

THE NAZARENE PREACHER

JULY, 1969

Volume 44 Number 6

RICHARD S. TAYLOR
Editor

Contributing Editors

Samuel Young
V. H. Lewis
George Coulter
Edward Lawlor
Eugene L. Stowe
Orville W. Jenkins

General Superintendents
Church of the Nazarene



CONTENTS

| | |
|-----------------------------------------------------------------------|----|
| The Basic Denominational Executive, <i>Hugh C. Benner</i> | 1 |
| Needless Ministerial Suicide, <i>Editorial</i> | 2 |
| The Power of Home Atmosphere, <i>Editorial</i> | 3 |
| The Slower Pace in the Second Work, <i>J. Kenneth Grider</i> | 4 |
| Changing Methods in Christian Education, <i>Don Irwin</i> | 5 |
| A Forgotten Goal, <i>Charles A. Gibson</i> | 8 |
| Is Your Church "Fully" Insured? <i>R. E. Maner</i> | 9 |
| Talking on the Platform, <i>Practical Points</i> | 11 |
| John Nelson—a Follower of Wesley, <i>Robert Emsley</i> | 12 |
| Preachers in Peril, <i>Wallace A. Ely</i> | 14 |
| The Symphony of Life, <i>Vashti B. McGraw</i> | 33 |
| Questions for the Sanctified, <i>Milton Harrington</i> (Sermon) | 35 |
| The Just and the Justifier, <i>Sherrill F. Munn</i> | 37 |
| Gleanings from the Greek, <i>Ralph Earle</i> | 39 |

DEPARTMENTS

Pastor's Supplement, pp. 17-32 • Queen of the Parsonage, p. 33 •
In the Study, p. 35 • Toward Expository Preaching, p. 37 • Timely
Outlines, p. 41 • Ideas That Work, p. 43 • Hymn of the Month, p. 43
• Bulletin Barrel, p. 44 • Here and There Among Books, p. 46 •
Preachers' Exchange, p. 48 • Calendar Digest, p. 48 • Among Our-
selves, inside back cover.

Published monthly by the NAZARENE PUBLISHING HOUSE, 2923 Troost Ave., Kansas City, Mo. 64109. Subscription price: \$2.00 a year. Second-class postage paid at Kansas City, Mo. Address all correspondence concerning subscriptions to Nazarene Publishing House, P.O. Box 527, Kansas City, Mo. 64141. CHANGE OF ADDRESS: Send us your new address, including "ZIP" code, as well as the old address, and enclose a label from a recent copy. Authors should address all articles and correspondence to Richard S. Taylor, Nazarene Theological Seminary, 1700 E. Meyer Blvd., Kansas City, Mo. 64131. Printed in U.S.A.

The Basic Denominational Executive

By Hugh C. Benner*

GENERAL SUPERINTENDENT? District superintendent? Executive secretary? Institutional executive? General officer? Is the true basic denominational executive in these categories?

By the very nature of these assignments those who hold these positions live much in the limelight, and I would not minimize their importance. They figure prominently in public services and for the most part are relatively well-known throughout their area or the church generally. Because of this it is probably normal for people to feel that the destiny of the church and the greater opportunities for service are inherent in these assignments.

In his recent book, *From Sacred to Profane America*, Dr. William A. Clebsch, of Stanford University, makes some sound historical observations regarding the place of the congregation and the pastor in the success of any denomination. In the first place, he reminds us that in America only has the congregation been dominant as the unit of religious life. He further declares that, while it is true as a general assumption that the members make the church what it is, it is specifically true that it is the members in congregations who determine the final quality of the church.

The end result of this is that, even though there may be movements toward centralization in organization and authority, no denomination is actually governed by its general executives. Since the congregation is the basic unit of church life and achievement, the true denominational executive is the pastor.

For years I have been reminding our pastors and people that in a very real sense there is no "general church," no "district church." The church is found in the local church. In the last analysis, if anything is done for Christ through the Church of the Nazarene, it will be done by the local churches. The denomination and its service rendered will be the resultant of what all our local churches are doing—or not doing.

So I write in exaltation of the pastoral ministry. What an assignment! What an honor! What a responsibility! Let no preacher seek any higher privilege or preferment—there is none. No modern denomination has given the pastor greater freedom in the administration of the local church than the Church of the Nazarene. So, pastor, it is yours to match the breadth of opportunity by the quality and effectiveness of your administration. You are the basic denominational executive.

Study, pray, preach, think, plan, call, evangelize, build, and yours can be a strong, balanced, spiritual, growing church that will strengthen the Church of the Nazarene and bring honor to the name of Jesus Christ.

*General superintendent emeritus.

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

Needless Ministerial Suicide

NOTHING IS INCONSEQUENTIAL which helps or hinders a man in the ministry. Viewed by itself, the fox that nibbles on the tender vines may properly be called "little," but viewed in the light of the damage done, it is big. Some men fall short of complete success because they are blind to seemingly insignificant faults.

District superintendents have seen it dozens of times: men with a great start didn't quite make it into orbit, not because of major weaknesses, but small faults, which could almost be called trifles. And observers are always saddened by the floundering of some good brother when they know that he could have made it if he had changed just a little here and there. Maybe it was his careless dress, or indiscreet tongue, or undisciplined eating, or financial carelessness, or chronic fretting and worry, or supersensitivity to criticism, or explosiveness under pressure, or impulsive commitments, or rigidity in administration, or coldness in personality, or possibly a little folly, which like dead flies cause the ointment of the apothecary to stink (Eccles. 10:1).

Naturally the question comes to mind, Why didn't someone talk to him? Maybe no one did. Perhaps a kind friend might have helped. In some happy cases a good, frank talk has salvaged a man's ministry. It has been embarrassing, to both parties, but redemptive. The problem is, the recipient must have a degree of humility and teachableness which, unfortunately, is too often not possessed.

Intelligence plays its part too. Some want to improve, but they can't see the fault even when told about it. One gentle mother in Israel said to her very young pastor who had been berating his flock unmercifully, "Can't you give us an orange once in a while?" He stared at her without understanding. But he began to think of it, until gradually her meaning penetrated his cranial armor. It was a turning point, for not only did he try to change the tone of his preaching—when once he got the idea—but deliberately set about learning how to feed his people. But he almost missed it by his dullness.

The sad fact is that too often men who are insensitive to their faults themselves are impervious to the hints of their friends. They may even not catch on—or at least not put forth the effort to change—when knocked down and almost out by the club of the ballot. When this is the case, the grieving wife, district superintendent, and friends, all of whom may have tried to tell him, have to stand by helplessly and watch a good man strangle himself by a combination of small threads which he will not cut.

How can a young man guard himself against such a tragic end? Let him do three things: First, pray for common sense, which

includes the gift of self-criticism. Second, pray for enough humility to listen to his wife, his superintendent, and his friends, without retreating behind rationalization and other defense mechanisms. Let him take off his ego-protective armor and throw it in the trash, once and for all. It's too costly to maintain and too heavy to carry around; just wearing it consumes too high a percentage of his energies.

Third, he should study his holy calling constantly, by observing his brethren (charitably, of course), by listening at district assemblies and preachers' meetings, and by being a constant and avid reader of books on the ministry. His studying should not be as a haughty observer, but as a humble learner. What he hears and reads he should apply to himself. In this way he will acquire an awareness of the pitfalls of his vocation and of his own weaknesses which will safeguard him from needless failure. Since every man called of God may succeed, why not do so?

The Power of Home Atmosphere

A PARAGRAPH in a sermon by Chris Chappell is so loaded with relevance that it should be quoted entire:

"What power there is in an atmosphere. I do not think we have ever appreciated its real might. You can live in a wrong atmosphere till your taste for the things of the Spirit is in large measure lost. You can live in a wrong atmosphere till your moral sense is blunted, till you lose your capacity to be shocked. You can dwell there till the most hideous and disgusting vice seems altogether normal and natural and a thing to be desired."*

This is precisely the devastating power of unbridled TV. For undeniably, when on, and its volume turned up a bit, it determines the atmosphere of a home. It is complete master. The flashing, fascinating figures on the screen, the voices filling the house, the noises booming forth, raucous laughter, screaming singing, blaring instruments, simulated applause, sound effects of commercials, every conceivable device of mental assault, calculated to shatter defenses—all of this struts and swaggers as absolute ruler. Just try to alter the atmosphere by beginning to sing, or praising God, or having a prayer meeting, or reading a devotional book, or even carrying on a sane conversation, if you don't believe the loud, brazen box is king. You either have to turn it off, or give up trying to compete with it. And many homes, including parsonages, would rather give up anything else than turn it off. Evidently they have a horror of missing something—perhaps the next beer or cigarette commercial.

In gradually becoming accustomed to this voice of the world, we are fulfilling Chappell's prediction. What he said would happen

(Continued on page 13)

*Familiar Failures, p. 129 (Baker Book House, reprinted 1968); used by permission.

If there is little depth in seeking
there may be little depth in experience

The Slower Pace in the Second Work

By J. Kenneth Grider*

WHEN A SINNER is convicted during a service and comes forward to be saved, he is usually converted within a brief time. However, when a believer comes forward to be sanctified wholly, more time-elapse often occurs before he receives the baptism with the Holy Spirit. Indeed, often the believer seeks entire sanctification over a period of days or weeks, or even months.

Why this is so is somewhat shrouded in mystery. For while it is true that there were 10 days of tarrying in the Upper Room before the 120 early believers were sanctified wholly, others in those times received their Pentecost without tarrying so extended a time (Acts 8; 10; 19).

It is possible that the greater time-elapse, often occurring in the case of entire sanctification, is due to the nature of consecration, which is a prerequisite to sanctifying faith. Repentance, which is a prerequisite to justifying faith, is often more quickly accomplished than is consecration. Perhaps the negative reversion to sin and the purpose to serve God are more readily entered into than is entire consecration. In the latter, there is positive, area-by-area yield-

ing of oneself to God, and this seems to take more time. Perhaps a person sees quite readily what he must quit doing in order to be saved, while it is less easily discernible what he must do in order to be entirely consecrated to God.

Furthermore, the sinner who comes forward to be saved might well have been thinking for some time of making this kind of change. It might well engage his thoughts off and on for years. Then, when he finally comes forward, it is the culmination of a step which he might have considered for a long time. Later, he hears a sermon on entire sanctification, and might begin to seek the experience right after being convinced of its validity. As a Christian he is walking in the light, and he begins to walk in this particular light. The sinner can have willfully refused light on being saved, over a long period of time, but could all the while hear further sermons and thereby gain much intellectual understanding of the first work of grace; but the believer would lose his justification if he were willfully to refuse known light on entire sanctification. It is likely, therefore, that he would come forward to seek holiness with less time for considering the

matter than often obtains when a sinner comes forward to be saved. This too, then, might figure in what we often observe—a slower pace in becoming sanctified wholly than in becoming converted.

If, then, we find that to help a believer into the experience of entire sanctification is often a more

drawn-out ministry than is that of helping a sinner to be saved, it might be that we should expect this as characteristic of receiving the second work of grace. The roast in the oven will not burn; or if it is the capstone time of a night service, the late snack and the "beddy-byes" will just have to be delayed.

"By all means save some," said Paul. Some church schools are doubtful if "all" have yet been tried.

Changing Methods in Christian Education

By Don Irwin*

WHAT'S HAPPENING in adult Christian education? Not much... just a revolution!

A new era is here. It is difficult to say when it first appeared, but it is here. Unlike a bomb, it did not suddenly explode upon us. Rather, it slipped quietly into a few churches while the rest of us continued on in our usual way—too busy to notice it.

In public education the use of such aids as television, teaching machines, computers, etc., continues to increase. This greater reliance upon machines and technology tends to impersonalize education.

Christian education does not always adopt the techniques, tools, and philosophies of public education. Our goals are different. Public education is dealing with general knowledge in the hope of forming a productive and intelligent

individual. We, in Christian education, are bringing our people into contact with the Word of God, trying to develop a Christlike character.

The program of Christian education has two parts—worship and learning. We are more responsive to spiritual truths in an atmosphere of worship and meditation. Therefore we should give serious thought to adequate space, lighting, worship centers, noise barriers, and privacy.

The transition in Christian education which we are experiencing is moving from a known, stable, and uniform to an unproven, experimental stage. It is a change from a plan which provided identical educational experiences for all people to a plan which allows and encourages a variety of experiences. The presentation of new methods and ideas is not to say the past has been wrong or inadequate for its time. It is rather to remind us that old patterns and social structures everywhere are

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

*Pastor, College Church, Olivet Nazarene College, Kankakee, Ill. Reprinted with permission from Nazarene Directors' Digest, winter, 1968.

giving way to new technological advances.

Christian education has two choices: It can continue in the same way it has traveled for the past decades or it may begin to create new ways of providing learning experiences relevant to the needs and interest of the people.

May I underscore the word *interest*. We must find ways to interest the outsider in Sunday school. Outside interests are growing. Today's society has increased leisure time, longer weekends, with boats, seaside and mountain cabins, and comfortable, air-conditioned homes to clamor for its attention. With this comes an increasing dissatisfaction with the present Sunday school classes and teaching methods—evidenced by a 30 to 50 percent absenteeism every Sunday.

Here are some ideas which are being used, or at least being discussed, by some church groups:

Within approximately five years, the way technology is advancing, most churches will be able to own a video tape recorder. This machine which records and plays back both picture and sound from a ribbon of magnetic tape will be as commonplace as the sound tape recorder is today.

For some time now, public education has realized and utilized the values of teaching by television. It is used not only where teacher shortages exist, but also school-wide where a master teacher and the classroom teacher work in a team-teaching arrangement.

Basically, the master teacher, chosen for his ability to teach effectively and for mastery of a subject matter, presents via closed-circuit television the core of the lesson material. He makes the presentation in a classroom or television studio equipped with all modern devices and materials necessary for effective teaching. The lesson is carried throughout the school via closed-circuit television. Following this core presentation the individual classroom teacher takes over as the other member of the team with further information, application, and discussion. These core-curriculum presentations for whole courses

are prepared and taped well in advance. The advantages of such an approach have been demonstrated numerous times.

Since such an approach has proven so effective in public education, it would seem sensible that the Church give some serious thought to adopting such an approach.

A master teacher, or several master teachers of proven ability, would prepare and teach the core material of a quarter's church school lessons using all the material and techniques of modern teaching. These lessons would be video-taped well in advance, perhaps a year or more. The tapes would be duplicated in great quantity and distributed by the denomination to its churches on a purchase or rental basis.

On the designated Sunday, the local church would play back the video-taped lesson to television monitors throughout the church school. (Small churches could gather in an assembly hall to watch on fewer monitors.) In the present television-literate age, less attention would need to be given to a graded series of lessons. Following this presentation of core curriculum material, the individual classroom teacher would take over.

One of the great advantages of such an approach is that every church, no matter the size, would be able to provide for every person the very best teachers available coupled with the supportive, individual attention which the local teacher could provide.

Teacher-training would also be a built-in advantage, since each local classroom teacher would have opportunity to study and observe a first-rate, experienced teacher in action.

LIBRARY: The library is coming into its own in growing churches. The church library should be a treasure-house containing jewels of wisdom, adventure, inspiration, and devotion. An adequate library has several uses. It provides resource material for teachers and leaders. It provides informative material to young and old on pressing problems of life, home, marriage, and school.

An adequate library becomes a profitable browsing place while waiting for others engaged in committee meetings, etc. Our schoolchildren today have more exposure to libraries, and some now find time for increased reading. The Church should take advantage of this trend and furnish Christian answers to youth and teen-age problems through library books.

The church library can be used for reading during the Sunday school hour by men and women who bring their children to Sunday school but who themselves will not attend a Sunday school class.

Some may wish to read from a recommended list, while others may prefer to browse through the books and find a title of their own choosing.

An expansion of the library can include tape recorders with earphones for listening to recorded sermons, lectures, or other prepared materials.

FILM ROOM: Visual aids, such as filmstrip projectors and sound film projectors are becoming more common in all of our congregations. Churches, large or small, spend money for what they think is important. If churches do not have audio and visual material it is not because they are small or poor. It is because they do not think it is important.

The little boy could not understand how Peter could sleep on a house roof and not fall off. Squelching an agnostic in the bud, the teacher replied, "My child, with God all things are possible." How different her reply might have been if she had known (or remembered) that the roof on which Peter took his nap was a flat one!

All classrooms or department auditoriums will need to be darkened for Sunday school use of these visual aids. Built-in screens are very convenient and useful in larger rooms.

A young man, home from his "hitch" in the army, complained, "Never a film in my church to show me how to love, but in the army we had them every day to teach how to hate and kill."

An every-Sunday film in a special film room would have a great drawing

power among the unchurched, of any community, with proper publicity and promotion. It would be difficult to estimate how many new people would visit our church to see "For Pete's Sake," or "The Restless Ones," or a Moody science film. There is the possibility that many of our regular members would choose a good Christian film over the regular classroom lesson presentation. The reaction to this could be a better grade of teaching and interest in the class.

With more and more good quality and Christ-centered films available, this could introduce hundreds of new people to our Sunday school and church. The above-mentioned films often result in people seeking Christ as their Savior.

ELECTIVES: Classes offering subjects and lecturers on material other than the Uniform Bible series are already in use. The course is selected according to the needs and interest of the individual. Classes focus upon a common subject interest, rather than upon a common age-group. There are many possibilities for electives. They can be used for the summer months, or they can be used on a year-round basis.

The Bible class is now the most widely used elective in churches. The Bible class teacher covers, verse by verse, each book of the Bible, but not necessarily in their given order. Most Bible classes are not limited numerically to the usual 10 to 20, but are allowed to grow to 50 and more. A recognized Bible scholar can teach 75 people as easily as 25.

CONVENTIONAL CLASSES IN UNIFORM LESSONS: For the greatest number of churches, the conventional classroom with a teacher and 10 to 15 adults will continue to be used. I visited an award-winning Southern Baptist church and interviewed the educational director for two hours. They have grown, in six years, from an enrollment of 700 to 1,700. They have no other plan, program, or technique than classroom teachers and visitation. I was greatly impressed by the well-designed, decorated, air-conditioned buildings. The

use of folding partitions and room dividers gave maximum use of their space. The social hall served several functions, including Sunday school classes. A bookstore, a library, visual aids, and modern printing equipment all served to promote the Sunday school program. The secret of their success was "dynamic leadership and organization."

I went back to my hotel room with a lot to ponder. There is no method, no

program or technique that in itself will guarantee success. Our motive must be sincere and holy. Our vision must always center on the Lamb of God and include the people for whom He died. Our plan—whatever it may be—must be well-organized. Our leadership must be dynamic. Our minds must be open to new ways to promote and teach the old, old story. We must, by all means, by all means, go forward!

If our ministry were judged by this criterion, how would we fare?

A Forgotten Goal

By Charles A. Gibson*

IT MIGHT DO all of us good to review an appraisal made by a religious editor of the *San Francisco Chronicle* some two years ago.

He was taking a look at the work of the church in its protracted-meetings program or, as we prefer to call them, revivals. This man noted that much is made over the number that unite with the church as a result of these special meetings. He made two observations that are worthy of comment and in a measure apply to all.

First, he called for an awakening that would really fire up the church. He said, "Lukewarm Christians never produce either warriors or saints." A worthy observation! Second, he took exception to the evaluation of the meetings as per members received and concluded that this was neither a fair nor a spiritual appraisal. He argued that a better basis of evalua-

tion would be how many new converts were called to Christian work, and were ready to make whatever sacrifice was needed to get into this field.

In every church there should be from one to a dozen local preachers as a result of the earnest prayers of pastors and leaders who feel that this is more important than a new sign on the church or a new cushion on the pew.

Our Lord has already given us a priority in praying for harvesters to be thrust into the field. So much depends on this that no other part of the work of the Lord can really proceed as it should except as this prayer is answered.

"Busy here and there" can be applied to every part of the work of the Lord. Yet unless this prayer with its passion and expectation is answered, our field of missions will fail and finally close. Our schools will become places of learning, but with-

out proper religious atmosphere, and will degenerate into secular institutions.

We should have a new revival of soul passion for converts to be called into His service. This passion will be manifested in a readiness to encourage all who profess a call. Not all will show the same promise, but if a touch from the Master has come to them, we will give every possible aid and wait with joy the growing process, as they develop into useful workers in the field white unto harvest.

It is to be hoped that every pastor

will get this on his heart to such an extent that he will feel embarrassed if he cannot report one or more local preachers in his church. If we fail at this point we will have a sort of birth-control program in effect; and while we "brag" about not having any local preachers to "bother with," we will have incurred the Lord's displeasure, and suffer the impoverishment and slow death of our churches.

Let us be about this business as a must in our ministry. We have not succeeded unless with our new members come new ministers.

Some oversights can never be remedied by hindsight

Is Your Church "Fully" Insured?

By R. E. Maner*

THE LAST POINT in my sermon that Sunday night was, "And the door was shut." With this I concluded the message on the Flood of Noah's day. Little did I know that the message was not only historical, but was to be prophetic. My church treasurer and I with our families were the last to leave the church that cold February night. We locked the door, said good night, and went our separate ways home.

At 4:30 the next morning the bedside phone rang. The frantic voice of a neighbor informed me that the church building was on fire. Flames

could be seen coming through the roof. When I drove up to the church, the street was blocked with fire engines and spectators. The efficient firemen had the blaze under control, but it was still burning. My heart sank when I saw the fire was in the wing where the pastor's study was located. When the firemen found I was the pastor, they let me enter the back of the building. I unlocked several doors, allowing access to the entire building. The heat and smoke were unbearable. I unlocked the study door to be hit by a blast of smoke and heat that forced me to flee for fresh air. Returning, I found that flames had not done what one

*Charles A. Gibson, evangelist; retired district superintendent; Bourbonnais, Ill.

*Pastor, Radnor Church of the Nazarene, Nashville, Tenn.

might have expected under the conditions. The fire was confined to the one wing that opened into the church sanctuary.

By the time it was daylight we were able to enter the building and evaluate the damage. The church auditorium and young people's department in the basement below sustained the greatest damage. They were both so badly burned that the entire building could not be used. The large stained-glass windows were all cracked or broken, wall-to-wall carpet ruined; pews, organ, piano, new folding doors destroyed. The list seemed endless. We were going to have to find other quarters to worship in, as it turned out, for 10 weeks.

The purpose of this article is to help others profit by our difficulties. There are several central facts that ought to be remembered. Any church can have a fire. It was discovered that our fire was the result of arson. Someone, obviously looking for money, broke in after the Sunday night service and went to the church office. Finding no money, they stole an adding machine and used addresserette fluid to start the fire in a closet in another part of the building. In this day of vandalism any church can become such a target.

Another fact sometimes overlooked is the extent that a fire can damage a building. This is especially true with an area as large as a church auditorium. Because of the volume of air available, you can have a large fire before it is detected. The larger the fire, the more heat present. The actual fire damage, which is so often all some people see, is only the beginning. Water is turned to steam by the heat. The steam can destroy as well as fire. But smoke will get into every place in the entire building. What the water and fire miss, the smoke won't. The chemicals

present in smoke plus the heat of a large fire will permanently stain everything. *Everything!* Papers safe in the filing cabinets, untouched by fire or water, become dark grey. Drapes, books, folding chairs, stationery, furniture, everything looks a dull, dirty grey.

Heat damage is also underestimated. The American Standards Association says fires reach a temperature of 1,550 degrees after 30 minutes and 2,000 degrees after four hours. When we remember that paper will char at only 400 degrees, we can get the picture of heat damage. When I entered our church building, door-knobs were too hot to touch and walls would burn your hand. This heat causes damage sometimes overlooked. The insulation on electrical wiring in conduits will melt. This is invisible until electricity is restored. Artificial flowers will melt along with candles and things made of plastic or like material. Fire, water, steam, smoke, and heat, along with necessary damage by the fireman's ax, will each destroy something.

Now the matter of insurance should be evident. We were fortunate here. My Sunday school superintendent was the insurance agent. Because we were adequately insured, we were soon on the way to worshipping in our rebuilt church again. But we were too close for comfort on many things. The items listed below should be considered before they are needed:

1. Are the contents of your building sufficiently insured? Contents are usually defined as movable items. Pews that are attached to the floor are part of the building; but a movable pulpit is content. Far too many churches are under-insured at this point. Remember how damaging smoke and heat can be. Two or three thousand dollars will not go very far

when you start buying another organ, piano, and pulpit furniture.

2. Has your insurance policy been reviewed recently? Inflation is playing havoc with fixed values. Better have your agent advise you.

3. Do you have an inventory list of the contents of the building? You will need this in the event of a fire. Destroyed items might be forgotten. The difficulty of compiling such a list is time-consuming and painful in a burned-out building. A record of the number and type of chairs would be good information to have anyway. Blackboards, songbooks, and miscellaneous items could be counted and the record kept at the parsonage.

4. Devaluation because of age will make it difficult to replace items. You will have to pay the price of new replacement. We got around this by not replacing things not immediately needed. Christmas decorations and costumes would not be needed for nine months. Why buy them now?

5. Finally, see if you are a co-insurer with your insurance. Many policies have what is called an 80 percent clause. This means that if you are not carrying insurance coverage equal to 80 percent of the value you will, in the event of a fire with partial loss, have to pay 50 percent of the damages. For example, if you have a building valued at \$100,000 and have it insured for only \$75,000, you are a co-insurer. If you have a \$30,000 fire, you might be able to collect only a maximum of \$15,000 dollars. This is worth investigating. We came within dollars of not having enough insurance even though we were aware of this fact.

Your church insurance is not needed until you have a fire. But then it is too late to bring it up to date. You could be in serious trouble.

**Practical
Points**

*that make
a difference*

Talking on the Platform

Dear Son:

I pray that you have learned by now that talking to another on the platform is not only in "bad taste," but boldly discourteous to a congregation that is expected to worship reverently.

Perhaps my coming from the "old country" has warped my sense of values, but it seems to me that informality takes on license when a preacher can't keep his "mouth shut" once he has taken his seat on the platform. You would think that his planning was such that he would take care of the important matters with assistants and guests before entering the auditorium.

Oh, I know that there are times when communication is necessary and that is not what I am speaking of. However, it seems to me that what is expected of the people in spirit should be expected of the leader as well.

Again, it is the little irritations that may win or lose the battle—and this is one! Forgive me for counseling outside of my profession, but I want for you and my pastor the best possible image in winning men to Christ and the church. There is a great deal expected of our pastors. How can our children and loved ones be expected to develop reverence in God's house if our pastor doesn't show them the way?

Forgive me for meddling, but I am so in hopes that God will use you in the most effective manner possible for Him.

Love,
Paul

"Take care," advised Wesley, "that you do not quench the Spirit"

John Nelson—a Follower of Wesley

By Robert Emsley*

ABOUT 12 MILES (and 200 years!) separate my birth from that of a man now almost forgotten—yet he brought the Wesleyan Revival to the north of England.

John Nelson was born in Birstall (Yorkshire, England) in October, 1707, and he became a stonemason. For several years he lived in or near London, some 200 miles south of his native county, and worked hard at his trade.

One Sunday in June, 1739, John Wesley was preaching near London, using the fourth chapter of Isaiah as the basis of his message. That day John Nelson was in the great crowd who heard Mr. Wesley, and afterwards he wrote in his diary, "The Lord wrote a pardon on my heart."

However it was not until three weeks later that John Nelson found what he called "true peace with God." But even then many doubts were in his mind, and he lacked a true interest in reading the Bible and in praying.

It took a further visit to Mr. Wesley before John Nelson could write that his heart was "filled with all the manna of Redeeming Love."

One year later, October, 1740, we read that Mr. Wesley preached at St. Paul's Cathedral in London, and that afterwards the "two Johns" walked and talked together. On parting, Mr. Wesley said, "Take care that you do

not quench the Spirit"—and John Nelson never did.

Becoming a real man of God and worker for God, he continued his daily work as a stonemason, but repeatedly had dreams of his birthplace and the "lost souls" there. Then he realized that God was speaking to him and calling him to return to Birstall.

Upon arrival Nelson spoke often (and long) of what God had done for him, and soon he arranged for cottage meetings where many people were converted and a widening interest in his work developed. Yet he continued his work as a stonemason.

One day Moravian Peter Bohler visited Nelson, and on another occasion Calvinistic Lady Huntingdon (who was George Whitefield's "benefactor") came to Birstall. She encouraged Nelson to become a preacher.

Still another visitor came. In May of 1742, John Wesley arrived in Birstall. The reports of this visit state that Mr. Wesley preached to "large companies" of people. Some historians believe that at this time Mr. Wesley invited Nelson to become one of his "helpers"—full-time, lay preaching assistants—and further the work of the Wesleyan "movement."

John Nelson accepted the invitation and was soon moving to various parts of Britain in his work for souls.

One day in January, 1743, he was sent to Mr. Wesley's birthplace, Ep-

worth-Lincolnshire, and upon arrival there he records that he "stood up in the snow and preached."

Later that same year Mr. Wesley records that John Nelson accompanied him on a preaching tour of Cornwall and the Isles of Scilly.

In 1744, however, a tragic thing occurred. John Nelson was arrested. The charge seems to have been vagrancy. Nelson was forcibly marched from Birstall to York (some 40 or 50 miles) and was pressed into the army. In Bradford (where I was born) there is a historical marker on the place where Nelson was jailed overnight while on the trip to York.

Even in the British army Nelson won many converts, but he was needed elsewhere. John Wesley—helped by Lady Huntingdon—found another man who was willing to take Nelson's place in the army. This, and the strong intervention of other influential people, effected his discharge and his resumption of the Lord's work.

John Nelson was mightily used of God, though he had no formal education. Mr. Wesley once said of him (and his other lay helpers), "In the

one thing they profess to know, they are not ignorant men."

In 1750 he built in Birstall a "meetinghouse" for the "Society of the People Called Methodists," and about the same time a one-room building, which still stands, known as "John Nelson's study," was also erected. I have been in this study several times. In it are a desk and a unique combination pulpit-chair. Outside of the study is Nelson's sundial—a "timely" reminder.

It must have been an amazing sight when John Nelson, in July, 1774, was carried for burial from Leeds to Birstall. The funeral procession was half a mile long, and the people walked nearly nine miles. The body was laid to rest near the study. The tombstone is readable even today.

Many Methodists (and Nazarenes) in the north of England owe much to the great influence and work of John Nelson, yet he is largely forgotten in this busy twentieth century.

It is this writer's hope that our "debt" to the work of this man will cause us to ever keep in mind the fact that John Nelson was indeed a "follower of Wesley."

The Power of Home Atmosphere (Continued from page 3)

by living in the wrong atmosphere is happening. Our people's taste for spiritual things is being lost. Our moral sense is being blunted. We—and most tragically, our children—are coming to accept as normal those debilitating vices and false values which we ought to despise and challenge. And what is happening to our people is happening to too many of us. It is not just that our mouths are silenced by our own domestic failure, but our inner souls are moth-eaten. We have been taken captive ourselves. Then when our children and young people rise up to challenge the standards of the church, our sympathies are secretly on their side. Our convictions have eroded away. Our sense of the world's defilement is gone. Our vision of holiness is blurred. And soon we will have lost our capacity to care.

*Nazarene evangelist, Buffalo, N.Y.

Horns, bells, and flashing red lights are aids to ministerial longevity too

Preachers in Peril

By Wallace A. Ely*

THE APOSTLE PAUL faced many perils.

"In perils of waters . . . robbers . . . countrymen . . . heathen, in perils in the city . . . in the wilderness . . . in the sea, in perils among false brethren . . ." (II Cor. 11:26). Most of us who are called to preach the gospel today are spared the particular kind of perils that Paul mentions here, but there are others that are common to us all. And if we are not on guard against these perils, our ministry may be destroyed.

I. We are in peril of thinking we belong to a privileged class. Who is more honored than the man or woman called to preach the unsearchable riches of Christ? But we are not privileged to break traffic laws, plead immunity, and go unpunished. I know some preachers who think they are, and their attitudes make a poor impression on law officers, court officials, and others who are involved.

I also know preachers who claim a right to fish in private lakes and ponds. Some feel they have a right to hunt in fields or woods that are posted against hunting, merely because they are ministers of the gospel!

Our Christian society may have encouraged us to regard ourselves

as being in a privileged class by making gifts to us or allowing us special discounts. We need to be on guard. If favors are shown to us, we must accept them with gratitude, but let us beware lest we take these kindnesses for granted or grow to expect them. What a pity if a minister of Christ becomes ungrateful, presumptuous, or even demanding!

Our Lord came not to receive, but to give. He came not to be ministered unto, but to minister. Let us strive to emulate our wonderful Lord, that the people may recognize us as His representatives in truth.

II. We are in peril of regarding the Lord's work as a routine duty. Familiarity with sacred things can be a snare. We may lose our fear in the presence of a holy God. We may lose our passion to win souls. Our Lord came to preach the gospel to the poor, and to bind up the broken-hearted. We must beware lest our high calling becomes common in our eyes.

It is possible to participate in worship services as a ritual, a form, a habit, without heart and meaning. There is a real danger of developing a perfunctory attitude in our performance of ministerial duties. Biblical history warns of this. It tells us of priests and prophets who despised

the commandments of God. We are told that some of the priests would cast holy meat to their dogs.

Lest we grow careless of our spiritual responsibility and develop a professional outlook, we are warned of the sin of Balaam, who sold his service for the wages of unrighteousness (Numbers 22). The depth of failure to which it is possible for men of God to fall is faithfully held before us in the story of the Crucifixion. For when Pilate asked, "What shall I do then with Jesus which is called Christ?" there were chief priests standing in the front row of the crowd who cried, "Crucify him."

III. We are in peril of losing touch with the pulse and spiritual needs of common people. When Jesus was on earth, it was the common people who heard Him gladly. There are many reasons why we should minister to the common people. First, because they need the gospel, as everyone does. Second, because they respond to the gospel more readily than others. And third, because there are so many of them. As someone said, "God must love the common people, or He would not have made so many of them." And we must love them too.

We must not spend all our time with church members. They invariably will practice their best conduct in the presence of their minister. They tend to speak their most righteous thoughts. If we accept this kind of behavior as the norm, we will have an artificial and erroneous view of mankind.

We need to have some contact with the worldly and the openly sinful people. Jesus set us an example. He took time to make the acquaintance of publicans and sinners. He talked one day with an ungodly woman at Jacob's Well, and His con-

versation with her had amazing results. No one else could have brought the crowd of sinful persons into contact with the Saviour from sin the way she did.

IV. We are in peril of becoming impersonal and professional. If we are blessed with a higher education, we are in peril of displaying our scholarship instead of showing a warm and genuine concern for the spiritual needs of the individuals to whom we minister.

People are not guinea pigs, to be made the subject of social or psychological studies. They are immortal souls who need our help in relating them properly to their Heavenly Father. They are as precious jewels for whom we will pray, weep, and if needs be die.

We must be friendly, taking time to show our personal interest in those who come under our influence. We must endeavor to learn their problems. When they need counseling, we must let the Holy Spirit guide us. We cannot rely on lessons learned in textbooks on psychology and psychiatry. We cannot let the church become a clinic where cases are heard and recommendations made on a professional basis. To operate in that way is to attempt to build the Kingdom with wood, hay, and stubble. We must take the problems of the people before the Lord in earnest prayer. We must talk heart to heart with those who are troubled, directing them to the Scriptures, and praying them through to a place of spiritual victory. In so doing we are building with gold, silver, and precious stones which will stand the trial of fire.

V. We are in peril of being idle. At a very early age the Lord Jesus said, "I must be about my Father's business." We do not read of Him

*Texarkana, Ark.

ever being idle at any time of life, day or night. He labored tirelessly to point the people to God. When He rested He was in prayer and meditation. When He conversed with others He taught them spiritual lessons. The Bible says that on some occasions Jesus prayed all night. At other times He arose a great while before day to pray. Serving God was more important to Him than eating or drinking. At Jacob's Well, He was so burdened over the woman's sin that He lost His hunger and forgot His weariness.

Can you conceive of Paul's idling away a single day? Could John Wesley, Bishop Asbury, A. B. Simpson, and other great ministers of the gospel have accomplished so much if they had pampered themselves as much as some modern ministers do?

A certain amount of relaxation and recreation may "profit a little" but some preachers are out on the golf links when they ought to be studying God's Word or visiting their flocks. What right have we to urge our congregation to labor and to sacrifice if we do not set them an example? What right have we to engage in pleasure trips while members of our church are laboring hard at their daily duties to earn money to pay our salaries? If a minister would have the respect of the people, he ought to be the hardest working person in the community.

VI. We are in peril of being too flexible or too rigid. We must stand firm for the truth. We cannot sacri-

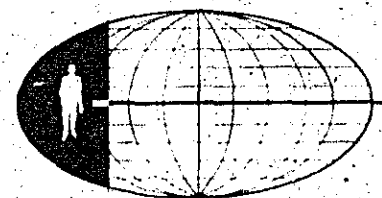
fice righteous principles in order to please the people of our congregations. We dare not condone evil or close our eyes to that which is questionable or immoral. As God's watchmen we must stand on the wall and sound the trumpet when the enemy appears, never modifying our message to please a carnal-minded member who tries to dominate the church.

On the other hand, we must not let our zeal for righteousness make us so rigid in spirit that we are unreasonable and unchangeable. If we are filled with "the wisdom that is from above" we shall be "peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy" (Jas. 3:17). We win a major victory if we fully accept the fact that we may be wrong sometimes. We should give full consideration to the opinions of the spiritually-minded members of our church.

A too flexible attitude and a too rigid attitude are like hazardous mountain trails running high along the perilous rocks and crags. Between the two perilous heights lies a beautiful valley. Here we will find the Rose of Sharon blooming in all its beauty. Here grows the matchless Lily of the Valley. Here we may bring forth our fruit in its season; our leaves also shall not wither; and whatsoever we do shall prosper.

Let us beware of the perils we face as preachers of the gospel. The closer we stay to Jesus, the safer we shall be.

While a good person may be a bad parson, you cannot switch the adjectives.—Roy Pearson.



The PASTOR'S SUPPLEMENT

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

GENERAL STEWARDSHIP COMMITTEE

Edward Lawlor, Gen. Supt. Adviser

E. S. Phillips, Chairman

R. W. Hurn, Secretary

Members

M. A. Lunn

John Storkton

Mary Scott

B. Edgar Johnson

Bennett Dudley

D. Joe Olson

Dean Wessels

A. F. Harper

Paul Skiles

Kenneth Rice

W. T. Purkiser

Willis Snowharger

H. Dale Mitchell

H. T. Reza

John Knight

Wilson Laughter

M. Lunn

T. W. Willingham

Department of CHURCH SCHOOLS

N.D.C.E.F. CONFERENCE

For the Pastor and Multiple Staff

AUGUST 19-21, 1969

KANKAKEE, ILLINOIS

On the Campus of OLIVET NAZARENE COLLEGE

THEME: "The Church's Ministry to Families"

KEYNOTE SPEAKER—Dr. Eugene Stowe

General Superintendent
Church of the Nazarene

LUNCHEON AND SEMINAR—DR. JACK HYLES

SESSIONS INCLUDE: Youth Workshops—Sharing Times—Seminars on: Why Be Concerned About Families?—Equipping Laymen for Personal Evangelism—Selecting and Motivating Laymen for a Church Ministry—The Pastor and/or Associate's Own Family Life—The New Associate and What He Should Expect—Accepting a Call—Factors in a Satisfactory Pastor-Associate Relationship.

For Registration and Housing Information Write:

Dave Benson
1400 East Kellogg
Wichita, Kansas 67211

APPROVED SPECIALS

For Overseas and Home Missions

For a "personal touch" with our churches overseas or with a needy home mission project here at home, the following are needs that could not be included in the regular Home Mission budget. These are approved for "10 percent" giving.

| | | |
|--------------|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|--------------------------------------------------------------|
| L.A.N.D.S. | —Four hundred new church sites (40 \$5,000 specials) | \$200,000 |
| Canada | —Canada Pacific District, property for Kamloops —Newfoundland, Bay Roberts property | 5,000 3,000 |
| Europe | —Berlin parsonage —Printshop equipment —Hanau property —District parsonage —European Nazarene Bible College library —European Nazarene Bible College scholarships —Northwest European District, Sweden property | 2,500 1,500 15,000 25,000 500 2,000 10,000 |
| South Africa | —South Africa Bible College, faculty housing —South Africa Bible College, library books | 5,000 1,000 |
| New Zealand | —District camp | 2,000 |
| Bermuda | —Bermuda radio broadcasts | 700 |
| U.S. Negro | —Nazarene Training College, student scholarships —U.S. Negro, Los Angeles Grace, remodeling | 3,000 15,000 |
| U.S. Chinese | —San Francisco building —Los Angeles property | 12,500 12,500 |

If you or your church is interested in contributing toward any of these special needs, please write the Department of Home Missions, 6401 The Paseo, Kansas City, Mo. 64131, for additional information.

IN COOPERATION WITH NAVCO AND THE DEPARTMENT OF EDUCATION THE NAZARENE COLLEGES PRESENT

appointment with destiny

(16-mm., color, sound, 25 min.)



Synopsis:

"I think God is calling me to preach," Steve told his roommate after a Friday night commitment service in the college revival. For a sophomore physics major this was quite a big decision but Steve got help. His college advisor promised to work with him and Steve made an appointment with his pastor as soon as he got home for spring vacation. Pastor White worked out a "pastor-in-training arrangement" so that Steve could be on call for the week to help him and to see the task of the ministry at first hand.

Steve saw that today's minister must be "all things to all men." Meeting people in all walks of life and in all sections of the city, Steve saw the challenge of the ministry even greater than a career in science. The ministry struck him as a calling that would require all his energies and ability to fulfill. In a moving final scene, Steve answers God's call to the Christian ministry, awed by the challenge but assured that GOD IS ABLE for times like these and for a fellow like me.

ORDER FROM YOUR NAZARENE COLLEGE

Also available through
Film Distribution Center
Nazarene Publishing House

Box 527
Kansas City, Mo. 64141
For \$15.00 Rental Fee

On When It Counts Most

SO OFTEN THE BEST press and public relations is doing the right thing at the right time.

When Ponder Gilliland was in Kansas City as denominational youth leader, he read a copy of the then new *Kansas City Star* booklet, *Faith, Dreams and Work*.

Acts on Inspiration

Ponder was moved to write a sincere thank-you to the editor as follows:

GENTLEMEN:

I cannot remember an issue of the *Star* that failed to offer good occasion to write a letter of appreciation. But I, like too many others, fail to tell those responsible of my appreciation.

A special incentive is given me by your recent series. When I finished *Faith, Dreams and Work*, I could no longer be delinquent. As a family man, I sincerely appreciate the splendid work of the *Star*. It is tops!

My job takes me across the nation several times a year, and occasionally overseas and around the world. As an inveterate reader, I read all newspapers, magazines, etc., that I can get hold of.

The *Star* is incomparable!

Most of us are grateful, even when we fail to say so as often as we should.

Cordially,

Signed: PONDER W. GILLILAND

Ponder's timely note struck a responsive chord at the *Star*. Its leaders reproduced the above letter in a full-page institutional ad with the headline, "Thank you, kind readers!"

As Typical of Many

The *Star* ad stated that Ponder's letter was typical of many that had been received, in response to the series of articles about the *Star*, and it repeated its pledge to make every effort to produce a superlative newspaper that "fairly, fully and accurately" mirrors the events of Kansas City, the nation, and the world.

In a large eastern city, a Nazarene pastor wrote this year of his breakthrough in press relations. At the start of his ministry there he was told by his 39-member church that it was "hard to get any news in the paper," which had a circulation of about 75,000 each afternoon.

Refuses to Be Whipped

"I took it as a diplomatic challenge," he wrote. "I turned on the personal visits, kept my items brief, met deadlines, told the editor I knew it was impossible for him to use everything, and thanked him for everything that got in."

"Our evangelical ministers' fellowship—mainly a collection of crabby, conservative independents—wanted to grouch to the city editor. Instead, as program chairman, I invited him to speak to us on 'Usable Church News.'"

"Since then the city editor stops me every time I'm in, to share some of his new adventures with Christ (he found God two years ago in spite of his church)."

"It will never cease to be a thrill to see how God works!"

O. JOE OLSON

The Nazarene Preacher

NEW VACATION BIBLE SCHOOL FILMSTRIP AND RECORD

"WALKING WITH JESUS TODAY"

This is both a motivational treatment and an introduction to the 1969 materials—inspiration and implementation. The full-size record has the script for the filmstrip in beautiful sound on one side, and has a "sing-a-long" teaching program treatment of "Walking with Jesus" theme song on the other side. It is an at-cost bargain for \$3.50.

Order No. V-1169.

MORE THAN 50!!

Yes, more than 50 districts now have trained teams of Sunday school clinic consultants qualified to hold a Sunday school clinic in your local church.

Have you had a Sunday school clinic yet? The greatest gains in Sunday school growth are being made in Sunday schools where clinics have been held.

Contact your district church school board chairman today about having a clinic in your church.

Remember, when it comes to Sunday school clinics—they don't cost; they pay! Plan for one today.

Evangelist—Pastor and Church Relations

(PART I)

The following are suggestions for improving relationships between evangelists, pastors, and churches. Many of these are often taken for granted, yet failures here continue to cloud otherwise good relations. Thoughtfulness in these areas must not be overlooked.

Pastors can help the evangelist by:

1. Calling him for a definite date. (Write it down!)
2. Giving him information about the size of your church and the expected remuneration when you call him.
3. Writing him a few weeks before time for the meeting, giving information regarding entertainment. Give him phone numbers, so his family may know how to call him if needed.
4. Giving him your love and confidence and assuring him that you believe in him. (And if you cannot do that—don't have him!)
5. Being extra nice. Remember, he is always away from home. He may be lonely—give him fellowship. Eat with him. Pray with him. Visit with him. He is your partner for the time, so make the most of it.

Churches can help the evangelist by:

1. Using him as often as possible, thereby enabling him to remain in the field.
2. Paying him well. Remember, the cost of his travel must come out before the evangelist gets anything for his services. Be generous. You will feel better if you are.
3. Giving him good entertainment—a private room with bath and a quiet, clean place to eat. Since his eating habits are different from yours, give him cash to eat where and when he pleases, if possible.
4. Making him feel welcome and wanted! It will do him good and he will do better work for you.
5. Allowing the evangelist to charge at least one phone call home during the revival, to the church phone! This will make for life-long friends—of both the evangelist and his wife!

*Part II, which consists of suggestions to the evangelist, will be given next month for your information.

Pastor! Note these IMPORTANT Dates!!!

| | |
|---------------------|----------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| September 7— | "Couples for Christ." |
| December 7, 1969 | Watch for details and materials coming soon! |
| January 13-15, 1970 | Mid-Quadrennium Conference on Evangelism, Music Hall, Kansas City, Mo. Program will include both inspirational messages and practical workshops. Plan NOW to attend! |

Urge your people to visit another Church of the Nazarene while on vacation.

1. THIS IS THE MONTH JULY

2. THIS IS THE REASON

SOUNDING OUT THE GOSPEL TO:

Spain, Mexico, Guatemala, El Salvador, Nicaragua, Costa Rica, Panama, British Honduras, Honduras, Venezuela, Colombia, Ecuador, Peru, Chile, Bolivia, Argentina, Paraguay, Uruguay, Haiti, Puerto Rico, Dominican Republic, the Antilles, and Spanish U.S.A.

through

"LA HORA NAZARENA"

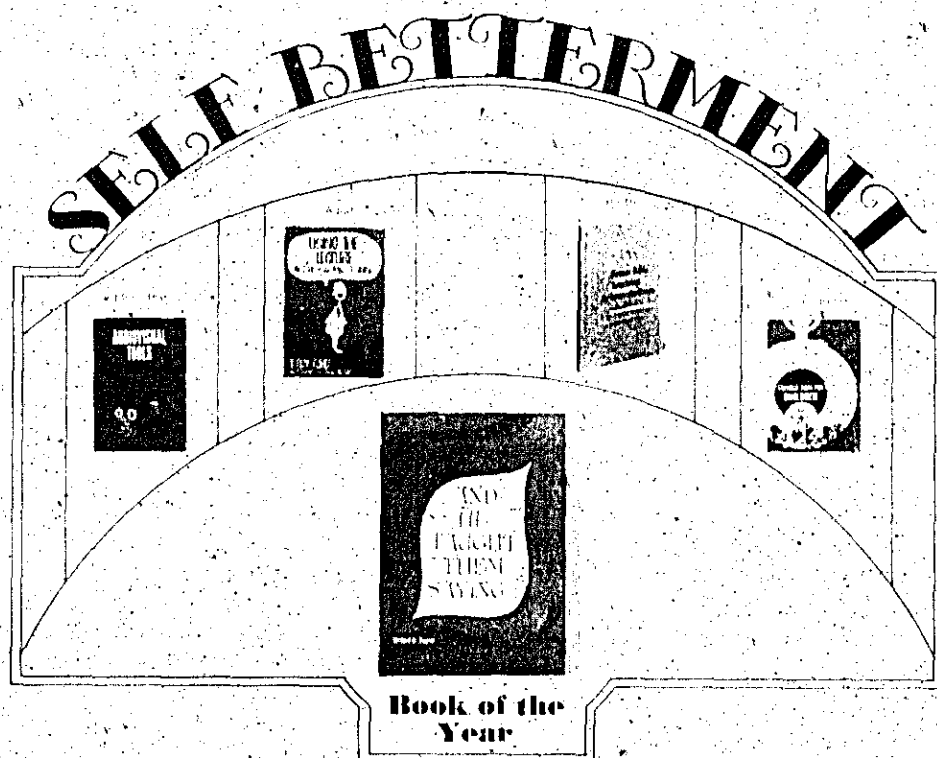
—REACHING SO MANY AT SO LITTLE COST—

3. THIS IS THE GOAL \$65,000

IN THE SPANISH RADIO OFFERING
SPONSORED BY THE NWMS
WE MUST SUPPORT THIS BROADCAST—
THE WORLD'S LARGEST GOSPEL BROADCAST IN SPANISH

NAZARENE COMMUNICATIONS COMMISSION

H. Dale Mitchell, Executive Director



1969-70 CHURCH SCHOOLS READING LEAGUE

Audiovisual Tools in the Church

An introduction to relevant materials. Its wide coverage provides workers with a sampling of information from which to select the methods that best meet their teaching needs. Illustrated, 96 pages, paper & text. \$7.95

Using the Lecture in Teaching and Training

How do you decide what to lecture? How do you do it effectively and avoid monotony? Through this carefully written approach, many usable hints are presented. 127 pages, paper. \$1.50

AND HE TAUGHT THEM SAYING...

Inspirational reading on Christ's teaching concerning the Kingdom. From this study a teacher will glean rich truths which, as applied to his own teaching ministry, cannot help but make it more effective. 142 pages, paper. All text. \$1.50

Better Bible Teaching for Intermediates

Discusses those methods, techniques, and understanding which are necessary for effective teaching. Includes many practical suggestions for teaching. 144 pages, paper. 95c

Planning Church Time for Children

With a few simple steps, children's church programs, those important steps, are not hard to plan. Includes many practical suggestions for planning. 144 pages, paper. \$1.00

a must for every church library!

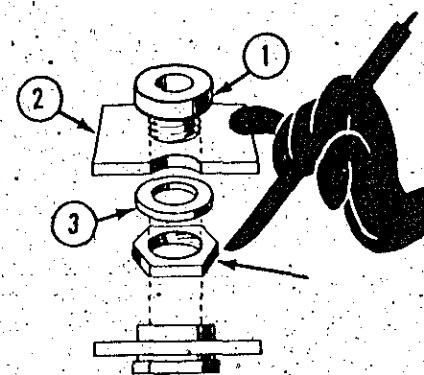
THE CHURCH SCHOOLS READING LEAGUE is sponsored by the Department of Church Schools, Church of the Nazarene. It is made up of individuals who:

1. read at least one article a month in the "Church School Builder"
2. read at least two books a year selected from these five titles

order the complete set
U 769 A \$6.90 value for \$6.75
NAZARENE PUBLISHING HOUSE
POST OFFICE BOX 527
KANSAS CITY, MISSOURI 64141
Washington at Bessie, Pasadena, California 92104
In Canada, 1592 Bloor, West, Toronto 9, Ontario

The Nazarene Preacher

SHORT CUTS



TO HELP YOU

When requesting an award, please use the CST-12 form - this will speed up delivery.

If you wish to save the 25c fee for each Home Study Guide, send in the \$1.00 evaluation fee with the order.

Always order your textbooks well in advance (three weeks). This will avoid last-minute embarrassment.

The following are sales items and should be ordered directly from the Nazarene Publishing House.

1. Advanced CST Series Workbooks

Unit 121c, "Survey of the Old Testament"

Text: *Exploring the Old Testament*

Unit 122c, "Survey of the New Testament"

Text: *Exploring the New Testament*

Unit 114c, "Survey of Christian Faith"

Text: *Exploring Our Christian Faith*

2. Teacher Training Posters (S1-75)

Two in a packet for 75c

3. Individual Record Cards (R-43)

4. "Search the Scriptures" Volumes

The CST Office can supply you with the following:

1. Home Study Guides
2. Class report forms
3. Class registration materials
4. Awards
5. Free brochures

- a. Churchmanship
- b. Teacher Training Program
- c. Sunday School Superintendent's Training Program
- d. Home Study Plan
- e. Search the Scriptures
- f. Meaningful Church Membership
- g. Advanced Courses
- h. Blue Books
- i. CST-12 forms (application for award)
- j. Home Study Guide order blanks

*HELP ME Give Out the Gospel
to the 170 million Spanish-speaking
People in the World.*

*“LA HORA NAZARENA” Can Now Be Heard
by Many of Them—but Let’s Reach ALL
of Them.*



Dr. H. T. Reza

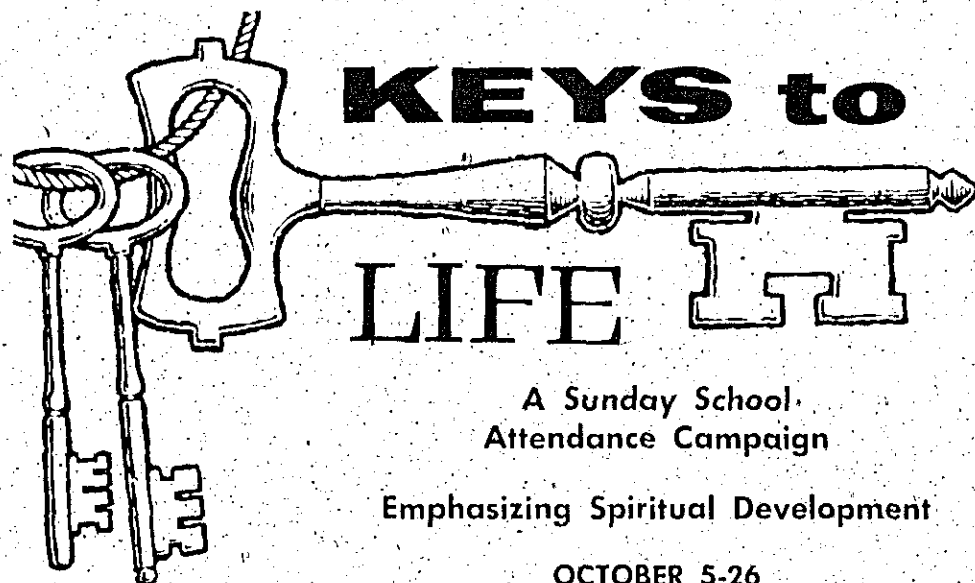
SHARE IN THE

SPANISH RADIO OFFERING

JULY, 1969

GOAL: \$65,000

NAZARENE WORLD MISSIONARY SOCIETY



KEYS to LIFE

A Sunday School
Attendance Campaign

Emphasizing Spiritual Development

OCTOBER 5-26

To Get Acquainted with Exciting Program

PLANNING PACKET

Ideal for your Sunday school preplanning session!

INCLUDES: one Planning Notebook, one 7-inch instructional-inspirational record, one "You Are the Key" tag sample, four Keys to Life leaflet samples, one illustrated flyer, one handy order form.
U-6900 ONLY 75c

Use This Handy
Order Coupon

**Clip it
NOW!**

IMPORTANT: To assure delivery for launching campaign on September 28, supplies should be ordered the first week in September.

Prices slightly higher outside the continental United States

NAZARENE PUBLISHING HOUSE

Post Office Box 527
Kansas City, Mo. 64141

Date 1969

Please send U-6900 "Keys to Life" Planning Packets (75c each) immediately for our pre-planning sessions.

NAME
Street
City State Zip

CHECK or MONEY ORDER Enclosed \$
CHARGE ☐ Church ☐ SS ☐ Personal
Note: On ALL charges give location and name of church.

Church location
Church name

STATEMENT TO:
Street
City State Zip

The Nazarene Proacher

NAZARENE PUBLISHING HOUSE

Another EXCITING year of JUNIOR QUIZZING



1969-70
JUNIOR QUIZ
MATERIAL

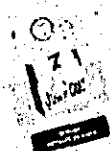


BELIEFS OF MY
CHURCH
W. Henry F. Jones
100 pages, 100 questions
\$1.00

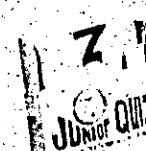


JUNIOR QUIZ

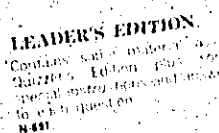
Annual subscription, \$1.50



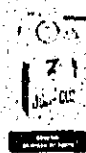
QUIZZER'S EDITION
Provides Quiz Masters with the
official rules and complete list
of questions on General and
Articles of Faith
N-690 35c



ANSWER BOX
The official method for
checking the answers during
quiz sessions. Contains
11 forms for tabulating
scores
N-692 Per set, \$2.50

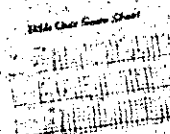


LEADER'S EDITION
Contains all material from
Quizzer's Edition plus special
material, hints and answers
to each question
N-691 50c



SCORE SHEET
PAD

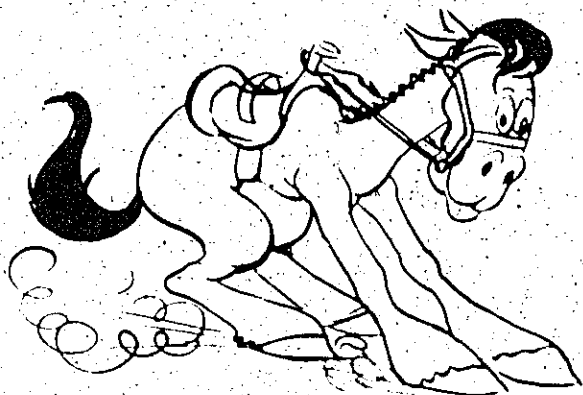
For recording the official
scores. Each pad contains
11 forms for tabulating
scores
U-1887 Per pad, 50c



—Order These Supplies TODAY!

NAZARENE PUBLISHING HOUSE POST OFFICE BOX 527, KANSAS CITY, MISSOURI 64141
Washington at Bresser, Pasadena, California 91104 • In Canada: 1502 Bloor Street, West, Toronto 6, Ontario

July, 1969



DO YOU **BALK**

at the use of your savings
or building fund by
commercial institutions?

Put it in the

GENERAL CHURCH LOAN FUND

(the savings bank
of the church)

and it will earn you a good rate of interest
and be used of the Lord through church building loans.

($\frac{3}{4}$ percent bonus paid in 1969.)

For more information
write:

The Division of Church Extension
6401 The Paseo
Kansas City, Mo. 64131

So You're a Rural Pastor

It is true that rural parishioners are generally some distance apart, live on muddy roads that are often impassable, are seemingly always weather-conscious, and sometimes relaxed about time schedules. Is that so bad?

It is easy for the view of the rural environment to become distorted. What is the difference between the impassable, muddy roads and the congested traffic of modern suburbia? And really, don't we all face the ever increasing monster "time"?

The important thrust of the rural ministry must be people-centered. There may not be block upon block of tract homes where a bus route will fill a Sunday school, but there are children out there on the farms and in small towns who need salvation. Imagination, prayer, and an outreaching hand of fellowship and friendship will bring favorable results.

The rural pastor does not have to take a back seat to any pastor, for when the needs of the people are sifted down and examined, they demand the same from both the city and the rural pastor alike. Jesus instructed Peter to "feed my sheep." Jesus not only meant those found living in apartments stacked one on the other in cement castles but those separated by fields of corn and wheat and dairy barns!

The Nazarene Preacher

READ ANY GOOD BOOKS LATELY?

Missionary Methods: St. Paul's or Ours?

by Roland Allen

The Spontaneous Expansion of the Church

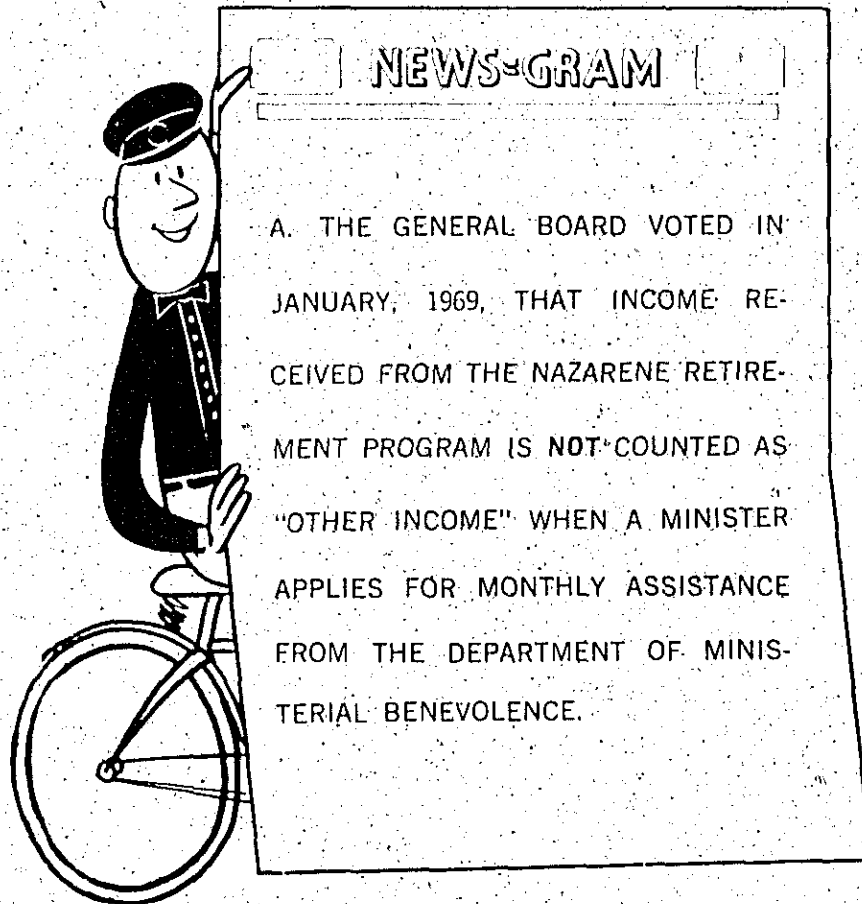
by Roland Allen

The STRAIGHT of it

—DEAN WESSELS, Executive Secretary—

A monthly series of questions and answers—

Q. Recently I completed the necessary forms and enrolled in the Nazarene Retirement Program (tax-sheltered annuity). Each month my church treasurer sends in an amount to be credited to my purchased annuity. Will the income I receive from this Nazarene Retirement Program be deducted from any amount I may be eligible to receive upon retirement from NMBF?



It's a good time . . . TO PLAN



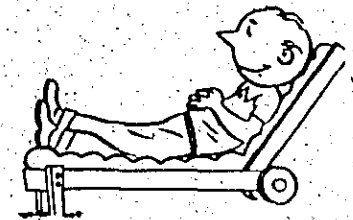
Those Stewardship Sermons

—For the year ahead—

While on your vacation . . .

let your relaxed mind
work for you.

1. Keep a loose-leaf notebook handy.
2. Think about stewardship and write down those thoughts.



SPECIAL PLANS . . . Should include:

SEPTEMBER —Stewardship of Money

OCTOBER —Stewardship of Sharing

- Laymen's Sunday
- Kick Off "Thanksgiving Offering"

FEBRUARY —Stewardship Month

- Preach a Series of Sermons
- Emphasize "GOD'S OWNERSHIP OF ALL"

JUNE —YOUTH RESOURCES

How Will YOUR District NMBF Record Look in 1969?

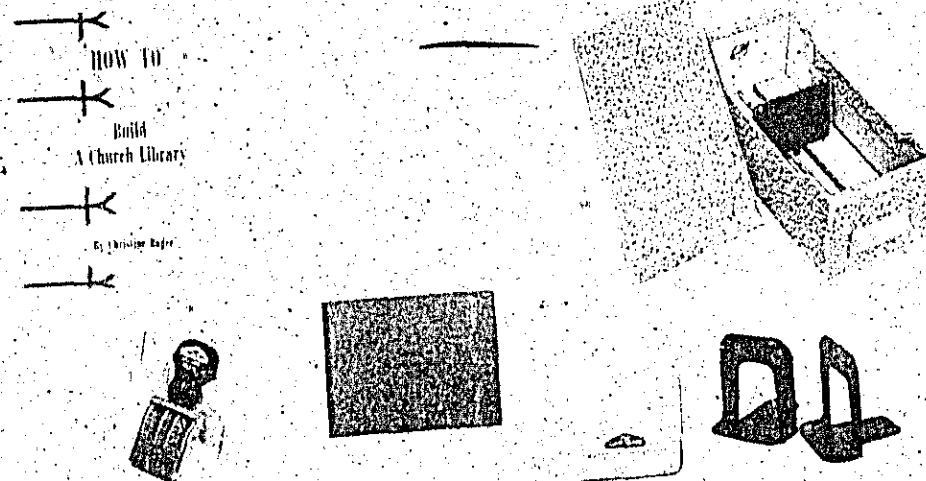
*The shaded spaces indicate each year the district paid at least 90 percent of its NMBF apportionment.

| DISTRICT | 1965 | 1966 | 1967 | 1968 | 1969 |
|--------------------|------|------|------|------|------|
| Akron | | | | | |
| Alabama | | | | | |
| Alaska | | | | | |
| Arizona | | | | | |
| Canada Atlantic | | | | | |
| Canada Central | | | | | |
| Canada Pacific | | | | | |
| Canada West | | | | | |
| Central California | | | | | |
| Central Ohio | | | | | |
| Chicago Central | | | | | |
| Colorado | | | | | |
| Dakota | | | | | |
| Dallas | | | | | |
| East Tennessee | | | | | |
| Eastern Kentucky | | | | | |
| Eastern Michigan | | | | | |
| Florida | | | | | |
| Georgia | | | | | |
| Gulf Central | | | | | |
| Hawaii | | | | | |
| Houston | | | | | |
| Idaho—Oregon | | | | | |
| Illinois | | | | | |
| Indianapolis | | | | | |
| Iowa | | | | | |
| Joplin | | | | | |
| Kansas | | | | | |
| Kansas City | | | | | |
| Kentucky | | | | | |
| Los Angeles | | | | | |
| Louisiana | | | | | |

| DISTRICT | 1965 | 1966 | 1967 | 1968 | 1969 |
|-----------------------|------|------|------|------|------|
| Maine | | | | | |
| Michigan | | | | | |
| Minnesota | | | | | |
| Mississippi | | | | | |
| Missouri | | | | | |
| Nebraska | | | | | |
| Nevada—Utah | | | | | |
| New England | | | | | |
| New Mexico | | | | | |
| New York | | | | | |
| North Arkansas | | | | | |
| North Carolina | | | | | |
| Northeast Oklahoma | | | | | |
| Northeastern Indiana | | | | | |
| Northern California | | | | | |
| Northwest | | | | | |
| Northwest Indiana | | | | | |
| Northwest Oklahoma | | | | | |
| Northwestern Illinois | | | | | |
| Northwestern Ohio | | | | | |
| Oregon Pacific | | | | | |
| Philadelphia | | | | | |
| Pittsburgh | | | | | |
| Rocky Mountain | | | | | |
| Sacramento | | | | | |
| San Antonio | | | | | |
| South Arkansas | | | | | |
| South Carolina | | | | | |
| Southeast Oklahoma | | | | | |
| Southern California | | | | | |
| Southwest Indiana | | | | | |
| Southwest Oklahoma | | | | | |
| Southwestern Ohio | | | | | |
| Tennessee | | | | | |
| Upstate New York | | | | | |
| Virginia | | | | | |
| Washington | | | | | |
| Washington Pacific | | | | | |
| West Texas | | | | | |
| West Virginia | | | | | |
| Wisconsin | | | | | |

BASIC LIBRARY SUPPLIES

- TO AID IN STARTING A CHURCH LIBRARY
- TO PROVIDE A MORE EFFICIENT LIBRARY SERVICE



How to Build a Church Library
By CHRISTINE BUDER. Particularly valuable for churches wishing to start a library. Among the subjects discussed are: financing, equipping, selecting books, records, and promoting. 60 pages, paper.

\$1.25

Book Card
For every book, to keep record of those who borrow. Space ruled for title, author, and 25 names. 3 x 5 card stock.

S-160 100 for 60c; 500 for \$2.50; 1,000 for \$4.50

Book Card Pocket
For pasting in each book to hold book card. Heavy stock. 3 1/2" square.

S-94 100 for 90c; 500 for \$4.00; 1,000 for \$7.50

Due Slip
For including in each book to record date to be returned. Gummed at top and ruled.

S-170G 100 for 40c; 500 for \$1.85; 1,000 for \$3.25

Dater Stamp
For stamping "date due" on card and slip. Adjustable rubber bands may be easily changed for correct date. Gripper handle. 1 1/4 x 3"

\$1.80

Carter Ink Pad

For use with dater. Long-lasting, quick-drying, and non-smearing. In metal case. 2 1/4 x 4 1/4"

S-1351 Green

S-1381 Black

S-1371 Red

Each, 95c

File Case

For use as a card catalogue. Pasteboard "drawer" with cover and adjustable steel slide. Holds about 750 cards. Metal handle. 5 1/2 x 11 1/2 x 4 1/4"

S-135

\$1.85

Record Book

For maintaining a record on 1,000 library books. Comes with consecutive numbering system and ruled for entering remarks, author, title, publisher, cost, source. 9 1/4 x 11 3/4"

S-181

\$2.50

Bookends

For holding books neat on shelves. Made of strong, lightweight steel. Wide base. 5 1/4" high.

E-1340

Pair, 50c

Prices slightly higher outside the continental United States

NOTE: Registered libraries qualify for 20 percent discount on books. Write for further information and special listing.

Check Your Needs and Order These Supplies NOW!

FOR OTHER IMPORTANT LIBRARY SUPPLIES—

SEE YOUR "MASTER BUYING GUIDE"

NAZARENE PUBLISHING HOUSE

POST OFFICE BOX 527, KANSAS CITY, MISSOURI 64141

The Nazarene Preacher

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

The Symphony of Life

By Vashti B. McGraw*

SPEAKING TO YOURSELVES in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord." "Talk with each other much about the Lord, quoting psalms and hymns and singing sacred songs and making music in your hearts to the Lord" (Eph. 5:19, *Living Letters*).

God is the Creator of music. He is both the Infinite Composer and Maestro. Music is God's master plan for a universal language. It has many dialects and idioms.

We of the Western culture may not be attuned to Oriental music, as is illustrated by the story of a prince from India who was the guest of Kaiser Wilhelm of Germany. To honor him, the symphony orchestra gave a command performance. At the conclusion the maestro, wishing to do further homage, offered to repeat the number most enjoyed by the prince. The prince was unable to identify it by the name on the program, so the maestro had a short excerpt played from each of the numbers. The prince shook his head at the conclusion of each sampling. Then the conductor had a happy thought. He instructed the oboe to sound the A tone, and each musician began tuning his instrument. The conglomeration of sounds, unintelligible and unmusical to the Westerner, brought forth an excited and rapt expression to the face of the prince. "Ah, that is it; that is the most beautiful music you've played all evening." Henry Thoreau said, "If a man does not keep

pace with his companions, perhaps he hears a different drummer. Let him step to the music he hears, however measured or however far away."

With music as our theme we shall draw an analogy of our lives as preachers' wives.

Let us begin where music begins—with sound. Sound consists of vibrations. The higher the number of vibrations, the higher the pitch or tone.

Relatively then, we may think of the PITCH as the "ups and downs" of life. Disappointment, misunderstanding, financial problems, injustice, inequity, physical infirmities and handicaps, and even death have been our lot. Then there is the spiritual application. Often we are on the mountaintop—UP. The songwriter says, "I am dwelling on the mountain where the golden sunlight gleams." But in the same song we sing, "Often hindered in my journey by the ghosts of doubts and fears"—DOWN.

After the discovery that pitch was dependent on the number of vibrations, the next step was to establish an arbitrary home tone which could be used as a point of departure for other tones. After many experiments, a tone of 256 vibrations was decided upon. This is middle C—the constant from which all others are measured. May we think of this HOME TONE as the all-important one—conversion—the beginning point. "Behold, all things are become new" (II Cor. 5:17).

Each tone, when sounded, has overtones, usually an octave above the fundamental; the next is five tones

*District superintendent's wife, Oregon Pacific District.

above this, then an octave, etc. This family group makes the harmonic series. Sometimes a singer is off-key—sharp or flat. The mixture of an unfriendly overtone is jangling and unpleasant. This is because there is perfect and true tone—the principle of resonance or sympathetic vibrations. Are there ever overtones in our words or acts which are unsympathetic? Could it be that we are not on perfect pitch? Criticisms, innuendos, an uplifted eyebrow, a shrug of the shoulder?

INTENSITY of musical sounds means the degree of loudness or softness. "In quietness and confidence shall be your strength" (Isa. 30:15). "... that we may lead a quiet and peaceable life in all godliness and honesty" (II Tim. 2:2). "The ornament of a meek and quiet spirit, which is in the sight of God of great price" (I Pet. 3:4). These scriptures we equate with *p—piano*, or *pp—pianissimo*.

But there is also the *fortissimo* degree—loud. "Make a joyful noise unto the Lord..." Indeed the Psalmist admonishes us in a number of places to make a joyful noise unto the Lord. Certainly contrasts enhance our effectiveness as a person as it does in music.

In our Christian walk we must also give proper attention to our TIME values. The wise man in Eccles. 3:1-8 mentions many things relative to time for certain things. Perhaps to us the pertinent verse is found in Eph. 5:16, "Redeeming the time, because the days are evil."

In practically all compositions there are places where a REST is desirable. "Rest in the Lord, and wait patiently for Him" (Ps. 37:7). "Be still, and know that I am God" (Ps. 46:10). Again we are urged to "stand ye still, and see the salvation of the Lord." Do we pause in whole-note fashion, or do we think we must be in a sixty-fourth-note hurry?

To go with the analogy: The rate of speed at which a piece is played is called TEMPO. Musicians have in their repertoire the entire tempo-gamut from perpetual motion to a funeral march. So do we as Christians—not only as

individual persons, but in our role as copartners with our husbands.

Providence has not dictated that we as women be Clara Schumanns or Lily Ponses, but we must be sure that our performance in the great symphony of life is significant. Each has her own responsibility to make it a unified, coherent, emotional, and thoughtful work of Christian art. A modern symphony may consist of from 80 to 100 instruments, approximately 20 to 25 different kinds. You may hide unobtrusively, as the flute often seems to do; but remember if you are a flute or piccolo, you are the finest acrobat in the orchestra. You produce! You may be an oboe; two to four are required in an orchestra, so distinctive are they. But remember that other instruments tune from the oboe's A. Few of us would identify with the overpowering tuba. Perhaps most of us would like to put ourselves in the string section, the backbone of the orchestra. The essential thing to keep in mind is that we are part of the whole. As a symphony enthusiast would say, "I heard Toscanini, or Eugene Ormandy," as though he, and not the men under his direction, were wholly responsible, so the Master Conductor of our lives shall be pre-eminent.

In our association with others, HARMONY must always be the order. Let us be sure our ACCENTS are on the right and eternal issues. RHYTHM inexorably governs life. May our hearts beat with others and feel with them.

In summation, life as a symphony needs these three characteristics: harmony, rhythm, and melody. Harmony is cooperation; rhythm is activity under control; melody is the predominant ideal begun in the first movement as Christ, the theme of our song, is announced.

So "with unrelenting crescendo, the symphony of a life replete with melodic progression, hastens to its Finale. And friendships that are ours to share with the 'largos' and 'allegros' move everlastingly until we one day join the Celestial Choir."

IN THE STUDY

SERMON OF THE MONTH

Questions for the Sanctified

By Milton Harrington*

SCRIPTURE: Rom. 8:24-39

For many days a certain group of men had been attending an unusual school of religion and theology. They were men from several walks of life who had suddenly found themselves with a common interest and had enrolled in this school one by one. Their classrooms never seemed to be the same, for they were constantly on the move. Many times they studied to the soothing music of the birds. A few times they studied within the shelter of sacred walls. Other times they studied in the midst of a noisy crowd in the marketplace. Almost without warning, examination day arrives and they are suddenly asked, "Whom do men say that I the Son of man am?" (Matt. 16:13b) When answered to the satisfaction of the Teacher, another question quickly follows, "But whom say ye that I am?" (Matt. 16:15) Paul has some personal questions for the sanctified:

I. If God be for us, who can be against us? (v. 31)

Perhaps this question can be prefaced with the question of Jesus, "Whom say ye that I am?" for the answer depends upon our understanding, our comprehension, our vision of God. Just how much greatness do you ascribe and attribute unto God? Among all of the things you know of nature, of humanity, of intelligence and power, where do you place God? Your personal spiritual power is the answer to your conception of God. Deeply, sincerely what is God to you? The expressions of others will not do unless you are using them as

better expressions of your own depth of personal decision.

Should we convince ourselves, with the aid of God's Spirit, that God is everything and all else fades into nothingness, then we are ready to examine the question, "If God be for us, who can be against us?" In His truth of the vine and branches Jesus said, "Without me ye can do nothing" (John 15:5). In His truth on the mustard seed He said, "Nothing shall be impossible unto you" (Matt. 17:20). Here are pictured the human nothingness and the divine everything. This is the proper relationship. Without Him "we can do nothing." With Him "nothing shall be impossible." The meaning of "nothing" is the same, but what a vast difference exists in what it is connected to!

When we have obtained God's favor through the experiences of justification and sanctification, there remains nothing that can be against us. In slightly different language Jesus says, "... fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell" (Matt. 10:28). In the sanctified Christian's mind, "who" is there but God? It is the thought of David, "Whom have I in heaven but thee? and there is none upon earth that I desire beside thee" (Ps. 73:25). How could there possibly exist another source or capacity of power that could stand against God? When "who" is spelled with holy capital letters, it can find no counterpart but in God.

Our responsibility, then, is not to spend the time of our privileged position in trying to find out "who" our enemies are, but to explore the relationship of "God

*Pastor, Kennewick, Wash.

July, 1969

being for us." This provides us with the confidence of victory. Many of our visualized enemies are allowed to seem greater than they really are because we try to find out "who" is "against us." We build up our straw men under the guise of circumstances, spirit of the age, lethargy, indifference; but they are only straw men. They are magnified by the importance we give to them in excusing our lack of God being for us. They may even be allowed to grow in such proportions that they damage faith and cause God to be reduced in size. They are accepted as normal and natural rather than challenged with the magnitude of God.

II. He that spared not his own Son . . . shall he not with him also freely give us all things? (v. 32)

Justification plus sanctification team up together to provide a relationship between man and God that is glorious. "The Spirit itself beareth witness with our spirit, that we are the children of God; and if children, then heirs; heirs of God, and joint-heirs with Christ" (16-17). In sparing "not his own Son" God has proven, "no good thing will he withhold from them that walk uprightly" (Ps. 84:11). His Son was the highest, the finest, the best He could give.

When Paul said, "... God loveth a cheerful giver," it was by way of explanation that God himself is a cheerful Giver. The use of the word "freely" suggests this—"Freely give us all things." Finishing his thought Paul says, "God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work" (II Cor. 9:8). There is absolutely no reason for a sanctified Christian to be spiritually skinny, undernourished, or a pauper.

The difficult key to turn the latch is faith. God has "freely given us all things"; but we must find the way to receive them. When we approach God in what we call "faith," too often we leave open the door of retreat, so if faith doesn't "work" we can return without embarrassment or the stigma of fanaticism. We can always explain that we were a little too exuberant and thus apologize. True faith must let the Red Sea roll back into position, the Jordan flow together again, the bridges be burned behind, and all of the strings be cut. Anticipated failure will not come because the door of anticipated failure has been locked and the key destroyed. Then we shall find a new experience of freely enjoying all things.

It takes faith to claim and receive redemption, the forgiveness of sins and the baptism with the Holy Spirit. God proves himself to us in these experiences. Then it becomes us to consider that "he that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" Our own personal experience in grace is the evidence of how "freely" God gives through our faith.

III. Who shall lay anything to the charge of God's elect? (v. 33)

Again we must analyze our conception of God to find confidence in the midst of condemnation. Paul emphatically states, "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit" (v. 1). "It is God that justifieth." When God has justified and honored with the title of "God's elect," "who" is there in existence that can "lay any thing" to their "charge"? It is God that we must meet and deal with. Outside of God's holy Trinity there is no one else to whom we must give an answer or an accounting.

When the assurance exists that God has saved and sanctified, then "who is he that condemneth?" It is a fruitless effort upon the part of the enemy of the soul and it shall not stand. It is not Christ that condemneth, for Paul declares, "It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us" (v. 26). This is so aptly illustrated in the conversation Jesus had with Peter when He said, "Satan hath desired to have you, that he may sift you as wheat: but I have prayed for thee, that thy faith fail not" (Luke 22:31-32).

When Paul stood before Felix to answer the charges that had been brought against him, he testified, "Neither can they prove the things whereof they now accuse me. And herein do I exercise myself, to have always a conscience void of offence toward God, and toward men" (Acts 24:13, 16). They thought they had a case, and in the eyes of the world they may have had a case, but in the eyes of God, Paul was without charge. He could stand confidently, courageously as "God's elect."

That loving writer John comes to us saying, "My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous: and he is the propitiation for our sins: and

not for ours only, but also for the sins of the whole world. And hereby we do know that we know him, if we keep his commandments" (I John 2:1-3). As long as Christ is our Intercessor, our Advocate, our Propitiation, there remaineth no one to "lay any thing" to our "charge."

IV. Who shall separate us from the love of Christ? (v. 35)

Just how intensely Christ loves us we shall not know now, nor perhaps in eternity. Who but He himself can know "... what is the breadth, and length, and depth, and height" of His own love? (Eph. 3:18). Perhaps we should not even mention His love with our glib tongues, for it is so pure, so precious, so holy, so consuming. To speak of it with human tongues cannot help but cast a shadow upon it. But the soul-thrilling question is, "Who shall separate us" from that love?

Look at the things that will try: tribulation, distress, persecution, famine, nakedness, peril, and sword. We might add tensions, aversions, recreations, preoccupations, negligence, and physical weaknesses. Beating like a war-drum in our hearts should be these words, "Nay, in all these things we are more than conquerors through him that loved us" (v. 37). We do not need to submit! These cannot claim the victory—we are more than just conquerors.

What a wonderful haven for the soul of man in the love of Christ! To realize its great strength and keeping power! Isaiah pictures it thus, "Can a woman forget her child, that she should not have compassion on the son . . . ? yea, they may forget, yet will I not forget thee. Behold, I have graven thee upon the palms of my hands" (Isa. 49:15-16). The prophet Hosea writes, "I will betroth thee unto me forever" (2:19). When Jesus looks at the nail scars in His hands, the scars somehow disappear and in their place appear those who are the recipients of His love.

Paul demands time to answer the question in soul-stirring, emotion-packed words, "For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." His opening words are, "I am persuaded." Of what persuasion are you?

Maybe you have different answers, but these are the questions for the sanctified: (1) "If God be for us, who can be against

us?" (2) "He that spared not his own Son . . . shall he not with him also freely give us all things?" (3) "Who shall lay any thing to the charge of God's elect?" (4) "Who shall separate us from the love of Christ?"

TOWARD EXPOSITORY PREACHING

By Sherrill F. Munn*

The Just and the Justifier

Rom. 3:24-26, especially 26, *For the demonstration . . . of His righteousness at the present time, that He might be just and the justifier of the one who has faith in Jesus.* (All quotations from NASB unless otherwise indicated.)

INTRODUCTION

Since *dikaïoumenoi*, "being justified" (v. 24), is linked grammatically with "all" (*pantes*) in v. 23 and contextually with "all those who believe" (*pantes* . . .) in v. 22, the emphasis of the phrase "being . . . grace" (v. 24) falls upon the adverb *dorean*, "as a gift." This is intensified by the presence of *autou*, "His," with *chariti*, "grace," for *autou* is a subjective genitive indicating that justification is of His grace alone, a free gift which man can in no way earn (cf. vv. 21-23; Gal. 2:16 f.).

One is justified *dia tes apolutroeseos tes en Christo Iesou*, i.e., "through" the agency of "the redemption which is in Christ Jesus." *Apolutroeseos*, "redemption," carries here the thought of ransom (cf. Mark 10:45) and can include the idea of "price" (cf. I Cor. 6:20; 7:23). It is a way of describing the death of Christ which emphasizes the cost of man's redemption. En, "in," retains here probably its basic significance of "within." The phrase *en Christo Iesou* relates to the glorified Christ and not to the historic Jesus. Paul is talking about that redemption which is presently available in the resurrected Christ.

The character of this redemption is the

*Graduate student, Pasadena College, Pasadena, Calif. Prepared under the direction of Frank G. Carver, chairman, Division of Philosophy and Religion, Pasadena College, Pasadena, Calif.

Christ Jesus *hon proetheto ho theos*, "whom God displayed publicly" (v. 25). *Proetheto* is aorist tense, probably constative, which gathers the action involved into a single whole regardless of the extent of its duration.⁸ The voice is permissive middle which represents the agent as voluntarily yielding himself to the results of the action.⁹

As a result the redemption which is in Christ is freely given to man in the form of a mighty act of God in history through which the salvation of God is made public or visible. (cf. v. 21). There is a reason that the salvation of God is made public in Christ Jesus, for

I. THE PURPOSE OF GOD IS TO GIVE THE WORLD A PROPITIATION FOR SIN (v. 25a).

A. The propitiation is Christ Jesus: *hon hilasterion*.

In the Septuagint *hilasterion* is constantly used for the "lid of the ark" or "the mercy seat" (cf. Heb. 9:5), so called from the fact of its being sprinkled with the blood of the sacrifices on the Day of Atonement.⁷ Paul is in keeping with the Old Testament in ascribing the initiative in the matter of propitiation to God's grace: "For the life of the flesh is in the blood; and I have given it for you upon the altar to make atonement for your souls; for it is the blood that makes atonement by reason of the life" (Lev. 17:11, RSV).

Hilasterion is an adjective used substantively in apposition to *hon*, whose antecedent is *Christo Iesou*. So God publicly displayed Jesus upon the Cross in order to give Him visibly to the world as a Propitiation for sin.

B. The propitiation is the sacrificial death of Jesus: *en to autou haimati*.

En is instrumental expressing means. *Haimati*, "blood," is the instrument. Here it refers to the life of Jesus as a means of propitiation.⁸ Blood was regarded by the Hebrews as the seat of life (Lev. 17:11). Its application was the application of life, and the offering of the blood to God was an offering of life.⁹

The article *to* and the possessive pronoun *autou* emphasize the particularity and identity of the sacrifice as that of the life of Jesus. The emphasis is on the voluntary offering of the life of Jesus to God. Jesus' sacrificial death becomes the means by which God really does away with His people's sin. It is really in a twofold sense: the sin has been removed not only from the believer's conscience but also from the presence of God, since the initiative in the

efficacy of Christ's self-offering is divine grace.¹⁰ The *hilasterion* which God has provided in Christ not only removes the ungodliness and unrighteousness of men, but also averts the wrath and retribution which is its just due (Rom. 5:9).

C. The propitiation becomes effective through faith: *dia pisteos*.

Dia with the genitive can express means and in this case indicates how the benefits of the propitiation are appropriated.

Since *hilasterion* involves both God's judgment and His mercy, "faith becomes the obedient acceptance of the divine verdict on the understanding of himself which man has had up to that point."¹¹ It is recognition and acceptance that he is under grace. Thus it is total submission to God in response to His act. This results in a totally different relationship to God, namely, a life of righteousness which is bestowed as a gift to faith.

Paul continues to draw out the significance of the death of Christ and suggests a further reason why God has so publicly displayed Him:

II. THE PURPOSE OF THE PROPITIATION IS THE DEMONSTRATION OF THE RIGHTEOUSNESS OF GOD (vv. 25b-26).

A. It is a propitiation for the sins of the past (vv. 25b-26a): *eis endeixin . . . theou*.

Eis with the accusative can be translated "to" or "for" and here indicates purpose.¹²

Endeixin is the accusative singular of a substantive from the same root as *endeinumi*, which means "to point out," "show forth," "prove," or "manifest" by act.¹³ Thus *eis endeixin* can be translated "for the purpose of demonstration or elucidation."

Tes dikaiosunes autou, "His righteousness."¹⁴

Paresin, "passed over," indicates a temporary passing by and not a permanent absolution of sin.¹⁵ *Hamartematon* indicates the single act of sin rather than the permanent principle.¹⁶ Thus the death of Christ demonstrates the righteousness of God by showing the impossibility of simply passing over sin. As F. F. Bruce states it, "The redemption accomplished in Christ has retrospective as well as prospective efficacy."¹⁷ Christ becomes in a cosmic act the "mercy seat" for all mankind.

En te anoche tou theou, "in the forbearance of God." *En* with the locative *anochē* probably expresses the source¹⁸ of

the motive for this "forbearance" as the divine will.

B. It is a propitiation for the justification of the present (v. 26b): *pros ten endeixin . . . Iesou*.

En to nun kairo, "at the present time," is in contrast to "the sins previously committed" (v. 25).

Eis to einaui auton: *eis* with the infinitive designates purpose, "that He might be . . ."

Dikaion kai dikaiounta, "just and the justifier," establishes the connection between the righteousness (*dikaioσύνη*) of God and the righteousness (*dikaioσύνη*) by faith. God is righteous and also declares righteous the believer. The cross of Christ is an act of mercy which is a direct outcome of God's righteousness. In the propitiatory death of Jesus at once are seen both the holiness and the mercy of God.

In the phrase *ton ek pisteos Iesou* the preposition *ek* indicates source.¹⁹ *Iesou* is an objective genitive receiving the action inferred in the verbal noun *pisteos*,²⁰ while *ton* is used as a pronoun with the full force of a demonstrative pronoun.²¹ The phrase can be translated loosely as "the one living out of faith in Jesus."

CONCLUSION

Through the propitiatory death of Christ, God's own righteousness is vindicated and the believing sinner justified. As Bruce states, "Christ occupies a unique position as God's representative with man and man's representative with God. As the representative of man He absorbs the judgement incurred by human sin; as the representative of God He conveys God's pardoning grace to men."²²

⁸H. E. Dana and Julius R. Mantey, *A Manual Grammar of the Greek New Testament* (New York: The Macmillan Company, 1927), p. 78.

⁹W. Sanday and A. C. Headlam, "The Epistle to the Romans," *The International Critical Commentary* (Edinburgh: T. & T. Clark, 1900), p. 86.

¹⁰Dana and Mantey, p. 105.

¹¹Sanday and Headlam, p. 87.

¹²Dana and Mantey, pp. 195-96.

¹³Ibid., p. 160.

¹⁴Sanday and Headlam, p. 87.

¹⁵William F. Arndt and E. Wilbur Gingrich, *A Greek-English Lexicon of the New Testament* (Chicago: University of Chicago Press, 1957), p. 22.

¹⁶Sanday and Headlam, p. 89.

¹⁷F. F. Bruce, "The Epistle of Paul to the Romans," *The Tyndale New Testament Commentaries* (Grand Rapids: Wm. B. Eerdmans, 1963), p. 106.

¹⁸Gerhard Kittel, ed., *Bible Key Words, Faith*, trans. by D. M. Barton (London: Adam and Charles Black, 1961), x, 87.

¹⁹Dana and Mantey, p. 103.

²⁰G. Abbott-Smith, *A Manual Greek Lexicon of the New Testament* (New York: Charles Scribner's Sons, 1936), p. 152.

²¹See the comments on "righteousness of God" in relation to 1:17 and 3:21 in the previous studies of this series.

²²Sanday and Headlam, p. 90.

²³Ibid.

²⁴Op. cit., p. 107.

²⁵Dana and Mantey, p. 87.

²⁶Ibid., p. 82.

²⁷Ibid., pp. 78 f.

²⁸Ibid., p. 147.

²⁹Op. cit., p. 108.

GLEANINGS from the Greek

By Ralph Earle*

I Tim. 1:1-4

God Our Saviour

This unique phrase is used by Paul only in the Pastoral Epistles (I Tim. 1:1; 2:3, 4:10; Titus 1:3; 2:10; 3:4). Elsewhere in the New Testament it occurs just twice and then in liturgical passages (Luke 1:47; Jude 25). It is also found in the Septuagint version of Deut. 32:15. It fits in perfectly with Old Testament theology, as well as that of Paul. There is no reasonable justification for using it as an argument against the Pauline authorship of the Pastoral Epistles. God is our Savior just as truly as Jesus Christ is our Savior.

"My Own" or "True"?

The word *gnesios* (v. 2) properly means "lawfully begotten, born in wedlock" (A-S), and so "true" or "genuine." The KJV "my own" suggests this, but is perhaps not strong enough. Strangely, NEB has "his true-born son" (cf. Moffatt, "his lawful son"). Probably the best translation is "my true child."

A New Word

Paul, unlike John, was particularly fond of compound words. Some of them he evidently coined himself. An example is found at the end of verse 3. "That they teach . . . other doctrine" is all one word in Greek—*heterodidaskalein*. It is composed of *heteros*, "different," and *didaskaleo*, "teach." The term (only here and 6:3 in NT) is used by Ignatius in his letter to Polycarp (ca. A.D. 115). Eusebius, in his *Ecclesiastical*

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

History (A.D. 326) employs the cognate noun *heterodidaskaloi* to designate heretical teachers. In verse 7, Paul has *nomodidaskaloi*, "law-teachers." So the "different" teaching here in verse 3 was evidently that of Judaizers, who asserted that Gentile Christians had to keep the Jewish law (cf. Acts 15).

"Fables" or "Myths"?

The Greek word (v. 4) is *mythos*, from which we get "myth." In the NT it is found four times in the Pastoral Epistles (I Tim. 1:4; 4:7; II Tim. 4:4; Titus 1:14) and in II Pet. 1:16. In all five places it is rendered "fables" in KJV.

The term first meant "a speech, word, saying," then "a narrative, story"—whether true or fictitious—and finally "an invention, falsehood" (Thayer). It is thus distinguished from *logos*, "a historical tale" (Vincent, IV, 203).

Kittel's *Theological Dictionary of the New Testament* devotes no less than 34 pages to this word alone. Because of the vague and varied ways in which the term is used today by biblical scholars, it might be well to give it some attention.

The article in TDNT is written by Staehlin. He notes that some use "myth" for that which is unhistorical and yet has religious value. Then he asserts: "But if the concept of myth is brought into antithesis to both historical reality and to truth as such, and if reality and truth are thought to be essential to genuine revelation and the only possible basis of faith, myth can have no religious value" (IV, 765). Two results follow: Either the New Testament stories are "dismissed" as myths, as errors and deceptions, or a sharp line is drawn between Gospel and myth. He notes that the latter is "the judgment of the NT itself" which contrasts myth with history (II Pet. 1:16) and with truth (II Tim. 4:4; Titus 1:14). His conclusion is incisive: "The Christian Church, insofar as it is true to itself, accepts this judgment that myth is untrue and consequently of no religious value" (ibid.). This is a welcome antidote to Bultmann!

Plato made much use of myth, but Aristotle argued that *logos* alone has educational value; myth merely pleases (IV, 775). For the Stoics myth was valid as a symbol (IV, 777). Staehlin concludes his study of myth in the Greek world by saying: "There is, however, no fundamental repudiation on religious grounds until we come to the NT and the Christian writers of the first centuries" (IV, 779).

In the Septuagint (Gk. OT) the word *mythos* is found only in the apocryphal books (twice). Later rabbis made use of Greek myths as parables (IV, 781).

Coming to "Mythoi in the NT," Staehlin reiterates his earlier statements. He says: "The position of the NT regarding what it calls *mythos* is quite unequivocal. . . . There is obviously a complete repudiation of *mythos*. It is the means and mark of an alien proclamation, especially of the error combatted in the Pastorals" (ibid.).

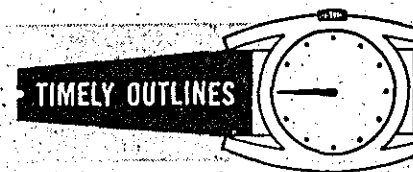
What is the nature of these myths which Paul warns against? Staehlin says, "It is highly probable that the Pastorals are concerned with the early form of a Gnosticism which flourished on the soil of Hellenistic Jewish Christianity" (IV, 783).

Staehlin concludes that "myth as such has no place on biblical soil" (IV, 793). Against those who defend it as a form of religious communication he asserts: "In the Bible, however, we have from first to last the account and narration of facts. This may undergo certain changes in form and consciousness from the childlikeness of many of the ancient stories to the maturity of the Johannine view of Christ. But the essential theme is the same throughout, namely, what God says and what God does" (IV, 793-94).

Pagan myths were sometimes used as parables. But Staehlin insists that "the NT uses genuine parable rather than myths" (IV, 794). Myths were finally thought of as symbols. Staehlin's answer to this argument is clear and direct. He says: "The central symbol of the Gospel, however, is the cross, and this embodies a hard and unromantic historical reality. No myth can be integrated into or imposed upon this symbol in any form" (ibid.). In a footnote he adds: "Hence the use of expressions like the Christ myth, which is common in form criticism, is to be strictly avoided."

This German writer maintains his position without equivocation. He raises the question as to whether there is some other way to make myth at home in the biblical world. He answers: "But no matter how the term is understood, and no matter how it is extended, as e.g., by Bultmann, there is within it an inherent antithesis to truth and reality which is quite intolerable on NT soil" (ibid.).

We have quoted at unusual length from this article because it touches on a very relevant problem in current New Testament studies. It is the most scholarly, constructive treatment we have seen to date.



The following outlines are part of the fruit of the Pastors' Retreat conducted by District Superintendent Raymond C. Kratzer on the Northwest District in 1967. In a session called *Group Dynamics, Sermon Building*, which I suppose could be called a ministerial brainstorming, these outlines were developed.

Temptation—Barrier or Blessing?

Jas. 1:12

- I. Temptation will come.
 - A. Not contradictory to sonship.
 - B. Source of temptation.
- II. Temptation can be overcome.
 - A. Strength of temptation is in us.
 - B. Way to escape is God's (I Cor. 10:13).
- III. Temptation's glorious outcome.
 - A. Blessed is the man who is tempted.
 - B. Worketh patience, no variableness.
 - C. Crown of life.

The Conquest of Inner Space

Ephesians 3

- I. Our inner weaknesses filled with His strength (v. 16).
- II. Our inner emptiness filled with His presence (v. 17).
- III. Our spiritual ignorance filled with spiritual comprehension (v. 18).
- IV. Our empty emotions filled with the fullness of His love (v. 19).

The Grants of God

(M. Kimber Moulton also prepared this "on the spot" outline on this passage.) Eph. 3:16, "That he would grant unto us . . ."

Introduction: God grants some things on conditions:

- A. Humility (v. 4)
- B. Faith on the basis of God's ability in the family in heaven and earth (v. 15)
- C. Strengthened for reception (v. 16)

- I. The grant of occupancy (v. 17)
 - A. Not intermittency of visitation, or casual fellowship (not getting a motel for overnight)
 - B. The perpetuation of His presence in us—how?
 - C. For the process of rooting and grounding in love (v. 17)

- II. The grant of comprehensibility (v. 18)
 - A. Love in four dimensions
 - B. The comprehension of personal knowing beyond mere mental concept (v. 19)
 - C. Comprehension of the fullness of God (v. 19). "Of his fulness have all we received, and grace for grace."

- III. The grant of ultimacy
 - A. Ultimacy beyond our asking or thinking (v. 20)
 - B. Ultimacy by power working in us (v. 20)
 - C. Ultimacy in God's glory throughout all ages (v. 21)

Three-D Religion

Ps. 37:27

- I. "Depart from evil"
- II. "Do good"
- III. "Dwell for evermore"

Stay of Execution

Rom. 6:23; Ezek. 18:32 (Scripture—c. 18).

Introduction: Courtroom of God. We have an appointment. There is a case pending against mankind. There we find the prosecutor, the Defense Lawyer, and the Judge.

- I. The prosecutor—Satan; his case, "the law of sin and death"
 - A. "The soul that sinneth, it shall die" (vv. 4, 13, 20, 24).
 - B. The knowledge of the law condemned us.
 - C. We failed to keep it.
- II. Defense—the love of God—Jesus, our Advocate

- A. We must have accepted (v. 28).
- B. We must have met conditions—turn (v. 28).
- C. Evidence—do (v. 28).

III. Judge

- A. Who is He?—Lord God (v. 32).
- B. What is He like? God of love—"I have no pleasure" (v. 30).
- C. What is His desire? That we live (v. 32).

Conclusion: We need not die.

- A. We will stand upon present grace (vv. 26-28).
- B. We must take action—turn and live.
- C. The decision is ours. (vv. 30-31).

The Stewardship of the Gospel

TEXT: *I am debtor* . . . (Rom. 1:14).

There are three words in the Scriptures that show our relationship to God and others. The words are *steward*, *debtor*, and *witness*. We are told that a steward is a person who is entrusted with the management of the estate or affairs of another. He is not the owner, but is entrusted with the handling of the affairs of another. Let us prayerfully consider three things in the discussion of this theme:

I. THE NATURE OF THE GOSPEL

- A. It is the power of God unto salvation (v. 16).
- B. It brings peace to the troubled soul (Rom. 5:1).
- C. It brings deliverance to the bound soul (Rom. 8:1).
- D. It completely renovates the soul (II Cor. 5:17).
- E. It delivers from the inbeing of sin (Rom. 6:6).
- F. Paul eloquently declared that he was not ashamed of the gospel (v. 16).

II. THE OBLIGATION OF THE GOSPEL

- A. Paul said, "I am debtor" (v. 14).
- B. He was entrusted with the stewardship of the gospel (I Tim. 1:11).
- C. Paul was given the stewardship of the mysteries of God (I Cor. 4:1).
- D. Peter said he was a steward of the grace of God (I Pet. 4:10).
- E. The basis of this obligation was Paul's love to Christ (II Cor. 5:14).
- F. This is the obligation of strength to weakness (Rom. 5:6). Paul owed

the strength of his spirituality to weakness. And he gave it.

- G. This is the debt that abundance owes to want (v. 15).

III. THE JOY OF DISCHARGING THIS OBLIGATION

- A. Some of this joy came to Paul here in this life (II Cor. 3:2).
- B. And the greater part of this joy came to Paul on the other side (Ps. 126:6).

W. B. WALKER

An "Enough" Religion

TEXT: Heb. 7:25

- I. A Savior who is STRONG enough—"Wherefore he is able . . ."
- II. A Salvation that is SATISFACTORY enough—" . . . to save them to the uttermost . . ."
- III. A Story that is SIMPLE enough—" . . . who come unto God by him . . ."
- IV. A Security that is SOUND enough—" . . . seeing he ever liveth to make intercession for them."

HAROLD MONGERSON

The Mighty Keeper

TEXT: *He will not suffer thy foot to be moved: he that keepeth thee will not slumber* (Ps. 121:3).

This psalm is the third "song of degrees." There are 15 of these. They were sung in the highest note possible to the Hebrew voice—the songs of "going up." They are songs of exultation, of triumph, and of joy.

I. THE KEEPER

- A. He is the Lord of the cosmos (v. 2). He is the Maker of all things, animate and inanimate, visible and invisible.
- B. He is the Lord of the Church (v. 1). Jesus said He would build the Church (Matt. 16:18).
- C. He is the Lord of the camp (v. 4). He will not slumber or sleep. His eyes ever watch over His own—even Israel.

II. THE KEPT

- A. He keeps institutionally (v. 4). Israel was to be tried severely, but

God would keep her and guide her destiny.

- B. He will keep us personally (v. 5). He will not only keep a nation or race, but He will keep us personally.
- C. He will keep us conditionally (v. 1). Christ is the Way; I will walk there! Christ is the Light; I will follow Him! Christ is the Truth; I will believe Him! Christ is the Captain; I will obey Him!

III. THE KEEPING

- A. The Lord will keep us internally (v. 7). He did not say, "He shall preserve thy bank account." Neither did He say, "He shall preserve thy health perfectly." He did say, "He shall preserve thy soul."
- B. The Lord will keep us externally (8).
 - 1. He will keep us when we go out on the road (v. 3).
 - 2. He shall also keep us when we go out under the sun (vv. 5-6).
 - 3. He will keep us when we are in the midst of evil (v. 7).
 - 4. Then God will keep us when we come in (v. 8).
 - 5. He will keep us eternally (v. 8; Isa. 26:3).

When the universe is a wilderness of smoke and cinders, when the heavens snap back like window blinds, when the hills skip like rams, and when the islands of the sea run away, God will keep us. When the crash of judgment terrorizes the unsaved, and when the books are thundered open, and the dreadful sentence, "Depart, ye cursed," whips the countless multitudes to damnation, God will keep those who are committed to Him.

W. B. WALKER



**IDEAS
THAT WORK**

How about letting your people know about your pastoral schedule? Many have no idea what a pastor does between Sundays, or where to reach him, or what time would be convenient and what time would not be.

July, 1969

How about letting the parish know about the pastoral calls you have made? The following items appeared in my bulletin:

PASTORAL SCHEDULE

Your pastor will be trying to spend more time studying this summer (in the parsonage, where it's cool!). Calling will be done generally from 2 to 5 p.m. and some evenings.

Of course, in the pastorate, schedules are of necessity flexible, and vary with the immediate needs, but your pastor's summer schedule might look like this:

| | | |
|----------|-----------|-------------------|
| Mon. | 9-12 | Church office |
| Mon. | Afternoon | Free |
| T.W.T.F. | 8-12 | Study (parsonage) |
| T.W.T.F. | 1-2 | Study (parsonage) |
| T.W.T.F. | 2-5 | Calling |
| Sat. | 8-12 | Study (parsonage) |
| Sat. | Afternoon | Free |
| Evenings | As needed | Calling |
| Sunday | | Day of rest? |

PERSONAL

I discovered that I have made 117 calls in the five weeks since General Assembly.

ROGER M. WILLIAMS
Norman, Okla.

Hymn of the month

O Day of Rest and Gladness

(No. 30, Praise and Worship hymnal)

The author, Christopher Wordsworth (1807-85), was a nephew of the famous poet William Wordsworth, and the son of the rector of Lambeth. Named for his father, he admired his noted forebears greatly, but earned his own right to an honored name in history. Graduating from Trinity College, Cambridge, with high honors both scholastically and athletically, he became classical lecturer and public orator at the university. Later he was appointed headmaster of Harrow School for boys. He spent 19 years as canon of Westminster Abbey, then 15 years as bishop of London. During these years he wrote *The Holy Year*,

containing hymns for every season and festival of the church year. He wrote 127 hymns which were loved and sung long after his death. He was called by Canon Ellerton "a most holy, humble, loving, self-denying man." His character is reflected in the verses he wrote. It is regrettable that of these only the one under consideration is still in common use.

The composer, Lowell Mason (1792-1872), was one of America's finest pioneer composers of hymn tunes, among them the great hymn "My Faith Looks Up to Thee," which has been called the greatest of all American hymns.

The tune for "O Day of Rest and Gladness" is an arrangement from a German folk song, "Mendelbras." Mason saw in it a solemnity and beauty befitting a sacred song such as this, and we are the richer because of his genius.

BULLETIN



BARREL

IF I WERE THE DEVIL

If I were the prince of darkness, I would want to engulf the whole earth in darkness.

I would begin with a campaign of whisper. With the wisdom of a serpent, I would whisper, "The Bible is a myth." I would convince them that "man created God" instead of the other way around. I'd whisper, "What is bad is good and what is good is square."

In the ears of the young married I would whisper that work is debasing, that cocktail parties are good for you. I would caution them not to be extreme in religion, in patriotism, in moral conduct.

And the old I would teach to pray, "Our father which art in Washington."

If I were the devil I would encourage schools to refine young intellects, but

neglect to discipline emotions; let those run wild.

I'd designate an atheist to front for me before the highest courts and I'd get preachers to say, "She's right." Thus I would evict God from the courthouse, from the schoolhouse, from the House of Congress.

If I were Satan, I'd make the symbol of Easter an egg, and the symbol of Christmas a bottle.

If I were Satan, I'd just keep on doing what I am doing and the whole world would go to hell as sure as the devil has gone to hell.

—Paul Harvey, ABC News
Whittier First, Calif.
CHARLES OGDEN

TIMELY CLIPS

No one can live in doubt when he has prayed in faith.

A beautiful heart more than offsets the handicap of a homely face.

Christ's limitless resources meet our endless needs.

Live so the preacher can tell ALL the truth at your funeral.

Better than counting your years is to make your years count.

Any hill is too high for a poor climber.

Your talk walks, and your walk talks, but your walk talks farther than talk walks.

We would all be better off financially if we would act our wage!

FROM THE PASTOR'S DESK . . .

It is easy, unless we guard it, for the summer months everywhere to become "lax months" as far as the Kingdom is concerned.

A few years ago, when I was in college, I was driving through one state which had a notice on most church signs which read, "Closed for the summer." Needless to say, we never should take a "vacation" from God. May all of us put "extra guards on duty" as the warm weather approaches, to be faithful all summer to all of the services.

Here are four tips I would suggest:

1. Return from vacation early enough to spend your last Sunday back in your home church.

2. Place (or send) your tithe in to the church before you leave town (the expenses of the church remain the same in the summer—and you'll not be tempted to spend it).

3. Bring your pastor a bulletin from the church you attend while on vacation.

4. Never miss church (anytime) for sickness or rain, etc., which would not cause you to miss work.

Then the Kingdom will continue to function effectively in the summer. See you Sunday.

J. REX EATON
Minister, First Church, Miami, Fla.

V-Verily, verily

I-I

S-Say unto thee,

I-If the Sunday school

T-Teacher will visit

A-As he should,

T-The wonderful results

I-In his class will

O-Overcome the absentee problem

N-Now facing him.

Fullerton, Calif.
JOHN PRICE, Pastor

Don't Stay Away from Church—

Because you are poor—there is no admission charge.

Because it rains—you go to work in the rain.

Because it is hot—so are the golf course and the lake.

Because it is cold—it is warm and friendly inside.

Because no one invited you—people go to the movies without being invited.

Because religion is emotional—what about the ball game?

Because you have little children—what if you no longer had them?

Because your job leaves you tired—you may lose your job.

Because there are hypocrites—you associate with them daily.

Because the church standard is too high—take a look at the Bible standard.

Because the church always wants money—so does your grocer.

Because you have plenty of time to get saved—are you sure?

Divers Diseases

"They brought unto him all sick people that were taken with divers diseases."

Only the Lord can cure "divers diseases." And there is a regular epidemic of "divers diseases" among us!

Some DIVE for the door after Sunday school is over. Some DIVE for the television set during the evening services. Some DIVE into a box of excuses about work that needs to be done for Jesus. Others DIVE for the car and take a trip for the weekend. A few DIVE into the flurry of faultfinding every time the church takes on a work program. Yes, only the Lord can cure "divers diseases."

—Selected

Perry, Mich., News
GUTHIE JONES



HERE AND THERE AMONG BOOKS



Be Ye Holy

By Leslie D. Wilcox (Cincinnati: The Revivalist Press, 1965. 407 pp., cloth, \$3.95.)

This volume should have been reviewed in this magazine several years ago, but only recently came to our attention. It is unquestionably one of the most useful handbooks on holiness theology available, comparable in many respects to the older standby, *Foundations of Doctrine*, by Harry Jessop. The author is a professor of theology in God's Bible School, Cincinnati, Ohio.

This is a scholarly work, well-organized, thoroughly comprehensive, yet written in a very readable and clear style. It is suitable as a college textbook, for local training classes, or as a stimulating reference work for the pastor's desk.

The first major division presents a careful doctrinal and scriptural presentation of the doctrine of holiness. At the end of each section are references to supporting readings, called "Parallel Readings." The second half of the book traces the development of holiness doctrine from John Wesley to the present. This is expertly done, showing thorough acquaintance with the writers and the literature.

Of special value is the competent analysis of the central Wesleyan position in respect to certain divergent near-holiness movements and also the analysis of varying viewpoints within the holiness movement.

The acquaintance with the vast literature in Wesleyanism reflected in this volume is in itself an outstanding contribution. This is seen in the development of the book, but also in seven bibliographies at the close, listing holiness writers and their books under distinct and very useful categories.

Surely this volume should be more widely known and used than it is.

R. S. T.

Susanna Wesley

And the Puritan Tradition in Methodism

By John A. Newton (London: Epworth Press, 1969. 215 pp., \$4.20, [35s].)

Of books on the Wesley family there seems to be no end. Until now, however, we have not had a really worthwhile study of the "mother of Methodism." This need has been fully met in *Susanna Wesley*, by Dr. Newton, of Wesley College, Bristol, England. The appearance of this biography is timely, for 1969 is the tercentenary of the birth of Susanna, and Dr. Newton is her ideal biographer, having already written the prize-winning George Eayrs Essay on "Susanna Wesley" in 1960.

In every way, Susanna Wesley was a remarkable woman. Well-known is the amazing way in which she taught and disciplined her large family, and the lasting effects of the Epworth atmosphere on her sons John and Charles in particular. Less well-known is the scope of her reading and writing, her decisive change from the Puritan worship of her father, Dr. Annesley, when only 13, to that of the Anglican church, and the fact that while engaged in the incredible upbringing of her family she was constantly battling against extreme poverty, poor health, uncouth and vicious parishioners, and, to say the least, an unpredictable husband.

Dr. Newton's opening chapter on Dr. Samuel Annesley, Susanna's father, is a lively portrait of the great nonconformist. Of particular interest is the comparison drawn between Annesley's teaching on Christian holiness and that of his grandson, John Wesley. When Annesley pleads for "humble, serious, constant course of godliness"; when he exhorts to a "divine faith, wrought by the Holy Ghost, where God and man concur in the operation, such a faith as works by love . . . a holy faith, full of good works," it might well be John Wesley speaking.

The careful research and balanced evaluation of this study will do much to answer what so often has been written about the sternness, the joylessness, and the harsh discipline of the Epworth rectory. Such a picture is completely untrue and Newton's pages are a sufficient refutation—to choose one example, the strictures of Marjorie Bowen's "Wrestling Jacob."

The chapter entitled "Methodist Matriarch" reminds us of Miss Wedgewood's sentence: "The true founder of Methodism was Susanna Wesley." Here is seen how much and how far she influenced the thinking, the temperament, and the faith of her son John. Think of her influence at critical junctures: after the Epworth fire she resolved to be "more particularly careful of the soul of this child"; she constantly advised and counselled him while he was at Oxford, and shortly after his great lifework began, she wisely restrained him when he had made every sign of excommunicating the unordained Thomas Maxfield for daring to preach.

Nor was Susanna a mean apologist. John's sermon on "Free Grace" evoked Whitefield's reply: *A Letter to the Reverend Mr. John Wesley*, which occasioned in turn *Some Remarks on a Letter from the Reverend Mr. Whitefield*. This 28-page pamphlet was published anonymously and Dr. Newton rightly concludes from internal and external evidence, with most Wesleyan authorities, that it was from the pen of Susanna Wesley—then 75 years of age. Here is an exciting discovery—Susanna defending the Arminianism of her son John, with no punches pulled. "If, as Calvin says, 'God speaketh by his ministers to reprobates that they may be deafer; he giveth light to them that they may be blinder,' what good man would not rather choose to be a hangman than a minister of the Gospel?" (p. 183).

The one major criticism of Dr. Newton's thesis is that the subtitle, "The Puritan Tradition in Methodism," is not justified. That there is such a tradition is undeniable but it is not at all elaborated in these pages. Otherwise this fine biographical study is one of the most welcome recent additions to Wesleyana.

HERBERT MCGONIGLE

This Adventure Called Marriage

By Milo L. Arnold (Kansas City: Beacon Hill Press of Kansas City, 1966. 132 pp., paper, \$1.95.)

July, 1969

Here is another practical and powerful book on Christian living from the helpful pen of this veteran pastor and teacher. As the title indicates, this volume concentrates on marriage and home. It is comprehensive in its scope and human and warm in its sympathies and perceptions. Completely nontechnical, it is written in language understandable by the teen-ager, yet interesting to the older and more knowledgeable adult. Those who are not married should read it to prepare themselves for the establishment of a Christian home. Those already married should study it carefully to know the secrets of assuring both marital happiness and stability for the glory of God. The pastor can unhesitatingly use this widely, either by promoting its sale or by giving it as gifts to families or persons in his constituency.

R. S. T.

An Exposition of the Gospel of John

By Herschel H. Hobbs (Grand Rapids: Baker Book House, 1969. 297 pp., cloth, \$6.95.)

This is the third book in a series, the first two being expositions of Matthew and Luke. Dr. Hobbs is pastor of the First Baptist Church of Oklahoma City and preacher on the "International Baptist Hour."

This is a practical exposition for either pastor or layman. Written in a very interesting manner, it avoids the more abstruse and technical problems and goes straight to the devotional and doctrinal heart of the passage being considered.

Its organization lends itself to easy grasp and homiletic adaptation. He deals with each brief but unified segment of scripture in a separate chapter of normal sermon length, and not only assigns a most intriguing and suitable title, but divides his treatment into clear and appropriate divisions. The style is somewhat similar to that of Wm. Barclay. Thoroughly evangelical, this volume should be a useful addition to the library of any Christian, especially that of a preacher. Perhaps not all of his positions can be thoroughly endorsed, but he writes from a sound, orthodox base, and his presuppositions concerning the origin and nature of the inspired Gospel are reliable. His writing is an example of the kind of study that is possible by a busy pastor even in this day when so much is heard about the maceration of the ministry.

R. S. T.

In Christ's Stead

By Arthur John Gossip. (Grand Rapids: Baker Book House, 1968. 247 pp., paper, \$2.95.)

These are the Warrack Lectures on preaching, delivered in 1925 to the students of the colleges of the United Free Church of Scotland in Edinburgh, Glasgow, and Aberdeen. While the volume is a reprint, its fiery, sparkling content is new to most preachers today. And nothing better is being written on the preacher as an ambassador for Christ.

The author spent most of his life in Scotland, first as a pastor, then as professor of Christian ethics and practical theology at Trinity Theological College, Glasgow.

This is brilliant, sparkling reading, but far from mere entertainment. These lectures search the preacher's soul. Matters of art and craftsmanship are helpfully handled, but the deeper thrust is into the heart of the man who stands in the pulpit. At one point Gossip betrays an antipathy to what he calls "doctrinal" preaching, which is as unfortunate as it is illogical. Yet in spite of some such weaknesses, the reader is filled over and over with an exalted sense of the noble and magnificent privilege of proclaiming the Gospel. After experiencing this book it would be much harder for any minister ever again to be casual about preaching.

—R. S. T.

DEFINITIONS:

TACT is the ability to close your mouth before someone else wants to; **PREJUDICE** is being down on what we are not up on.

HOUSEWORK is something you do that nobody notices unless you don't do it.

TROUBLE is only opportunity in work clothes.

PEACE is not the absence of conflict, but the ability to cope with it.

ANGER is a wind which blows out the lamp of the mind.

HATE is a prolonged manner of suicide.

WORK is love made visible.

JOY is not in things; it is in us.

PROCRASTINATOR is one who puts off until tomorrow the things he already put off until today.

Ada, Oklahoma
W. E. CHANDLER

Preachers' Exchange



WANTED—Works of John Wesley, 14 vols., B. Edgar Johnson, 6401 The Paseo, Kansas City, Mo. 64131.

WANTED—Works of John Wesley, Vol. I, Zondervan Ed., 1959; *The Holiest of All*, by Andrew Murray. Walter S. MacPherson, Jr., P.O. Box 220, Mt. Pearl, Newfoundland, Canada.

FOR SALE—56 old copies of *Preachers' Assistant*, *Preacher's Mag.*, *Pulpit*, *20th Century Preacher*, *Homeletic Review*, and *Preacher's Helper* (1891-1931), \$35.00. Three antique geographies, Series 1, 2, 3 (99 yrs. old); Indiana issues: S. T. Moore, 314 S. Eliz. St., Angola, Ind. 46703.

FOR SALE—25 assorted, out-of-print holiness books including *Double Cure*, by Joseph Gray; *Thoughts on Holiness*, by Mark G. Pearse; *Helps to Holiness*, by Samuel Logan Brengle; *Checks to Antinomianism*, by John Fletcher; etc. \$50.00. Kenneth L. Dodge, 4176 Split Rock Road, Camillus, N.Y. 13031.

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

CALENDAR DIGEST

JULY—

Spanish Radio Offering

AUGUST—

NWMS National Workers and Bible Society

SEPTEMBER—

NWMS Membership and Alabaster

29—Christian Education Week



AMONG OURSELVES

Talk about the "inner city" can be cheap; but doing something can be costly . . . When Bennett Dudney, director of CST, took on the task of launching a branch Sunday school a year ago, he little dreamed of the struggle he was exposing himself to . . . Securing an old house in a needy, seedy neighborhood seemed more than half the battle—until he and his helpers started cleaning up, remodeling, calling, recruiting teachers and leaders . . . It meant Saturday after Saturday—for months—of the grimmest, grittiest kind of labor, hauling away loads of trash and filth, repairing and papering, landscaping, moving a wall to make a chapel, putting in new ceilings, begging old carpets, then cutting and laying them . . . These were Saturdays not spent fishing, golfing, or with the family . . . First, afternoon Sunday school . . . Then, last Sunday, morning preaching service for the first time, with 54 in SS and 31 in preaching—22 from the neighborhood . . . The helpers? Well a lot of laymen, Publishing House employees, First Church members (First Church sponsored the project) . . . Then there were (and are) Seminars doing the unglamorous thing, made exciting by the love of Christ . . . But what I really wanted to tell you was that Bennett Dudney was not the only Headquarters man involved . . .

There was B. Edgar Johnson, general secretary . . . Paul Spear, manager of Headquarters Services (he will be SS supt.) . . .

Dick Neiderhiser, editor of *Young Adult Topics* . . . Paul Sodowsky, office manager of Department of Ministerial Benevolence . . . And Prof. Harvey Finley, of the Seminary will serve as acting pastor . . .

These men look different in overalls, with dust and paint in their hair, than when sitting behind their shiny desks . . . Some of us have supposed that all Headquarters people did was think of new jobs for others from their lofty perch . . . We couldn't be more wrong! . . . These are men whose compassion moves them beyond the minimal call of duty . . .

And with their bare hands they have dug out what will probably be one of those 400 new churches this quadrennium.

Until next month.

BT

Introducing
a tested
& tried

P.R.P.

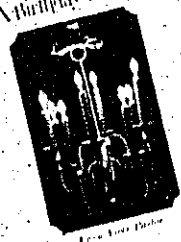
Developed and successfully used by Rev. Bill Draper

Public Relations Program

or better still

Pastor's Remembrance Plan

A Birthday Prayer



G-60

An Anniversary Prayer



G-61

A Prayer in Time of Illness



G-62

Pastor—these lovely cards can be your answer to an inexpensive, systematic method of remembering special occasions and developing a closer rapport with your parishioners.

Design, prose, scripture, and a prayer, printed on a rich grain, pastel card stock, beautifully convey Christian sentiments for each occasion. 4 1/2 x 5 3/4". Matching envelopes included.

Prices slightly higher outside the continental United States

NOTE: Suggested order for church of 150 in attendance: 100 R-125; 100 R-126; 150 G-60; 50 G-61; 25 G-62.

A Small Investment with Great Benefits

NAZARENE PUBLISHING HOUSE

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

AUGUST 1969

THE MANAGEMENT OF TIME

General Superintendent Coulter

HOW DO YOU PREACH HOLINESS?

The Editor

JOHN WESLEY'S VIEWS ON PREACHING

Charles D. Isbell

THE CHURCH AS A WITNESSING COMMUNITY

Jackson D. Phillips

THE REWARDS OF THE PASTORATE

Carlos H. Sparks

CHANGING METHODS WHICH WILL AFFECT YOUTH WORK

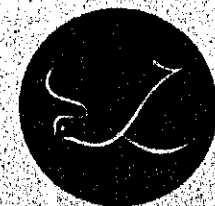
Don Hughes

TEN COMMANDMENTS FOR THE FUNERAL SERVICE

Ross W. Hayslip

WITNESS WITH THE WRITTEN WORD

Wayne M. Warner



RICHARD S. TAYLOR
Editor

Contributing Editors

Samuel Young
V. H. Lewis
George Coulter
Edward Lawlor
Eugene L. Stowe
Orville W. Jenkins

General Superintendents
Church of the Nazarene



AUGUST, 1969

Volume 44 Number 8

CONTENTS

| | |
|-----------------------------------------------------------|----|
| The Management of Time, General Superintendent Coulter | 1 |
| How Do You Preach Holiness? Editorial | 2 |
| John Wesley's Views on Preaching, Charles D. Isbell | 4 |
| "He Is an Administrator Who Never Calls" Practical Points | 7 |
| The Church as a Witnessing Community, Jackson D. Phillips | 8 |
| The Rewards of the Pastorate, Carlos H. Sparks | 10 |
| Changing Methods Which Will Affect Youth Work, Don Hughes | 12 |
| Where and How to Involve Youth, Rick Brockman | 13 |
| Ten Commandments for the Funeral Service, Ross W. Hayslip | 14 |
| Witness with the Written Word, Wayne M. Warner | 15 |
| Alone with God, Doris M. McDowell | 33 |
| Because You Loved, Esme James | 34 |
| Now Is the Time for Faith, C. Neil Strait | 35 |
| Gleanings from the Greek, Ralph Earle | 36 |
| Possessing Our Justification, Frank G. Carver | 37 |
| Church Talk Made Simple, Emily Louise Conrad | 46 |

DEPARTMENTS

Pastor's Supplement, pp. 17-32 • Queen of the Parsonage, p. 33 •
In the Study, p. 35 • Timely Outlines, p. 40 • Hymn of the Month,
p. 42 • Ideas That Work, p. 43 • Bulletin Barrel, p. 43 • Here
and There Among Books, p. 47 • Preacher's Exchange, p. 48 •
Calendar Digest, p. 48 • Among Ourselves, inside back cover.

Published monthly by the NAZARENE PUBLISHING HOUSE, 2923 Troost Ave., Kansas City, Mo. 64109. Subscription price: \$2.00 a year. Second-class postage paid at Kansas City, Mo. Address all correspondence concerning subscriptions to Nazarene Publishing House, P.O. Box 527, Kansas City, Mo. 64101. CHANGE OF ADDRESS: Send us your new address, including "ZIP" code, as well as the old address, and enclose a label from a recent copy. Authors should address all articles and correspondence to Richard S. Taylor, Nazarene Theological Seminary, 1700 E. Meyer Blvd., Kansas City, Mo. 64131. Printed in U.S.A.

The Management of Time

General Superintendent Coulter

AN IDLE, shiftless preacher is a disgrace to the ministry. But a worried, hurried, and preoccupied preacher is almost as bad. Actually, both of these men suffer from the same disease—an improper use of time!

So much is expected of the preacher! Every church makes its own demands—building programs, organizational planning, pastoral visitation, counseling, sermon preparation, speaking engagements, district responsibilities—to name just a few. Most ministers are conscientiously trying to do the work which they feel the church requires and expects. But in doing so, it is possible to always be out of breath, out of time, and out of inner resources.

It is in the discovery of certain basic secrets concerning the use of time that the preacher can be the productive, fruitful servant of God that he ought to be.

One of those secrets is discipline. Unscheduled days are usually unproductive days. In most pastorates there are enough "interruptions" to keep a man running at top speed. The minister must discipline himself to study, to pray, to visit, and to apply himself to the real needs of the church. No one else can do this for him. He will be lured into many attractive bypaths that are exciting and enticing. But he must learn to stick to the essentials and force himself, if necessary, to do them.

Closely akin to discipline is the secret of separating the trivial from the important. Paul prayed for the Philippian church "that they might have a sense of what is vital." Many men waste talent and time on causes that are nonessential. No man can do everything. He must choose his priorities. Time is never wasted when it is spent in doing the eternally important things.

It is essential that the minister shall give total concentration to the task at hand. Work can be refreshing when it consumes our whole attention. No man is at his best when he is preoccupied. Preachers are usually poor listeners. Part of the reason is because they have not given their undivided attention to the one who is speaking. Preoccupation can lead to a breakdown of personal relationships that will be damaging and defeating. One of the most successful pastors I know has developed the rare ability to give each person his undivided time and attention.

While some men may derive some secret satisfaction from a furrowed brow, a worried look, and a feverish activity, this is not the ideal for the minister of the Gospel. His work should be done with

(Continued on page 11)

How Do You Preach Holiness?

Every minister should be a holiness preacher, whether his tag be Presbyterian, Baptist, or Nazarene. This is his duty. To the measure that he falls short he dishonors the Saviour, who "appeared to put away sin by the sacrifice of himself."

If holiness preaching is solely a matter of good advice—that people should be decent and religious—then of course most clergymen will qualify. By and large, honesty, goodwill, kindness, and benevolence are urged from the average pulpit. This is true probably as much from liberal pulpits as conservative. Many would echo the old Negro preacher who said to me recently: "I tell my people that, whether they like it or not, they ought to be holy."

But the problem is right there: do they "like it"? Not, do they like holiness preaching, but do they relish the idea of being holy? They already know they ought to be holy. People don't need the preacher to tell them that. If holiness preaching is merely a matter of telling men they ought to be good, it will miss its mark.

It would seem therefore that the preacher's first aim should be to create a hunger for holiness. People will not be holy unless they want to be. The promise of fullness is to those who "hunger and thirst after righteousness." The almost entire absence of any deep yearning for righteousness is the most appalling desolation of our times. People want to be happy. They want to be healthy. They want peace of mind. But a passion to be holy is very scarce indeed. Without a passion for holiness there will be little pursuit of holiness.

What kind of preaching is usable by the Spirit in creating this hunger? Several things can be said. First, it is the kind that majors on the holiness of God, until even the sinner who repents will know that it is sin he is repenting of, and it is a holy God he is dealing with. The basis of too many conversions is entirely humanistic and self-centered. Religion is seen by the seeker as a way of solving problems, not as a way of getting right with God.

Also, effective holiness preaching will make holiness concrete. It will not be airily praised in the abstract, as a sentimental ideal,

while the substance is left vague and fuzzy. People must know what it means for them to be holy. Biblical holiness is describable and definable. If the preacher is definite enough, listeners will see their unholiness. If the preacher fails here, they will sleep on in the illusion they are "good enough" as they are. This is true, not only of the unawakened sinner, but the complacent Christian who still has the carnal mind. Only when Isaiah saw himself in the light of God's standard did he cry out in anguish, "Woe is me!"

Then, if hunger is to be aroused, the beauty of holiness must be shown—its reasonableness, its balance and symmetry, its wholesomeness. And what better way to do this than by presenting Christ, in all the rich facets of His lovely character? When His beauty is displayed, until men not only admire Him and love Him, but yearn to please Him and to be like Him, then they will pray,

*Let the beauty of Jesus be seen in me,
All His wondrous compassion and purity.
O Thou Spirit Divine, all my nature refine;
Let the beauty of Jesus be seen in me!*

But in many cases something more is required than even this. The absolute necessity of holiness must be drummed in. The inherent logic of this must be shown with utmost clarity. A holy God could not accept less than holiness in His moral subjects. Unless man shares God's holiness (Hebrews 12), there can be no moral basis for fellowship. And without fellowship with God, where is "eternal life"? Where is "redemption"? What does it matter if you restore man to a paradisiac garden if the sin in his heart still sends him slinking off to hide? No, not only the place but the purity must be restored. And the restoration of the purity is the basis for being sure of the place. This too will true holiness preaching get across. It ought not to be necessary to preach "holiness or hell," for the beauty and rightness of holiness ought to carry sufficient appeal. But the grubbiness of man's heart has blinded his eyes. Therefore when he fails to see the desirability of holiness he must be made to see its necessity, so that even if he would be indifferent, he dare not be.

But preaching may so present holiness that the Spirit is enabled to create a great hunger, and still fail. Effective holiness preaching shows the availability of holiness as well as its necessity. It is more than either good advice or law; it is gospel. It is good news that "a fountain" has been opened "for sin and uncleanness." It points men to Calvary, where Jesus "suffered without the gate," "that he might sanctify the people with his own blood."

Too many of us fail here. When was the last time we preached the how of repentance and faith unto salvation—so simply that a child could understand? And when did we explain, with equal clarity and simplicity, how to consecrate and believe for entire holiness?

For we are not holiness preachers in the Wesleyan sense if we present the subject in such a way that our listeners suppose holiness to be a human achievement. They must see it as a state of grace dependent on a work of grace, available to none by works, but available to all by faith in the blood of Jesus.

The great evangelist was first a preacher; secondly a teacher of preachers

John Wesley's Views on Preaching

By Charles D. Isbell*

JOHN WESLEY towers above the average man in history as a giant towers above a dwarf. He was a gifted linguist, a brilliant theologian, a hardy traveler, an educated aristocrat. But he was more than the sum of all these things. He was first a preacher. True, his training had qualified him to teach any of several languages in a university, but he was first a preacher. His insights into the Bible and his ability to express his beliefs gained him wide acknowledgment as a theologian, but he was first a preacher. His travels were extensive for his day, and his speaking engagements could well have been filled with anecdotes and memories from and of his travels, but he was first a preacher. He traveled thousands of miles every year, not to lecture, but to preach. He made preaching important. He approached it as an art and he mastered it.

His concept of the ministry was bound up closely with his concept of preaching. That is, his idea of the ministry was that it should "glorify God, and save souls from death,"¹ which is certainly not a poor defini-

tion of the real purpose of preaching. He was once asked, "What is the best general method of preaching?" He gave a fourfold reply: (1) To invite. (2) To convince. (3) To offer Christ. (4) To build up; and to do this in some measure in every sermon.²

On another occasion, he was asked to give his advice on preaching, and he answered with a 21-point outline. Four of those points bear repeating: (1) Begin and end precisely at the time appointed. (2) Always suit your subject to your audience. (3) Choose the plainest texts you can. (4) Take care not to ramble; but keep to your text.³

His definition of preaching is plain from his answers to questions on several different occasions. He defined three facets of preaching which were important to him: (1) Preaching Christ. (2) Preaching holiness. (3) Preaching the proper combination of the Law and the Gospel.

The most effectual way of preaching Christ, is to preach him in all his offices, and to declare his law as well as his gospel, both to believers and to unbelievers. Let us strongly and closely insist upon inward and outward holiness in all its branches.⁴

In a more explicit answer, he again speaks of the Law and the Gospel in relation to one another.

I think the right method of preaching is this: At our first beginning to preach at any place, after a general declaration of the love of God to sinners, and his willingness that they should be saved, to preach the law, in the strongest, the closest, the most searching manner possible; showing it, as it were, afar off.

After more and more persons are convinced of sin, we may mix more and more of the gospel.⁵

His definition of the preaching of the Law: "Explaining and enforcing the commands of Christ."⁶ The preaching of the Gospel included "preaching the love of God to sinners, preaching the life, death, resurrection, and intercession of Christ, with all the blessings which, in consequence thereof, are freely given to true believers."⁷ Significantly, Wesley's preaching did not stop at the point of regeneration any more than his theology did. "Strongly and explicitly exhort all believers to 'go on to perfection.'"⁸

Briefly, then, John Wesley's preaching was characterized by three points. *He preached the Bible.* His printed sermons, while not technically to be classified as "expositional," were saturated with the Scriptures, and every point rested squarely on the Word of God. *He preached holiness.* This is always the natural outcome of preaching the Bible, for the Bible teaching of heart holiness will demand holiness messages from the true "biblical" preacher. *He preached for a decision.* Souls found God when he preached. Hear his testimony.

Today, Monday, 21 [May, 1739], our Lord answered for himself. For while I was enforcing these words, "Be still, and know that I am God," He began to make bare his arm, not in a close room, neither in private, but in the open air; and before more

than two thousand witnesses. One and another, and another was struck to the earth; exceedingly trembling at the presence of his power. Others cried, with a loud and bitter cry, "What must we do to be saved?" And in less than an hour seven persons wholly unknown to me till that time, were rejoicing and singing, and with all their might giving thanks to the God of their salvation.⁹

The pastor of today can do no better than to study and try to follow the example of John Wesley, the preacher. Indeed, Wesley was well aware of the poor preaching among some of his pastors and he often gave advice which aimed at correcting their glaring faults. Many of the preachers in the early Methodist movement were simple lay preachers, called by the Bishop of London "young raw heads." Wesley was not unaware of their educational deficiencies, and his advice to them was often amusing in its simplicity. For example, "Scream no more, at the peril of your soul,"¹⁰ was his advice to one overzealous young man.

Herein be a follower of me, as I am of Christ. I often speak loud, often vehemently; but I never scream; I never strain myself. I dare not; I know it would be a sin against God and my own soul.¹¹

In other words, Wesley would do nothing that might shorten his ministry or hinder his effectiveness as an orator for God. His testimony of never screaming must be read in light of the fact that he preached in the open air to huge audiences, often three or four times in one day. Further, his appeal for temperance extended beyond the domain of volume, venturing into the touchy area of length.

Likewise, be temperate in speaking; never too loud, never too long; else Satan will befool you; and on the pretence of being more useful, quite disable you from being useful at all.¹²

*Student Instructor in biblical languages, Nazarene Theological Seminary, Kansas City, Mo.

Wesley's emphasis was always, on a middle-of-the-road course. This is evident from his list of the seven chief faults of speakers: (1) The speaking too loud. (2) The speaking too low. (3) The speaking in a thick, cluttering manner. (4) The speaking too fast. (5) The speaking too slow. (6) The speaking with an irregular, desultory, and uneven voice, raised or depressed unnaturally or unseasonably. (7) The speaking with a tone:

Some have a womanish, squeaking tone; some a singing or canting one; some an high, swelling; some have an awful, solemn tone; others an odd, whimsical, whining one, not to be expressed in words.¹³

To cure the bad habit of speaking in "unnatural tones," Wesley suggested the following practical test: "Endeavor to speak in public just as you do in common conversation. Attend to your subject, and deliver it in the same manner as if you were speaking of it to a friend."¹⁴ This is the advice of a man who was concerned with the relevancy of preaching. He was not content to simply intone the words of the Bible and "let the chips fall where they may." He wanted people to understand him, to be interested in what he said, to believe him, to react to his challenge, to accept his invitation.

In reading his advice to preachers, and in reading his ideas about sermon

preparation and delivery, one gets the distinct feeling that John Wesley was extremely serious about the business of preaching. He did accept lay preachers, even those with very little formal education, but he urged them to engage in a concerted, ordered process of self-education and self-improvement. He names three kinds of talent which he felt were advantageous for a man who sought to preach God's Word: (1) "A good understanding, a clear apprehension, a sound judgment, and a capacity of reasoning with some closeness." (2) "Liveliness and readiness of thought." (3) "A good memory."¹⁵

But Wesley realized that not every man will be blessed alike with the above-mentioned three qualities. Accordingly, he added nine things which he called "acquired endowments," meaning that, even though one was born with a lack in some areas, all could and should improve with hard work. These are the nine: (1) "A knowledge of his own office." (2) "A knowledge of the Scriptures." (3) "A knowledge of the original tongues." (4) "A knowledge of profane [secular] history." (5) "Some knowledge of the sciences." (6) "A knowledge of the Fathers." (7) "A knowledge of the world, a knowledge of men." (8) "An eminent share of prudence." (9) "A degree of good breeding."¹⁶ These nine things Wesley felt were indispensable to a

man in the ministry of Jesus Christ. There is a balance between the academic and the practical, the old (history) and the new (science). It is safe to say that Wesley would have had little use for the man who, lacking any of these, would be unwilling to seek them by discipline and study.

Wesley's advice was never beyond what he himself had attained and practiced faithfully, and so it is all the more appropriate. In all probability, every man who reads this article will agree that few, if any, men can ever hope to stand as tall as did John Wesley. It is proper to recall Wesley's own attitude towards those who felt the sharp sting of inadequacy:

What may greatly encourage those who give themselves up to the work with regard to all these endowments, many of which cannot be attained without considerable labour, is this: they are assured of being assisted in all their labour by Him who teacheth man knowledge.¹⁷

This, then, was the preaching ministry as John Wesley saw it. His ideas included high goals and constant striving; no one characterized those ideas better than Wesley himself. God had a man in John Wesley—a scholar, a theologian, a world traveler—yea, a 10-talent man. But most of all, God had a preacher, a crier for the cause of Jesus Christ. The world still needs that kind of man.

Wesley, John. *The Works of John Wesley*. Kansas City: The Nazarene Publishing House. A 14-vol. set first printed in 1872 by Epworth Press.

London.

¹³Works, X, 486.

¹⁴Ibid., VIII, 317.

¹⁵Ibid.

¹⁶Ibid., p. 318.

¹⁷Ibid., X, 486-87.

¹⁸Ibid., XI, 486.

¹⁹Ibid.

²⁰Ibid., XIII, 328.

²¹Ibid., I, 196.

²²Ibid., XII, 331.

²³Ibid.

²⁴Ibid., p. 323.

²⁵Ibid., XIII, 519-20.

²⁶Ibid., p. 520.

²⁷Ibid., X, 481-82.

²⁸Ibid., pp. 482-85.

²⁹Ibid., pp. 485-86.

**Practical
Points**

*that make
a difference*

**"He is an administrator
who never calls"**

Dear Son:

We said good-bye to our pastor this morning. He moved, not by choice, but by necessity. We never voted him out. He was too good a man and an excellent preacher, but he didn't call.

He informed our board three years ago that this was the responsibility of the people, not the pastor. His time was taken up solely with study and administrative duties and he would not call.

Do you know what happened? His ministry became barren because he was out of touch with the people. His illustrations were beautiful, but sterile because they missed the people's needs. He preached some great sermons, but I often wondered if he was answering questions I never asked.

He could chair a board with ease and skill. He could give an after-dinner speech with humor and facility. He could pat you on the back and be a hail-fellow-well-met. But there were times when we all needed a pastor to pray, counsel, and just be with us—he was an administrator and did not call.

Our pastor could chart a graph, discuss authority relations with committee and board, and organize a program, but we said good-bye to him this morning because he did not know his people—he never called.

You know, Son, I need my pastor in the office occasionally. If he would only eat lunch with me, pray in my office, grip my hand in personal comradeship—but he was an administrator and did not call.

Love,
David

You will at times be grumpy over thin pews. Watch yourself then; be sure that that is really zeal for Christ, and not, as is much more likely, merely hurt-pride that stings you.

From *In Christ's Stead* by Arthur John Gossip

The Church as a Witnessing Community

By Jackson D. Phillips*

AN EXCITING CONCEPT of the Church that is exercising the minds and pens of many theologians in our day is that the Church is a community. George Hunt, in his book titled *The Rediscovery of the Church*, says that the word community is not used in a "geographical" sense, nor primarily in a sociological sense, but as a theological concept of profound significance. The Church as a community is composed of persons who have accepted Christ as Savior. The Church consists in the "fellowship of Jesus Christ," or "fellowship of the Holy Spirit." This conception of the Church is found in the Constitution of the Church of the Nazarene, where the Church is referred to as a "holy Christian fellowship."

The concept of the Church as a community has caused a redefining of the nature and mission of the Church. The closer we get to a biblical understanding of the nature of the Church, the closer we will come to the correct understanding of the Church's mission.

The Church as a community of believers is a concrete reality in the world. In this concept the emphasis is placed on the "visible" rather than on the "invisible." Karl Barth says that the "Church is at all events a people. It is a congregation, an as-

sembly, a community." Paul's words about the Church as being the "body of Christ," the "bride of Christ," and "the temple of God," are addressed to actual, visible congregations.

Of course there is a very important truth in the idea of the invisible Church. As Newbigin points out, "That which constitutes the church is invisible, for it is nothing less than the work of God's Holy Spirit." He goes on to say, "But the church itself is the visible company of those who have been called by Him into the fellowship with His Son." The Christian Church is precisely as visible as the Christian men who make it up.

The rediscovery of the Church as a community of believers has been a missionary movement. Lamott, in his book titled *The Revolution in Missions*, says that the concept of a church as a visible community "arose with the discovery on the mission field of the church as a fellowship, as *koinonia*." He goes on to say, "It is with the church as fellowship, rather than organization, that the missionary movement is concerned."

This newer concept of the Church not only defines the Church as community, but as a *witnessing* community. When the true nature of the Church is understood, its mission will be readily seen. Or, as has been the case in the missionary movement, when the true mission of the Church

is understood, its real nature will be realized. When we understand the biblical concept of the Church, we see that the Church is a missionary Church.

John McKay has said, "The Church becomes the Church, not when it extols its virtues, but when it accepts its God-given mission." The Church's God-given mission is to evangelize. This mission is necessary to the Church's very existence. Emil Bruner has said it well: "The Church exists by mission as fire exists by burning." The Church was called into being to save the world, and when it repudiates this mission, it ceases to be the Church. But as D. T. Niles warns in his book, *Upon the Earth*: "It is not enough . . . to speak of the church as engaged in a mission. It is essential to realize that the church is a mission." And when Christians fail to carry out the mission to evangelize, the very existence of the Church is threatened.

This mission is a world mission. We tend to think of missions as being a task for a missionary society composed mostly of women, or a few odd souls who go to the ends of the earth, or some second-rate people who cannot work well in what we think of as normal situations. But this is to misunderstand the nature of the Church's mission. Mission is not the special function of a part of the Church. It is the whole church in action. Mission is the function for which the Church exists.

Since the mission of the Church is a unified mission, the distinctions between home missions and foreign missions break down. Niles says, "The phrase 'foreign missions' has practically gone out of use, but 'missions' remain, and it is essential to know what they signify in terms of the totality of faith. Missions must cease to be a speciality, and be seen

instead as an integral part of churchly obedience."

Lamott points out, "The day is past when men thought of missions as concerned largely with the conversion of individuals from non-Christian religions in conveniently distant foreign lands. The challenge of our day lies rather in a world-wide heathenism running horizontally through all the religions, cultures, and nations of the world, including our own." Here the stress is not on "missions," but on a "mission"—this is a world mission, a task that is to be accomplished in all the world, including America, and every Christian shares in the obligation of this task.

Donald McGavran says in his book, *How Churches Grow*, "Two forces constantly press on the Church. One pushes it into shepherding the flock, the other into disciplining the nations and spending itself for others." McGavran explains, "These forces are not evenly balanced. There is a constitutional bias toward perfecting." Since the Church has a built-in nature which prefers perfecting, it is easier for the Church to settle down to a quiet shepherding of the flock than to climb uphill to missionary endeavor. McGavran goes on to say that the pressure to perfect induces the churches "to lavish care on themselves, pressing forward feverishly to better and ever better church buildings, programs, Christian education, and service enterprises." In other words, most of the Church's time, money, and effort are spent on those who are already Christians.

The shepherding of the flock and the disciplining of nations are not in antithesis to each other. Markus Barth says that the church has a dual purpose: "worship and mission." The Church, Barth says, "in all her acts and signs, is basically oriented towards two fronts—towards God and

*Nazarene missionary, Johannesburg, South Africa.

towards the world." The great error of the Church today is that it gives most of its attention to its inner life, neglecting its mission to the world.

When the Church neglects its mission, the inner life of the Church will suffer. Worship and mission are so closely related that true worship will result in evangelism, and evangelism will result in worship. The spiritual life of the Church is strengthened by every effort of evangelism. Karl Barth expresses this thought: "The church cannot have an inner life without expressing it to the world." The worship of the Church must not be an end in itself, but for the sake of the spread of the Gospel.

The Church is under constant temptation to make its services, rather than evangelism, the expression of its obligation to the world. But when the Christian community seeks to be self-contained, it loses one of its greatest opportunities of fulfilling its mission. To save itself, the Church must save others.

The Church cannot be content with being only a worshipping community. The community congregates for worship so it can be dispersed to witness. The Church must be on the move—a pilgrim people. Newbigin refers to the Church as an "expedition." Niles says, "The sacraments of the church, the worship of the congregation, the study of God's Word, the practices of religion in the home and in one's personal life—all these are food for the journey." The Christian community has to be a witnessing community, for witnessing is the natural concomitant of a holy life.

The Church is therefore missionary—it is a mission outpost in an alien and lost world, a battleground, instead of a sanctuary for the faint-hearted. This conception of the Church as such is the New Testament concept. The God-given task of the Church—evangelism—is inherent in the nature of the Church. When the Church ceases to be missionary, it contradicts its own nature.

The Rewards of the Pastorate

The following letter, written to CARLOS H. SPARKS, pastor at Johnson City, Tenn., confirms our conviction that being a pastor is the most challenging, demanding, and rewarding work in the world. It should inspire every pastor to magnify his calling and keep "plugging."—EDITOR.

Dear Pastor:

You will pardon me for addressing you as pastor. We had never attended your church with any regularity, yet Jim and I have always thought of you as someone very special. I am writing this morning to tell you that Jim has

accepted the Lord as his personal Saviour. He went forward Sunday morning and I am so happy I want to tell the whole world. I share it with you because in a large sense you are responsible.

How could we ever forget that cold, snowy morning you drove 90 miles to come to our aid when all of life had crumbled beneath us? Daddy and Mother wanted to help but they were so broken with disappointment. Susie was just a few weeks old then. How we wanted her—our own baby! God had been so good to us! How could Jim say it was quits? Not now was my home

broken, but I must beg Mother and Daddy to come home and live with them. It is so hard to realize it all happened three years ago this winter. Our new little girl is just a year old and Susie is a beautiful, doll-like three-year-old.

As Jim and I look back to that ordeal, he laughs when he says, "The preacher, sure didn't pull any punches when he told me I was a fool. I couldn't have argued with him for the life of me. He was right. It seemed I was on a roller coaster and couldn't get off. I told the preacher I didn't want off, but in my heart I knew I wanted my wife, baby, and home more than anything."

Jim had told you he wasn't happy. You asked him how he expected to be happy without the only One who could bring true happiness. He scoffed a little. I suppose in a way I did too. I wanted an immediate solution. You helped us to see that our lives didn't get in the mess they were in overnight. Likewise, we would have to lay a new foundation and build again, day by day, week by week, across the years. I think it was something you kept saying from the Bible that struck my heart like a trip-hammer: "Seek first the kingdom of God—THEN all these things will be added unto you."

More than a year ago I found the truth of those words. You were right. It has not been easy. There was so much to forgive, but God has given me grace day by day. Though Jim has been

sympathetic toward the church and the gospel, his first definite move was Sunday when he said "yes" to God's will for his life. We have been having our family altar for several months now and grace before meals. Jim is trying to break the smoking habit. He knows it is wrong and has had a real battle. I know what he is going through because I was a chain smoker myself and God delivered me. Pray that He will also deliver Jim. He wants to quit. That is a good sign.

Enclosed is a picture of Jim and the two girls. I thought you might like to have it. I thank God daily for His Church and ministers who stand ready to help people like us to pick up the pieces of a shambled life and make something valuable and beautiful from the wreckage. God bless you.

In Christian love,
PAT

Pastor's addendum:

Beginning with the winter quarter (1969), Pat and Jim* began preparation for the ministry in a Bible college. Thus they are to take their place in the ranks of those who help people pick up "the pieces of a shambled life and make something beautiful from the wreckage." When salvation came to them, they felt the need and God's call to pass it on to others.

*Substitute names.

THE MANAGEMENT OF TIME

(Continued from page 1)

purpose and yet with abounding joy. He can steer his ministerial course between the extremes of rigidity and laxity. He can be flexible without being a drifter. He can make his time productive instead of being hounded by it.

If he can pay the price of discipline, if he can separate the trivial from the important, if he can give total concentration to the task at hand, he can be the human instrument which God can anoint and bless as a minister of the Gospel.

Youth is going to march
—why not for Christ?

Changing Methods Which Will Affect Youth Work

By Don Hughes*

TEENS ARE CAUGHT in the middle. The gang tells them to conform. Parents plead with them to reform. The church says that they need to be transformed.

The high school dictates excellence. The army says, "Join now." The airline says, "Fly now; pay later." The disc jockeys say, "Frug it." And the First National Bank offers them a checking account of their own.

It is a no-man's-land between childhood and adulthood. Tension, conflict, anxiety, and rebellion are trademarks of the group.

Dr. Alex Sherriffs, professor at the University of California, in an extensive youth study has made the following distinctions between today's youth and other generations. He finds some major differences:

1. Today's youth are better trained.
2. They are more lonely.
3. They develop friendships of shorter duration and more shallow in nature.
4. They have more difficulty in accepting authority.
5. They prove to be silent and withdrawn.
6. They are less able to postpone gratification.
7. They demand absolutes and are less able to tolerate probability and compromise.
8. They are more afraid of the risk of making mistakes.

Out of this current matrix of con-

verging pressures, I see four considerations emerging which may guide our church's ministry to youth.

I. *The years ahead will be no easier to reach youth for Christ.*

Don't expect significant improvement in national morals.

Teens will continue to be strongly influenced by the peer group.

Educational, vocational pressures will increase.

Home will play a decreasing role in their lives.

II. *Bigger changes will be seen in youth programs than in Church facilities.*

The following three emerging emphases are by no means new, but will be brought into sharper focus:

We will extend our environmental time. Thus direct teaching time and indirect social pressure will all contribute to character improvement.

We will expand our ministry to serve the spiritual, social, and physical needs of our youth.

We will incorporate our efforts into a total religious-social-recreational program. This means we will need to provide the facilities required for such a ministry.

III. *There will be a trend toward larger, versatile rooms which become worship-learning-fellowship centers.*

Such rooms will be used for opening worship, Bible study, fireside devotions, NTF, parties, socials, banquets, and service-oriented work as-

signments. They may have a library or reading and research section, and certainly facilities for serving food. Access will be gained without major sections of the church being opened.

There may be adjacent classrooms, but the learning centers will be large enough for buzz groups, and other kinds of temporary or periodic informal groupings by sex, subject interest, subject knowledge, or assignment.

And here's an idea kit—

Where and How to Involve Youth

By Rick Brockman*

Two key words to be basic in our thinking: Positiveness and Involvement.

Where to involve our youth:

A. In the church—

1. *Participating in Sunday school:* lead the singing, make announcements, usher, read the Scripture, lead in prayer, be on panels, debates, symposiums, be in skits, group discussion, planning devotionals, give reports, straighten the room, distribute hymnals, take offering.

2. *Serving as an officer or on an officer's committee:* Sunday school—vice-president, publicity, secretary-treasurer, social committee, evangelism, missions, newspaper, bulletin board, library, welcoming.

3. *Short-term committees:* Youth Week committee, banquet committee, food committee on socials, special program committee, cleanup committee.

4. *Volunteer work around the church:* secretarial work—folding, stuffing envelopes—janitor work, gardening, sewing curtains, fixing furniture, having a big cleanup.

5. *Participating in a church service:* render musical numbers, play musical instruments, usher, give testimonies, read scripture, lead in prayer, operate a projector.

*Pasadena, Tex.

August, 1969

IV. *Some of the best program methods will be non-building-centered.*

We have been plagued by too many "sit-ins" when we need more "go-outs." We've tended to judge the church by what went on within the four walls. Our better test of effectiveness within is what goes on without.

The building is only for tooling up to move out!

6. *Help in missionary projects:* raise a missionary offering for budgets, make a missionary map, send cards to the missionaries.

7. *Special church events:* Youth Week, church banquet, picnic, mission conference, canvassing and calling, camps, posters.

B. Outside the church—

Street meetings, jail, missions, rest homes, community-wide youth meetings, singspirations, YFC, visit shut-ins, organize a Bible study in a home, distribute tracts, visitation—children in hospitals and orphanages.

Some key thoughts in using our teens

1. Decide ahead of time what work needs to be done (organize).
2. Select the right teens for the right job.
3. Give all a chance to participate.
4. Make everyone feel wanted.
5. Enlist others ENTHUSIASTICALLY.
6. Impress on those involved that this is for the Lord and the church.
7. Keep all involved interested and enthused.
8. Express appreciation.
9. Use everyone.
10. Pray for all involved in any program, that the Lord will bless the one working for Him.

*Alumni and news services director, Pasadena College, Pasadena, Calif. This article and the one following are taken from the winter edition of the Nazarene Directors' Digest, 1968.

Ten Commandments for the Funeral Service

By Ross W. Hayslip*

I

Thou shalt be considerate in planning the length of the service, not too short lest there seem to be a lack of respect, neither too long lest thou increase the suffering of those who mourn.

II

Thou shalt consult the wishes of the family in planning the service as to scripture and musical selections. Often they have desires in this matter, and these desires should be respected.

III

Thou shalt realize that thy purpose is to comfort those who mourn. The destiny of the deceased has already been set, but you have a duty to those who are left behind.

IV

Thou shalt realize that thou art the representative of the eternal God. Let your conduct in the presence of death reflect the spirit of the Lord of everlasting life. Allow nothing to cause you to be rude or discourteous in any manner.

V

Thou shalt not take advantage of this occasion to enlarge upon some pet doctrinal hobby. In times of sorrow men should be pointed to the Christ who has promised to carry our sorrows. Those who have recently felt the presence of death have little interest in peripheral questions.

VI

Thou shalt watch thy tone of voice as you speak. In evangelism or exhortation the voice may be loud, but here is no place for the blast of the trumpet. A quiet voice of assurance and sympathy will carry far more weight than the unnatural "preacher's voice" that so many of us assume when we enter the pulpit.

VII

Thou shalt be honest in thy speaking. If you know nothing about the deceased, say nothing about him. If he has been a notorious sinner, you need not publicly consign him to the pit. Neither need you whitewash him into heaven. God is the final Judge of men's destinies. Let this be known in your ministry.

VIII

Thou shalt not imply thy doubts. There are too many doubts in our present world. Those present at a funeral service have already experienced them. They are longing for a message with a strong word of assurance. What you doubt is of little importance to them. What you believe is vital.

IX

Thou shalt let thy honest sympathy be felt. If a man cannot honestly sympathize with those in sorrow, even when we feel that they have brought the sorrow upon themselves, then we have no right to conduct a funeral service. Without heartfelt sympathy the message falls coldly upon the saddened heart.

X

Thou shalt make personal each funeral service by fitting it to the occasion. Let there be an individuality about the message, so that the family, who perhaps have heard you on other such occasions, will know that you do not have an "assembly line" philosophy of the funeral service. Let your theme be so appropriate to the occasion that those who knew the deceased will say, "That was the very word which needed to be said."

*Pastor, First Church, Tucson, Ariz.

"Spread your brains on paper," someone advised J. B. Chapman; "it will increase your usefulness." It did.

Witness with the Written Word

By Wayne M. Warner*

April 14, 1968, marked both a genesis and an exodus for Dr. Charlie Shedd of Houston, Tex. His pilgrimage illustrates the journey of the devoted Christian who learns to write free lance to the glory of God. The *Houston Post* noted Dr. Charlie's exodus from Houston's Memorial Drive Presbyterian Church, to serve as part-time pastor of the 80-member Jekyll Island, Ga., Presbyterian Church. The Georgia pastorate became the genesis of an expanded career as a free-lance writer. In addition he will work under a grant from the Lilly Foundation, conducting seminars dedicated to helping young, aspiring Christian writers.

Dr. Shedd began writing 20 years ago. Doctors warned him he could lose his preaching voice because of a throat tumor. Faced with the possibility of leaving the ministry, he turned to writing. He wrote five years before he sold anything. He continued to preach, and he built Memorial Church to a membership of 3,000. In the meantime, he wrote. He published more than 50 magazine articles, wrote eight books, and edited a column in the *Houston Post* called the "Meat of the Coconut." He claims it took him 20 years to become a writer.

A paraphrase of Paul expresses the importance of witnessing with the written word: "I would rather write five words with my pen in order to instruct others, than speak 10,000 words" (1 Cor.

14:19). Today's Church recognizes the obvious power of the pen. People who will learn: good journalism will tap an unlimited potential for Christian witness and will articulate a vital Christian faith that might otherwise remain anonymous.

The Christian writer contributes an indispensable witness. He who writes most effectively, controls the minds of the masses. Christian writing calls for strategic action. The crisis is here today. The world knows no peace of mind, no rest of soul, no sure hope of tomorrow. While men and nations seek to know who will control the world, the real answers come as the expression of faith by Christian writers.

The Christian writer influences a pondering public. Never before could a religious journalist capture more readers and influence more minds than today. *Tell Me About God*, by Mary Alice Jones, sold over 2.5 million copies. *The Power of Positive Thinking* sold more than 1 million copies and ranked as a best seller for 23 of 24 months, after receiving 26 rejection slips. *Egermeier's Bible Story Book*, by Elsie Egermeier, of Oklahoma City, sold more than 1 million copies.

The Christian writer discovers specialized opportunities in denominational publications. The skilled religious writer who develops skills as a writer and as a Christian may become proficient as a curriculum writer. He must be able to write narrative, give group

*Clergyman, Church of God (Anderson, Ind.); presently of Fort Worth, Tex.

guidance, and express ideas and convictions. He may analyze society and history. He will soundly interpret the Bible and become knowledgeable in theology, church history, and ethics. He may describe, report, or build biography, but he must understand church life, the church's educational program, and he must know the specific needs of the age-group for which he writes. He will interweave his writing with sound educational principles. He has, in fact, a high calling that never offered more potential or urgency than today.

Would you weave your writing into a Christian witness? The Christian free lance needs to treasure the techniques demanded by his particular type of writing. He must sense his subject, recognize his readers, and emulate his editors. He hustles to herd his flock of valuable verbs into the protective custody of an experienced editor. He masters the lessons taught by every rejection slip he receives, so that he may matriculate with the honors of being widely read.

Who can qualify as a Christian writer? Billy Graham suggests that Christian writers live what they write, write from the heart, write with a sense of message, and write to the glory of God. The non-professional Christian writer will remain an amateur until he accepts the disciplines of routine writing. He writes for more than self-pleasure. He writes

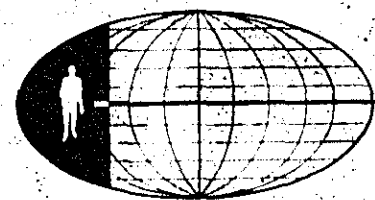
for the glory of God. The observant Christian writer will develop a nose for news and an eye for features. He will follow the techniques accepted by the editors for whom he wants to write.

The Christian has the truths of personal experiences to share. He may share them in personal response to the Bible or he may share them as his means of meeting the religious needs of society. He may simply desire to share his faith. Only the Christian can communicate the Christian faith effectively through the written word. The Christian can write while serving society through a so-called secular vocation, or while serving in a church-related vocation. In fact, few fields serve as an avocation as well as the field of writing. Dr. Charlie Shedd wrote his way into a new life of writing and encouraging young Christian writers, but he did it by climbing the steps for success and by writing for the glory of God.

Training becomes increasingly available for those who will prepare themselves. Many kinds of religious journalism are sought, although the full extent remains undetermined. The need for trained personnel constantly increases. The market presents unique opportunities to the church-related workers who will discipline themselves to the task. It remains certain that Christian writers need to secure a corner of the market for men's minds. Someone will!

Beware, in your prayer, above everything, of limiting God, not only by unbelief, but by fancying that you know what He can do. Expect unexpected things above all that we ask or think. Each time you intercede, be quiet first and worship God in His glory. Think of what He can do, of how greatly He delights to hear His son, our Lord, and think of your place in Christ, and expect great things of God.

—Andrew Murray in *Ministry of Intercession*



The PASTOR'S SUPPLEMENT

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

GENERAL STEWARDSHIP COMMITTEE

Edward Lawlor, Gen. Supt. Adviser
E. S. Phillips, Chairman
R. W. Hurn, Secretary

Members

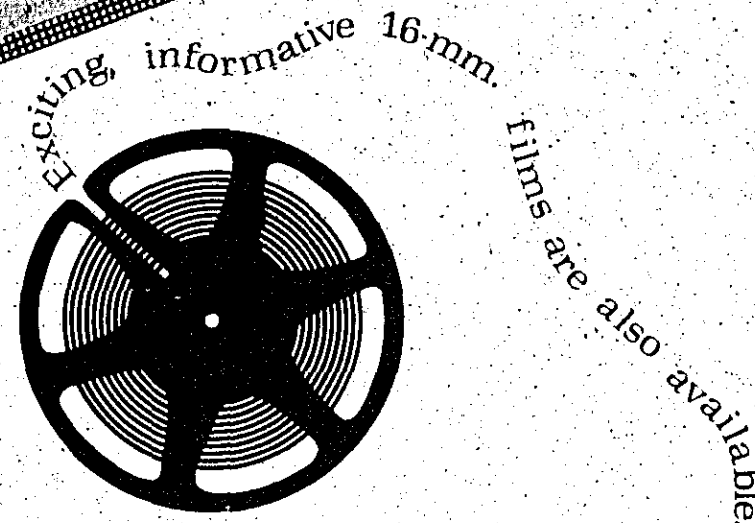
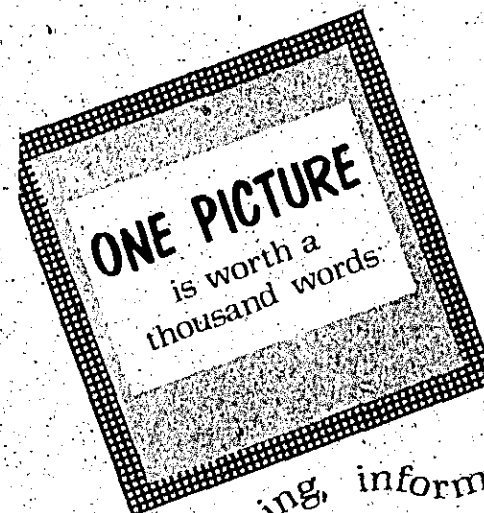
M. A. Lunn
John Stockton
Mary Scott
B. Edgar Johnson
Bennett Dudney
O. Joe Olson

Dean Wessels
A. F. Harper
Paul Skiles
Kenneth Rice
W. T. Purkiser
Willis Snowbarger

H. Dale Mitchell
H. T. Reza
John Knight
Wilson Lanpher
M. Lunn
T. W. Willingham

Department of WORLD MISSIONS

**A slide set on any
of our mission fields
can be rented from the
Nazarene Publishing House
Box 527
Kansas City, Missouri 64141.**



**For more information write the Publishing House
for a free list of slide sets and films.**

Evangelist—Pastor and Church Relations

(Part II)

Last month on this page, suggestions were given on ways pastors and churches may improve their relations with evangelists. This month, suggestions are given on ways evangelists may improve their relations with pastors and churches. It is our hope that all these suggestions will help establish better relations in this vital area.

Evangelists can help by:

1. Being friendly. Talk and visit with people. Be "down to earth" in your talking and preaching.
2. Being courteous. Be Christian in your talk about others. Let people feel you are interested in them and want to make their burdens lighter.
3. Going in to help the church and give it a lift. The last man may have been a little rough—so you should lift them! Brag on Jesus!
4. Boosting the pastor as the spiritual leader without throwing off on the people. Try to lighten his burdens. Forget yourself while there. You are working for the Lord. He will see you through.
5. Trying to arrange your schedule to save on travel. A dollar saved is a dollar made. You cannot always so arrange, but try. When the schedule is settled, accept it.
6. Making the welfare and progress of that local church where you are the most important thing you can think of while you are there. Express your grateful appreciation for the faithfulness of the faithful. Let them feel that you are one of them—they will not let you down.
7. Remembering you are there to serve and not to be served. "Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many" (Matthew 20:28).
8. Boosting the Gospel and the Lord Jesus Christ. Also, boost the Church of the Nazarene. People hear everything. So throw in a lot of good things about the Church of the Nazarene. Make new people want to join, and make Nazarenes happy that you and they are Nazarenes!
9. Being easy to entertain. Adjust to the situation. You will soon be gone. You can stand it a few days. A pastor's wife suggests that the evangelist should write the pastor 30 days before the revival date, giving the following information:
 - a. Time of arrival.
 - b. Mode of transportation.
 - c. State whether wife and children will be with you.
 - d. Type of lodging preferred.
 - e. Desires about meals, including breakfast. Eat out or what?
 - f. Any special foods required?

Such information tactfully communicated in advance will make for better relationships between evangelists, pastors and churches. It will also keep these mundane considerations from being a hindrance to the spiritual level of the meeting.

COMING SOON! "Couples for Christ" September 7—December 7. An effort to reach and win the unsaved parents with whom we have contact.

HELP OPEN THE DOORS OF OPPORTUNITY



Children

Youth

Adult

Meet with your Training Committee and plan for at least one CST class this fall for each age group.

REMEMBER SOME ARE WAITING FOR THE DOORS TO OPEN.



GIFT ANNUITY AGREEMENT

—Single Life Annuity:

Benefit No. 1...

Mr. Martin is 84 years of age and wants his money to go to the General Board to carry on the work of the church. If he purchases a Gift Annuity Agreement of \$10,000, we will pay him \$800 per year for the rest of his life.

Benefit No. 2...

The government regulation based on the mortality table shows that \$683.20 of his income from the Annuity each year would be exempt from taxes leaving only \$116.80 for him to pay tax on. This tax benefit makes his rate much higher.

Benefit No. 3...

From the \$10,000 invested, Mr. Martin can deduct a gift of \$6,039.20 on his income tax return.

We know of no other investment that would be as beneficial to people who are 84 years of age or older.

WRITE FOR THE NEW BOOKLET, *A GIFT THAT PAYS*, which explains the Annuity Plan:

Clip and Mail

OFFICE OF WILLS, ANNUITIES
& SPECIAL GIFTS

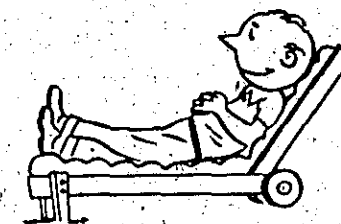
John Stockton, General Treasurer
Church of the Nazarene
6401 The Paseo, Kansas City, Mo. 64131

Name _____

Address _____

City & State _____

WHILE YOU ARE RESTING



MAKE PLANS FOR A

- SATURATION ADVERTISING CAMPAIGN
- TV SPOTS
- RADIO SPOTS
- PRINTED MEDIA
- "SHOWERS OF BLESSING"

WE ARE READY TO HELP YOU
WRITE US AT ONCE

RADIO & TV DIVISION—COMMUNICATIONS COMMISSION
6401 The Paseo Kansas City, Mo. 64131

We Can Reach the World with Radio

N.D.C.E.F. CONFERENCE for PASTORS & MULTIPLE STAFF

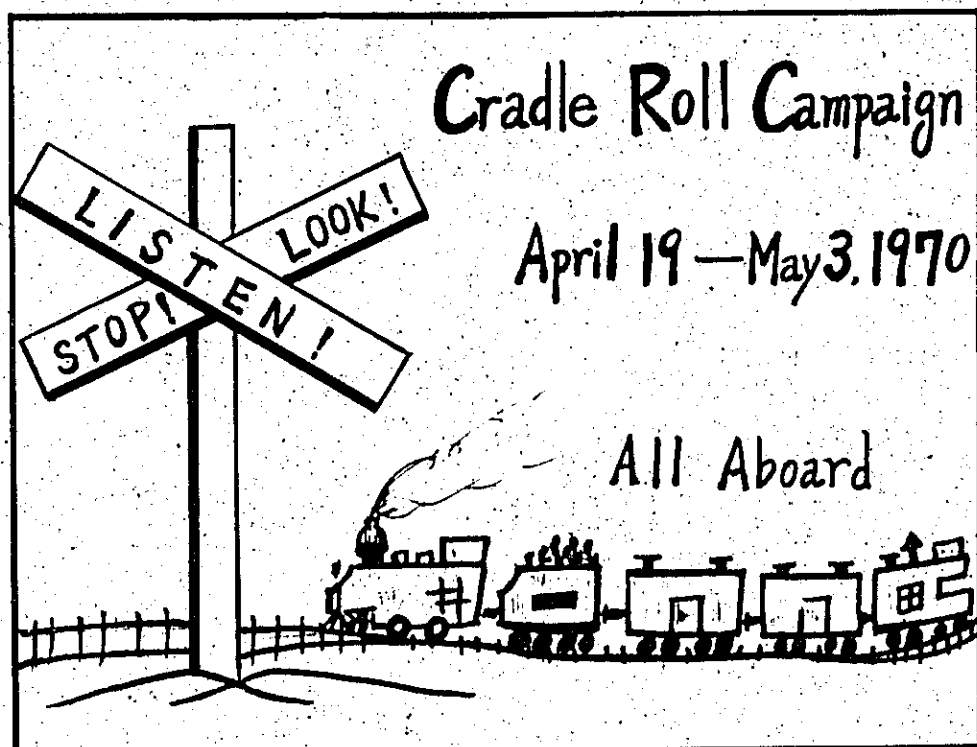
AUGUST 19-21

OLIVET NAZARENE COLLEGE

**HEAR: DR. EUGENE STOWE
DR. JACK HYLES
AND OTHERS**

For Registration and Housing Information Write:

DAVE BENSON
1400 E. Kellogg
Wichita, Kans. 67211

[illegible]

TEACHER'S QUARTERLY REPORT FORM

This special form provides an opportunity for the teacher to evaluate his effectiveness each quarter.

Check-off points are based on the seven projects of the Honor School Program. When

these are turned in, pastor and superintendent can easily make their quarterly reports to the district.

U-5605

Pad. of 50, \$1.00

TO HONOR SCHOOLS

Want to
keep **TEEN**
interest
sharp?



HOW!



INTRODUCE
NEXT QUARTER'S
All-new Program
service to the
tribe (or NTF).

Next quarter begins with September—and you'll be introduced to the new concept in NYPS teen programming through *Teen Guide* (the program quarterly) and *Direction* (the youth leader's periodical). Correlating the Church of the Nazarene's total teen program, these two magazines, edited by General NTF Director Paul Miller, contain 13 programs: social, project, and IMPACT resources, and many articles for teen leaders and their sponsors. A new subscription costs \$1.50 a year for each.



Teen
Sept Oct Nov 1969

Your *Teen Topics* subscription will continue with these two new periodicals. Every local church will receive a free sample.

Direction
Sept Oct Nov 1969

THE BOOGETS BUDGED!

WHICH DISTRICTS PAID A FULL 5 PERCENT EDUCATIONAL BUDGET IN 1967-68?

Ignoring the variations in computation, the following districts paid, or overpaid, into the current fund of the college the full 5 percent educational budget as defined and authorized by the 1964 General Assembly:

| | |
|-------------------|--------|
| Washington | 106.0% |
| Northeast Indiana | 105.7% |
| New York | 100.1% |
| Hawaii | 100.0% |

Except for Mid-America, Mount Vernon, Trevecca, and Canadian, the college received less in capital funds from the church in 1967-68 than in the previous year. In combined current and capital fund giving, Canada West District paid almost 10 percent to the college.

WHICH DISTRICTS SHOWED THE LARGEST INCREASES IN EDUCATIONAL BUDGET PAYMENT OVER 1966-67?*

| | | | | |
|-------------------|-----------------|-------|----------------|-------|
| | Canada Atlantic | 80.6% | | |
| Los Angeles | 37.0% | | South Arkansas | 33.0% |
| Washington | 37.0% | | Canada Central | 30.7% |
| Northwest Indiana | 35.9% | | Canada Pacific | 30.2% |

HOW DO THE ZONES RANK IN PERCENTAGE OF A 5 PERCENT BUDGET ACTUALLY PAID FOR CURRENT FUND?

| | | | |
|---------------|-------|--------------|-------|
| Eastern | 87.2% | East Central | 81.1% |
| Northwest | 84.7% | Central | 76.7% |
| North Central | 82.9% | Southeast | 75.1% |
| Southwest | 82.9% | Canadian | 48.9% |
| South Central | 81.8% | | |

DID YOU MAKE IT IN 1968-69? YOU WILL IN 1969-70, WON'T YOU?

*Mid-America and Mount Vernon zones not figured here for lack of data.

HOME MISSIONS IN THE CITIES

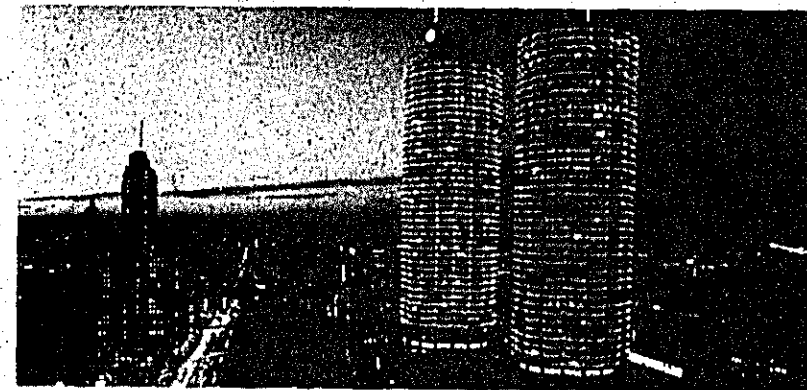


Photo by Authenticated News International

The Home Missions Frontier today is the modern city. Shifting, changing, problem-ridden, the city cannot be ignored. Ninety-seven percent of our population growth is occurring in the urban center of the United States, and this is reflected in most other countries.

On some districts there seems to be little opportunity for new home mission work. Yet there are nearly 275 cities of 25,000 or more population in the United States and Canada without a church of the Nazarene. Some of these cities are served by churches outside their corporate limits, but many of them have no holiness witness.

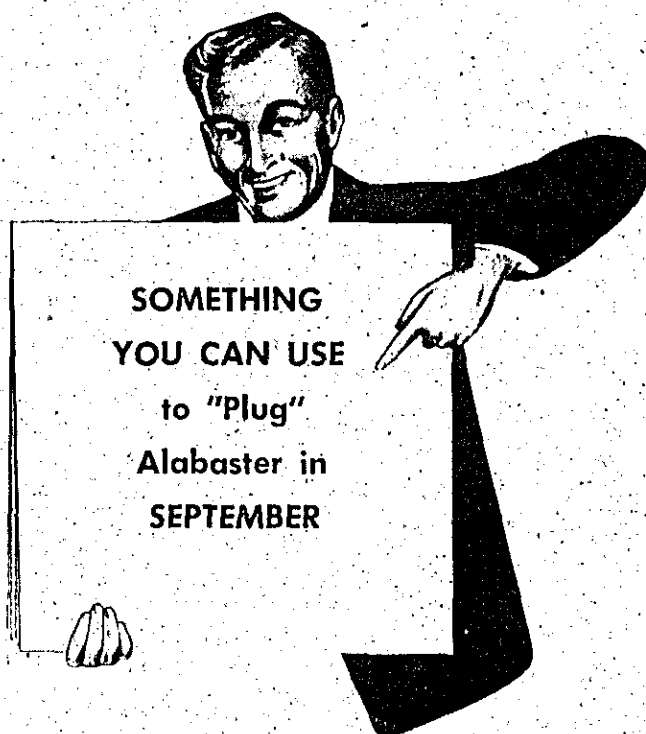
Progress is being made, for churches have been planted in the following cities in the last couple of years:

| | |
|---------------------|-------------------|
| Laredo, Tex. | 64,500 population |
| Hagerstown, Md. | 37,000 |
| Bogalusa, La. | 22,600 |
| Brunswick, Me. | 17,100 |
| Pleasantville, N.J. | 16,400 |
| Gallup, N.M. | 15,100 |
| Fredericksburg, Va. | 13,300 |
| Woodbury, N.J. | 13,100 |
| West Bend, Wis. | 10,600 |
| Murray, Ky. | 10,000 |

To win the cities there must be a concerted effort.

District Home Mission Boards must secure property in cities.
To do this, Home Mission Budgets must be substantially increased.

ASK YOUR PEOPLE TO PRAY FOR OUR CITIES



Missionaries Answer Questions about ALABASTER

When Harry Rich of Haiti was asked, "What does an Alabaster Box mean to you?" he replied: "Alabaster box means I do not mind going out to live in a mud hut, to eat all kinds of native food, to sleep on a banana leaf mat and to do whatever task needs to be done . . . knowing that I can come back to unwind in a comfortable home with a shower and screens on the windows."

"It means starting in a brush arbor on the back side of the mountain where the rain turns the floor to mud or the wind blows the dust over the worshippers and where the Christians sit on rocks or logs . . . then

with the mighty effort of these people, plus the Alabaster Box, a simple block church with a high roof to keep out the heat is built . . . the result is increased room for evangelism!"

His wife Marian Rich replied when asked what the significance of the Alabaster Box was to her as a Christian: "When I put my offering in my Alabaster Box, I think of the woman who made the sacrifice for Jesus and how much He appreciated it with His words . . . 'Wherever the Gospel is preached in the whole world, the fragrance shall be a memorial to her.'"

The Nazarene Preacher

Pointed and Pithy

THREE YEARS AGO we shared a selection of brief sayings that might speak a message. We had several letters of appreciation and requests to "do it again."

Several pastors tore out this page and dropped it in their work folder for the church weekly newsletter. They said they had found some of the items worthwhile as "fillers."

We have attributed as many of the sayings as possible to the correct source. Please follow through on this if you use them. If no source is given the usual signature is Anon. Here are the new bolts and jolts:

Words are the wings on which ideas fly.—Letterman.

Home is where life makes up its mind.—Werner.

Self-pity is one of the worst afflictions to trouble the human spirit.—Luccock.

The world at its worst needs the church at its best.—Brotherhood Journal.

Few women and fewer men have enough character to be idle.—Lucas.

Precious things are never secure.—Anon.

One does not find happiness in marriage; he takes it into marriage.—G. C. Jones.

A lot of persons believe in law and order as long as they can lay down the law and give the orders.—Anon.

Every virtue divorced from thankfulness limps along the spiritual road.—Jewett.

Enthusiasm without knowledge is like haste in the dark.—Anon.

Prayer must mean something to us if it is to mean anything to God.—Anon.

Gossiping ears precede a gossiping tongue.—Anon.

Praising yourself to the skies is a blast-off that always runs out of fuel.—Anon.

Faults are thick where love is thin.—Anon.

Man's best friend has conquered man's worst enemy: Jesus is victory over death.—Anon.

On Knowing Our Days

Better than counting your years is to make today count.—Anon.

The man who makes the best use of his time has the most to spare.—Anon.

August, 1969

Friends are made by many acts—they can be lost by one.—Anon.

The best thing parents can spend on their children is time—not money.—Anon.

Those who deserve love least need it most!—Anon.

Gossip is something negative that is developed and then enlarged.—Anon.

Every time history repeats itself the price goes up.—Anon.

When a man finds no peace within himself it is useless to seek it elsewhere.—Anon.

To forget a wrong is the best revenge.—Anon.

A man who says nothing at the right time is a good talker.—Anon.

If you wish to make sure that your words carry weight—weigh them.—Anon.

He who never changes any of his opinions never corrects any of his mistakes.—Anon.

Those who believe in white lies soon grow color blind.—Anon.

The Bible Shall Prevail

Trying to do away with the truth of the Bible is like trying to mop the ocean dry with a sponge.—Anon.

The hard part of making good is that you have to do it again every day.—Bellamy.

You cannot lead anyone else farther than you have been able to go yourself.—Anon.

Still water and still religion freeze quickest.—Anon.

The fanatic is one who increases speed after losing his way.—Anon.

SELECTED BY N.I.S.

It Happened to a Friend

PROPER LIFE INSURANCE coverage is an increasing concern of the Board of Pensions. Adequate protection for the families of the "Servants of the Church" is a difficult goal to reach. Some cases are very unfortunate—the minister who did not or could not make proper provision for his family. . . . Yet, other cases are heartening—to know that the head of the family made some provision for his dependents in the event of his death.

This actual case came to my attention the other day. Brother "X" was ordained, but had not chosen to sign the Social Security waiver which would also make him eligible to receive the \$1,000 life insurance policy provided by the Board of Pensions.

As of January 1, 1968, all ministers automatically must participate in Social Security. Therefore, Brother "X" qualified for the \$1,000 policy. He was also a member of a 90 percent district and thereby was given "double coverage"—or \$2,000.

Each minister who has basic coverage is given the opportunity to purchase additional supplemental group term life insurance for himself and his family. Brother "X" chose to insure himself, and his annual premium for the year was \$50.00. However, since he enrolled in the supplemental insurance plan late in the insurance year (insurance premium payments are due on October 1 each year), he paid only \$16.67 for the remainder of the year.

Within eight weeks after his insurance became effective, Brother "X" suffered a fatal heart attack. His widow received \$4,500 life insurance benefits. And it cost Brother "X" \$16.67.

Don't we wish all tragedy was tempered by events that worked out like this did?



Q. I will be 65 in a month or so and would like to know how much pension I will receive from the church if I retire at this time.

A. Since November 1, 1963, the Church of the Nazarene has a retirement plan which is called the Nazarene Retirement Program (tax-sheltered annuity). If your employer (the local church) has participated in this program along with you and contributed monthly amounts into the plan, then you will be eligible to receive pension monies determined by the length of time you have participated and the amount of money that has been applied.

The church does provide through the Department of Ministerial Benevolence, some regular monthly assistance to retired ministers and widows of retired ministers. The amount of this grant is determined by the years of full-time active service to the Church of the Nazarene, other income received, and the ability of the Department to meet the needs. Income received from the Nazarene Retirement Program is not counted as "other income" when a minister applies for monthly assistance from the Department of Ministerial Benevolence.

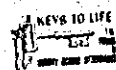
If you should feel you are eligible for monthly benevolence assistance, you should contact your district superintendent and the District Advisory Board of the district where you hold your ministerial membership. They will request an application and then the Department of Ministerial Benevolence will be able to determine whether or not you are eligible to receive a monthly grant and how much the grant shall be.

Q. I have not felt that I could afford hospitalization insurance due to my limited salary and the high cost of the local health insurance plan. Do you feel that I should carry health insurance?

A. Yes, by all means. The NMBF Policy Statement states, "The Department expects every minister to carry basic hospitalization insurance for himself and his family. And every person 65 and older who is eligible is expected to participate in Medicare, Plan B. The Department of Ministerial Benevolence assists in expenses beyond the amount which is covered by the insurance and/or Medicare.

KEYS TO LIFE

A Sunday School Attendance Campaign Emphasizing Spiritual Development



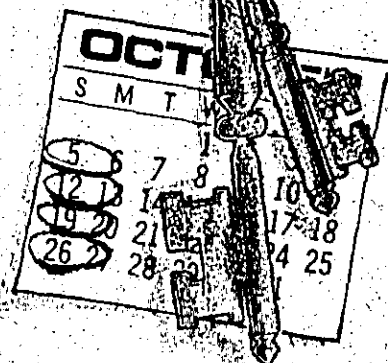
Inform Workers!

"Keys to Life" NOTEBOOK

Vital preplanning booklet with inspirational message from General Superintendent Coulter and outline of four-Sunday campaign. A must for teachers and officers. Space for goals, commitment, prospects, prayer list, and notes. 8 pages, 4 x 6".

BL-690

5c



Build Enthusiasm!

"Keys to Life" RECORD

Play it in your workers' meeting and to the entire Sunday school when introducing this campaign. One side gives an explanation of program; the other provides inspiration. 7", 33 1/3 rpm. Leader's guide included.

L-690

60c



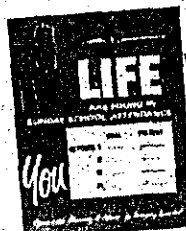
Create Interest!

"Keys to Life" POSTER

Let everybody know what's going on with the impact of this striking red promotional piece! Display it in each classroom and department. Design allows for writing in weekly goals and attendance. 17 x 22".

SI-690B

3 for 75c; 6 for \$1.25



Encourage Total Participation!

"Keys to Life" TAG

Launch this exciting attendance campaign the last Sunday of September by giving everyone a golden key. Imprinted in red, "You Are the Key." 2 3/4" long.

PI-69

48 for \$1.00



Keep the Campaign Alive!

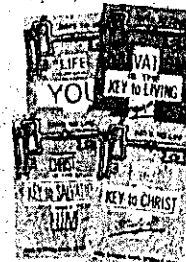
"Keys to Life" LEAFLETS

Colorful, eye-catching attendance reminders with a special message for each week. Ideal for mailing, distributing door to door, visitation, bulletin inserts prior to the Sunday dated. Set of four includes one leaflet for each week.

S-690

25 sets, \$1.75

50 sets, \$3.25; 100 sets, \$6.00



IMPORTANT: To assure delivery for launching campaign on September 28, supplies should be ordered the first week in September.

ACT NOW!

Open Life's Meaning to Others by Bringing Them In!

NAZARENE PUBLISHING HOUSE

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

The Nazarene Preacher

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

Alone with God

By Doris M. McDowell*

Alone with God, the world forbidden!

Alone with God! Oh, blest retreat!

*Alone with God and in Him hidden,
To hold with Him communion sweet!*

This hymn, for years a favorite of my father's, expresses a vital spiritual truth—that being alone with God is exclusive.

Exclusiveness in our affluent age has come to be a status symbol and a criterion for successful living. There are exclusive residential sections where only the elite, young executives and professional people can afford to live. The down payment may drain one's ready cash. It may require longer driving over crowded freeways to get to work and to church. The upkeep often proves most taxing. But the struggle appears to be worth it, considering the prestige it lends to the young—and to some older moderns.

To keep up with the Joneses, there are exclusive shops where you can purchase the best for all your needs—hand-made and polished furniture, exquisite china and crystal, the finest in sterling silver to enhance your table.

The market nearby features not only double-grade-A meat, but all the other gourmet delicacies too. They are a bit dearer, but they're always a little bit better.

*Evangelist, Santa Monica, Calif.

Since being exclusive has become so important, you buy your clothes in the better shops, where only the well-informed trade, but of course their prices will be higher too. Then your husband, like yourself, will have his hair styled in a one-of-a-kind fashion by a special operator.

Does all this sound fantastic? It shouldn't, for it's life as it's being lived today. It's costly to be exclusive, and many are sacrificing much in order to have that status symbol.

But there is an area of exclusiveness that ought to be a calculated habit with every sincere follower of Jesus. It will enhance far more than a luxuriously rich original gown (which you'd probably never buy anyway), or a "just perfect" hair styling. It requires no expenditure of money, but the most costly discipline of your time, your thoughts, and your energies.

Although exclusive, the way is open to anyone who avails himself of the great opportunity. To be alone with God means that we are with Him apart from anything or anyone else. In our complicated way of life, we find it extremely difficult to be alone, but in the trysting place the world is forbidden.

Both Eve and Adam were uncomfortable at the hour normally spent in communion with their Lord, after tasting the forbidden delicacy. You cannot be worldly and welcome. But "alone with

August, 1969

God, the world forbidden," you can be carefully hidden in the secret place. The basic sense of the word "hidden" means "to cover (as with skin)."

What a closeness and intimacy in the hiding place! It is a place of safety, of quietness, of retreat from the pressures of ordinary life.

In his book, *The Idea of Perfection*, R. Newton Flew writes, "We need God for Himself. He does not offer us communion to make us holy; He makes us holy for the sake of communion." Communion is sharing one's thoughts and emotions with another. And so, shutting out all other considerations, all other

excellencies and happenings, we can come into intimate converse with our God.

You can come bringing every burden, trial, heartache, disappointment, frustration, limitation to Him! Many of them will disappear in the radiance of His presence, while in other cases He will hide you until the storm passes, and having partaken of the fellowship of His sufferings you may also bear the marks of His ownership of you.

Alone with God, the world forbidden! Whether or not we have this exclusiveness with God depends upon our sense of values!

Because You Loved

By Esme James*

You came when I was just a little girl
And loved me.
Stray pups or dolls,
Scraped knees or aching heart,
Your love encompassed all.

You loved me in the throes of adolescence.
So sure I was of everything I knew,
Yet so unsure within
As I battled with harsh fears
And could not seem to win!

You loved me through the starry mist of courtship days,
Through motherhood's sweet joys,
And sorrow's hurting ways.
And when you could have found much fault,
You simply loved.

My hair is flecked with silver now and you are young.
But still your love perfumes my life.
And I would capture that perfume,
Enrich it with my own heart's love,
And give it back to you—my pastor's wife.

*Red Deer, Alberta, Canada.

IN THE STUDY



SERMON OF THE MONTH—

Now Is the Time for Faith

By C. Neil Strait*

TEXT: *For we walk by faith, not by sight.* (II Cor. 5:7).

INTRODUCTION: Dr. Arthur Compton tells the story of the first atomic pile and its building. There was a great deal the scientists did not understand. They were working in unexplored country. In that time of crisis and discouragement Dr. Compton wrote to Dr. James Conant of Harvard, one of his colleagues, and said, "This is a time for faith!" (Harold Walker, *Chicago Tribune*, in *Quote*, Feb. 28, 1965, p. 6).

Ours is a day for faith!

I. *Faith is the answer to doubt.* We are overstocked with doubts. Ella Wheeler Wilcox advises: "Talk faith! The world is better off without your uttered ignorance and morbid doubt. If you have faith in God, or man, or self, say so. If not, push back upon the shelf of silence all your thoughts, till faith shall come" (*Prism*, June, 1964).

Doubt is on the lips of modern man. His first impulse is to question. When Michael Faraday, the scientist, faced death a group of scientists went to see him. "What are your speculations about your future?" they asked. "Speculations!" he replied. "I have none. I am resting on certainties." Then he quoted II Tim. 1:12, "For I know whom I

have believed, and am persuaded that he is able to keep that which I have committed unto him against that day."

II. *Faith is the answer to dread.* Heb. 11:2 tells us that by faith "the elders obtained a good report." And always, where faith is excluded, dread and despair will etch themselves upon the canvas of life.

Dread is a disease of our day. Men live under the threat of war. Disease stalks into life unannounced. Tragedy unfolds its fury in our lives. But has not one writer said that faith is the victory that overcomes?

William Cowper, who experienced despair and at one time anticipated suicide, drew upon the pillars of faith courage to write these words:

God moves in a mysterious way

His wonders to perform;

He plants His footsteps in the sea,

And rides upon the storm!

Faith is the answer to despair. Faith says that God is greater than any tragedy, bigger than any enemy!

III. *Faith is the answer to discouragement.* It was announced that the devil was going to have a sale and offer his tools for the market. When they were displayed, one tool was placed by itself, out of reach. Its price was much higher than the others.

*Pastor, Unlontown, Ohio.

August, 1969

Someone asked, "What is this tool?" The devil replied, "Discouragement." "And why is it priced so high?" "Because," answered the devil, "it is more useful to me than any of the others. With this I can easily defeat life."

But faith answers discouragement with a firm reply. "They that wait upon the Lord shall renew their strength . . ." (Isa. 40:31).

CONCLUSION: "The just shall live by faith" (Rom. 1:17). There is no other way to victorious living. "For without faith it is impossible to please him" (Heb. 11:6). Now, then, is the time for faith! Talk faith! Live faith! It is the answer to life—and to death!

GLEANINGS

from the Greek

By Ralph Earle*

I Tim. 1:4-11

"Minister" or "Cause"?

The word is *parecho*, which literally means "hold beside." As used here it signifies "cause, bring about" (Arndt and Gingrich). Vincent suggests "afford, furnish, give occasion for" (IV, 204).

"Questions" or "Questionings"?

The Greek term *ekzetesis* occurs only here in the New Testament and is not found in the Septuagint or classical Greek. It carries the idea of "seekings out" (*ek*). For these two words together in this verse Arndt and Gingrich suggest the rendering, "give rise to speculations" (cf. RSV). Perhaps the best translation is "cause questionings." N. J. D. White defines the second term as: "Questionings to which no answer can be given, which are not worth answering" (EGT, IV, 93). Lock suggests "out-of-the-way researches" (ICC, p. 9).

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

"Edifying" or "Stewardship"?

The best Greek text does not have *oikodomen*, "edifying," but *oikonomia*. The latter word primarily means "stewardship" (cf. Luke 16:2-4). In later writers it came to have the more general sense of "administration" or "dispensation" (Abbott-Smith). Aside from the above passage in Luke, the word occurs in the New Testament only in Paul's Epistles (I Cor. 9:17; Eph. 1:10; 3:2; Col. 1:25), where it is always translated "dispensation," in KJV. Here Arndt and Gingrich (p. 562) think the meaning is: "They promote useless speculations rather than divine training that is in faith" (cf. RSV). Michel, in Kittel's *Theological Dictionary of the New Testament* (V, 153), agrees. He writes: "In I Tim. 1:4 it is said of the false teachers: that they proclaim fables in which there is more questioning than godly instruction in faith." Lock (ICC, p. 9) gives what seems to us an especially good interpretation: "'God's stewardship,' i.e. they do not help them to carry out the stewardship entrusted to them by God."

"End" or "Aim"?

The simple meaning of the word *telos* (V. 5) is "end." But it also has in this passage the specialized sense, "the end to which all things relate, the aim, purpose" (Thayer, p. 620; cf. A-S, p. 443). Arndt and Gingrich (p. 819) give here: "The preaching has love as its aim."

"Commandment" or "Charge"?

The noun here has the same stem as the verb "charge" in verse 3. The connection is retained by translating it similarly. The goal of Timothy's charge to the Ephesian Christians was "love out of a pure heart." And that is the ultimate aim of all true Christian preaching.

"Unfeigned" or "Sincere"?

The adjective *anypocritos* is from a negative—and *hypocrites*, "hypocrite." So it literally means "un-hypocritical." Perhaps the best modern equivalent is "sincere."

"Swerved" or "Straying"?

The verb *astochēo* (v. 6; only in the Pastorals) literally means "miss the mark." Arndt and Gingrich say that here it signifies "deviate, depart." Lock (ICC, p. 10) thinks the idea is "taking no pains to aim at the right path." A possible translation is "straying" (NASB).

The Nazarene Preacher

"Vain Jangling" or "Empty Talk"?

This is one word in the Greek, *mataiologia* (only here in NT). Literally it means "vain talking, empty talk" (Thayer). It could be translated "empty prattle" (TDNT, IV, 524). Arndt and Gingrich give the sense here as "fruitless discussion" (cf. NASB).

"Law" or "Law"?

"Teachers of the law" is all one word in the Greek, *nomodidaskaloi* (v. 7—literally, "law-teachers." Since it is obviously the Mosaic law which is meant here, it is best to capitalize "Law" (cf. NASB).

"Affirm" or "Confidently Assert"?

The term is a strong compound, *diabebaiountai* (only here and Titus 3:8). It means "affirm strongly, assert confidently" (Thayer). The NASB renders it well: "They make confident assertions."

"Disobedient" or "Unruly"?

The adjective is a double compound, *anypotaktos* (v. 9). It is formed from a negative—*hypo* ("under"), and *tasso*. The last is a verb with primarily the military connotation of "draw up in order." So the compound means "that cannot be subjected to control . . . unruly" (Thayer). It may well be translated "disorderly" or "insubordinate." The first two adjectives here signify "the general refusal to obey all law" (Lock, p. 12). The next two, "ungodly and sinners," refer to "the general refusal to obey the law of God"; and the next two, "unholy and profane," to "the more detailed opposition to the law of God" (ibid.). The verse finishes with the mention of patricides, matricides, and homicides. It is obvious that in this list of sinners (vv. 9-10) there is indicated a progression in sin.

"Whoremongers" or "Fornicators"?

The latter term is preferable today for *porneis* (v. 10), though "immoral persons" (RSV) may sound better. "For them that defile themselves with mankind" is all one word in Greek, *arsenokoitais*. It is correctly translated "sodomites" (RSV), though the usual term used today for this is "homosexuals" (NASB). "Menstealers" (*andrapodistais*, only here in NT) refers to slave dealers or "kidnapers." "Perjured persons" (*epiorkois*, only here in NT) is better translated "perjurers."

August, 1969

"Sound" or "Healthful"?

The term is *hygiainousei*, from the verb *hygiaino* (cf. "hygiene"). This verb is found three times in the Gospel of Luke (5:31; 7:10; 15:10), eight times in the Pastoral Epistles, and once in III John (v. 2, "be in health"). It means "to be sound, to be well, to be in good health" (Thayer, p. 634). With regard to its use in the Pastorals, Arndt and Gingrich write: "Thus in accord with prevailing usage, Christian teaching is designated as the correct doctrine, since it is reasonable and appeals to sound intelligence" (p. 840). Some scholars prefer "healthful" or "wholesome." Lock specifically rejects the latter, choosing "sound" (ICC, p. 12). Vincent (*Word Studies*, IV, 209) supports both "sound" and "healthful." While the basic idea of the Greek verb may suggest "healthy" rather than "healthful," we know that teaching, like food, is either conducive to moral and spiritual health or a hindrance to it. For that reason "healthful" seems to be a justifiable translation.

This list of common sins at Ephesus in the first century, for which there is abundant documentation from secular sources, is a shocking one. But every item mentioned here can be duplicated from contemporary society in America and Europe. Some of these sins are perhaps more prevalent now than at any time since Roman days.



TOWARD EXPOSITORY PREACHING

By Frank G. Carver*

Possessing Our Justification

Rom. 5:1-5, As we are justified by faith, then, let us enjoy the peace we have with God . . . (Moffatt; all subsequent quotations from NASB unless otherwise indicated.)

INTRODUCTION

Our, "therefore," is "inferential, denoting that what it introduces is the result of an

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

inference from what precedes." It can be used with either declarative or hortatory sentences. Here in keeping with the similar constructions in 6:12 and 12:1,² among other reasons which will become evident, we take it as hortatory.

Dikaiothentes . . . *ek pisteos*, "having been justified by faith," picks up the theme of the preceding discussion, which ends appropriately with the phrase "our justification" (4:25). *Dikaiothentes* is a nominative plural aorist passive participle. The aorist is probably ingressive, marking "the initial moment of the state *eirenen echōmen*" (let us have peace).⁴ The ingressive or inceptive aorist is "commonly employed with verbs which signify a state or condition, and denote entrance into that state or condition."⁵ *Pisteos*, indicated by *ek* as in some sense the origin of justification, also recalls the emphasis of chapters 3 and 4.

Introduced then by the opening clause of 5:1 is a hortatory conclusion to the argument thus far (1:16-4:25) which constitutes a transition from justification to sanctification, or from a presentation of "the righteousness of God" (1:16) as a "relative change" to its presentation as a "real change," to use Wesley's language. The concern of 5:1-5 is that of "possessing our justification," to begin to realize in life the full potential of what is ours "through the redemption which is in Christ Jesus" (3:24).

I. TO POSSESS OUR JUSTIFICATION WE AVAIL OURSELVES OF ITS PRESENT PRIVILEGE (vv. 1-2a).

A. The present privilege of justification must be possessed (v. 1): *echōmen*.

Echōmen, "let us have," rather than *echomen*, "we have," is the better attested manuscript reading.⁶ Although it has often been rejected for internal reasons as in KJV, ASV, RSV, and NASB, a close look at the internal evidence is in favor of the subjunctive rather than the indicative. Already noted is the ingressive force of *dikaiothentes* and the function of *oun* in Romans. We note too the habit of Paul to pass from argument to exhortation (cf. Rom. 12:1) and the basic force of *echo*. Moule comments that *echo* "really comes to a perfect meaning, viz. I enjoy the possession of something already obtained."⁷ So the subjunctive *echōmen* could be described as containing both inference and exhortation, an exhortation that presupposes the indicative as an unexpressed antecedent premise (cf. 6:12 with 6:14).⁸ The point is

that we are to fully possess what we have in justification, to possess by exploration what is ours: "since we have it, let us have it." The tense of *echōmen* is present expressing not just an initial grasp but a continuing action or attitude of life.

B. The present privilege of justification is a new relationship to God through Jesus Christ (v. 1): *eirenen . . . pros ton theon dia Christou*, "peace . . . with God through Christ."

Eirenen, "peace," has its roots in the prophetic proclamation of the Messianic kingdom as one of its essential characteristics (Isa. 9:5; 52:7; 66:12; Zech. 9:10). Not insignificant is the fact that "peace" is often linked with "righteousness" in the prophets (Isa. 32:17; 48:18; 60:17). Here *eirenen* is defined by *pros ton theon*, "with God," as a relationship to God; *Pros* with the accusative, while it can denote "motion to," here indicates "position," a "punctiliar" rest on arrival.⁹ It is a peace accomplished "through [dia] our Lord Jesus Christ" (vv. 6-11; 3:21-26; 5:6-11) who "is our peace" (Eph. 2:14; cf. vv. 13-15). In contrast to a former stance of enmity, "it is the relationship in which the believer is placed toward God."¹⁰ The precise nuances intended in v. 1 become clear in v. 10: "For if while we were enemies, we were reconciled to God through the death of His Son, much more, having been reconciled, we shall be saved by His life." *Eirenen*, practically synonymous with Messianic salvation in New Testament usage,¹¹ is a life to be possessed in a renewed relationship to God.

C. The present privilege of justification is a life founded on the divine favor (v. 2a): *prosagogen . . . eis ten charin tauten* . . . "introduction . . . into this grace . . ."

Di ou kai . . . eschekamen equals, "Through the mediation of Christ we have also obtained," and introduces a second description of the believer's privilege.

Prosagogen is "introduction" or "the right of access" (Bruce), depending on whether the accent is on the action of Christ as Mediator or on our privilege of free access to God. Murray points out that Paul's use of this term elsewhere (Eph. 2:18; 3:12) favors the latter interpretation. Although this means that, "while the mediation of Christ in the bestowment of justification is the leading thought of the verse, yet in connection with this grace of justification the particular emphasis falls upon the fact that the free access or approach to God, which the grace of justification imparts, is itself mediated through Christ."¹²

Our access is into (*eis*) *ten charin tauten en he hestekamen*, "this state of grace in which we stand."¹³ *Charin* (cf. 3:24; 4:4, 16), the grace of justification (v. 1), is viewed not merely in its initiation, but as underlying the whole of one's relationship to God. This is borne out when it is described as "this grace in [*en* is locative] which we have come to stand [*hestekamen* is perfect tense]." The emphasis is on a life of access to God in view of the work of Christ; therefore it is a *charin*.

But the apostle does not stop with the present in his applying to life the significance of the justifying grace of God in Christ.

II. TO POSSESS OUR JUSTIFICATION WE EXULT IN ITS FUTURE PERSPECTIVE (vv. 2b-5).

A. The future perspective of justification must be our pride and joy (v. 2b): *kai kauchōmetha*.

Kai kauchōmetha, "and let us exult" (NASB margin); is coordinate with *echōmen*, "let us have," in v. 1. *Kauchōmetha* can also be taken as subjunctive (here the indicative and subjunctive forms are identical) and thus is a second exhortation of the premise of *dikaiothentes* (v. 1). *Kauchasthai*, "boast, glory, pride oneself,"¹⁴ is an important word for Paul (cf. vv. 3, 11; I Cor. 1:31; Phil. 3:3).

B. The future perspective of justification is an expectation of divine splendor (2b): *ep elpidi tes dores tou theou*, in hope of the glory of God.

Ep (*epi*) indicates the basis of the boast. The basis is *elpidi*, a "hope, expectation, prospect"¹⁵ directed to "the glory" (*dores* is objective genitive) which "God" will grant (*theou* is subjective genitive).¹⁶ The cause of confident rejoicing is "the hope of the divine splendor that is to be ours" (NEB; cf. 8:18, 21; 3:23 with Col. 1:27; Rom. 8:29; II Cor. 3:18; Phil. 3:21; Col. 3:4). In Christ the glory of God becomes the glory of His children (I John 3:1-3). By hope the future can be brought into the present. Exultation is an essential aspect of the life of the justified.

C. The future perspective of justification is a future that invades the harsh realities of the present (vv. 3-5): . . . *alla kai kauchōmetha en tais thlipseis* . . . "but we also exult in our tribulations . . ."

Ou monon de, alla, "And not only this, but," introduces an explanation of 2b. *Kai kauchōmetha*, possibly also subjunctive as in 2b, "let us also exult" (NASB margin, resumes the same topic answering the im-

plied question, "How can this be in this evil age?" On *thlipseis*, "tribulation," see 8:18-35; Mark 13:19, 24; Acts 14:22; II Cor. 1:3-7; 4:7-12; 12:10. So exulting in tribulations is possible, "knowing that tribulation brings about perseverance; and perseverance, proven character; and proven character, hope; and hope does not disappoint; because the love of God has been poured out within our hearts through the Holy Spirit who was given to us" (3b-5).

He agape tou theou, "God's love" (Moffatt) for us, subjective genitive (cf. v. 8), comes to the Christian in a dynamic, transforming way *dia pneumatou hagiou*, "through the Holy Spirit," and thus vindicates the "hope of the glory of God" (v. 2). Here in a few words are "the objective grounds and the subjective certainty of the believer's hope."¹⁷ Again it is evident how in this passage justification reaches out to include sanctification.

CONCLUSION

The very character of our present privilege, "peace," partakes of our future perspective, "the glory of God." Therefore let us enjoy what is now ours and let us rejoice in what will then be fully ours. These two faith actions become fused as we possess in life the sanctification that our justification provides.

¹William F. Arndt and F. Wilbur Gingrich, *A Greek-English Lexicon of the New Testament* (Chicago: University of Chicago Press, 1957), p. 597.

²Rom. 12:1 particularly is significant as the second major conclusion in Romans, 6:1 ff. being the first.

³W. Sanday and A. C. Headlam, *The Epistle to the Romans, The International Critical Commentary* (4th ed.; Edinburgh: T. & T. Clark, 1900), p. 120.

⁴Reading *echōmen* rather than *echomen*. See I. A. below.

⁵H. E. Dana and Julius R. Mantey, *A Manual Grammar of the Greek New Testament* (New York: The Macmillan Company, 1927), p. 196.

⁶For the MSS evidence see William M. Great-house, "The Epistle to the Romans," *Beacon Bible Commentary*, Vol. VIII (Kansas City: Beacon Hill Press of Kansas City, 1968), p. 107.

⁷C. F. D. Moule, *An Idiom-Book of New Testament Greek* (2nd ed., Cambridge: At the University Press, 1956), p. 15.

⁸See John Murray, *The Epistle to the Romans, The New International Commentary on the New Testament* (Grand Rapids: Wm. B. Eerdmans, 1959), I, 158 f., fn. 1.

⁹Ibid. See Moule, p. 15, and Sanday and Headlam, p. 120.

¹⁰Moule, pp. 52 f.

¹¹Gerhard Kittel, ed., *Theological Dictionary of the New Testament*, trans. by Geoffrey W. Bromiley (Grand Rapids: Wm. B. Eerdmans, 1964), II, 416.

¹²Arndt and Gingrich, p. 226.

¹³Murray, p. 160 f. But see Greathouse, pp. 108 f.

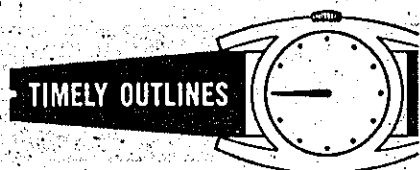
¹⁴Arndt and Gingrich, p. 886.

¹⁵Ibid., p. 426.

¹⁶Ibid., p. 252.

¹⁷Nigel Turner, *Syntax*, Vol. III of James Hope Moulton, *A Grammar of New Testament Greek*.

(Edinburgh: T. & T. Clark, 1963), p. 207, observes that "for practical purposes perhaps the only real division among the genitives is that between subjective and objective. The sole question . . . is whether the relationship is directed outwards from the noun in the genitive to some other person or from some other person to the noun in the genitive."



When God Chose to Speak

TEXT: Zech. 1:1-16

PURPOSE: To show that God, through His chosen mouthpieces, has spoken to the human race of His nature, wrath, commands, and purposes.

INTRODUCTION: Contrast the righteous prophet to the backslidden nation of his day.

- I. GOD SPOKE THROUGH MEN OF LOVE
 - A. Jeremiah—expressed God's love with tears (Jer. 9:1-12).
 - B. Hosea—expressed God's love with suffering mercy (Hos. 2:14-15).
- II. GOD SPOKE THROUGH MEN OF JUDGMENT.
 - A. Amos—proclaimed the judgments of God to be just (Amos 7:7-8).
 - B. Malachi—spoke God's hatred for corrupt worship and life (Mal. 2:7-8).
 - C. Micah—revealed God's contempt for social injustice (Mic. 2:13; 7:1-4).
 - D. Nahum—declared God's judgment on sinful societies (Nah. 3:1-7).
- III. GOD SPOKE THROUGH MEN OF VISION.
 - A. Isaiah—envisioned the coming of a Saviour (Isaiah 53).
 - B. Joel—envisioned God's Spirit in man (Joel 2:28-32).
 - C. Zephaniah—envisioned the coming day of God's wrath (Zephaniah 1).
 - D. Daniel—envisioned the ultimate kingdom of God.

CONCLUSION: Recapitulation

AL TRUESDALE

Our Victorious Hope

TEXT: . . . *I am the resurrection, and the life . . . whosoever liveth and believeth in me shall never die . . .* (John 11:25-26).

INTRODUCTION: The Christian's hope at death is for all who believe.

- I. The Christian hope, the only hope.
 - A. Despair says, "When we are dead, we are dead."
 - B. Philosophy says, "We may live again possibly in spirit, possibly in some other living being."
 - C. The Word says, "Though he were dead, yet shall he live."
- II. Christ's power over death.
 - A. Jairus' daughter (Mark 5:21-23, 34-43)
 - B. The young man of Nain (Luke 7:11-17)
 - C. Lazarus of Bethany (John 11:1-44)
 - D. Christ's own resurrection ("I have power to lay it down, and I have power to take it again," John 10:18).
- III. "I am the resurrection, and the life" (John 11:25).
 - A. "Christ the firstfruits; afterward they that are Christ's" (I Cor. 15:20-23).
 - B. Not the God of the dead, but of the living (Matt. 22:23).
 - C. Only a living faith in Christ assures eternal life.
 - D. Jesus Christ, no other name whereby we may be saved (Acts 4:10-11).
 - E. "We believe and are sure" (John 6:69).
- IV. Whosoever . . . believeth in me shall never die (John 11:26).
 - A. To die is to cease to live.
 - B. In Christ we shall never cease to live.
 - C. In Him we have eternal life.

CONCLUSION: *Be thou faithful unto death, and I will give thee a crown of life* (Rev. 2:10).

C. T. MOORE

The Nazarene Preacher

Looking unto Jesus

TEXT: Heb. 12:1-4

1. For the proper timing of our spiritual system

a. The timing system of our world is governed by one point in space.

b. We can't afford to be amateur mechanics. Our system may break down during the rush-hour traffic on the freeway of life.

2. For the vision of a life that rises above unemployment, strikes, unions, riots, wars, politics, liquor, immorality, etc.

One seeking soul has decided there are only two possibilities for peace in our world: (1) world government; (2) racial amalgamation. No vision higher than human control.

3. For the renewal of ecstasy in fellowship with One who sympathizes with our earnest efforts to live correctly.

Jesus fixed breakfast by the sea for a discouraged group of fishermen (John 21:9).

4. For the rededication of ourselves in the presence of "so great a cloud of witnesses"

a. We are no less capable than they.
b. They found a source of strength that sustained them in times of frustration and depression.

5. For the reorganization of our thoughts concerning the entire framework of religion.

Jesus pressed the question on the disciples, "Whom do ye say that I am?"

6. For the comforting knowledge that He too endured "contradiction of sinners"

To keep our "know-so" balance when our "feel-so" is staggering.

7. For the challenging reminder that we have "not yet resisted unto blood."

Jesus still represents a position we have not yet been called upon to experience.

8. For the consciousness that can only come from the Divine in seeing the relationship of God as it confronts our most absorbing difficulties

Stephen "saw . . . Jesus standing on the right hand of God" (Acts 7:55).

MILTON HARRINGTON

August, 1969

When the Comforter Came

TEXT: John 14:16-18

PURPOSE: To show that in the coming of the Holy Spirit the promise of Jesus to His disciples was fulfilled.

INTRODUCTION: A description of the despondency that existed before the Day of Pentecost.

I. THE HOLY SPIRIT CAME TO ABIDE WITH THE DISCIPLES (Acts).

A. He came as the inner comfort in time of despair (Acts 16:23-26).

B. He came as the inner comfort in times of radical opposition (Acts 4:1-3).

C. He came to them as the inner comfort in the face of death (Acts 7:55-60).

D. He came to them as the power to defeat physical and spiritual obstacles (Acts 3:1-11).

II. THE HOLY SPIRIT CAME WITH A VISION.

A. He came with a vision of love (Acts 2:45-47).

B. The Holy Spirit made it possible for the disciples to see a Jesus of love and sacrifice (Acts 2:22).

III. THE HOLY SPIRIT CAME AS TRUTH.

A. Through the Holy Spirit the disciples know Jesus to be the Son of God (Acts 2:23).

B. Through the Holy Spirit they were convinced of Christ's return.

IV. THE HOLY SPIRIT CAME AS THE SPIRIT OF EVANGELISM.

Through the Holy Spirit:

A. He enabled the disciples to see the world through the eyes of Jesus (Acts 3:17-19).

B. He endowed the disciples with a desire to build a spiritual Kingdom (Acts 2:39).

C. He enabled the disciples to see the darkness of sin.

CONCLUSION: Words of the hymn "The Comforter Has Come"

AL TRUESDALE

"Just August 24!"

SCRIPTURE: LUKE 19:37-48

TEXT: Verses 41-44

"Is Sunday a special day?" I asked this question with holidays and denominational emphases in mind, as I prepared the order of service.

"No," said the secretary, "it's just August 24."

And later I thought, Is any Sunday just a calendar date? And I thought of this text, where Jesus wept over Jerusalem, foreseeing its destruction.

I. They had a day of opportunity.

He calls it "the time of your visitation." God visited the city, in the person of Jesus, to offer deliverance and salvation to the people. But they were blind. They did not know; it was "hid" from their eyes. Those days when Jesus taught and wrought in the city were just calendar dates, and the people let the day of opportunity pass.

Think of some of those days: The day He first cleansed the Temple and preached His resurrection (John 2:13-21). The day He healed the paralytic at Bethesda's pool, and asserted His equality with the Father (John 5:1-18). The day of the feast when He promised the Spirit of life to all who believed on Him (John 7:37-43), and proclaimed himself the Light of the world, healing a man born blind (9:1-7). Doubtless on these days the city was temporarily stirred, but soon subsided into its self-will and self-righteousness, saying, "Just another Sabbath, just another Messianic-pretender." And so the day of opportunity passed away.

This is someone's day of grace, of opportunity, of salvation. Christ is here by His Spirit and through His Word, confronting you, entreating you, offering life and peace and a future to you! And you can sigh, and stretch, and slumber, thinking, *Just another Sunday, just another service*, and the day will pass and the opportunity slip away!

II. They faced a day of reckoning.

The day of salvation ended. The day of judgment approached. "The days shall come," declared the weeping Christ, "that your enemies" will besiege and destroy the city. The proud Temple would be destroyed, the people would be massacred—

"because thou knewest not the time of thy visitation."

God came offering life, but they refused. The Romans came bringing death, and they were judged! When the day of visitation, of deliverance, of opportunity is passed by, it is never long until the solemn and terrible day of judgment comes!

Just August 24? No! The day when Christ invites; the day when salvation beckons. And out ahead, if we despise and neglect the day of mercy, is a shattering day of judgment!

This is your day of destiny. God is here, giving opportunity for salvation. This is your day to determine your character and future. Will it slip past unappreciated, unappropriated? August 24—spiritual birthday or day of spiritual death? "Choose you this day."

W. E. McCUMBER

Hymn of the month

Open My Eyes, That I May See

(No. 25, Praise and Worship Hymnal)

The author, Clara Jones Scott (1841-97), was born in Cook County, Illinois, to Abel and Sarah Jones, both of whom were musical. When only a young child Clara showed unusual aptitude for music, and by the time she was 15 was composing piano pieces and songs. At the age of 18 she became head of the music department at the Ladies Seminary, Lyons, Ia., and often appeared in public as conductor of cantatas and other special musical programs. In 1861 she became the wife of Henry Clay Scott.

Her husband encouraged her to continue with her musical interests. She began to make regular contributions to the books of Dr. Walter Palmer. In 1882, Mrs. Scott compiled the *Royal Anthem Book*, the first such book to be published by a woman. In 1896 she published *Truth in Song*, a book containing mostly her original songs. In this book appeared for the first time "Open My Eyes, That I May See," and it has become increasingly popular. In some books we find it attributed to Charles H. Scott. Evidently this began

as a typographical error that has, unfortunately, been repeated through the years.

In June, 1897, Mrs. Scott was killed in a carriage accident.



IDEAS THAT WORK

"Early Christians"

What a great way to begin the day! It happened again this morning as it has every Monday morning since last September. Some men of the church gathered at 6 a.m. around the church altar for a time of prayer. I came away refreshed in spirit, invigorated in body, and alert in mind to the opportunities that face me this week.

It is never easy to crawl out of bed on Monday morning after a sometimes exhausting day Sunday, but always now the prospect of this sacred fellowship in prayer encourages me to leave the warmth of my comfortable bed and seek the altar of the sanctuary.

We call it the fellowship of "Early Christians." This has a twofold meaning. The early hour of the day and week gives a sense of head start on the week for those who share this time. Also, the feeling pervades the meetings that we are seeking to capture for our time the sense of spiritual conquest that was characteristic of the Early Church as we read about it in the Acts of the Apostles.

There is no form to these meetings other than the free form of prayer. This has allowed the men to give expression to the burdens on their hearts and to storm together the gates of heaven on behalf of the ministry of our church and our individual lives.

As for the effect of these times of group intercession, one can only speak out of individual experience. As pastor, I can report a sense of buoyancy through the week, based on the con-

fidence of these men whose hearts God has touched, along with mine, in prayer. It has meant a new boldness in the proclamation of the Word and a new confidence in the administering of the church program.

Encouraging reports come from the men who have thus engaged in prayer as to benefits in their own lives. Even the wives of these men have voluntarily reported to us that their husbands' participation in the "Early Christians" prayer time has made a profound difference in them.

Doubtless there are many such groups in churches around the world. Many are larger and older. I only wish to share this to encourage others to engage in this meeting of "Early Christians" in your church. The benefits are too profound for me to explore with the pen. You will have to make your own discoveries.

G. LEWIS VANDYNE
Santa Barbara, Calif.

BULLETIN



BARREL

WE ARE STRANGE CREATURES—

We want something; so we pretend to buy it for the children.

We speak of the power of pictures which leave deep impressions because they combine the ear and eye gate for learning. Then we seek to persuade ourselves that savagery, killing, and immodesty on TV have no harmful effect on our children.

We drive an expensive "heavier" car because we cannot stand the vibrations. But after we pull the car into the garage, we climb on a luxurious vibrating chair or mattress.

Valentine, Neb., Newsletter
D. L. RUNYON, pastor

LIBERALISM . . . Upon hearing that liberalism was creeping into the church, the minister replied, "If it is true, I hope it will soon strike the collection box."

CONSIDER THIS . . . If the folk of this generation are to be won to Christ, they must be won by those of us who know Christ and live next to them. They will be in eternity before the next generation of soul winners appears.

—A. J. WEST
Am. Holiness Journal

AN ATOMIC ATTACK?

Recently a high defense official in Washington made a startling remark. "In the event of an atomic attack, there are 101 questions every citizen should be able to answer at a moment's notice," he said.

But for many people, these answers are bound to come too late. For those who are closest to the point of explosion, there will be only one question to which they will have to know the answer. And that question is, "Am I prepared to meet my God?"

Clearview News, Snohomish, Wash.
J. K. FRENCH, pastor

* * *

Then there was the man who asked the druggist for change for a dime one Sunday morning. "Sure," replied the druggist, "and I hope you enjoy the sermon."

The Twenty-third Channel

The TV set is my shepherd. My spiritual growth shall wait.

It maketh me to sit down and do nothing for His name's sake, because it requireth all my spare time. It keepeth me from doing my duty as a Christian, because it presenteth so many good shows that I must see.

It restoreth my knowledge of the things of the world, and keepeth me from the study of God's Word. It leadeth me in the paths of failing to attend the evening worship services, and doing nothing in the kingdom of God.

Yea, though I live to be a hundred, I shall keep on viewing my TV as long

as it will work, for it is my closest companion. Its sound and its picture, they comfort me.

It presenteth entertainment before me, and keepeth me from doing important things with my family. It fills my head with ideas which differ from those set forth in the Word of God.

Surely, no good thing will come of my life, because my TV offereth me no time to do the will of God; thus I will dwell in the place of the devil and his angels forever.

Denver, Southside News
FRANK E. COOK, pastor

SATAN'S SHORTCUTS

Talking instead of praying.
Fussing instead of working.
Worrying in place of trusting.
Complaining instead of preparing.
Criticizing rather than studying.
Attacking the budget rather than tithing.

Perry, Mich., News
GOUTHEY JONES, pastor

An Open Letter to God

Dear God:

I'm sorry You made Sunday where You did. You see, we could attend church more often if Your day came at some other time. You have chosen a day that comes at the end of a hard week, and we're all tired out. Not only that, but it is the day following Saturday night.

Saturday evening, You know, is one time we feel we should enjoy ourselves, and often it is after midnight when we get home. You have chosen the very day we want to sleep late, and it makes it mighty hard to get the children off to Sunday school, and especially when they have it so early.

I mean no disrespect, dear God, but You must realize You have picked the day on which we have the biggest dinner, and the church has fixed the hour

of worship at the very time we must be preparing the dinner.

Then, too, You must think of John. He is cooped up in his office all week, and Sunday is the only time he has to tinker with the car and mow the lawn. I am telling You these things, dear God, because I want You to get our viewpoint. We would like to go, and we know we should, but it must be clear to You that the real reason is because You have chosen the wrong day. If You will select another day, we shall be glad to go to church and Sunday school more faithfully.

Sincerely,
I. M. BUSY

Ada, Okla., Newsletter
W. E. CHANDLER, pastor

DID is a word of achievement;
WON'T is a word of retreat;
MIGHT is a word of bereavement;
CAN'T is a word of defeat;
OUGHT is a word of duty;
TRY is a word of each hour;
WILL is a word of beauty;
CAN is a word of power.

—Selected

There are three kinds of men—the rich, the handsome, and the majority.

Any fool can criticize, condemn, and complain—most fools do.

The man who tends strictly to his own business has a steady job.

The more times you win an argument, the fewer friends you have.

Talent develops itself in solitude, character in the stream of life.

God does want our performance, but more than that He wants our affection. When He has that, the performance will come.

—Randy Michael

Love Through Me, Lord

O love through me, Lord, use my life, for now I understand
My neighbors lie beyond my love,
unless You lend a hand.

I've tried to love them on my own, to pray for enemies,
But found in them a mirror of my own worst qualities.

You love them Lord, for each to You is one fine precious stone.
I want to love them, Father,
but can't do it on my own.

So love through me, Lord, use my life; for aid I turn to Thee
To help me love my neighbors
and let Christ be seen in me.

Springfield, Ill., Spotlight
BOB LINDLEY, pastor

MY WAY OF LIFE

I have dreamed many a dream that never came true; but I have had enough dreams come true to make me believe in dreams and to keep on dreaming.

I have prayed many a prayer that seemed unanswered; but enough of my prayers have been answered to make me believe in prayer and to keep on praying.

I have trusted many a man who failed me; but found enough true friends to make me forever believe in humanity and keep on trusting.

I have sowed many a seed that fell on stony ground and was devoured by the birds; but I have held in my arms enough golden sheaves to make me believe forever in the harvest and to keep on sowing.

I have fought many a battle and lost it; but I have won enough battles to make me believe in the struggle and to make me keep on fighting.

From *My Way of Life*, by J. R. Richards

Santa Paula Nazarene, Calif.
BERNARD P. HERTEL, pastor

Church Talk Made Simple

By Emily Louise Conrad

From the platform the minister addressed the Church and Society study group. "Action-oriented orchestration of innovative inputs, generated by escalation of meaningful, indigenous, decision-making dialogue," he solemnly advised, "can maximize the vital thrust toward a non-alienated and viable infrastructure."

Well, nobody ever claimed that the modern socioreligious language was easy to understand. In fact laymen probably are not expected to understand; they're supposed to be impressed.

But if, instead, you are frustrated by the non-meaning of most of what is spoken in the name of religion these days, take heart! You too can master *baffletalk* and even practice it yourself.

The trick is to combine perfectly good English words in such a way that the syntactical result guarantees that no coherent thought is expressed.

Even the busiest minister or the laziest layman can become an expert at *baffletalk* by following these simple instructions. Below are listed some of the words most frequently heard in church groups today:

- | | | |
|---------------------|--------------------|----------------------|
| 0. relevant | 0. optimal | 0. feedback |
| 1. indigenous | 1. innovative | 1. infrastructure |
| 2. non-alienated | 2. viable | 2. syncretism |
| 3. meaningful | 3. multi-linked | 3. dialogue |
| 4. action-oriented | 4. determinative | 4. maximization |
| 5. incremental | 5. decision-making | 5. problem complexes |
| 6. normative | 6. anachronistic | 6. ecumenism |
| 7. multidimensional | 7. reciprocal | 7. hang-up |
| 8. categorical | 8. in-depth | 8. tensions |
| 9. contextual | 9. eschatological | 9. involvement |

Now choose a three-digit number—your area code or the last three figures of your zip code will do nicely. Match your number to the corresponding word in each column. Thus, 680 becomes "normative, in-depth feedback" and 749 is "multidimensional, determinative involvement."

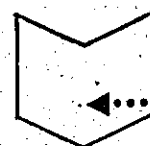
Memorize your phrase, but don't be in too big a hurry to use it. Remember you have sat in silent dismay for a long time. Ease into the action by asking the speaker how he proposes to achieve "incremental, eschatological syncretism" (592). This puts the burden on him to answer while you get your next phrase in mind. Don't bother to listen to his reply—a senseless question hardly deserves a sensible answer, so don't expect one.

When you feel easy and comfortable using your new phrases, it is time to add a few more words which you will corrupt just a little bit. Don't say "channel," say "channelize." Never use "construct" as a verb, but as a noun; conversely, use "structure" as your verb—"... should structure this committee so that the power construct will be..." And don't object that something is "devious"; protest its "contextual deviosity."

Then as you are speaking smoothly and confidently (and more often) in the certain knowledge that what you say makes no sense whatever, begin to drop a few names. Be careful not to make it sound as though you are actually quoting any philosopher, living or dead, because somebody in your crowd may just possibly have read him. Instead, murmur, "Don't you agree with Kierkegaard?" Or, "But you will remember that poor Bonhoeffer wrote from prison." Or, "How did Tillich feel about this?"

Of course, if the confusion compounded by your contribution to church talk becomes chaos, you can always ask the speaker to state in plain, simple, one-syllable English words, exactly what he means. Chances are, he is just as confused as you are.

The above is reprinted from *Eternity* magazine, copyright 1968, The Evangelical Foundation, 1716 Spruce St., Philadelphia, Pa. 19103. Used with permission.



HERE AND THERE

AMONG BOOKS



Speech—Interpersonal Communication

By Gordon Wiseman and Larry Barker (San Francisco: Chandler Publishing Co., 1967. 294 pp., paper, \$3.95)

The authors are professors of speech in Ohio University and Purdue University respectively. Dr. Wiseman is also a Wesleyan church layman. This is a college textbook in the basic principles of communication and persuasion, and has the general features of such a textbook, including questions for discussion, exercises, and suggested reading. This is a thoroughly scientific study of the psychology of effective communication either by the medium of public speaking or private interview; it is written on a comprehension level suitable to college students, and thus is suitable to the average preacher whose technical training in this area may be meager.

A preacher who studies this volume carefully and learns to apply its principles will find that he is getting through to his people more consistently and more persuasively. This surely is the desire of all of us.

R. S. T.

Projecting Our Heritage

Compiled by Myron F. Boyd and Merne A. Harris (Kansas City: Beacon Hill Press of Kansas City, 1969. 157 pp., cloth, \$3.50).

This volume includes the major papers and messages delivered at the centennial convention of the National Holiness Association, Cleveland, Ohio in April, 1968. They were originally intended to be "position" papers expressing the united viewpoint of the NHA on issues of doctrinal importance. Whether this aim was achieved is debatable; in fact, in compiling the book, the editors refrained from making such a claim.

Some of the authors are Merne A. Harris, president of Vennard College; William N. Arnett, professor at Asbury Theological Seminary; Wingrove Taylor, president, Car-

ibbean Pilgrim College, Barbados, and others. The topics represent quite a broad spread of interest and include the question of biblical inerrancy, the new birth, entire sanctification, growth in grace, and related themes. That there is some overlapping and even repetition in treatment is due partly to a failure to sufficiently delimit the boundaries of the subjects when they were originally assigned. However, the overlapping adds to the value of the book, perhaps as much as, or more than, it detracts. There is not complete unanimity of opinion or expression, and perhaps this is a value also. On the whole, however, these are scholarly treatments of important subjects which should be carefully read, if for no other reason than to understand the thinking of the holiness movement today. Naturally also, quality varies. One of the finest treatments is "The New Morality in Historical Perspective" by Dr. Harris.

R. S. T.

Nazarene Publications for 1969

BIBLE

Beacon Bible Commentary, Vol. I (Genesis—Deuteronomy), \$6.95

Leader's Guide for Mastering Corinthians (U-1812), Paul Miller, .60

Scripture Index for Christian Theology, David L. Mesarosh, .75

Search the Scriptures, Vol. 15 (Jeremiah, Lamentations), C. Paul Gray, .60

Search the Scriptures, Vol. 17 (Hosea, Joel; Amos), Oscar F. Reed, .60

DEVOTIONAL—INSPIRATIONAL

Joy in the Morning, Kathryn B. Peck, 1.25

Lift Up Thine Eyes, Compilation from "Come Ye Apart" 1.95

Making Prayer Dynamic, Gordon Cove, 1.50

Share My Discoveries, Kathryn Johnson, 1.00

The Rich Treasures in Life, David M. Parish, 1.25
 That Ye Sin Not, Studies In First John, Nelson G. Mink, 1.25
 We Also Build, Mrs. V. H. Lewis, 1.50

DOCTRINE—BELIEFS

Beliefs of My Church, Ronald F. Gray, 1.00
 Introducing—the Nazarenes, Leslie Parrott, .60
 Manual, Church of the Nazarene (1968 Edition), cloth, 1.50; 12 for 15.00; deluxe, 2.95
 Personal Renewal Through Christian Conversion, W. Curry Mavis, 3.50
 Projecting Our Heritage, Myron F. Boyd and Merne A. Harris, Compilers, 3.50
 This Is My Church, Robert D. Troutman, .75
 What's With Entertainment? Wendell Wellman, .50

MISSIONARY (Youth and Adult)

His Truth Is Marching On, Missionary Prayer Calendar, 1968-70 Edition, 1.50
 Fields Afar (Study Book), Ralph Earle, 1.50
 Bring My Sons from Far, Helen Temple, 1.00
 The China Story, L. C. Osborn, 1.00
 Discovery—Student Mission Corps*, Franklin Cook, 1.00
 The New Guinea Frontier*, Bruce L. Blowers, 1.00
 Southern Cross Salute, Nelson G. Mink, 1.00
 The Uttermost Part, L. Alline Swann, 1.00

JUNIOR MISSIONARY

Carabaos and Coconuts, Helen Temple, .60
 Friends in Faraway Lands, Betty Bowes, .60
 Pioneer to New Guinea, Wanda Knox, .60
 Under the Banyan Tree, Grace Ramquist, .60

OUTREACH AND CHURCH PROGRAM

Advance: Tips on Sunday School Growth, Kenneth S. Rice, .50
 Audiovisual Tools in the Church, L. E. Wesche and Mel Schroeder, 1.95
 Entering the Kingdom, G. Frederick Owen, .50; 6 for 2.50
 Planning Church Time for Children, Betty Bowes, 1.00
 The Ready Witness, Leonard H. Whipple, 1.00
 Use Them or Lose Them, Ron Lush, 1.50
 *Especially recommended for teens.

PREACHING AND TEACHING

And He Taught Them, Saying, Willard H. Taylor, 1.50
 Christ's Imperatives*, Emerson S. Colaw, 1.75
 Questions on the Course of Study, 1968-72 Edition, 1.50

YOUTH

Going on Seventeen, Mary Field Boggs, 3.50
 Take Care, Man! (CST), Millard Reed, 1.50

Preachers' Exchange



FOR SALE—Several out-of-print books. Send for list. Steward Reed, 202 Saline, Fredericktown, Mo. 63645.

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

AUGUST—

NWMS National Workers and Bible Society

SEPTEMBER—

NWMS Membership and Alabaster

7 Cradle Roll Day
 28 Christian Education Week

OCTOBER—

NWMS Star Society Checkup Month

5 Worldwide Communion Sunday
 12 Caravan Sunday
 Layman's Sunday
 13 Canadian Thanksgiving
 26 Sunday School Rally Day
 Reformation Sunday

AMONG OURSELVES

The advice to evangelists on p. 18 (item 8) is good for all of us . . . If we are going to be Nazarenes, let's be enthusiastic about it . . . It's alright to be honest about our faults and humble in our spirit . . . Some vigorous self-criticism now and then is healthy . . . But we can overdo it, until we come to feel that the more we downgrade ourselves, the more virtuous we are . . . After all just because friend wife tries to help me (with dubious success) see my faults, doesn't spoil the fact that she still thinks I'm the world's best husband . . . And in public she really appears "sold" on me . . . Is that idolatry? . . . (I hope not—I would hate for her to have to quit in order to get to heaven) . . . Can't we be sold on our church, and really enthusiastic, without some cold fish accusing us of idolatry? . . . Parents who are so morbidly preoccupied with disciplining their children that they never enjoy them, make themselves and the children both miserable . . . Let's not croak so much about our weaknesses that we lose our voice for song . . . Three cheers for the Church of the Nazarene—and all of its sister holiness denominations! . . . And now having said our hurrahs, let us resolve to praise more in public and pray more in private . . . This is an unbeatable formula for making real our ideal . . . For then our loyalty to the Church will only be the reflection of our fundamental loyalty to the Saviour.

Until next month.

BT

READERS TODAY...



LEADERS

Tomorrow

SUBSCRIBE NOW!

Districts with Fall Campaigns:

SEPTEMBER—Nebraska, New England

OCTOBER—Akron, Arizona, Canada Atlantic, Idaho-Oregon, Illinois, Joplin, Maine, Michigan, Northwest, Oregon Pacific, Philadelphia, Washington

NOVEMBER—Canada Pacific, Georgia, Hawaii, Los Angeles, Pittsburgh