

THE
NAZARENE
PREACHER

RICHARD S. TAYLOR
Editor

Contributing Editors

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



SEPTEMBER, 1969

Volume 44 Number 9

CONTENTS

The Ministerial Dropout, <i>General Superintendent Young</i>	1
The Layman's Dream, <i>Editorial</i>	2
On Success and Statistics, <i>L. Guy Nees</i>	3
A Moratorium on Preaching? <i>Ross W. Hayslip</i>	7
The Revival We Need, <i>John B. Rice</i>	8
Is Racial Prejudice a Sin? <i>Earl E. Barrett</i>	12
His Pastoral Prayer Was a Benediction, <i>Practical Points</i>	14
The Minister as a Standard, <i>Roland M. Becker</i>	15
Have Any Problems That Need Solving? <i>S. T. Moore</i>	16
Children Do Have Ears, <i>Mrs. Frankie Roland</i>	33
Some Beautiful Pictures of Death, <i>M. L. Laverder</i>	35
Gleanings from the Greek, <i>Ralph Earle</i>	36
The Love of God, <i>Frank G. Carver</i>	38

DEPARTMENTS

Pastor's Supplement, pp. 17-32 • Queen of the Parsonage, p. 33 •
Sermon of the Month, p. 35 • In the Study, p. 35 • Timely Outlines,
p. 40 • Hymn of the Month, p. 43 • Ideas That Work, p. 43 • Bul-
letin Barrel, p. 44 • Here and There Among Books, p. 46 • Calendar
Digest, p. 48 • Among Ourselves, inside back cover.

The Ministerial Dropout

By General Superintendent Young

IT WAS A CRYPTIC and poignant summary when Paul reported con-
cerning a former colleague: "Demas hath forsaken me, having
loved this present world" (II Tim. 4:10).

But ministers of the gospel are still dropping out occasionally
and for varied reasons. One who was debating the issues recently
asked the writer if he thought the call to the ministry was for life.

Some start out in the ministry with good intentions, then begin
to dabble in other things, perhaps at first simply to balance the budget
and supplement a meager salary. But the side issue may gradually
become the main issue and the minister becomes a casualty.

Disillusionment sometimes overtakes the young minister when
he meets disappointments and reverses. His first two assignments in
our connection are often "tough" ones. Even lay leaders may fail him.
Then the holy recklessness of the apostle needs to possess him as he
testifies: "But none of these things move me, neither count I my life
dear unto myself, so that I might finish my course with joy" (Acts
20:24).

Dejection may become a regular mood that leads frequently to
defeat. Perhaps the occasion of it may come from without, but it must
be nourished from within in order to prevail. Doubt is a matter of
personal choice as well as faith. How easy then to blame others,
especially the administrative leaders in our area! "Can any good come
out of Kansas City?" is an easy slogan for the despairing minister
when the returns are slow and the entrenched powers of evil about
him seem insurmountable.

But the critical issue for every minister is at the place of obedi-
ence. To be sure, he must have a sense of values that does not need
to be changed every 10 years. "Not my will, but Thine," must be
his daily prayer, even when pain and grief seem more than he can
bear. His real goal is not to be a successful minister in terms of the
worldling's view of life, but after the order of his Master's challenge
and example. Then pride will not take over and derail him.

Yes, the call is for life, according to our day. We must finish our
course with joy and not with grief. It is a relay race and there are
those who are counting on us.

The Layman's Dream

IS IT NOT GROSSLY UNFAIR for laymen to label as selfishness a pastor's legitimate concern for the welfare of himself and family? Probably so. But our indignation is tempered when we pause to consider the idealism out of which this seeming unfairness comes. Somewhere, from some strange source (could it possibly be the Bible?), laymen have formed an odd image of the ideal pastor.

They like to think of him as the servant of all, in imitation of his Master. They imagine him to be the faithful steward whose sole care is for the goods of his Lord. They picture him as the good shepherd who, like the Great Shepherd, seeks the lost sheep out on the mountain, not minding the cold and rain and tearing thorns. They see him as a physician of souls, who forgets his own sleep and comfort to watch by the side of the suffering. They sort of think of him as the Levite, disengaged from property entanglements by the order of God himself, so that he might be set apart for complete devotion to temple service. Somehow they have picked up the notion that he is the disciple to whom Jesus talked about the flowers whose clothing outshone Solomon's and to whom he promised "all these things" if they would but seek first the kingdom of God and His righteousness.

Strange dream, isn't it? So impractical and unrealistic, especially in these modern times when shepherds are shepherders, and forget the strays they can't reach in a jeep before supper, and doctors no longer wade through the snow to watch in some lonely cottage, and pastors (some) are clergymen who are preoccupied with their denominational rating and their prestigious cars and houses. But the image persists. It is as hardy and perennial as the dream of peace, or the vision of true love. It is very hard to eradicate this strange ideal from the laymen's minds.

They spend their lives looking for such a pastor. There is that in them that needs him. They long for him with a deep and undeniable yearning. When they are disappointed they don't abandon the dream. They just sigh, note voicelessly, *The picture is not his*, then keep searching. When they find such a pastor—and thank God, many do—they give to him in undying devotion their love and loyalty, yes, and their goods too. Because for every layman who hides behind this ideal to masquerade his own selfishness, and who meanly exploits a pastor's position as servant, there are hundreds who will respond

in unselfish service. For they will have found in him an embodiment of their Lord—something of fulfillment of the kingdom of God on earth.

Why then should a pastor in his first year in a new pastorate permit himself to be overly solicitous about himself, and in so doing rob his people of the fulfillment of their dream, and himself of the noble honor of being the one in whom their ideal is personified?

Ulcers may be the badge of nobility;
more often they are the penalty paid for
a false philosophy

On Success and Statistics

By L. Guy Nees*

EARLY IN MY MINISTRY I was introduced to the observation that a call to the ministry was a call to succeed. I fear that I had the wrong understanding of success. So for many years I labored under the impression that if I did not have statistical success every year in my work I was casting serious doubt upon my call to the ministry.

A young man was talking to me about his ministry. He seemed to be troubled. When I probed a bit deeper he admitted that his greatest fear was the fear of failure.

These words are not written to give comfort to the man who is unconcerned with his church or the work of God, but with an attempt to think through a serious problem facing every minister in the church today.

Modern-day living is shot through with the "success" philosophy. It is the Madison Avenue type of "success at any cost" attitude. It relates to

sales, promotion, reputation, growth, dynamism, etc. It has no place for the man or institution that falters or falls behind anywhere. Each year must be bigger than the last. Every position is a stepping-stone to a larger position. Every salary advance is merely an opening for an even larger salary. It is a dog-eat-dog, ruthless, materialistic concept of advancement and worthwhileness. Many a businessman finding himself caught in this system, when coming to some dead-end street, ends up either as a psychic case of nerves and frustration or settles down to a morbid acceptance of introspection and "failure," always feeling that he is something less than the kind of man required for modern business life.

This philosophy must not be a part of the ministry."

What is the nature of success we seek in the ministry? Perhaps a look at the word success will help us. One of the definitions given relates to at-

*Superintendent, Los Angeles District.

taining one's desired ends. There is the key. What is our desired end in the ministry? What are we striving for? Is it merely statistical growth? Is it commendation only from our church leaders? Do we seek merely to build a reputation and open doors for ecclesiastical advancement? Does not the mere asking of these questions leave a sour taste in our mouths? Isn't there something higher and better?

Every minister should be reminded that he has both a spiritual and a structural relationship. He is a servant of God (spiritual) and the church (structural) and in that order.

I serve God in the framework of the church. I cannot treat the relationships of the church—the structural—shabbily or carelessly, for they provide guidelines for my ministry. Without them I would flounder hopelessly in my attempt to have a meaningful ministerial career. E. Stanley Jones gives this testimony:

"I should work within the church . . . not one church but all the churches. I belong to one, the Methodist, but I work with all. God uses people not because of the group they are identified with, but how deeply surrendered to God they are, where they are. So I believe in the Christian church. With all its faults the church is the greatest serving institution on earth. It has many critics but no rivals in the work of human redemption . . .

I have no illusions about the church. The church contains the best life of the Kingdom, but it is not the Kingdom. We cannot put our full weight down on the church . . . if we do, it lets us down. We can only put our full weight down on Christ and the Kingdom."*

To this I would add my testimony. My church, the Church of the Nazarene, has given me a wonderful op-

*E. Stanley Jones, *A Song of Ascents* (Nashville & New York: Abingdon Press, 1968) p. 384.

portunity to fulfill my God-given call to the ministry, but it is not supreme. Only God and His call are supreme. I do not worship the church and its programs. The church is a human institution made of people just like you and me who may err at times. When they do, I may let them know of my disapproval, but I do it as a part of the family. It is "we" not "they."

What then am I trying to do? What is my goal? Wherein does success lie in the ministry? A simple definition is not easy. But I believe it relates first and foremost to the Great Commission. Jesus said, "Go ye into all the world, and preach the gospel to every creature" (Mark 16:15). There is not success in the Christian ministry unless it relates to this command of Jesus. It is not just for missionaries. It is for all of Christ's servants. Paul said, "Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God" (II Cor. 5:20). In Christ's stead! That's it. We are ministering in the stead of Christ. It is the "love of Christ" that constrains us (II Cor. 5:14). Anything careless, shabby, or materialistic is unworthy of Him. We must not substitute outward pressure for inward motivation nor mere outward conformity for inward reality.

Budgets, goals, records, all find their rightful place with respect to this all-important calling. They keep us from becoming self-centered and they provide the framework by which the total family is sustained. By faithful consideration of these various matters I am a part of all the church is doing at home and abroad. If I hold up my end, then the family is strengthened and that much more effective. If I carelessly let down, then the family is weakened to that extent.

But my first responsibility is to be faithful in proclaiming His Word. Many of God's choice servants have labored for many months, even into years, before any visible results were evident. Were they more successful at harvesttime than at seedtime? In fact, any superficial attempt to induce results by human manipulation is, contrary to the will of God. "We do not try to trick people into believing . . . we denounce any preacher who uses such methods. We are not interested in fooling anyone; we never try to get anyone to think that the Bible teaches what it doesn't. We stand in the presence of God as we speak and so we tell the truth, as all who know us will agree" (II Cor. 4:2, *Living Letters*).

Not every effort on behalf of God's kingdom is crowned with success. In the Old Testament, God said to His servant, ". . . if thou warn the wicked of his way to turn from it; if he do not turn from his way, he shall die in his iniquity; but thou hast delivered thy soul" (Ezek. 33:9). Of Jesus it was said, "And he did not many mighty works there because of their unbelief" (Matt. 13:58). And again, "O Jerusalem, Jerusalem, thou that killest prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!" (Matt. 23:27). Neither was the mighty Apostle Paul always successful. "But the Jews stirred up the devout and honourable women, and the chief men of the city, and raised persecution against Paul and Barnabas, and expelled them out of their coasts. But they shook off the dust of their feet against them, and came unto Iconium" (Acts 13:50-51).

Is there any place for failure then? If you are speaking of faithfulness and loyalty to Christ and His king-

dom, my answer would be a resounding "no." Every failure in faithfulness must be followed by repentance. If there is any sense of spiritual inadequacy, that too must be recognized and admitted. Dr. Bresee became aware of his own spiritual weakness before ever coming to California from the Midwest. He was the pastor of a church in Chariton, Ia., and one night during a revival meeting came face-to-face with this problem. He said, "My religion did not meet my needs." So he fell across his own altar in prayer and later reported that God gave him what he believed to be the baptism with the Holy Ghost, though he did not know at that moment fully what he needed or what he had received. The first step towards success in the ministry is a fully satisfying portion of God's grace in one's own life. There can be no substitute nor evasion at this point.

I can think of a good many reasons why a minister may not have as good results for his year's labors as he would like. There might have been a mass move-out, decline in income, community disaster, shifting population coupled with the human element of free moral agency. In some cases it just might be the result of poor planning. But no man who has been faithful, motivated by the love of Christ, and loyal to the family of God, should ever feel that he is a failure.

From the standpoint of visible results, every man's ministry is marked with some failures along the way.

In one pastorate we had a big Sunday school rally planned. Everything was going fine until the last weekend . . . the climax. A drenching downpour washed it all out. The whole rally "went down the drain." But we didn't stop having Sunday school rallies.

We had a revival. At least that is what we called it. The crowds and the spirit declined so badly that I even prayed that none of my pastor friends would come in and see how poorly we were doing. But we didn't give up on revivals.

I worked with a family for weeks. It seemed we almost had them, but they backed up, failed to go with God, finally separated, and broke up their

home. But we didn't turn away from personal evangelism.

We had a church dedication. A special night was planned for the community. When we walked out onto the platform with the choir, how shocked and embarrassed we were to count less people in the audience than on the platform! But we haven't stopped building churches or scheduling dedications.

Success

- To be able to carry money without spending it;
 - To be able to bear an injustice without retaliating;
 - To be able to do one's duty when critical eyes watch;
 - To be able to keep at the job until it is finished;
 - To be able to do the work and let others receive the recognition;
 - To be able to accept criticism without letting it whip you;
 - To lift those who push you down;
 - To love when hate is all about you;
 - To follow God when others put detour signs in your path;
 - To have peace of heart and mind because you have given God your best—
- This is the true measure of success.

—Author unknown

Most pastors—if they would—
could combine both promotion and good preaching

A Moratorium on Preaching?

By Ross W. Hayslip*

ARE WE LOSING the art of preaching in the holiness movements of today? Are we moving into the era of the administrator, the counselor, and the public-relations expert? Is the erection of church edifices more important than the building of sermons? Is it more significant that I be a financier than a pulpiteer? These are questions being asked by both laymen and preachers.

I have known of some ministers who purposely encouraged an emotional display to cover up a lack of preparation. They could take refuge from a poorly prepared and delivered sermon by the excuse that "God came" and they "didn't get to preach."

Often to fill the void created by poor preaching we substitute the musical program or the religious film in place of the sermon. The multitudinous tasks of administration, counselling, visiting, and civic responsibilities force us into a pattern of rigid discipline if we are to take the time to preach messages that this generation will pause to hear.

Some time ago I read an interesting suggestion that the Protestant churches should declare a five-year moratorium on pulpit preaching. The contention of the critic was that the modern sermon is no longer relevant

to the issues of our day. The average clergyman, he continues, is an overburdened errand boy who is trapped on the treadmill of denominational promotion and procedures. The program rather than the pulpit has become the center of modern Protestantism; so then, he argues, why not realistically set the pulpit aside and give the main thrust of our efforts to the promotion of the program?

We can slowly, subtly, but surely, bring about a moratorium on preaching in our own denomination unless we ministers awaken to the fact that our primary call and task is to that of preaching. Every time we enter the pulpit to minister to the people we must go as a prophet who is sent from God with His message to proclaim. To foist upon a congregation a poorly prepared sermon is to commit a spiritual crime. Primarily we must be preachers, or the demand for preaching will suffer in our churches.

Our laymen can help precipitate this moratorium by a lack of interest in the Word of God and the deeper things of the Spirit. If the laymen become satisfied with our "institutionalism" and happy with a "well-oiled" ecclesiastical machine while relaxing in the comfort of a beautiful, air-conditioned sanctuary, "enjoying" the "well-timed" hour of worship,

*Pastor, First Church, Tucson, Ariz.

then preaching may not be too important to them.

John the Baptist came preaching! Jesus came preaching! Paul cried out, "Woe is me if I preach not . . ." It pleases God to save men through preaching. Is there anything more important to the preacher than

preaching? I have seen God come many times when the preacher was permitted to preach. I have seen God come through the preaching of His Word. As far as I can determine, God does not in this dispensation of His grace plan a moratorium on preaching.

It is still true: the man
is more important than his method.

The Revival We Need

By John B. Rice*

Part I A Prepared Man

IN ASTRONOMY it is possible to predict to the fraction of a minute when a given star will cross a certain meridian. God is a matchless Time-keeper, and there are few things that stir the soul more than to set our telescopes to the reckoning made years before, and on the tick of the clock see a star-world sweep into the field of our vision, fulfilling to a second its appointed time and place. But in spiritual astronomy we are not able to make such certain calculations. We know that another Pentecost is long overdue, but it has not come. There are today many watchers crying, "Watchman, what of the night?" And the answer comes back: "The night cometh, but also the day," and we thank God for the promise that the night will not last forever, but the DAY of the pouring out of God's Spirit upon His Church is just as sure to come as the coming sunrise.

*Retired Nazarene minister, Wurtland, Ky.

Why are not nations being "born in a day"? Why are not Pentecosts falling on every hand? There is only one answer: Men are not yet ready. There is no resting place for the divine afflatus, and just as the dove returned to Noah when he sent her out of the ark because she found no resting place for her feet, so the Holy Spirit today is finding no place in the hearts of men. This is the reason why pastors and people are not filled and stirred with celestial fire.

Before the advent of the wireless telegraph, there were hundreds of ships sailing the ocean, laden with passengers who had to make the long journey without a word of news of any kind from home. But after the wireless came into use, the passengers on any ship that was tuned in with the station on shore could both send and receive messages at any time, day or night.

For 400 years and more before Pentecost, men were sailing the dark

seas of time without any news or word from the heavenly world. Then, on the Day of Pentecost, communications again were established with God's people by the coming of the Holy Spirit, and from that very day and hour God's people have had direct contact with Him by means of prayer.

But the question is, Why are we not getting more messages from God today if we do have this spiritual wireless means of communication? The answer is, I am afraid, too many are out of tune with the heavenly Sender. Not only out of tune, but out of harmony. There are messages enough from God, if only we could hear, to make this old world vocal with celestial joys. God is calling us now for preparation. Let us get in tune with the Infinite. God wants to talk with us, and the only thing that breaks the connection is a nonconducting soul. God does not tell His secrets to those who are out of tune with Him.

I have been saying for some time that a church can have its Pentecost whenever it is ready to pay the cost, and the answers that have come to me from the scores of churches where the power has fallen leave no doubt as to the truth of this statement.

The message of the hour is the old message, "Prepare ye the way of the Lord." It goes without saying that preparation must begin in the ministry of the Christian Church.

I am no accuser of my brethren; I do not mean to say that there are not today thousands of pastors who are as faithful and devoted as any who worshipped in the catacombs or wore togas of flame to light up Nero's garden, but there are many of us who need to be reminded of the things we know; to the end that we may double our faith and diligence.

No one is prepared for the great

work of winning men until he is mastered by a few great principles. He must first believe in the great verities of the Christian life, and that he has a commission fresh from the court of heaven to declare them. If he is doubtful of the temper of the Sword of the Spirit—which is the Word of God—he will do no great execution with it. I do not mean by that that he cannot critically examine it; but I do mean to say that the question of where it was forged, and in what shop, who etched the inscription, and who made its scabbard, has little to do with the quality of its steel; that point must be settled in actual battle. Some of us have tried this trusty blade and found out by the test of experience that it is a true Damascus blade, keen enough to divide an eggshell, and strong enough to carve the hard hearts of men. The time spent in the criticism of the form of things is out of all proportion to the value of the results gained. Of this much we may assure ourselves, "The Christian Church is forever committed to the supernatural view of religion and the Bible. It is the backbone of Christianity" (author unknown). There is room for great difference of opinion on nonessentials, but if a man does not hold to this great fact, he is not prepared to fight God's battle. Infidelity will smite his sword into the air and hurl him to the ground.

We must believe that we are God's men, and that we can be used by Him—poor, ignorant, and failing and weak as we are by nature—if only we will surrender ourselves to the full will of His purpose. He has taken peasants and fishermen, miners and tinkers, liars and libertines, and transformed them by His grace and made them mighty men of God; and He can do the same with us. We must also have faith in the ultimate

triumph of His kingdom, whose advent we preach, and be certain that no individual case is beyond His power.

We must have a very clear conception of the lost condition of men out of Christ, and the passion that consumed our Lord must fairly master us. So long as we can be comforted and content with good salaries and social enjoyment, and men sweeping by unto death, we have no right to call ourselves followers of Jesus. We are only hirelings, and the sheep are not ours. I must say here that no man on earth is worth much for God or men who has not come to the place where he cries from his Gethsemane, "Give me souls, or I die!" Our word "bless" is derived from the Anglo-Saxon word for "blood." It is only the heart that bleeds that can really bless. So far as I know, the road to every victory for oneself and others lies through Gethsemane and over Calvary. "When Zion travaileth, she shall bring forth."

I have thus indicated the general line in which our preparation should lie. Now let me briefly call attention to the methods which have been greatly blessed of God in the preparation of ministers to teach and win the souls of men.

We are all conscious of a need which we call in general terms, "the endowment of power," or, tracing that power to its source, we say, "We must have the Holy Spirit with His anointing." But the true question comes, How shall I have this great anointing of the Holy Spirit? First of all we must find it—even as Jesus found it, and as the company in the Upper Room found it—waiting before God in prayer. The essential baptism with the Holy Spirit comes by consecration and dedication, and yielding to the whole will of God. But the power in anointing for ser-

vice comes only by tarrying before God in prayer, even as our Lord. After a busy day at Capernaum, He, "rising up a great while before day . . . departed into a solitary place, and there prayed." On the day of His transfiguration it is recorded: "As he prayed, the fashion of his countenance was altered." The great effect of prayer is not so much in the things received—it is in an "altered countenance." While I do not want to belittle intercessory prayer, for the Bible says much about it, and more things are wrought by it than this poor, sinful world realizes, it is still true that most of Jesus' praying was not of this kind. It will be a great day for God's workmen when they go to prayer with a burning thirst just to adore God, and to commune with Him. In that kind of praying, faith will grow and a yearning soul will send every man out to heroic toil in the overripe harvest fields.

In this type of praying, the "filling with" the Holy Spirit will come even as it did to the disciples when they prayed until "the place was shaken" where they prayed, "and they were all filled with the Holy Ghost." We must do more praying, and more listening until God talks back. Something will happen when we can say with the poet of old: "Yea, I will be found dead at the threshold of thy mercy, with the ring of thy door in my hand."

Next to prayer, I would put the study of God's Word as of prime necessity. I do not mean the critical study, nor entirely the devotional study of the Word. I mean such a study that will reveal the great motif of the Bible: Man Lost, a Saviour Found. For the lack of a better word, I will call this the evangelistic study of God's Word. We must seek to have a love for men as intense as the love of the old prophets for the lost

sheep of the house of Israel. One preacher has said that, however many Isaiahs we had, he was glad there was only one Jeremiah. But I am not so sure about that. It might just happen that a multiplication of prophets (or preachers) whose yearning heart was crying, "Oh that my head were waters, and mine eyes a fountain of tears, that I might weep night and day for the slain of the daughter of my people!" might even multiply the number of those who would return unto the God of mercy. When we pass into the New Testament, we are face-to-face with Him who had a passion for saving the lost, and whose followers we profess to be. He is a Son of solitude, of sacrifice, and of tears, and says that if any man would follow Him he must deny himself, and walk in the path of pain, even unto carrying a cross. It is difficult to see how any, after reading this evangelistic teaching of the Bible, can refuse to pay the price for evangelistic preaching.

I shall now name one other method of preparation that is divinely stimulating. Read Arthur's *Tongue of Fire*, and after you have read that, read the history of the lives of the saints. In these days of calculating materialism we need a touch of the

heroic. There is good need for it, "For the bravest of men will find stern work to do, in the day of the Lord at hand." The history of the Christian Church assures us that there "has been a joy in the dungeons and on scaffolds passing the joy of harvest."

Some of the martyrs went home on a short, rough road, and others journeyed long and with bleeding feet, but all affirmed that Jesus went with them. Read the story of the first century of Christian martyrs; then read of Savonarola and of Luther, of John Knox and the men of the Covenant; read how Wesley and Whitefield went among the miners in Cornwall, the colliers in Kingswood, the drunkards and harlots in Drury Lane, until they were "fairly out of breath, pursuing souls." If anything else is needed to fire the soul, read of David Brainerd, of John Patton, of Charles Finney, of Hiram Taylor, and of Dwight L. Moody.

Are we prepared? God and men have done all for us that can be done. Here is the commission. Let us execute it. "I have appeared unto thee for this purpose, to make thee a minister and a witness."

(To be continued)

You have been called to serve God in a great day full of enormous probabilities. Don't let the accent that the Holy Ghost would speak through you to win back the careless world die into silence because you did not know your business, or through your half-heartedness and bungling.

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

Holiness that is not
Christian is fake holiness

Is Racial Prejudice a Sin?

By Earl E. Barrett*

RECENTLY A SPEAKER, a white evangelical, successful in combining evangelism and social service in Chicago, implied that race prejudice is a sin, in declaring that the holiness people are the only ones who deny that it is a sin. This compelled me to clarify my position.

Although long ago I gave up the myth of white-race innate superiority, an impression I had early picked up, for some time I have been confessing to some lingering prejudice, hastening to add, however, that I was working hard to overcome it. I pointed to Peter, who had race prejudice even after his entire sanctification, and who, even after a special divine revelation, was severely condemned for compromise or lack of courage (Acts 10:9-15; Gal. 2:11-17). Also, I did not want to unchristianize many who were manifesting racial prejudice.

Is it a sin? Yes and no. This is a reasonable paradox, for an accurate statement of the law of contradiction is that something cannot be both true and false at the same time and in the same sense. The question has two answers because there are two gen-

eral forms of race prejudice—mild and overt.

Prejudice, simply put, is a prejudgment, a judgment before all the facts are in, based therefore, not upon evidence or reason, but upon feeling and hearsay. That is, it is "a preconceived judgment or opinion . . . without just grounds or before sufficient knowledge; an irrational attitude of hostility directed against an individual, a group, or nation" (*Webster's International Dictionary*). In this there is a transition from prejudice to its racial expression, and from the mild to the hostile or overt form.

Racial prejudice, then, can be said to be primarily an attitude characterized by ignorance and emotion, an inflexible preference for one's own race, together with a mental stance that is closed to contrary facts and arguments regarding another race. The feeling is so deeply seated in man that some have wrongly concluded that it is inherited rather than acquired, and thus incurable. In its mild form, race prejudice is not an act (needing forgiveness) but an attitude (needing correction), as in the case of Peter.

For the process of branding inno-

cent victims, beginning in the home, leaves its telltale marks upon both agent and victim. It has disastrous effects upon the agent, scarring his soul, warping his judgment, deranging his feelings, searing his conscience, and dwarfing his personality. When it appeared that Cleveland was about to elect a Negro as mayor, a little, shriveled-up citizen was heard to exclaim, "My! wouldn't that be something!" Yes, I thought, it would be; it would indicate that America is beginning to be democratic and Christian.

Among the branding marks that race prejudice stamps upon its victims, especially children in their impressionable state, are heightened sensitiveness, aggressiveness, and an intense desire to compete successfully with those of the dominant (or dominating) race, white or black, which would be good were there not so many frustrations. For a basic human need is a sense of belonging, of recognition, acceptance, and a response to love. People become horribly lonely and humiliated in any serious breakdown in personal relations. People—black or white—wish to be treated as human beings.

The feeling of fear accompanying prejudice in its mild form is often mixed with such feelings as resentment, contempt, and disgust. Manifested by either race, the reaction, naturally, is in kind. From his environment the child, black or white, gathers his knowledge of race and his behavior patterns. Realizing that much that the black child picks up is supplied by us whites should temper our resentment against his attitudes and conduct, many of which are natural reactions to our mistreatment of the Negro for 350 years.

Are we satisfied as we see the harvest sown in prejudice of even the mild form—uncertainty, insecurity,

ty, uneasiness, suspicion, fear, and frustration? Are we proud of slavery, and the many sins since then—the acts of intolerance, discrimination, injustice, anger, and hostility?

In view of the destructive, divisive effects of even the mild form of race prejudice, do you not think that it needs the covering of the atoning Blood and the correction of confession and restitution? To remain justified one has to "walk in the light" when knowledge (as in the case of Peter) supplants ignorance (I John 1:7). Then, even the mild form of prejudice becomes a sin. In the recent election we were faced with the alternatives of law and order (a particular brand) and law and order with justice. We are still confronted by them, with the privilege of giving due consideration to the recommendations of the impartial, non-partisan President's Commission on Disorders, in seeking to remedy conditions that breed riots. Of course beneath them all is sin—social and personal. But it may not be too late to implement legislation already enacted, and thus apply the principles of democracy and Christianity, embodying the doctrine of holiness or perfect love on a wider scale.

As a starter, I suggest the use of two redemptive principles. The first, exemplified perfectly by our Lord in His incarnation, is that if you wish to really help anyone you must identify yourself with him and his cause. Those in the Wesleyan tradition have a good example in John Wesley, who had a social concern, particularly as a champion of the Negro. Have you not found that when one loves the black man as a person, and not simply as some "soul" detached from his person, he will respond? For lack of love and justice displayed thus, many Negroes have lost faith in the white man's democracy and religion.

*Assistant professor of philosophy, emeritus, Olivet College, Kaukaee, Ill.

The second principle is that there is no reconciliation apart from an honest facing of the facts, a humble confession to God and the injured party, and a full restitution in making all wrongs right.

But has the Negro no sins to confess? Of course he has. But we are to confess *our* sins as persons and as a race, and not those of another person or race. The prescription for the kind of revival our country needs, torn as it is by strife and hatred, is: "If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways [social and personal]; then will I hear from heaven, and will forgive their sin, and will heal their land" (II Chron. 7:14).

We cannot love our neighbor as ourselves when we shut him out of our homes, streets, churches, schools, and factories. For years we have been running away from the Negro, moving out as individuals and churches when he moves in. A holiness church in my community, much to my joy, has called a halt to the retreat.

Preacher, what are you doing to overcome prejudice in yourself and others? How long has it been since you exchanged social calls with colored people or exchanged church visitation? Some time ago, in response to the invitation beautifully given in song, "Let us break bread together on our knees," I bowed at our Lord's Communion table in a colored church. Returning to my seat with the manifest approval of God upon me, with tears, I asked Him to forgive my race for the treatment inflicted upon these brothers of mine and their ancestors. What would happen in America if a host of Christians felt somewhat the same way and did something about it?

Practical Points that make a difference

His Pastoral Prayer Was a Benediction

Dear Son:

When our pastor finished, his prayer Sunday morning I felt I had already been to church. The prayer was a benediction to my heart and a challenge to my faith. He did not use "big" words nor "flowery" expressions. His vocabulary was simple and yet profound. You could tell that he had studied, meditated, and prayed over his pastoral prayer.

There is a great deal in that prayer leadership. He kneels beside the pulpit as he prays, symbolizing the humility with which we come before our Heavenly Father. He fills the auditorium with praise as he lifts us all to the throne of God. As a priest he brings his people in oneness of worship and devotion. He doesn't tell God how good we are, but confesses our needs. He prays for help and expresses thanks for answered prayer.

When he rises, we rise with him to new heights of expectancy to listen as he declares God's Word. Our pastor prayed this morning, and it was a benediction to a tired and weary heart who needed help.

Love,
Dad

The Nazarene Preacher.

"... the parsonage is a glass house"

The Minister as a Standard

By Roland M. Becker*

THE APOSTLE PAUL SAID, "Be ye followers of me, even as I also am of Christ" (I Cor. 11:1). To Pastor Timothy he said, "... be thou an example..." (I Tim. 4:12). The minister as a standard is imitated by his church. His very attitude often becomes the attitude of the church in almost any given area, local, district, or general. I have said many times to my people, "Do not follow me; follow Christ," but the reaction on their faces declares that you cannot divorce the two. The minister is a living example of the Gospel he preaches. He must live as Christ lived or his people will not follow him or Christ.

Holiness preachers believe and preach a Gospel that saves from all sin. They must be examples of this Gospel. They must be changed men, made holy through and through by God's grace.

Is it pride to say, "Follow my example..."? No. We have to be able to say it! Holiness ministers must be genuinely saved and sanctified wholly by the Holy Spirit and maturing in the things of God or they are unfit for their calling. God grant that the day will never come when Nazarene ministers cannot win this respect by their blameless lives (I Thess. 5:23).

*Pastor, Henderson, Nev.

September, 1969

If there are within a minister secret sins, secret loves, or inner defeats, he should realize he can't hide them from God—nor man very long. So he should stay on his knees before God and pray through until complete forgiveness and victory over them are given. God's grace is sufficient to enable a minister to be an example in all things. The minister's responsibility as a "standard" to his people will be his until he lays his trophies of grace at the feet of Jesus.

A Nazarene game warden once told me that "the parsonage is a glass house" and it is, rightly so. For God's grace is fully adequate to make the minister and his home a "standard," "an approved model." A minister can never get away with saying, "Do as I say and not as I do," for God's people have always observed their ministers to see what they do.

If there is a "standard," a living example of Christ, in every pulpit, of prayer, fasting, love, forgiveness, soul-winning, and calling, great things will continue to happen in the church. Great revivals and miracles will be the major news items in church periodicals as they were in the Gospels and the Acts. Certainly the first need is "blamelessness," then humility. Let every holiness minister be a living "standard" of the Gospel of Jesus Christ.

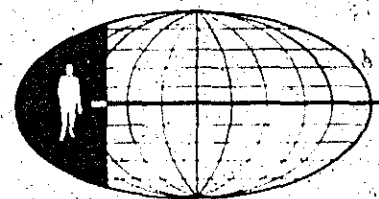
Have Any Problems That Need Solving?

By S. T. Moore*

Most of us do. Here is a formula that many have followed.

1. Believe that with God's help the problem can and will be solved. Base all your faith and efforts on the Word of God, which says, "In all thy ways acknowledge him, and he shall direct thy paths"; "All things are possible to him that believeth."
2. Define the problem the best you can and commit it to God in prayer, as you would talk to a lawyer about a legal matter (real prayer backed up by a good life).
3. Begin thinking about your problem with an expectant attitude, full of vitality and hope.
4. Whatever you do, don't worry about it. Don't get prostrate beneath the problem. Stay on top of it.
5. Begin to watch for ideas. As you do, keep reminding yourself that the solution is on its way, it will come in time. Live expecting it to.
6. Sometimes the answer to your problem will hang on the edge of your heart and mind for weeks without dropping into your consciousness. Like a chick picking its way out of an egg, you'll have the excited sensation of knowing the answer to the problem is trying to get through to you, but it takes a little time for some things to work out. The solution is forming, but not quite ready for birth yet. Just stay with it. Write down any ideas that come to you and examine them. But don't jump at the first one, even if it does seem like a good one. Exercise your faith, stay alert.
7. The solution may be right under your nose, but you can't see it yet. Fill your mind with as many facts as you can about the problem and turn them over in your mind every chance you get; don't give up, for the answer is on its way. Try getting up early in the morning and praying and thinking about it when your mind is clear and free from other things.
8. It is important during this waiting time that you use no expressions that will defeat your faith or efforts, such as: "I give up," or "I don't know what to do," or "It's got me." What a difference this can make in a person's outlook on life and situations! Everything you see around you was, at one time, an unsolved problem—from the water you drink to atomic fission. A problem is nothing more than an unborn solution. Stay with it. Know the solution will come—and it most certainly will—for God promised it.

*Pastor, Angola, Ind.



The PASTOR'S SUPPLEMENT

Compiled by The General Stewardship Committee Dr. Willis Snowbarger, Editor

GENERAL STEWARDSHIP COMMITTEE

Edward Lawlor, Gen. Supv. Adviser
E. S. Phillips, Chairman
Willis Snowbarger, Secretary

Members

M. A. Lunn
John Stockton
Max Scott
B. Edgar Johnson
Bennett Dudley
O. Joe Olson

Dean Wessels
A. F. Harper
Paul Skiles
Kenneth Rice
W. T. Purkiser
R. W. Hurt

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

BOARD OF PENSIONS

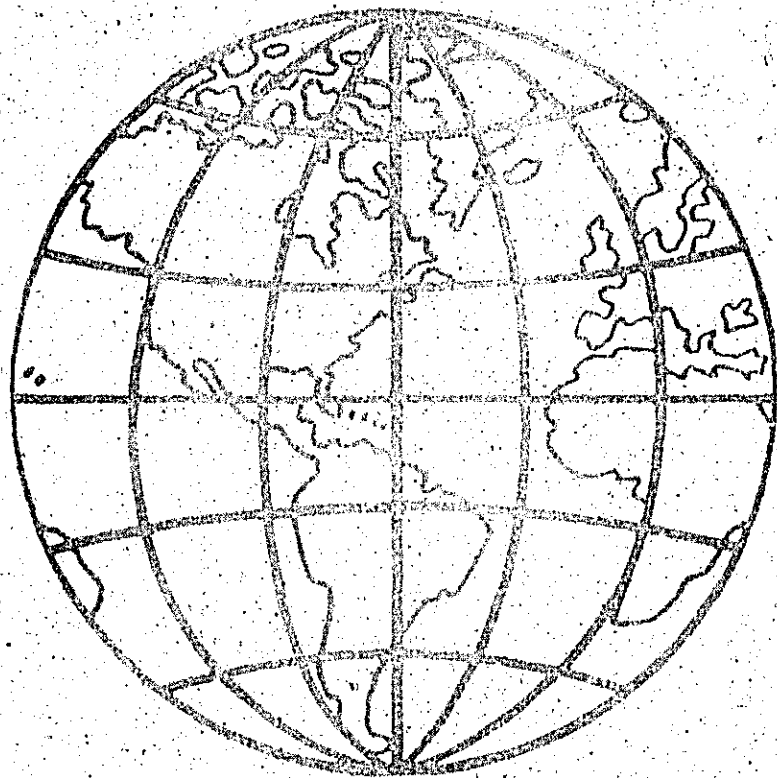
FOUR Good Reasons to Join the Nazarene Retirement Program

1. The interest rates are now at a new high—5 percent.
2. With the increase in income taxes—money placed in the Nazarene Retirement Program represents a greater tax savings. (You do not pay federal income tax on money placed in the plan.)
3. The initial cost of establishing the annuity has been reduced.
4. This retirement program was submitted for bids by leading insurance companies. It continues to be the best tax-sheltered retirement annuity plan for money invested, of any available to our ministers today. (When the Department learns of a better plan—it will be offered.)

For further information write:

BOARD OF PENSIONS
6401 The Paseo
Kansas City, Mo. 64131

What in the World Is Your Church Praying For?



Over 500 Nazarene missionaries all over
the world need your prayers.
—Department of World Missions

On Reaping and Sowing

NATIONAL organizations with a message for the American home, such as the churches, Boy Scouts, Girl Scouts, Red Cross, etc., regard the "local chairman" as the key figure in their success.

If the local chairman knows his way around his area, if he has established and maintained good media relations, it is a relatively easy matter for the national organization to make an effective presentation—in brief, to get the story told and the mission accomplished.

Important to Church

In the Church of the Nazarene this means the *liaison* by pastors in serving as local chairmen for district assemblies and preachers' conferences.

One of the best jobs done this year in this area was that turned in by Rev. George Privett when his church at Concord, N.C., was host to Dr. V. H. Lewis, general superintendent, and the district preachers' conference.

The meeting was accorded generous coverage by the *Concord Tribune*, but it did not happen overnight.

When Privett, a Nazarene seminary graduate, went to Concord he visited the newspaper and met Ed. Readling, church editor. Privett said he found Readling a "dedicated person."

Honored by Ministers

At a ministerial association meeting in 1968, Privett initiated a resolution to honor Readling for his efforts on behalf of all the denominations. This was done at a public banquet sponsored by the ministerial group in September, 1968. The pastors discovered that this helped to further mutual understanding and rapport.

Privett gave Readling a story about

the statewide preachers' conference about two months before the event. He then followed this up with a story about 10 days before the start of the meeting and an invitation to the newsmen to attend.

The church editor had a prior commitment but he made arrangements to have a photograph taken in advance in the pastor's study, and the three-column photograph and a good story gave the conference a send-off.

Privett took notes and wrote a summary report on the opening meeting, which he took to the church editor early next morning together with an invitation and a ticket to the banquet that night.

Covers Dr. Lewis' Sermon

Reading attended, and from the story he wrote it was apparent that he felt the speaker had a message for the day.

Dr. Lewis spoke on "The Sure Foundation." He referred to the astronauts reading the Bible on their first moon-circling journey.

"These men touched on the great foundational truths relating to the relationship of God and man," Dr. Lewis said.

"This is the foundation we must build on. We cannot destroy the foundation and re-plan the structure."

Privett later said that his church for a number of years has had the *Nazarene Herald* magazine sent to Readling at the newspaper. He also gets and uses Nazarene news stories from Nazarene Information Service in Kansas City.

"Mr. Readling seems eager to get our news items and I enjoy working with him," Privett stated.

O. JOE OLSON

"KEYS TO LIFE" SS

ATTENDANCE CAMPAIGN

**PURPOSES: TO INCREASE ATTENDANCE
TO WIN PEOPLE TO CHRIST**

TIME: OCTOBER 5-26, 1969

**MATERIALS--POSTER
FLYERS
LAPEL KEY
NOTEBOOK
RECORD**

(See prices on page 29.)

PROGRAM--

Goals for classes, departments, and the Sunday school can be entered on the poster in advance. Each Sunday the actual attendance can be added.

Pupils should be involved in distributing the flyers each week. The lapel keys should be worn to provoke questions that open the door to invite people to Sunday school or to know Christ as Saviour.

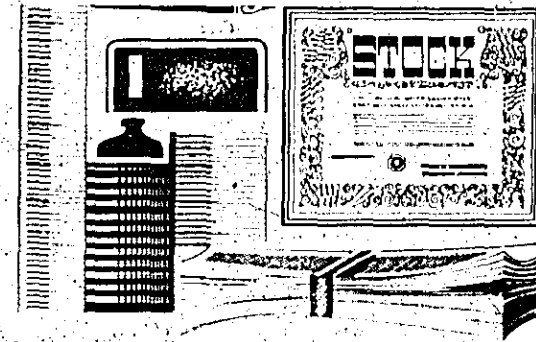
Recognition and awards will be worked out by each local church.

The notebook is a teacher's "Workbook" for the campaign.

The record is for a workers' meeting and Sunday school assembly.

USE THIS EVANGELISTIC ATTENDANCE PROGRAM.

INVESTMENTS PAY DIVIDENDS



- • • INTEREST RATE IS UP
- • • WEEKLY DIVIDENDS
- • • A SURE THING
- • • TREMENDOUS GROWTH
- • • KANSAS CITY—Current reports show renewed interest in the Caravan program. One investor stated that he received weekly dividends. Another said there wasn't any risk—it was a sure thing.

The market forecast predicts tremendous growth during September, October, and November.

This is not an offer to sell or trade.

For further information write:

BILL YOUNG
Division of Caravans
6401 The Paseo
Kansas City, Mo. 64131



1970
Mid-quadrennial

CONFERENCE ON EVANGELISM

Tuesday evening, January 13
through
Thursday evening, January 15
in the
Music Hall, Kansas City, Mo.

Realizing that in "These Times . . . God Is Able," the Conference on Evangelism will initiate a Year of Evangelism in the Church of the Nazarene under the theme "Totally Mobilize—Evangelize." During this year we will make an all-out effort to involve our people in effective evangelistic outreach. Thus the conference will be both inspirational and informative. To make the conference as practical as possible, afternoons will be spent in workshop sessions. These will provide opportunity for the exchange of ideas, etc., related to the expansion of the evangelistic outreach of the church.

Don't Miss This Important Event!
PLAN NOW TO ATTEND!


Note: All who attend the conference are responsible for their own reservations, entertainment, and transportation. Each person must make hotel reservations directly with the hotel.*

Hotels	Muehlebach	Motels
Aladdin 1213 Wyandotte	12th & Baltimore	Downtowner 1234 Central
Continental 11th & Baltimore	New Yorker 1114 Baltimore	Executive 509 West 13th
Dixon 12th & Baltimore	Phillips 12th & Baltimore	Hilton Inn 610 Washington
	President 14th & Baltimore	

*All addresses are Kansas City, Mo. 64105.

Your Church
CAN experience
NEW LIFE and OUTREACH
through . . .

COUPLES for CHRIST



SEPT. 7—DEC. 7
1969

CHURCH OF THE NAZARENE
Department of Evangelism

September 7—
December 7

Be sure to check your special packet of materials, ideas, and suggestions for this emphasis. (If you did not receive yours, notify us immediately and another will be sent.)

TWO THINGS

THERE IS STILL TIME

to work out a SATURATION PROPAGANDA campaign

FOR YOUR AREA

Write us at once for details.

We will help you.



FALL SERIES

DR. WILLIAM FISHER on
"SHOWERS OF BLESSING"

**"ALL THIS—
AND HEAVEN TOO"**

Begins OCTOBER 5

HEAR ONE OF AMERICA'S GREAT RADIO PREACHERS
Get "SHOWERS OF BLESSING" on Your Radio Station

Advertise It.

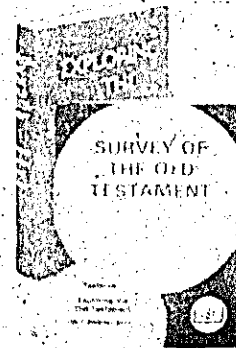
Write Us.

NAZARENE COMMUNICATIONS COMMISSION

Radio and Television Division
H. Dale Mitchell, Executive Director
6401 The Paseo, Kansas City, Mo. 64131

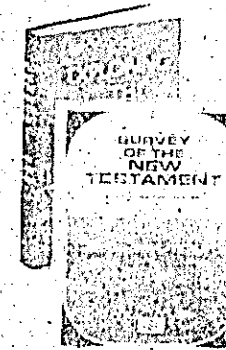
ADVANCED COURSES

New courses to provide a more detailed study in certain areas



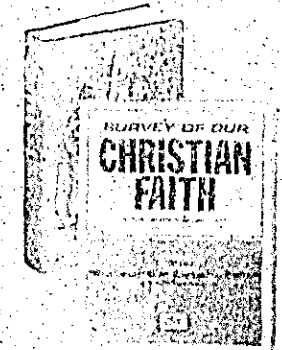
Unit 121c

Textbook, Study Guide, Evaluation Fee
(Complete Package)
U-795 \$7.95
Study Guide (72 pages) plus
Evaluation Fee \$4.00
Textbook Only \$4.50



Unit 122c

Textbook, Study Guide, Evaluation Fee
(Complete Package)
U-796 \$7.95
Study Guide (55 pages) plus
Evaluation Fee \$4.00
Textbook Only \$4.50



Unit 114c

Textbook, Study Guide, Evaluation Fee
(Complete Package)
U-895 8.95
Study Guide (72 pages) plus
Evaluation Fee \$4.00
Textbook Only \$5.95

These courses are designed for correspondence study, where one can work at his own speed and schedule. However, they can be used in the local church by offering 18 fifty-minute sessions.

The guides are designed as an aid to study and an evaluation of the mastery of the material. It is used as an open-book exam, which means you can use the textbook, or other resources. Upon completion, send the guide to the General CST Office for evaluation.

The Study Guide will not be mailed unless the evaluation fee is enclosed or instructions are given for the charge.

Send to:

Christian Service Training
6401 The Paseo
Kansas City, Mo. 64131

Read Them Yourself!

Many of you will want to recommend to your congregation
NEW BOOKS FOR THE CHURCH LIBRARY.

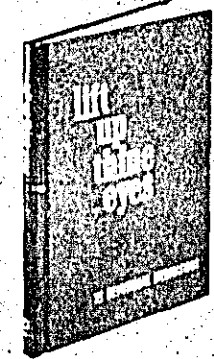
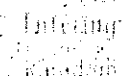
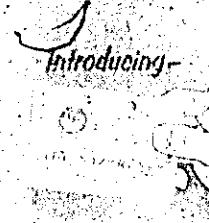
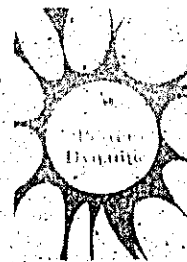
VISTAS



1969 PUBLICATIONS

from your NAZARENE PUBLISHING HOUSE

Published by the Nazarene Publishing House, 1000 North 1st Street, Nazareth, Pa. 18801



Projecting Our Heritage

Compiled by MYRON F. BOYD and MERNE A. HARRIS. Papers delivered at the centennial N.H.A. Convention, 1968. 157 pages, cloth board. \$3.50

Christ's Imperatives

By EMERSON S. COLAW. Nine messages focusing upon our Lord's commands for His followers today. 107 pages, paper. \$1.75

The Rich Treasures in Life

By DAVID M. PARISH. Devotional thoughts on finding "the best" in all areas of life. 87 pages, paper. \$1.25

Joy in the Morning

By KATHRYN BLACKBURN PECK. Warmhearted poems for those who need a song to brighten the way. 56 pages, paper. \$1.25

Making Prayer Dynamic

By GORDON COVE. Prayer, its meaning, purpose, the mechanics, and the art of intercession. 93 pages, paper. \$1.50

Introducing—the Nazarenes

By LESLIE PARROTT. "Outreach" book explaining what the Church of the Nazarene is and does. Pocket-size, 48 pages, paper. 60c; 3, 50c ea.; 10, 40c ea.; 25, 30c ea.; 50, 25c ea.

What's with Entertainment?

By WENDELL WELLMAN. Brief, thoughtful discussion concerning activities "not to the glory of God." 24 pages, paper. 50c

The Gospel According to Mother Goose

By EDMUND E. WELLS. Ten nursery rhymes pointing out pertinent guidelines essential to Christian living. 62 pages, paper. \$1.00

Entering the Kingdom

By G. FREDERICK OWEN. Explaining how to become a Christian and the satisfying results. Pocket-size, 63 pages, paper. 50c; 6 for \$2.50

That Ye Sin Not

By NELSON G. MINK. Enriching studies in First John emphasizing the holiness message. 69 pages, paper. \$1.25

Share My Discoveries

By KATHRYN JOHNSON. Written to women. Touches needs and problems common to all women. 63 pages, paper. \$1.00

We Also Build

By ESTHER LEWIS. Discussing the task of the minister's wife and its importance in God's kingdom. 111 pages, paper. \$1.50

Lift Up Thine Eyes

IDEAL FOR GIFT! 111 meditations selected from "Come Ye Apart" since it appeared in 1940. 119 pages, Kivar board. \$1.95

Personal Renewal Through Christian Conversion

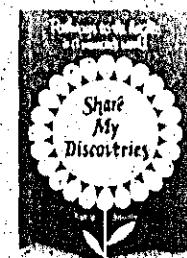
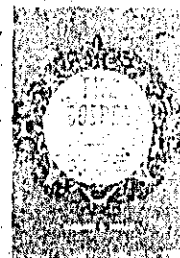
By W. CURRY MAVIS. An in-depth study into the critical experience of conversion. 165 pages, cloth board. \$3.50

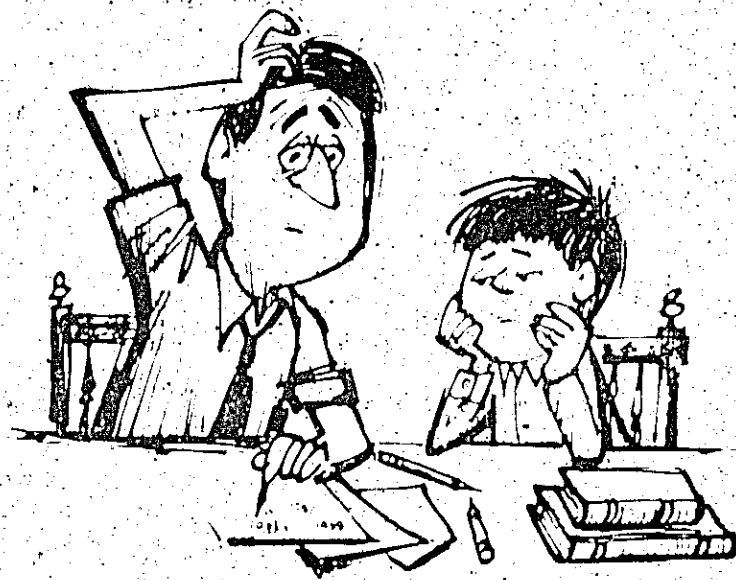
Planning Church Time for Children

By BETTY BOWES. Ideas for organizing and conducting an effective children's church. 56 pages, paper. \$1.00

Take Care, Man!

By MILLARD REED. Stewardship studies urging teens to take care of the gifts God has given them. 87 pages, paper. \$1.50





TO HELP

ANSWER THEIR QUESTIONS

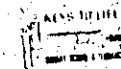
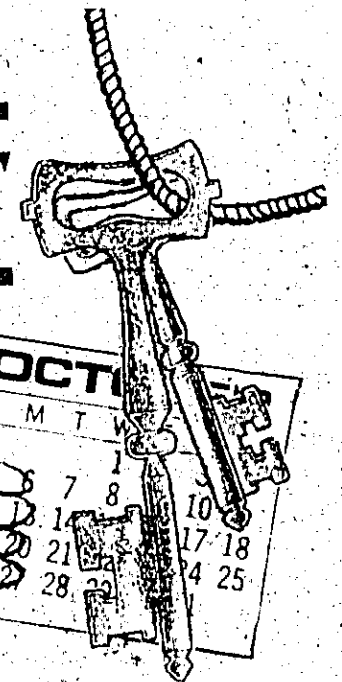
to help children know the meaning of stewardship—four color-filmstrips with recorded narration in the child's own language . . . deal with relationships to God, to others, to things, and to money . . . simple enough for the kindergarten child, challenging enough for the junior. Use over and over in many different situations with children.

VA2255 Children's Stewardship Kit: Four filmstrips, two records, four guides, packaged together, \$22.50

Produced by NAVCO—Order from your Nazarene Publishing House, Box 527, Kansas City, Mo. 64141

KEYS TO LIFE

A Sunday School Attendance Campaign Emphasizing Spiritual Development



Inborn Wisdom

"Keys to Life" NOTEBOOK

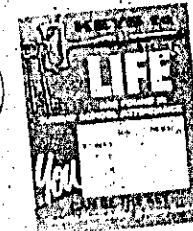
Vital explanatory booklet with illustrations for the use of the General Superintendent and outline of four Sunday campaigns. A guide for teachers and others. Space for weekly commitment, prayer, prayer list, and notes. 8 pages, 4 1/2" x 6 1/2". BL 690 5c

Build Entertain

"Keys to Life" RECORD



Play it in your weekly meeting and to the entire Sunday school when introducing this campaign. This cassette tape explains the program. The other provides inspiration. 7 1/2" x 7 1/2". DL 690 60c



Create Interest

"Keys to Life" POSTER

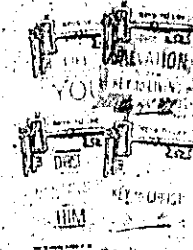
Let every child know what is going on with the impact of the "keys" and promotional poster. Display in an eye-catching room and department. The sign allows for writing in weekly goals and attendance. 17" x 27". SL 690B 3 for 75c; 6 for \$1.25

YOU ARE THE KEY

Involve Total Participation!

"Keys to Life" TAG

Launch the exciting attendance campaign the 1st Sunday of September by giving everyone a golden key. Imprinted on red "You Are the Key" tag. PL 69 48 for \$1.00



Keep the Campaign Alive!

"Keys to Life" LEAFLETS

Colorful, eye-catching attendance reminder. With a special message for each week. Great for mailing, distribution, door-to-door, graduation, bulletin inserts, prior to the Sunday. (dated) set of four includes one leaflet for each week. S-690 25 sets, \$1.75; 50 sets, \$2.25; 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 St. Brea, Pasadena, California 91104
IN CANADA: 1592 Bloor Street, West, Toronto 9, Ontario

The STRAIGHT of it

DEAN WISSELES, Executive Secretary

Special announcement!

There has been a change in the column numbers for the NMBF budget formula for this assembly year.

Please note that now—the NMBF budget is equal to 2 percent of the sum of Column 25, less Columns 1 and 2, in the pastor's annual church financial report.

Double-check to avoid error!

The formula did not change—only the column number.

A SMALL INVESTMENT TODAY



FOR A LARGE CONTRIBUTION TOMORROW

A new concept of DEFERRED GIVING

with a challenge and possibilities far beyond your normal giving potential. Not an insurance scheme, but an idea making it possible for every layman to do some thing really significant for the Lord in his lifetime.

WHO CAN PARTICIPATE?

Any interested person, member of the church or not.

HOW CAN I GO ABOUT IT?

Use one of your insurance policies, perhaps a returning veteran's policy, and make the Church of the Nazarene—local, district, college, general, missionary or other department—both owner and beneficiary of the policy. As soon as the church becomes both the owner and beneficiary, you may then deduct from your income tax any and all premiums on that particular policy. This is an approved method by the Internal Revenue Service. Another plan would be to secure additional life insurance on yourself or another member of your family and make the church both the owner and beneficiary.

SUPPOSE I BECOME INCAPABLE OF MAKING THE PREMIUM PAYMENTS AT A LATER DATE?

The church, or another member of the church, could then pay the premiums, since the church owns the policy, or the church could elect to cash in the policy for its cash surrender value.

WHAT ARE THE BENEFITS TO THE CHURCH?

It allows the church to use these policies as collateral when borrowing, usually at a cheaper rate of interest than local loans. This one gift may be the largest single contribution the church ever received when the policy matures.

WHAT KIND OF POLICY SHOULD I GET?

A 20 pay life, or similar plan—any other type of life insurance is acceptable.

WHERE CAN I GET THE POLICY?

From any life insurance sales man, or fill out the form attached below and mail to:

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

I would like to know more about how I can make a contribution to my Lord through life insurance.

NAME _____

ADDRESS _____

ZIP _____



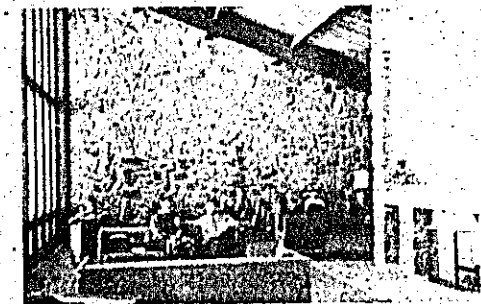
JOIN the
NAZARENE WORLD MISSIONARY SOCIETY

PASTOR: Will you help enlist
the men of your church?

SEPTEMBER IS MEMBERSHIP MONTH

The Nazarene Preacher

REPORT FROM
NAZARENE BIBLE
COLLEGE



FACULTY

Charles H. Strickland, President; Norman R. Oke, Dean and Professor of Theology; Robert Leffel, Assistant to the President; Milo L. Arnold, Practical Theology; Audrey J. Williamson, Speech; Gideon B. Williamson, Bible; Dwight Neuenschwander, Evangelism; Evonne Neuenschwander, Piano and Organ; Ronald Lush, Music Evangelism; Chester Meyering, History; Joseph Hoch, English.

GROWING ENROLLMENT

Average per term, 187. Regular students enrolled for at least one term, 217. Special students enrolled two terms, 68. Total enrollment for the year, 285. Prospective enrollment for September, 1969, at least 350, including special students. Participation in Veterans Administration assistance for men who have served in the U.S. armed forces to begin in September, 1969.

LIBRARY

10,000 volumes. Goal for near future, 25,000 volumes. Cash gift has been received from Mr. Elmer Trimble of Fort Worth, Tex., of \$10,000 for books and furnishings.

100 ACRES OF LAND

in choice location valued at more than \$1 million. Three modern buildings with furnishings cost \$1.25 million. Mortgage indebtedness, \$500,000; construction loan, \$125,000.



Address all correspondence concerning gifts, wills, annuities, enrollment to:

Charles H. Strickland,
President
Box C
Colorado Springs,
Colo. 80901

\$100,000 NEEDED

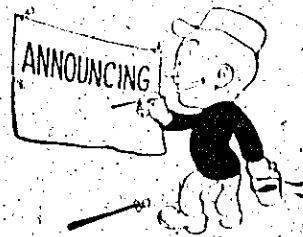
to meet urgent demand for debt reduction by January 1, 1970.

THE ANSWER

\$75,000 through 100 percent participation in giving the Sunday school offering of October 19, 1969, to Nazarene Bible College. PLUS \$25,000 in personal gifts.

Be One of the

**TOP
20
PASTORS**



to attempt to raise one of the

10%—MISSIONARY SPECIALS

For Home Missions

L. A. N. D. S.

(Locating Another Nazarene Development Site)

The Board of General Superintendents Approved Forty (40) \$5,000 SPECIALS for New Church Sites in Dynamic Areas of Opportunity.

Clip and mail to the Department of Home Missions.

Count on us to be in the TOP 20 CHURCHES to attempt to raise a 10-Percent Missionary Special for L.A.N.D.S.

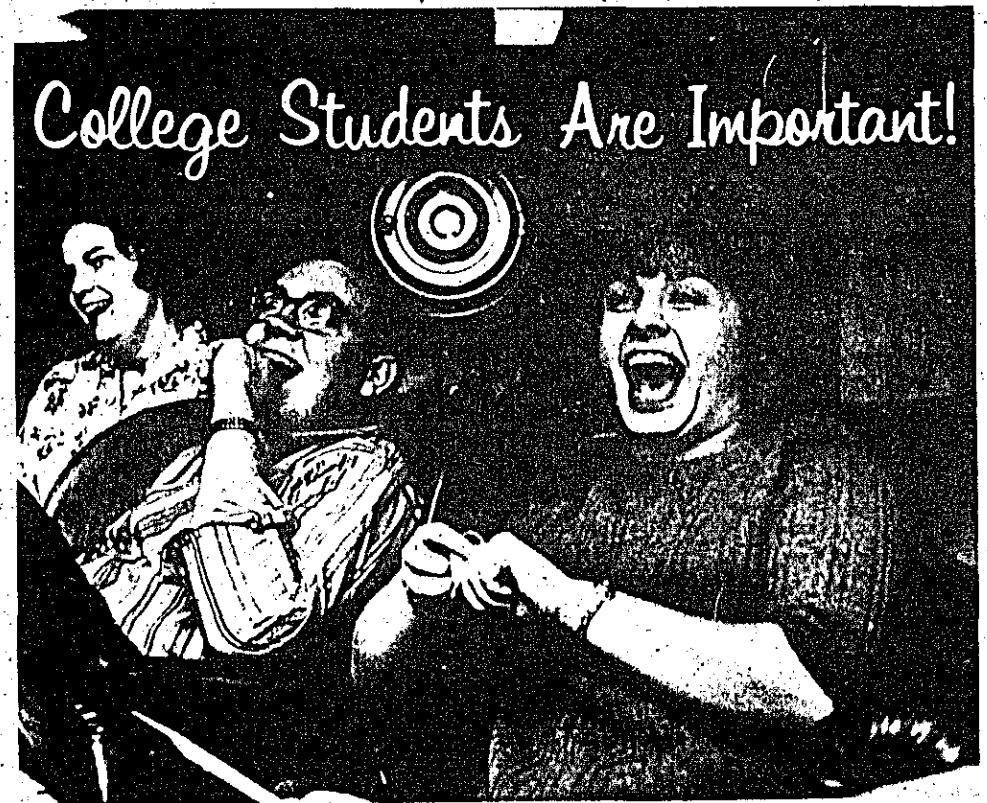
Church

Zip

Pastor

District

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



How does the church relate to the college student—the home church—the church in a college or university community?

Of course, each local church situation must adapt its ministry according to the number of students, size of congregation, and a number of other considerations.

A good starting place, however, is the establishment of an active and accurate list of names and addresses of all college and university students in your church community.

This is a natural for the local NYAF. Besides keeping an accurate and active list of all college students (those on Nazarene campuses as well as those on non-Nazarene campuses), the local NYAF could be responsible for planning student get-togethers at vacation or holiday times.

Use the list. Any weekly bulletin, monthly information sheet, or personal letter (preferably) is a good beginning.

College students are important. Let's let them know we care.

The World's Simplest Coin Sorter!

(Tell Your Church and Sunday School Treasurers All About It!)

Sorts . . .
Counts . . .
Wraps . . .
Faster than a
Roll a Minute!

No moving parts!
Works by gravity!
Lasts for years!

ONLY
\$29.95

POSTPAID

Order by
No. E-3000

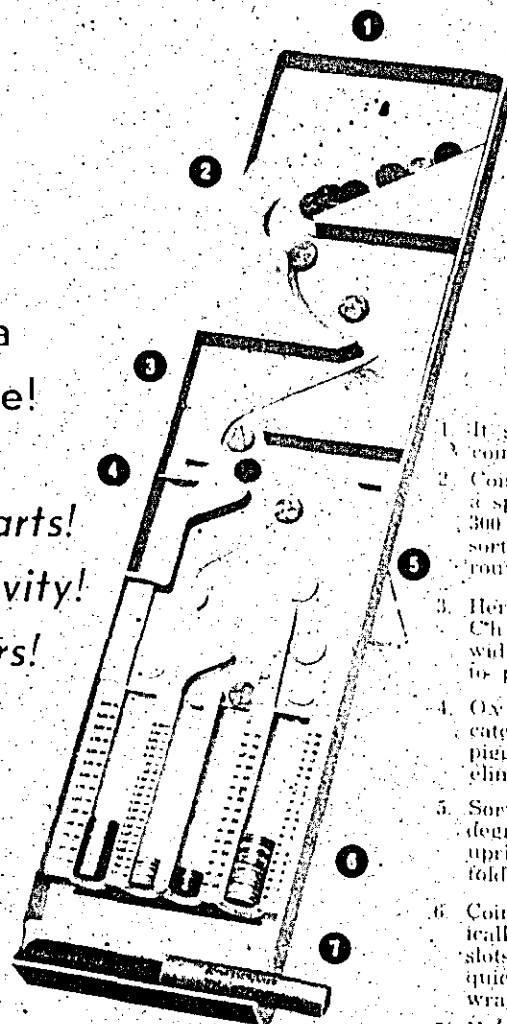
- Durable, plastic, abrasive-resistant
- Size: 28" x 6½" x 1½"

- Folds up for convenient storage between jobs

Prices slightly higher outside the continental United States.

Order "Where Your Dollars Do Double Duty"—from your

NAZARENE PUBLISHING HOUSE
POST OFFICE BOX 527
KANSAS CITY, MISSOURI 64111



Reliable!
Foolproof!

1. It starts here! Flow coins in by hand.
2. Coins slide down at a speedy rate—up to 300 a minute—and sort themselves en route.
3. Here's the secret! Changes in track widths sort coins into proper slots.
4. Overflow chute catches bouncing or piggyback coins, eliminates missorting.
5. Sorter placed at 40-degree angle and held upright by metal folding stand.
6. Coins stack automatically in calibrated slots—roll-size units quickly removed for wrapping.
7. Holder and guide make wrapping easy with coins accurately rolled.



Queen of the parsonage.....

MRS. B. EDGAR JOHNSON

Children Do Have Ears

By Mrs. Frankie Roland*

IT HAD HAPPENED AGAIN! I looked over the heads of our children to my husband. In the dim light I could see he was looking very embarrassed. Glancing at my nodding daughter but still alert son, I said just loud enough for the occupants of the front seat to hear, "Honey, you know we promised never to discuss personalities in front of our children." My husband, looking relieved, tousled our son's hair and replied, "Yes, I know." Our son immediately feigned sleep and the man in the front seat, looking startled, changed the subject. For the next half hour conversation was light as we sped home from the zone rally. After checking to see that our son was now really asleep, I leaned forward and apologized for my apparent rudeness.

"I'm very sorry," I started, "but we've dealt with too many P.K.'s in youth camps who were all mixed up because they had no confidence in anyone. We personally feel it would be detrimental for them to know that any of our church people are anything but the best possible Christians. We can't afford, through careless talk, to let them doubt anyone."

The man, another pastor, apologized profusely, saying he had just forgotten they were back there. His wife added, "We've just forgotten about children listening since ours are grown and gone."

After the awkward moments had

passed, we talked along this very line the rest of the way home. They told us of problems they had had when their children were small, and we finally came to the conclusion that adults just seem to feel that children have no ears.

We talked of certain problems in rearing children in a parsonage, and they asked just what could be done about the problem we had just "very neatly solved."

We told them that, if a very pointed look at the child and then back at the speaker with raised eyebrows did not work, my husband would then say, "Children, would you mind playing upstairs while Mr. or Mrs. So-and-so talk privately with Mom and Dad?" If the same speaker began this again in a child's presence, I would then remember what Fletcher Spruce said some time back in *Standard*—that silence is not always golden; sometimes it's just plain yellow. Then, looking straight at the speaker with a kind but determined expression, I would simply say, "Sir, we have a policy in our home not to discuss personalities in front of our children." This has had to be done very few times, usually to a church member, but once to an evangelist, and don't think it was easy.

Everyone has been wonderful about this, and the only thing I can come up with is that people just think children do not listen. Believe me, they do and they form opinions quickly.

Once while on a trip we discussed

*Pastor's wife, Mound City, Mo.

something that had been told to us in confidence, supposing our children to be playing a game in the back seat. The next Sunday our daughter told it in class. Since it was a financial difficulty, my husband and I were very red-faced as we tried to explain, to the man who had confided to us in private, how it had gotten out.

We are also careful in our family devotions not to pray for God to help Brother S see his need for tithing or for Sister M to quit smoking. This is done

in private prayer when children are away at school or in bed for the night.

It may seem trivial to some and amusing to others, but I want to keep the fact before me that children do have ears, and that they're listening all the time. Jesus said in Mark 9:42 that we are not to "cause one of these little ones to stumble" and He had a child sitting on his lap when He said it. If Jesus had to admonish the disciples, perhaps we had better check up on our conversation.

A Mother's Prayer

*I wash the dirt from little feet,
And as I wash I pray,
"Lord, keep them ever pure and true
To walk the narrow way."*

*I wash the dirt from little hands,
And earnestly I ask,
"Lord, may they ever yielded be,
To do the humblest task."*

*I wash the dirt from little knees,
And pray, "Lord, may they be
The place where victories are won,
And orders sought from Thee."
I scrub the clothes that soil so soon,
And pray, "Lord, may her dress
Throughout eternal ages be
Thy robe of righteousness."*

*Ere many hours shall pass I know
I'll wash these hands again;
And there'll be dirt upon her dress
Before the day shall end.
But as she journeys on through life
And learns of want and pain,
Lord, keep her precious little heart
Cleansed from all sin and stain;*

*For soap and water cannot reach
Where Thou alone canst see.
Her hands and feet, these I can wash—
I trust her heart to Thee!*

—AUTHOR UNKNOWN

IN THE STUDY

SERMON OF THE MONTH

Some Beautiful Pictures of Death

By M. L. Lavender*

In II Tim. 4:6, the Apostle Paul presents a dramatic picture of death. He shows death in personified fashion as almost literally standing beside him. Says he, "My departure is at hand." The phrase *at hand* suggests that the grim reaper is standing there at his side.

Even at a time when he is "already (in the beginning of the end) being poured out (in violent death)," he can confidently take stock of the assets (vv. 7-8) afforded by the good life and declare: As to what remains, "there is laid up for me a crown of righteousness" (v. 8). What a hope!

Paul also speaks of his departure. The word which is translated *departure* (*analsis*) is used in several very interesting contexts. They suggest to us a very colorful hue of the several beautiful facets or pictures of death: Paradoxically, it is true that death may be viewed as a graduation, a coronation, a beautiful picture, notwithstanding the facet which looks upon it as an ugly enemy, or a trip into an uncharted world.

The word *departure* is used in a context where a cocoon is being unwound. A cocoon is an envelope containing an insect until it can develop into that higher order of life for which it is destined.

That is the way it was with Paul the prisoner, the captive (Eph. 3:1; Rom. 16:7). The life which he lived here was not that life which shall be, that life for which he had the capacity, nor that life for which he

had striven and which he would ultimately gain. But in departure he shall experience release from the immature and discover the freedom of the never-ending day for which he was made. Soon the prison bars shall be broken as the unwinding of a cocoon, and he shall be released from the chrysalis state of Christian experience, to soar into the altitudes for which his soul was designed. What a beautiful picture for one to be set free from the chrysalis state of things—the fleshly, the mortal, the immature—and suddenly discover the glittering dayspring of an unchanging, unending hereafter, and himself a completely developed, perfected being in a heavenly clime!

The word *departure* is a seaman's term. It is used in the sense of a ship taking up anchor and setting sail out into the sea. The picture here envisions a pleasant, smooth voyage across tranquil waters. This picturesque scene suggests that death is like that.

When a saint of God pulls up the anchor of this present life and sets sail across the sea which divides time from eternity, the mortal from the immortal, the sailing will be free from darkness, storm, and fear. In Christ, even at a time like this, there is much hope, faith, assurance, and certainty—even beauty.

Departure is also a plowman's term, which depicts another beautiful facet of death. It shows the plowman as loosing (*analists*) work animals at the close of a long, hard day of labor. He unhitches them and turns them out into pasture to find

*Pastor, Church of God (Anderson, Ind.), Meadville, Pa.

pleasant, refreshing rest for their tired, lathered bodies.

What a picture! That is just the way it is when a saint goes on to be with the Lord. It is the close of life's workday, a glad release from the cares of that day. It is release from the toils, the troubles of life. The earthly tabernacle dissolves, the bars of mortality fall, and the saint rests from his labors. And like a caged eagle released, the soul soars away into the lofty infinitudes of tomorrow's forever.

One day the soul that is tired shall rest, the soul that is battle-scarred shall be healed, the soul that is troubled with a thousand cares shall be relieved. Can it be other than beautiful that the labor-worn saint shall discover supreme bliss in the abode of God and His angels?

Departure is a philosopher's word. This has to do with the solution of mysteries. As a matter of fact, departure is also used in an arithmetical context, having to do with the solution of problems.

As Christians we too are confronted with wonder, with problems, with questions about many overhanging mysteries, or the fog through which we helplessly try to peer; we wonder about that tragedy which we found hard or impossible to understand—even to accept. There is a half-worn pair of shoes, an empty crib, a vacant place at the table, reminding us of one who brought cheer into our lives. And we ask, "Why, Lord?"

In our clime of imperfect perception, we cannot fully understand these things, nor can we understand the death of that Christian youth who radiated tremendous promise. We wonder why it was that our loved one was plucked from the flower garden of our hearts.

In this life there are many perplexing problems, to which a solution is hard or impossible. It seems that we must go on looking "through a glass darkly." But then—at our departure—it will all be cleared up; the problems will all be worked out as simply as arithmetical procedure and as understandably as perfect philosophical insight.

If we will walk daily with a good and loving God, at our departure we shall know more accurately and see more clearly. It is a thought of beauty and a revelation of hope, to know that one day the curtain of mystery shall be lifted, that death is simply the undoing of the imperfect in order that the perfect may become realized. Then all speculation, wonder, and mystery shall flee away as fog in the brightness of the sun.

When God shines the light of His purpose upon that which poses mystery to our understanding, it shall all be made plain by perfect knowledge. Indeed, glorious revelation awaits the weary, heavyhearted, burdened saint. But the cocoon must first be rent; the workday must come to a close.

Departure is a traveler's word. It is used in the sense of taking down the tents of a camp. The traveler is not in any one place for very long; wherefore the encampment is soon broken up and the march continued.

How descriptive this is of our Christian pilgrimage! How temporary this life really is! Like a traveler, we cannot drive our stakes for a permanent stay, we cannot take root here. We must pull up the stakes of life, break up encampment, and leave this world and loved ones. We are marching on down the steep of time. We cannot stop, much less turn back; we must go on.

For that traveler who has made ready for the pulling up of stakes, the breaking up of encampment, the experience is indeed beautiful; for the faithful shall discover a higher realm of reality—even the crown of life!

Let us not, therefore, sorrow in our great losses as those who have no hope. Let us envision our departed loved ones as no longer pilgrims and strangers of earth, but citizens of that world; as taking flight from a world of darkness into a land where it is neither morning nor evening, but high noon forever.

GLEANINGS

from the Greek



By Ralph Earle*

I Tim. 1:12-20

"Injurious" or "Insolent"?

The word *hybristes* (v. 13) is found (in NT) only here and in Rom. 1:30, where it is translated "despiteful" (KJV). It is a noun meaning "a violent, insolent man" (Abbott-Smith). It suggests "one who, uplifted with pride, either heaps insulting language upon others or does them some

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

The Nazarene Preacher

shameful act of wrong" (Fritzsche, quoted by Thayer). The great humility of Paul is seen in his describing his pre-Christian life in this way. Vincent (IV, 211) writes: "*Hybristes* is one whose insolence and contempt of others break forth in wanton and outrageous acts. Paul was *hybristes* when he persecuted the church."

"First" or "Chief"?

The superlative degree form *protos* is defined thus by Abbott-Smith (p. 389-90): "first, 1. of Time or Place. . . . 2. Of Rank or Dignity, chief, principal. . . . 3. Neuter, proton, as adverb, first, at the first."

Protos is translated "chief" in verse 15 (second meaning above) and "first" in verse 16 (first meaning). Vincent (IV, 212) defends this. He says of *protos* in verse 16: "Not the chief sinner, but the representative instance of God's long-suffering applied to a high-handed transgressor." Arndt and Gingrich (p. 733) agree. They translate the phrase in verse 16: "in me as the first." A. T. Robertson (*Word Pictures*, IV, 564) interprets it this way: "Probably starts with the same sense of *protos* as in verse 15 (rank), but turns to order (first in line). Paul becomes the 'specimen' sinner as an encouragement to all who come after him." Alford (*Greek Testament*, III, 309) follows much the same line. He writes on verse 16: "It can hardly be denied that in *proto* here the senses of 'chief' and 'first' are combined. . . . Though he was not in time 'the first of sinners,' yet he was the first as well as the most notable example of such marked long-suffering, held up for the encouragement of the church." Lock (ICC, p. 16) agrees with these interpretations (starting with "chief," but also implying "first").

In spite of this array of scholarly opinion we prefer to go along with J. H. Bernard in the *Cambridge Greek Testament* (p. 33). He says that the Revised rendering, in me as chief, "certainly brings out the connection with . . . the preceding verse better than A.V. 'first.'" The NASB preserves this connection by using "foremost" (v. 15) and "in me as foremost" (v. 16). Goodspeed does likewise: "the foremost" (v. 15) and "in my case as the foremost" (v. 16).

"All His Longsuffering"

The KJV has simply: "that in me first Jesus Christ might shew forth all longsuffering." This could be interpreted as meaning Paul's patience with others. But

the Greek has the definite article, with the possessive force. So the correct meaning is "all his longsuffering" (ASV); that is, the long-suffering of Christ toward Paul. The NASB has: "might demonstrate His perfect patience."

"Pattern" or "Example"?

Paul normally uses the simple word *typon* (nine times), from which comes "type." But here and in II Tim. 1:13 we find the compound *hypotyposis*. Originally it meant an outline or sketch. Then it came to be used in the metaphorical sense of an example—to show by the example of my conversion that the same grace which I had obtained would not be wanting also to those who should hereafter believe" (Thayer, p. 645). Arndt and Gingrich feel that here it suggests "prototype," whereas in II Tim. 1:13 it means "standard." The majority of recent translations have wisely adopted "example."

"Only Wise God" or "Only God"?

The best Greek text does not have the adjective "wise" in verse 17. The Eternal King is not just the "only wise God" but the "only God"—period! There is no other real God of any kind, wise or unwise.

"Went Before" or "Led the Way"?

The verb *proago* (v. 18) was used transitively in the sense of "lead on, lead forth," and intransitively as "lead the way" or "go before." The English Revised Version (NT, 1881) followed the KJV in reading, "which went before on thee." But it also placed in the margin an alternative rendering, "led the way to thee." This marginal reading was adopted in the American Standard Edition of the Revised Version (ASV), put out in 1901. It is preferred by Abbott-Smith in his *Lexicon* and by Bernard (CGT).

But Thayer thinks the participle in this passage means "preceding i.e. prior in point of time, previous." Similarly Arndt and Gingrich suggest here: "in accordance with the prophecies that were made long ago" (p. 709).

Lock (ICC, p. 18) allows both of these meanings: "Either according to the previous . . . prophecies about thee . . . or according to the prophecies leading me towards you." But in his paraphrase he adopts the latter: "recalling to mind the words of the Christian prophets which led

me to choose you to help me in my work" (p. 17). The reference seems to be to Timothy's ordination (4:14), although the quotation just given would relate it to Acts 16:3. At one time or the other—perhaps both—there were inspired utterances about Timothy's future.

"Warfare" or "Fight"?

The KJV has "war a good warfare." Because there is a definite article in the Greek, the ASV has more accurately, "war the good warfare."

The NASB adopts the rendering given in Arndt and Gingrich: "fight the good fight." Perhaps this is too narrow. Of the noun Vincent says: "Not fight (*machen*), but covering all the particulars of a soldier's service" (IV, 215).

The verb is *strateuo*, which means "to serve as a soldier" (Abbott-Smith); "do military service; serve in the army" (A & G). The noun *strateia* was used for "an expedition, a campaign, warfare" (A-S). The point to emphasize, of course, is that the Christian's fight with evil is not a single battle; it lasts until death. It has been truly said: "There is no discharge in this war." Possibly "war the good warfare" is best, or "wage the good warfare" (RSV). On the other hand, "fight the good fight" (Weymouth, Moffatt, Goodspeed) may be a better contemporary translation.

"Put Away" or "Thrust from Them"?

The KJV translation is not strong enough. The verb *apotheto* (v. 19) means "to thrust away" and in the middle (always in NT) it signifies "to thrust away from oneself, refuse, reject" (A-S). Bernard (CGT, p. 35) says: "The verb is expressive of a wilful and violent act." Schmidt (Kittel's TDNT, I, 448) observes that it is "used in Greek poetry and prose from the time of Homer to the papyri with both the literal and figurative meaning of 'to repel' or 'reject.'"

"Faith" or "Their Faith"?

The noun has the definite article in the Greek: "concerning the faith." A. T. Robertson (IV, 566) writes: "Rather, 'concerning their faith' (the article here used as a possessive pronoun, a common Greek idiom)." Lock (ICC, p. 19) agrees with this. He feels that the context and the stress on faith throughout the chapter "make the subjective meaning more probable."

TOWARD EXPOSITORY PREACHING

By Frank G. Carver*

The Love of God

Rom. 5:6-11, especially 8. *But God demonstrates His own love toward us, in that while we were yet sinners, Christ died for us.* (All quotations from NASB unless otherwise indicated.)

INTRODUCTION

Ei ge, "inasmuch as" (v. 6), introduces the reason why we can be sure of the final assertion of v. 5: "The love of God has been poured out within our hearts through the Holy Spirit who was given to us." And what v. 6 states, vv. 7-11 develop.

Ten heautou agapen eis hemas (v. 8), "His own love toward us," illustrates this link between v. 5 and what follows. For the *he agape tou theou*, "the love of God," of v. 5 is now clearly defined as God's love for us.

Sunistesin . . . ho theos, "God demonstrates . . ." (v. 8), points to "God's own proof of his love toward us (NEB). The proof is in the fact that *Christos hyper hemon apethanen*, "Christ died for us." The dynamic of this event underlies every phase of the passage (vv. 6-11): "Christ died" (v. 6), "His blood" (v. 9), "the death of His Son" (v. 10). The death of Christ with its two-phased provision for us (vv. 9-10) thus interprets "the love of God" and in turn why "hope does not disappoint" (v. 5).

It is evident, first, that

I. GOD LOVES US WITH A RECONCILING LOVE (v. 10a).

A. *For we were enemies of God: gar echthroi ontos.*

Echthroi, "enemies," describes "the relationship of the natural man to God" (cf. Col. 1:21). The primary force of *echthros* is active, expressing man's hostility to God,⁴ although the aspect of the alienation of God from man because of the latter's sin perhaps should not be entirely excluded.⁵ The picture is that of mutual

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

The Nazarene Preacher

animosity, but it should be remembered that the expression is anthropomorphic.

Other terms in the passage used to describe the condition of alienated man include *asthenon*, "helpless" or "weak" (v. 6); *asebon*, "ungodly" (v. 6); and *hamartolon*, "sinners" (v. 8).

B. *But now we are reconciled to God: katallagemen to theou.*

Katallagemen, "we were reconciled," is aorist, centering attention on what was accomplished once for all *dia tou thanatou tou huiou autou*, "through the death of His Son." The voice is passive, indicating that we, the enemies, are the objects of God's reconciling act in Christ (II Cor. 5:18). The restoring of a right relationship comes from Him. He removes the condition of alienation, but "the reconciliation is mutual,"⁶ as was the enmity. But the accent has shifted from we, who were hostile, to Him who reconciles (cf. II Cor. 5:19-31). Involved is a barrier on God's side as well as in man's—"the wrath of God" (1:18).

The apostle has expressed in the language of personal reconciliation what he put in forensic terms in v. 9: *dikaiothentes nun en to haimati*, "having now been justified by his blood." The latter language recalls the total presentation which led to the exhortation of 5:1: "Therefore having been justified by faith, let us have peace with God . . ." (NASB, margin).⁷ The forensic categories, however useful, eventually must give way to the personal for an adequate grasp of God's reconciling act.⁸

No wonder the stress becomes *pollo mallon*, "much more," for it is evident, second, that

II. GOD LOVES US WITH A SAVING LOVE (10b).

A. *We now have a future: sothesometha.*

Sothesometha, "we shall be saved," is future as in v. 9 (cf. I Cor. 5:5; Rom. 13:11). The basic meaning of *sozo* is "save, keep from harm, preserve, rescue."⁹ In v. 9 the future salvation is *apo tes orges*, "from the wrath." Although the first reference is to "the day of wrath" (2:5), Paul's discussion in 1:18 ff.¹⁰ indicates that he conceives of the wrath which God inflicts (3:5) on those at enmity with Him not only as eschatological but also as contemporary. Involved in salvation is the whole of life, but now viewed from and comprehended by the perspective of the end.

A personal relationship to God through Christ by its very nature has the assurance of a future, for

B. *Our future is His life: en te zoe autou.*

En, "by," is instrumental as in v. 9, "by [en] His blood." The word *zoe*, "life," expands the meaning of "Holy Spirit" in v. 5 and has reference to the resurrection life of Christ (1:4;¹¹ 4:25). The implications of this truth are explored by the apostle in 6:8-11 and 8:10-11. Involved is that sanctification of the whole of one's living which is implicit in a reconciled relationship to God. "Peace with God" (5:1) is now more fully defined. Again the perspective of the end (cf. I Thess. 5:23) is seen to permeate the entire course of life in fellowship with Christ.

CONCLUSION

The Holy Spirit now seen as the resurrection life of Christ is He who sanctifies us even to final salvation. This is the love of God, demonstrated in the death of Christ, which has now become our life in Christ. We can thus "exult" in God through our Lord Jesus Christ,¹² for through Him "we have now received the reconciliation" (v. 11). The realities of the future are part of our present experience. So again "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" (v. 5).

¹Another reading preferred by some is *eti gar*, "for while." To choose between the two is difficult, as the manuscript evidence is divided among several readings. For *ei ge* in the same sense as here, see II Cor. 5:3.

²William F. Arndt and F. Wilbur Gingrich, *A Greek-English Lexicon of the New Testament* (Chicago: University of Chicago Press, 1957), p. 152.

³Gerhard Kittel, ed., *Theological Dictionary of the New Testament*, trans. by Geoffrey W. Bromley (Grand Rapids: Wm. B. Eerdmans, 1964), II, 814.

⁴*Ibid.*; also Arndt and Gingrich, p. 331.

⁵John Murray, *The Epistle to the Romans, The New International Commentary on the New Testament* (Grand Rapids: Wm. B. Eerdmans, 1959), I, 179, supports the passive sense, i.e., God's hostility to man.

⁶Arndt and Gingrich, p. 115.

⁷W. Sanday and A. C. Headlam, *The Epistle to the Romans, The International Critical Commentary* (4th ed., Edinburgh: T. & T. Clark, 1900), p. 129.

⁸See previous study on Rom. 5:1-5, August, 1969.

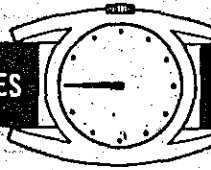
⁹See Kittel, I, 255-56.

¹⁰Arndt and Gingrich, p. 805.

¹¹See the third study in this series, April, 1969.

¹²See the first study in this series, February, 1969.

¹³*Kauchomenos*, here a participle, but probably to be taken in some sense, though not exclusively, as an exhortation in line with *kauchometha* in vv. 2 and 3. See study on 5:1-5, August, 1969.



When Christ Appeared to Saul

SCRIPTURE: Acts 26:16-18

INTRODUCTION

Whenever Jesus Christ speaks, I am interested. Whatever He says is important. Happy is the man who hears His voice; happier the one who obeys His commands. Every man must hear Christ, must know what He says about the all-important issues of life, such as a purpose, a position (vocation), a plan for carrying out that purpose. The present Scripture lesson is the record of Christ speaking to Paul. It is clear that Paul knew what was being said. It is also clear that he obeyed. Paul heard—

I. The Christ Who Appears with a Lift

The first thing Jesus Christ did was to identify himself. "I am Jesus whom thou persecutest." The next thing He did was to lift Paul from the dust where he had fallen under conviction. "Rise, and stand upon thy feet."

A. We should be grateful for conviction. Little did Paul realize, when he "hit the dust" that he would soon be raised by the Son of God himself. He had despaired, his ambitions were crushed, his plans were smashed. But when he was at his lowest point, when there was no doubt about his utter destitution, then Jesus appeared to lift him.

B. We should listen for Christ's voice in the midst of duress. Christ could not get Paul's attention by conventional methods, so He did what was necessary for Paul. Only when he was flat in the dust, his Pharisee's robes tarnished, his once-haughty spirit humbled, could Paul hear what Jesus would say to him. His extreme duress, Christ made into an opportunity for his elevation.

II. The Christ Who Appears for a Purpose

Christ did not appear merely to laugh at Paul or even to assert His rightful sovereignty over His vanquished foe. He

came "to make thee a minister and a witness."

A. A minister. This is not a minister in the common use of the word today as a professional pastor or preacher. It is clear that not everyone can be a minister like that. The word used means rather a "helper" or an "assistant" and is often used of a physician's assistant. In this sense, everyone can be Christ's helper. Whatever you can do, you can do it better if you do it for Christ's sake. He has appeared to make you an assistant too.

B. A witness. A witness in New Testament times often gave his life for his Lord. The Greek word actually has become our English word "martyr." Though not all will be called upon to enter the arenas of Roman torture, to be burned at the stake, to be beheaded, or to be crucified, all must be ready to die for Him as He died for all.

III. The Christian Who Arose with a Message

When Paul arose, he knew that Christ had spoken. He knew Christ would deliver (literally, take up out of) him from all who would hinder his work, and he knew that he must preach. He knew Christ was sending him forth to open eyes, to change ways. Open eyes will see two things—

A. The necessity of conversion. The word used really means to "turn around." To turn around from darkness and walk to the light. To turn around from the power (authority) of Satan and place oneself under the authority of God in Christ.

B. The glorious inheritance of the sanctified. Clearly, there are two aspects of grace demonstrated here. First, Paul was to preach so people could receive "forgiveness of sins." This is already implied in the conversion mentioned above. But secondly, Paul was to preach the message that would lead people to receive the inheritance of the sanctified at life's end. The word *kleron* does not mean inheritance in the sense of money one receives by the death of a relative. It means, rather, one's portion or share in the estate of which he is a family member. Those who will be sanctified will receive the blessing—

1. "By faith"

2. By faith in Christ

Their portion includes the ability to see God (Matt. 5:8; Heb. 12:14), a pure heart (Acts 15:8-9), the fullness of the Holy Spirit (Acts 2:4a), the power for witnessing

(Acts 1:8), the equipment for a daily walk of victory with God (Eph. 5:2, 7).

Your portion is waiting. Come and dine.

CHARLES D. ISBELL

The Blessings of Following

TEXT: "If any man serve me, let him follow me; and where I am, there shall also my servant be: if any man serve me, him will my father honour" (John 12:26).

Following Him assures us of:

I. LIGHT

John 8:12—"Then spake Jesus again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life."

II. INNER GUIDANCE

John 10:27—"My sheep hear my voice, and I know them, and they follow me."

III. HEAVENLY HONOR

John 12:26—"If any man serve me, let him follow me; and where I am, there shall also my servant be: if any man serve me, him will my Father honor."

IV. FREEDOM

John 8:32—"And ye shall know the truth, and the truth shall make you free."

I Cor. 7:22—"For he that is called in the Lord, being a servant, is the Lord's freeman; likewise also he that is called, being free, is Christ's servant."

V. HEAVENLY INHERITANCE

Acts 20:32—"And now, brethren, I commend you to God; and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified."

We must serve Him with sincerity from the heart, no matter what others do or say. Sometimes to obey the inner voice will be to go cross-grain with the world and society—and even other Christians.

R. E. WESLEY

A Successful Heart Transplant

TEXT: Ezek. 36:26

INTRODUCTION

There have been many attempts at heart transplants to date. There are few sur-

vivors. Heart disease is killing many every year. There are numerous kinds of heart diseases such as congenital heart disease, rheumatic heart disease, myocarditis, and others.

Man's spiritual heart is sick, but we have a Physician who is in the heart transplant business, and has never lost a case—when His patients obey Him.

I. HEART DISEASE

Ezek. 16:30—"How weak is thine heart, saith the Lord God . . ."

Matt. 15:19-20—"For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies: these are the things which defile a man."

Jas. 3:14—"But if ye have bitter envying and strife in your hearts, glory not . . ."

Heb. 3:12—"Take heed, brethren, lest there be in any of you an evil heart of unbelief."

Eph. 4:18—"Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart."

Rom. 2:5—"But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God."

Acts 8:21—"Thou hast neither part nor lot in this matter: for thy heart is not right in the sight of God."

II. THE TRANSPLANT

TEXT: "A new heart also will I give you . . ."

Acts 16:14—"And a certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshipped God, heard us: whose heart the Lord opened, that she attended unto the things which were spoken of Paul."

II Thess. 3:5—"And the Lord direct your hearts into the love of God, and into the patient waiting for Christ."

I Thess. 3:13—"To the end he may stablish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints."

III. THE RESULTS

Eph. 6:6-7—"Not with eyeservice, as menpleasers; but as the servants of Christ, doing the will of God from the heart; with good will doing service, as to the Lord, and not to men."

R. E. WESLEY

The Message of the Master

TEXT: Matt. 7:29

Introduction. Jesus was a gracious Preacher, Luke 4:22.

- A. Crowds thronged Him, Matt. 5:11.
- B. Children loved Him, Matt. 19:14.
- C. He taught with authority, Matt. 7:29.
- D. Notice His contrasts:

I. TWO GATES, MATT. 7:13-14

- A. The wide gate and broad way lead to destruction.
- B. The strait gate and narrow way lead to life.

II. TWO PROPHETS, 7:15-16

- A. The false prophet—a wolf in sheep's clothing
- B. The true prophet—known by his fruit

III. TWO TREES, 7:17-20

- A. A good tree that cannot bring forth evil fruit
- B. A corrupt tree that cannot bring forth good fruit

IV. TWO DESTINIES: BOTH SAID, "LORD, LORD," 7:21-23

- A. One did the will of the Father and was accepted.
- B. One did not do the Father's will and was rejected.

V. TWO BUILDERS, 7:24-29

- A. The house of the one who heard and obeyed stood.
- B. The one who heard and did not obey fell.

Conclusion. To live as Jesus taught, we need to be "born again," John 3:3; 5; 7. We need to be sanctified, John 17:17-20.

C. T. MOORE, Evangelist

A prayer meeting meditation—

Dwelling in the Secret Place

Psalms 91

God's people may dwell "in the secret place of the most High," which is a blessed place of safety. They "shall abide under the shadow of the Almighty."

It is better to walk alone with God than to follow the multitude. Someone has said,

"Solitude is mother country of the strong." As we walk alone with God, we have the assurance of His presence. As we trust and rest in God's faithfulness, we may expect that His will is being accomplished in our lives.

The secret of His presence becomes a place of confidence in God, a place of assurance and meditation. It becomes a place of prevailing prayer, intercession for others, and of renewed faith in Christian service. We will enjoy His abiding love, abundant peace, and constant fellowship.

As we abide in Christ, He becomes our Refuge in times of trouble. He becomes our Deliverer from the snares of Satan, from the noisome pestilence, and from the terrors by night. As we are overshadowed by himself, doubt and fear cannot survive. His power becomes our strength in every testing of life.

My father pioneered a homestead in Minnesota. During the spring and summer he worked in a mill in a nearby city. In the early fall he went for a visit to the homestead.

For several days he observed much smoke and realized that a forest fire was burning in the dry peat bogs several miles away. He feared that the fire would come where he lived. He raked leaves daily and sprinkled water on certain dry areas.

One night at suppertime he heard a terrible roar and saw the fire coming rapidly. He hastily took a bundle of personal effects and ran to the meadow. As he came to the meadow he saw the fire approaching. He felt that death was near. He knelt to pray: "O Lord, if my time has come to go, take me now, for I am ready to go."

Just then he heard the voice of God speaking to him, saying, "You know where that water hole is in the creek; go there and you will be safe." He obeyed God's voice and hurried to the water hole. He crouched under a high bank of the river. The fire swept over him, but he was untouched. He hurried to the house a couple of blocks away, and saw that it was still standing, although the granary had burned and fallen into the cistern.

He observed that a ladder leaning against the house had caught fire. He pulled it down and put water on other places around the house. God had miraculously spared him and his home.

God says, "He shall call upon me, and I will answer him: I will be with him in trouble; I will deliver him, and honour him. With long life will I satisfy him, and shew him my salvation" (vv. 15-16).

God's favor in the secret place is worth more than any earthly friends or relatives. Here is a refuge from the storms of life in quiet and peaceful habitations. There is blessed assurance, and promise of eternal glory with God our Father.

It was Sandy in Scotland and his followers who were being pursued by their enemies. Sandy prayed to God for protection as the armed forces were seen in the distance. Just then God sent a misty fog like a cloud, and as the armies passed by, they failed to see Sandy and his followers. God had once again sheltered His own.

Why not enter into the ninety-first psalm and live in it? You may enjoy its blessing during your entire life. God will welcome all trusting souls into the secret of His presence.

Would you like to know the sweetness
Of the secret of the Lord?
Go and hide beneath His shadow;
This shall then be your reward,
And whenever you leave the silence
Of that happy meeting place,
You must mind and bear the image
Of the Master in your face!

(Ellen Goreh, India)
JOSEPH T. LARSON

Hymn of the month

Trusting Jesus

(No. 190. Praise and Worship Hymnal)

The author, Edgar Page Stites (1836-1921), was born in New Jersey. He was a direct descendant of John Howland, a passenger on the "Mayflower," and cousin to Eliza E. Hewitt, a hymn writer.

After serving in the Civil War, Edgar Stites worked as a ship builder, a riverboat pilot, and later became a missionary to frontier churches in South Dakota.

"Beulah Land," another well-known song written by Mr. Stites, has been credited to Edgar Page in some hymnals. Through some error his full name was not published.

The composer was Ira D. Sankey (1840-1908). The poem "Trusting Jesus" first appeared in a newspaper.

September, 1969

Dwight L. Moody, the great American evangelist, liked the poem so much that he showed it to his soloist and song leader, Ira Sankey, asking him to write music for it. In his book titled *Sankey's Story of the Gospel Hymns*, the singer says, "I assented on condition that he would vouch for the doctrine taught in the verses, and he said he would."

Sankey's great singing voice and outstanding personality were a vital part of the famous Moody revivals. Converted at 16, he became active at once in the Methodist church in Edinburg, Pa. He served as choir director and Sunday school superintendent while working at his first job as bank clerk.

Following the Civil War (he promptly enlisted, organized a male chorus in the company, and assisted the chaplain), Sankey was employed for some years in the Internal Revenue Department. In 1870 he entered the evangelistic field with D. L. Moody. Working as a team, their ministry was blessed across the world. Sankey also composed "The Ninety and Nine," "For You I Am Praying," and many other favorite gospel songs.



IDEAS THAT WORK

Salary Increases

I have pastored two small churches. Both have been unable to pay enough for a good salary. Both have felt uneasy about the low wages they could afford. Both wanted to do better. Neither could ever see their way clear to take the \$5.00 or \$10.00 jump that larger churches take. In both cases we have suggested that they raise our salary at the rate of \$1.00 per week, per month. In the first church they easily went from \$25.00 a week to \$42.00 a week in 17 months. Our present church is attempting to go from \$65.00 to \$80.00 in the next 14 months.

I believe many smaller churches could do the same thing. It might even be a good way for other churches who are paying a little less than they should.

FRED WENGER
Harrisburg, Pa.

Scoreboard.

The following "scoreboard" was noted in the Sapulpa, Okla., Newsletter. Harold R. Morgan is the pastor.

SCOREBOARD January 26, 1969

SPIRITUAL

Seekers	6
Reported calls	117

ATTENDANCE

Wednesday prayer meeting	112
Evening service	208
Morning worship	278
Sunday school	283
Home Dept. ext. classes	64
Last Sunday	314
Avg. att. goal this year	345
Avg. att. so far	319
SS enrollment	855

FINANCIAL

Tithes	\$1,002.48
Sunday school	48.27
NWMS	82.29
NYPS	7.15

No. giving by envelope	62
------------------------	----

Revival Pledge Board

In a recent meeting with the Rev. and Mrs. Calvin Jantz, we used a unique revival pledge board which was very successful.

We placed this bulletin board on a table at the rear of the auditorium three Sundays before the meeting began, having on the board pledges totaling the amount of the budget as set by the board, along with blank pledge cards for those wanting to pledge a larger or smaller amount than that indicated. The people merely took the

cards, signed them, and turned them in with their offering, or handed them to an usher. In fact they could just take the amount they wanted to pledge and not turn it in if they preferred. When all the cards were taken, we knew the budget would be met. We received a total of \$576.52 in offering for a revival budget of \$500.

DAVID K. KLINE
Central Church, Tucson, Ariz.

BULLETIN BARREL

You can win more friends in two months by becoming interested in other people that you can win in two years by trying to get other people interested in you.

There is not enough darkness in all the world to put out the light of one small candle.

WHAT MAKES A CHURCH GREAT?

NOT soft seats and subdued light, but strong, courageous leadership.

NOT the sweet tones of the organ, but sweet personalities that reflect Jesus.

NOT tall towers with chimes and bells, but lofty vision of its people.

NOT big budgets, but large hearts.

NOT the amount of finance received, but the amount of service rendered.

NOT the large membership, but God's presence and direction and power.

NOT what it has done in the past, but what it is doing now and planning to do tomorrow.

Whittier First, Calif.
CHARLES OGDEN, pastor

The Nazarene Preacher

ARE YOU SOFT-SOAPING GOD?

DUZ you DREFT along with the TIDE? VEL, now is the time to CHEER up, if you will just BREEZE to Sunday school and church every Sunday. But some WOODBURY their heads in the pillow, or a funny paper, or work to make their car SPARKLE, forgetting the Lord's day. Maybe we ought to DIAL you and remind you of the IVORY palaces. This is not just silly BAB-O; regular attendance at church and Sunday school is good for your LIFEBOUY. So why not WISK yourself out of bed next Sunday, dress up SPIC-N-SPAN, and DASH like a COMET to Sunday school? As you sing PRAISE to God, you'll find it brings real JOY to your heart. While you study God's Word, you'll find a wonderful CLEANSER for your soul, and you'll feel like MR. CLEAN, ALL week long.

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

DO YOU KNOW WHAT YOU BELIEVE?

Ever meet with a man with a freakish belief

But unable to tell much about it, So outstanding so that you wondered in fact

If perchance even he didn't doubt it?

There's a theory, you know, your belief matters not,

Just so long as you freely receive it; But the Lord's seeking men who know what they believe,

And can tell you just why they believe it!

—Roy McCaleb

When we talk about ourselves we usually reveal only what we want to; it is when we talk about others that we unconsciously reveal most about ourselves.—S. J. HARRIS.

Don't ever underestimate the capacity of an individual to mess up his life.

September, 1969

BELIEF VERSUS DOUBT

Belief is joy—doubt is misery.
Belief is strength—doubt is weakness.
Belief is positive—doubt is negative.
Belief is freedom—doubt is bondage.
Belief is serenity—doubt is anxiety.
Belief is confidence—doubt is indecision.
Belief is creative—doubt is destructive.
Belief is peace—doubt is fear.
Belief is questing—doubt is questioning.

Valentine, Neb., Newsletter
D. L. RUNYON

ASTRONAUT'S FAITH

"The more I see of God's universe, the deeper will be my belief in God."

—Astronaut William A. Anders.

LEND A HAND

*If you have learned to walk
A little more surefootedly than I,
Be patient with my stumbling then
And know that only as I do my best
and try*

*May I attain the goal
For which we both are striving!*

*If through experience your soul
Has gained heights which I
As yet in dim-lit vision see,
Hold out your hand and point the way,
Lest from its straightness I should
stray,
And walk a mile with me.*

Author unknown

Clearview Newsletter
J. K. FRENCH, pastor

Christians are like tea—their real strength is not brought out until they get in hot water.

Cheer up—only dentists are supposed to look down in the mouth.



HERE AND THERE AMONG BOOKS



Can a Conservative Be a Theistic Evolutionist?

Some disconcerting shades and forms of theistic evolution have been creeping into evangelical circles during the last few years. Recently there has come off the press a hard-hitting, thoroughly scientific book showing the impossibility of baptizing the evolutionary concept into any true evangelicalism. Since too many within the various evangelical denominations have been increasingly fascinated by the evolutionary idea, it is of major importance that this book be honestly and carefully studied. Not everyone can understand it, for it is quite technical. But at least it should be read thoroughly by professors, authors, and pastors who are qualified, and who are in a position to mold the thinking of young people.

The book is *Man's Origin, Man's Destiny*, by A. E. Wilder Smith. The subtitle is: "A Critical Survey of the Principles of Evolution and Christianity." It is published by Harold Shaw Publishers of Wheaton, Ill., and its 320 pages, including various appendices and indices, sells clothbound for \$5.95.

Before prejudiced readers write the title off as another burst from a semi-qualified "fundamentalist," a word should be said about the author. First, the book itself is a translation of the author's earlier volume, *Herkunft Und Zukunft Des Menschen*, which appeared in Germany and Switzerland in 1966. A. E. Wilder Smith received his Ph.D. in organic chemistry from Reading University in 1941. He pursued cancer research from 1945-49 under a Countess of Lisburne Memorial Fellowship at London's Middlesex Hospital Medical School, University of London. From 1951-55 he held the position of Chief of Research at Geistlich Soehne (Pharmaceuticals), Ltd., at Lucerne, and in 1964 was granted the Doctor of Sci-

ence degree from the University of Geneva. During the same year he received his third doctorate at the E.T.M. in Zurich, Switzerland.

Dr. Wilder Smith has authored and co-authored more than 50 scientific publications and is widely known as a speaker to university student groups. Since September, 1964, he has been professor of pharmacology at the Medical Center, University of Illinois. He received the "Golden Apple" award for the "best course in five years of college life" from the senior students in the College of Pharmacy in 1967, and the same award from the School of Nursing in 1968. For three consecutive years—1966-68—he received the "Instructor of the Year" award and citation for the best senior year course.

The author, who writes from a wide background of scientific knowledge, has produced a fascinating and stimulating book. He affirms the Genesis account of creation and shows that there is no real scientific evidence for the theory of evolution. He claims that theistic evolutionists have neither scriptural nor scientific support for their views. He observes that our Western world, and not only the Communists and National Socialists, shows some of the drastic fruits of Darwinism.

While there are those who maintain that Darwin changed his views prior to his death, Dr. Wilder writes: "Darwin started life as an orthodox candidate for holy orders. Even on board the 'Beagle' we find him quoting the Bible to the ship's officers. But in later life, Darwin wrote to Niklaus, Baron Mengden, on the compatibility of evolutionary doctrine with Christianity, stating that he did not believe there had ever been any divine revelation. I know of no real evidence that he changed his

views before his death; although statements to the contrary have been circulated" (pp. 199-200).

Dr. Wilder Smith observes that thoroughgoing evolutionary doctrine, coupled with straightforward Darwinism, is generally taught in European Christian circles, even in groups associated with such American evangelical organizations as the Inter-Varsity Christian Fellowship.

The author observes that the theology of such a religious modernist as Rudolf Bultmann "is often based on a completely antiquated view of science" (310) and shows that true biblical faith can be accepted by the enlightened, scientific intellectual. He adds that "if Christ himself believed in Adam and Eve as physically and literally the first human pair in the Garden of Eden, in the serpent, and the fall, then we shall get into difficulty, if we are Christians, the moment we call these accounts nonsensical, from a scientific point of view, or mythological, from a theological aspect. And our real trouble will be with the confession and claim of Jesus Christ to be one with the Father and, in fact, God, who therefore himself believed these accounts. The basic difficulty for modern theologians is, of course, that Jesus claimed to be God (in John 17, for example) and yet believed quite obviously in the biblical account of creation, Noah, the Tower of Babel, etc., just as they stand. In fact, he called his own word (and therefore beliefs) eternal, and refers to it as the basis on which the last judgment will be decided. If Christ was wrong, if he held a false *Weltanschauung*, then his whole claim as Messiah and God, the only begotten of the Father, must fall with his wrong views."

The science scholar concludes: "Modern theology has been maneuvered into the position of finding that scientists have proved the *Weltanschauung* of the Bible to be wrong, and therefore Christ was wrong, and therefore not the God-Man. They have tried unsuccessfully to dissociate Jesus from his views, preferring those of a Victorian sort of science to his own. Now that they recognize that there is, in their view, not much left to save in Christ's teaching, they are discarding him altogether. The result is a Christianity without Christ, and even a theology without God. It is well known that Germany has a number of clergymen who are avowed atheists today. And there are plenty of 'God is dead' theologians all over the modern world. All this is merely a result of allowing our ship of faith to have been torpedoed by a 'science' which is being continually outdated in its

forward march to truth. Victorian science has robbed many a Bultmann-type theologian, even in his student days, of any confidence in the message of Christ as revealed in Scripture. This book is an attempt to prevent our younger (and maybe older) students from being frightened out of looking to the revelation of God in the Scriptures on the basis that they are outmoded" (312).

Adapted from the *Christian News*, Dec. 23, 1968. Used with permission.

R. S. T.

A Song of Ascents

By E. Stanley Jones (Nashville: Abingdon Press, 1968. 400 pp., cloth, index, \$4.95.)

Few men (if any) have been more widely known and loved, or heard by more people, than E. Stanley Jones. His ministry has not only been long—over 60 years—but worldwide. Though called by God to India, he has been a missionary to every continent. Even now in his eighties he still spends six months of each year outside the United States in missionary work.

After writing 24 books, almost all of which were best sellers, he finally succeeded in writing his autobiography. He has deliberately made the volume what the subtitle claims to be: "A spiritual autobiography." This is not an adventure story of events, but a true story of spiritual adventure. The events are there, of course—exciting, colorful, and dramatic; but the narrative of the events is woven into the history of his own spiritual experience and of God's leadership in life.

This autobiography will unquestionably become a devotional classic. It should be read not only by preachers, but by laymen, and most of all by teen-agers and college students. While we won't go along with some of his pet schemes, we will be inspired by his spirit.

As always, Dr. Jones has an astonishing facility for epigrammatic statement, which in one verbal thrust opens the heart of a matter, with an entire clarity and persuasiveness. This book is full of such sentences as the following, "Jesus was infinite sanctity and he was also infinite sanity." Everywhere there is balance. The basic themes of his entire ministry and of his books are repeated here, but explained in the light of their experiential background.

He is entirely and uncompromisingly clear concerning his second work of grace, the baptism with the Holy Spirit by which he was cleansed from all sin and empowered for God's service. In treating this experi-

ence, he also is helpful and clear in explaining why he refuses to accept the modern tongues phenomenon. This volume should be widely circulated. During 1968-69 it was the "book of the year" for extracurricular reading at the Seminary.

R. S. T.

Missionary Education Helps for the Local Church

By Dick Pearson. (Palo Alto, Calif.: Overseas Crusades Inc., 1966. 56 pp., paper, \$1.00.)

This volume is a gold mine of instruction and information for the pastor who wishes to promote the cause of world missions more effectively in his local church. It does not, of course, substitute for the regular denominational program, but supplements it. It includes practical suggestions for missionary activities of all age levels and in all departments of the local church, and also instructions for the setting up of special activities such as missionary conferences. In addition, it has the most complete list of available literature this reviewer has seen, considering of course that the emphasis is interdenominational. Not only is there quite a complete list of books, but also periodicals, tracts, study programs, and missionary correspondence courses. A separate bibliography is given of special interest to those who are personally interested in becoming missionaries, either on a short-term or career basis.

Finally, but not least, this compact volume includes the outline and guidance for a 10-session training course in missionary education. Naturally this would have to be adapted by a Nazarene pastor to meet our special needs.

R. S. T.

Baker's Dictionary of Practical Theology

Edited by Ralph G. Turnbull (Grand Rapids: Baker Book House, 1967. 469 pp., two indices, cloth, \$8.95.)

This omnibus volume is the work of 85 contributors organized under the master touch of Dr. Turnbull, pastor of the First Presbyterian Church of Seattle, Wash. The material is divided into 10 sections, namely, preaching, homiletics, hermeneutics, evangelism-missions, counselling, administration, pastoral, stewardship, worship, and education. Under each section heading are 10 or so articles by individual authors covering the various phases of this particular division of pastoral theology. For instance, some of

the topics under hermeneutics are "Biblical Interpretation," by Bernard R. Ramm; "Interpretation of Parables," by David H. Wallace; "Old Testament Quotations in the New Testament," by Roger Nocile; "The Use of Archeology in Interpretation," by E. M. Blaiklock; etc. At the end of each article is an ample bibliography.

Obviously this volume is much more than a dictionary; it is rather a one-volume encyclopedia of pastoral theology, since the articles are far more comprehensive than elementary definitions would require. Actually, an introductory course in each major subject is here available that is both comprehensive, evangelical, and current. This means that bound in one volume are 12 distinct courses covering almost every conceivable phase of the role of the modern minister. As far as methodology is concerned, not only in administering a church, but in preparing sermons and interpreting the Bible, an intelligent pastor could succeed if he had no other guidance than that found between these two covers. Therefore the pastor should not be intimidated by the price. In consideration for what he gets, it is dirt cheap.

R. S. T.

CALENDAR DIGEST

SEPTEMBER—

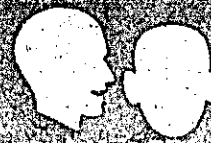
- NWMS Membership and Alabaster
- 7 Cradle Roll Day
- 28 Christian Education Week

OCTOBER—

- NWMS Star Society Checkup Month
- 5 Worldwide Communion Sunday
- 12 Caravan Sunday
- Laymen's Sunday
- 13 Canadian Thanksgiving
- 26 Sunday School Rally Day
- Reformation Sunday

NOVEMBER—

- 2 Begin five weeks: Witnessing with the Word
- Home Department Sunday
- 9 Servicemen's Sunday
- 23 Thanksgiving Offering



AMONG OURSELVES

Bruce L. Blowers, in *The New Guinea Frontier*, made a classic observation about a native "medicine man" who was desperately trying every known formula to ward off the rain; then when it broke on them in torrents anyway, he shrugged his shoulders in helpless resignation. Said Missionary Blowers: "When the pressure is on, the power is off" . . . Could this be true of any of us? . . . Of course we don't try to control the rain . . . But we surely do get under pressure at times . . . Is the power off then?—the power to witness, to be patient, to be kind, to win a victory over sin, the flesh, and the devil? Or does the power come surging through when the pressure is on, better then than ever? . . . In demonstrating the kind of power we claim, do we really have anything on the New Guinean?

We have a Source of power he knows nothing about—the Holy Spirit . . . Without the Holy Spirit our religious fever is of no more value than his antics and incantations . . . In this day when every foundation is being tested and every absolute denied, and every venerable institution is mocked and derided, we must be genuine . . . We dare not playact . . . In a prominent magazine the front-cover caption blazed, "1,000 Women Claim They Cannot Find God in the Church." . . . Could they find God in ours? . . . No use to clamor for "involvement" if the salt has lost its savor . . . It is "good for nothing, but to be cast out, and to be trodden under foot of men" (Matt. 5:13b) . . . The treading and trampling days are upon us . . . But salty salt needs no defense; it only needs to be itself.

Until next month,

BT

P.S. By the way, the book named above is one of this year's missionary reading books. Read it yet?

SPRUCE UP YOUR CHURCH PROPERTY This FALL!

Install one of these attractive

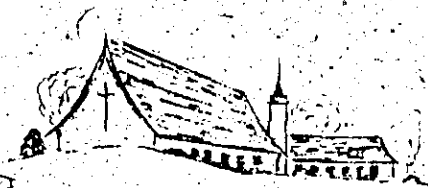
CHURCH OF THE NAZARENE SIGNS

on the lawn of your church



ILLUMINATED SIGN
No. SI-396

Size: 3 feet high x 5 feet wide. Maximum imprint, 16 letters.*



- Features a design that will fit into the architectural theme of your church.
- Doubles as good advertising and an inexpensive night-light for the church property.
- An investment of ONLY \$275 that will prove its worth for years. Produced locally, would cost approximately \$500.

MASTER SIGN



No. SI-395

- Ideally suited for both the church site and along the roadside of your community.
 - Unique, hanging-panel design with large, golden-yellow and white lettering on blue background.
 - This striking sign ONLY \$49.95... approximately one-half the cost, if produced locally.
- Overall size: 46 inches high x 52 1/2 inches wide. Maximum imprint, 14 letters.*

REFLECTIVE ROAD MARKER



No. SI-385

- Reach those who travel at night, too, with a sign that works both day and night.
 - "Coddit" reflective material 100 times brighter than white paint, and as durable as enamel.
 - Inexpensive price will permit installation along the highways, junctions, and streets of your city. \$9.95; 2 to 4 signs, \$8.95 each; 5 or more, \$7.95 each.
- Size: 33 inches wide x 36 inches high. Maximum imprint, 14 letters.*

*All personalized lettering included in price of sign. Shipping charges extra. Allow six to eight weeks for delivery.

Thousands of Nazarenes are traveling the highways these days. Many will want to visit your services. Identify your church in one of these eye-catching ways!

Prices at other higher outside the continental United States

NAZARENE PUBLISHING HOUSE
POST OFFICE BOX 527, KANSAS CITY, MISSOURI 64111

See special insert in our "Master Buying Guide" or
WRITE TODAY
for a full-color, illustrated brochure giving complete specifications and including a special order form.

DO YOU BELIEVE?

General Superintendent Lewis

MAXIMUM STRATEGY

The Editor

NOT JUST BRAINSTORMING BUT "HEART STORMING"

Robert I. Goslaw

OUTREACH WITH INK ON ITS FINGERS

Carlos H. Sparks

AFTER THE FUNERAL

Wallace A. Ely

THE MAN OF GOD

Reginald Heasley

"WHY CAN'T WE BE LIKE NORMAL PEOPLE?"

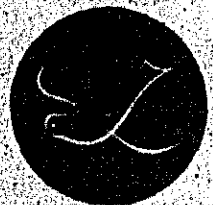
Lee Marvin

Sermon of the Month

CAIN'S ERROR

Doyle Williams

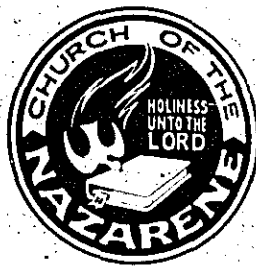
For more information, contact the Nazarene Publishing House



RICHARD S. TAYLOR
Editor

Contributing Editors

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



OCTOBER, 1969

Volume 44 Number 10

CONTENTS

Do You Believe? General Superintendent Lewis	1
Maximum Strategy, Editorial	2
The Revival We Need (Part II), John Rice	4
Not Just Brainstorming but "Heart Storming," Robert I. Goslaw	7
Informality Is His Forte, Practical Points	9
Outreach with Ink on Its Fingers, Carlos H. Sparks	10
After the Funeral, Wallace A. Ely	13
The Man of God, Reginald Heasley	15
"Why Can't We Be like Normal People?" Lee Marvin	33
Cain's Error, Doyle Williams	35
Gleanings from the Greek, Ralph Earle	36
In Adam or in Christ? Frank G. Carver	38
Babel or Pentecost? Clark H. Lewis	40

DEPARTMENTS

Pastor's Supplement, pp. 17-32 • Queen of the Parsonage, p. 33 • In the Study, p. 35 • Timely Outlines, p. 40 • Ideas That Work, p. 43 • Bulletin Barrel, p. 44 • Here and There Among Books, p. 46 • Preachers' 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. 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.

Do You Believe?

General Superintendent Lewis

WHAT A MINISTER BELIEVES is very important. To a great degree his beliefs will make or break him.

In the Church of the Nazarene our doctrinal beliefs are vital. The district board of orders and relations question a licensed minister closely at this point. Our church also has clear beliefs concerning ethics and standards. These are not side issues, and while options are tolerated within certain limits, yet basic concepts of deportment and standards are important and have bearing on a minister and his service record in the church. And this is as it should be.

In this day of unbridled permissiveness with its bitter reaping, we are even more sure that our beliefs in clean ethics and high standards are valid.

There are also some beliefs in a more personal realm that are essential to a minister. These are the areas where he can and must in faith apply the resources and promises of God to his life.

One scripture a minister must believe and keep on believing is this one: "... but with God all things are possible" (Matt. 19:26). This statement was made by Christ when men were admitting their limitations.

This belief is essential to the pastor who faces issues that only God can handle. If a minister doesn't believe this, discouragement and defeat may rule him and cause him to turn aside from what can be a real victory. But even more personal is this scripture: "If thou canst believe, all things are possible to him that believeth" (Mark 9:23). The father who at that time tried hard to qualify and called for help from Christ did receive his answer. What a triumph for him!

I have seen men resign and quit because they didn't seem to be able to apply God's offers of assistance to their situations. I recall one young pastor who quit and never did get going again. His life has been mostly failures. What a tragedy! Another succeeded him in that pastorate who believed that God could help him. He gave himself to the assignment with faith and won. The church grew. This minister went on to larger tasks and is today a successful, spiritual leader. What a victory!

The same church—two different men. The same God—the difference—one man believed and staked his life on it. The other did not and lost his confidence in himself and made a shambles of his ministry.

I believe there comes a time when every minister must decide whether he really believes what he says professionally he believes. What he has preached to others he must face on the battlefield, in the arena of life, on the road of human destiny.

(Continued on page 3)

Maximum Strategy

SHOULD A PASTOR serve the church as carpenter, plumber, electrician, buyer, designer, or even contractor? Undoubtedly, in many cases. But not always. Certainly not just because he can do these things and likes to do them. His labor could well be the costliest man-hours in the whole project, not because his work was poor, but because it unnecessarily displaced more important tasks. An immediate gain could prove to be an ultimate loss. A church that forfeits good preaching and pastoral ministry in order to get a "free" carpenter is striking a poor bargain. And the pastor who submits to such an arrangement may be unwittingly robbing his people and setting up a booby trap for himself.

A pastor's goal, in all he does, should be the largest net gain to the kingdom of Jesus Christ. To this end he should always insist on investing his time and energies in those tasks which, in the context of both the present situation and the future, will most likely make the largest contribution toward his primary aim.

How can this be determined? Perhaps two rules of thumb could be suggested. One: Priority should be given insofar as possible to the tasks which are most integral and most central to one's divine calling. The apostles were governing themselves by this principle when they delegated the waiting of tables to the deacons. It was not "meet" to engage themselves in such practical duties if by so doing they were compelled to neglect their primary responsibilities—"prayer" and "the ministry of the word." This would have been a false expediency. Even if they might have "cut down costs" by doing the job themselves, it would have been a case of being "penny wise and pound foolish."

It was not a question of being above the menial. They didn't consider themselves too good to don aprons and toss hash. But God had called them to lead the Church as apostles. They had a solemn obligation to give priority to the highest and most pivotal responsibilities belonging to this apostleship. Anything else would have cheapened, not them, but their office. And the Church as a whole would have suffered a net loss far greater than any immediate gain to the neglected widows.

The second rule of thumb could be this: The pastor should always avoid doing what others can do when to do it would compel him to neglect what others cannot do. Others can hardly do the preaching, burying, marrying, counseling, guiding, presiding, long-range planning, pastoral praying; generally there are plenty of others

to wait tables—or pound nails. Of course the neglected widows needed attention. The apostles would probably have taken care of this matter themselves had there really been no other way. But there was another way, and they found it. This "other way" should always be sought first, and sought honestly.

In many financial or building projects it is still true that the pastor will have to be promoter, either in the background or in the foreground as manager, simply because there is no one else to do it. But many pastors have made the mistake of assuming this too soon. By involving themselves more deeply than was really necessary, they have deprived some layman of an opportunity for service and have frustrated that better way which God had in mind. And if they had spent the equivalent time in sticking to their own job, the church would have gained immeasurably.

Four questions are in order: (1) Is this expansion project absolutely indispensable to Kingdom progress at this time? (This one question would eliminate or postpone a lot of feverish projects if answered honestly and coolly.) (2) Am I really capable of doing it? (3) Is there absolutely no other way to get it done without my doing it? (Have all the possibilities been explored?) (4) If the program of the church is dislocated by my long involvement in driving nails, will the overall gain to the church be greater than the loss?

Maximum strategy—this must be our governing policy. This would have a bearing not only on plant expansion but all sorts of ministerial sidelines, even building centers for senior citizens. That some of these projects represent things needing to be done cannot be questioned. But are they peripheral or central to the minister's calling? Can somebody else do them—perhaps even better? Will our involvement jeopardize our real vocation? Will the doing of them be operating at the point of maximum strategy in Kingdom extension?

DO YOU BELIEVE?

(Continued from page 1)

This is just. It is good. He who flees cannot lead others to conquest.

Paul's greatness was not intellectual alone. It was a mixture of intellect, faith, doctrine, and experience. Through these and only these could he write, "I can do all things through Christ which strengtheneth me" (Phil. 4:13).

These ingredients still produce great men. We need great men—men who through Christ can do.

Believe, brethren! Trust Him in your assignment. Only then do you minister in the real sense unto men.

Dare! Stay where you are. Don't quit. Don't run! There is victory in Christ!

Remember—it is possible with God!

The Revival We Need

By John Rice*

Part II A Prepared Message

THIS SUBJECT opens up the whole question of effective evangelistic preaching. "Fine form and fit action" is a good definition of preaching as an art, but the preaching that amounts to an incarnation is of another sort. Preaching is not an end; it is a means to an end. Hence the objective is of more importance than the subject. The value of a sermon is not in its form, but in its effect. What is a great speech? Ask the Athenians, and they will tell you it is the speech which makes everyone take up arms against Philip of Macedonia. Ask the colonists, and they will tell you it is the speech that makes every man resolve, "Give me liberty, or give me death." Ask the man on trial for his life, and he will tell you it is the speech that makes him a free man. If you ask, "What is a great sermon?" you have already the key to the answer. The sermon that leads a man to forsake his sins, to give up his indifference, to take up and live a holy life—that, my friend, by every standard of holy judgment, is a great sermon, no matter what the critics may say about it.

The prerequisite for all successful preaching is conviction. A man may not have many articles in his creed, but he needs to have a few concerning which he has no doubt whatsoever.

If one believes wholeheartedly in these three basic articles of salvation—that man is a sinner, that Christ is a Saviour, and that the present time is the only safe time for reconciliation with God—he is not likely to go wrong on the other doctrines of God's holy Word.

It is the people with convictions that produce conviction in others. The trouble with much of the criticism and speculation among Christians is that it develops a state of mind that hinders them from believing any great truth with any deep conviction. This condition has cut the nerves of all religious zeal. The weapon of skepticism is never the Sword of the Spirit, but the sandbag of the devil that confuses, benumbs, and deadens many. People are missing the note of courage and conviction that once swelled our churches like a holy symphony, and they stand shivering around altars, cold altars, where the holy fire used to burn, but now has gone out.

It is cold comfort for the man who goes to church with his heart oppressed by doubt and unbelief to have his burden increased by hearing a discourse about the latest rationalistic speculation, and nothing said about a great Burden-Bearer who could not only ease his burden, but take it away completely. The

messenger is a prophet, but if he has no message, he cannot function as a prophet. The messenger is a seer, but if he does not see, he is an impertinence in the sight of God and man. It has always taken men of vision to move the world, and it always will. The critics of the forms of nature bring out their microscopes and scalpels, but that is nothing new under the stars. The planets watched their ancestors in the time of Moses and Jeremiah, and said, "Whither so fast, little man?" and God took care of the prophets. Let us be wise in our own day. Sin and pain and heartaches have not gone out of fashion, and the remedy that the ages has tested is still the only safe one. It is high time for the world to turn again and fasten its eyes on the hill with the Cross outlined against an angry sky.

*The Cross like a far-seen beacon
stands,
In the midst of a world of sin,
And stretched out are His bleeding
hands
To gather the wanderers in.*

If the spell of the Cross is on us, we will not lack for power.

Our next concern is the form of the message. In all preaching, especially evangelistic, the simplicity of the form has much to do with its effectiveness and force. The thought should be direct and forceful, and the words such as befit the thought. I have read the plea that a great lawyer made for the life of his client, and I marked the simplicity of the words he used. Why? So every man in the jury box could know their meaning. Not a single word of reference diverted their mind from the great matter in hand. The lawyer felt like it was life or death that day, and the dreaded alternative lay in the acceptance or rejection of his plea. So it must be with our message today;

we must not mar it nor obliterate its meaning by any word or implication that would divert the mind from the great decision that we are asking for. We must remember that the value of the message is not in the human element, but in the divine plan revealed in the message. The message should have fitting form, but the form must never obscure "THUS SAITH THE LORD," which is the only basis of the message to dying man. We believe that there is a great awakening to this fact today, and many preachers are changing their messages accordingly. It is high time for some preachers to come down from some of our famous pulpits and walk on a level with the people who need the message of "Jesus Christ, and him crucified" if they have to stand on a soapbox or curbstone, or as John Wesley, on a tombstone, to reach the millions that never darken a church door, and are on their way to an endless eternity without hope and without a Savior.

Of even greater importance than the form is the substance of the message. To the question, "What shall I preach?" comes the answer, "Preach Christ, and Him crucified," as the Apostle Paul preached, inspired by the Holy Spirit. A preacher may preach of all the suns and planets of the universe, but they are just the works of God's fingers. All moral law is from Him, and all ethical maxims are embodied in Him, who is the Way, the Truth, the Life. Nor is the preaching of the Cross a narrow theme, for there center humanity and divinity, brotherhood and love, sacrifice and redemption. To press the matter a little farther, we must center our preaching on Christ Jesus, our Example and our Savior. All theories of the atonement laid aside, the great fact of the need of an atonement cannot be laid aside. His

*Retired Nazarene minister, Wurtland, Ky.

is the magic name, for He said, "No man cometh unto the Father, but by me," and all our hopes center in His life, death, and resurrection. And these truths are to be preached, not as a matter of argument, but as a personal experience. As important as the virgin birth of Jesus Christ may be,

*Were Christ ten times in Bethlehem
born
and not in me,
My case were still forlorn.*

"Sayest thou this thing of thyself, or did others tell it thee of me?" says the Scripture. This is the challenge which Jesus gives to every believer. No sermon nor any experience should ever contain an apology for our beliefs. If we happen to know of anyone of skeptical tendencies, it is folly to preach or testify especially for him and disregard the needs of hundreds of others who are not skeptics. As a matter of fact, our experiences with the skeptical and critical have shown us that nothing so moves them as an actual experience in the life of some Christian. For these people, a testimony is better than an argument, and a fresh miracle in the transformation of a life will bring conviction to a wavering heart.

There is doubtless need for instruction, and the teaching function of the pulpit must not be forgotten. But after all, what we need is not more light, but more sight. People need to be urged to do the things they know to be their duty to do. It is the will, and not simply the intellect or the emotions, that we must reach. The appeal must be made to the conscience. We must have the blind man's creed, "One thing I know, that, whereas I was blind, now I see." If the gospel is applied, the gospel will do its work. It has vindicated its claims by actual test among all classes of man for 2,000 years. This has been attained by the gospel being preached by men with their souls on fire for God, and by a people who are moved by the Spirit of God; for if we are not moved, no one else will be. The great preacher Jowett said, "The joy of catching one soul is unspeakable. When we have gotten one soul, we become possessed by the passion for souls. Get one, and you will want a hundred." We must pray and agonize for souls until we cannot be denied. As we bleed, we bless; and when the world sees the marks of the Master on us, it will no longer be faithless, but believing.

(To be concluded next month)

Where Preachers Fail

It is in that stubborn staying power most preachers fail. Gradually, imperceptibly, they lose heart and expectancy, come at last to put things through with the feeling it had better be done, but nothing much will come of it. Though in theory they would of course agree that one single soul is worth the utmost pains of the greatest minister of Christ, they begin, in the back of their minds, to let slip their faith in the gospel, because it is not winning the world with quick-running machinery . . . Yet it was good enough for Jesus Christ.

From *In His Stead*, by Arthur John Gossip

Not Just Brainstorming But "Heart Storming"

In leading his pastors in an open, honest, self-directed study of I Corinthians 9, District Superintendent Robert I. Goslaw, Pittsburgh District, asked the following searching questions. Following each question are the answers given. Editor

I

How can holiness preachers HINDER the gospel? Verse 12, "Lest we should hinder the gospel of Christ."

1. Inconsistent living.
2. Carelessness in private devotions.
3. Failure to teach and practice the Bible principles.
4. Excessive personal demands.
5. Seeking personal glory.
6. Driving their people instead of leading.
7. Routine discharge of duties without spiritual anointing.
8. Showing respect of persons or cliques.
9. Not having their families an example.
10. Not cooperating with district and general church.

How can holiness preachers HELP the gospel?

1. By a holy example in family life, attitude, and service.
2. Wise preaching that instructs, feeds, convicts, and comforts.
3. Keeping an understanding heart.
4. Studying to show themselves approved unto God.

5. Giving instead of seeking.
6. Being personal evangelists.
7. Loving their people.
8. Pushing entire program of the church.
9. Not letting money be deciding factor.
10. A proper appearance.

II

What is the minister's responsibility to discipline his STANDARD OF LIVING so that he can serve wholeheartedly where he is called? Verse 14, "They which preach the gospel should live of the gospel."

1. Learning to live within the range of his income.
2. Keeping within the average of his congregation.
3. Being sacrificial.
4. Must have proper management.
5. Learning to eliminate from the budget expenses that do not contribute to pastoral achievement.

What about a pastor or wife supplementing their income by secular work? When is it essential?

1. When the basic home needs are not being supplied.

2. Only as a last resort.
3. When it is the only way for the gospel to be preached.
4. When God and people approve it.

When is it defeating the cause?

1. When it is for more than bare essentials.
2. When he has to neglect his basic ministerial duties because of work.
3. When the "job" takes the place of his "call."

III

How can a minister abuse HIS POWER in the gospel? Verse 18, "That I abuse not my power in the gospel."

1. Driving and not leading his flock.
2. Allowing the temporal reward to motivate him rather than the call of God.
3. Feeling people owe him something.
4. Getting all he can and "canning" all he gets.
5. Not preaching scriptural messages.
6. Thinking of local church only.

IV

How can you define "all things" and "all means" in such a way as to keep consistent with the Scriptures and be effective in saving some? Verse 22, "I am made all things to all men, that I might by all means save some."

1. Jesus adapted His earthly ministry to individual types of personality.
2. Be ready at all times to minister to every man on his level and according to his need.
3. Find a happy medium—remain sensitive to the convictions of others, but yet do not become bound by their notions or opinions.

List some of your daily activities which are intended to lead to the salvation of men.

1. Visitation.
2. Prayer.

3. Study of Bible and needs of men, including sermon preparation.
4. Personal devotions to keep a compassionate heart.

Are we satisfied with the time spent in soul-winning activities?

1. (Nearly all indicated they were not satisfied with the time spent. Then let's do it.)
2. Yes, but not the results (study and practice will improve results).
3. All activities should be directed toward the ultimate goal of soul winning.

V

Are you really facing the "opponent" or just "punching" at an imaginary opponent? Who is the real opponent—whom are we fighting? Verse 26, "So fight I, not as one that beatech the air."

1. Satan and all his forces.
2. We are fighting principalities of darkness, unbelief—not denominations or people.

Do you feel you are really "in there" FIGHTING, or just "shadowboxing"?

1. Yes, fighting.
2. No answer—from several.
3. Sometimes I feel that I do too much shadowboxing or beating the air.
4. Sometimes I wonder—by the results.

What ministerial activities could be called "shadowboxing"?

1. Unprepared preaching.
2. Majoring on the minor.
3. Halfhearted activity.
4. Ministering that is for self.
5. Hit-or-miss visitation.

VI

What MEANS does Satan use to cause the downfall of a minister? Verse 27, "Lest that by any means, when I have preached to others, I myself should be a castaway."

1. Temptations involving the opposite sex.
2. Too great a concern for the material things of life.
3. Discouragement due to church problems, family, financial pressures, sickness, or lack of advancement in the ministry.
4. Caring for others to the neglect of one's own spiritual welfare.
5. Indifference in the church or in the response of the people to the pastor's plans.
6. A "good church situation" can lull a man to sleep.
7. Too much time spent for leisure, sports, TV, personal plans, or talking too much.

What can a minister do to FORTIFY his soul, mind, and body?

1. Keep a daily prayer time and pray himself into tenderness and faith each day.
2. Bible study and devotional reading.
3. Keep spiritually-minded by reading good religious books.
4. A proper time for relaxing activities or hobbies.
5. Good health habits including proper eating and sleeping.
6. Keep busy doing the things that are important.
7. Make sure of his consecration and live it.

The Value of Solitude

He who is afraid of his own company must know something about himself that he doesn't like. Or he has pitifully meager resources within himself. The Christian should remedy this. But he can't do it unless there are times when he shuts the world out, shuts himself in with God, and learns to meditate. But meditation is not daydreaming. It isn't retiring into a mental vacuum. It is conscious, deliberate, unhurried, and prayerful thinking about the worthwhile values.

—Selected

**Practical
Points**

that make
a difference

Informality Is His Forte

Dear Son:

I met a preacher the other day who took pride in his informality. He slapped me on the back, cracked the bones of my right hand, told a current joke, flattered my work, and waved a block away as he looked for another joust with informality.

He always wanted to be called by his first name and returned the courtesy to all of his members. His board meetings were turned into interpersonal fellowships. There was always a coffeepot handy and a juicy bit of news for consumption.

Now you know that I am not a formalist nor a "stodgy," but I expect a little more of the clergy, and I believe that I speak for a great many men like myself.

It is a fine line of demarcation that a "man of the cloth" must walk between dignity and informality, and his people will help to place him properly by name and attitude. But don't you think that the minister has a great deal to do with the people's attitude towards him?

Can there be a sense of otherness to the point that he is revered as a man of God, and at the same time a sense of comradeship until he is loved by children?

I saw it happen the other day! There were two ministers in the city serving a worthy family. Death entered that home. Which minister did they call? The one who was a "jolly fellow" or the man they had learned to love, appreciate, and revere as God's man? I think you know.

Love,
Dad

Outreach with Ink on Its Fingers

By Carlos H. Sparks*

If you are one who wishes there were a vitamin B-12 shot for churches, this series may be for you. A midweek newsletter and/or Sunday bulletin may be what the church doctors might order. But how will you do it? What will you put in it? What form should it have? How will you print it? Will you lick stamps or buy a mailing permit? How much does it cost?

This effort is to answer these questions for pastors who want to explore the great, wide, wonderful world of local church publishing. We draw upon more than 10 years' experience (much of it trial and error) which began with a \$2.50 hectograph tray on the kitchen table, through ancient vintages of used mimeograph machines, to a beautiful, efficient \$500 duplicator.

To each of you who stand where countless others have stood, this series of chats may prove a guide up a trail, cleared in part by adventurers like yourself, who found no better way to do it than to do it. Do not be surprised if along the way you add some new marks that will make the path more interesting and useful for you and others. This is outreach with ink on its fingers.

I. WHY PRINT A NEWSLETTER?

"You have 150 members, so I can understand why you print a newsletter, but why should I bother?"

"Ed, you have only 40 members and a Sunday school enrollment of 78, but you need a midweek newsletter as badly as I do with 150 members."

"Brother, you will have to show me. As a matter of fact, show all of us. George has about 50 members and Charley has a home mission church with only 18 members. Surely you are not saying a newsletter can be justified in each of these cases."

"All right, fellows. Start taking notes, because before this zone preachers'

meeting is over, I intend to convince you. Let me share the information I have gathered."

People enjoy reading about the things in which they are interested. The daily newspapers are chock-full of human-interest stories, reports of club meetings, fund drives, sporting events, church and political news. The publisher knows there is a vast segment of his readers who are interested in these various subjects. Now ask yourself, Are there also events within the church which would be appealing as news to the people of the local church? Certainly. In addition to being a newsletter, your midweek epistle may also be an advertising piece for revivals, literature campaigns, Sunday school promotions and reports, class competition, and

many, many more. The news is narrowed to the area of concern in the local church. One need not wade through page after page of comics, sports, world and local news to find the section of news in which he is most interested. Therefore the newsletter is more personal and is often better read and more widely read among the church people than the daily newspaper delivered on the same date.

More than this, it is a contact with the home on a very personal basis, at approximately the halfway point in the week. This factor keeps the church in the minds of the people between Sundays. Following the motive of secular advertising, we create a desire for the church fellowship in the mind of the reader. Sunday becomes a day that is synonymous with the local church. This could be defined as inreach.

Outreach is another good reason for printing a newsletter. Mailed to prospects in the community, one might be impressed that they are being contacted by a church that is concerned. If your church has done a community survey, placing every unchurched family on your mailing list will turn up some startling results.

Therefore it matters little whether you are a large church or a small one. You are dealing through a motive in either case. Your church wants to show its interest in the people already on the roll and convince those without a church home that your church can meet their needs for spiritual fellowship.

We will refer to method of publication later, but at this point we can assure you, be the church large or small, there is a method of publication which will fit practically every budget.

II. YOUR READERS WON'T READ IT IF—

"I have some choice quotations from the old pulpit masters. Will that make good material for my newsletter?"

"Ed, you have interrupted me just as I was going to cover that point. If you will listen closely, I believe the information I have gathered will answer most of your questions."

YOUR READERS WON'T READ IT IF—you fill it with quotes. There is a reason. People want to read about people—people who are alive and breathing. Preferably, people they know or have known or will know soon. No matter how moving a passage from *Pilgrim's Progress* may be, your church people would rather read about Mrs. Brown's class redecorating the classroom. The same is true for poetry. It may be pretty and it may illustrate a good point, but you will make time with your readers if you will use the space to say that "Jimmy Ellis was elected president of the senior class at Happy Hollow High." Since your target is people, you must use people to hit the mark. Even a stranger to your church will read the news of people he doesn't know because people are interesting. A good rule might be, If your reader could have read it in the public library, daily newspaper, PTA magazine, or *Factory Digest*, etc., don't quote it in your newsletter.

YOUR READERS WON'T READ IT IF—you can't spell. Some may be courteous and tolerate your efforts, but many from the fourth grade through college will laugh behind your back. Many intelligent people can't spell. Is it "baptize" or "baptise"? Is it "baptismal service" or "baptizmal service"? Until I purchased an instant spelling dictionary, I didn't know what a poor speller I was. You too may have this rude awakening—and if you do, good. Spelling and grammatical construction are important today as we try to reach a highly educated people.

YOUR READERS WON'T READ IT IF—you have been sloppy. Always make a dummy copy. Correct and edit until you have it right. If your mimeograph machine spills ink all over one corner of the page, throw the page in the waste can. All you need is one waitress or nurse to lay that filthy sheet on her lap and stain a uniform and you may as well take her name off the mailing list. She will put on a pair of gloves and carry your epistle to the trash can.

*Pastor, Johnson City, Tenn.

YOUR READERS WON'T READ IT IF—you tire them. Divide your sheet in half for two-column printing like a magazine. This makes for shorter lines that do not have to be followed across the page width. Do not compress too much in too little space. Read the daily newspaper and copy the style of saying the first thing first and the next thing second and so forth. For example, if you are reporting that the Salvation Trio will be singing at your church Sunday, you would not say, "We are quite thrilled, happy, and delighted to inform you that through arrangements with our district superintendent and the president of the Church Schools Department and the Ladies' Bible Class, we will be honored to hear the Salvation Trio Sunday morning."

Rather you would say, "The Salvation Trio will sing Sunday morning in our church at eleven o'clock." If space will not permit any further information, you have told the most important thing first. While we may well be indebted for the arrangements, the big news is that the trio will sing Sunday. The newspapers have trained your readers to enjoy this kind of reporting. Give the reader what he likes. Your job of editing will be easier too.

YOUR READERS WON'T READ IT IF—you pick a fight. That old crank, George Everett Doaker, sold 200 head of hogs and marketed 800 bushels of corn and didn't put a dime of tithe in the church. However wrong his actions may have been, if you assail him in the newsletter, either openly or veiled, you will lose friends, readers, and members. Always tell the best and forget the rest. Mr. Doaker can hurt you more than you can hurt him anyway. You have a church mortgage to pay and he has another 100 head of hogs, a field full of white-faced cattle, and he never has received his wheat check. Better be kind. If you can't write about him without the itch to "bring him down a notch or two," find some other subject matter for your newsletter. Mrs. Doaker has always been gracious, hasn't she?

THEY WON'T READ IT IF—you talk about the same people all the time. Though she may be helpful and almost inexpressible, we must not say, "Miss Mary Jones, our organist, also doubles on the piano when the occasion arises. Proving her versatility, Miss Jones is also president of the missionary chapter and has led the Youth Fellowship for the past two years. Miss Jones is studying at State University. Miss Jones is engaged to Martin Welling."

How much more readership if we had said instead, "We wish to salute several of our people who have given time and energy in service to the church this year. Miss Mary Jones, organist, has been active in the church auxiliaries. Adam Everts has worked as the choir director. Martin Welling has done a marvelous job as soloist with the choir. Mildred Davis is to be congratulated as the able secretary of the ladies' missionary chapter. John Gilliland will be long remembered for his exciting programs during the Youth Fellowship hour last year." Etc.

Here we have left Miss Jones under the spotlight, but we have let her share it with others, which gives the reader the feeling that it is the people's church, and not just a place where Miss Jones does everything.

If we keep our newsletter chock-full of names, we can be assured of good readership. One gimmick I use to get children's names in the newsletter when there are no real reportable items about them in a column we call NAMES IN THE NEWS GUESS-WHAT-FOR DEPARTMENT. Under this heading we simply list a dozen names. Just names. "Suzzy Kelly, Alice Everts, Billy Danner, Joe Thomas, Willie Jones," etc. Invariably I am asked (sometimes called on the phone), "Pastor, I saw my name in the paper. What did I do?" To which I honestly reply, "Oh, nothing."

"Yes, I did. What did I do?"

This is the test. The only way you can pass it is to publish a newsletter that will be read.

(Next month will be discussed equipment supplies, and their use.)

The pastor must help people go on living

After the Funeral

By Wallace A. Ely*

WHEN THE FUNERAL IS OVER, many preachers feel relieved that this most difficult ministerial duty has been performed. The funeral is indeed over, but the preacher's duty to the family is by no means ended. This duty often finds the minister not knowing what to say or what to do. The least he can do is to make himself available to answer the questions that members of the family may wish to ask. If their faith in God has been shaken by their doubting the justice of God, the preacher must pick up loose ends and weave their faith again into total confidence in the goodness and justice of God.

Widows may need help to apply for social security benefits, probate a will, find employment, and other essentials that have suddenly been thrust upon them.

A widower may need help to do the best by children who have been left in his care. The wife has looked after the details of the children's welfare. Now this falls suddenly upon the father and finds him unprepared.

The entire family will need consolation. When the loved one dies, the family often cannot realize that he has actually gone until a week or

so has passed with an empty chair at the dining table, a vacant bed in the home, the unbroken absence of a voice that has been stilled forever, and a hand that can never caress again. Ministers can partly bridge over this awful gap between the first shocked numbness and the dawning realization that the loved one has indeed gone never to return.

The Bible will prove the most effective resource the preacher can use. Indeed, preachers do not know what is proper and fitting to say, so they should let God speak through His eternal Word. Surely this beatitude is relevant: "Blessed are they that mourn: for they shall be comforted" (Matt. 5:4). And this: "Weeping may endure for a night, but joy cometh in the morning" (Ps. 30:5). Ministers can gently explain—when necessary—that the sorrowing who become embittered are not among the blessed. Only those who comply in full faith with the inspired words of Peter, "Casting all your care upon him; for he careth for you" (1 Pet. 5:7), will receive the blessing.

If the deceased was a Christian, preachers can explain that death is the only door to heaven. This person expected to go to heaven when he trusted Christ to save him. It would not be right for him to expect

*Methodist minister, Texarkana, Ark.

this greatest of all experiences that the human race can know and never find the fulfillment of this hope.

Ministers can give assurance that loved ones who have died in the Lord are now with God. Jesus told the penitent thief on the cross, "To day shalt thou be with me in paradise." So the body is dead, but the spirit now lives a deeper, freer life than this world can ever give. (Read I Cor. 13:9-12.)

Jesus promised, "And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am there ye may be also" (John 14:3). The preacher can assure the bereaved that their departed loved one has surely found his prepared place. Also: "In John 17:24, Jesus prayed for you and your loved one that you may be with Him. His prayer will not go unanswered."

"Will we know each other in heaven?" is a question often asked.

The disciples knew Moses and Elijah when they appeared at Christ's transfiguration as recorded in Matt. 17:3. We will surely know as much in heaven as we know on earth. If the disciples knew these whom they had never known, we will surely know those whom we have known best. We will evidently know Jesus.

He was man as much as He was God while He was on earth. If He is our Example, those who are redeemed by His blood must follow this Example and be known in heaven. Jesus will know all of us; all of us will know Him.

Moses died just as we and our loved ones do. Elijah was translated. Both were very much alive when they stood with Jesus on the mount. They had exact identity. If we die before the coming of the Lord, we will be resurrected to life. If we are living when Jesus comes, we will be translated to meet Him in the air along with the resurrected saints. We will know one another just as Peter, James, and John knew Moses and Elijah.

Perhaps the most consoling truth that preachers can bring to Christians who have lost a loved one in Christ is the fact that they will be reunited. This hope will create an expectancy that will help to hold them steady and true themselves.

There are just as definite duties that preachers have after the funeral as there are at the time of the funeral. They may prove themselves above the ordinary by extending their wise pastoral care into the difficult and trying days ahead.

Do We Discourage or Uplift?

Wesley speaks several times in his *Journal*, with unusual heat, of the fact that here and there he came on congregations who had stopped trying. And usually, he maintains, the reason is that they have had far too discouraging preaching, some of it quite unduly severe, and nearly all of it not merely holding up a huge ideal for them (that we must do, for God will not be satisfied until we are like Christ), but stunning them into a feeling that for them at least it evidently is no use to try at all. That is just wicked.

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

No man so weak—
No man so strong!

The Man of God

By Reginald Heasley*

THE WORDS of Paul to the Philippians that he was "in a strait betwixt two" (Phil. 1:23) must surely describe in a different context the life of every true man of God. On the one hand is his realization of his work for God, and on the other a recognition of his weakness in that work.

In the first place there is:

His Weakness

Sooner or later the man of God will learn that he who would be led by God's Spirit must be tempted by the devil. He who would ascend into the third heaven of revelation must be brought to the limit of his own resources by a thorn in the flesh. He who would be a shepherd and not a hireling must be willing to lay down his life for the sheep. Seeing the magnitude of his task, the man of God sees himself as a grasshopper in his own eyes and cries, "Who is sufficient for these things?" Looking out on the large field of the world to be ploughed, he realizes that the sun is so hot, the plough point is so dull, the plough handle is so rough, the ground is so hard, and he himself so weak to push, that his little efforts seem futile indeed! Hearing the command of God to "cry aloud, spare not, lift up thy voice like a trumpet, and shew my people

*Minister, British Isles.

" (Isa. 58:1), he puts his feeble lips to the trumpet and all too often he cannot help but feel that the trumpet has given an uncertain sound!

We cannot take too lightly Paul's solemn words that he had "trouble" in Asia; that he was "pressed out of measure," "above strength"; and that when this tempest had reached its zenith, the great heart of the man who shook Rome itself "despaired even of life." We cannot soon forget his testimony that while in Macedonia his flesh has no rest. He was troubled on every side; without were fightings, within were fears. Drink deeply from the cup of Paul's sufferings drawn from the well of experience, when he says he was cast down and in desperate need of encouragement. The man of God's weakness in the will of God!

His Strength

The man of God is a witness of the things he sees and knows. He has tested the Good Word of God and felt the powers of the world to come. He has seen the bush aflame. He has walked on holy ground. His soul has groaned under confession—confession of his own and of his people's sins. He has prayed through for himself and them. He knows the experience of glorious victory for himself, and he has claimed it for others. In his heart is the wondrous

assurance that he can do all things through Christ, who strengthens him. He has learned to wait on the Lord, and his strength has been renewed. He knows that when he is weak, then he is strong. He has found that the name of the Lord is his strong tower, and at all times he can run into it and he is safe. To the man of God the Bible is a contemporary Book. Bible scenery is more familiar to him than the streets of his city or the lanes of his country. To him the place of prayer is the place of battle and victory, and the pulpit is the place of anointed proclamation.

The man of God finds liberty and power in preaching. He expects God to work miracles as he preaches. His faith stands in the power of God, and not in his own resources. He is convinced that the Word of God is not bound, and that God's truth will

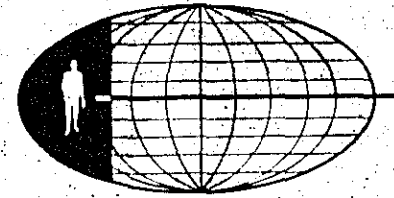
prevail even though his strength wanes and his years shorten.

The man of God never sees accomplished all for which his heart yearns. He is always living in hope of future, of eternal victories. He knows his God will never disappoint him!

The man of God can never be content with side issues and trivial ministries. He has wept at Calvary, knows the miracle of Pentecost, and the unsearchable riches of Christ burn as fire in his bones. Nothing is to him more important than preaching the Word, praying for souls, and presenting every man perfect in Christ. Brethren, who is sufficient for these things? Thank God, "He is able to make all grace abound toward you, that ye, having all sufficiency in all things, may abound to every good work" (II Cor. 9:8).

*The Saviour of men came to seek and to save
The souls who were lost to the good;
His Spirit was moved for the world, which He loved
With the boundless compassion of God.
And still there are fields where the laborers are few,
And still there are souls without bread,
And still eyes that weep where the darkness is deep,
And still straying sheep to be led.
But how shall they hear if the preacher forbear
Or lack in compassionate zeal?
Or how shall hearts move with the Master's own love,
Without His anointing and seal?
It is not with might to establish the right,
Nor yet with the wise to give rest;
The mind cannot show what the heart longs to know
Nor comfort the spirit distressed.
O Saviour of men, touch my spirit again
And grant that Thy servant may be
Intense every day, as I labor and pray,
Both instant and constant for Thee!*

(Albert Osborne)



The PASTOR'S SUPPLEMENT

.....
Compiled by The General Stewardship Committee Dr. Willis Snowbarger, Editor

GENERAL STEWARDSHIP COMMITTEE
Edward Lawlor, Gen. Supt. Adviser
E. S. Phillips, Chairman
Willis Snowbarger, Secretary

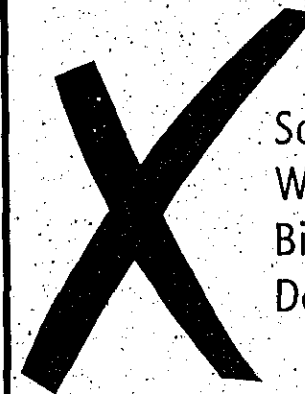
Members
M. A. Lunn
John Stockton
Mary Scott
B. Edgar Johnson
Bennett Dudley
O. Joe Olson

Dean Wessels
A. F. Harper
Paul Skiles
Kenneth Rice
W. T. Purkiser
R. W. Hurn

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

Department of HOME MISSIONS

MULTIPLY



Souls won
Witnessing laymen
Bible preaching
Dollars for missions

..... through
NEW CHURCHES

It's that time of the year again...

12th

**ANNUAL
NAZARENE
SERVICEMEN'S
RETREAT**

November 10-13, 1969
General Walker Hotel
Berchtesgaden, Germany

Retreat Speaker: Dr. Richard S. Taylor
Retreat Coordinator: Chaplain (Maj) Vernon G. Swim
Steering Committee: Chaplain (Cpt) K. B. Clements
Chaplain (LCDR) Dudley Hathaway
Chaplain (CDR) W. W. Huffman
Chaplain (Maj) Leland Buckner

Each local church is encouraged to help its servicemen attend. The approximate cost ranges from \$18.00 to \$20.00 per person.

Those who have attended past retreats witness to the spiritual impact left upon them as a result. You can contribute to your servicemen's spiritual life by encouraging them to attend.

The Purpose of the Christian College

"What then may be said to be the purpose of the Christian college? The church college has maintained a true standard of education by conserving the interests of religion, which furnish the most satisfying element in human life. The church college has always given primary attention to the individual rather than to the group. The church college aims to build strong and well-integrated personalities....

"The church college is needed to supplement the work of the state-supported colleges and universities. This dual system of education guards against narrow sectarianism on the one hand, and rampant political influences on the other. The church college, in an important sense, sets the pace for freedom in education. Allow the church college to perish from lack of adequate support, and the state institutions under political control would soon mold a civilization anything but Christian. A strong system of church-related colleges is the only guarantee which this country has against the threat of regimentation."

Dr. H. Orton Wiley
October 4, 1943



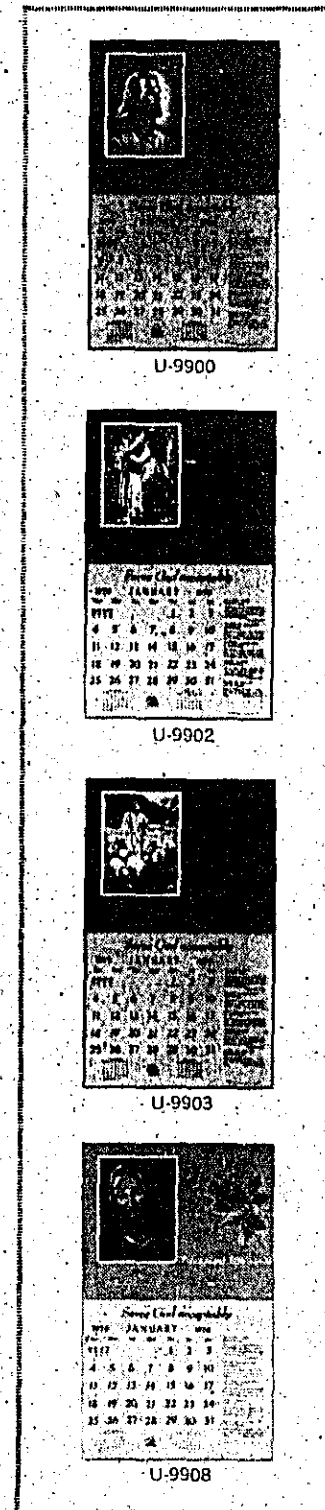
OCTOBER IS STAR CHECKUP MONTH

YOU CAN HELP

Check today on the
NWMS in your local church

STAR REQUIREMENTS

- 1** "Other Sheep" Subscriptions—Subscriptions equal to 40 percent of church membership reported in 1968-69
- 2** Membership—NWMS members equal to 70 percent of church membership reported in 1968-69 or a 5 percent net increase
- 3** Prayer and Fasting—Prayer and Fasting members equal to 70 percent of TOTAL NWMS membership reported in 1968-69
- 4** Study and Reading
 - a. Complete the study
 - b. Readers equal to 70 percent of TOTAL NWMS members reported in 1968-69
- 5** General Obligations paid in full based on ACTIVE NWMS members reported in 1968-69



**Pastor's
Christmas Remembrance
TRIUMPHANT LIFE
1970 CALENDAR**

Meaningful, Inexpensive Gift!

Here's your answer, pastor, for an appropriate gift to the members and friends of your congregation. This 1970 "Triumphant Life" calendar will provide both beauty and inspiration to any home and remind your people of their pastor and church throughout the year. And the cost to you is so very reasonable!

Highlighting this popular calendar are reproductions of Sallman's paintings and contemporary floral designs, all in full color. Other features include three months at a glance . . . monthly theme thoughts . . . weekly Bible texts . . . church attendance record . . . "Where to Look in the Bible" section . . . telephone memorandum . . . information about moon phases, flowers, and stones. Clear, bold numerals for easy reading. Printed on high-gloss index stock. Size, 6 1/4 x 10 1/2". White gift envelope included.

Your choice of 4 famous reproductions

- U-9900** Head of Christ **ONLY**
- U-9902** At Heart's Door 25c
- U-9903** Good Shepherd **EACH**
- U-9908** Portrait of Jesus
- U-9909** Assortment of 100 **\$22.00**

Buy IN QUANTITIES and SAVE!

10 for \$2.40; 50 for \$11.50; 100 for \$22.00;
200 for \$42.00; 300 for \$60.00; 500 for \$98.00;
1,000 for \$190.

FREE! Your name and/or name of church and address imprinted FREE on all orders of 100 calendars or more. On small orders, imprinting is \$1.00 extra (minimum of 50 calendars). Hand-set type, use of cuts, and imprints longer than four lines, \$2.00 extra.

NOTE: Allow two or three weeks for imprinting and shipping. Late orders may take longer for delivery. We reserve the right to make substitutions after November 20.

Prices slightly higher outside the continental United States

PLACE YOUR ORDER AT ONCE!

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

THEY'RE ALL SAYING IT—

Pastors, Laymen, Housewives, Young People, Church Leaders, Businessmen, Sinners, Saints, College Professors, Friends, Strangers—

"DR. WILLIAM FISHER IS ONE OF THE BEST RADIO PREACHERS WE HAVE EVER HEARD."

- Make "Showers of Blessing" Available
—To Your Community
- Subscribe for Copies of the Printed Sermons (in the new format) for your visitation and hospital work.

Sermon Series for October and November

"ALL THIS—AND HEAVEN TOO"

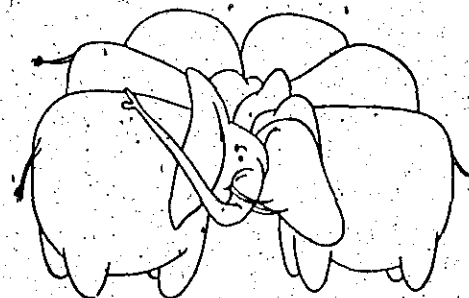
Don't Deny Your "Parish" the Opportunity to Hear This

NAZARENE COMMUNICATIONS COMMISSION

Radio and Television Division

H. Dale Mitchell, Executive Director

Kansas City, Missouri 64131



HAVE YOU HEARD

the procedures for registering and reporting CST classes?

- 1. PLAN YOUR CLASS**
 - (a) What age-group do you wish to interest?
 - (b) When will be the best time to offer the class?
- 2. SELECT A QUALIFIED TEACHER**
 - (a) Be sure the church school board and the pastor approve the selection.
 - (b) Selection of teacher need not be approved by the Kansas City CST office.
- 3. REGISTER THE CLASS AND ORDER THE TEXTBOOKS**
 - (a) Send the registration to the CST office in Kansas City.
 - (b) Order the texts directly from the Nazarene Publishing House or on the class registration.
- 4. GIVE TEXTBOOKS TO CLASS MEMBERS IN ADVANCE**

This makes it possible for each person to read a portion of the book before the first session. This will help stimulate thought and interest.
- 5. MEET THE REQUIREMENTS**

If offering an "a" series be sure to spend at least 300 minutes in class time; "b" series, 600 minutes; "c" series, 900 minutes.
- 6. REPORT THE CLASS**
 - (a) Send the report to the CST office as soon as the last session is completed.
 - (b) List only those meeting the requirements for credit,
 - (1) those attending five out of six sessions ("a" series), those attending 10 out of 12 sessions ("b" series), those attending 15 out of 18 sessions ("c" series),
 - (2) those reading the text.
- 7. PRESENT THE CREDIT CARDS IN A PUBLIC SERVICE**

As soon as the class report is received in the CST office, credit cards will be sent for public presentation.

THE ORIENT—

MYSTERIOUS, BROODING
 UNDERDEVELOPED AND HIGHLY DEVELOPED
 IDEOLOGICAL BATTLEGROUND
 VORTEX OF INTERNATIONAL RELATIONS

WHAT SHOULD I BE DOING TO GET THE GOSPEL OUT?

This is the theme of the
 1969 Thanksgiving Tape.
 Have you ordered yours?

Are your people already preparing their
 offering for World Evangelism?

Thanksgiving Tape Request

Please send the FREE 1969 Thanksgiving Tape. After it is used, I agree either to return it free of charge or purchase it for \$2.00.

Name _____
 Address _____
 City _____ State _____ Zip _____
 Church _____ District _____
 Date Needed _____

Check box if you wish to receive the free filmstrip.
 Clip and mail to

STEWARDSHIP, 6401 The Paseo
 Kansas City, Missouri 64131

What
 are
 we
 trying
 to
 do
 in
 missions
 anyway?

Establish
 conditions
 in
 which
 a
 strong
 national
 indigenous
 church
 can
 flourish

**An indigenous church: self-propagating
 self-governing
 self-supporting**

Rating Your Newspaper

IS YOUR NEWSPAPER a good newspaper?

What are the chief criteria one applies to find an answer to this question?

A graduate student in journalism at New York University conducted a national survey asking editors of newspapers to give their judgment.

Offers Checklist

A list of criteria was contained in the questionnaire. Each editor was asked to check the list, indicating his order of importance, and 100 responded. From their replies a consensus was worked out. The top 11 criteria in order:

1. Unbiased, objective treatment of news
2. Accuracy
3. Complete news coverage
4. Fidelity to the public interest
5. Judgment in the selection of news
6. Strong editorial policy
7. Good writing, style
8. Carry viewpoints conflicting with paper's own
9. Layout, typography
10. Give readership what it needs
11. Give readership what it wants

Some editors balked at rating the points on the ground that they were of nearly equal value.

Viewed as Interrelated

"Many of the points are interlocking," one wrote. "I fail to see how any editor can rank the criteria in relative order. A good newspaper must have virtually all of the above and in about equal doses."

Some editors gave definitions of a good newspaper.

From Philadelphia, where the Church of the Nazarene will hold its Eighteenth General Assembly in 1972, William B. Dickinson of the *Philadelphia Bulletin* wrote:

"A good newspaper presents the news quietly keeping in mind that it enters

the home as a guest—and that guests do not shout.

"A good newspaper takes pains to be decent, while at the same time giving all the news. A good newspaper remembers that the weak and helpless need a special break."

The editor of the *Honolulu Advertiser* wrote that a newspaper "must tell its readers what is going on in the world—and why. It must be lively without being shrill; thorough without being dull; and knowledgeable without being superior."

Portland Editor Writes

The editor of the *Oregonian* in Portland, Ore., where the denomination held its Sixteenth General Assembly in 1964 and enjoyed tremendous press coverage, wrote: "The first duty of a newspaper is to inform. Entertainment is definitely secondary in a good newspaper although it need not be ignored.

"A good newspaper is a 24-hour record of events—local, national, and international—events of importance to the readers of that newspaper."

Eugene C. Pulliam, editor of newspapers in Indianapolis and Phoenix, stated at a national journalism event this year that many forces are at work in the U.S. to impede the "free flow of information."

He said that editors are tempted to give their readers more of what the readers apparently want and less of what the editors think the readers need (Nos. 10 and 11).

"It is my observation that the public today seems often to care more for entertainment than for knowledge and enlightenment," he stated.

Pulliam believes that newspapers should be moulders of public opinion and stand against trends to mediocrity.

O. JOE OLSON

The Nazarene Proacher

WHAT are You Doing to Win

**COUPLES
for
CHRIST**



**SEPT. 7—DEC. 7
1969**

CHURCH OF THE NAZARENE
Department of Evangelism



THE CHALLENGE of the LATER YEARS

Every tenth person in the United States is aged 65 or over—a total of nearly 20 million men and women.

By 1985 this number is expected to increase to 25 million.

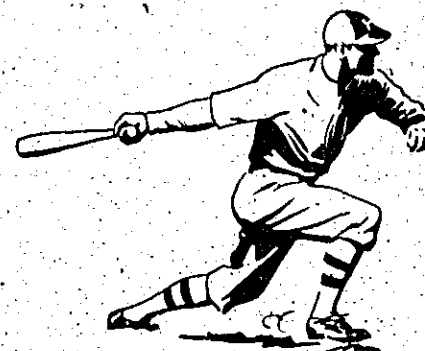
What a challenge faces the Church in the area of ministry to the older adult! Is your church doing its part?

ANNUAL HOME DEPARTMENT SUNDAY

November 2, 1969

Pass these suggestions along to your Home Department supervisor—

1. Plan well a special program for this Sunday. Consult with your pastor and superintendent. Ask them to appoint a committee to help in the planning.
2. Arrange transportation as needed. Many from the adult classes will be willing to use their cars for this special service.
3. Send special announcements to all your members. Provide extra announcements for Home Department members to give or send to their neighbors and friends.
4. Give every member that attends some gift to remember the occasion. Here are a few suggestions: a rosebud or other flower, a beautiful bookmark, a ball-point pen, a box of promises, a copy of the home Edition of "Praise and Worship," a copy of "Come Ye Apart." (Additional items and prices will be found in the "Master Buying Guide" from your Publishing House.)
5. Use, if at all possible, some of your Home Department members for special music or Scripture reading.
6. Include your pastor in this special service. Ask him to bring a brief meditation to your members.
7. Arrange for a photo to be taken of your Home Department group. See that a copy is given later to each member.
8. Pray that the special service will make a spiritual impact upon all who attend.

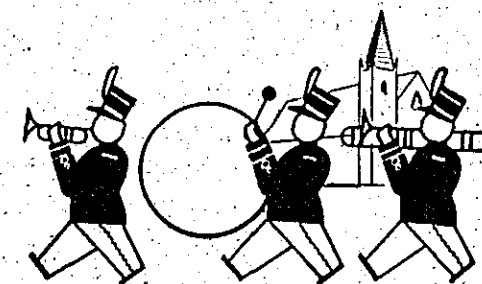


It's the
Follow-through
THAT COUNTS!

"KEYS TO LIFE"

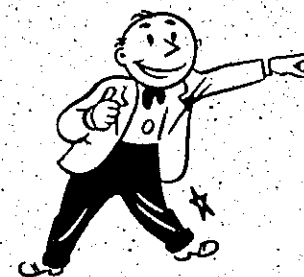
ATTENDANCE CAMPAIGN
WILL BE AS EFFECTIVE AS YOU
PROMOTE IT EACH WEEK

LET'S
REALLY
RALLY



SUNDAY SCHOOL
OCTOBER 26

Set a High Goal.
You'll Miss It, but May Set
a New Record.





The STRAIGHT of it

- DEAN WESSELS, Executive Secretary

- A monthly series of questions and answers -

Q. My Mother is 75 years old. I have been paying Blue Cross for her and have been told she could be in Medicare under Social Security. Should I have her enroll in Medicare and drop Blue Cross?

A. I would suggest you check with your mother's district Social Security office with the hope that you will be told she has been enrolled in Medicare. If she has not been enrolled for Part B of Medicare, she has lost her final opportunity to subscribe to it. If she is getting cash benefits under Social Security, she would have been automatically enrolled for Part A hospital insurance. It is possible a \$4.00 premium is being deducted for Part B coverage.

I would strongly advise against having her drop Blue Cross coverage, which is designed to complement Medicare coverage.

Q. Due to a severe heart condition, my doctor states that I am now totally disabled. He told me to contact my Social Security office immediately to sign up for disability benefits. Can you tell me what I must do?

A. It will shorten the time it takes to complete an application if you have a number of facts in mind when you apply. You should have your Social Security number; month, day, and year you last worked; the month, day, and year you became sick or injured; the kind of illness or injury; names and addresses of doctors, hospitals, institutions, or clinics that treated you for your disability, and the dates you were treated. In the event you recover sufficiently to resume a work load, be sure to contact the Social Security office to advise them of your condition. If you are a veteran, your V.A. claim number is important also.

A disabled worker should also be prepared to state the kinds of jobs he had in the 10 years before he became disabled; the names, Social Security numbers, and dates of birth of his spouse and children.

Q. Last week I lost my purse with all its contents. Among the items which were taken were my Medicare cards. I need them badly. What must I do to secure new ones?

A. You should immediately contact your district Social Security office. In the event you are stricken ill and require hospitalization, the hospital can confirm your entitlement to benefits by contacting the Social Security office. A master tape is kept of all beneficiaries' insurance coverage for which they are eligible, Part A, Part B, or both.

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

Abolish The Laity!

(See Ephesians 4:11-12.)

Dr. Elton Trueblood suggests that those with a call to special, full-time service have an "equipping ministry." They are to equip laymen to minister. Thus, all Christians are to "minister." A layman among a group of lawyers is one who has no experience, is ignorant of the real work of the legal profession. There can be no "lay Christians" because all have experienced Christ and know of Him in whom they have believed.

HOW CAN I GET LAYMEN TO MINISTER?

- Get them involved in the work of the church.
- Have two or three laymen testify from the pulpit some Sunday morning on "What My Church Means to Me."
- Could the pastor find enough material to present a message on "What's Right with My Laymen?"
- Make something special of Laymen's Sunday, October 12.
- Remember, women and young people are "laymen" as well as the older gentlemen.

Pastor's CHRISTMAS GREETINGS

Appropriate for Sending Your
Entire Mailing List

Only 4c Each

These original designs offer many of the same features found in a better card—finest quality, friendly sentiments, reasonable prices. The joy of Christ's birth is expressed in full-color reproductions, warm, friendly sentiments, and scripture. Each card is printed on high-quality, linen-finish paper and presented in a French fold with matching envelope. Size, 4 1/4 x 5 1/2". Boxed.

THE NATIVITY G-1078

Message: "May the happiness and peace of the newborn Savior make your Christmas complete and enrich your life each day of the new year."

Scripture: "For unto you is born this day in the city of David a Saviour, which is Christ the Lord."

BIBLE and CANDLE G-1079

Message: "In this Christmas season, may the miracle of the Savior's birth fill your heart with joy and hope now and throughout the coming year."

Scripture: "Now the God of hope fill you with all joy and peace in believing."

NATIVITY CRECHE G-1080

Message: "May the perfect love of the Christ Child fill your heart with gladness and make your new year rich with His continued blessing."

Scripture: "For unto us a child is born, unto us a son is given."

WREATH-CANDLE G-1081

Message: "Best wishes for a joyous Christmas and a new year enriched by an abiding faith in the Babe of Bethlehem."

Scripture: "Behold, I bring you good tidings of great joy."

50 FOR \$2.50; 100 FOR ONLY \$4.00

NAME IMPRINTED on cards for \$2.50 extra per order. Maximum of two lines printed. All copy must be identical on each order. To avoid errors be sure to type or PRINT exact wording desired.

NOTE: Allow two or three weeks for imprinting and shipping. Late orders may take longer for delivery. We reserve the right to make substitutions after November 20.

Prices slightly higher outside the continental United States

PLACE YOUR ORDER RIGHT AWAY!

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



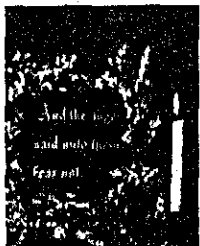
G-1078



G-1079



G-1080



G-1081

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

"Why Can't We Be like Normal People?"

By Lee Marvin*

I WAS SITTING at the kitchen table making out my weekly grocery shopping list. I had racked my brain and searched my cookbooks for new ideas for inexpensive and nourishing dishes, but had come up with the usual result: Even the so-called "budget" meals were beyond the resources at hand to feed our family.

During the previous week while my husband and I had attended District Preachers' Meeting, Tim and his brothers had stayed in the home of a dedicated lay family in our church. The father had a good profession and had been faithful to the Lord in tithes and offerings. The family had been blessed financially. In this home the cookie jar was always full and the cupboards and refrigerator were bulging with the kinds of food growing children love.

"At their house they have a whole bunch of big cans of fruit drink. And the kids can help themselves when they are thirsty. Can't you get some for us today, Mom?"

I patiently tried to explain that, even though I would like to get big cans of fruit drink, our budget simply did not stretch to include them; that if we bought the fruit drink it would mean leaving out some other foods which, in the long run, would last longer and be just as nutritious.

"Oh, why can't we be like normal people?" Tim exploded.

I knew by the tone of his voice that this wasn't a "fussy" question—that this was really bothering him. "What's the

matter, Tim? Do you think we're abnormal around here?" I joked to stall for time to breathe a prayer for guidance at this point. Tim was old enough that he would not be put off with pat answers or by avoiding the question. Recently there had been several times that I was sure he had been tempted to think of our family as something other than normal. When he had asked an unwilling friend to join the junior choir, the friend had retorted, "Of course, you *have* to be in the junior choir. Your dad is the preacher." And when Tim had won a place on the local junior quiz team, a disappointed contender had confronted him with, "Well, my mother says you shouldn't be allowed on the quiz team. Your dad's a preacher and that's why you know more about the Bible than the rest of us."

"O Lord, help me to be honest with this child and yet be faithful to the work You have called us to do. Give me wisdom," I prayed.

At earlier times when Tim had asked why he could not have some extra toy or article of clothing, I had always explained that it took our income to pay our bills and provide necessary food and clothing; that we had nothing left for extras just then. But I couldn't answer this way to a legitimate request for a simple item of food which would not ordinarily wreck a budget. Besides, we didn't have that many bills. We had pared our wants and even needs to try to fit our current salary and there was no prospect of an increase. In spite of this we had tried to

*Pastor's wife, Trenton, Mo.

keep things in the home as nearly "normal" as possible, considering this and other problems involved in living in a parsonage.

"Tim," I began slowly, still asking for God's guidance and thinking the question through at the same time, "every profession has its problems. The men who work second shift at the plant don't get to come to any of the school programs to see their children take part. Doctors' families can't really plan on an evening of fun with Daddy because of the likelihood that he will be called on an emergency. If your daddy were in the armed forces we would have to move often, sometimes several times a year. It would be impossible for you to make lasting friendships in that situation. Salesmen and construction engineers do not see their families for weeks or months at a time.

"In our profession one of the main problems happens to be finance. Daddy and I knew this when he was called to preach. But we felt this was what God wanted us to do and we wanted to do His will. We felt that the work of giving the gospel to people was so important that a shortage of money was relatively insignificant." I reminded him that, even though we couldn't go to the store and buy everything we would like to have, the Lord had always been good and we have never actually been hungry. We talked together of the many times when some concerned layman brought fresh fruit and vegetables, sometimes even meat or a pie, to our door. Many times this had been in direct answer to an unspoken prayer.

We talked of the many fine people Tim had been privileged to know because he lived in the parsonage—missionaries, evangelists, our district leaders, and even some of our general leaders. I mentioned the fact that Daddy was respected as a professional man, and because of this we had made acquaintance with some of the leaders in our town.

Tim didn't respond immediately. He walked thoughtfully out of the kitchen with his hands in his pockets. But I knew he was thinking because he didn't

give his usual lusty shout, and he walked down the steps instead of jumping off the edge of the porch, as was his custom.

"O Lord, did I say the right thing? Should I have been so truthful to a young child about the situation?" I didn't know. I only knew that I had done my best as I saw it at that time and that I must now leave it all in God's hands for Him to work out.

I still am not sure that this is the answer Tim needed. And if I, through the Holy Spirit, was able to give a suitable answer in this case, there were other times when I felt I had failed miserably.

Tim is now a teen-ager. The fear I had entertained concerning my family's physical well-being because of what I felt to be an inadequate diet was evidently in vain. Tim plays football on both the offensive and defensive teams. His muscular build and physical agility make him a natural for track and tumbling teams. Our other boys, too, are in excellent health.

We have seen Tim come to the altar to be saved and to be sanctified. He asked for Christian baptism, and he has stood before his father to take church membership vows. He has mentioned that he wants to "do something in Christian work, but I don't know what yet." We know the last battle is not won—that the devil still seeks whom he may devour. Tim has the normal adolescent growing pains, but we see many evidences of Christian growth in his life.

"Why can't we be like normal people?" If by "normal" we mean ordering our own lives by our own schedules, seeking advancement and added financial remuneration, placing ourselves in a position where we are not criticized or misunderstood, then—no, we can't ever be "normal." But if we mean that we live according to God's plan for our lives, love God and our fellowman, have a compassion for the lost, the ill, the troubled, know the answer to man's sin problem and are willing to share it, enjoy a family life of love and laughter, then praise be to God, we are very normal!

IN THE STUDY

SERMON OF THE MONTH—

Cain's Error

By Doyle Williams*

SCRIPTURE: Gen. 4:3-15

TEXT: Gen. 4:7, 13

(This sermon is based on the idea that a text which is difficult to translate may reveal truth in all the possible choices of ideas.)

INTRODUCTION:

In studying the text of v. 13 by various translations and commentaries, we find that it is very difficult to translate the exact meaning of the words from Hebrew into English. God could have inspired the writer in such a way as to remove any doubt as to what was intended by the verse. Since He did not, possibly there is truth in each of the ways of possible translation.

I would like to give three ways in which it is possible to translate this verse from Hebrew into English. Later on in the message, we will see how each of the translations relates to the passage.

1. "My punishment is greater than I can bear."
2. "Is my crime too great to be forgiven?"
3. "My sin is greater than can be forgiven."

I

For background in seeing the truth of these translations, let us go back to v. 7. In this scene, God is talking to an angry, disappointed man. He is angry because God had accepted his brother's offering, but had rejected his.

It is significant that both men involved had need of a blood offering. This was an offering for sin. Abel's offering was accepted because by it he acknowledged that he was a sinner. Cain's offering was rejected because it was a denial of his being a sinner. Cain tried to make the peace of

*Pastor, Junction City, Kans.

fellowship offering before taking care of the sin problem.

God tried to show Cain that He has no favorites. He is no respecter of persons. "Why art thou wroth?" God was saying that He would have accepted Cain's offering as readily as He did Abel's if it had been the right offering. "If thou doest well, shalt thou not be accepted?"

It is at this point that the crisis of the passage is revealed: When God is displeased with me, what do I do? When any man comes face-to-face with the fact that his life is not pleasing to God, he experiences the same crisis that Cain did. Notice the choices as revealed by the words, "If thou doest not well, sin lieth at the door."

II

Translations and interpretations of this verse are varied. They seem to reveal this possible train of thought:

"An offering for sin lieth at the door." The best solution of the problem would have been for Cain to offer the proper sacrifice right there. God was saying that He would forgive Cain. The rest of the verse indicates that Cain would not have necessarily forfeited any of the rights and privileges that had been his before. What wonderful grace that can not only redeem, but also restore!

These words may be a warning as well as a promise. "Sin coucheth at the door (as a wild animal, ready to pounce upon you)". This is a solemn warning that to refuse the shelter of the Cross puts us in jeopardy of further and more drastic sin. One must realize that sin is neither neutral nor passive. It is active and militant in its desire to take hold of men.

The next step may be paraphrased somewhat like this: "Sin desires to become

united to you." The last phrase of the verse is similar to that used of Adam and Eve in Gen. 3:16—"And thy desire shall be to thy husband, and he shall rule over thee." The horrible thought is that sin desires to become welded or joined to me, even married as it were, to my soul. There is the ultimate danger of becoming permanently joined to sin.

A short time after this first encounter with God, Cain lured his brother into a field and slew him. God again came to Cain, this time to confront him with one of the most despicable crimes—the murder of his own brother.

This is a very vivid illustration of the truth that, once we make our choice to take the way of sin, we have no way of knowing how far it will take us. Cain probably never dreamed that one day sin would control him to the point of killing his brother.

In the first encounter, God very clearly revealed the way of truth to Cain. As clearly as words can express, God made the possibilities of redemption known. Yet Satan had blinded Cain's mind to the truth. He had become a man who believed a lie because he loved the way of unrighteousness.

III

As stated earlier, there are three possible ways of translating the words, "My punishment is greater than I can bear." Judging by the content of the text and further reaction of Cain, it seems possible that all of them indicate a grave error in Cain's thinking.

Perhaps Cain said, "Is my crime too great to be forgiven?" By modern terminology he was saying that hell is unnecessary. His whole reaction indicated that he wanted God simply to forget his sin. He used the word "forgive" in a very shallow sense, void of any repentance.

Modern man has taken the attitude that what sins he might have committed are not so bad. Why make an issue over such a trifle as sin? It is tragic indeed when present-day attitudes reflect that of a man who slew his own brother and felt that he had done nothing worthy of punishment.

Maybe Cain was saying, "My punishment is greater than I can bear." He was saying in effect that hell is unfair. Is he again speaking for modern man?

This attitude is a slight admission that sin might not be the best life, but it certainly does not deserve such drastic punishment as God's Word indicates it shall re-

ceive. Remember, it is the lie of Satan, the father of lies.

We meet people every day with either one of the first two attitudes mentioned. They can be some of the most difficult people in the world to reach with the gospel. Until there is a change of attitude, they will never be saved. Sin is a light, frivolous thing to them.

But my heart goes out to the one who is blinded by the thought of the third expression—"My sin is greater than can be forgiven." This one feels that hell is unavoidable. He thinks God cannot save a sinner like him. People with the first two attitudes are blinded to the holiness and justice of God, the latter to the mercy and grace of God.

There was still a sin offering lying at the door for Cain. Will not God forgive even a murderer? Cain was like so many today who would like to be real Christians, but feel that it is an experience for other people only. They are like Cain who could not see that God is full of compassion and not willing that any should be lost.

CONCLUSION:

The story of Cain sounds just like the story of many people today. They are misled in their thinking about sin and salvation. However, their story does not need to end like Cain's.

II Thess. 2:13 says, "God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth." Believe the Word of God. Recognize the lie of the devil for what it is. Accept the truth, and the truth is: Sin is destructive and serious, but Jesus Christ died that He might save us from all our sins. He stands at your heart's door to give full pardon.

GLEANINGS

from the Greek



By Ralph Earle*

I Tim. 2:1-4

Variety in Praying

In this first verse we find four words for prayer: "supplications, prayers, inter-

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

cessions, and giving of thanks"—the only place in the New Testament where they all occur together. There are some points of distinction between them.

The first term is *deesis* (de-ay-sis), the second *proseuche* (proseuchay). *Deesis* simply means "petition," whether made to God or man. But *proseuche* is used only for prayer to God.

The third noun is *enteuxis*, which occurs only here and in I Tim. 4:5. In his classic work, *Synonyms of the New Testament*, R. C. Trench notes that *enteuxis* "does not necessarily mean what intercession at present commonly does mean—namely, prayer in relation to others. . . . [rather] it is free, familiar prayer, such as boldly draws near to God" (pp. 189-90).

Concerning these three words Thayer comments: "*Deesis* gives prominence to the expression of personal need, *proseuche* to the element of devotion, *enteuxis* to that of childlike confidence, by representing prayer as the heart's converse with God" (p. 126).

The fourth expression, "giving of thanks," is one word in the Greek—*eucharistia*. Of this Trench writes: "Regarded as one manner of prayer, it expresses that which ought never to be absent from any of our devotions (Phil. iv. 6; Eph. v. 20; I Thess. v. 18; I Tim. ii. 1); namely, the grateful acknowledgment of past mercies, as distinguished from the earnest seeking of future" (p. 191).

Now to look at each of these terms more closely. *Deesis*, from the verb *deomai*, first meant "a wanting, need" and then "an asking, entreaty, supplication" (Abbott-Smith, p. 99). Arndt and Gingrich note that it is used "with *proseuche*, the more general term, to denote a more specific supplication" (p. 171). In the New Testament it is employed only for prayer to God. The word is "frequently used for intercession" (Kittel, *Theological Dictionary of the New Testament*, II, 41). Occurring 19 times in the New Testament, *deesis* is 12 times translated "prayer," six times "supplication," and once "request."

In contrast, *proseuche* is found 37 times in the New Testament and is regularly translated "prayer" ("pray earnestly" in Jas. 5:17). It is the most general word for prayer in the New Testament.

The noun *enteuxis* comes from the verb *entynchano*, which signifies "to fall in with a person; to draw near so as to converse familiarly." Vincent continues: "Hence, *enteuxis* is not properly intercession in the accepted sense of that term, but rather ap-

proach to God in free and familiar prayer" (*Word Studies in the NT*, IV, 216). Ellicott says that *enteuxis* refers to "prayer in its most individual and urgent form . . . prayer in which God is, as it were, sought in audience . . . and personally drawn nigh to" (*Commentary on the Pastoral Epistles*, p. 42).

The term *eucharistia* suggests another important aspect of prayer. It occurs 15 times in the New Testament and is variously rendered "thanksgiving," "giving of thanks," "thankfulness," and simply "thanks."

N. J. D. White thinks that Paul did not have in mind strong distinctions between the first three terms: "His object in the enumeration is simply to cover every possible variety of public prayer" (EGT, IV, 102). In line with this J. H. Bernard, in his volume on *The Pastoral Epistles* in the "Cambridge Greek Testament," writes: "The four words are not to be too sharply distinguished, inasmuch as they point to different moods of the suppliant rather than to the different forms into which public prayer may be cast" (p. 38). But he later goes on to say: "To sum up, then, we may (1) with Origen, regard the four words as arranged in an ascending scale: the needy suppliant (*deesis*) as he goes on is led to ask for larger blessings (*proseuche*), and then becoming bold he presents his *enteuxis*, which being granted, his devotion issues in thanksgiving. Or (2) we may more simply take the words in two contrasted pairs, *deesis* being related to *proseuche* as the particular to the general, and *enteuxis* to *eucharistia* as petition to thanksgiving" (pp. 38-39).

"Authority" or "High Office"?

The Greek word is *hyperoche* (v. 2). It is found only here and in I Cor. 2:1, where it is translated "excellency." It was first used for an eminence, such as a mountain peak, and then metaphorically in the sense of "preminence." The Greek phrase here occurs in an inscription of the second century B.C. at Pergamum. Deissmann (*Bible Studies*, p. 255) renders it "persons of consequence." Perhaps the best translation is "high office" (NEB).

"Quiet and Peaceable"

The two Greek words, *eremos* and *hesychion*, are defined exactly the same way in Abbott-Smith's *Lexicon*: "quiet, tranquil." The former is found only here in the New Testament; the latter occurs also in I Pet.

3:4. Vincent (IV, 217) points out the distinction between the two. "Eremos denotes quiet arising from the absence of outward disturbance: *hesychios* tranquillity arising from within." We are to pray for our rulers, that we may enjoy the former. Meanwhile, God's grace can give us the latter.

"Honesty" or "Dignity"?

The Greek word is *semmotes*. Thayer gives this definition: "That characteristic of a person or a thing which entitles to reverence or respect, dignity, gravity, majesty, sanctity." The last two ideas apply especially to God, the other two to man. Abbott-Smith gives only "gravity." But this term is not commonly used today. Arndt and Gingrich say that when used of men *semmotes* means: "Reverence, dignity, seriousness, respectfulness, holiness, probity."

Vincent (IV, 217) opts for "gravity." He comments: "Honesty, according to the modern acceptance, is an unfortunate rendering." In place of "godliness and honesty," if one likes alliteration he can use "godliness and gravity" (ASV) or "piety and probity" (Goodspeed). Perhaps the best translation for the second word is "dignity" (NASB).

"Will Have" or "Desires"?

The KJV, rendering might be taken as indicating simple futurity. But the Greek word is *thelo*, which signifies "wish" or "will," in the sense of desire or purpose. Both ideas apply here.

TOWARD EXPOSITORY PREACHING

By Frank G. Carver*

In Adam or in Christ?

Rom. 5:12-21, especially 19, *For as through the one man's disobedience the many were made sinners, even so through the obedience of the one the many will be made righteous.* (All quotations are from NASB unless otherwise indicated.)

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

INTRODUCTION

Dai touta, "therefore" (v. 12), introduces not a conclusion to vv. 1-11, but another proof of the presence of life in Christ.

As focused in v. 19 this is presented by means of a twofold contrast: *tou henos anthropou . . . hoi polloi*, "the [or 'that'] one man . . . the many," on the one hand and *tou henos . . . hoi polloi*, "the one . . . the many," on the other. In the light of v. 14 the first half of the contrast has reference to "Adam" and "the many" (v. 15) affected by his action. In the same manner v. 15 indicates that the second half of the contrast is "Jesus Christ" and "the many" affected by His action.

But the contrast is not without connection, for Adam "is a type [*typos*, or 'foreshadowing'] of Him who was to come" (v. 13), that is, Christ. The parallel is that, just as there is a solidarity of all men with the first Adam, there can be a solidarity of men with the last Adam. But the latter is a new solidarity, and the difference from the former is radical. To be "in Adam or in Christ" is a crucial matter.

V. 19 presents the contrast in its two significant aspects. The first is between the first and the last Adam:

I. DISOBEDIENT OR OBEDIENT?

A. Adam was disobedient: *parakoes*.

1. *He was not content with the status of man: paraptomatos* (v. 18).

Henos paraptomatos, "one transgression" (cf. vv. 14, 15, 17) is interpreted by Gen. 3:1-7, where Adam deliberately "stepped over" the line of God's express command. Not content with the status of man, he sought to share the status of God and lost his dominion over creation. (Gen. 1:28; Ps. 8:5 f.; Heb. 2:6-8, RSV). The negative correspondence with Phil. 2:5-11 at every point is striking.

The result (*dia*) is that

2. *He turned sin loose on mankind: he hamartia* (v. 12).

With the article *he*, sin as often in Paul is almost personified (6:6, 17, 20, 22; 7:9, 14; 8:2; Gal. 3:22)⁵ as "a malignant force let loose among mankind."⁶

Paul conceives it as a principle of revolt which Adam by his revolt had made regnant in the world.

Vv. 13-14 stress the point that sin and its results were at work in the world even when the law was not present to point up its true nature (cf. Gal. 3:19-22). Men did not have to sin "in the likeness of Adam's offense [*parabases*]" "by disobey-

ing a direct command" (NEB) to experience its effects.

Adam's disobedience (*parakoe*) was thus the trespass on divine prerogatives which introduced sin, as human rebellion into the history of mankind.

But this is not to be the final lot of created humanity, for

B. Christ was obedient: *hupakoes*.

1. *He freely assumed the sinful situation of man: dikaiomatos* (v. 18).

Henos dikaiomatos, "one act of righteousness," places Christ's act of "becoming obedient to the point of death, even death on a cross" (Phil. 2:8) in direct contrast to the *henos paraptomatos* of Adam. The moral and spiritual quality of the acts are opposite. For He who "existed in the form of God" (Phil. 2:6) became "sin on our behalf" (II Cor. 5:21). The "righteous deed" probably involves the totality of the Incarnation, the coming of the Son of God "in the likeness of sinful flesh, and for sin" (8:3).

The result (*dia*) is that

2. *He set grace free for mankind: he charis* (v. 21).

He charis, "grace," like *he hamartia*, "sin," is almost personified by the use of the article. Grace is set in direct contrast to sin as a counterforce or principle at work in the world. As a power among men it flows directly from the obedience (*hupakoe*) of Christ in His righteous act (*dikaioma*).

In vv. 15-17 *he charis* is seen as *he charis tou theou*, "the grace of God." The genitive is subjective, the "favor" or "good-will" which emanates from God. This is elucidated as *he dorea en chariti te tou henos anthropou Iesou Christou*, "the gift by the grace of the [that] one man, Jesus Christ." Paul also speaks of *hoi ten perisseian tes charifos*, "the abundance of grace" (v. 17).

Christ's obedience (*hupakoe*) was thus the self-denying of the divine prerogatives which released grace as divine reconciliation into the course of human affairs.

The second aspect of the contrast posed by "in Adam or in Christ?" moves from the two heads of the race to men in their solidarity with their respective heads.

II. SINNERS OR RIGHTEOUS?

A. *Men in Adam are constituted sinners: hamartoloi katesthesan*.

1. *They are under sentence: katakrima* (v. 18).

Katakrima is usually translated "condemnation." The verb form is *katakrino*, "condemn . . . someone."¹⁰ Arndt and Gingrich, however, suggest that it is probably "the punishment following sentence, punishment, doom,"¹¹ as v. 16, to *krima . . . eis* (the judgment resulting in) *katakrima* seems to indicate. The only other New Testament occurrence is 8:1. This sentence of doom for all men (*eis pantas anthropous*) has resulted from the "one transgression" (*henos paraptomatos*) of Adam.

Katesthesan is aorist tense, probably culminative, viewing the effect of Adam's sin on mankind in its entirety with particular emphasis on its existing results.

Thus it is expressed that

2. *The sentence is death: ho thanatos* (v. 12).

Death is here the "comprehensive terms for the disastrous consequences of sin, physical and spiritual."¹² So Brunner writes that "when speaking of death Paul does not merely think of the physical act of dying as a natural event, so to speak, but of corruption as a power to which human life has been forfeited, and in connection with the wrath of God and his terrible judgment."¹³ Barth speaks of it as "the reverse side of sin."¹⁴

So "the many" (*hoi polloi*) who have been constituted "sinners" (*hamartoloi*) are those whose doom is death.

But again this need not be the end, for

B. *Men in Christ will be constituted righteous: dikaioi katasthesontai*.

1. *They are granted justification: dikaiosin* (v. 18).

Dikaiosin, "justification, vindication, acquittal,"¹⁵ was used by Paul in 4:25 in view of his discussions of 3:21-4:25. The meaning is the same here.

Katasthesontai is future tense, contrasting the hope resident in Christ's righteous act (*dikaioma*) with the already accomplished tragedy bound up in Adam's transgression (*paraptoma*).

Granted by the judicial sentence of God is a new relationship to God that contains the future (5:1-11; cf. 2:13). The concept is basically, but not merely, forensic and eschatological, for . . .

2. *The justification is eternal life: zoen aionion* (21).

The justification above (v. 18) was

described as "justification of life" (*dikaiozin zoes*). The genitive could be either objective (which brings life) or exegetical (which is life): "The gift of righteousness (*dikaiozunes*), will reign in life" (v. 17).

V. 21 describes this life as *zoei aionion*, "the life of the age to come" (cf. Mark 10:30) or "the life of the future." In view is not only life in the future, but the life of the future in some significant sense a present possession (cf. 5:5, 10; II Cor. 5:5). Rom. 6:1 ff., and 8:1 ff. further define for us the quality and perspective of this life. So in Paul's mind, when viewed properly, justification is sanctification!

CONCLUSION

We have all participated in the "disobedience" of Adam and are thus "sinners." The law only made sin more obvious and serious (v. 20; cf. vv. 13-14; 8:3; Gal. 3:19-22). "But where sin increased, grace abounded all the more" (v. 20). Sin cannot really compare with grace, or the transgressor with the righteous act (v. 15), or the sentence of doom with the justification (v. 16). For "as sin reigned in death, even so grace might reign through righteousness to eternal life through Jesus Christ our Lord" (v. 21). We may all participate in the "obedience" of Christ and thus be made "righteous."

¹See the analysis found in William Klassen and Grayden F. Snyder, ed., *Current Issues in New Testament Interpretation* (New York: Harper and Brothers, 1962), pp. 151 ff.

²Literal translation.
³*Parabasis*, also "overstepping, transgression," William F. Arndt and F. Wilbur Gingrich, *A Greek-English Lexicon of the New Testament*, (Chicago: University of Chicago Press, 1957), p. 152.

⁴See C. K. Barrett, *From First Adam to Last* (London: Adam and Charles Black, 1962), p. 16.
⁵Arndt and Gingrich, *op. cit.*, pp. 42 f.

⁶W. Sanday and A. C. Headlam, *The Epistle to the Romans, The International Critical Commentary* (4th ed.; Edinburgh: T. & T. Clark, 1900), p. 132.

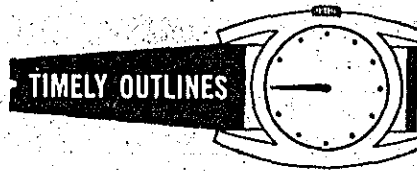
⁷See William Greathouse, "The Epistle to the Romans," *Beacon Bible Commentary*, VIII (Kansas City, Mo.: Beacon Hill Press of Kansas City, 1968), pp. 114 ff.

⁸Arndt and Gingrich, *op. cit.*, p. 197.
⁹*Ibid.*, p. 885.
¹⁰*Ibid.*, p. 413.
¹¹*Ibid.*

¹²C. H. Dodd, *The Epistle of Paul to the Romans, The Moffatt New Testament Commentary* (London: Collins, 1959), p. 102.
¹³Emil Brunner, *The Letter to the Romans* (Philadelphia: The Westminster Press, 1959), p. 44.

¹⁴*The Epistle to the Romans*, p. 170, quoted from Greathouse, *op. cit.*, p. 115, whose discussion of *thanatos* is recommended.
¹⁵Arndt and Gingrich, *op. cit.*, p. 197.

¹⁶Paul can write in Gal. 5:5 of "waiting for the hope of righteousness." The form of the word is here *dikaiozune*, which he also used in Rom. 5:17 and 21.



Babel or Pentecost?

SCRIPTURE: Gen. 11:1-8; Acts 2:1-8

Introduction:

1. Two sets of voices in church world today.
2. One trumpets abroad such words as relevancy, involvement, secular church, etc.
3. The other preaches a mighty salvation through a risen Savior for a sinful world.
4. Are like voices from Babel and Pentecost.

I. Babel—a call to human achievement

A. Key words—"Let us make . . . let us build . . . let us make us a name."

1. Were insecure, fearful of another flood.
2. Thought had answer to "brave new world" in themselves.

B. God had sent rainbow of promise to show His love.

1. Men rejected His love, discounted His power.
2. Ignored His provision and disbelieved His promise.

C. But God has last word, as always.

1. Brought plans to naught; confused their tongues.
2. Scattered all over known world.

D. Our world, A.D. 1969

1. Lewdness, lawlessness, strife prominent.
2. Society sick, as some say? Only to extent individuals are sick, sinful; for no society without individuals.
3. From desperately sinful hearts of men come "evil thoughts, murders, adultery, fornications, thefts, false witness, blasphemies" (Matt. 15:19).
4. All too often church is like quack medicine man, relieving symptoms without getting at root of problem; substituting "involvement" for proclaiming gospel of Jesus Christ and His ability to change hearts of men.

II. Pentecost—a call to power in the Holy Spirit

A. Small group of ordinary men and women—120 in number.

1. But were united in faith, hope, and prayer.
2. Obedient to command: "Wait for the promise of the Father."

B. Became flaming evangelists for Christ, turning "the world upside down."

1. Some said they were crazy with confused tongues; others, that they were drunk.
2. Actually were receiving power to witness to death and resurrection of Lord.

C. Did not reform world. Did preach redemption to individual souls.

1. Did not compromise; preached men were sinners, needed repentance and belief in Savior.
2. This Savior, risen and living, was dynamic center of their message.
3. Traced it all through Old Testament and said had experienced it themselves, knew what they were talking about.

D. Offer they made was universal—Acts 2:21.

1. They weren't blind; knew of slavery (more than half of Roman Empire slaves), prostitution (temples where it was a form of worship), oppression, dishonesty.
2. What to do about it? Preach a new birth of society as men in society were newborn in Christ.
3. They backed up the message with their lives because they knew they were already victors over death.

Conclusion

1. Today in church world shift is from preaching Christ as one Cure for sin, to development—"Let us build . . . let us make."

2. Can Church join with present world to build city and tower as names for themselves and still ignore "city which hath foundations, whose builder and maker is God" (Heb. 11:10)?

3. Must reverse this trend, turn from merely human achievement back to power of Pentecost.

- a. Will mean bowed wills, minds, and hearts.
- b. Will mean one message: "Christ died for our sins according to the scriptures;

and that he was buried, and that he rose again the third day according to the scriptures" (I Cor. 15:3-4).

4. BABEL OR PENTECOST? Which will the Church choose?

CLARK H. LEWIS
Kansas City, Mo.

I Am Involved!

SCRIPTURE AND TEXT: Acts 2:7-13, 37-39

Introduction

1. Previous sermon contrasted Babel (call to human endeavor) with Pentecost (call to Holy Spirit's power).

2. Some may say, "Well and good, as far as it goes. But Christians need to go farther—got involved."

- a. My reply, "I am involved."
- b. This message God has been speaking to my heart all week.

3. What can we trace as involvement of disciples who witnessed as Peter did here—"Repent . . . be baptized . . . and ye shall receive the gift of the Holy Spirit," and those who followed such teaching?

4. Were they involved?

I. *The early Christians were followers of Christ—"And all that believed . . ." (2:44).*

A. Read list from 2:9 ff. to show varied nationalities in Jerusalem for Pass-over Feast.

B. First Christians after Pentecost drawn from this group—no racial prejudice, for higher "nationalism" had taken over.

C. Explain how "all the believers met together constantly and shared everything with each other, selling their possessions and dividing with those in need" (2:44-45, *Living Acts**). See also 4:32-35.

II. *They were responsive to human need—"A certain man lame from his mother's womb . . ." (3:2).*

A. His condition typical of poor people of his day.

1. Restricted funds meant being

*Used by permission of Tyndale House Publishers, Wheaton, Ill.

shut out from what medical attention available.

2. Did what he could—begged.

B. His condition appealed to Peter and John fresh from Pentecost and a concerned group of Christians.

1. *They were on way to church*—not a protest march—when they saw him.

2. But even on way to church were not too busy "being good" to become involved.

C. His condition was changed through faith in action. Peter said, "We don't have any money for you! But I'll give you something else! I command you in the name of Jesus Christ of Nazareth, walk!" (Acts 3:6, *Living Acts*)

D. His changed condition brought jail stays for Peter and John, whose defense "amazed" the council, who "could see that they were obviously uneducated, non-professionals . . . and realized what being with Jesus had done for them! And the council could hardly discredit the healing of the man when he was standing right there beside them!" (4:13, *Living Acts*)

E. I am involved!

III. *They faced racial problems*—"But with the believers multiplying rapidly, there were rumblings of discontent . . ." (Acts 6:1, *Living Acts*).

A. Christians after Pentecost had problems, and one of them was racially inspired. Seeing how they handled it should give us light (6:16).

B. Was the strife settled with dissent, by protest, by bloodshed? No. "Now look around among yourselves, dear brothers, and select seven men . . . This sounded reasonable to the whole assembly . . ." (6:3, 5, *Living Acts*).

1. Again, went by principles laid down by Christ.

2. Result: "And the word of God increased; and the number of the disciples multiplied . . ." (6:7).

C. I am involved!

Conclusion

1. Time limits me, but observe:

a. After Pentecost, Christians knew death (Stephen, 7:59); problems in the

church (15:7); problems between individuals (15:39a); torture (16:23a).

b. But always they fell back on basic principles of changed men changing society.

2. Practical Apostle James writes to Christians: "Dear brothers, what's the use of saying that you have faith and are Christians if you aren't proving it by helping others? Will that kind of faith save anyone? If you have a friend who is in need of food and clothing and you say to him, 'Well, goodbye and God bless you, stay warm and eat hearty,' and then don't give him clothes or food, what good does that do? So you see, it isn't enough just to have faith. You must also do good to prove that you have faith. Faith without good deeds is dead and useless" (Jas. 2:14-17, *Living Epistles*).

a. You will be vulnerable here—love always is.

b. But you will find this involvement will bring you within sphere of God's blessings.

3. I am involved!

CLARK H. LEWIS
Kansas City, Mo.

Available to God

SCRIPTURE: Acts 9:1-22

TEXT: Verse 10b—"I am here, Lord."

Introduction: God cannot use us unless we are available to His call. The Lord gives us a list of those who have been ready to do his bidding.

I. Abraham called to go through testing—Gen. 22:1, 11:

II. Jacob comforted by the Lord—Gen. 46:2

III. Moses called to a special work—Exod. 3:4

IV. Samuel being prepared to the priesthood—I Sam. 3:10

V. Ananias sent to help a praying young man—Acts 9:10b.

Conclusion: It is the responsibility of every Christian to keep himself in constant readiness for assignments that God may at any moment give him.

DUANE SPRINGER
Fargo, N.D.

The Nazarene Preacher

Dual Sermon Titles

I recently read the diaries of a rugged man of God who helped carry on the work of the Church of the Nazarene during depression days. The man was B. F. Harris, district superintendent of the New Mexico District from 1932 to 1938.

In those days men seemed to be in the habit of giving two titles to their sermons, the second title being one to enliven the imagination. Following are some of the catchy titles I found in B. F. Harris' diaries:

"Daniel's Purpose of Heart," or "Grit" (Daniel 1)

"The Acid Test of Revival Preparation," or "Tithing" (Mal. 3:8)

"Death and Judgment," or "The Two Appointments" (Heb. 9:27)

"The Man in the Bush Who Had to Come Out and Face Facts," or "Where Art Thou?" (Gen. 3:9)

"The Man Who Was Determined to Have His Own Way," or "What It Really Means to Be Lost" (Matt. 22:11-13)

"The Exit from This World to Eternity," or "Death" (Heb. 9:27)

"Christ Heals the Man with a Withered Hand," or "Doing the Thing That Could Not Be Done" (Matt. 12:9-13)

"Jesus Christ, the Champion of All Ages," or "Uttermost Salvation" (Heb. 7:25)

"Studies in the Life of Gideon," or "Every Man to His Place" (Judges 6; 7)

"The Strange Request," or "The Prayer of the People Who Loved Their Hogs Better than Jesus" (Mark 6)

BYRON C. FORD
San Diego, Calif.



IDEAS THAT WORK

Preaching to Full Pews

Every pastor has his moments of discouragement. Especially in these days of coldness and commercialism there are temptations to discouragement to pastors, when the people attend church so poorly, and his own members often are slack in this matter of church attendance.

We saw the other day the advice of a businessman made to his pastor. The preacher in a season of discouragement over this very matter went to the businessman and poured out his troubles to him. He felt that he was a failure because he could not draw the people to his ministry.

The businessman gave him the following advice, which we want to pass along to others who may be similarly troubled:

Jim Albertson, you are not a failure. You are a success, and you are going to be a still greater success than you ever imagined. . . . You have spoken of discouragement and failure. Now, hear me out: Go into your church next Sunday and preach to full pews. It doesn't matter if there is only one person there. When you enter the pulpit it is up to you to visualize a big congregation; every seat filled. And you must preach to them as to a crowd. You must put your soul into your sermon, and it will prove the turning point in your career.

—B. F. HAYNES, Editor
Herald of Holiness
(May 28, 1919)

Surprise for Evangelist

The Friday night of revivals around our church we play a trick on our evangelist. We circulate to our regular attending folks (including teens) an envelope with the evangelist's name on it and a sheet of stationery inside. We tell the folks to write notes of appreciation and hand them back to the pastor

by Sunday night. All evangelists have shown great surprise and pleasure over having something in writing to take with them from the meeting. It's something they can share with their wives and children back home.

FRED WENGER
Harrisburg, Pa.

Conversation and Communication

Conversation is normally considered two-way communication. Often the human tendency, even for the preacher, is to be the principal or sole speaker. Profitable relationships are built upon consideration for the congregation's conversation. Too often, perhaps, people never get to tell the preacher about their feelings and ideas. Yes, sometimes their words are bitter. Words of anger or animosity should not overwhelm, but prompt patience and prayer. Maintain your "cool" and don't hang up the phone! Make it possible to talk again. A good pastor is an attentive listener with carefully planned comments.

Breakdown in communication between parish and pastor can occur in many ways. One common fault is carelessness. Preachers are often poor listeners. Another fault is favoritism. Some families may receive more attention than others because of personal preference by the pastor. An accurate visitation or calling record system can make it possible for the pastor to maintain fair and balanced contact with all the people.

J. E. PERRYMAN
Bismarck, N.D.

Hymn of the month

When I Survey

No. 69, Praise and Worship Hymnal

To the author, Isaac Watts (1674-1748), we are indebted for some of our greatest hymns. They are all stately, dignified, and almost always based upon

scripture. In the instance of this hymn we recall this verse from Gal. 6:14: "But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world." See also Phil. 3:7-8.

In addition to being a preacher and a poet, Watts was an ardent student of theology and philosophy, and wrote several notable books. The hymns of Isaac Watts continue to hold their grip on the Christian Church after the passing of two centuries.

He died on November 25, 1748, and was buried at Bunhill Fields, London, near the grave of John Bunyan. A monument to his memory was placed in Westminster Abbey.

In 1744, Wesley set the words of this hymn to music. It was later arranged to the tune "Hamburg" from the famous Gregorian Chants. From this former tune the American composer, Lowell Mason (1792-1872), arranged the tune now in common use. He was then organist in the Independent Presbyterian Church, Savannah, Ga. His first book of hymns and hymn tunes was published in 1822.

BULLETIN BARREL



Dear Mr. Beyer:

You manufacture aspirin that relieves suffering and cold and fevers. The mixture used in your tablet makes it possible for a person to get out of bed and fight off headaches, muscle spasms, and bad nerves. I have noticed that these tablets work on Mondays, Tuesdays, Wednesdays, Thursdays, Fridays, and especially on Saturdays. But people who take them on Sunday get no relief. They are not able to attend church on Sunday. Is it possible for you to examine your tablet and put an ingredient in that will work on Sundays?

—From a doctor's bulletin board
Miami, Fla., Newsletter
J. REX EATON, pastor

THE CHURCH IS NOT—

- A hospital—although it ministers to the spiritually sick and morally anemic.
- A gymnasium primarily to develop ethical muscles.
- A cold storage plant to keep a few saints from spoiling.
- A club to give a little religious polish to complacent members.

THE CHURCH IS—

- A filling station for spiritual travelers on the way of life.
- An organization that exists to help people live.
- A place of quiet rest for souls that need strength to carry on under life's burdens.
- Above all—a rescue ship for lost men.

Clearview, Wash., Newsletter
J. K. FRENCH

You cannot joke an enemy into a friend, but you may joke a friend into an enemy.

It is easier to fight for one's principles than to live up to them.

INSIGHT INTO OUR DEEPEST INTERESTS

- Which disturbs you most?
 - A lost soul—or a scratch on your brand-new car?
 - Missing the worship service—or missing a day's work?
 - The church not growing—or the garden not growing?
 - Your Bible being unopened—or your newspaper being unread?
 - Your contributions decreasing—or your income decreasing?
 - Your children being late for Sunday school—or late for public school?
 - The church work being neglected—or housework being neglected?
 - Missing a good Bible lesson—or missing your favorite TV program?
 - Low attendance at worship—or low attendance at your party?

Whittier, Calif., Midweek Call
CHARLES OGDEN, pastor

You can tell a man's character if you know what makes him glad, what makes him sad, and what makes him mad.

Blessed is the leader who can develop leaders while leading.

The same power that dispelled the gloom from cosmic darkness in the dawn of creation is the same power that dispels the sinful darkness of the human heart.

THE END SEATS

Are the end seats closer to heaven?
This occurred to me today
While I watched the holders rising
As the tardy pushed their way
Past beyond those with the habit
Which each Sunday seems the goal.
Do the end seats offer bounties
Far more helpful to the soul?

Early comers seem to hold them
Like a selfish little boy
Who has grabbed and keeps on clinging
To his most delightful toy.
Does a greater absolution
Come when sitting at the end?
Tell me, pray, what are the factors
This seat has to recommend?
—Author unknown

Norwood First, Cincinnati
S. E. DURBIN, pastor

A Sabbath well spent
Brings a week of content,
And health for the toils of the
morrow;
But a Sabbath profaned,
Whatso'er may be gained,
Is a certain forerunner of sorrow.

"Neither gems nor men can be polished without friction."

"Those who become weary in well-doing do not need rest, but vision."

Seeking empties a life; giving fills it.

WHAT IS SIN?

Man calls sin an accident;
God calls it an abomination.
Man calls sin a blunder;
God calls it blindness.
Man calls sin a chance;
God calls it a choice.
Man calls sin an error;
God calls it enmity.
Man calls sin a fascination;
God calls it fatality.
Man calls sin a weakness;
God calls it a madness.
Man calls sin a weakness;
God calls it a willfulness.

BERNARD P. HERTEL, pastor
Santa Paula, Calif.

When Sunday comes, instead of being "all out" for Christ, many are "all in."

Consecration

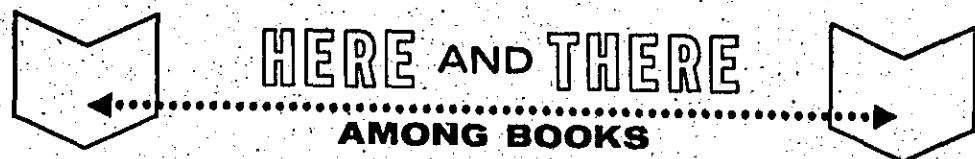
He couldn't speak before a crowd;
He couldn't teach a class.
But when he came to Sunday school,
He brought the folks en masse.

He couldn't sing to save his life,
In public couldn't pray;
But always his "jalopy" was
Crammed full on each Lord's day.

He listened well, he had a smile,
And he was always there
With all the others whom he brought,
Who lived both near and far.

And God's work prospered—
For he had a consecrated car!

—The Oasis,
Eastside Church, Phoenix



The New Testament Speaks

By G. W. Barker, W. L. Lane, and J. R. Michaels (New York: Harper and Row, 1969. 448 pp., cloth, \$6.50.)

This is a fascinating book. The title is well-chosen, for in this volume the New Testament is allowed to speak its message in a very effective way. What each of the books of the New Testament actually says, in the light of its historical context, is spelled out in excellently outlined form. Few volumes in print will give the reader such a satisfying overview of the Christian Scriptures.

The three authors have two things in common: they are all graduates of Harvard Divinity School and professors of New Testament at Gordon Divinity School. This book reflects their experience in team-teaching New Testament courses at that seminary. In the Preface they define the nature of their work as "an exposition of the New Testament message, written from an evangelical perspective" (p. 13).

The opening essay, called "The New Testament Speaks," lays down four principles governing their methodology. The first three assert the divine authority of the Scriptures as the Word of God. The fourth states: "Although the word of God is wholly divine in its origin, the form in which it is written is wholly human" (p. 22). The last fact is wisely emphasized, with appropriate quotations from Augustine and Calvin.

In the brief chapter on the canon one finds a chart (pp. 31-32) giving the authorship, date, and place of origin of each of the 27 books of the New Testament. Here the traditional conservative will find a few surprises. Matthew is dated at 75-85, Mark at 67-72 (most British and American scholars say 65-70), Luke and Acts at 75-90. The main problem is in regard to II Peter, with "Apostle Peter" given in brackets, indicating doubt, and the date "80-90(?)." This reviewer's reaction is that instead of putting this chart near the beginning of the

volume it would have been wise to place it at the end, after the pertinent data relating to each book had been presented and evaluated.

The period from 538 a.c. to A.D. 135 is summarized very briefly but effectively in the chapter entitled "From Prologue to Epilogue—the Drama of History." The authors have a genius for compressing a wealth of factual data into a compact bar of solid gold, shining with illuminated interpretation.

Chapters V—VIII trace the history of Jesus' life, the Jerusalem church, Stephen and the Hellenists, and Paul and the Gentile church. Here the writers show not only thorough scholarship but keen insight. The reviewer would take issue, however, with the phrase: "a three-year sojourn in Arabia" (p. 144). There is nothing in the Greek text of Galatians 1:17-18, or in English translations, to support this popular but erroneous view which conflicts with Acts 9:19-25.

Beginning with Chapter IX the authors seek to present the main message of each of the books of the New Testament. In the opinion of the reviewer they have eminently succeeded in capturing and communicating this. Here one finds an informed, conservative ("conserving") understanding of the variety of theological emphases in the different books—without the constant harping on supposed contradictions, which one finds too often in current literature.

The Thessalonian letters are accepted as the first books of the New Testament to be written (A.D. 50-51). Here we have "the Dynamics of the Christian Mission." I Corinthians reveals "the Erosion of the Church." It is suggested that all the many problems at Corinth rose out of a "pneumatic freedom supported by an over-realized eschatology" (p. 176). The pneumatic enthusiasts were already "reigning with Christ" and so glorying in all kinds of self-centered "freedom."

II Corinthians and Galatians are treated together as "Challenges to Paul's Apostleship." This puts the Epistle to the Galatians back into its traditional spot between II Corinthians and Romans. It should be noted, however, that the authors favor the South Galatian theory (p. 185), as also the unity of II Corinthians (p. 190).

Romans is not primarily a theological document, but rather "a mission document" (p. 192). Paul is not a theoretician or systematist, but a "task theologian" (p. 192). His theology is expressed "in the

concrete context provided by his mission to the Gentiles" (ibid.).

Limitations of space preclude any further treasure-hunting. Confining ourselves to a debated issue, we note that the Pauline authorship of the Pastoral Epistles is firmly defended (pp. 239-45).

The authors make an impressive case for placing the writing of Mark in the Rome of Nero's time, or immediately following (pp. 251-59). "The probable life setting of the Gospel of Matthew is a Hellenistic Jewish Christianity located at or near Antioch" (of Syria) and "characterized by a remarkably broad and unrestricted view of the missionary task" (p. 263). In Luke-Acts we have authentic history with an evangelistic thrust.

The Epistle to the Hebrews is a "word of exhortation" (13:22)—"the technical term for the homily which followed the reading of the Scriptures" (pp. 308), as in Acts 13:15. The Epistle of James consists of four homilies, with major emphasis on "the royal law" of love. I Peter emphasizes the "royal priesthood"; II Peter and Jude, "royal promises."

It is in their treatment of the genuineness of II Peter that the authors step briefly, and only slightly, aside from the path of traditional conservatism. At first they answer effectively the arguments of those who would place this Epistle in the second century. Their own reaction is this: "The more one studies Second Peter, the more it appears that the case against authenticity has been overstated and has tended to build up and solidify over the years without any new evidence" (p. 351). Yet they are willing to accept the theory that the Epistle is "a compendium or anthology of genuine Petrine material put together in testamentary form by one or more of the apostle's followers after his death" (p. 352). They conclude by leaving the matter open (pp. 358-59).

It should be noted, however, that matters of critical introduction play only a minor role in this volume. The major emphasis is on the message of each book of the New Testament. The authors have fulfilled their purpose in an outstanding manner.

This subordination of critical questions is reflected strikingly in the fact that the perennial problem of who wrote the Fourth Gospel is practically ignored. All five "Johanning" books are assigned to the Apostle John. The authors concentrate on giving a superior summary and interpretation of the contents of these books.

One error of statement needs correcting. It is not true that "Luke alone records" the parable of the lost sheep (p. 384); it is found also in Matthew 18:12-14. Three typographical errors were noted. On page 176, note 14, "Ramsey" should be "Ram-say." On page 309, fourth line from the bottom, "Hebrew" should be "Hebrews." And at the beginning of the next to last line on page 381 "Through" should be "Though."

The present reviewer is decidedly unhappy with books that place the notes at the end of each chapter, instead of at the foot of the page where they belong. Having to keep two places open all the time and jump constantly back and forth from one to the other places an unfair burden on the reader. It is a colossal nuisance.

In spite of this unnecessary hardship the reviewer enjoyed the book immensely. It is an excellent textbook for use by those who wish to bring their students face-to-face with what the New Testament really means. And every pastor and Bible student would profit greatly by reading it.

—RALPH EARLE

The Early Church

By Henry Chadwick (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1968. 304 pp., bibliography and index, cloth, \$6.95.)

This is Volume I of the *Pelican History of the Church*. This special edition published by Eerdmans is by arrangement with the Penguin Books Limited. The volume was originally copyrighted in 1967. The author is Regius Professor of Divinity at Oxford.

This is a very detailed, but not at all tedious, study of the Early Church in the first four centuries. Since this was not only an exciting but very formative period, for both church polity and doctrine, one who would understand the roots of many modern problems and ideas should acquaint himself by careful reading of such a survey. Actually, the emphasis is not so much on church history as a string of events as it is on the inner development of its spiritual life and doctrinal symbols. The method of the author is to use both prominent men and crucial movements and controversies as the topical foci around which he writes. It makes the treatment both comprehensive and moving, so that the reader is not bogged down in excessively technical and abstract discussions.

R. S. T.

Preachers' Exchange



FOR SALE—Books by Beverly Carradine: *The Old Man, Golden Sheaves, A Box of Treasure, A Bundle of Arrows, Pastoral Sketches, Jonah*. Also a 1911 Manual, Pentecostal Church of the Nazarene. Write M. C. Garrison, Rte. 3, Box 142 CG, Hot Springs, Ark. 71901.

WANTED: Any or all of the set of the *International Critical Commentary and The Minister and His Greek New Testament*, by A. T. Robertson. Write Paul Lorenzen, 1552 E. Topeka St., Pasadena, Calif. 91104.

WILL TRADE OR SELL: Barnes' Notes on NT only. Nearly new. \$12.00. Joseph E. Thomas, P.O. Box 543, Fillmore, Calif. 93015.

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

CALENDAR DIGEST

OCTOBER—

- NWM Society Checkup Month
- 5 Worldwide Communion Sunday
- 12 Caravan Sunday
- Laymen's Sunday
- 13 Canadian Thanksgiving
- 26 Sunday School Rally Day
- Reformation Sunday

NOVEMBER—

- 2 Begin five weeks: Witnessing with the Word
- Home Department Sunday
- 9 Servicemen's Sunday
- 23 Thanksgiving Offering

DECEMBER—

- NWMS Christmas Love Offering for NMBF
- 14 Bible Society Offering

AMONG OURSELVES

The slogan "It's the follow-through that counts!" is indeed one of the "Keys to Life" (p. 29) . . . Some men are bursting with good ideas, but must let others implement them. Others are good at carrying out plans, but can't seem to blueprint them . . . Happy is the pastor who can do both . . . He can start projects, but he can also carry them through . . . It would be revealing to go back over the *Supplement* and make a mental note of the many direct or implied appeals (I count 10) to "follow through" . . . For instance, Bill Fisher has projected a radio series for October and November. We may be sure he will "follow through"; but unless pastors "follow through" in getting him on the local stations, of what value will his efforts be? . . . Again, we must "follow through" educationally, in fidelity to the vision which brought our colleges into being. The particular role of the church college presented by Dr. Wiley (p. 19) can be fulfilled only as the college maintains its distinctives. And for us, those distinctives are not sufficiently covered by the word "Christian"—unfortunately this term has become too vague. The distinctives of a Nazarene college must be unmistakably Wesleyan, not just hypothetically, but recognizably . . . So let us "follow through" with our prayer support, as well as monetary . . . And by the way, some churches have become indigenous in spite of their indigence (p. 25; cf. II Cor. 8:1-2) . . . Let us see if we can match them—proportionately—out of our abundance, when we bring our Thanksgiving Offering in a few weeks.

Until next month,

BT

NEW and GLORIOUS!



On Love Alone

A new presentation of a story that will challenge you for all "Chorales" and find the hearts of your congregation contemporary, original and innovative for the baby boom of the 1960's. This is the new "On Love Alone" Presentation by the Nazarene Publishing House.

MC 17 CHORAL BOOK \$1.50

INSTRUMENTAL BOOK This is a new presentation of the "On Love Alone" instrumental book. It contains 17 instrumental pieces for piano, organ, and guitar.

MC 17A \$1.25

SERVICE FOLDER This is a new presentation of the "On Love Alone" service folder. It contains 17 service folders for the "On Love Alone" program.

MC 17SF 100 for \$3.50

DIRECTOR'S KIT This is a new presentation of the "On Love Alone" director's kit. It contains 17 director's kits for the "On Love Alone" program.

MC 17K \$3.50

Children's Cantata THANKS BE TO GOD

This is a new presentation of the "Thanks Be to God" children's cantata. It contains 17 children's cantatas for the "Thanks Be to God" program.

MC-19

80c



CHRISTMAS PROGRAM BUILDER No. 22

This is a new presentation of the "Christmas Program Builder No. 22". It contains 17 Christmas program builders for the "Christmas Program Builder" program.

MC-122

75c



Examination copies available to any program director or choir leader requesting them.



Drama THE PRICE OF A CALF

By MELOR D. WILLS. A Christmas story dramatized in six scenes including a Metrow home, the inn, and the manger. Responses, eight men, three women, and two boys. 30 minutes. Extra music rights granted with purchase of seven copies.

MC-18

50c



Song HIS NAME SHALL BE CALLED

By HUBERT FURPH. This new, easy-to-learn song, arranged for four-voiced quartet, is available with or without accompaniment. Effective but easily learned.

MC-238

35c

NOTE: For the complete line of Christmas materials, see the Lillenas Christmas Musicatalog sent to all churches of FREE upon request.

•Rehearsal Time Will Soon Be Here!

Order NOW!

NAZARENE PUBLISHING HOUSE □ Post Office Box 527, Kansas City, Missouri 64141