them at

this time. It is at this point that the pastor may wait in the outer room unless he is asked by the director to come in with the family.

As a rule the cemetery has no connection with the funeral home, though there are some exceptions. There is the cost of a burial space and the opening and closing of the grave. These items are not included in the cost at the funeral home. This must be taken care of with the cemetery. Usually the cemetery also sells the grave marker. Before the family leaves the funeral home, the director will ask about the clothes for the deceased. They will use any clothes that might belong to the deceased, or they will furnish them at an added cost to the family. The deceased will be fully clothed with the exception of shoes. Low-necked clothing or short sleeves for women is not advisable.

The Funeral Service

Many have been the preachers who have made enemies instead of friends because they did not use proper ethics in conducting the funeral service. Normally this is no time for an evangelistic service. The minister should advise the funeral director upon arriving as to how long the service will be. The minister should arrive at least 15 minutes before the service is to begin. When the time arrives to begin the service, the director will take the pallbearers in and seat them. He will then escort the minister to the front. If there is to be a song or songs, the first one is usually sung before the minister gets up to speak.

The form I usually use is: song, scripture, prayer, obituary, sermon, and benediction. A copy of this form I always give to the director prior to the service. Twelve to 15 minutes, as a rule, is long enough for the sermon. Funerals are never easy for anyone

*Pastor, First Church, Odessa, Tex.

and especially for the family. Prolonging the service will only add sorrow to sorrow, in my opinion. After the sermon and benediction, the minister steps over to the head of the casket and stands there while the congregation passes by to view the body. He remains standing there until members of the family have also taken their last look at the deceased and have walked out. The minister then walks in front of the casket to the door of the hearse, where he stands until the casket is placed in the car. He then goes directly to the minister's car or lead car, whichever it may be.

Remuneration

Every funeral home is different. Some make no suggestions to the family that they should give the minister any amount for his services. Others have a check made out for the minister, which is given to him when he arrives for the conducting of the service. There is no set rule in this area.

Follow-up

If possible, it is good for the minister to stop by the family's home later on the same day of the funeral. There should be a short prayer at this time. If the family is not a

churchgoing family, you have a wonderful opportunity.

In closing, I would like to tell of the most unforgettable funeral I have ever conducted. It was also the most far-reaching in results and influence for me and my church. One morning a member of my church called the parsonage and said, "Brother Thompson, did you hear on the news a few minutes ago that Christine was killed early this morning in a car wreck?" I had not heard and neither had Christine's mother learned the news. I called a friend and together we went to where Christine's mother worked, and I told her the tragic news that her 19-year-old daughter had been killed along with six others in a two-car accident. Five of them were brought to my church for a mass funeral, which I conducted. There were over 500 people present at this service. Time would not permit me to tell all that resulted from these contacts. The next day after this funeral I conducted the service for another of the victims from this same accident. Before moving to Odessa, the last week we spent in San Antonio, courtesies were extended to us which were results of the influence of this one funeral, conducted three years before.

Pastor, have you made contact with a funeral home in your area? God only knows the far-reaching effect this can have on your church and the community you serve.

People say that we must adopt the language and culture of the day to be relevant to today. That is a mistake. If the church marries itself to the spirit of the times, it will be a widow in the next generation.

—E. Stanley Jones

The Nazarene Preacher

Budgets—Friend or Foe?

By R. E. Zollinhofer*

In the minds of pastors the budgets are looked upon in various ways. To some men the budget is:

- An assessment . . . purely a taxation figured on a percentage . . . always unfair and to be challenged.
- To another . . . a penalty . . . the more you raise, the more they take . . . there goes my project.
- To others . . . a burden . . . almost a cross to bear.
- To a fourth . . . an issue . . . on which district superintendents are voted . . . and pastors called.
- To a fifth . . . a necessity . . . a task that goes with the ministry.
- To others . . . a ministry . . . an opportunity to extend their ministry and that of their church.

Once it has been decided into which category the budget of my church fits, I am ready for action.

- If it's an assessment . . . let the district superintendent or the college president come and raise it.
- If it's a penalty . . . then I'll pay this year but wait until next year—I'll put everything in the "building and improvements" column.
- If it's a burden . . . then I'll take my burden to the Lord and leave it there.
- If it's an issue . . . give me a ballot . . . my vote is "NO"—and let's have a new Ways and Means Committee.
- If it's a necessity . . . then I accept my task and will somehow meet my obligation.
- BUT IF I DECIDE IT'S A MINISTRY . . . then let me have my share and give me room.

Brethren, let me paraphrase a part of Josh. 24:15

"And if it seem evil unto you to pay the budgets, choose you this day whether you will pay—but as for me and my church, we will pay the budgets."

I served eight years on the Ways and Means Committee and had opportunity to evaluate the ministry of the budgets. When my son and daughter went off to Eastern Nazarene College, I was glad that I had paid my educational budget for years. Now my kids are getting the dividends—and I had a college that I could recommend to the youth of my church.

And when I hauled 26 kids to Boys' and Girls' Camp and saw them find Christ and enjoy Christian fellowship, I was glad for camp budgets

*Pastor, University Boulevard Church, Jacksonville, Fla.

that provided beds, shelter, kitchen equipment, tabernacle, and a place to take the kids of my church. I was glad they could go to a Nazarene-oriented summer camp.

When I visited a retired Nazarene preacher's home recently, I saw a birthday card and a gift from the Benevolent Fund. I also saw a medicine bill for \$70.00 that had been paid for by NMBF. And I was glad that this retired minister was being remembered and cared for. I had forgotten it was his birthday—but Dean Wessels had remembered!

There are not many times that I need a district superintendent—but when I need one, I really need one! I can handle most of my problems without district help. They think I need help and advice when I get ready to build. A few years back I didn't think so. I waited 10 weeks for a district board to approve my plans, but they were busy. So I started building. One day the district superintendent asked me if he could sit down and go over the plans with me. I told him "no" but he could come out and go over the building with me if he wished. He didn't, and he didn't dedicate it either. (though I asked him to). So we built, financed, and dedicated the new church without the help of the district superintendent. BUT ONE DAY—ONE GREAT DAY—I needed to move and I needed a district superintendent. Well, to make a long story short, having paid my budgets saved the day and helped me to extend my ministry—in more ways than one.

So it has been settled in my mind for some years now that budgets are an extension of my ministry.

So how do I meet this challenge? First, I attempt to sell my board on the idea of extending our ministry. Second, we write it in the budget of the church and pay early in the month on a 10-month plan. We treat budgets just like we do any other bill. We pay them.

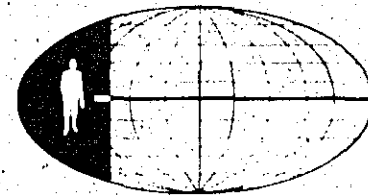
If I do not like my budget, there is a time and place at the district assembly to plead my cause. But once I have accepted the budget and the assembly has voted its approval, it is an obligation and should be treated as such.

When I first entered the ministry 21 years ago, I thought budgets were like Sundays—ready or not, I had to face them. It was at a preachers' meeting I learned some fellows did not like to pay the budgets, and just didn't. I was shocked. I thought to myself, I bet they go to the movies, too . . . and play cards and smoke cigarettes and tell dirty stories. To my mind they were bad guys.

But I have learned differently. They were not bad guys. They were only misinformed, shortsighted men. They thought the church was robbing them when it gave them a budget. But I have helped a few to learn that a budget is not a robbery but an opportunity to extend their ministry—

- To youth in college
- To a retired minister's home
- To a camp altar
- To a home mission pastor
- To a tribe in New Guinea
- To another church

When I say budgets, I say it reverently—and I almost salute!



The PASTOR'S SUPPLEMENT

Compiled by The General Stewardship Committee • W. W. HUNT, Editor

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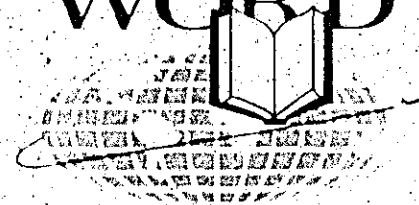
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GOD'S WORD



FOR TODAY'S WORLD

Department of CHURCH SCHOOLS

PLANNED FOR YOU!

The revised Sunday school literature to begin in September, 1969, was planned for your Sunday school.

- Is your school in the great middle bracket with an enrollment of 75 to 300?

☛ We planned our new materials for you.

- Is your school in the bracket with less than 75 enrolled?
 - ☛ We worked hard to make our new materials fit your need.
- Is your school one of our out-front schools with 300 or more enrolled?
 - ☛ Our new revised Sunday school literature will be the best available to help you

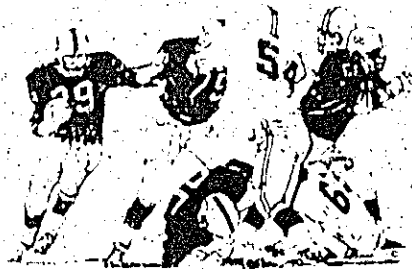
- ☛ bring your pupils to Christ
- ☛ lead them into the experience of entire sanctification
- ☛ guide them in finding their places in the Church of the Nazarene

- Read the articles in the April, May, and June "Church School Builder" explaining the new revised Sunday school literature to begin in September.
- Read the ads appearing on the back cover of the March, April, May, and June "Church School Builder."
- Study the color insert in the June "Church School Builder."

More than ever before, Nazarene Sunday school literature will meet the needs of all of our Nazarene Sunday schools. USE IT ALL!

LET'S GO FOR
THE GOAL

A Home Department membership equal to **10 percent** of the total Sunday school enrollment



Let these materials help you in this ministry

VISITOR'S SUPPLIES

- Letter to prospective members
100-200-12 for 50¢ 100 for \$7.50
- Membership Application Card
100-200-12 for 15¢ 100 for \$1.50
- Membership Certificate
100-200-12 for 15¢ 100 for \$1.50
- Quarterly Report Folder
100-200-12 for 15¢ 100 for \$1.50
- Offering and Study Report Envelope
100-200-12 for 15¢ 100 for \$1.50

SAMPLE PACK

FREE
FOLDER

"The Home Department
Ministry"



Pastor:

PLEASE
CHECK THESE
ITEMS CAREFULLY!

✓ May is the **FINAL MONTH** of the Evangelistic Crusade for Children and Youth. Take time now to evaluate your progress; then revise your plans for these final weeks if needed to secure maximum results. Let's all go over the top!

✓ Pentecost Sunday, May 25, is the **FINAL SUNDAY**. Plan to make this a day of holiness evangelism, striving to see many of those won during these months enter into the experience of heart holiness. New members are also to be received on or before this day. If you are not already doing so, begin now to prepare those whom you will receive for church membership.

✓ Monday, May 26, is **REPORT DAY**. Every pastor should mail (or phone) to his district superintendent a report of the number of new Nazarenes received during this emphasis. This will make it possible for every district superintendent to report the total for his district to the Department of Evangelism by June 1.

HAVE
ONE

The reports are thrilling to read of children finding God, of new outreach, of great open-house services, of new teachers for Sunday school, all because of top-notch vacation Bible school!

Then there are the appalling facts that such an astounding number of churches have no vacation Bible school at all!

Surely you do not want to be a pastor who allows pressures of one kind or another to cheat you out of one of the proven best tools of outreach, evangelism, and orientation yet devised. Surely you intend to have a successful vacation Bible school THIS summer. Yet...

It is rather late, but you CAN still have a vacation Bible school. Let us help you. Order your materials. Write us.

VBS

WEEKDAY

Recently, the Chicago Central District was host to another Nazarene Weekday School Association convention. Forty district superintendents, preachers, administrators, and teachers were there from eight states.

It was unanimously voted to organize the Nazarene Weekday School Association into a greater fellowship of interested persons and functioning schools. It will serve these member schools and personnel by acting as a clearinghouse for the exchange of successful materials, ideas, and programs relative to the Christian day schools with day care, preschool, and grade school programs.

At the present time we have record of approximately 80 Nazarene Christian day schools. We feel there are many more schools and we would like to know of all the schools presently operating. All inquiries may be forwarded to Ron Miller, president, 1333 N. Elizabeth Ave., Ferguson, Mo. 64135, or to Melton Wienecke, Department of Church Schools, 6401 The Paseo, Kansas City, Mo. 64131.

The Department of Church Schools provides a representative to this association, and he is a member of the executive committee of the association.

MELTON WIENECKE

The Nazarene Preacher



1968

1972

WHAT ABOUT 19-YEAR-OLDS?

Remember how we went after those high school seniors? Personal talks, names and addresses to the Nazarene college. That 18-year-old was made over, coddled, encouraged, possibly even taken literally by his pastor to a Nazarene college.

Now they are all one year older. Some of them, ever so tentatively, chose a nearby university or junior college for the first year. They still inwardly long to get into a Nazarene college. It might still be close financially.

But, a 19-year-old may get a better summer job. It is not impossible. Many of these not only want to transfer—they will transfer. Our research (not just our wishful thinking) tells us that these sophomores and juniors in college are **good prospects** for Nazarene colleges.

YOU WILL HAVE A TALK WITH EACH ONE OF THEM, WON'T YOU?

(And you had better talk to their parents also. The study indicates that the parents' role in college choice is more important than we had realized.)



WHAT'S ON THE
NWMS DOCKET
for
MAY—JUNE—JULY?

The next three months are very significant months in NWMS activity.

MAY is "Other Sheep" Campaign month on most districts. Full details for the three groups of districts are given in the March "Pastor's Supplement," the January-February-March "Council Tidings," and the back cover of the November, 1968, "Other Sheep."

JUNE is Prayer and Fasting month. A sermon on fasting and prayer with enlistment of new members would be very appropriate.

JULY is Spanish Broadcast month. Thank you for your help in the 1968 offering which reached a little over \$60,000. The goal for 1969 is \$65,000. Appropriate, interesting, and challenging material will be found in the July "Pastor's Supplement," July-August-September "Council Tidings," and the July "Other Sheep."

We greatly appreciate your help in all these emphases.

LET'S QUIT

TALKING ABOUT JESUS
JUST AMONG OURSELVES
OUR MISSION IS TO ALL MEN

USE RADIO—

Radio receivers increase 10 percent a year. If you cannot broadcast yourself, get "SHOWERS OF BLESSING" on locally, and add your publicity.

USE TELEVISION—

Our new TV SPOTS will reach your entire community. Put on a saturation campaign. Rent the spots from the Nazarene Publishing House. Write us; we will help you.

YOU MUST BUILD THE IMAGE OF THE CHURCH IN YOUR AREA TO MAKE YOUR OTHER EFFORTS MORE FRUITFUL.

NAZARENE COMMUNICATIONS COMMISSION

H. Dale Mitchell, Executive Director

new!

Study Guide 121. Survey of the Old Testament
Text: EXPLORING THE OLD TESTAMENT
122. Survey of the New Testament
Text: EXPLORING THE NEW TESTAMENT
124. Survey of Christian Faith
Text: EXPLORING OUR CHRISTIAN FAITH

Texts

Unit 10. THIS IS MY CHURCH by Robert Friedman
Unit 12a. BELIEFS OF MY CHURCH by Ronald Gray
Search the Scriptures: Jeremiah
TAKE CARE, MAN! by Millard Tved

Action by CST Commission

That the books THIS IS MY CHURCH and BELIEFS OF MY CHURCH be included in the CST program for credit.

That the reference to continuing life development be discontinued.

That the Denomination-wide Self-study by Congregation be changed from February, March, and April, 1970, to February, March, and April, 1971.

Each congregation will be asked to evaluate their church in four areas:
Evangelism and Outreach
Program
Administrative Procedures
Buildings and Equipment

At the conclusion of the study a four-year plan of advance is to be formulated.

Training Conference in the Rockies

July 7-11 or July 14-18, 1969
at the Nazarene Bible College in Colorado Springs
20 courses to select from; courses in every area.

Training for the entire family in a vacation setting.

For more information write to: Rev. Robert Leffel, Registrar
CST Training Conference
Nazarene Bible College
Box C
Colorado Springs, Colo. 80904

\$200,000 IN 10 PERCENT SPECIALS FOR

LANDS

(Locating Another Nazarene Development Site)

Forty—\$5,000 Specials Approved!

Matching grants will be awarded districts:

1. Where opportunity for a new church is great.
2. Where districts plan well—as seen by population studies and other factors.
3. Where Home Missions budget is equal to 3 percent of total monies raised for all purposes.
4. Where district funds are raised to match the gift.

SPREAD THE NEWS!

We need 40 persons or churches giving \$5,000.
 The general superintendents have approved these gifts for 10 percent missionary credit.
 For further information please contact:

Dr. R. W. Hurn
 Department of Home Missions
 6401 The Paseo
 Kansas City, Mo. 64131



BY BUB

By All Means Win Some

PASTORS SHOWING a gain in membership, especially on profession of faith, need not be told that it takes an application of the Apostle Paul's admonition to get the job done.

It takes more prayer than ever, preaching of the Word and calling on members and Sunday school enrollees—a program aimed to say by deed as well as word, "We love you in Christ and want to see you as happy in the Lord as we are."

Churches that have such a program going invariably are using all means to get the invitation out to everyone—even those in the "highways and hedges."

Many pastors are using advertising in their newspapers and spot announcements on radio.

Then when they have a special campaign or rally they find the newspaper columns are especially ready for a news

story. "All things work together for good" in such a program.

Dr. John L. Knight, Nazarene leader in Evangelism, has noted our decline in percentage of gain of new members in the last 10 years. It has followed the decline in church attendance in the nation.

In 1958, when general church attendance was at its peak, our gain was 3.24 percent in new members. Last year, with church attendance slumping, our gain was 1.78 percent in new members.

True, it was a General Assembly year and our gain in new members is inclined to dip at that time.

But the challenge to us is the same as it always has been to go against the sweep and the tide.

The battle is harder but the victory just as certain and sweeter.

The call comes clear: "By all means win some!"

O. JOE OLSON

Cut out along line

MISSIONARY PASTORS NEEDED!

I am interested in knowing more about the great need for missionary pastors on home missionary districts. If I can qualify, and if God seems to open the doors, I believe that I would be interested in such an assignment.

NAME:

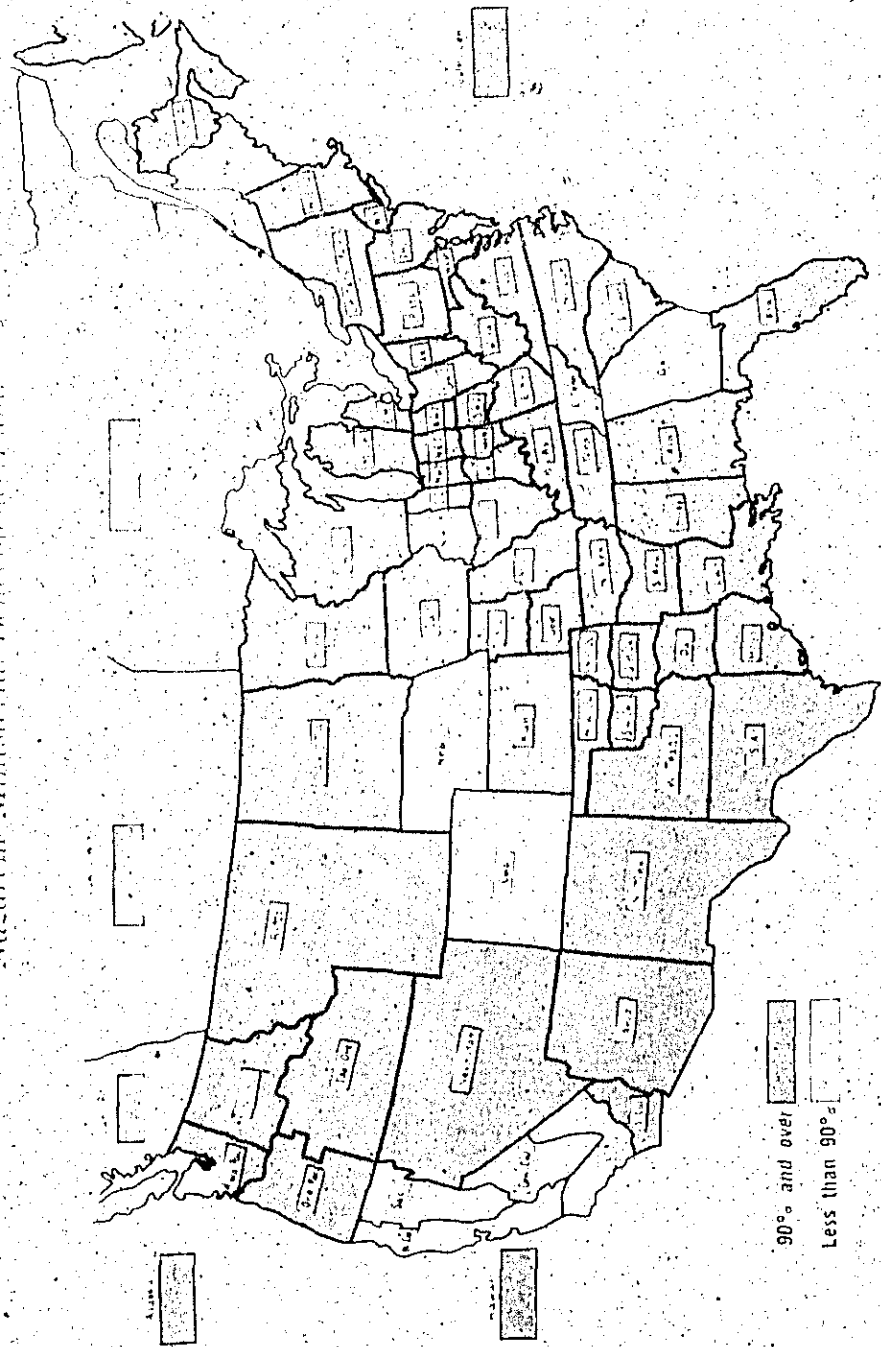
ADDRESS:

ZIP

Mail to: Dr. R. W. Hurn
 6401 The Paseo
 Kansas City, Mo. 64131

1968 Summary of 90% Districts

Nazarene Ministerial Benevolence Fund



PERCENT PAID ON THE 2 PERCENT
NMBF PROGRAM*—1967-68

Listing by Percentage

District	Percent	District	Percent
1. Alaska	101.77	38. Oklahoma	91.68
2. Arizona	100.00	39. Oregon	90.92
3. California	99.77	40. Oklahoma	90.92
4. Rocky Mountain	97.64	41. Alabama	90.77
5. Atlantic Seaboard	97.61	42. Virginia	90.55
6. Great Lakes	97.47	43. Pennsylvania	90.52
7. Northwest Oklahoma	97.36	44. Mississippi	90.46
8. Midwest	97.17	45. North Carolina	90.34
9. Kansas	96.89	46. Florida and Puerto Rico	90.31
10. Illinois	96.41	47. North Carolina	90.30
11. Northwest Oklahoma	96.38	48. New York	90.26
12. Colorado	96.11	49. West Virginia	90.39
13. Alaska	96.01	50. Texas	90.36
14. South Florida	95.98	51. West Virginia	90.25
15. Oklahoma	95.94	52. Missouri	90.33
16. Oklahoma	95.89	53. Arkansas	90.21
17. Canada Central	95.82	54. Arkansas	90.21
18. West Virginia	95.01	55. Oklahoma	90.09
19. Pittsburgh	94.99	56. Kansas	90.09
20. Canada Atlantic	94.96	57. New York	90.05
21. Gulf Central	94.64	58. Eastern Michigan	90.03
22. Canada Pacific	94.41	59. Eastern Kentucky	90.00
23. California	94.39	60. Kentucky	90.00
24. Kansas	94.24	61. Nevada	90.00
25. Northwestern Ohio	94.11	62. Northwest Indiana	90.00
26. Missouri	93.95	63. East Tennessee	87.15
27. Illinois	93.63	64. Colorado	85.50
28. Kansas City	93.60	65. Nebraska	81.97
29. South Arkansas	93.42	66. Georgia	78.86
30. Southern California	92.78	67. Northern California	77.88
31. Canada West	92.53	68. Los Angeles	77.07
32. Southwest Indiana	92.49	69. Sacramento	76.82
33. Southwestern Ohio	92.23	70. Northwestern Illinois	73.28
34. Central Ohio	91.93	71. Maine	70.90
35. Iowa	91.82	72. Central California	63.12
36. North Carolina	91.35		
37. San Antonio	91.28		
		Denominational Average	90.40 Percent

*The "2 percent" is based on the total spent for all purposes, except monies spent for buildings and improvements and church indebtedness in the past assembly year (2 percent of the sum of Column 26, less Columns 1 and 2, in the pastor's annual church financial report).

GENERAL STEWARDSHIP COMMITTEE



R. W. HURN

April 15, 1969

Dear Fellow Steward:

Thousands of dollars of money from local churches make a mighty river of support for the cause of world evangelism. This river of money flows right out of hundreds of churches. If our fellow church members' spiritual needs are met, you can do them through your dollars.

- ... TO BRING THE GOSPEL
- ... TO HEAL A SICK BODY
- ... TO CHANGE A LIFE

Wouldn't you glad you gave in the Easter offering?

We are glad too! We watch it come in the General Treasurer's reports daily to each headquarters office. We watch it go out in General Board allocations. What a blessing you are to the needy world, and to us, who watch your dollar's work.

Special thanks from thirty-five of us in the General Stewardship Committee and Adoptions Committee who thought we ought to tell you "THANKS."

Will your people for us, please?

In Christ,

R. W. Hurn
R. W. Hurn

P.S. Your church treasurer may have forgotten to send the Easter offering. Could you check on this, today?

MISSIONARIES FROM MY CHURCH?

YES.

Any pastor has the privilege and the responsibility to keep himself and his youth open to God's call to missionary work.

Should someone from your church be seeking more information concerning possible missionary service? Write:

Department of World Missions

6401 The Paseo

Kansas City, Mo. 64131

Office of the General Secretary

ASSEMBLY SEASON IS BEGINNING

Steps to Prepare Annual Pastor's Report

- 1 Divide the departmental work form and distribute to proper department leaders.
- 2 As soon as your assembly statistical year ends, collect these report forms from department leaders. Statistics on these departmental reports should be the same on all reports to the District Assembly and auxiliary conventions.
- 3 Transfer information to pastor's annual report (green worksheet). Check and balance all statistics where necessary.
- 4 Type information from completed worksheet to pastor's annual report form, sign, and mail promptly and early to your district secretary.

1969 Certificates of Standing

This billfold size card is available annually on request to all ordained ministers.

1969-70 Directory of Hotels—Motels

The new courtesy identification card and directory of hotels and motels granting clergy rates will be available by April 15. Send \$2.00 for your directory and I.D. card. Make remittances payable to "General Treasurer."

REQUESTS AND CORRESPONDENCE about items on this page should be addressed to: Office of General Secretary, 6401 The Paseo, Kansas City, Mo. 64131.

The STRAIGHT of it

—DEAN WESSELS, Editor

A monthly series of questions and answers.

Q. I will be 62 next October and am ready to retire. Since I was 16 I have worked and now I plan to settle back and take it easy. Our district has a good group hospitalization insurance plan, but the cost will be prohibitive when I resign my church.

Can I get Medicare at age 62? I would like to know in advance so as to get sickness coverage, as we are not well off.

A. No, you cannot get Medicare at age 62. Under the present laws, the minimum age to qualify for Medicare benefits is still 65.

Q. I have a Medicare card issued to me in 1966, but do not know if I am covered by both A and B benefits. How do I get this information?

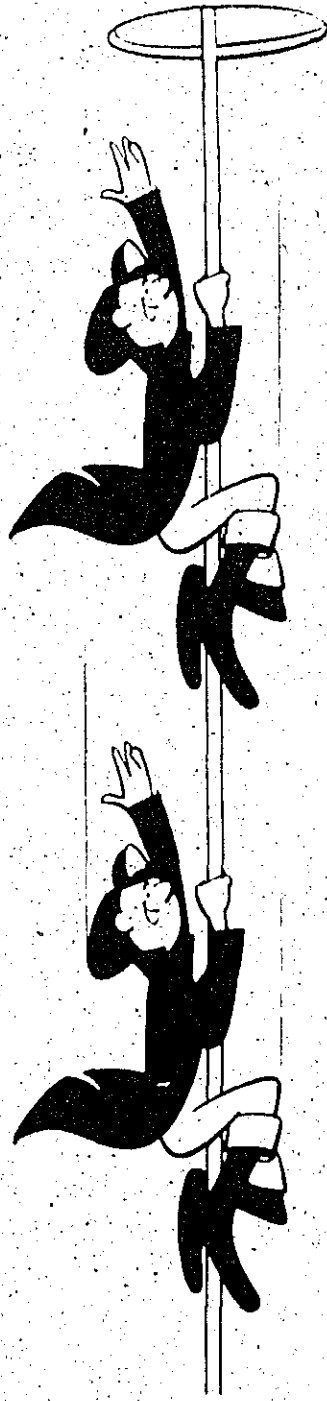
A. If your Medicare card says you are entitled to hospital insurance and medical insurance, then you are entitled to both parts. If it says hospital insurance only, you had better contact your district Social Security office and enroll for Part B too.

Q. If an elder, who is an evangelist, has a prolonged illness, can he apply more than once for emergency medical assistance?

A. He may apply more than once. The Department may grant up to \$500. in a 12-month period, in emergency medical grants.

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The information contained on this page each month is a means of information for the Nazarene minister and his family. If you have questions, please send them to Dean Wessels, Department of Ministerial Benevolence, 6401 The Paseo, Kansas City, Mo. 64131, and we will try to answer your questions in this monthly feature.



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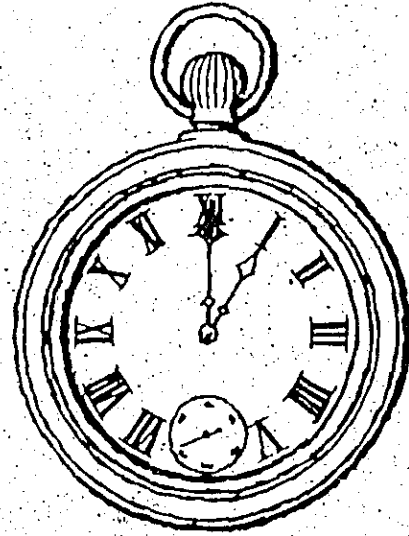
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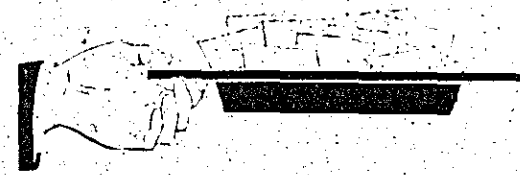
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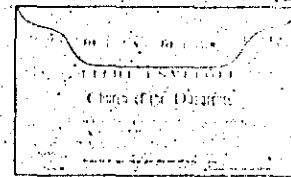
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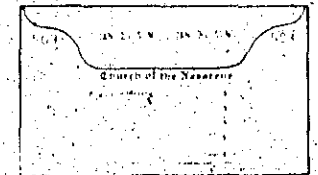
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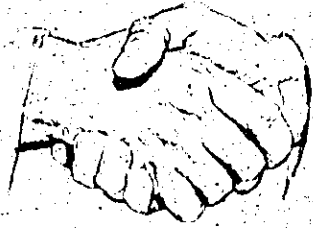
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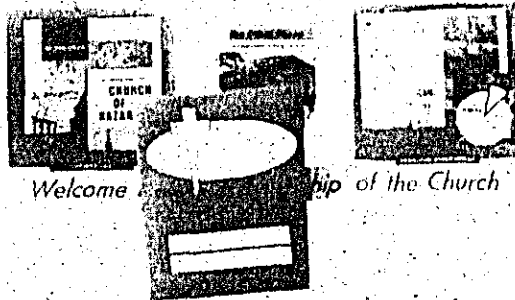
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The Nazarene Preacher

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

Ideas for the Family Altar

By Mrs. Robert E. James*

AS A YOUNG MOTHER, some of the best advice I ever received was from a Christian aunt who admonished me to start now the Christian training of my babe, just a few weeks old. She advised me to hold the baby in my arms and pray over him before I placed him in his bed to sleep, saying that he would early sense the presence of a Higher Power before he could even recognize and distinguish other things.

We have always tried to adapt our family altar to the needs and ages of our children, starting with Bible stories when they were young, and maturing to daily Bible readings suggested in *Come Ye Apart* as they grew older. In order to keep the devotional time reasonably short, each child was expected to pray; then Mother and Dad alternated daily in closing the prayer.

As the children matured and learned Bible verses in Sunday school and vacation Bible school, they were often asked to repeat these from memory during family worship. How sweet "God is love," and "God . . . loved us, and sent his Son," sound as they come from childish lips and little trusting hearts. This practice not only helped to keep their Bible verses secure in their memory, but gave them a place of importance in the family worship.

*Pastor's wife, Mount Hope Church of the Nazarene, Berne, Ind.

May, 1969

Praise and thanksgiving have been an essential part of our family worship. What a satisfaction to hear our timid daughter pray, "Thank You, dear God, for the way You have been helping me to make adjustments in this new school. I know You will continue to be with me and help me"! Especially was this sweet to our ears after several weeks of very distressed praying as she sought desperately to make new friends and to adjust her high school curriculum.

What a struggle to hold steadfastly to the plan for daily worship! Sometimes it was the telephone, a misplaced assignment, a last-minute chore, or the neighbor children congregating on the porch to walk to school, that made it difficult to keep from breaking our habit. But faithfulness has proved very rewarding as the years have gone by. On one occasion our youngest daughter had to write an autobiography in which she must include a paragraph stating what she liked best about her family. As I typed up this paper for my junior high girl, an explosion of joy was touched off in my soul when I read, "What I like best about my family is our family altar. Somehow it just makes the whole day go better when everyone prays to God before we start to school each day."

It was then that I realized that there is no more vital equipment with which we can send forth our children into the world each day than faith in the living

God. As they start that walk toward school each morning, they go with a feeling of security; a conscious knowledge that God loves them and is interested in their every problem—a security generated at the family altar. We have felt sure that the time spent around the family altar has lessened the time spent in agonizing prayer in the night hours for our teens, their whereabouts, and their conduct.

Our family altar has aided in keeping communication from breaking down during the teen years. Many times our children have prayed about problems that were troubling them even before they had brought them to us, and afterwards they found it much easier to talk quite frankly about the problem.

After the struggles of the day, in the relaxed, easy moments as the family gathered together for the evening meal, what a joy to again worship together! We have found that a variety of table graces brought an awareness of God's presence and His goodness to us, keeping us from the monotony that kills the real spirit of praise and thanksgiving. How beautiful and how meaningful God's Word becomes as with bowed heads we would repeat together such portions as the first psalm, the twenty-third psalm, or the one hundredth psalm. "Enter into his gates with thanksgiving, and into his courts with praise: be thankful unto him, and bless his name. For the Lord is good; his mercy is everlasting; and his truth endureth to all generations," makes the simplest meal a Thanksgiving feast. Sometimes Mother and Dad were challenged to learn a new portion of scripture to keep up with the advancement of the children.

After attending a union Thanksgiving service, my husband and I were inspired

to inject the use of the litany into our family worship. Just because it is used in more formal situations does not mean that it cannot be used simply and freely. As Daddy instructed the children in its use, it became our most effective tool for the expression of bubbling-over joy, praise, and thanksgiving. One person would lead as his heart cried out, "For the beauty of the sunset," with the family responding, "Father, we thank Thee." "For the awareness of Your presence just now," "Father, we thank Thee." "For the overcoming grace that You supplied throughout this day," "Father we thank Thee." "For a definite answer to my problem today," "Father, we thank Thee."

Seldom do our litanies contain the same phrases of thanksgiving; rather they are a spontaneous overflow from a blessed heart. What a joy to have one of the children ask for the privilege of leading in a litany! Perhaps he would be inspired by a beautiful sunset, or a phone call (teens), or a definite answer to prayer, but before the litany had progressed very far the whole family was sharing in his joy.

Now the days of stress, effort, and overcoming confusion so that the family altar could have its rightful place seem to have flown by so swiftly. Why did not someone warn me these precious years of training would be gone so quickly? With all the children either married or enrolled in a Christian college, Mother and Dad find themselves alone again at the family altar, praying now that each child shall daily find his own altar at which to worship God, bringing his praise and thanksgiving as well as his petitions and intercessions, thus continuing the pattern set up from infancy in the home in which he was reared.

Now why should the sheep be so carefully fed
And cared for still today?
Because there is danger if they go wrong
They will lead the lambs astray.
For the lambs will follow the sheep, you know,
Wherever they wander, wherever they go.

—Selected

The Nazarene Preacher

IN THE STUDY

SERMON OF THE MONTH

He Remains

By David E. Sparks*

TEXT: Matt. 24:35—Heaven and earth shall pass away, but my words shall not pass away.

Introduction

"Everything that has been created is doomed to fall." These were the words of a patient in the mental hospital where I am the chaplain. In addition to a long-standing mental disturbance, his right leg had been amputated because of an infection that had endangered his life. Learning to walk on an artificial leg was difficult, yet the patient resented the attendant's assistance. The patient exploded, "Leave me alone. If I fall, I fall. Everything that has been created is doomed to fall, I'm no different."

The man's words struck me. There are trees in existence that were alive when Jesus walked the earth. There is a sleek, shiny automobile with 300 horsepower of energy encased in its motor. Here is a hale and hearty, 250-pound football fullback, with muscles like steel and shoulders like sledgehammers. Yet, given enough time, the tree, the automobile, the fullback—all of them will deteriorate and fall.

When a follower of the Christ finds himself in the center of changing and disappointing circumstances, he has been steadied by the words of Jesus that show the authority and power of the Son of God. The Master of life and death, of health and sickness, of wealth and poverty, of every circumstance and condition, this Master of the winds and the waves had a word for us that can dispel the mists

*Elder, New York District; Protestant chaplain, Harlem Valley State Hospital, Wingdale, N.Y.

May, 1969

of uncertainty and the lowering clouds of changing conditions. He told us, "Heaven and earth shall pass away, but my words shall not pass away" (Matt. 24:25).

The first part of this verse speaks of the inadequacy of material answers to spiritual need. The last part speaks to us of the supreme adequacy of the Son of God.

I. The Inadequacy of Material Answers to Spiritual Need

"Heaven and earth shall pass away."

A. Inadequate because of man's weakness and failure. You and I, left to our own devices, are hopelessly weak. We pride ourselves on our great strength, yet that strength is all materialistic. We have mastered some principles that have given us tremendous power. In the last half-century our strengths have increased to a point where our forefathers never dreamed. The mind of man, perhaps the greatest gift of the Creator, apart from Christ himself, has discovered means to add to our abilities in exciting proportions.

Yet, with all of our powers, we have failed. What have we done with this new-found strength? We have developed better means of killing each other. We have found more ways to break the Ten Commandments. We have turned our plowshares into swords. We have failed miserably at the point of our deepest needs.

Although we produce chemicals for peace, yet chemical warfare is as real a danger as hydrogen warfare. Although we can communicate for peacetime purposes, we are greatly concerned with intercepting enemy communication. Although our medical men have discovered new ways to conquer disease, we are producing new

diseases with the advent of atomic fallout.

Our basic problem, in this connection, is found in the fact that our greatest advances are materialistic and our greatest needs are spiritual in nature. Even our advances in the field of fighting mental illness is materialistic, in that the great aim of many psychiatrists is to make it possible for people to adjust their emotional needs to a materialistic world. Oh, how weak we are! How greatly we have failed!

B. Inadequate because of man's sin. The basic cause is found in man's sin. Some will say that we do injustice to any problem when we oversimplify it. They would tell us that to label a problem sin is to make it too simple. Is there anything simple about sin?

How much we need God when we become aware of man's sin in the light of God's holiness! Created in the divine image, man had the opportunity to grow and develop into God's best for him. Adam used his God-given ability to choose, and decided to disobey. The effects of that choice have filtered down through the centuries, and each generation has had its effect on the next.

In our generation we have downgraded the power of sin to the point where nothing is sinful, only weak; where nothing is wrong, only unwise; where nothing is transgression against God's law, only antisocial behavior. We have downgraded God to the point where He exists only in our minds, where His power is the projection of our own, where His love is a reflection of our more tender thoughts. To many, God's law is nothing but the social customs in which we have been steeped. We have downgraded truth to the point where nothing is absolute. We have created a religion in which it is smart to be religious, admirable to be honest, acceptable to believe in God, yet in which little vital faith and conviction remain.

In short, we have sinned and come short of the glory of the Lord of heaven. Where God demands holiness, we are satisfied with sin. Where God demands honesty, we are satisfied with expediency. Where God demands truth, we are satisfied with falsehood. Where God demands purity, we are satisfied with pleasure.

Oh, how we need Jesus Christ, God's only begotten Son! No wonder the inadequacy of material answers is plain to be seen when we see man's sin. "Heaven and earth shall pass away."

II. The Supreme Adequacy of the Son of God

"But my words shall not pass away."

Thank God for this truth! The Son of God is supremely adequate.

A. The reason for the security of the words is found in the character of the Speaker. Here is One who never utters falsehood. Here is One who never misleads. Here is One who never makes an unsupported claim. Here is One whose eye shines with the gleam of truth, for He said, "I am . . . the truth." Here is One whose finger never points in the wrong direction but who says truly, "This is the way, walk ye in it."

The world makes its claims. The devil makes his promises. Sinful men make their sweeping statements. The character of the speaker is the only indication of the worth of his words.

When Jesus speaks, all falsehood disappears. When His words are heard, our doubts can fly away. When He makes a promise, we can say with confidence, "On Christ, the solid Rock, I stand." Jesus Christ has penned His name to these marvellous words, and so we depend on them. "My words shall not pass away."

B. He is supremely adequate in times of temptation. Has the force of temptation grown almost too strong for you? You have resisted, yet your resistance is running out. You are not sure how many more times you can say, "No." Hold steady. Christ has promised that His words shall not pass away. "There hath no temptation taken you but such as is common to man; but God is faithful, who will not suffer you to be tempted above that ye are able, but will with the temptation also make a way to escape, that ye may be able to bear it" (I Cor. 10:13).

Jesus Christ stands ready. He will hold you while the winds of temptation blow, and the sands of sinful enticement blow into the vitals of your soul. The ear tuned to the voice of God will hear His words. Temptation can once more be resisted.

C. Christ is supremely adequate in time of conviction for personal sin. Are you looking at the sins of your life? You feel your need and have looked everywhere for help. Have you looked to Jesus? He is available for your need. He stands ready to forgive. Can we hear the word of God? Is there a word that shall not pass away? We find it in Isaiah. "Seek

ye the Lord while he may be found, call ye upon him while he is near: let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon" (Isa. 55:6-7). Praise God, His words shall not pass away!

D. Again, Christ is supremely adequate in times of perplexity. Into your life have come times of confusion and uncertainty. Decisions must be made and you don't seem to be in a spiritual or mental condition to make a wise or right decision. Hold on; God has spoken for you, and His word shall not pass away. Christ stands ready to quiet the mind, bring peace to the soul, give steadiness to the spirit, and wisdom in decision. The Word of God is heard in the clouds of indecision. "I will instruct thee and teach thee in the way which thou shalt go: I will guide thee with mine eye" (Ps. 32:8). With His word, the question marks straighten out and exclamation marks appear.

E. Further, Jesus Christ is supremely adequate in the night of sorrow. Perhaps a child, perhaps a dependable parent, perhaps the companion in marriage—when such a one is taken, bereavement overwhelms you. You look around at the blackness for help and strength. A great emptiness engulfs you today. You are not sure that you can go on as you are. You question whether life can be lived any longer. Can anything ever bring joy again?

In the night of sorrow, Jesus Christ himself stands with arms outstretched and drops words of comfort into your soul. "Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light" (Matt. 11:28-30). He is as available in the blackness of sorrow as He was in the sunshine.

Conclusion

Listen, child of God, the words of Christ are full of grace and strength. Yet one truth stands out and is seen in letters of fire. The Author is better than the Book. The Speaker is greater than His words. He could say in truth, "My words shall not pass away," because He himself shall not pass away.

He remains. Empires have fallen. Great leaders have lost their power. Giant buildings have collapsed. The "Titanic" went down. Entire cities have fallen to rubble. The pyramids are wearing away. The sphinx shall one day gaze no more on the traveller. Yet the words of Christ shall not pass away because the Savior remains.

My friend, the hospital patient, was only partially correct. He forgot that the words of the Master shall not pass away. He failed to reckon with the fact that Christ remains, and that He is supremely adequate for our deepest needs. Place your hand in the strong hand of the Savior. The hands that were pierced on Calvary are strong enough to hold you, tender enough to soothe your hurts, and capable of leading you aright.

GLEANINGS from the Greek



By Ralph Earle*

II Thess. 3:1-5

"Have Free Course" or "Run"?

It is one word in Greek, *trecho*, which simply means "run." It is used of those who run in a race. So it has here the metaphorical idea of swiftness—"proceed quickly and without hindrance." So say Arndt and Gingrich, who suggest for this passage: "that the word of the Lord might spread rapidly." This has been adopted by NASB and is probably a more adequate translation than the literal rendering "run" (ASV).

"Unreasonable" or "Perverse"?

The Greek word is *atopos* (v. 2). It is composed of *a*—negative—and *topos*, "place." So literally it means "out of place." It came to have the sense of "strange, paradoxical" (Liddell-Scott-Jones) or "unusual, surprising" (Arndt and Gingrich). In later Greek it took on the ethical connotation, "improper, wicked." That is its meaning here.

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

In his excellent commentary on the Greek text of the Thessalonian letters (reprinted by Eerdmans, 1952), George Milligan cites (p. 110) an interesting use of *atopos* in a papyrus document of around A.D. 100. The parents of a prodigal son posted a public notice that they would no longer be responsible for his debts or for *atopos* *ti praxe*—whatever he did "out of the way." Milligan adds: "If is in this sense accordingly implying something morally amiss, that, with the exception of Ac. xxviii: 6, the word is found in the LXX and the N.T. . . . and in the passage before us it is best given some such rendering as 'perverse' or 'froward' rather than the 'unreasonable' of A.V., R.V."

Concerning the second adjective ("wicked," KJV) he observes: "Similarly *poneros* . . . is used not so much of passive badness as of active harmfulness, while the prefixed article shows that the writers have here certain definite persons in view, doubtless the fanatical Jews who at the time were opposing their preaching in Corinth (Ac. xviii: 12 ff.), as they had already done in Thessalonica and Berea (Ac. xvii: 5, 13)."

As usual, the most accurate translation is that found in the NASB: "perverse and evil men."

"Keep" or "Protect"?

The verb *phylasso* (v. 3) comes from the noun *phylax*, "guard" or "sentinel." So it means "guard, protect" (A. & G.). Thayer puts it this way: "To guard a person (or thing) that he may remain safe, i. e. lest he suffer violence, be despoiled, etc., i. q. to protect." It is obvious that "protect" (NASB) is a more adequate translation than "keep" (KJV).

Lighfoot (Notes, p. 125) paraphrases the second part of the verse as follows: "He will not only place you in a firm position, but also maintain you there against assaults from without."

"Evil" or "The Evil One"?

Ellicott (Thessalonians, p. 125) holds to the rendering "from the Evil One." He writes: "Here as elsewhere in the N.T., it is extremely doubtful whether *ton ponerou* refers to evil in the abstract . . . or to the Evil One. . . . The context alone must decide; and this in the present case . . . seems rather in favour of the masculine,—(1) in consequence of the seeming reference to the Lord's prayer, where the

Greek commentators (whose opinion in such points deserves full consideration) adopt the masculine,—and (2) from the tacit personal antithesis suggested by the preceding *Kyrios* [Lord]."

Milligan (p. 111) agrees with this. He comments: "The precise sense to be attached to these words is best determined by the meaning assigned them in the petition of the Lord's Prayer (Mt. vi. 13), of which we have apparently a reminiscence here. . . . As the general consensus of modern scholarship is to understand *ponerou* there as masculine rather than as neuter in accordance with the predominant usage of the N.T. . . . and the unanimous opinion of the Greek commentators, we follow the same rendering here, and translate 'from the evil one'; a rendering, it may be noted further, which forms a fitting antithesis to *ho kyrios* of the preceding clause, and is moreover in thorough harmony with the prominence assigned shortly before to the persons of Satan and his representatives (ii. 1-12), and more especially to the evil men (*poneron anthropon*) of the preceding clause." Unfortunately these connections are lost in the KJV through failure to translate the same Greek words by the same English words.

"Patient Waiting" or "Steadfastness"?

The word is *hypomone* (v. 5). It means "a remaining behind . . . patient enduring, endurance" (Abbott-Smith). Arndt and Gingrich define it as follows: "Patience, endurance, fortitude, steadfastness, perseverance"; and add: "especially as they are shown in the enduring of toil and suffering." For this passage they give: "a Christ-like fortitude, i. e. a fortitude that comes from communion with Christ." But they also allow the meaning "(patient) expectation," which they think is clearly correct in Rev. 1:9 and perhaps here and in Rev. 3:10. Thayer prefers "a patient, steadfast waiting for" in all three of these passages. Abbott-Smith does not even cite this meaning.

Ellicott is rather adamant at this point. He says: "Analogy with what precedes would suggest (a) a genitive object, 'waiting for Christ' . . . but would introduce a meaning of *hypomone* that is apparently not lexically defensible, and certainly is contrary to the usage of the N.T." (p. 127).

Again Milligan agrees. He declares that "the subjective interpretation of the second clause is rendered almost necessary

by the regular meaning of *hypomone* in the N.T., 'constancy,' 'endurance' . . . not 'patient waiting'" (p. 112).

But Hauck, writing in Kittel's *Theological Dictionary of the New Testament* (IV, 586), takes exception to this. While agreeing that the verb *hypomene* in the New Testament is "used comparatively rarely for 'to wait,' 'to wait for,' 'to expect,'" he yet goes on to say: "There is an example of the Godward use, corresponding to that of the LXX, in 2 Th. 3:5. The *hypomone tou Christou* is here expectation of the Christ who will come again in glory. . . . Similarly in Rev. 1:9 the *hypomone Jesou* is to be construed as expectation of Jesus, since the saying of the exalted Christ in 3:10 . . . is plainly intended to praise the loyal preservation of faith in the *parousia* in the community." Then he adds this beautiful comment: "Pious waiting for Jesus is the heart-beat of the faith of the NT community."

It is obvious that both "patient waiting for Christ" (KJV) and "steadfastness of Christ" (RSV, NASB) are live options.



TOWARD EXPOSITORY PREACHING

By Frank G. Carver*

When God Decides

SCRIPTURE: Rom. 2:1-16, especially 2a, the judgment of God

INTRODUCTION

Krina, "judgment," has the basic meaning of "decision" and denotes here "a juridical verdict" in the unfavorable sense of "sentence of condemnation."

Tou theou, "of God." The genitive is obviously subjective, for in v. 16, Paul writes that "God shall judge." The construction is like that of *dikatosune theou* (1:17) and *orge theou* (1:18), and like them is closely connected with the gospel (2:16). The present tense of *estin*, "is," like *apokaluptetai* in 1:17-18, stresses the

contemporary character of "the judgment of God."

With *to krina tou theou* Paul's discussion of the gospel as the revelation of the wrath of God (1:18; cf. 2:5) is expanded to include yet another class of men: *o anthrope pas ho krinon*, "every man who passes judgment" (v. 1, NASB). The man in view is the self-righteous moralist, particularly as represented by the Jew (2:17-20), who, like the idolatrous, licentious Gentiles of 1:18-32, is also "without excuse" (NASB).

The reason for this verdict of God becomes obvious as the apostle brings the nature of "the judgment of God" into clearer focus. As he adjusts his lens he writes of the *dikaiokrisia tou theou*, "the righteous judgment of God" (v. 5; cf. II Thess. 1:5), which takes place *kata to euangelion mou dia Jesou Christou*, "according to my gospel . . . through Jesus Christ" (v. 16, NASB).

Thus Paul makes it plain first that, when God decides about us,

I. His verdict corresponds to His righteous character (vv. 1-11).

("The day of wrath and revelation of the righteous judgment of God" is to be understood in the strict eschatological sense. The day of wrath reveals the character of God as the Judge who judges righteously.")

A. It is a judgment that penetrates our hypocrisies (vv. 1-5): according to truth against those who practice such things (NASB margin).

Kata aletheian, "according to truth." The criterion of judgment is "in accordance with reality" or "in accordance with the facts of the case." Thus "the judgment of God" is against (epi) . . .

Tous ta toiauta prassontas, "those who practice such things." V. 1 interprets, "For in that you judge [*krineis*] another, you condemn [*katarkrineis*] yourself; for you who judge [*ho krinon*] practice [*prasseis*] the same things" (NASB; see 2:21-24). The tenses in vv. 1-2 are all present, indicating their continuing pattern of life. The answer to the rhetorical question of v. 3 is an emphatic "No!" See vv. 4-5.

B. It is a judgment that is consistent with the lives we have led (vv. 6-11): Who will render to every man according to his deeds. . .

Kata ta erga autou, "according to his deeds." See vv. 7-8 and II Cor. 5:10: "That

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each one may receive the things done in the body, according to what he hath done, whether it be good or bad" (ASV).

Hekasto: "to every man" (vv. 9-10), for before God all the masks are off—"There is no partiality [*prosopolempsia*] with God" (v. 11, NASB).

But most precisely, when God decides about us,

II. His verdict is according to the gospel of Christ, (vv. 12-16).

A. The gospel fully reveals to us the righteous character of God (v. 16): The day when, according to my gospel, God will judge through Jesus Christ (NASB).

"The day" (v. 16) is identical to "the day" of v. 5. Thus Paul defines the "righteous judgment of God" (v. 5) as taking place "according to my gospel . . . through Jesus Christ."

"Jesus Christ" is the central content of to evangelion. In 1:1-17, Paul writes of "the gospel of God" (v. 1), which he defines as "the gospel of his Son" (v. 9), a gospel which "is the power of God unto salvation" (v. 16) and in which "the righteousness of God is revealed" (v. 17, NASB). This is the context of to chreston, or "kindness of God," in 2:4. Since the true character of God has been plainly shown to man in "the gospel concerning his Son" (1:1-3), "Jesus Christ" is the divine Standard of the justice and mercy by which God will render His final verdict concerning men.

This is so, too, because

B. The gospel will fully reveal the true character of our lives (vv. 12-15): God will judge the secrets of men . . . (NASB).

Hoi poietai nomou (v. 13), "doers of the law," puts the emphasis on the actual character of a man's life, rather than on any privileged position such as "hearers of the law." The criterion is response to light, not degree of light: "For all who have sinned without the Law will also perish without the Law; and all who have sinned under the Law will be judged by the Law" (v. 12, NASB).

Dikaiotesontai, "shall be justified," is future time and along with the future of v. 12 would refer to the final pronouncement of God. At this time those motives and those acts which man has attempted to keep hidden from God, man, and perhaps even himself, will be brought to light (see vv. 23-25).

To ergon tou nomou grapton en tais

kardiais auton (v. 15), "the work of the law written in their hearts," indicates that any degree of "right living" roots in the prior revelation of God to man. It is perhaps debatable whether the reference is specifically to the stamp of God's moral law in the conscience of every man as "do by nature" (v. 14) seems to indicate, or to Gentile Christians who by their reception of the gospel have the law of God written on their hearts.⁶ Either way, indirectly or directly, the gospel of Jesus Christ is involved, and the verdict of God on the day of judgment will be in line with what man has done at the heart of his existence with the measure of light and power that the gospel has brought to his life.

CONCLUSION

All men live under the judgment of God, whether they are unrighteous or self-righteous. The nature of this judgment will be clear to all in "the day . . . of the righteous judgment of God." For in that day God will make His final decision about us on the basis of the total character of our living viewed in the light of the gospel of Christ. That is, God's criterion is the revelation we have actually received in our "consciences" of His holy character and our privileges of grace and power in the gospel. What we do with the light of the gospel day by day determines our sentences in the day of judgment.

⁶William F. Arndt and F. Wilbur Gingrich, *A Greek-English Lexicon of the New Testament* (Chicago: University of Chicago Press, 1957), p. 451.

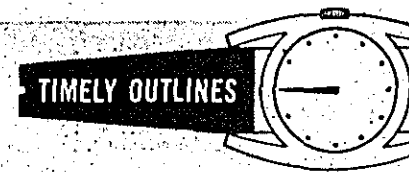
⁷Gerhard Kittel, ed., *Theological Dictionary of the New Testament*, trans. by Geoffrey W. Bromley (Grand Rapids: Wm. B. Eerdmans, 1964), II, 225, "dikaiotesonta."

⁸*Ibid.*, I, 243, "Gnostos."
⁹ta dia tou somatos.
¹⁰So most interpreters. See William M. Greathouse, "The Epistle to the Romans," *Beacon Bible Commentary* (Kansas City, Mo.: Beacon Hill Press of Kansas City, 1968), p. 68.

¹¹So Karl Barth, *A Shorter Commentary of Romans*, trans. by D. H. van Daalen (London: SCM, 1959), p. 36.

It is well-known that when Napoleon was asked what was the greatest need of France, he replied, "Mothers!"

If someone were to ask us today what is the greatest need in America, could we be far off in answering, "Mothers!"



Seven Ways to Preach John 3:16

SALVATION PLAN

- I. God's love
 - A. Divine—God
 - B. Great—world
 - C. Practical—he gave
- II. God's Gift
 - A. Royal—his
 - B. Liberal—only
 - C. Costly—begotten Son
 - D. Inclusive—whosoever
- III. God's purpose
 - A. Negative—should not perish
 - B. Positive—have everlasting life
- IV. God's Way
 - A. Freedom—whosoever
 - B. Condition—believeth

THE GREATEST OF TEXTS

God—the greatest Lover
So loved—the greatest degree
The world—the greatest company
That he gave—the greatest act
His only begotten Son—the greatest Gift
That whosoever—greatest opportunity
Believeth—greatest simplicity
In him—greatest attraction
Should not perish—greatest promise
But—greatest difference
Have—greatest certainty
Everlasting life—greatest possession

SEVEN THINGS ABOUT THE LOVE OF GOD

- I. The original Source—God
- II. The infinite measure—so
- III. The costly Sacrifice—only . . . Son
- IV. The unworthy object—the world
- V. The striking impartiality—whosoever

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- VI. The simple condition—believeth
- VII. Twofold purpose
 - A. Salvation—not perish.
 - B. Life—everlasting life

GOD'S LOVE STORY

SACRED Person—God
STRONG passion—so loved
SINFUL people—the world
STRIKING proof—gave his only begotten Son
SIMPLE plan—whosoever believeth
SURE pledge—should not perish
STERLING possession—have everlasting life

SEVEN GREAT CLUSTERS

- I. The great God—God
- II. The great love—so loved
- III. The great company—the world
- IV. The great Gift—his only . . . Son
- V. The great invitation—whosoever believeth
- VI. The great deliverance—should not perish
- VII. The great inheritance—everlasting life

THE LOVE OF GOD.

UNMERITED—in its object—world, sinners (1 John 4:10)
UNSOUGHT in its action—God so loved (Rom. 5:9)
UNIVERSAL in its offer—whosoever
UNBOUNDED in its Gift—only begotten Son (Rom. 8:32)
UNFATHOMABLE in its depth—so (Eph. 3:18-19)
UNBROKEN in its ministry—should not perish (Rom. 8:39)
UNENDING in its character—everlasting (Jer. 31:3)

A SETTING IN METER

The greatest KINDNESS ever shown
The greatest OFFERING to atone
The greatest WELCOME ever known
The greatest BLESSING for your own

Arranged by G. C. AVERY;
submitted by William S. Deal

Godly Mothers

TEXT: II Tim. 1:5

INTRODUCTION

- A. Mothers influence their children through inheritance.
 - B. Mothers influence their children through environment.
 - C. Peter speaks of holy women (I Pet. 3:5).
- I. Timothy's mother, Eunice (II Tim. 1:5)
 - A. She and her mother were women of unfeigned faith.
 - B. She was not pretentious, not hypocritical, but genuine.
 - II. Samuel's mother, Hannah (I Samuel 1)
 - A. She was deeply devout (I Sam. 1:10).
 - B. She desired a child (I Sam. 1:11).
 - C. She gave Samuel to the Lord (I Sam. 1:28).
 - D. Hannah's song of rejoicing, (I Sam. 2:1-10).
 - III. A wise mother (II Sam. 20:16-22)
 - A. She was a peaceful mother in Israel (II Sam. 20:19).
 - B. She saved the city by her wisdom (II Sam. 20:22).

CONCLUSION

President McKinley's mother when near death desired to see William. They said that he was president and was busy. She said, "I want to see William." He sent a message, "Tell Mother I'll be there." Thus was born the song "Tell Mother I'll Be There." Have you grieved your mother with your folly and neglect? Has your mother gone to heaven? Will you determine, "I'll be there?"

This is Mother's Day. Let us honor Mother not only with our lips, but with useful, godly lives.

CLARENCE T. MOORE

The Christian Home

SCRIPTURE: Eph. 5:21-6:4; Titus 2:1-8

I. Holiness in the Home

- A. Why holiness?
- B. There is no other standard; less than holiness is not a Christian standard.

II. Paul's Teaching to Men (Titus 2:2-8)

- A. To old men: Be sober (vigilant), be grave (serious), be temperate, be sound in faith, sound in charity, sound in patience.
- B. To young men: Be sober-minded (be self-restrained, take life seriously).
- C. To pastors: Be an example.

III. A Word to Husbands (Eph. 5:25-29)

- A. Love your wives as Christ loved the Church.
- B. Love does not seek its own. Christ gave himself for the Church.
- C. Love your wife as you love yourself.

IV. A Word to Fathers (Eph. 6:4)

- A. "Provoke not your children to wrath." Don't scold and nag and make them resentful.
- B. "Bring them up in the nurture and admonition of the Lord."
- C. Go before them; be an example; lead them.
- D. Be ruler in the home; when necessary chastise with love.

V. A Word to Women (Titus 2:3-5)

- A. Behave as becometh holiness.
- B. Adorn with modest apparel, and with good works.
- C. Teach the young women to be sober (wise), to love their husbands and children, to be good housekeepers, to be good and faithful to their husbands.

VI. A Word to Wives (Eph. 5:21-24)

- A. Be submissive to your husband as the Church is to Christ.
- B. "Let the wife see that she respects and reverences her husband . . . that she praises him, loves him, and admires him exceedingly" (Amplified New Testament).

VII. For a Christian Home (Eph. 5:18-21)

- A. Be filled with the Spirit.
- B. Sing psalms and hymns.
- C. Give thanks for all things.
- D. Submit "yourselves one to another in the fear of the Lord."

CLARENCE T. MOORE

The Nazarene Preacher

Cradle Roll Message

Bible Babies

I. The First Baby

- A. Eve said, "I have gotten a man from the Lord."
- B. Since it was the first baby, was it a surprise to her?

II. The Baby Moses

- A. A child born to a man and woman of Levi.
- B. The mother saw that he was a "goodly child."
- C. She hid him for three months.
 1. This was an act of faith.
 2. "They were not afraid of the king's commandment" (Heb. 11:23).
- D. To get a leader for the Exodus, God started with a baby.

III. The Baby Samuel (I Samuel 1)

- A. His parents were faithful in their worship (1:3).
- B. Hannah prayed for a child and vowed to give it to the Lord (1:10-11).
 1. Hannah's prayer was answered (1:20).
 2. Hannah was faithful to her vow (1:27-28).
- C. God spoke to Samuel (3:4).
- D. Samuel—a godly man with a clean record to the end of his life.

IV. The Baby John (Luke 1)

- A. His parents were both righteous before God (1:6).
- B. When God chose to send a forerunner before Christ, He sent Gabriel to announce the birth of a baby (1:11-12).
- C. His parents had prayed for a child and God heard their prayer (1:12).
- D. They, being godly, provided a godly home for John.

V. The Baby Jesus (Luke 1:26-35)

- A. God sent Gabriel to announce the birth of Jesus.
- B. His mother, Mary, was a virgin (1:27).
- C. She was highly favored of God (1:28-30).
- D. Mary was submissive to the will of God (1:38).
- E. When God chose to save men from their sins, He started with a baby (Matt. 1:20-21).

VI. Our Babies

- A. God may now be choosing a baby for some special task—a Moses, a Samuel, a John.
- B. Let parents live godly, for God chose godly parents for special babies.
 1. Like Moses' parents, let us believe and not be afraid.
 2. Like Hannah, let us give our babies to the Lord.
 3. Like Elisabeth and Zacharias, let us vow to raise them righteously.
- C. Let us gather them in and enroll them in the Cradle Roll.
- D. What a joy it would be if a baby we enrolled would be 'chosen' of God for a great work!

VII. Let us enroll them, hold them, lead them to the Savior, for the least in the Kingdom is great.

CLARENCE T. MOORE

Sanctification—God's Provision for Man's Quest

TEXT: Ps. 19:14

INTRODUCTION:

Only a sanctified person is able to fulfill the Psalmist's prayer, which is what every man wants—harmony with God.

I. SIN IS THE CONDITION OF THE HUMAN RACE.

- A. Sin entered by one man—Rom. 5:12.
- B. By nature the children of wrath—Eph. 2:1-5.
- C. Sin perverts natural desires, distorts sense of values, elevates self-interests.

II. SALVATION OFFERS FREEDOM FROM SIN PRINCIPLE.

- A. By faith in Christ one may gain more than Adam lost—Rom. 5:15. "Much more . . . the gift by grace." (Free gift alleviates the guilt of Adam's sin.)
- B. No longer slave to sin—Rom. 6:6.
- C. No longer the "I" (ego) who lives, but Christ—Gal. 2:20. (Illus.: Ishmael, natural child, made to yield to Isaac, child of promise.)

H. E. CHAMBERS

Sanctification

Text: "And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is he that calleth you, who also will do it" (I Thess. 5: 23-24).

Introduction: This text shows four vital facts concerning our sanctification:

- I. THE SOURCE OF THIS SANCTIFYING EXPERIENCE—"The very God of peace sanctify you wholly."
- II. THE SUBJECTS OF THIS SANCTIFYING EXPERIENCE—"Sanctify you" (1:2-10; 5: 16-22; John 17).
- III. THE SCOPE OF THIS SANCTIFYING EXPERIENCE—"I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ."
 - A. Sanctify through and through—"sanctify you wholly."
 - B. Kept blameless—"be preserved blameless."
- IV. THE SUBETY OF THIS SANCTIFYING EXPERIENCE—"Faithful is he that calleth you, who also will do it."
 - A. Called—"he that calleth you"
 - B. Completed—"who also will do it"

WILLIAM A. TOLBERT

Five Ways to Be Lost

Text: "And so I saw the wicked buried, who had come and gone from the place of the holy" (Eccles. 8:10).

Introduction: The darkest road to hell is the road flooded with rejected light. The roughest road to hell is the road that is paved with conviction. The saddest road to hell is the one that runs over the prayers of godly parents and friends.

Let me point out five ways to be lost:

- I. THE WAY OF THE HYPOCRITE
Ananias and Sapphira (Acts 5:3-5)
- II. THE WAY OF BEING ALMOST PERSUADED
Paul and Agrippa (Acts 26:28)

III. THE WAY OF THE PROCRASTINATOR
Paul and Felix (Acts 24:25)

IV. THE WAY OF THE WORDLY-MINDED
"Demas . . . loved this present world"
(II Tim. 4:10).

V. THE WAY OF THE BACKSLIDER
Saul ("God is departed from me"—
I Sam. 28:15.)

WILLIAM A. TOLBERT

Christ's Portrait of Our World

Scripture: Luke 10:30-37

- I. THE HURT MAN
The world is full of them—men and women broken and bruised by sin, young people robbed of their innocence.
- II. THE HURTING MAN
It was a man's hand that did the robbing and beating.
- III. THE HEEDLESS MAN
Priest and Levite. The Christian heedless of the world's suffering and sorrow is an anachronism. When our Lord sought to picture the extreme iniquity of heedlessness, He chose a religionist.
- IV. THE HELPING MAN
The Samaritan. Christ's desire for all of us. The man who translates profession into practice.

WILLIAM A. TOLBERT

Selected for Service

Text: "Whosoever is fearful and afraid, let him return and depart early" (Judg. 7: 3).

Scripture: Judges 7:1-8

Introduction: God selected for service "the three hundred men that lapped."

- I. LITTLE THINGS MAKE GREAT DIFFERENCES IN LIFE.
 - A. It was a little thing, lapping, but it made the difference.
- II. QUALITY IS OF MORE IMPORTANCE THAN QUANTITY.
Numbers are not as important as nobility in God's service.

The Nazarene Preacher

III. GOD'S PLAN IS TO WORK THROUGH THE FEW RATHER THAN THE MANY.

"The people are yet too many; bring them down unto the water, and I will try them for thee there" (Judg. 7:4).

Conclusion: God has always been highly selective when He chooses those who are to serve.

WILLIAM A. TOLBERT

Divine Sifting

Text: "I will sift the house of Israel among all nations, like as corn is sifted in a sieve, yet shall not the least grain fall upon the earth" (Amos 9:9).

Introduction: "Whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire" (Matt. 3:12).

- I. IT IS A DIVINE PROCESS—"I will sift."
- II. THE NATURE OF THE SIFTING—"Like as corn is sifted in a sieve."
- III. THE DESIGN OF THE SIFTING—Matt. 3:12
God separates only the good from the worthless.
- IV. THE SAFETY OF THE SIFTING—"Yet shall not the least grain fall upon the earth."
 - A. Only the chaff is separated.
 - B. Only God knows the difference between chaff and wheat.

WILLIAM A. TOLBERT

Hymn of the month

Waiting on the Lord

(No. 280, Praise and Worship hymnal)

Although we cannot discover the year of his birth, we do know that the author, Charles F. Weigle, lived to be quite an elderly man, and that he died in Florida, probably in 1966.

He was born in Lafayette, Ind., and studied music at the Cincinnati Conservatory. In addition to becoming a writer and composer, he became successful as an evangelistic singer and

preacher. He had a rich baritone voice, and his preaching has been described as eloquent.

At first things were difficult for Charles Weigle, for his family and friends tried to discourage him in the work to which he felt called of God. He was urged to take up secu'ar work which entailed less sacrifice and was more rewarding financially. But he is quoted by the late Haldor Lillenas as having said, "This seemed like turning my back on the Lord. Such a course was unthinkable. It was at this time I wrote the song 'Living for Jesus,' and the chorus became the prayer and determination of my heart."

Other well-known songs written by Charles Weigle are: "Lead Me Higher," "I Have Found a Hiding Place," "I Love to Walk with Jesus," and the most popular, "No One Ever Cared for Me like Jesus."

BULLETIN BARREL

Twelve Rules for a Happy Marriage

- Never both be angry at once.
- Never yell at each other unless the house is on fire.
- Yield to the wishes of the other as an exercise in self-discipline if you can't think of a better reason.
- If you have a choice between making yourself or your mate look good, choose your mate.
- If you have any criticism, make it lovingly.
- Never bring up a mistake of the past.
- Neglect the whole world rather than each other.
- Never let the day end without saying at least one kind or complimentary thing to your life's partner.
- Never meet without an affectionate welcome.

• Never let the sun go down on an argument unresolved.

• When you do wrong, make sure you have talked it out and asked for forgiveness.

• Remember, it takes two to make a quarrel. The one with the least sense is the one who will be doing the most talking.

—Author unknown

PARENTS' PRAYER

Dear God, we have no riches rare
To give to Christ, our King;
But we have a gift more precious still,
A little child to bring.

Please help us, God, to do our part
To train our child to see
And love the star of Christian truth,
To follow it to Thee.

Dear God, please help us hold the torch
Of love so brightly fair
That in his little world—our home—
Our child may find Christ there.

—Author unknown

From *Freeporter*

HAROLD DERRYBERRY, Pastor

Many American homes nowadays are on three shifts: Father is on the night shift, mother is on the day shift, and the children shift for themselves.

* * * *

The best time to tackle a small problem is before he grows up.

* * * *

A lesson garnered from the sea captain's log—the horn that toots the loudest is the one that's in the fog.

* * * *

Another form of wastefulness is the expenditure of words beyond the income of ideas.

Happiness is finding your glasses soon enough to remember what you wanted them for.

* * * *

A conceited man is like a balloon: everybody looks small to him, and he looks smaller to everyone else.

MARY HAD A LITTLE BOY

Mary had a little boy;
His soul was white as snow.
He never went to Sunday school
'Cause Mary wouldn't go.

He never heard the story of Christ,
That thrills the childish mind;
While other children went to class,
This child was left behind.

And as he grew from babe to youth,
She saw, to her dismay,
A soul that once was white
Became a dingy gray.

Realizing that he was lost,
She tried to win him back.
But now that soul that once was white
Had turned an ugly black.

She even started back to church,
And Sunday school too.
She begged the preacher,
"Isn't there something we can do?"

The preacher tried, failed, and said,
"We're just too far behind.
I tried to tell you years ago,
But you would pay no mind."

And so another soul is lost,
That once was white as snow,
Sunday school would have helped,
But Mary wouldn't go.

—Blake Martin

Fort Worth, Tex., Northside
BOB LINDLEY, pastor

The Nazarene Preacher



HERE AND THERE AMONG BOOKS



Conducted by Willard H. Taylor*

The Lord's Prayer in Its Biblical Setting

By Charles M. Laymon (New York: Abingdon Press, 1969. 160 pp., cloth, \$3.50.)

Nearly every preacher who relishes the homiletical task has preached a series of sermons on the Lord's Prayer. And, having done so, he entertains, if just momentarily, the notion that he ought to publish his masterpieces. Fortunately or unfortunately, the book market has been flooded with the earnest attempts of some undaunted souls who felt they must put their sermons on the Lord's Prayer in print.

Laymon's book, however, is not the last in the above-mentioned list. It is the work of a scholar (chairman, Department of Religion, Honda Southern College) who wishes to present more than another devotional study of the prayer in the Old Testament, in Judaism, and in the life of Jesus. He seeks to master every word or phrase which may not be readily understood by the casual reader of the prayer. It is Laymon's conviction, and rightly so, that "the life of the spirit can rise no higher than the roots of understanding will allow . . ." The thoughtful preacher or layman can profit from this type of examination.

The author's thesis is stated succinctly. ". . . it is my conviction that the Lord's Prayer is the greatest single utterance of Jesus when interpreted within the circle of his own life and thought. It is alive with his dedication and faith in the heavenly Father; it is warm with love and trust; it is deep in moral earnestness; it is bright with his belief in the coming of the Kingdom. In a very real sense it is a portrait of his mind and person. He both lived and prayed it. It was his very own prayer before he gave it to his disciples—and to us" (p. 149).

*Professor of Biblical Theology, Nazarene Theological Seminary.

May, 1969

Four chapters are devoted to background studies and five to the prayer itself. Each one of the latter group holds valuable insights and explanations for the preacher who desires assistance in his own interpretation. The weakest section of Laymon's analysis has to do with the petition, "Lead us not into temptation." He asserts that there are three sources of temptation, namely, evil sources outside man, evil desires within man, and God. Laymon does not seem to make any distinction between "temptations" and "trials." Neither does he give serious attention (though he mentions it) to James's statement, "Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man" (1:13).

This is a worthwhile volume. Though brief, it is solid throughout. Its tone is rich with appreciation for the prayer, of which Laymon writes, "It was not a study but a story of his [Christ's] relationship with God."

WILLARD H. TAYLOR

According to John

By A. M. Hunter (London: SCM Press, 1968. 128 pp., paper, \$1.62.)

New Testament scholarship today is taking another long look at the fourth Gospel. Following the "older" works—Westcott in 1908, Burney in 1922, Scott Holland in 1923—P. Gardner Smith opened a new era in Johannine study when, in 1938, he critically examined the generally accepted view of John's late authorship and knowledge of the Synoptics. Leading scholars in Britain, America, and the Continent added their contributions in quick succession: Schweizer of Basle in 1939; Hoskyns' posthumous work in 1940; Bultmann in 1941; Kuhn in 1950; Dodd in 1953; Barrett, on the Greek text, in 1955; Dodd again in 1963; and in 1966 Brown, the Roman scholar in Baltimore. In

the last three months, three more important works on John have appeared. The third, the subject of our review, is a fine addition to Johannine study.

Hunter is professor of New Testament exegesis in Aberdeen University, Scotland, and well-known for his works on Romans, Colossians, and Mark. His position could be described as that of critical orthodoxy. Unfortunately, this view of the authorship of John veers from the orthodox view. He writes, "John the Apostle was the source of the ancient tradition behind the Gospel . . . The actual evangelist was a close disciple of the apostle and himself a man of deep spiritual insight. This man was almost certainly the Elder to whom we owe the Johannine Epistles" (p. 106). Hunter rejects the critical theory that the Gospel is a translation from Aramaic, but thinks the writer was an Aramaic speaker.

In discussing the Gospel's background, he cuts across the liberal theory of either strong Hellenistic or Gnostic influence and argues the backcloth of the Old Testament and Palestinian Judaism. There is some fine research and writing in a comparison between John and the Qumran community, with the conclusion that "the basic difference between the scrolls and the fourth gospel is, as we might have expected, the Fact of Christ" (p. 31).

The topography of John is examined as the archaeologist's spade in recent years has proved its marvelous exactness. Hunter argues for both a pre-Galilean ministry of Jesus and a post-Galilean one in the south. He accepts the authenticity of the miracles against the liberal critics, concluding a brilliant survey of them as "not evidential addenda to Jesus' preaching, but an essential part of God's saving activity in Jesus the Messiah" (p. 73).

In a Gospel where liberals have found no parables, Hunter elaborates on 13, through all of which "glimmers the veiled kingliness of the Saviour." Professor Hunter is hardly thought of as an evangelist, yet in a brilliant closing chapter on the abiding relevance of the Gospel he writes, "To a war-torn and sin-sick world, prone to lapse into nihilism or atheism, the gospel penned at Ephesus 1900 years ago still comes with its promise of life through a Christ who is

perennially the same." Here is an up-to-date, informative work on John. Preachers will find much helpful material here.

HERBERT MCGONIGLE

Preachers' Exchange



FOR SALE—Old books: *The Glory of Christ*, by Isaac Watts (printed in Boston, 1795); *Complete System of Christian Theology*, by Samuel Wakefield, 1869; *The Elements of Moral Science*, by Francis Wayland, 1836; *The Desire of Ages*, by Mrs. E. G. White (Seventh-Day Adventist Foundation). Write M. J. Flowers, Box 35, Knowles, Okla. 73847.

WANTED—Old copies of *Nazarene Preacher* for 1961-62. Write Lucy Helton, c/o R.R. 4, Box 20, Newark, Ohio 43055.

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CALENDAR DIGEST

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
- Home Missions Loan Fund
- 15 Father's Day

JULY—

- Spanish Radio Offering
- 4 Independence Day

AMONG OURSELVES

I was struck by a newspaper analysis of the current chaos in a certain faraway country. Describing the conflicting factions and struggles for power, the article said: "There is no established authority, therefore no liberty" . . . Exactly so . . . Freedom is dependent on order, and order is dependent on authority . . . If the authority is tyrannical, the scope of freedom is narrow; if the authority is enlightened, the scope will be wide . . . But authority there must be; there is no freedom in anarchy . . . In the Church this is true too . . . At every level . . . Before me are two sets of rules for Nazarene youth camps, one from Southern California and the other from Oklahoma . . . Nine rules in one, 12 on the other—all good, necessary rules . . . As Elton Trueblood has said, "Absolute freedom is absolute nonsense" . . . Another has said, "Respect for the rights of others is peace" . . . But what's good for children is good for preachers . . . Sometimes they kick against the regulations of the church . . . But those regulations protect their right to preach holiness . . . They are the best earthly guarantees of an orderly field of service until decent, orderly retirement—and even beyond, in sub-official capacities . . . Happy is the man who elects the freedom of the yoke . . . And now for a *postgraduate exam*: (1) When may a talk with parents save a 19-year-old? (2) What new association has just been organized among us? (3) May 25 is the final Sunday for what? What about May 15? (4) What sheep require special attention this month? (5) What kind of SPOTS are now available? (6) In what program has the minimum age limit been dropped? (7) Where and when are there 20 courses to select from (not a restaurant)? (8) What new project is included in 10 percent for missions? (9) In what way are Hawaiian pastors best prepared for retirement? (10) What does NEA stand for? (If in doubt, why not try the *Supplement*?)

Until next month,

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The Preacher's Tenure

By J. B. Chapman*

WE ARE NO JUDGE OF MOTIVES, but we have observed a tendency on the part of observers of the same craft to make easy explanation of the successes of their fellow workers. Preachers are not exceptions. The case of a preacher who has been in his present location for 10 or 15 years was brought up. "B— is a very ordinary preacher, but he went there when that church was new and small and he has taken most of the members into the church. They do not know any other preacher, so they think he is a good one. He has been very careful about the type of evangelists he has brought, and he has always made sure that none came who could be induced to accept a pastorate. He has avoided clashes with his members, and has taken a lot of criticism that many would not be willing to take. He has been considerate of other churches and other preachers, and so it has come about that no one ever says anything against him." So the explanation ran on, largely to the effect that just about anyone could do what B— has done, and that his doing of it is more an accident than an art.

But the fact still remains that B— has stayed for a term of years quite beyond the average; that he took a small, struggling church and built it up to respectable proportions; that he has built a good church house, gathered a fine Sunday school from which to build the church of tomorrow, paid the bills, kept a spiritual atmosphere, had revivals, made a place for himself and his church in the community, and that after all these years, he is still the choice of his people; and that neither he nor they are planning any pastoral change in the near future. If the explanation of his success is simple, if logically just about any preacher could do what this one has done—well, such things do not matter. When the newspapers of St. Louis boasted that they "made" Sam Jones, Sam Jones replied, "Then let them make another one." If things like B— is doing are so simple, let some more mediocre preachers do them.

The fact is that nowadays no denomination can build strong churches unless it can have long pastorates. It is impossible to have a uniform ministry, and it is not desirable, if it were possible. But the church represents the conservative element in society—it always has done so, and in these changing days, when foundations that were supposed to be granite are found to be only sand, the church needs more and more to manifest the qualities of stability. If the preachers move so often that the community never learns just who is the leader of the group, the conviction will be current that the church, like every

*Former general superintendent, now deceased. Editorial (abbreviated) from the *Preacher's Magazine*, January–February, 1943.

(Continued on page 16)

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

Freedom with Reverence

In the relationship of a child to his father there is a world of difference between affectionate familiarity and saucy impudence. So likewise in the house of God the gulf is vast between freedom in the Spirit and irreverence.

Some churches have not yet learned this difference. What they think is freedom is plain untidiness, which grieves the Spirit, repels the visitor, and breeds all manner of sacrilege in the young.

We do not want the kind of formality which freezes an audience. We must not inhibit the Amen or even smother the Spirit-inspired shout. But neither do we want the freedom which becomes license, and fragments a service with unworshipful distraction. Spontaneous shouts, yes, but the buzz of whispering, no. Let's keep the light green for the saint who may occasionally walk the aisle, with shining face and upraised hand. But let's keep a big red light on against aimless shuffling about.

In promoting reverence the condition and furnishings of the sanctuary play a part, as do also the ushers, the caretaker, the musicians, and the choir. But in the end the key person is the pastor—plus his platform assistants, if he has any. Though the shepherd may not be to blame for the pattern of irreverence which he finds when taking over the flock, he is responsible for the pattern which he leaves. For give any man time, and the tone of the church at worship will be the echo of himself. A flippant preacher who doesn't know the difference between judicious wit and unrestrained "hamming" will produce a shallow, light-headed people who habitually forget where they are.

A preacher can be reverent without being sepulchral, dignified without being starchy, worshipful without being sour. In fact, it is poor worship which has no joy. But it is up to the preacher to teach his people, by precept and example, the difference between edification and entertainment, and between being blessed and just being tickled.

Much depends on a pastor's steady, undeviating example in little things. Let him begin by dressing as befits his office. Then let him take his place on the platform quietly and reverently, at the right time, and sit like a gentleman rather than slouch like a hobo. Inexcusable is that restless, last-minute fussiness, which sends him over to the organist, or down to an usher about the windows, or chasing after the missing offering plates. These are the sure signs of a disorganized scatterbrain. Even worse abomination is the giving of instructions by grimaces, gestures, and whispers during prayer, to which song leaders are especially prone. Then there is nothing very worshipful in the clump, clump, clump of the pastor walking off the platform and down the aisle during the closing prayer.

These are just a few of the things the pastor and his assistants can do—or avoid doing—if they would set the tone for worship and reverence. Any

intelligent man can think of many more if he will just give the matter some prayerful reflection. But let him be assured that his people in the long run will give no more honor to the house of God and the service of worship than he does.

He Who Serves Best Is Not Always He Who Shouts Loudest

IT IS A MISTAKE to suppose that the involvement of blustering activity, out there in what seem to be the main streams of life, is necessarily the truest relevance. Let us turn that around and say it the other way. The man who is hidden in the scientist's lab, or the scholar's den, or the saint's prayer closet, who hardly knows what is going on, may be more relevant in the ways that count than some who are marching in the parades and carrying the flags.

Think for instance of Madame Curie, who with her husband in 1898 discovered radium, then on her own in the long, weary, lonely years that followed discovered how to isolate pure radium, salts and create radium metal. She was almost fanatically a single-minded woman who let the rest of the world go by while she devoted herself in supreme dedication to her research. She had no TV and listened to no radio newscasts, but here was what was happening in the big world around her during those years: In China anti-foreign hatred was broiling, climaxing with the Boxer uprising in 1900. Farther north, Japan was fixing to thrash Russia. In Africa, Great Britain was fighting the Boer War, and North Africa was quarreling with France over Britain's reconquest of the Sudan. In Germany, just a few miles from Madame Curie's lab, the German kaiser was launching his vast naval building program which helped to bring on World War I. And as for the New World, the United States was engaged in the Spanish-American War, taking over the Philippines in the Pacific and Cuba in the Caribbean. You see it was altogether an exciting time. But who would care to accuse Madame Curie of being irrelevant to her generation, cooped up in her lab, working with her radium? The millions of cancer sufferers who have been helped by her discovery would not consider her work irrelevant.

Suppose she had gotten conscience-stricken about this matter of relevance, hung up her rubber apron, and dashed out to write articles for the newspapers on current events, or march in parades, or call conferences, or gone off to Africa or China to become "involved." Would she have become any more meaningfully, helpfully relevant to her generation? We all know the answer. And the answer is the same for thousands of scientists and scholars and teachers and poets and preachers, who have been relevant, each in his own way. What can we conclude from this? Simply that no man doing his duty, seeking to fulfill his God-given mission in life, can possibly be irrelevant.

An automobile is composed of hundreds of parts, yet each one relevant to the whole. There are small parts with little honor—they don't move, they

(Continued on page 9)

The sickness of our times
is enslavement to the senses

The Tyranny of the Tangible

By Orville S. Walters, M.D., F.A.C.P.*

A STUBBORN fourteenth-century Franciscan monk deserves the credit or the blame for striking the spark that has swept us into the space age. Oxford-trained William of Ockham became impatient with the complicated synthesis of mediæval philosophy and launched a new emphasis upon analysis.

Ockham insisted that all knowledge of the world must be based upon experience, and that assertions concerning cause and effect should be supported by actual observation. He demanded that everything not subject to observation or experience be cut away, giving rise to the principle of economy in logic, which came to be known as "Occam's razor."

The shift from abstract thought to sensory experience marked the beginning of modern science. It was followed by rapid growth in the study of nature through observation and experiment.

*Dr. Walters is director of health services and professor of psychiatry, University of Illinois at Urbana, and a Free Methodist layman. His educational affiliations include the Ph.D. (physiology), University of Kansas; M.D., St. Louis University; fellow, American College of Physicians; graduate, Menninger School of Psychiatry, Topeka, Kans.; diplomate, American Board of Psychiatry and Neurology.

By the sixteenth century, the scientific method had already taken shape. As the new spirit of inquiry spread, so also did the idea that sense experience is the only true reality. The God whose presence had permeated the mediæval world began to seem unreal and far away. The idea that the universe operates according to divine direction and purpose came in for serious questioning. The early scientists, Copernicus and Galileo, were followed by the skeptics and the scoffers, Hume and Voltaire. The eighteenth century is often described as the most skeptical age of the modern world. Much of the religion that survived was only cold, intellectual reasoning.

The goals of pleasure and possessions that dominate our society have come into prominence through the denial of validity to any other type of experience than the sensory. Scientists moved from the mediæval exclusivism of metaphysics to the modern exclusivism of sensory empiricism, unwilling to examine the evidence of suprasensory experience with the same zeal they display toward the more tangible evidence of science. The openness to truth that brought with it the wholesale discovery of the scientific revolution, hardened into a denial of the truth-claims of any other forms of experience than the sensory.

The person who makes such a cate-

gorical denial stands in a very weak logical position. If you affirm the existence of such-and-such, your claim can easily be verified by pointing to the object itself. If you deny the existence of such-and-such, your denial implies and requires complete knowledge. If anyone can demonstrate that you do not have full and complete knowledge, your denial is worthless. The scientist may be right in what he affirms, but since he cannot have complete knowledge, he is likely to be wrong in what he denies.

In spite of its logical weakness, the claim that only the sensory is real has become a kind of philosophic rider on the scientific method, and has been a standing intimidation to religious people. A similar assumption holds that all phenomena are produced by natural causes and that, given enough time, they can be understood and explained by science. Freud even staked out "the spirit and the mind" as legitimate subject matter for scientific study, and declared that his psychoanalysis was competent to explore them on behalf of science.

Evidence for the supernatural is disqualified in advance by these presuppositions of naturalistic philosophy, although testimony to the reality of man's encounter with God is both abundant and reliable. The letter to the Hebrews defines faith as "the conviction of things not seen." The older word, "evidence," has much to commend it as a synonym, for there is a body of human testimony stretching over the centuries.

The sensate has become for many not only the criterion of truth, but also has been increasingly proclaimed as the good. Elevation of the tangible and the sensate has caused our cultural standards of excellence and success to be formulated largely in terms of wealth. Material possessions have become the goal of youth, to be enjoyed as soon as possible. The dictum of Jesus is forgotten, that "a man's life consisteth not in the abundance of the things which he possesseth." Instead, "things are in the saddle and ride mankind."

The consequence has been a glorification of sensuality in personal and collective life. The grossly sensual has never been so overt nor so widely tolerated in American life. As pleasure-seeking demands ever newer and more intense forms of physical gratifications, the sensual tends to become perverted and to take sociopathic forms. Hence sensuality is frequently found in the company of the pathological. Our culture has the distinction not only of bringing a wholesale increase in the number of searchers for physical thrills, but also of devising various new forms of addiction as a by-product.

The pathologic has invaded contemporary art, drama, and literature almost to the extent of total occupation in some areas. An older definition of art as "a glorified transcript of life" could almost be restated today as "a glorified transcript of psychopathology." Or has our culture, indeed, become so degenerate that contemporary drama and fiction represent its true condition?

The pathologic has also had far-reaching influence in the formulation of psychological theory. Freud drew conclusions from observations made upon neurotic patients in his consulting room to propound what he advanced as universal characteristics of mankind. The empirical claims for the Freudian system have deeply permeated contemporary psychology, in spite of the fact that it was derived primarily from sick people.

Religion, too, has been downgraded by being described as a sickness. Freud acknowledged that his view of religion as a kind of neurosis was born in the consulting room as he worked with the patients who came to him for treatment. He later conceded that the views expressed in his anti-religious writings were his own personal philosophy, but his disparagement of religion has tended to travel in company with his psychological ideas, setting up what was long a formidable barrier between psychiatry and religion.

Christian theism has always pointed to certain conditions that are essential to discovery and participation in its

reality. The basic requirement of such knowledge is commitment of the self by an act of faith. Many have denied the existence of such reality, basing this contention on their own failure to find it. This is an argument from ignorance that fails to take account of the conditions through which discovery comes. Augustine expressed the principle by saying, "Unless you believe, you cannot understand." Such belief is more than intellectual assent; it is the exercise of one's moral freedom by open self-surrender to God in penitence and faith. No other formula will open the door into the reality of the divine encounter. Surrender of the will has always barred the way to transcendent experience for the natural man who in egocentricity, pride, and self-will refuses to submit himself to God's sovereignty.

It is important to recognize that a faith-principle underlies every system of thought to which anyone who would discover must surrender. Empirical science is underlain by its affirmations of faith. Psychoanalysis has its faith-principle, the postulate of the unconscious, which, incidentally, confines it to a no-man's-land between science and metaphysics.

Christianity also has its faith-principle, that God has revealed himself through the Bible and in Christ as a personal Being who bestows undeserved love. Theology has assembled and systematized the evidence for this divine self-revelation. On the basis of that evidence, the Christian affirms the existence of spiritual reality beyond the grasp of science, whose competence is compressed into the sensory end of the reality spectrum.

This faith-principle became an established reality for members of the first-century Church. To them, Peter wrote, "Without having seen him you love him; though you do not now see him you believe in him. . . . As the outcome of your faith, you obtain the salvation of your souls" (I Pet. 1:8-9, RSV). To hold out a relationship like this for contemporary man, one must penetrate a tyranny of the tangible that has often cowed the religious searcher with the

Practical Points

that make a difference

"I was embarrassed Sunday night!"

Dear Son:

Mother and I went to the "big city" Sunday to visit our friends, who were raised in our county. They were mighty good to us!

Bill is a doctor, Frank an insurance executive, and John a mechanical engineer—and all Christians. We went to their church in the morning. The congregation was large, the music an inspiration, and the preaching helpful. But you know what impressed me the most? Every couple sat with their Bibles open as the pastor declared the Word. It wasn't a great sermon as sermons go, but it simply expressed the truth, and my heart was warmed.

In the evening I invited all of our friends to our church, and went with pride to the new sanctuary to hear our well-known pastor. All of us sat in a row with our Bibles open waiting for text and passage. But the preacher never mentioned the Bible. What he said was good, but something was missing as he preached topically without any substance from the Word.

I glanced out of the corner of my eye at my friends, and watched as they closed their Bibles one by one. They were courteous, for they were all gentlemen, but I returned home sadly, for my church had suffered by comparison.

Didn't you tell me that preaching was the declaration of God's Word? Son, don't submit to the pressures that would make you less than a genuine preacher!

Love,
Dad

The Nazarene Preacher

threat of ostracism by a tough-minded, scientific elite, whose faith-principles and investigative devices restrict it to a narrow segment of experience.

The word "soul" has been obsolete in the sciences of man for decades. Using "Occam's razor," psychology trimmed away all except the observable phenomena of human behavior, in its eagerness to become an empirical science. The tangible asserted its tyranny over the operations of the mind, seeking to reduce thinking and willing to elementary processes already understood by science.

Freud believed that human nature follows the same rigidly determined processes as physics and chemistry. He left no room for human freedom, looking upon life as a running conflict between pleasure-seeking instinct and the strictures of society. Since Freud's death, a radical reorganization of psychoanalytic theory has brought new appreciation of the striving, purposive self, giving rise to the quip that the soul has returned under new management. The idea of the whole person with its elements of intention and autonomy, upon which numerous sects in psychology are finding contemporary agreement, becomes increasingly compatible with the Christian view of man.

The word "salvation" also has an unfamiliar sound to modern ears. The English word implies a rescue operation from some threat or evil. The Greek word, preserved in that division of theology known as soteriology, signifies a restoration to health or wholeness. By either meaning, salvation is relevant to what Sorokin has called the crisis of our sensate culture, and what many others describe as the sickness of our time.

It is equally relevant to the natural man, who, according to the Christian view, exhibits both grandeur and misery. Created in the image of God, he has the capacity for expressing love toward his Creator and his fellowman. But exercising his moral freedom, he responds in egocentricity and willful pride by rebelling against his creaturehood. In terms of potential moral

achievement, he can reach beatitude; in his actual guilt and anxiety, he is wretched. Unregenerate man apart from God is described in biblical-psychiatric language by Paul as "estranged and hostile in mind, doing evil deeds." Man needs to be rescued from what he has become and restored to what he was created to be. This is salvation.

Two well-known British converts to Christianity describe their own inward struggles, each in his characteristic way. C. S. Lewis wrote:

For the first time I examined myself with a seriously practical purpose. And there I found what appalled me: a zoo of lusts, a bedlam of ambitions, a nursery of fears, a harem of fondled hatreds. My name was legion.

C. E. M. Joad expressed it more formally:

. . . The fundamental . . . nature of human sinfulness is intolerable, unless there is some source of guidance and assistance outside ourselves to which we can turn. . . . Presently the facts of sin and evil came to present themselves with such overwhelming strength that unless one were able to seek assistance . . . one would give way to despair. The more I knew of it, the more Christianity seemed to offer just that strengthening and assistance. And with that the rational rationalist-optimist philosophy, by the light of which I had hitherto done my best to live, came to seem intolerably trivial and superficial. . . . I abandoned it, and in abandoning it found myself a Christian.

Only the Christian doctrine of salvation penetrates to the root of man's rebellion. Evil deeds are ordinarily punished in an order where justice prevails. In his unique self-transcendence, man recognizes that this is what he deserves and feels guilt. He is aware of his impotence to meet the demands of the moral law, and suffers despair. To alleviate his symptoms, science gives him tranquilizers. Psychology offers him his choice of several dozen sectarian psychotherapies, most of them underlain by some naturalistic doctrine of man.

Only the Christian understanding of man apprehends both the depth of his

sin and despair and his capacity for saintliness. Only the Christian gospel proclaims a God who loves men while they are "still in the wrong" and who causes them to become lovable by enriching their lives with undeserved love. Only Christian love supersedes the harsh demands of justice and dissolves the guilt that accrues from man's willfulness. As commitment by faith transcends the tangible, wayward man experiences the reality of the unseen and apprehends for himself the meaning of salvation.

He probably could find a few "duds" if he were looking for them

An Evangelist Says His Piece About Seminarians

By Paul Martin*

HAVE NEVER been embarrassed with a seminarian—a graduate of the Nazarene Theological Seminary—and I'm quite sure the seminarians can't say the same about me! I am proud of this growing group, and I would like to tell you why.

Recently I worked with a good example: church, average size; an old building was being remodeled and a new sanctuary built. He was married, two children, and his wife was talented and useful.

1. He looks like a minister. Oh, I know, there are many times he plays plumber, carpenter, electrician; he worked on the building on "work-day" during the meeting. But he has a good image—like a preacher. There is something refreshing in expecting your pastor to look like a pastor—a

little conservative, careful in dress, just right. I've been helped by their association, for an evangelist doesn't have to look like "the last of the big spenders" either.

2. He plans—carefully. It may be he realizes that he's not something special, that success even in Kingdom business comes from careful planning, diligent work, prayerful hours. For instance, here are just some of the plans made for the six-day revival:

—The meeting began Tuesday night with a Fill-a-Pew Night; 21 teams filled every pew in the house. For Young Adult Night, seven couples were given responsibility to plan, provide, and invite for the fellowship following the service.

—The teens had been calling for several weeks, and continued during the meeting. Home prayer meetings had been arranged and faithfully

promoted. The music was planned for each night, and some instruction about the length of the songs was given. Transportation was arranged. The announcement read: "Please be at the church no later than 6:40 p.m. to drive the bus, or arrange to send cars—Tuesday, Cliff E.; Wednesday, Gilbert G.; etc." Ushers were set for each night, using over 25 young men for the job, with this statement on their instructions: "Please wear a white shirt and dark tie." The pre-service prayer meeting was in order with five different leaders, with careful instructions to them, in print. The men's prayer breakfast was carefully assigned to those who would get it done right. When we went calling, his list was ready; we wasted very little time. We saw a good many in a little over an hour; some were in church before the meeting was over. I realize that many are planning this way—but I saw it a little clearer with this young preacher.

3. His study showed where much of his time is spent: careful and complete sermon files, source-material files, books in order, records complete and up-to-date; a preaching program. Have you ever been in a pastor's

study that looks like an "archaeological site"—papers, stuff, letters piled high, and the cue to finding something is to dig for it—The deeper you go, the older the postmarks on the letters and bulletins, and 1960 is under the desk?

4. His hopes and dreams for his church and himself are worthy. They are not nearsighted; not some strange success ladder to climb, but a wholesome objectivity that helps him to keep from being unduly sensitive and restless.

5. In my judgment he is a spiritual man. I know that this qualifies the statement—but I didn't know how else to say it. He is burdened for souls, practices soul winning outside the pulpit, takes his burdens to the Lord in prayer, is cautious and understanding of the convictions of others, is sensitive and responsive to the Holy Spirit—he seems a disciplined man at home, in the town—and around the evangelist.

I have many reasons, as an evangelist, to think that the church has good days ahead, useful days, and one of these reasons is the good men God is calling, and the church is training at the Seminary.

He Who Serves Best . . .

(Continued from page 3)

are out of sight, they make no noise (as does the horn), they have nothing directly to do with the motor or wheels; yet can we say they are irrelevant to the total vehicle? The only way an automobile part can be irrelevant is by becoming detached from the car. As Christians the "car" we are interested in is not the world, but God's plans for the world and God's activity in the world. If we are where those plans put us—if we are in the center of God's will for us—we cannot possibly be irrelevant. On the other hand, if we detach ourselves from God's will for the world, and God's will for us, we cannot possibly be relevant in any meaningful, redemptive sense.

*Evangelist, Berkeley, Calif.

Not nit-picking,
just soul-searching

"Itchy Feet"—Do You Have It?

By Dallas Mucci*

I'VE HEARD of the seven-year itch. I've heard of the preacher's itch. I've heard of itchy, kitchy, and koe. Lou Cassel, leading religious journalist, coined a new one—"preacher's itchy feet."

"Preacher's itchy feet" was in response to a seminary professor's lament that American clergymen seem to think that the parish ministry is not worth preparing for. The professor claims most students were hopeful of eventually landing a job at headquarters or teaching in college.

The parish ministry was a distasteful apprenticeship to teaching and executive office.

Support for the professor's position is found in a survey by the NABI and the AATS in which 70 percent of the seminarians [not Nazarene—Editor] in 1965 had planned to leave the parish ministry shortly after they completed their training.

All this coming at a time when the local, grass-roots congregations need vital, Spirit-filled leadership in the form of pastors desirous of being just parish pastors! Some may argue, "Is this true of our holiness church?" I believe it is creeping upon us.

Recent conversations might suggest such a trend. Such attitudes as: "How did that position open up to him?" "Those denominational headquarters people are on an eight-to-five schedule."

It would seem that so much conversation goes like this: "Plenty of men will be moving up. More districts opening up—there are going to be many new district superintendent opportunities."

Actually, as I examined my own heart and purpose, I realized that the "preacher's itchy feet" complex is very easy to catch. An accepted dose from Satan could go a long way toward wrecking a budding ministry.

There are guiding, explicit principles of divine origin that can help cure this malady that has always threatened the ministry of Christ.

What is the ministry of the local church? No matter what position one holds in the church, he knows that the success or failure of the mission of the Church of Christ will be accomplished at the front line—the local pastor. It is here that the hand-to-hand combat takes place. In the military metaphor, the battles are won, not in Kansas City, but Kokomo, Ind.; Seattle, Wash.; or Coal City, W. Va. The finest plans from top leadership are not enough.

In fact, the parish ministry must be known as the place where the Church meets the world, where the Church has the opportunity to witness to the saving and sanctifying power of God, where the spiritual marks of Christ's suffering can become our hallmark.

Christ spoke to the parish minister, clearly, "For even the Son of man

came not to be ministered unto, but to minister, and to give his life a ransom for many" (Mark 10:45).

Somehow the ministry is becoming less a simple vocation to serve the present age, in favor of a profession. Many are concerned about the loss of the status the local pastor once had. Others feel that poor housing and low pay have cut into the ranks. After we have raised all objections, the simple motivating factor of any parish pastor, is "to minister . . . to give his life." It isn't strange that Christ had a habit of zeroing in on the core of our spiritual problem—just serve.

There is a final, trembling reply often made, "That isn't facing the simple, practical issues." The answer to myself is this, "Christ cared little for himself when there were needs at hand. He spoke of a grain of wheat falling into the ground to die."

We need to hear again Paul chiding the church at Galatia, "From henceforth let no man trouble me; for I bear in my body the marks of the Lord Jesus" (Gal. 6:17). Do we pastors bear the marks—instead of the "itchy feet" complex? We in the parish ministry need the bleeding heart, need to carry the cross, need to see a world as weary, need to see our only priority, "to open for men God's saving and holy purpose."

How does one aspire to church executive leadership anyway? The world of business shows two ways to "get to the top": outstanding successes and knowing the right people. Too many are actually believing that this is the way to go up in the Church.

This is not a new problem. Christ spoke to this leadership ambition with the faithful Twelve. When the 10 were angry because James and John aspired to sit on the right and left in the Kingdom, Christ rebuked them all. He contrasted the kingdom

of God with the world and defined His directive, ". . . but whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant" (Matt. 20:26-27).

Christ's sharp words to Peter when the Lord prepared to wash Peter's feet clarify the position of the parish minister here. The only way to leadership is to serve. If the leadership mantle happens to fall on you, it becomes only a greater servanthood for Christ and the Church.

No doubt one of the most difficult problems of the parish ministry is to experience the trauma of people in trouble. After an afternoon or evening of calling on troubled people (and so many who will not take the way of simple faith), one almost hates to get the list of phone calls from his wife, for it will contain more problems. Thus it is easy for Satan to prod the pastor toward a problem-oriented life—the kind that starts one down the slippery path to self-pity. Gradually one begins to feel undue pressure with the least problem or difficulty with individuals.

It is for this very sort of ministry that God calls men to be pastors. A friend remarked, after I had mentioned a list of problems, "If there weren't problems, God wouldn't need you!" He's right!

Instead of yearning for the district superintendency or denominational office (which isn't supposed to hold these problems!), it is our God-given call and opportunity to just go out—listen, care, and at times turn the other cheek.

In Daniel Walker's book, *The Enemy in the Pew*, he relates the story of a man who tried to oust his pastor over a small misunderstanding. The antagonist went to another member, seeking his support. After he stated his case, the other member

*Pastor, South Hills Church, Pittsburgh, Pa.

said, "I don't know what your problem is, but I'm with our pastor. When my son was killed he walked the Chicago Beach with me—and all night. No platitudes, but after his prayers, he walked."

Surely, holiness men march to these words, "As my Father hath sent me,

even so send I you" (John 20:21).

So I march toward that city, hoping to take a few along. Whether or not the church recognizes my ministerial, self-determined worth has little effect on my real ministry. Christ's ideal for us is to minister, and if we would be chief, to *serve!*

How to bridge the generation gap without having to be young

The Pastor Evangelizing His Youth

By Robert Green*

CALL OUR DAY WHAT YOU WILL: one thing you will have to admit is that the youth have taken the stage "front and center." Dubbed the "now" generation, the "Pepsi" generation, or the "emergent" generation, it is different from any generation of youth that has preceded it. Robert H. Shaffer, dean of students, Indiana University, said: "It is not enough to say to our young people, 'When I was your age . . . We were never their age. Television has given the modern student an awareness, perhaps an excessive awareness, of the world around him. Professors who try to impart knowledge are out-of-date. Too much knowledge exists for one to attempt to cover even a small area of one field. All the professor can do today is to stimulate the student to become a learner all his life. We must view students, not as empty bottles to be filled, but as candles to be lit.'"

What Mr. Shaffer has said for the academic world is true in part also for the church world. It is not enough to say, "When I was your age we did this in the church and it was effective." That doesn't make it true today.

We do have some stabilities that we can rely on. Youth of any generation have the same basic needs: the forgiveness of sins, a sin nature to be cleansed, a force outside of themselves to unite their lives in one central goal. And the answer is still the same—the blood of Jesus Christ, that is able to forgive and to cleanse, and the Holy Spirit to empower for life. The big question then is, How can we get our problem-plagued youth to apply the proper solution to their lives?

When we look at our task as pastors, we can divide it into three parts: *mission, message, and method*. Our mission has been, is, and should always be evangelism of the lost and the feeding of the flock to fit them to live victoriously now and prepare them for eternal life. Our

message has been, is, and should always be the grace of Jesus Christ, and the infilling of His Spirit that enables men to live a victorious life over the powers of Satan. Our mission and our message are sacred, but not all our methods are sacred, and should be constantly evaluated. Our methods must meet the needs of the present generation.

If the pastor is going to reach and hold his youth he must (1) show it "like it is," (2) tell it "like it is," and (3) lead it "like it is."

They demand example

Before we as pastors can "sell" Jesus Christ to our youth, we must look at ourselves to see if we exemplify Him. In the October issue of *Christian Life* there was a question-and-answer article with college youth answering questions concerning their parents. One question was, "What should my parents say that would help me?" It was answered by one in this manner: "What should my parents say that would help me?" reminds me of another question, Why do I accept what they say? Right now I accept what they say because I see that they have succeeded in their lives. How can they advise me on marriage if their marriage is lousy? Or how can they advise me on stock investment when they have a poor investment program? Kids will listen if they see that their parents are cool (meaning level-headed) and relevant. I think this is a trait of teenagers today. We obey only if we agree with it. We don't respect an adult just because he's an adult. If he earns respect, then he will get it."

A younger relative of mine who attends one of our Nazarene churches, but is not a member, recently was pumping me with all kinds of questions concerning their pastor-elect and his wife. After a few questions, she said, "But really, what I want to know, is he a Christian?" The pastor has been removed from the pedestal. We are no longer considered automatic Christians when we are ordained. Our youth are saying to us, "Show me by your life that you are worthy of speaking to me about

Jesus Christ!" Do we exemplify the person who is calm in the midst of storm because we have a sure anchor? Do we live the kind of life that shows we believe that God is the answer to all our needs and everything that happens to us is guided by His permissive will? Do we know of the love that is willing to be used?

They crave personal interest

In the newly published book *Christian Youth, An In-depth Study*, by Roy Zuck and Gene Getz (Moody), there is a table titled, "Satisfaction and Dissatisfaction on Items Pertaining to Church Services and Pastors." The top for items in the order of their dissatisfaction, as listed by senior high youth, are:

1. Freedom to discuss my problems with my pastor
2. Interest of pastor's sermons to young people
3. Meetings ending on time
4. Relevance of pastor's sermons to my needs

I shall always remember a statement that Dr. Albert Harper made 10 years ago. He told of talking with a young man about Christ, and the youth said, "Dr. Harper, I wish the church was as interested in me as it is in my soul!" This kind of genuine interest cannot be conveyed on Sundays only. It comes from exposure over a period of time with various activities with the youth. Are you interested in youth as they are, or are you interested in them only as they would be if you could get them saved or for what they can do for the church? The emergent generation is trying to find its true identity, and being a number on the Blues' side in a Sunday school contest does not seem worthy of their lives.

They want straight talk

The pastor must tell it "like it is." We need to take a critical look at what we are asking the youth to commit their lives to. I have spent 10 of my 17 years in the ministry in a Nazarene college

*Associate minister, College Church, Nampa, Idaho.

church. For the past seven years I have been away from the college campus. I guess the most amazing change that I have noticed in our college youth since I have come back to the campus recently is that the vast number in our emerging generation accept only one Authority, and that is Jesus Christ through His Word. Because the Church says, because our Manual says, because Mother and Father say, or because Pastor says so, does not make it true to them. If they accept any authority at all, it will be Jesus Christ. I am not saying this is right and a good thing. I am merely reporting my impressions. I am saying our preaching and counseling will have to have the same authority if we are to reach these youth for Jesus Christ. Our teens want it straight, with biblical authority, and with a challenge.

Is the Jesus Christ we are presenting worthy of their lives? I do not mean, Is Jesus Christ worthy? but I mean, Is the Jesus Christ we are presenting worthy of their lives? A number of years ago a group of 800 college students of another denomination held a conference on the campus of the University of Kansas. The final statement was, "The Church as we now know it is not worthy of our lives but the purpose behind the Church is."

Mrs. Dorothy J. Farnum, English teacher, Erasmus High School, Brooklyn, N.Y., wrote: "Football is the best taught subject in the American high school, because it is probably the only subject that we do not try to make easy."

The emergent generation is one who will respond only to a real challenge. If your Jesus Christ is not One who can challenge them to the depths of their lives, then they will be looking for someone or something bigger.

Just because they believe they are adult in their thinking does not mean they do not have problems. They do and they know it, but they want you to tell it like it really is. The social and moral problems of the youth of our day do not disappear if we ignore them, but the kids with the problems will.

The communication gap between pastor and youth is sometimes very real.

The stock phrases and words that receive the loudest "amens" from our older saints may be very meaningless to our emergent generation. David H. Freeman in *Christianity Today* (July, 1966) states in part: "To be heard, the Church must express itself in the words of the day. It must constantly revise its vocabulary. Words are not concepts. Words are plastic means of communication. What the Church has to say is unchangeable, but the words it uses must change if the Church is to be understood."

This does not mean that to communicate the pastor must use teen-age lingo. Recently I said something was "neat" to one of my sons, and he said, "Dad, you are supposed to say 'nice,' not 'neat.' You are an adult and adults say 'nice' and teens say 'neat.'" It does help, though, to at least know what they mean by their words.

They must have action

The pastor must lead. The emergent generation are basically activists. They are ready to work. They want something to do. They look on the church service as a "pep talk." They are saying, "Don't bother me with theology and doctrine. Pep me up so I'll have enough steam to go out and serve my world."

In Zuck and Getz's study of Christian youth they found that dullness was one of the reasons most given that youth leave the church: dull church services, dull Sunday school classes, dull parties. To the emergents, dullness is a grave sin. If Jesus Christ is anything, He is not dull; and His body, the Church, has no reason for being dull either.

Less than one year ago a young man by the name of John was brought to the church that I was pastoring. He was dating one of our young girls. I soon learned the data on John. He was a senior in one of the large high schools of our city, heavyweight wrestling champ of the city schools, son of a lawyer, attended one of the fashionable city churches, of which his father was a lay leader. After John attended our

church about a month, he asked if he might speak to me. We made an appointment for the next Sunday night after church. John opened our talk with a statement something like this: "Well, after your sermon tonight I guess I have to classify myself as an agnostic. I don't know that there is a God, let alone Jesus Christ being the Son of God. Before I came to this church I had my life wrapped up in a neat little package. I didn't care for anyone or anything. But ever since I first began to come here, I sensed a church that is alive, going somewhere, people who are really Christians. They seem to care for me as a person and really want me here."

I would say here that I did not try to deal with his intellectual problems, for I did not sense them to be genuine, but stemmed from a lack of a true example of a person transformed by the power of God. I testified to John of the grace of God in my life and how He had given me a reality and purpose for living. Two weeks later John accepted Christ as his Saviour in the study following the Sunday evening service. That Sunday evening's service was a Communion service, and John, I was told by those near him, wept all during the service. John went back to his high school and got up in his classes and told of his conversion, and said the Nazarene churches were waking up the dead churches in town, including his own. He is still serving Christ today against great odds, in a university, and in spite of opposition at home.

What was it that captured John for Christ? My personality, my knowledge? No! It was a church that was alive through the blessing of the Holy Spirit and a young, beautiful Christian girl who was a product of that church who convinced John about Jesus Christ's right to have a claim on his life. There is no substitute for a Spirit-anointed

church. Seek this and the by-product of it will be vibrant services.

To evangelize our youth we must keep a good balance between worship, service, and social life. Worship, to give them that deep root; then we need to have a good, lively, planned social and recreational program for all our teens, but especially to bring new teens into the influence of our church. Then once we get them evangelized, we need a service program to give them an avenue to express Jesus Christ. The core teens will not be satisfied with recreation only, but the fringe teens will not first be reached by service.

We have had a strong recreation and social program with the youth of the church in which I am now serving. When we first came, the church board gave \$375 to buy new game equipment for our program. Then we began weekly, planned socials for our teens. I also meet with the teens on Wednesday evening in a Teen Power Hour meeting. Youth choirs meet at six o'clock on Sunday evenings. Now we are beginning our service part. During November, it is Thanksgiving baskets for home mission pastors. During December, it is a banquet for the "Live Long and Like It" club of our church (our older, retired people). The teens are giving them the banquet. Soon it is painting home mission churches, by a group similar to the district NET team.

You say, That is in a big church! You are right, but it will work in any church of any size with any amount of teens. When I pastored a much smaller church, we had a teen choir that sang every Sunday evening, two Bible quiz teams, five from the church in an area outreach team, and always a large group going to youth camp and other trips of interest. If most churches are to have such a program, the pastor will have to take the lead and do much of the work himself. But it will be worth his time.

Our danger is religion without reality.

—L. Guy Nees

The Preacher's Tenure

(Continued from page 1)

other institution in the land, is filled with misgivings and uncertainties. And besides this hurtful impression, the practical fact will be that no positive and permanent growth can or will take place in churches which are unable to keep their ministers for commendable tenures. It is not possible to build a dependable church without a dependable pastor, and one of the factors in a dependable pastor is his own ability and will to "stay put."

The ministry, like every other calling, attracts some who are morally, spiritually, intellectually, or otherwise unfitted, and who do not know enough or are not good enough to either quit altogether or else prepare for their task. And there is a sufficient number of this class of incurable floaters to have considerable effect upon the average number of changes which take place. Churches which require a fuller scholastic preparation and a longer apprenticeship have fewer casualties in the active ranks, partly because the unfit and unstable are eliminated before they actually get into the running. But in churches where the preliminary probationary periods are shorter and less exacting, there is, frankly, a demand for more iron in dealing with the incompetent and unworthy.

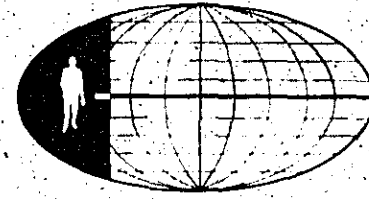
Long tenures require hard study, more prayer, and fuller application. If a preacher is going to move very soon, he may stir up hornets' nests with little concern. But if he is going to stay in the community he will need to keep short accounts with the butcher, the baker, and the candlestick maker, and practice charity in covering faults more than harshness in uncovering sins which he cannot correct. Many preachers stir up the snakes and then run away without killing them. And then many lazy preachers run out of "soap" in six months, and being unwilling to dig, they are driven to either beg or steal or—move on. A preacher may preach to the

same people twice a week for a long term of years without being profound, but he cannot do it without making some sincere effort to be fresh. And the new preacher may get by with long announcements and suggestions about plans which are in the making, but after a while people tire of reading highly colored advertisements and want to examine goods right from the shelves.

Well, I must stop somewhere, and I judge I cannot do better than to summarize with the statement that this tenure question is another instance of choosing between cheap goods and good goods. And the short-term man has not yet found out that "the best is cheapest in the long run"—or perhaps that is the reason he does not try the "long run"—because his goods are cheap and will not stand the wear. And in all fairness, we should also say that some men should move oftener than others, and that all, with the rarest exceptions, should move sometime. One year is a very short pastorate, and 15 years is quite a long one. The first pastorate should, if possible, be at least two years, the second should be four or more, and the third or fourth should be as long as the preacher's vision holds out—although any preacher should move as soon as he catches up with his vision for that particular church. So I am not suggesting rules of thumb. Rather, since I am writing to preachers, I am suggesting that we all strive to be worthy of long pastorates, even though in some cases these may not be wise or even possible. But it is better to be worthy of a long pastorate and not have it than to have a long pastorate and not deserve it. And the long pastorate is the model pastorate.

One of the reasons for the fact that as many as 50,000 persons are killed on our streets and highways annually is the "split morality" prevalent among drivers today, the National Safety Council states. This split morality is a queer sense of values that permits a person to live by one code when he's OUTSIDE his car, and a completely different one as soon as he slips behind the steering wheel.

The Nazarene Preacher



The PASTOR'S SUPPLEMENT

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

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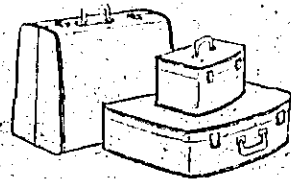
6401 The Paseo

Kansas City, Missouri 64131

June, 1969

Don't Take a Vacation This Summer—

from EVANGELISM!!!



Take advantage of every evangelistic opportunity during these summer months:

- Sundays, both morning and evening, press for souls.
- Boys' Camps
- Youth Camps
- Young Adult Retreats
- Summer Revivals are not impossible with proper preparation.
- Girls' Camps
- Camp Meetings
- Laymen's Retreats

All of these can be effective means of evangelistic outreach. Get those whom you are trying to win involved in these programs and pray for the moving of God's Spirit in each.

Also, be alert to prospects for church membership during these months of activity!

??? HAVE YOU REPORTED ???

1. To your district superintendent the total number of new Nazarenes received during the Evangelistic Crusade for Children and Youth?
2. Those "Moving Nazarenes" to the Department of Evangelism? You may be the key to saving these members for Christ and the Church! Send the names and addresses to:

Moving Nazarenes, 6401 The Paseo, Kansas City, Mo. 64131.

Unbeatable Combination

TAKE A newspaper that is alert and a Nazarene pastor who has good press relations and a sense of "news" and something is bound to happen.

Rev. Maurice Palmquist of the Nazarene North Highlands Church in Sacramento asked the sheriff to address his Sunday school on the topic "What a Sheriff Thinks a Church Can Do to Help Cure Civil Unrest." Palmquist then invited the *Sacramento Bee* to cover the event.

It turned out to be an interesting news story. The sheriff called on citizens to let their school and governmental officials know they will not tolerate those who advocate overthrow of the American way of life.

He praised the large Nazarene turnout and declared:

"Your church is in contrast to some that seem to be going the other way. Certain ministers are turning their

churches into overgrown, hippie coffee shops, teaching kids not to believe in God and teaching them that they will not be punished for their sins.

"This is the most horrible thing I see happening today."

"We have lost somewhere along the line the idea that individuals are part of society and that society makes the rules for the good of all."

This was the second news story in a month that Mr. Palmquist and his church had helped to create in Sacramento. The other was a picture spread of a bunch of children that the newspaper took on "Roundup Day." The newspaper reported this program as an effort by the church to work against crime.

Brother Palmquist said that he had had several telephone calls following each story and that reader response in general was good.

O. JOE OLSON

STEWARDSHIP

A NEW CONCEPT OF DEFERRED GIVING . . . INSURANCE POLICIES MAY BE GIVEN TO THE CHURCH . . .

Pastors should suggest to their laymen:

1. Any insurance agent will help write this provision.
2. The individual may deduct any and all premiums on that particular policy. This is approved by the Internal Revenue Service.
3. The church or any person could pay the premium if the insured was incapable of premium payment.
4. The church should be the owner and beneficiary of the insurance policy. The church or one of the departments may be designated owner: (local church, district, general church, colleges, World Missions Department, Home Missions Department, NMBF Department, Education Department).

What are the benefits?

1. The person of modest means can make a large gift when the policy matures.
2. The small monthly or annual cost of the policy makes this plan highly desirable.
3. The church can use the policy for collateral when borrowing money.

For further information write to—

The General Stewardship Committee
6401 The Paseo
Kansas City, Mo. 64131



IMPACT means "Immediate Personal Action for Christ." Christians everywhere are interested in personal evangelism—**IMPACT** helps young people take immediate action.

Teen IMPACT: The handbook, *Teen Guide to Witnessing and Soul Winning*, is a "how to do it" manual of the technique of the two responsibilities. Other aids within the booklet are a seven-day devotional guide and list of witnessing aids. Two commitment cards are included.

Available from the General NYPS Office is information on district **IMPACT** projects such as gospel teams for use in home mission churches.

Young Adult IMPACT: The young adult phase of **IMPACT** is found in the Fellowship Evangelism emphasis. This is not a ministry to the existing group, but rather a ministry of the existing group. The General NYPS Office has a brochure on this personal evangelism project.

Local, zone, and district young adult retreats are primary **IMPACT** targets. A new Retreat Guide has been prepared and is available free of charge.

For information about local, zone, and district **IMPACT** activities for teens and young adults write

GENERAL NYPS Office
Church of the Nazarene
6401 The Paseo
Kansas City, Mo. 64131



FOLLOW THE TEAMS WITH YOUR PRAYERS
NAZARENE EVANGELISTIC AMBASSADORS

Team I

Coordinator: H. T. Reza

Evangelists:

Paul Martin—Europe
H. O. Espinoza—Nicaragua
Sergio Franco—Mexico

Musicians:

Ray Moore
Steve Neilson

Team II

Coordinator: Paul Orjala

Evangelists:

Ponder Gilliland—Panama
Leslie Parrott, Europe
H. O. Espinoza—El Salvador
Sergio Franco—Guatemala

Musicians:

Gary Moore—Europe
David Uerkvitz

Team Members

Cleve Curry—BNC
Bayard Du Bois—NNC
Leroy Pepper—TNC
Padu Meshramkar—NTS
Paul Whittemore—ENC
Christopher Cope—BINC

Charles Westhafer, Jr.—ONC
Ron Benefiel—PC
Salvatore Scognamiglio—ENBC
Allan James—CNC
Roberto Garcia—San Antonio
Seminary
Phillip White—At large
(Oklahoma University)

Schedule:

June 3-6—Orientation
June 8-18—British Isles North
June 20-22—Holland
June 24—Switzerland
June 25—July 6—Italy
July 9-13—Nicaragua
July 15-20—Mexico (Guadalajara)
July 23-27—Mexico (Tijuana)

June 3-6—Orientation
June 8-22—British Isles South
June 24—July 6—West Germany and
Scandinavia
July 9-13—Guatemala
July 16-20—Panama

BOTH TEAMS:

July 28-30—Debriefing—Los Angeles Area
July 29—Ambassador Rally—San Diego
July 30—Final Ambassador Rally—Pasadena

TOMORROW I'LL BE GROWN

I am one of the reasons
for planning ahead; for



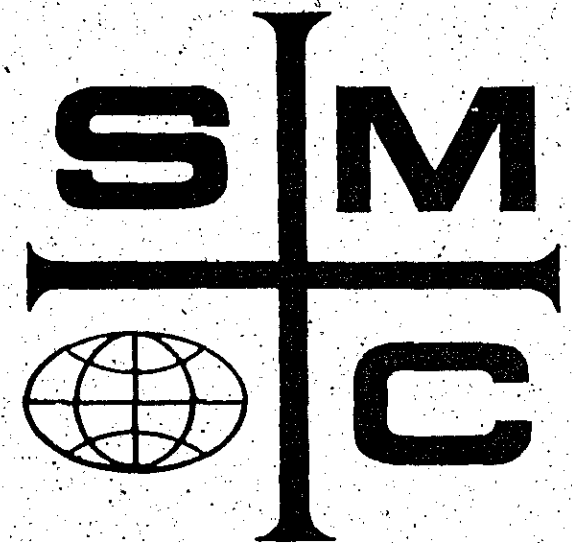
I want to belong to a church

Where there is a teacher for every class
Where teachers prepare their lessons
Where teachers call on absentees and prospects
Where Nazarenes know what they believe and why
Where teachers are looking for new ideas

**I will be a part of a church like that someday if you will plan ahead.
Begin today**

1. Appoint a CST director.
2. Establish a training committee.
3. Work out a two-year program of classes—schedule the classes—select the teachers and bring all recommendations to the church school board for approval.
4. Set goals for training.
5. Recognize those who train.
6. Remember the "now" generation.

HAVE YOU OFFERED A COURSE THIS YEAR??



Care to Join Us?

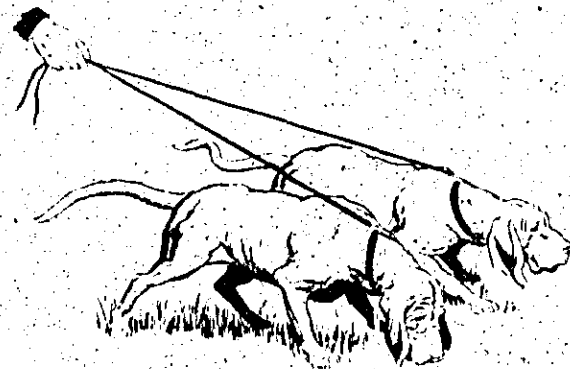
Twelve Nazarene Evangelistic Ambassadors and 42 Student Mission Corps volunteers will be spending the months of June and July on mission fields. Will your young people be joining them in interest and in prayer?

No No No No No No No No No No No No No No No No No
 No No No No No No No No No No No No No No No No No
 No No No No No No No No No No No No No No No No No
 No No No No No No No No No No No No No No No No No
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If we've said it once, we've said it 100 times!
 NO Sunday school can afford to be without the
 in-depth diagnosis and worthwhile recommen-
 dations of a Sunday school CLINIC.

Interested? Contact your district Church Schools
 chairman, or write today to A. C. McKenzie,
 6401 The Paseo, Kansas City, Mo. 64131.

**THEY'RE ON THE
 RIGHT TRACK!**



**IS YOUR
 SUNDAY SCHOOL???**

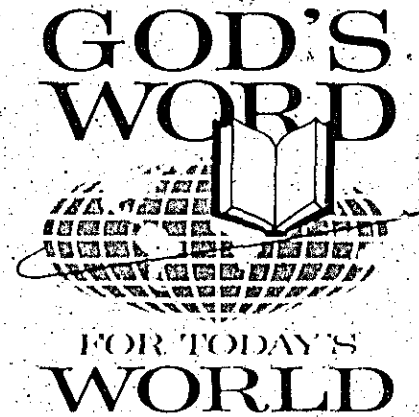
TEACHER'S NEXT QUARTERLY REPORT DUE JULY 1.

HONOR SCHOOL PROGRAM

A	DD	ANNUAL PROJECTS	Initiate 10 individual and group.
D	EVELOP	VISIT	Visit one school in the District or Subdistrict and a Training Program to at least 10 percent of teachers.
V	ISIT	PPOINT	Present 4 study material programs.
A	PPOINT	OTIFY	Ask teachers and supervisors to prepare 4 sets of materials for study material to be used.
N	OTIFY	ONFER	Have at least 75 percent of teachers take in the District a Quarterly Exam.
C	ONFER	VANGELIZE	Have at least one teacher visiting each school.
E	VANGELIZE		Have at least 75 percent of teachers make the most effective use of the materials presented or announced at their schools.

"BE AN HONOR SCHOOL"

HONOR SCHOOL



**GET READY
 TO ORDER THE
 NEW REVISED
 SUNDAY SCHOOL
 LITERATURE FOR
 YOUR SCHOOL**

- Study the order blank listing the revised literature which will be sent to the person in your school who orders your literature about June 20.
- Read the explanatory material enclosed with the order blank.
- Discuss the changes with your staff. Show them the color insert in the June "Church School Builder."
- Order plenty of each item. Be sure to order one of the new "Teaching Resources" packets for each teacher.
- Return the order blank to the Publishing House not later than July 15.

The new curriculum year begins in September.

SOMETHING TO TRUMPET ABOUT



Photo by Harold M. Lambert

**3/4% INTEREST BONUS
ON GENERAL CHURCH
LOAN FUND SAVINGS
TO BE PAID IN 1969**

Effective Interest, Including Bonus:
4 3/4% - 5 3/4%

**USE THE POSTER MAILED TO ALL PASTORS
to let your people know
on Father's Day, June 15,
or some other Sunday in June**

Deposit your church building fund to help others build

Write to CHURCH EXTENSION for information
6401 The Paseo, Kansas City, Mo. 64131, U.S.A.

**VBS
Missionary Offerings***

**HELP NEW CHURCHES
HAVE A VACATION BIBLE SCHOOL**

- Provides materials for the first VBS for churches less than five years old.
- Helps youth teams in college-district cooperation hold VBS in new home mission areas, inner-city, etc.

*One-half of offering for World Missions project; one-half for Home Missions Pioneer VBS projects

HELP RAISE

\$200,000 in Approved 10 Percent Missionary Specials for

HOME MISSIONS

Our general superintendents approved
10 percent Missionary Specials with which to buy

LANDS

(Locating Another Nazarene Development Site)

FORTY (40) \$5,000 SPECIALS are being sought
20 CHURCHES and **20 DISTRICTS**
could each lift a \$5,000 SPECIAL

These Mission Specials should be marked, "L A N D S,"
and sent to the General Treasurer as Home Missions Specials.

COMPLETE!

BEACON BIBLE COMMENTARY

Over a decade ago, in recognition of the need of a contemporary, scholarly, Wesleyan-Arminian reference work, the ambitious project of publishing the BEACON BIBLE COMMENTARY was undertaken. In the spring of 1964 the first volume was introduced. Now, five years later, the last volume has rolled off the press, celebrating the COMPLETION of this 10-volume masterwork. More than 15,000 ministers, teachers, and students have purchased various volumes during these years; 7,000 of these have been on a regular subscription basis.

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| Volume 7 JOHN—ACTS | Volume 3 JOB to SONG OF SOLOMON |
| Volume 9 GALATIANS to PHILEMON | Volume 8 ROMANS to II CORINTHIANS |
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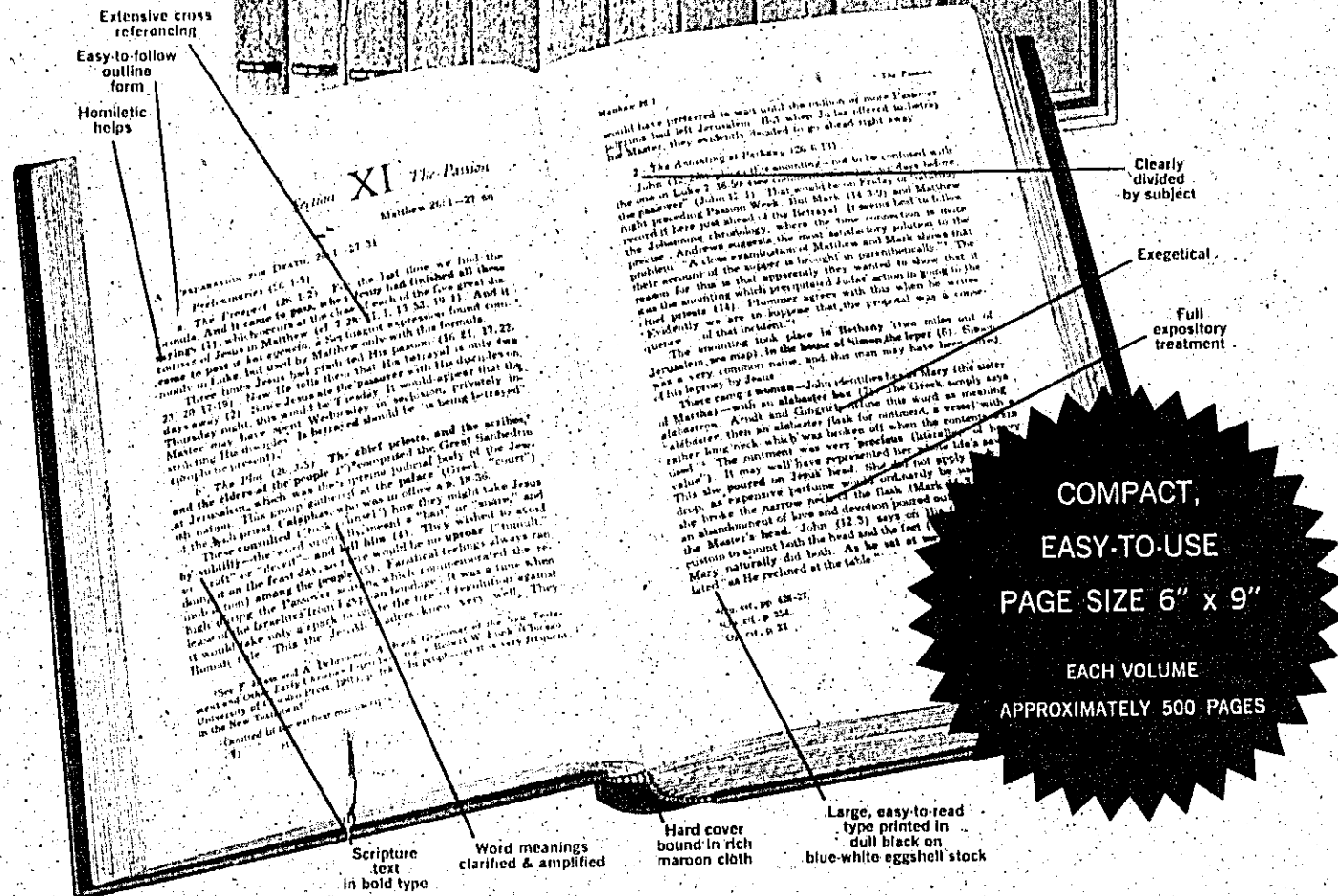
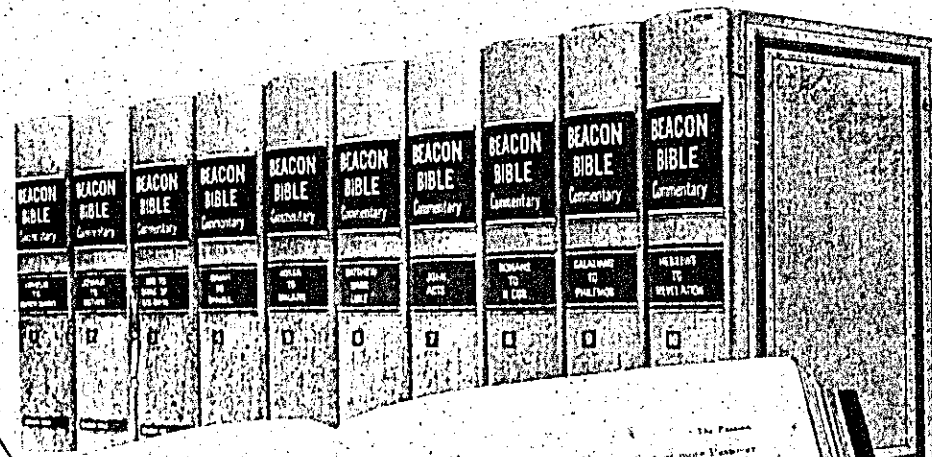
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The STRAIGHT of it

— DEAN WESSLELS, Executive Secretary

A monthly series of questions and answers —

Q. I am a widow, 61 years of age. My husband died 10 years ago and I have been receiving widow's benefits through Social Security. If I remarry now, will my widow's benefits from Social Security cease?

A. A widow who is unmarried at age 60 retains her right to widow's benefits from Social Security even though she remarries later.

Q. I am an ordained minister, but never did choose to sign the waiver that would bring my ministerial earnings under Social Security. Now that the law has been changed, am I required to pay Social Security?

A. Yes, you are required by law to pay Social Security tax on your ministerial earnings. The law has been changed regarding the minister's earnings. And since January, 1968, all ministers automatically came under Social Security, whether they had signed the waiver or not.

Q. I've always paid my Social Security tax as a minister at the end of the taxable year and nothing has ever been said. However, one of my minister friends said that I should now report it each quarter. Is this true?

A. Yes, it is true. By law, the minister is now required to report his Social Security quarterly in advance. This is filed along with his federal income tax report, which is also made quarterly in advance. Failure to do this may result in the minister being penalized for not filing correctly.

Q. I work in secular work in addition to my ministerial services. At my secular job they take out more than enough withholding tax to cover my federal income tax, both for my secular work and the ministry, and my Social Security tax for the ministry. Do I still have to report quarterly in advance?

A. No. If enough, or more than enough, is being withheld to cover all of these taxes, you do not have to report your ministerial earnings quarterly in advance on your ministerial Social Security and your federal income tax.

The information contained on this page each month is a means of information for the Nazarene minister and his family. If you have questions, please send them to Dean Wessels, Department of Ministerial Benevolence, 6401 The Paseo, Kansas City, Mo. 64131, and we will try to answer your questions in this monthly feature.

The Nazarene Preacher



DIRECTORY of Retired Ministers Church of the Nazarene

(Information taken from 1968 District Journals)

- | | | |
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Hugoton, Kans. 67951 | Rev. George F. Baldwin, Feb. 3
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Des Moines, Ia. 50322 | Rev. Al Ayers, Dec. 14
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- Rev. Benjamin L. Gash, Nov. 7
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- Rev. Maurice F. Gordon, Nov. 1
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- Rev. Kenneth J. Grandy, Nov. 6
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- Rev. Harold W. Gretzinger, Oct. 31
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Indianapolis, Ind. 36208
- Rev. Alice G. Griffin, Nov. 6
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- Rev. Elma P. Grim, Aug. 31
6509 N.W. 58th
Oklahoma City, Okla. 73122
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- Rev. F. R. Guy, Apr. 4
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- Rev. C. E. Hacker, Oct. 28
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- Rev. Sallie Haislip, Dec. 28
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Apt. 108
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Largo, Fla. 33540
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10 Thomas Dr.
Santer, S.C. 39150
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- Rev. Alrona B. Jurich, June 26
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Canada
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Orlando, Fla. 32826
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305 N. Shepherd
Fronton, Mo. 63650
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6177 Hilltop Dr.
Pensacola, Fla. 32504
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- Rev. Adela B. Lind, Oct. 1
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Queen of the parsonage..... MRS. B. EDGAR JOHNSON

"But seek ye first . . ."

By Mrs. Frankie Roland*

IT IS ABSOLUTELY IMPOSSIBLE to seat 28 juniors around a table meant for six. I've tried it and today was no exception. Finally, I ended up letting them eat up the stairs, on the porch, on the steps, and in every possible place they could balance a plate. I wondered what I would do when cold weather came and they couldn't eat outside.

Unconsciously I walked through the house until I stopped on the very spot my long-dreamed-for dining table would stand. With tears of frustration I said aloud, "But I need it now, Lord!"

As I stood there I remembered what a general superintendent's wife had said to us preachers' wives in a session once. "Don't worry and fret for material things. Put God first and they will come." Then just this past summer at retreat my district superintendent's wife had spoken to us with the thought, "Pray for souls and for burdens for souls. Trust God for your needs."

As my juniors finished their supper and began calling for the treasure hunt I had promised, I stood very still and examined my heart. Yes, I felt I had put God first. I hadn't worried or fretted for material things, and I felt very clear in my soul over the matter. "But, Father," I prayed silently as two juniors began dragging me toward the door, "I need it badly, and I need it now." That was all, and I was gone in a whirlwind of juniors.

That evening as they sang a special for the revival, I forgot my frustrations in trying to seat 28 youngsters around a table for six.

The next week my husband needed to go to the city on business. Since we were to have our monthly zone pastors' supper there that evening, I decided to go along with him and shop.

After his business was completed he turned to me with, "Well, what would you like to do?" I hesitantly said, "Since we're not in a rush, could we just go around to different furniture stores and look at dining room tables?"

"Yes," he said, "we can look." (And he emphasized the "look.")

After we had looked in several stores and saw the hopelessness of making a purchase, it began to rain. As it was nearly time for our supper date, we decided to call it a day and headed for First Church.

There was one more store I wanted to check on before giving up, and it was on the way. As we drove up, the rain began to come down in torrents. My spirit was not to be dampened, however, as we waited for the rain to let up and I kept hearing loud sighs from the driver's seat.

As we browsed around in the huge store, I suddenly spied "my table"! It was exactly what I needed. It was an odd table; therefore they wouldn't have to "break up a suite," as I had been told by salesmen all afternoon. Also, I had a beautiful, red mahogany buffet that would match this table perfectly.

*Pastor's wife, Mound City, Mo.

My husband reluctantly began to examine it. "Real sturdy," he ventured. "And rollers," I added; "some of them didn't have."

By this time a salesman had arrived on the scene and began showing us all the added attractions. Among other things, it would seat 14 adults he told us.

I dared to ask the price. "Well, this table would normally be so-and-so," he started, "but you'll notice there is a flaw here." Neither my husband nor I could see a flaw and we'd been examining tables all afternoon.

"Just run your hand over here." He showed us. Sure enough, we could feel a flaw.

"This is not noticeable," he continued, "but I must show it to you to be honest, and the price is 25 percent off for that flaw."

I could hardly believe my ears. It sounded wonderful to me. When my husband at last tore me away, I silently claimed that table for my parsonage.

Throughout the evening I could not get away from it and ended each silent prayer with "... and, Father, You know I need it."

As the weeks went by, I could only say that "God still works in mysterious ways His wonders to perform."

It was not impossible for God to lay it upon the heart of a wealthy niece to send my husband a sizable check when he preached her aunt's funeral.

It was also not impossible for Him to lay it on my dad's heart to write me (the first time in years, since Mother does the writing) and enclose a nice check "for anything you need, Sis."

And it was not impossible for God to help the church people decide that "maybe this year our pastor's family would just as soon have cash for Christmas" instead of a gift.

Now, two months later, I'm trying to seat juniors around a table. They have grown to 32 now. They've gathered here for a chili supper before going to the rest home for a special song service.

It's also impossible to seat 32 juniors around a dining table for 14. It is possible, however, to get them all seated now with the help of the kitchen table and a few TV trays.

As we stacked chili bowls, got wraps on, and started out the door, I paused to look up to the stars. It was a beautiful night as Luke 12:31 came to my mind. "But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you" (Matt. 6:33).

Ladies, You Asked for It!

"There's just one thing missing in 'Queen of the Parsonage' page—ministers' wives need a page where they can ask questions concerning the problems they face" . . . "Couldn't we have an 'Idea That Works' corner like the men have?" . . . "My wife would like to see 'My Problem' for the parsonette" . . . Such are samplings from the many requests we have received along this line. So we would like to launch a new feature. If you have a problem or question peculiar to the parsonage life or family, or if you have a good idea (on entertaining evangelists, weddings, receptions, visitation, family altars, etc.) that you would share, why not send it in? Questions or problems which are real to you are probably shared by many others. Make them clear and to the point. "Ideas" should not be over 200 words, and a \$3.00 book certificate will be sent if the idea is published.

IN THE STUDY

SERMON OF THE MONTH

A Father Who Fostered the Faith

A Sermonic Satire

By Robert H. Scott*

SCRIPTURE Josh. 24:14-15

TEXT: Josh. 24:15b

Joshua had the audacity to think that he could speak for his entire family. Fathers today (and mothers, and even children) are enlightened; they know differently and better. They know that everybody speaks for himself, and if they don't know what to say, they can always check it out with the local liberty lovers who are so well-qualified to instruct.

Joshua was different. He hadn't had as much experience as we have had. He didn't see life as accurately. For one thing, he lived so long ago, so naturally he wouldn't know as much as we know. And he didn't have the advantage of our enlightening experiences. There was no Mario Savio, no roller derby, no *Playboy* magazine, no LSD, no Univac Computer (to help him find the right wife, of course), no Stokely Carmichael, no United Nations, no love-ins, no peaceniks. See, he was handicapped, real handicapped!

And when there came this day, this big day, this day that was wide-open for some healthy self-expression and total liberation from archaic molds of thinking, Joshua turned out to be one of those poor "thinking dads." He not only didn't keep his own thoughts quiet for just himself, or even for his own family (which would have been bad enough). He blew it out until everybody heard, and knew, and felt pressured,

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June, 1969

and people couldn't even think quite so freely as they should have. He used the scare tactic. He said, "Just remember you were in a pretty big mess till you got to where you are now, and it was God that brought you here. And if you fool yourselves away from Him, you'll be right back in your own mess, only bigger.

"And what's more," he said, "there's some fixing up you need to do now. God is holy, jealous, demanding, and you're not making it with that kind of requirements. It'll cost you something, more in fact, if you make it with Him."

And then Joshua did a very bad thing. After laying it out for everybody else, he assumed the role of speaking for his whole family. He said, "Do what you will, but as for me and my house, we will serve the Lord." Strange, backward man, this Joshua! Strange vocabulary for a father of any age—or was it?

I. To study him will tell you that "duty" was one of the words of Joshua's vocabulary.

We're sort of working it out of ours, and aren't you glad? Duty is pressure—duty is pushy—duty is passé.

Sigmund Freud is our patron saint. He said, "Relax—live it up a little—shake off your old, narrow inhibitions. Your 'duty' is to do what comes naturally, and let your family do what comes naturally."

And Freud must have been right and Joshua must have been wrong. Look at how

much better off the world is, now, that everybody's doing what comes naturally. We don't have to get in bondage now to heroes like Patrick Henry, the Apostle Paul, Nathan Hale, Francis Scott Key, Colin Kelly, Douglas MacArthur. These make us uncomfortable. They tear us away from the important things like the stock market, "Gunsmoke," and moonlighting.

We can get our heroes easier than this, like in coffeehouses among the liberated people, or from the likable Joe Pynes, or the lovable Louie Lomaxes, or for that matter from anyone of many nature worshippers, or athletic gods.

The last thing these would pressure us to do would be to accept bondage to "duty," especially duty to God. You must be wrong, Joshua, feeling the necessity of going on record like you did. It just has to be fanatical when a man will ignore something as important as his own wishes and impulses, and bow to the compulsion of some fabricated duty about stuff like "example" and "influence."

Why should a father feel any duty to disciplined living simply because a teen-age son is looking around for someone to follow and maybe would go straight if a dad would go straight and quit claiming to be something he isn't?

It's got to be a fanatic when a man will defy convention, cross swords with his family's potential friendship, look into the teeth of trends, directions, and the "establishment," and still say, "Go the way you choose, but I'm keeping time with the evidence of a different drummer! I'm bound by compulsion to a more dynamic duty. As for me and my house, we will serve the Lord."

We're sorry for you, Joshua, we fathers and enlightened families of 1969; we pity you, don't we—or do we?

II. Obviously, there was a kindred word in Joshua's vocabulary, the word "determination." . . . we will serve the Lord."

We know that's poor psychology. Dad's place is not to force leadership. Anyone who watches television, or goes to the movies, or listens to U.C.L.A. professors, knows that Dad's place is to be a gay sort of soul, always a bit detached, an ample provider for material things, but religiously avoiding anything resembling authority. And aren't you glad we've gotten that kind of father concept into operation? How else, I ask you, could we have the freedom to stand up for our rights against teachers,

police men, labor and capital, church standards, the government and the draft, if we had the silly old authoritarian rigidities?

Who needs an authoritarian figure in his life anyway, or in his home, or in his society? Why not a little more freedom with regard to the laws, a little less restraint? Why not live without bondage, even to church attendance? Let us alone to do as we please! Haven't we brains of our own?

It's a wise father who avoids Joshua's error of imbalanced determination in making unbending declarations. Let's keep those homes out there flexible; let's keep those members of our families guessing what's coming next. Let's keep our leaders in society from getting any idea that anything, even law and order, are foregone conclusions. How else, I ask you, can we keep a free society? How else can we keep personalities from becoming too concrete? How else can we see things freely grow?

Look what happened to the three Hebrews of Daniel's day when they stuck their necks out. They were foolish enough to say, "We will not serve your gods . . ." They were thrown into a furnace of fire. It's true, they got out alive, but look how they disrupted the king's holiday. Think how much more the people would have thought of them if they hadn't made such spectacles of themselves, if they hadn't insisted on living with such determination.

And by the way, I wonder how much more intelligent I might have been if my father had been only a little more unbending in his attitudes. No, he didn't say to us, "You have to be Christians." Even he wasn't that foolish; but he let it be known that ours was to be a Christian home. If we had visitors or relatives on Sunday, he had the audacity to say, "We'll see you in a little while; we're going to church," and we did. If we had company overnight, even people who didn't claim to be religious, he had the "gall" to insist on the guests coming in with the family and reading from the Bible and praying before we went to bed.

He had so many ways of saying, "We cannot and will not force you to make this decision, but our home will be Christian, and it will operate on Christian principles," and it did. He was as insensible as Joshua! He firmly warped his children with a sense of respect and response to authority, even a sort of authoritarian concept of life. No wonder his family of seven children have never been able to think for themselves enough to get out of the Church and into the world.

Let's hope, Dad, that you don't get caught up in this "authoritarian" syndrome, with such an unbending determination. What a mess Joshua made of things because of that, didn't he?—or did he?

III. And, oh, yes, there was this word in Joshua's vocabulary, "devotion." Joshua said, "We will serve the Lord."

Of course, you have to admit there wasn't much of an alternative for him to offer. He couldn't take his family to the movies or the mountains, the beach or a ball game, the desert or Disneyland, on a Sunday afternoon. He nearly had to give money to the Temple future development program. He didn't have union dues to spend it on, or color television, or a third car, or a weekend cottage, or his retirement fund. They hadn't even opened the first golf course in Canaan by then. And Mrs. Joshua didn't have any nice club to belong to, and no outside places where she could go to work. And the girls lacked all assortments of activities to get involved in. And the boys were unenlightened about living seven days a week and escaping the clutches of their dear old dad. They were just a family not clued in on all the things we are clued in on.

They couldn't get along without each other or without God, like we have learned to do. Joshua had to say it! What else was there for him to say: "As for me and my house, we will serve the Lord!"

Devotion, discipline, dedication—all these were too firmly entrenched in the vocabulary of the Joshuas to be removed.

We've learned how to be fathers without them—and mothers—and sons—and daughters. Aren't we lucky? That's why we have such rapport with one another and love for one another. That's why we're winning our world to such high and noble principles. That's why people are just standing in line to get into churches, and give their money to them. That's why things like Communism and the liquor industry, and professional gambling, and topless entertainment, are having to spend such astronomical sums to get support.

We've outgrown Joshua's archaic ways. We've learned to live without having to say, "We will serve the Lord." There's plenty else to serve. And just look at how much better off we all are!

Dear old Dad, I hope you will keep your guard high against such things as Joshua fell for: duty, determination, devotion. Don't get caught up in Joshua's bondage. Don't feel compelled to parrot Joshua's words. It'll be so very different for you if you won't. You'll never be bothered by such things as convictions, and principles, and standards. Your family will never be hampered by such things as righteousness, goodness, and love. And you'll never have to bear the cross, and the shame, and pay the price, for being called, a "father who fosters the faith."

GLEANINGS

from the Greek



By Ralph Earle*

II Thess. 3:6-18

Ancient Hippies

Today the hippies constitute one of the saddest segments of American society. Instead of living orderly, disciplined lives they have forsaken work to engage in sit-ins and love-ins. But these flower children who talk volubly about love can also foment riots and break out in violent demonstrations.

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This is not a twentieth-century phenomenon. There were plenty of these people in the Graeco-Roman society of the first century, as writers of that day testify. There were even some in the Church. Paul had to warn the brethren at Thessalonica to disassociate themselves from "every brother that walketh disorderly."

The last word is the adverb *ataktos*, found only here and in verse 11. The cognate adjective occurs only in I Thess. 5:14, where KJV renders it "unruly"; that is, not living according to the rules. The verb *atakteo* derived from this is also a *hapax legomenon*, being found only in II Thess. 3:7 (the next verse here). There it is translated "behave disorderly." It will be seen, then, that these three cognate terms do not occur in the New Testament outside the Thessalonian letters. It looks as though there was a hippie community at Thessalonica!

This suspicion is given further support when we look at the contemporary usage of these terms. In their *Vocabulary of the*

Greek Testament, Moulton and Milligan note that the verb *atakteo* has the "original connotation of riot or rebellion." One is reminded of the riots and disorderly demonstrations precipitated by hippies on our university campuses. But the authors go on to say: "Like its parent adjective *ataktos*, and the adverb, this verb is found in the NT only in the Thessalonian Epistles, where their context clearly demands that the words should be understood metaphorically. Some doubt, however, has existed as to whether they are to be taken as referring to actual moral wrong-doing, or to a certain remissness in daily work and conduct. . . . The latter view is now supported by almost contemporary evidence from the Koine." This evidence is found in a papyrus contract of apprenticeship (A.D. 66): The father agrees that if there should be any days when his son (the apprentice) "plays truant" or "fails to attend," he must later make up for them. Also in a papyrus of A.D. 183 a weaver's apprentice is bound to appear for an equivalent number of days in case he exceeds, from idleness or ill-health, the 20 days' vacation he is allowed during the year. These illustrations show that the verb *atakteo* was used in that day for being idle or failing to discharge one's responsibilities. For this passage (II Thess. 3:6) Arndt and Gingrich suggest the rendering "live in idleness."

"Follow" or "Imitate"?

The verb is *mimēomai* (v. 7). It occurs (in NT) only here, verse 9; Heb. 13:7; and III John 11. In the KJV it is always translated "follow." Likewise the noun *mimētēs* (seven times in NT) is always "follower." But "follow" is *akoloutheo*. The correct meaning of *mimēomai* is "imitate." Perhaps the best rendering here is "follow our example" (NASB).

"For Nought" or "Gratis"?

The Greek word is *dorean* (v. 8). It comes from the verb *didomi*, "give." So it means "as a gift, without payment, gratis" (A & G). *The Twentieth Century New Testament* (1900) translated it "without paying for it." That is still the best rendering (cf. *Godspeed*, NEB, NASB). It is favored by Arndt and Gingrich.

"Chargeable" or "A Burden"?

The verb *epibareo* literally means "to put a burden on, be burdensome" (Abbott-Smith). In I Thess. 2:9 it is translated as here, "be chargeable." The only other place where it occurs in the New Testament

is II Cor. 2:5, where it is rendered "overcharge." Again *The Twentieth Century New Testament* gives the correct meaning: "so as not to be a burden upon any of you" (cf. A & G).

"Power" or "Right"?

The basic meaning of *exousia* (v. 9) was liberty of action or freedom of choice. Paul is saying that he was free to accept financial support. Later the word came to signify "right" or "authority." The correct meaning here is "not because we had not a right to receive support" (TCNT; cf. NASB).

"Not Busy but Busybodies"

In verse 11 there is a play on words in the Greek: "not at all *ergazomenous* but *periērgazomenous*." This is brought out in the heading above about as nearly as can be done in English. Literally the Greek means "not at all working, but working around."

The second verb, *periērgazomai*, is found only here in the New Testament. It means "to bustle about uselessly, to busy one's self about trifling, needless, useless matters." Thayer goes on to say that the verb is "used apparently of a person officiously inquisitive about others' affairs." Demosthenes employs it in that sense. This seems also to be the meaning in a papyrus letter written in A.D. 41 by the Emperor Claudius to the Alexandrians. In it he says: "And, on the other side, I bid the Jews not to busy themselves about anything beyond what they have held hitherto" (VGT).

"Have Company" or "Mix"?

The verb is a strong compound, *synanamignymi* (v. 14). Literally it means "to mix up together," and so "to associate with" (A-S). Perhaps the best translation is, "Do not associate with him" (NASB). In the New Testament it is used only here and in I Cor. 5:9. The idea that Christians, and especially pastors, should be "good mixers" is not exactly scriptural.

"Token" or "Mark"?

The Greek word is *semeion* (v. 17). It means "the sign or distinguishing mark by which something is known." Arndt and Gingrich translate the passage: "This is the mark of genuineness in every letter." The verse may be translated: "I, Paul, add this farewell in my own handwriting. Every letter of mine is signed in this way. This is the way in which I write" (TCNT).



TOWARD EXPOSITORY PREACHING

By Frank G. Carver*

Vindication Now Visible

Rom. 3:21-23, But now . . . the righteousness of God has been manifested . . . (All quotations from NASB unless otherwise indicated.)

INTRODUCTION.

Dikaiosune theou: as in 1:17 where the "righteousness of God" is being revealed in the gospel, *theou* is a subjective genitive. The righteousness belongs to God alone, but it is a righteousness into which man is taken up. It "shows God at work." In verses 21-22, Paul is carefully and fully restating his theme of 1:17.

In the pertinent Old Testament contexts "righteousness" is the vindicating action of God in salvation: "The Lord has made known his victory [salvation], he has revealed his vindication [righteousness] in the sight of the nations" (Ps. 98:2, RSV; cf. 71:15-16; Isa. 45:21-25; 46:13; 51:5). In these passages "righteousness" is not primarily an attribute of God or his people, but an activity whereby the right is asserted in the deliverance of men from evil."

Pephanerōtai, "has been manifested," is the perfect passive of *phaneroo*, which means "to become visible or known by being put in the light": "God's justice has been brought to light" (NEB). The perfect tense, which indicates "a consummated process," focuses the manifestation of the "righteousness of God" in the cross of Christ, the act of God in history. There "Christ Jesus . . . became to us . . . righteousness" (I Cor. 1:30). The event of the Cross was "the demonstration . . . of His righteousness [dikaiosunes] . . . that He might be just [dikaion] and the justifier [dikaionta] of the one who has faith in Jesus" (3:26). Thus the phrase *dikaiosune theou* means as well "the righteousness bestowed by God" (5:17; II Cor. 5:21; Phil. 3:9).

The "righteousness of God," then, can be described as that activity of God (1:17) by which He vindicates His cause and ac-

complishes His purposes among men. It stems from God as righteous and is a regal act of pardon (3:24-26; cf. I John 1:9; 2:1). Man is taken up into the "righteousness of God," into a new condition of life (II Cor. 5:15-17) whose merit is the cross of Christ (II Cor. 5:19) and whose substance is the Spirit of Christ. The resultant righteous character of a man is that of the rightness of his new relation to God (Phil. 3:9) and his possession of that right Spirit, the transforming Holy Spirit (II Cor. 3:18) who has been given to him (5:5).⁵

So in the gospel of the Son of God (1:9; 1:1-14), centered in the cross of Christ,

I. GOD'S VINDICATING ACTION IS BROUGHT TO NEW LIGHT (v. 21).

A. God saves men independent of the law (v. 21): *nunī de chorīs nomou*.

De is a particle of contrast, here strongly adversative. The contrast is not only logical but also temporal, understanding *nunī*, "now," as an adverb of time. "Something utterly new has entered history" in contrast to the condemnation of the law over the entire world of men as sinners which Paul has just pictured (vv. 19-20; cf. vv. 9-18).

Choris, "apart from," is an improper preposition meaning to be "without relation or connection with something." *Nomou* is the Mosaic law as a code of commands. See 3:20, "the works of the law" (cf. 3:38; 4:6); "The new revelation of God's righteousness is . . . in no sense a mere development of the legalistic Judaism in which Paul had been brought up."⁶

But yet there is a relation to the law in its wider sense, for

B. God saves men in continuity with His previous revelation (v. 21): *marturomene hypo tou nomou kai ton propheton*.

Marturomene, "being witnessed," is a present passive participle and thus has the same time reference as "has been manifested" and is circumstantial to its action. The preposition *hypo* indicates the direct agent.

Tou nomou kai ton propheton, "the law and the prophets," refers to the "Holy Scriptures of the Jews" (cf. Matt. 5:17; Luke 16:16; Acts 13:15). Paul has turned from one denotation of the word "law" to another: "Law in one sense pronounces the opposite of justification, the law in another sense preaches justification."⁷ The stress as in 1:2 is on the continuity of God's revelation of His purposes in the

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Old Testament with their fulfillment in the gospel (cf. 1:17; 4:3, 6ff.).

But what is that new light in which God's way of righting wrong can now be seen?

II. GOD'S VINDICATING ACTION IS BROUGHT TO THE LIGHT OF FAITH (vv. 22-23).

A. "God's way of righting wrong" is "effective through faith in Jesus Christ" (NEB, v. 22): *dia pisteos Jesou Christou*.

Dia with the genitive has the meaning of "through" and denotes the efficient cause,¹² which is *pisteos*, trust or faith in the active sense. Leenhardt points out that Paul never says *dia ten pistin*, "which would suggest the idea that faith is an instrumental cause. Faith does nothing except to receive what is the gift of God" (cf. 4:11, 13; 9:30; 10:6; Phil. 3:9).

Jesou Christou is a genitive of object. "Jesus Christ," whose significance as the Object of faith is expounded in vv. 24-26, is the One in whom trust is placed for salvation (Gal. 2:16, 20; 3:22; Eph. 3:12; Phil. 3:9).¹³ But Christ is the Object of faith only as "He communicates Himself and becomes active in the very faith of which He is the object."¹⁴ Faith, then, is the complete surrender of a man to the grace of God in Christ and is thus only a response to God's act (4:16). If he could decide to make it of his own accord, he would remain in the domain of works. At the same time it is a basic decision of the will, an act in which the whole man is himself involved, while in the case of works he always stands beside what he accomplishes.¹⁵

B. "God's way of righting wrong" is "for all who have such faith" (NEB, vv. 22-23): *eis pantas tous pisteuontas . . . pantas gar hemarton* . . .

Eis pantas, "for all," is inclusive of *tous pisteuontas*, a participle in the present tense, indicating all "those who are actually putting their trust in Christ." As in 1:16 stressed is the fact that the "righteousness of God" is always at work when and where there is faith.¹⁶ Faith is effective no matter who the person believing is, "for there is no distinction."

Pantes gar hemarton, "for all have sinned," is aorist tense and views the sin of each offender as simply a past fact, and the sin of all an aggregate of facts constituting a past fact (cf. 1:18-3:20).¹⁷ This is the basis not only for the fact that all who have faith are justified, but also for

the fact that all must trust in Christ to be justified.

Husterountai, "fall short," is present tense, indicating a present, continuous condition.

Tes doxes tou theou, "the glory of God," is most probably the divine likeness or image man was created to bear (cf. I Cor. 11:7; II Cor. 3:18; 8:23).¹⁸ To "fall short of the glory of God" is thus a definition of sin; man is sinful to the extent he departs from the image of God to which he is intended to conform.

CONCLUSION

When God vindicates His righteous purpose in the world, it is in the salvation of men. He reveals His true character, He vindicates the right, when He delivers men from the power of evil and puts them again in the right with himself. This "wrong-righting" action of God has been made clearly visible by Him in the Christ of the Cross. In contrast to the Jewish practice of the day, but not to God's previous revelation of His will, this deliverance is not apprehended by a legalistic conformance to a code, but through a personal trust in Jesus Christ, the once-for-all manifestation in history of God's righteousness. This faith commitment is the privilege, indeed the necessity, of all men. The universality of sin has constituted all men equally devoid of the full image of God.

¹²Gerhaard; Kittel, ed., *Theological Dictionary of the New Testament*, trans. by Geoffrey W. Bromiley (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1964), I, 203. Cf. the second of these studies on 1:16-17 in the *Nazarene Preacher*, March, 1969.

¹³C. H. Dodd, *The Epistle of Paul to the Romans, The Moffatt New Testament Commentary* (London: Collins, 1959), p. 40.

¹⁴H. E. Dana and Julius R. Mantey, *A Manual Grammar of the Greek New Testament* (New York: The Macmillan Company, 1927), p. 202.

¹⁵William F. Arndt and F. Wilbur Gingrich, *A Greek-English Lexicon of the New Testament* (Chicago: University of Chicago Press, 1957), p. 176.

¹⁶Beacon Bible Commentary, (Kansas City: Beacon Hill Press of Kansas City, 1968), VIII, 557. Cf. pp. 41-43, 86-87.

¹⁷John Murray, *The Epistle to the Romans, Vol. I, The New International Commentary of the New Testament* (Grand Rapids: Wm. B. Eerdmans, 1959), p. 108.

¹⁸BBC, p. 85.

¹⁹Arndt and Gingrich, p. 898.

²⁰Ibid., p. 544.

²¹Dodd, p. 74.

²²Arndt and Gingrich, p. 545.

²³Murray, p. 110.

²⁴Arndt and Gingrich, p. 179.

²⁵Franz J. Leenhardt, *The Epistle to the Romans*, trans. by Harold Knight (Cleveland: The World Publishing Company, 1957-61), p. 99.

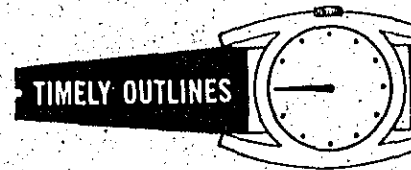
²⁶Some argue for a subjective genitive, "the faithfulness of Jesus Christ." See Murray, pp. 363 ff. for a discussion and the relevant literature.

²⁷Leenhardt, p. 100.
Gerhaard; Kittel, ed., *Bible Key Words, X, Faith*, trans. by D. M. Barton (London: Adam and Charles Black, 1961), 91.

²⁸Murray, p. 111. The KJV translates a variant which if adopted would further support this point, "Unto all and upon all them that believe."

²⁹BBC, p. 88.

³⁰See Murray, p. 112 for the other possible interpretations.



Pentecost Sunday

What Pentecost Means

TEXT: Acts 2:1.

INTRODUCTION:

The Jewish Passover. The Sabbath after the Passover supper, a day of fasting. Then seven Sabbaths, and the day after the Sabbath was Pentecost. Fifty days. Jesus, our Passover, lay in the grave on the Jewish Sabbath. Was seen alive for 40 days from Resurrection to Ascension. The disciples tarried 10 days, making 50 days. Seven weeks and a day from the Resurrection to Pentecost.

I. Jesus' Promise—

- A. Another Comforter (John 14:16).
 1. "The Comforter, which is the Holy Ghost" (v. 26).
 2. The Comforter; He, a Person.
 3. Our Counselor, Helper, Intercessor, Advocate, Stand-by.
- B. Wait till He comes (Acts 1:4).

II. Disciples' Response—

- A. Continued in prayer and supplication (Acts 1:14)
 1. Pray—to earnestly ask.
 2. Supplicate—to entreat, to call upon humbly, to implore.
- B. With one accord in one place (2:1).

III. Events at Pentecost (2:2-4)—

- A. A mighty rushing sound from heaven (denotes power) filled all the house.
- B. "Cloven tongues like as of fire . . . sat upon each of them."
- C. "All filled with the Holy Ghost."

- D. Spake in "tongues" (languages). All understood.
- E. Purified hearts by faith (15:8-9).

IV. The Holy Ghost given at other times (10:44; etc.).

V. The Holy Spirit's coming, whom Jesus said He would send, gives assurance that Jesus arrived in heaven.

Illustration: A man returning to the Old Country told his brother, "When I get home I will send you the old family Bible." One day the Bible arrived. He knew then that his brother had reached home.

VI. What Pentecost was to them it will be to us (Acts 2:17-18, 39).

CONCLUSION

Yes, we can be filled with the Holy Ghost and have clean hearts. When He comes in, all that is unholy will go out.

—C. T. MOORE

Suggestions for Father's Day

The Teachings of a Godly Father

TEXT: Prov. 4:1.

INTRODUCTION

- A. This is Father's Day.
 - B. If we are to honor fathers, our fathers should be honorable men.
- I. "I was my father's son"—"He taught me" (Prov. 4:3-4).
 - A. This is "old stuff."
 1. "New stuff" may have quality.
 2. "Old stuff" must have quality.
 - B. Teachings old, but new as the morning.

II. "Get wisdom, get understanding; forget it not" (4:5).

- A. "She shall preserve . . . and . . . keep thee," 4:6.
- B. She shall bring promotion and honor, 4:7-8.
- C. She shall give grace and glory, 4:9.
- D. She shall give you many years, 4:10.
- E. She shall keep you from falling, 4:12.

III. "Enter not into the path of the wicked" (4:14).

- 1. "Should I gaze not by it, hark from
I and gaze away," 4:15
- 2. "But the path of the just is as the
shining light that shineth more
and more into the perfect day
4:22
- 3. "If you attend to my words" (4:20)
- 4. "Let them not depart from thee
eyes" 4:21
- 5. "They are life and health" 4:22
- 6. "Keep thy heart into all diligence"
4:23
- 7. "For out of it are the issues of
life" 4:23
- 8. "So shall a heart and you will be
right in life"

Conclusions

"Honour thy father, You rich fathers
in honor will be rich in honor them"
C. T. MOORE

Honor Thy Father

Text: Gen 3:2

Paraphrases

- A. He is your father, you have some
of his nature.
- B. God, stern and kind
- C. The one who dies without.
- 1. He feeds and gives with pleasure
(Gen 3:11, 12)
- 2. He punishes his children (Ps. 103:13)
- 3. He becomes a type of the Lord (Ps.
135:10)
- 4. Judgment is those who honor him not
(Gen 2:9)
- 5. A man's sin brings him gladness: a
father's sin, grief (Prov. 10:1; 17:25;
19:13)
- 6. He should hear his instructions (Prov.
5:1)
- 7. "Honor thy father . . . that thy days
may be long" (Eph. 6:2; Exod. 20:12;
Lev. 19:16)

—C. T. MOORE

"A Mother Hubbard Sermon"

The following parodies the method upon
which some persons are said to construct
their discourses. —ANONYMOUS.

*From Heart Thrills, Vol. 2, Chappell Publish-
ing Co., Boston, 1911.

Brethren, the words of my text are:
*Old Mother Hubbard she went to the
cupboard*

*To get her poor dog a bone
But when she got there the cupboard
was bare*

And so the poor dog had none.

These beautiful words bear friends carry
with them a solemn lesson. I propose this
meeting to analyze their meaning, and to
apply it to us in a way so as to make every day

*Old Mother Hubbard she went to the
cupboard*

To get her poor dog a bone.

Mother Hubbard, you see, was not there
being no mention of others we may pre-
sume she was alone: a widow—a friend-
less, old, solitary widow—yet did she
despair? Did she sit down and weep, or
read a novel to wring her hands? No!
She went to the cupboard. And here
observe that she went to the cupboard!
She did not beg, or scold, or cry, or jump,
or use any other desperate device, she
solely and merely went to the cupboard!

We have seen that she was old and
lonely, and we now further see that she was
poor. For mark the words: are the cup-
board. Not "one of the cupboards," or the
"right-hand cupboard," or the "left-hand
cupboard," or the one above, or the one
below, or the one under the floor; but
just the cupboard—the one humble little
cupboard the poor widow possessed. And
why did she go to the cupboard? Was it
to bring forth golden goblets, or glittering,
precious stones, or costly apparel, or feasts,
or any other attributes of wealth? It was
to get her poor dog a bone! Not only was
the widow poor, but her dog, the sole prop
of her old age, was poor, too. We can
imagine the scene. The poor dog crouching
in the corner, looking wistfully at the
solitary cupboard, and the widow going to
the cupboard—in hope, in expectation,
maybe to open it, although we are not
distinctly told that it was not half open or
ajar—to open it for that poor dog.

But when she got there the cupboard
was bare,
And so the poor dog had none.

When she got there, you see, dear
brethren, what perseverance is. You see
the beauty of persistence in doing right.
She got there. There were no turnings
and twistings, no slippings and slidings, no
leaning to the right, or faltering to the
left. With glorious simplicity we are told
she got there.

And how was her noble effort rewarded?

The cupboard was bare! It was bare!
There were to be found neither oranges,
nor cheesecakes, nor buns, nor ginger-
bread, nor crackers, nor nuts, nor matches.
The cupboard was bare! There was but
one, only one solitary cupboard in the
whole of that cottage, and that one—the
sole hope of the widow, and the glorious
lodestar of the poor dog—was bare! Had
there been a leg of mutton, a loin of lamb,
a fillet of veal, the case would have been
different, the incident would have been
otherwise. But it was bare, my brethren,
bare as a bald head, bare as a newborn
infant.

And O dear friends! Keeping in recol-
lection what we have learned this day, let
us avoid keeping dogs that are fond of
bones. But, brethren, if we do, if Fate has
ordained that we should do any of these
things, let us then go, as Mother Hubbard
did straight, without cavorting or prancing;
to our cupboard, empty though it be—let
us, like her, accept the inevitable with
calm steadfastness; and should we, like her,
ever be left with a hungry dog and an
empty cupboard, may future chroniclers be
able to write also of us in the beautiful
words of our text—and so the poor dog
had none.

A Good Illustration

An old man in West Virginia was left
alone. His wife had died; his children had
married and had moved to a western state
to set up their homes. The old man was in
fair financial circumstances, but he was
frugal and careful about his expenditures.
The children in the West had often asked
him to come out and visit them and he
always desired very much to go. Three
times he went down to the railway station
and made inquiries about train schedules
and times. His was a small town, and he
was a well-known person in the com-
munity. The railway agent therefore
became accustomed to these inquiries, and
always patiently gave the information in
full detail, always concluding with a state-
ment of the fare. Finally, one of the
daughters from the West wrote to say that
the grandchildren were growing up never
having seen their grandfather, that the cares
of homelife made it impossible for them to
return to the old home, and that they were
getting uneasy lest they should never see
him again in this life. The letter moved

the old man so that his desire-ripened into
determination. This time he packed his
traveling bag, made his way to the station,
and made inquiry at the ticket counter as
before. The agent got out his big book and
traced up the schedules, listed the changes
necessary, and as before finished with a
statement of the cost. The old man was
not well pleased with this last item, for
he said, "I did not ask you how much is
the fare. That item has kept me from see-
ing my loved ones for too long. All I ask
now is that you sell me the ticket—I have
determined to pay the fare."

So it is with us. We may desire to be
perfect and holy, but there is always the
cost that stops many of us. There is a great
difference between desire and determina-
tion.

The rich young ruler had a desire but he
lacked determination. Had he been deter-
mined to pay the price, Jesus could have
saved his soul from its divided loyalties. He
could have been a partaker of the rich
Pentecostal experience. He could have gone
out empowered, as the disciples did, to
preach the gospel to the whole world. He
could have had treasure in heaven if only
he had been willing to give up his first
love for a greater one.

—submitted by TOM CAMPBELL

Hymn of the month

Dear Lord and Father of Mankind

No. 125; Praise and Worship Hymnal

The author, John Greenleaf Whittier,
is better known as a poet than a hymn
writer; but he wrote the words for at
least 60 hymns which have been widely
used. He was born to Quaker parents
on a New England farm, working hard
as a boy and lacking much formal edu-
cation. Yet he was familiar with the
Bible, and his godly parents instilled
into him love for God and strong con-
victions to stand for the right.

When Whittier became editor of the
New England Review and the Pennsyl-
vania Freeman, his strong editorials
against Negro slavery did much to con-
vince the public that all men are created

equal, and helped greatly to bring about the emancipation movement in America. The composer, Frederick Charles Maker, was born in Bristol, England, in 1844, lived his entire life there, and died there in 1927. Seventy-five years were spent as a singer, composer, and organist, known and beloved by all in his community.

BULLETIN BARREL

This article is taken from a United States Marine publication—

WHAT CAN WE DO?

The plaintive cry of the teen-ager is, "What can we do? We of the Marine Corps have a suggestion:

Go home. Get off the streets. Wash windows, paint the woodwork, rake the leaves, mow the lawn, sweep the walk, wash the car, learn to cook and sew, scrub the floors, build a boat, get a job, help the minister, assist the poor, study, read a good book.

Your parents do not owe you entertainment. Your town does not owe you recreational facilities. The world does not owe you a living!

You owe your parents a lot however. You owe the world your time and talents, and these should be devoted to trying to see to it that no one will ever have to go to war again . . . that no one will have to be in poverty, or be sick or lonely again.

In plain words, we Marines say to you teens: Grow up! Quit acting like babies! Get out of your little dream world of self-pity! Develop your backbone instead of your wishbone! Quit demanding and start producing!

Parents are tired of denying themselves and catering to your every whim and fancy just because your personality is dominated by selfish ego instead of common sense.—Submitted by INA E. FOWLER.

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Juvenile or Parental Delinquency?

We read in the papers, we hear on the air

Of killing and stealing and crime everywhere.

We sigh and we say, as we notice the trend,

"This young generation, where will it end?"

But can we be sure that it's their fault alone?

Just maybe a part of it might be our own—

Too much money to spend, too much idle time;

Too many movies of passion and crime,

Too many books not fit to be read,

Too much evil in what they hear said,

Too many children encouraged to roam

By too many parents who won't stay at home.

Youth don't make the movies; they don't write the books

That paint the gay pictures of gangsters and crooks;

They don't make the liquor; they don't run the bars;

They don't make the laws, and they don't make the cars;

They don't make the drugs that addle the brain—

It's all done by folks just greedy for gain.

And in how many cases we find that it's true

The label "Delinquency" fits older folks too!

—CHET McCLURE

DON'T BRAG—a hard-boiled egg is yellow at heart.

DON'T COMPLAIN—the fly that buzzes the loudest usually gets swatted first.

DON'T WORRY—it is not work that kills men; it is worry. Work is healthy, but worry is rust on the blade that destroys the machinery.

The Nazarene Preacher.

DON'T ENVY—envy is like the ocean: the deeper you get into it, the harder to get out.

DON'T GOSSIP—what you say may help determine destinies: yours and that of the person of whom you speak.

DON'T GRIPE—cheerful people, the doctors say, resist disease better than glum ones. In other words, the surly bird catches the germ.

DON'T EXPLODE—when you open your mouth in anger you usually shut your eyes in stupidity.

DON'T STRUT—it is nice to be important, but it is more important to be nice.

Spokane, Wash.
DOUGLAS CLEM.

Sentence Sermons

God reckons our service, not by our ability, but by our willingness.

Service without sacrifice has no redemptive power.

Your spare time is the acid test of your character.

Life is a measure to be filled—not a cup to be drained.

The best and happiest lives are built by the day.

PASTOR ALMOST KILLED

Here is how it happened: The other day I was driving down the street in Upland when a fellow came out to the curb and waved a gun in my face, commanding me to stop my car and get out. I slowed down a bit, and then shoved my foot on the gas to try a getaway. When I got about even with the fellow, he aimed the pistol at my head and pulled the trigger! Imagine my relief when I heard the hammer snap in the gun. But it was an automatic and he pulled the six-gun trigger again, this time determined to blow my

June, 1969

brains out. But it snapped again as I sped away, still alive!

This true experience right here in our town set me to thinking. Who was this fellow so intent on killing me? A robber? A drunk? A common thug? A Communist out to get all the preachers? And who did he think I was? A member of a rival gang? A secret detective? A common criminal? I will never know.

But this I do know: My would-be murderer whose gun twice misfired at my temple was well-trained in the school of murder. Investigation reveals that he spends one-sixth of his time learning how to kill, rob, lie, cheat, rape, drink, curse, smoke, and swear. In an average day he is exposed to no less than 1,848 acts of violence, 392 drinks of liquor, 129 acts of property destruction, and 543 other suggestions of criminal intent such as: "I'll break your legs," or, "I'll give you a third eye."

My intended murderer, you see, was a fair-haired, chubby boy of no more than five years—too young to go to school—except the school of television, where he learned about all there is to know about sin—and not much more! Is this happening to your children too? You had better check up right away!

—Borrowed and adapted by Fletcher Spruce

WHY WORRY?

40% will never happen, for anxiety is the result of a tired mind.

30% concerns old decisions which cannot be altered.

12% centers in criticisms, mostly untrue, made by people who feel inferior.

10% is related to my health, which worsens while I worry.

8% is "legitimate," showing that life does have real problems which may be met head on when I have eliminated senseless worries.

Nazarene News, Ada, Okla.
W. E. CHANDLER, pastor

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IDEAS THAT WORK

Avoiding Those Year-end Statistical Shocks

By Carlos H. Sparks*

The form I am presenting [see below] is a practical tool I began using after coming up to district assembly report time thinking I had done pretty well at my church that year, only to find to my shock and amazement that I hadn't done so "hot" after all.

It came to my attention that I had failed in areas where I could have done

*Pastor, First Church, Johnson City, Tenn.

better. A special rally day would have made the difference between reporting a minus in average attendance and showing a little plus. Or I could have found a few more babies or some shut-ins that would have kept my roll from "dropping." The year had ended. It was too late even for an emergency plan.

Remembering what I did as a store manager with Western Auto Supply Company, I started doing the same with my church business. How was I doing in comparison with the previous year? If I could show a plus, I knew I was doing at least a little better. If I goofed one month with a big minus, I knew at the beginning of the new month what my weakness was. When you know the facts this early, you can press emergency measures into use and redeem the record—but more important, win more souls for Christ. I am satisfied that many of my fellow preachers have had these surprises too. The use of this form will help shrink a big problem.

PASTOR'S COMPARATIVE RECORD										APPROPRIATE REMARKS	
Current Year—Past Year											
MONTH	Sunday School Enrollment		Average Attendance		Church Members Lost (-) or Gained (+)		Total Members	Number of Seekers			Revival—Rally—Blizzard—Etc.
	This	Last	This	Last	This	Last	To Date	This	Last		
TOTALS										Avoid year-end report surprises. Discover weakness while there is time to improve.	

HERE AND THERE AMONG BOOKS

Suggestions Toward a Ministerial Library

The following list compiled by W. T. Purkiser, editor of the *Herald of Holiness*, was prepared for distribution among the superintendents at the District Superintendents' Conference in January of this year. Believing that all our readers would be interested, we are publishing the list here. All of these are available through the Nazarene Publishing House.

DOCTRINAL OR THEOLOGICAL

- Everett S. Cattell, *The Spirit of Holiness*
- William Hordern, *New Directions in Theology Today: Introduction*
- Walter P. Martin, *The Kingdom of the Cults*
- R. A. Shank, *Life in the Son*
- James S. Stewart, *A Faith to Proclaim*
- J. Paul Taylor, *Holiness the Finished Foundation*

THE PREACHING MINISTRY

- Gene E. Bartlett, *The Audacity of Preaching*
- Genry Grady David, *Design for Preaching*
- Herbert H. Farmer, *The Servant of the Word*
- Peter T. Forsyth, *Positive Preaching and the Modern Mind*
- John Knox, *The Integrity of Preaching*
- Robert H. Mounce, *The Essential Nature of New Testament Preaching*
- Donald G. Miller, *The Way to Biblical Preaching*
- James S. Stewart, *Herald of God*
- Jesse B. Weatherspoon, *Sent Forth to Preach*
- F. D. Whitesell, *Power in Expository Preaching*

THE NATURE AND WORK OF THE CHURCH

- C. E. Autrey, *The Theology of Evangelism*
- Kenneth Chafin, *Help! I'm a Layman*
- Walter W. Dwyer, *The Churches' Handbook for Spiritual Healing*
- Leighton Ford, *The Christian Persuader*
- Richard C. Halverson, *Relevance: The Role of Christianity in the Twentieth Century*

- Gerald Kennedy, *The Seven Worlds of the Minister*
- W. Curry Mavis, *Advancing the Smaller Local Church*
- Thomas J. Mullen, *Renewal of the Ministry*
- D. Elton Trueblood, *The Incendiary Fellowship*

PASTORAL COUNSELING

- Paul R. Clifford, *The Pastoral Calling*
- Frederic Greeves, *Theology and the Cure of Souls*
- O. Hobart Mowrer, *The Crisis in Psychiatry and Religion*
- Wayne E. Oates, ed., *The Minister's Own Mental Health*
- J. Richard Spann, ed., *Pastoral Care*
- Paul Tournier, *To Understand Each Other*
- Daniel Day Williams, *The Minister and the Care of Souls*

DEVOTIONAL AND GENERAL

- William Barclay, *In the Hands of God*
- Albert E. Day, *Discipline and Discovery*
- V. Raymond Edman, *They Found the Secret*
- Georgia Harkness, *The Dark Night of the Soul*
- James C. Hesley, *Adventurers with God*
- E. Stanley Jones, *A Song of Ascents*
- Gerald Kennedy, *Fresh Every Morning*
- C. S. Lewis, *Surprised by Joy*
- T. B. Maston, *Suffering: A Personal Perspective*
- Norman Vincent Peale, *Sin, Sex, and Self-control*
- W. E. Sangster, *Daily Readings*
- Helen Smith Shoemaker, *I Stand by the Door*
- Samuel M. Shoemaker, *Extraordinary Living for Ordinary Men*
- A. W. Tozer, *That Incredible Christian*
- A. Skevington Wood, *The Burning Heart*

Light Through an Eastern Window

By K. C. Pillai (New York: Robert Speller & Sons, 1963. 129 pp., cloth, \$2.50.)

This little book is well worth the cost. Dr. Pillai is bishop of the Eastern Orthodox church at North Madras in India. He is a convert from Hinduism to Christianity. His understanding of the oriental mind and oriental customs is comprehensive. Hence his little volume sheds much light on the manners and customs of the Bible times. He is able to clarify some of the difficult biblical passages such as Christ's exclamation from the Cross: "My God, why hast thou forsaken me?"

His discussion of marriage customs, the covenant of salt, childbirth rituals, the rearing of children, death and burial customs, laws and justice, the incident of Jesus' conversation with the woman at the well in Samaria, plants and trees, agriculture and shepherding, some popular idioms, sacrifices, and the oriental canopy, is most informative and enlightening. Incidentally, do not attempt to preach a sermon on Judas' betrayal of Jesus until you have read his chapter on "The Covenant of Salt."

The book gives full recognition to the Trinity and to the absolute lordship of Jesus. It is written in a commendable English style. Its one great lack is an index of the scriptural passages. This would have greatly enhanced its value. I commend this little volume of splendid insights.

Ross E. Price

Politics from Precinct to President

By Robert A. Liston. (New York: Delacorte Press, 1968. 173 pp., cloth, \$3.95.)

Since the presidential campaigns of last summer, election reform has become a focused issue. This little book can help the concerned citizen understand the difficulties which are demanding reform.

Mr. Liston, author of several books on American politics, reviews the history of the electoral college and the problems it creates in the modern scene. He discusses the nominating procedures for presidential candidates and explains why it seems they are nominated not by a party but at one. Perhaps most significant for ministers is the insight he offers into the ethical dilemmas of modern politicians. He contends that the political "boss" is not dead; only his image has changed. Bribery and graft are low key and sometimes subliminal, so that dishonesty is only a short rationalization from honesty.

The book is not light, but it is for the political layman. Mr. Liston has no partisan axe to grind. His interest is primarily historical. His book is well-organized and well-documented and provides a provocative insight into the goofs and the grandeur of two centuries of American politics.

DAN BERG

Preachers' Exchange



WANTED: Vols. 2, 3, 9, 14 of 17-vol. set of *Maclaren's Expositions—Preachable Sunday Morning Outlines*. Also *Preacher's Magazine's* prior to 1959. Al Carroll, 7243 Kara Dr., Sacramento, Calif. 95828.

FOR SALE: *A Compendium of Christian Theology*, by Wm. Bent Pope; 3 vols. 1880 edition. \$15.00 plus postage. Wendell Bowes, 8716 W. 70th St., Shawnee Mission, Kans. 66214.

FOR SALE: *Around the Tea-Table*, by T. DeWitt Talmage (1888), \$5.00; *The Throne of David*, by J. H. Ingraham (1860), \$5.00; *Autobiography of Madame Guyon*, 2 parts (1880), \$3.50; *The Prophetic Character of the Psalms*, by E. Bendor Samuel, \$2.00; *Book of Isaiah, in Fifteen Studies*, Geo. L. Robinson, \$1.75. Leonard J. Deakins, P.O. Box 878, Crescent City, Calif. 95531.

Items for this Exchange may be either WANTED or FOR SALE, but must be confined to periodicals and out-of-print books, limited to five items. All response should be directly with the advertiser and not with this office or the Nazarene Publishing House.

CALENDAR DIGEST

JUNE—

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

JULY—

Spanish Radio Offering
4 Independence Day

AUGUST—

NWMS National Workers and Bible
Society

The Nazarene Preacher



AMONG OURSELVES

My primary reason for letting Evangelist Paul Martin speak his "piece" (p. 8) is the portrait he draws of an earnest, wide-awake pastor who goes about his calling with both drive and intelligence. I am not printing it as a means of boosting the seminary—in fact I hesitated, lest it seem that as a faculty member I was taking unfair advantage of my editorial rights to toot our own horn. . . . But I must admit that when the horn is blown so melodiously by someone no less than Paul Martin, it isn't hard to listen to. Thanks, Paul. . . . About the time this "piece" came, I read the Newsletter of the seminary class of 1954, edited by a member, Joe Olson. The reports of victories in the Lord's work—of tears and triumphs and spiritual growth—in almost every paragraph of the 12-page letter would put tons of support under Evangelist Martin's optimism, and give solid validity to his confidence. . . . As I read it, and noted the several alumni who reported being in their present pastorates six or seven years, my mind went to the voice of counsel out of the past—the editorial on "The Pastor's Tenure," by J. B. Chapman, reprinted in this issue. . . . Though I seriously doubt if our forefathers turn over in their graves (as sometimes alleged), I wouldn't be surprised if they have a heavenly camp meeting when good news from earth is circulated by the angelic reporters. . . . And the letter told of victory in our colleges too, where several class members are making outstanding contributions, as well as on the foreign field and in evangelistic work, where still others are serving. One, Evangelist Modie Schoonover, says: "God is giving revival in our churches and the thrill of winning souls to Christ is still holding first place in my life." The lighting is striking wherever it can find men spiritually tall enough to attract it.

Until next month.

BT

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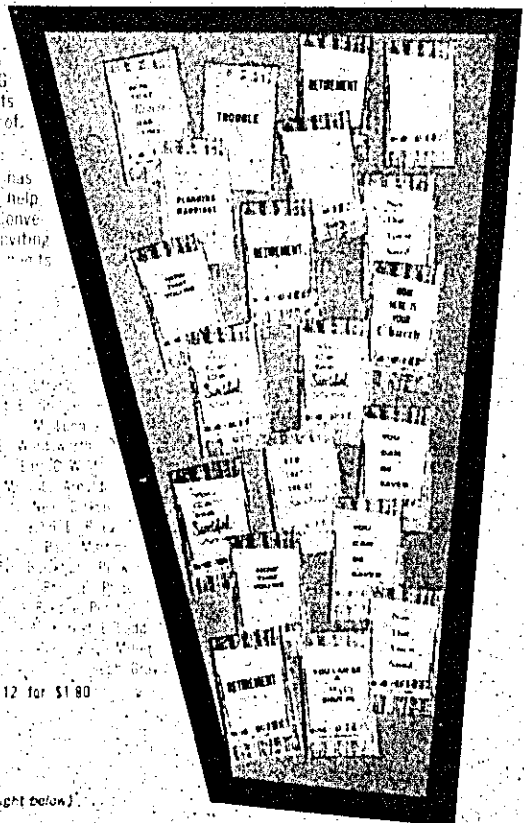
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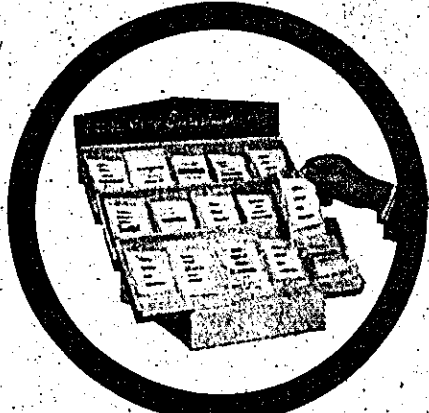


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