

THE
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PREACHER

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CONTENTS

The Finishing Line, <i>General Superintendent Young</i>	1
The Messenger of the Message, <i>Editorial</i>	2
The Role of Wesley's Successors in the Modern World, <i>Jack Ford</i>	4
We Must Not Tame Down! <i>Morris Chalfant</i>	7
"The Reverend Mr. Mayor" <i>Carlos H. Sparks</i>	9
John Wesley Jones, D.D., <i>John W. Maff</i>	10
Palpit Decorum, <i>Raymond C. Kratzer</i>	12
An Apology That Made no Difference, <i>Practical Points</i>	15
Prayer for the Sanctuary, <i>Maxine Clark</i>	16
"Re-creation"—? <i>Mrs. B. Edgar Johnson</i>	33
A Church in the House, <i>James F. Ballew</i>	35
Does Man Have a Nature? How Related to "the Old Man"? <i>Ross Price</i>	38
Gleanings from the Greek, <i>Ralph Earle</i>	40
Saints and Citizens, <i>T. Critchton Mitchell</i>	41
The Power of Unity (Idea), <i>H. K. Bedwell</i>	44

DEPARTMENTS

Administration, p. 12 • Pastor's Supplement, pp. 17-32 • Queen of the Parsonage, p. 33 • In the Study, p. 35 • Doctrinal Studies, p. 38 • Gleanings from the Greek, p. 40 • Timely Outlines, p. 41 • Ideas That Work, p. 44 • Bulletin Barrel, p. 44 • Here and There Among Books, p. 46 • Calendar Digest, p. 48 • Preachers' Exchange, p. 48 • Among Ourselves, inside back cover.

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The Finishing Line

By General Superintendent Young

THE APOSTLE PAUL describes himself as a runner both as a Christian as a minister of the gospel. His classical reference was addressed to the Ephesian elders as he left them for the last time with imprisonment and eventual death staring him in the face. Note his courage and commitment: "However, I am not concerned about anything; neither is my life dear to myself except to finish my course and the ministry which I accepted from the Lord Jesus to bear witness to the gospel of the grace of God" (Acts 20:24, Berkeley Version).

Even now there are too many dropouts in the Christian ministry. Derailments or bypaths are too numerous and often subtle. How easy then to blame someone else when we lag behind or drop out! But strength and renewal are still afforded the man of God who longs to finish his course with joy. Dean Bertha Munro has reminded us about Elijah's case: "When he realizes the presence of God, he can face kings; when he forgets it, he is weaker than a woman."

But there are disciplines to our race, too. They often reveal our sense of values. He who scorns the poverty of the ministry too loudly may be rating material prosperity too high. One novelist wrote about a certain woman, "Edith was a little country, bounded on north and east and south and west by Edith." Perhaps each of us could substitute his own name for Edith?

Endurance is indispensable to victory. Surely the commands of God in service also imply His enabling power. It is in the pathway of obedience that God's servant finds the true rhythm of this race. Fadar wrote, "Only one real failure in life is possible; that is not to be true to the best one knows."

The ultimate reward of our service is inward before it becomes outward. That makes our crown indestructible. But we must be more than sullen men with a grim message. The true messenger of redemption carries something of joy on his countenance as well as in his heart. Dennis Macarthy wrote confidently,

Who does God's work will get God's pay,
However long may seem the day,
However weary be the way.

Who wouldn't run a little harder to hear God's welcome at the end of the course?

The Messenger of the Message

(See June for Part I)

The superiority of a message ought to be demonstrated first of all in its messengers. If the message is advertised as good for mankind, those who do the advertising should be prime exhibits of its power. A skinny, starving huckster isn't very convincing trying to sell a guaranteed weight-builder!

Let us, then, look at ourselves. Do we justify the presence of the Church of the Nazarene? The answer is not to be found by assessing our academic achievements or educational level. The question is, What kind of men and women are we? We who preach holiness, are we holy? We who preach victory, are we victorious? What kind of answer would our children give to these questions? our creditors? our tax agents? our board members? our district superintendents? Do people see Jesus in us—some measure of His compassion, His zeal for the lost, His complete unselfishness, His total freedom from ulterior motives? It is unthinkable that we should expect to be fruitful without the anointing of the Holy Spirit upon our ministry, but it is equally unthinkable to expect the touch of God upon our ministry unless that touch is on our own souls. If God cannot bless what we are out of the pulpit, He cannot bless what we deliver in the pulpit, no matter how eloquent or orthodox. We must be men, of faith, of prayer, of Bible study, of sacrifice, of devotion, and of patience.

Our doctrine must be matched by our depth. There must be no credibility gap between our preaching and our performance. Strong opinions must be balanced by deep humility. Our spirit must be right as well as our erged. We must be as teachable as we expect our people to be, and I might add, as loyal and cooperative and wholehearted. In us our people must see that true New Testament blending of law and love—neither law without love nor love without law. If we are to be known as Spirit-filled men, we must demonstrate it, not only in our ability to speak to ourselves in psalms and hymns, singing and making melody in our hearts to the Lord, but in that equally telltale ability to submit ourselves one to another in the fear of the Lord (Eph. 5:18-21). Differences of opinion there may be, even earnest discussion, but ugly displays of passion or bitterness, never. If we carry on our work in the Spirit, we can dispense forever with the tools of double-dealing and intrigue. The Spirit can use strong men, but not men who confuse strength with either rigidity or duplicity.

As holiness preachers we must make sure there is no gap between effort and ethics. It is not enough to be hardworking ministers, men of great commitment, of boundless drive and energy. Our methods must be Christian too. We must guard constantly against the very subtle delusion that the end justifies the means; that because we are holiness preachers we can disregard the common courtesies, or the civil obligations of good citizens. Rather, because we are holiness preachers we should be more exemplary as husbands and fathers and neighbors, and, yes, even as car drivers and taxpayers, than anyone else. We should not be noted for our cleverness in evading the law, but for our carefulness in observing it.

However, while it is certainly impossible to justify our denominational presence without ourselves being "blessable," it must be admitted that even good men sometimes accomplish little. Neither good intentions nor generous budgets will guarantee results commensurate with either the need or the message. Methods are important also. The supreme method must be prayer, in the conviction that the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds. Then we must be willing to learn the arts of promotion. Clever promotion without prayer may gather a group of people, but it will not transform them into Spirit-filled saints. On the other hand, prayer without promotion and organization may release spiritual power in revival movements, but will not channel the newly released spiritual energies the most productively, nor preserve what has been gained. Prayer and promotion should not be viewed as enemies, but as allies.

In the general area of method I wish to focus on only one phase of our ministry which can easily be neglected in the practical pressures of a pioneer work. I refer to our preaching. There is a kind of preaching which will enfeeble our work rather than enlarge it. No matter what else we do well, if we do not preach well and wisely, we will not develop a strong and stable work in pioneer fields.

And strange as it may sound, it takes more than good preaching in a general sort of way to accomplish our mission. Remember that our mission is not just to win men to Christ, though it is that, first; it is also to establish them in Christ, to lead them into full salvation, and to lead them out into service and stewardship. Even preaching which from the standpoint of homiletics and moving eloquence may be called "great" may utterly fail to accomplish these specific ends.

If we are to succeed we must learn to preach (1) in such a way as to precipitate spiritual crisis, in both conversions and clear experiences of entire sanctification; (2) with such doctrinal simplicity and clarity that any pioneer congregation will know exactly what we believe, so that they are compelled either to reject and withdraw or become indoctrinated—but more, to become enthusiastic advocates, so that they never again will be content to be in anything less than a holiness church; and (3) with that kind of balanced emphasis which develops informed and loyal church members, who practice New Testament stewardship, who have a bright testimony, who live well before their neighbors, who have a world vision, who know how to carry organizational responsibilities in the church along Nazarene lines, and who are loyal boosters of the whole program rather than just a favorite segment, and who gladly consider themselves members of a world movement instead of narrow partisans of one preacher or one local congregation.

If our preaching is the kind that can accomplish these objectives, supplemented by CST, Sunday school, and every other auxiliary, we will increasingly justify our presence in any community or land, and please God, we will be there when Jesus comes. But any other kind of preaching will stalemate us, and if congregations are gathered at all, the members will be no different from any non-holiness church, and will eke out a bare existence, with little loyalty, no enthusiasm or heroic sacrifice, hardly knowing why they are Nazarenes and not Lutherans or Baptists, excepting that maybe they like the little choruses we sing. And most of these little works will quietly evaporate when the budget support runs out.

Let the preachers be right, and the praying be right, and the preaching be right, and there will be evidences of God's blessing. There may be periods of setback and great discouragement. There may be the occasional failure completely to "strike fire" in this or that place. But on the whole, the work will grow. Many of us are examples of God's marvelous providences by which hungry hearts can be reached by live churches. There are millions more out there just like us. If God can trust us, He will use us to reach some of them. Let us then be "steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord" (I Cor. 15:58).

But let us beware of interpreting "role" as a part played by actors

The Role of Wesley's Successors in the Modern World

By Jack Ford*

Part I. In Theology

YOU WILL PROBABLY AGREE that to address a very well fed audience in a heated room, sitting in comfortable chairs, is not the easiest of assignments. Frankly, I do not know which is the more difficult: to give a speech after dinner or to listen to one. Maybe the lot has fallen on me because it is thought that I may be more successful in the former than the latter. For although I have turned drowsy giving a Greek tutorial after dinner, I have never actually fallen asleep on my feet—yet.

The subject I have chosen for the final address is "The Role of Wesley's Successors in the Modern World." It is intended to be provocative rather than authoritative. You may not agree with my suggestions. And we are, of course, under no compulsion to take Wesley as our guide in every detail. But we do claim to be Wesleyan in our teaching of Christian

*President, British Isles Nazarene College, Manchester, England. This paper was the final event in the Nazarene Theological Conference held recently at Overland Park, Kans. In slightly abridged form, the paper is being published in two parts: the doctrinal discussion this month, and the ethical next month.

perfection, and it certainly has corollaries which Wesley had insight enough to see.

Our conference has been concerned with "Holiness in Learning and Life: Contemporary Issues in Wesleyan Theology." My suggestions will likewise relate first to the doctrine and then to the practical outworking in life and service.

Doctrinal fidelity

We have already seen how important are Wesley's general presuppositions for the doctrine which is the grand depositum lodged, not only with the people called Methodists, but also with the Nazarenes. Let the theological foundations be destroyed and the validity of our *raison d'être* ceases.

In his *Theological Transition in American Methodism*, Robert E. Chiles indicates how a departure from Wesley's doctrines of divine revelation, human depravity, and free grace by Methodist theologians after his death entailed the eclipse of such vital doctrines as regeneration and entire sanctification.

Wesley and the Bible

Of these, Wesley's attitude to the Bible as the Word of God is basic,

and the successors of Wesley must, like him, be *homines unius libri* (men of one book), and equally believe in it as infallibly revealing the mind of God.

Wesley approached the Bible with an enlightened as well as a reverent mind. Dr. Earle has pointed out how in advance of his times he was in textual criticism. Superstition is not reverence, and we must not claim for the Bible, and particularly versions of it, what it does not claim for itself. But as Nazarenes we must hold a high view of the Bible or cease to be Wesleyans and Nazarenes rightly so-called.

Generally speaking there is a distinctly conservative trend in biblical scholarship. There are scholars of stature in both America and Britain who are making their presence felt in the field of biblical studies and in university faculties. In the most recent issue of Peake's commentary, my friend Prof. F. F. Bruce writes on the Pauline Epistles and manages to include even the pastorals in the Pauline corpus!

Christian perfection

Obviously Wesley's successors will follow him in the teaching of Christian perfection. This is no easy achievement. Even while the founder was alive, there were Methodists who buried this talent in the napkin of neglect, and some who even spoke against it. It is a doctrine that makes demands not only on the intellect, but also on the life. It is possible to defend some doctrines on a purely intellectual level—such as, say the hypostatic union of the two natures in Christ—but no man can defend perfect love without feeling the challenge to his own life. Even Wesley in a moment of depression was tempted "quietly to drop it." Most of us have felt the same temptation and we are

here because we have overcome the temptation.

This teaching is relevant and vital in the modern context. If we fail to maintain it, God will raise up other successors of Wesley. Not only is there the interest manifested in it as shown by Dr. Greathouse, but surely the charismatic movement is evidence of a craving for a deeper experience of God. We must be in a position to offer a deep spiritual righteousness which alone can satisfy. It would be a tragedy if a Spirit-inspired hunger were to sputter out in an experience of ecstasy rather than find its fulfillment in a deep, abiding moral transformation.

Hear Wesley say, "Love is the highest gift of God—there is nothing higher in religion . . . if you look for anything but more love, you are looking wide of the mark." In his doctrine of perfect love, Wesley exposed the heart of religion. Sangster admitted this, and even Methodists who have not Sangster's relish for Wesley's teaching follow their founder here.

Sanctification by faith

There is a tendency, too, among Methodist scholars, to recognize that Wesley did teach to the end of his days instantaneous sanctification by faith. In the most recent history of Methodism, published in England in 1965, Rupert Davies makes this abundantly clear.

In my thesis on the Church of the Nazarene in Britain, I drew up the following summary of what Davies states about Wesley's teaching on this subject:

"1. Justification and sanctification are two distinct things which must not be confused: but the latter invariably follows the former.

"2. Entire sanctification is 'an instantaneous change which eradicates all sin.'

"3. Sanctification, of course, is the gift of God; it is received, like justification, by faith alone.

"4. The one [justification] implies what God does for us through His Son; the other what He works in us by His Spirit; and when God has done the one thing, His Spirit is at once at work to do the other.

"5. It is accompanied by the witness of the Spirit to itself. 'But how do you know that you are sanctified, saved from inbred corruption? . . . We know it by the witness and the fruit of the Spirit.'

"6. Of the perfect Christian Wesley says: . . . he is 'pure in heart.' 'Love has purified his heart from envy, malice, wrath, and every unkind temper' . . .

"7. The fruit of the Spirit is the necessary mark of sanctification.

"8. Christian Perfection is, above all, loving God with all our heart and mind and soul and strength, and our neighbour as ourselves . . . The best possible description of it, therefore, is Perfect Love.

"9. In one view [perfection] is purity of intention, dedicating all the life to God. It is giving God all the heart: it is one design ruling our tempers. It is devoting, not a part, but all, our soul, body, and substance to God.'

"10. . . . It is clear that Wesley here and always teaches a 'relative' perfection. The perfect, he says, grow in grace to all eternity.

"11. 'The 'perfect' man is not free from errors . . . He is not exempt from infirmities . . . Nor is he free from temptation.

"12. They who are sanctified, yet may fall and perish."

I hope these selections from Wesley per Davies stir the heart. Davies is, of course, here performing the duty of a research scholar who delivers up the evidence, whether he agrees with it or not. What I think is important is that a Methodist scholar of his standing should so frankly state that what the holiness movement so long has taught is au-

thentic Wesleyan teaching. I am not claiming that we have always reproduced all the facets of Wesley's teaching with equal emphasis, but there is certainly nothing in the selections which I have made to which we cannot say, "Amen."

Again, I do not think we should slavishly follow Wesley in every detail. While Wesley insists that he substantially maintained the same teaching over the years, in his *A Plain Account of Christian Perfection* he admits that he learned from experience that some of his earlier statements needed qualifying. We must retain the same freedom, and give the same freedom to our teachers. Nevertheless, there is a point where even second-blessing holiness ceases to be Wesleyan, and we cease to be Wesley's successors if we qualify away the heart of his teaching.

Constantly Wesley defined his terms, and we must do the same. We must strive to be clear and explicit, that our people may have a lucid and coherent grasp of our teaching. Some definitions complicate rather than define. The classic definition of a net by Dr. Samuel Johnson in his dictionary comes to mind: "Anything reticulated or decussated at equal distances, with the interstices between the intersections." I prefer the boy's description, "A net is a lot of holes held together by bits of string." We must never assume that our people know it all, and branch out to more novel truths. The latter we should do, but not neglect to state and restate the fundamental truths which God has raised us up to declare. In the words of the popular idiom, "We can say it again."

The unfinished task

I think the most difficult field in which to define the experience of Christian holiness is the psychologi-

cal. It is certainly the field where we are likely to run into the most controversy. Maybe we have been wise to proceed cautiously here, but increasingly we shall need to say in psychological terms what the crisis of entire sanctification does and what it does not. We are becoming more and more aware that some unattractive modes of behavior are due to the psychosomatic and not the spiritual part of man. Wesley readily conceded that the mortal body pressed down upon the human spirit. The great danger here is that we can excuse almost any kind of behavior on

psychological grounds. But we must advance into the tangled undergrowth of the human personality and map out some kind of track which conforms to the way of holiness. What is needed is a sincere belief that there is a genuine experience of entire sanctification which transcends all the problems of defining it, and a determination to define it as far as is humanly possible, with both candor and compassion. It is no easy task to be a successor of John Wesley, but dare we contract out of the responsibility we have taken up?

(Continued next month)

We will, unless we resolve not to

We Must Not Tame Down!

By Morris Chalfant*

NO MAN COULD be credited with fidelity by boasting that he was loyal to his wife 98 percent of the time.

No soldier on the field of battle could be credited with heroism if he were to confess that he collaborated with the enemy only occasionally.

No Christian can be credited with devotion to his Master by saying, "I believe everything in the Bible except the portion which declares the deity and lordship of Jesus Christ." Such a person might say, "I accept His teachings on morality and ethics, but I cannot accept His divinity."

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July, 1970

No officer in a bank could long remain in a position of trust if he were to admit that he mishandled the accounts of his customers only once each year, and during the other 364 days he was an honest, careful banker.

There is no such thing as a safe tire with a slow leak.

Serious-minded people cannot respect a woman who is almost virtuous, or virtuous most of the time.

Why these elementary similes? Why have I listed these axiomatic viewpoints? Because the big word in statesmanship and international diplomacy today is "compromise."

In the field of world diplomacy,

compromise is often very necessary. Give-and-take is the road to harmony in all social relationships. But in the field of religion where fundamental imperatives are at stake, there can be no compromise. For the righteous soul to compromise is to surrender the whole field. Satan and his hosts can afford to go halfway, but the Christian cannot.

The Church of the Nazarene is a holiness church. Our church is distinctive, definite, and dynamic about holiness. It is our solemn responsibility to see that we do not tame our message down and make ourselves so commonplace and so cool that we tolerate and take in about everything. Beginning in our great headquarters, our seminary, Bible College, colleges, districts, local churches, and to our mission fields around the world, we cannot be invertebrated in regard to holiness as a doctrine, experience, and a life to be lived.

We cannot tame down the message of holiness to suit the pride and the weakness and godlessness of this age. We dare not tame down the message of holiness in order to have wider fellowship among those who differ with us doctrinally.

In the words of Dr. C. J. Fowler, speaking at First Church of the Nazarene in Chicago in 1913, "A preacher who preaches once in grace always in grace, or eternal security, and who believes that sin can never be eradicated, would not feel at home in a red-hot holiness meeting or holiness

college, where they preached and taught eradication. Neither would a man who was a pronounced second-blessing holiness man, and believed that salvation is for everybody, and if a man backslid he would go to hell, feel at home among our Calvinistic friends."

The early founders and the great army of promoters of our beloved Zion, were predominantly obsessed and motivated by the spirit of evangelism. The spirit of evangelism still is the best way to promote the Church of the Nazarene. I would say holiness evangelism—if you please—first-and-second-blessing holiness evangelism that eradicates the "old man."

John Wesley said, "When Christian perfection is preached, all the work of God prospers." That is what P. F. Bresee preached when he organized our first Nazarene church in California in a board tabernacle. It worked over 60 years ago; it worked over 2,000 years ago on the Day of Pentecost; it will work in 1970 if we as Nazarenes—teachers, laymen, pastors, evangelists, and administrators—will pay the price to make it work.

We have everything to promote the gospel except enough burning, consuming passion of the first Pentecost. Pentecost was the answer to the Early Church's compromising. Pentecost is our only hope. Pentecost produced holy living and flaming witnessing. Holiness forevermore—let us possess it, live it, and proclaim it. We must not tame down!

But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry.

II Tim. 4:5

This "tablet," taken with the one immediately following, will make good medicine

"The Reverend Mr. Mayor"

By Carlos H. Sparks*

SHORTLY AFTER taking office as mayor of the city of Cowan, Tenn., it was my honor to speak before the Winchester (Tenn.) Rotary Club. There had been no heated charges or counter-charges in the earlier campaign, but it was often suggested that a preacher and politics did not mix. There was no notion on my part that it was politics—just another way to serve my community and make a contribution of ideas and service. Eighty-six percent of those voting expressed their confidence in my behalf.

Defensively, perhaps, I told the Rotarians, "If a preacher cannot be a mayor, then a Christian cannot be a mayor. If a Christian cannot be a mayor, then we are saying, 'Leave politics to the underworld.'" Sounded good! I took I Cor. 9:22 as my text, ". . . I am made all things to all men, that I might by all means save some," and proceeded to "preach" on the subject "The Compartments of Life." They were convinced it was all right for me to have the job. Mr. Travis Hitt, president of the Farmer's National Bank, said, "That was the finest we ever heard in our meetings." Mr. H. Louis Scott, superintendent of schools, said, "You answered a question that has plagued me for years regarding my job and my church." Yet time perhaps would tell if the mayor-preacher had convinced himself. The two years that followed held one of the most unique experiences in the Chris-

tian-political realm. I share it because, while it was laden with honor and a certain prestige, it was also freighted with a potential to ruin a good preacher in a hurry.

We hear it said, "There is politics in the church." One must be in politics to see the error of this statement. "Their ways are not our ways," and unless you are strong enough to make your way theirs, you had better leave it alone. There might be a ticket to tear up. If you refuse, you lose a friend. If you consent, you lose God out of your heart. By the grace of God "I kept the faith" and won friends too.

With whom will you serve? My co-workers, the city council, were a group of fine Christian men with high ideals, not unlike my own. What would I have done, I asked myself time and again, if a bunch of rascals had been elected to serve along with me? As surely as I received credit for the fine things our council did, I would have received blame had we an ungodly group.

Did it help the church God called me to pastor? Directly, no. Indirectly, yes. God and our good council helped us to reorganize virtually every department in the city. Personnel changes were necessary in some cases. We were instrumental in establishing a new municipal building with an expanded library. The city was publicized in the press every week. The image, according to leading citizens, was greatly improved across the state. We were successful in getting a new city charter passed by

*Pastor, Johnson City, Tenn.

the Tennessee General Assembly. Water and sewer systems were expanded; a new fire alarm was installed, and a new fire engine purchased. April of 1966, a grateful community—the factories, the man in the street, rich and poor, colored and white—raised enough money to send us to Scotland by jet to preach in eight of our Nazarene churches. But our people were often more impressed by a rash of speeding tickets than by the far stronger goodwill.

Did it hurt the preacher-mayor? No. Primarily because I asked God each day for guidance in civic as well as church affairs. No council meeting was ever begun without the invocation of God's blessing upon us. Because of this good start, we never heard a profane word from the council. According to the record, this was quite a change in atmosphere. I believe I was loved. Not because I was preacher or mayor, but because I was God's. My first and most embarrassing encounter with honor was in front of the post office when a kindly and sincere old colored gentleman bowed very low and said, "Good morn-

ing, Your Honor!"—a practice he continued each day I saw him. Yet most of the time it seemed a daydream that I was really mayor.

Would I do it again? No! God need only show us a thing once. Our council as well as civic and business leaders were disappointed that I did not seek reelection. At the farewell service (upon leaving the city for a new pastorate), in which folk from every communion took part, Rev. David Brown, pastor of the Cumberland Presbyterian church, said, "He belongs to the Nazarenes and we would not for a moment deny that fact, for he is a Nazarene; but in a great sense he belongs to us all because he has given himself to all of us." Yet today I still wonder what would have happened in my church if those hours of toil in the behalf of a city had been shifted more directly to the interest of the lost.

Do I have advice? Yes! Preacher friend, if you seek public office as a ministerial sideline, be sure to pray to God first, and whatever you do, don't answer your own prayer.

The World of

John Wesley Jones, D.D.

By John W. May*

John Wesley Jones was feeling left out of things. He laid down his newspaper with the news of local clergymen engaged in the latest fad of social evangelism. J. W. had never been invited to sit as an arbiter in a labor-management dispute. He had never stood up in city hall and made an impassioned speech on a local issue. The nearest he had ever come to leading a march downtown was the Fourth of July when Brother Brown didn't show up to drive the float the youth had built for the parade, and J. W. J. had to do it. He had never grown a beard, excepting once on a

*Pastor, Nashville, Tenn.

hunting trip. His sideburns were of conventional length. Moving to a mirror, he saw they extended a half inch below the earpieces of his glasses. "Need a haircut—must take care of it before Sunday," he muttered.

Dr. J. W. J. slumped back into his chair, thinking how unlike the modern preacher image he was. Two sermons on Sunday, a prayer meeting message, studying weekday mornings, calling in the afternoons, presiding at necessary business meetings, doing his best to keep the church machinery oiled and moving—this was the story of his life. It was not glamorous—surely not worth a headline in the *Enquirer*.

What is the sense of all this? he asked himself. What have I really done for the world? J. W. was not a crusader, and he knew it. By no stretch of the imagination could he be said to resemble one in his conservative suit, with its shiny elbows, knees, and seat. Have I missed the boat? he pondered almost out loud.

J. W. J. began to reminisce in an effort to recall if he had ever really fit into the life of the community. Oh, he had prayed at council meetings and civic gatherings; he had delivered baccalaureate addresses; he had served his turn as hospital chaplain. But did he fit into the real life of the community? Was the true process of evangelism more secular than evangelistic, more materialistic than spiritual? If so, he had certainly been wrong in his approach.

For some reason, the face of a young man leaped before him. Just two weeks ago he had brought Johnny to the front of the church and presented him with a farewell gift as he left for the service. He had hoped that the young lad would feel a call to preach, but somehow that didn't seem to be the will of the Lord. Rather, his interests ran in the direction of business administration. Preparation for this, however, would now have to be delayed until he finished his tour of duty.

His mind jumped back a few years to a call he had received from the Cradle Roll supervisor. Mrs. Beal had found a new baby to enroll, and a prospect family. Would Dr. J. W. J. call? He had found not only the baby, but a heart-hungry mother and daddy; and Johnny, just entering his teens. Once again he thrilled as he recalled the first Sunday that prospect family came to church, and a smile creased his face with happiness as he remembered the revival when Johnny knelt at the altar and gave his heart to God. Soon his mother had come also. His daddy was under conviction, but hadn't yielded yet. A prayer for his salvation was on J. W. J.'s lips as he broke his reverie.

Pastor John Wesley Jones reached for his calling list. Must call on them tomorrow, he mused, and wrote their name at the bottom of a list of four or five other families. Inadvertently he sighed again—this time a satisfied little gasp. His world might be limited and confined, and his activities might not be as spectacular as the preachers in the news story, but he wouldn't trade places with them. Nor would he sell the work of vital evangelism short! While there is a place for other types of work, there is no greater thrill, nor could a greater sense of achievement be acquired, than in leading souls to Jesus. The drama might not be as earth-shattering as to be newsworthy for publication, but the dividends were greater. At least this was the way that Dr. J. W. J. felt about it.

The Mechanics of the Ministry

By Raymond C. Kratzer*

Part VI. Pulpit Decorum

A MAJOR PORTION of a preacher's ministry is done from the pulpit. He is on display from five to six hours a week to a discriminating congregation who are average in their curiosity and judgments. How he dresses, the way he sits or stands, the expression on his face, the tone of his voice, and his total manner etch an unforgettable image upon the minds and hearts of his hearers. Consequently, every facet of his deportment should be continuously watched lest he fail to adorn the gospel which he so earnestly seeks to portray and present.

I find myself evaluating a man's usefulness or importance by the impact he has upon me when he is on display. Either consciously or unconsciously, the aura of a man's personality affects our relationship with him. Aside from the normal rapport between two similar personalities, which elicits friendships and ease of communication, there are many people to whom we react favorably because of their pleasing personalities. When we observe these types in the pulpit, we are prone to listen to what they have to say and feel that it is of importance. Another less gracious individual may say good things, but we are not impressed by him because of the window through which we observe him.

*Superintendent, Northwest District, Yakima, Wash.

Books have been written upon the subject of winning friends and projecting leadership impressions. Sales organizations have long ago recognized the value of the manner and deportment of their salesmen. Yes, and the Word of God has much to say about one's attitudes and relationships, especially those of the minister, in order to more adequately "sell" the greatest produce in the world—the gospel of our blessed God.

But to be specific, let us look at several things of which every preacher should be continually conscious in order to do the best job possible in representing the varied aspects of God's message to man.

Platform posture

The way the pastor comes to the platform can be exceedingly meaningful in setting a proper tone for the service. If he rushes onto the platform with a handful of notes and a worried look, the whole service may suffer spiritual dyspepsia. Involuntarily the people will feel their pastor is unprepared. They will wonder if he might forget some other important thing, since it seems evident that he only collected his thoughts at the last minute. Some methodical persons will wonder what he has been doing all week and what they are paying him for, anyway. Couldn't

he at least have given some pre-thought to the order of the service, so that he could have appeared calm when he came to the platform?

To approach the platform in a direct and pleasing manner, perhaps kneeling for a word of prayer, or at least sitting with a bowed head for a moment or two, has an ameliorative effect on people. Many have come from a harrowing week in which frustrations have been many. Just to look at their spiritual shepherd and to see the calm look on his face gives them strength and courage.

The facial expressions of the preacher as he sits on the platform are so important. To look over his audience with eyes of friendship and warmth means so much. When the song leader is conducting the song service, the pastor should enter into it. When a special speaker is in his pulpit, he should sit with rapt attention, watching the speaker and responding to his main points with firm "amens." How can he expect his congregation to get excited about missions when a missionary is speaking if he looks bored, or is checking his date book to see what happens next week?

Not only should a preacher be conscious of where he looks as he sits on the platform, and of his facial expression, but also whether his mouth is open or closed. I recall one very fine pastor who had an unsightly habit of letting his mouth droop open when a special song was sung by someone, or when another speaker was talking. Although he was a sharp young man, he looked dumb with his mouth draped half open.

The manner in which a preacher crosses his legs can be unsightly. He should ask his wife to report on him, or take a camera shot when he looks like a frog with a bad case of rheumatism. And what is more unsightly than to see a pastor's trousers halfway to his knees with a shock of white skin sparsely decked with curly hair. When he preaches on modesty, it will go over like a lead balloon.

The way a preacher arises from his chair to go to the pulpit should be a matter of thoughtful consideration. It should indicate interest, forthrightness, and an eagerness to announce the next part of the service. When the Bible is read, it should be done with accuracy. Even the way the Bible is held should be an illustration to the children that it is God's Book.

Voice levels

The voice is the most marvelous instrument with which the minister may control his audience. I recall vividly my first pastor's report to a district assembly many years ago. Dr. James B. Chapman was the presiding general superintendent. I had been pastoring in a small church where the farthest person was only about 25 feet from me. Consequently I was unaware that my voice level might not penetrate the large auditorium in which the district assembly was being held. I began my report with stars in my eyes, because I felt it was a good report for the year—budgets paid, gains in every way—but I had a mute on my trumpet. Dr. Chapman stopped me dead in my tracks before I had two sentences out and asked laconically: "Are you a preacher?" I turned red and replied in the affirmative. He then counseled: "Well, then, speak up so that you can be heard." It was a rough lesson, but I never forgot it.

The Bible says, "Lift up your voice like a trumpet." Now the trumpet never needs to apologize when it speaks. It cuts through the entire band by its positive note. The flute may apologize for its intrusion, but never the trumpet. Ministers need not scream, but they should speak up! Since that far-off day of my first assembly report, I have tried to speak loudly enough so that a person hard of hearing could get most of my message. If ministers would be conscious of their "voice-impact," they could even make their announcements more impressive.

Moreover, attention must be given to the tone of the voice. Even when

preaching upon the sterner aspects of God's Word, there should be a kindness and tenderness underlying the rebuke to sin. Peter says, "Finally . . . be courteous . . ." (I Pet. 3:8).

Avoiding wordiness

Excessive verbiage tends to dull a service and certainly blunts the edge of many an important statement. I have heard preachers exhort on every announcement they made from the Sunday bulletin. It seems to me that only brief attention should be drawn to announcements that are printed and in the people's hands. Likewise, when the congregation is asked to stand on the pre-prayer song, the public prayer should begin immediately thereafter, with the exception of a brief listing of subjects for special prayer. A spirit of prayer can be largely dissipated if the pastor, following the prayer song, spends five minutes talking to the people about the need of prayer for this and that. A stupor settles down when this is done, and it takes half the prayer time to recoup the atmosphere of prayer which was achieved with the prayer song.

Collections

The public offering is another vital part of any service. The minister's approach to this can make it a success or failure, a bothersome adjunct to the service or an experience of worship. The ushers should be trained to walk to the front of the church in splendid form at the call of the minister. It is usually best to use men in this position. People will give more confidently when the offering plate is passed by adults rather than by children. It lends dignity and importance to this part of the service.

Those who take the offering should have some guidance from the pastor—perhaps a book to study which can be obtained from the Publishing House. They should be alert to pass the plates to everyone—100 percent of the people. I have watched a timid usher pass up

visitors in a church because he seemed to feel embarrassed to ask them for money. Forget it! It is a privilege to give to God. I recall sitting on the platform in one church with a \$10.00 bill in my hand. The usher never came near me. And you may have guessed it, the pastor was always complaining that people weren't giving enough to pay the bills.

If the pastor would give a two-minute anecdote on the blessings of tithing just before the offering on Sunday morning, and then call his ushers forward with dispatch, offer a well-thought-out prayer, and be the first to place his tithing envelope in the plate, things would begin to change in the area of finances in his church.

Public prayer

Usually it is best for the pastor to pray the public prayer on Sunday morning. If he asks the audience to kneel, he should kneel on one side of the pulpit, always facing the people, perhaps with his hand on the pulpit. It is a breach of decorum to go to the pulpit chair and kneel with his back to the people. There are times when it is advisable to ask a visiting minister or some layman in the church to pray the morning prayer. It is good to contact this person ahead of time, if possible, and then when the audience is asked to stand for prayer to have him come to the altar and lead the prayer.

The pastor should watch that he does not do 100 percent of the praying. I have been in some services where the pastor prayed the invocation, the offertory prayer, the morning prayer, a prayer for dedication of babies, and the benediction. He could certainly be called a "praying preacher." It is good to use other people to pray also. However, a pastor should be wise in calling on people for public prayer. Some folk are so timid that they come to church terrified lest they be called upon to pray in public. They may be the most devoted people on earth, but have a timid disposition. A thoughtful pastor will adjudge his folk and seek to make

each service enriching both to those who participate and those who share in other ways. Some folk have a talent for public prayer, and others do not. Just as you wouldn't ask some persons to sing a special song in church, even though they have a melody in their hearts, just so you should not ask some people to voice a congregation's needs in prayer, although they may be most faithful prayer warriors.

Watching the little things

The admonition of the Scriptures to "make full use of thy ministry . . . watching in ALL THINGS," involves every aspect of the personality of the preacher, especially when he stands behind the sacred desk or sits on the platform as the man of God. The neatness of his dress, the shine on his shoes, the cleanliness of his face and hands and fingernails, the grooming of his hair, the pleasantness of his breath, and the absence of body odors all play an important part because he is the "vessel" through which the Water of Life is poured.

I have watched some men preach with their hand or hands in their pockets most of the time, thus lowering the effectiveness of the sermon. I have been disconcerted by some preachers who constantly rattled some change in their pockets, or fingered their glasses, or toyed with other objects. Some ministers detract because they are always nervously twitching their fingers. Others have an annoying inflection in their voices which gives an echo at the end of every sentence. Ask some friend—or perhaps it had better be your wife or teen-age child—to examine you critically for a few weeks and relate to you his impressions. Beware, however! Someone said that his worst enemy was his once-trusted friend to whom he said: "I want you to be real frank with me and tell me my faults." But remember that a sign of intelligence is a willingness to change for the better. And in the kingdom of God, we should be most eager to adorn the Gospel to the best of our ability.

Practical Points that make a difference

An apology that made no difference

Dear Son:

Our pastor apologized to his congregation this morning! I appreciated his spirit, but could not understand his lack of preparation.

You see, he stayed up all Saturday night with a very sick neighbor and didn't have time to prepare his sermon.

Now he was doing what a faithful pastor might do, but why wasn't that message prepared before Saturday night? Didn't he know what he was going to preach about?

I am only a "lay observer" about preaching, but I want my pastor in his study reading, praying, meditating, and preparing in a way that I can never prepare.

When I come to church, I want to listen to a heart which has digested truth until it communicates with warmth to my own heart—and I know that takes time.

Son, don't disappoint your people Sunday morning! Give a message from your heart which takes the best of your mind, the best of your discipline, and places it simply and urgently before a hungry people.

Love,
Dad

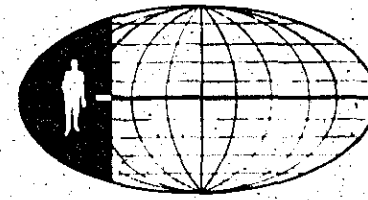
Prayer for the Sanctuary

By Maxine Clark

Dear God:

We invite Thee to dwell in our sanctuary dedicated to Thy use.
Fill this house with Thy Spirit, and each one who enters here.
Help us not to mistake the beauty of it for Thy presence, but let Thy presence be the essence of its beauty.
We have made it attractive because we love Thee, and want Thy house to be a pleasant place in which to fellowship with Thee.
Let us not soil it with gossiping or unnecessary visiting, but rather let it be a Zion and a mercy seat where we can commune with Thee.
Let the weary feel Thy soothing hand on their brows and be refreshed.
Let the heavy-laden leave their burdens here with Thee and find rest.
Let the weak be renewed with strength.
Let the sorrowing find comfort here.
May this house of prayer motivate sinners to repentance, and Christians to a full surrender to Thy will.
Hallow this house with Thy peace and seal it with Thy love.
Give us tears at the altar and tears in the pew, and may we be compelled by Thy love to go out into the highways and byways and bring others to this place of peace and strength to find Thee.
Let our faith rise to Thee as Thy Spirit hovers.
Let us be so saturated with prayer that others will be magnetized to Thy house and to Thee.
Fill us with Thy love and help us to be better servants of Thine because we have met Thee here, and Thou hast met with us.
Let the young and old, the rich and poor feel welcome here.
As we walk on the carpet, help us to know that God will undergird our souls.
As we sit in the pews, let us feel Thy presence beside us.
As we bow in prayer, let Thy Spirit speak peace to us.
As we view the lights, help us to think of Jesus—the Light of the World.
As we hear God's Word proclaimed from the pulpit, help us to open our hearts and let it take root in good ground.
Give us each a new heart and help us to rededicate our lives to Thy service.
Bless each person who had a part in making this what it is—whether in work, giving, or prayer.
Our hearts swell with praise to Thee for our marvelous sanctuary.
Help us to keep it sacred and fit for Thy use.
May the music, songs, prayers, sermons, and all that is said and done here glorify Thee, our Heavenly Father, who gave us our beloved house of worship.
In Jesus' wonderful name. Amen.

Submitted by Joseph E. Thomas, Fillmore, Calif.



The PASTOR'S SUPPLEMENT

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

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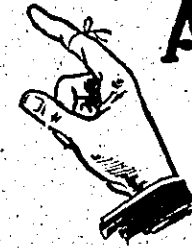
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"Best" Church News Story

FOR MORE THAN 40 years, John T. Stewart, an ordained minister, wrote and edited church news. He was religion editor of the *St. Louis Post-Dispatch* when he retired a few years ago.

Stewart was a forceful expositor of gospel truth in the pulpit and a strong church news editor. In a book entitled *How to Get Your Church News in Print*, Stewart declared that during his career he was amazed "by the scope of church news; its height and depth."

Of Continuing Importance

"Religion and church life reach every age and condition of man—they are the only concerns that carry through from the cradle to the grave."

However, he said that about 90 percent of church news submitted to newspapers ends in the wastebasket because it is not news. "These items belong in the church bulletin or the weekly parish newsletter, but not in the news columns of a newspaper."

Seek Wider Interest

"Much of the church news sent to the press gives the impression that a large part of what the church and pastor do is unimportant if not trivial."

The most popular and widely read church news story handled by Stewart came from a Sunday school in North St. Louis.

A class of junior boys and girls was told by the teacher about children in an isolated Ozark community who had never tasted fresh milk.

"The wise teacher didn't preach a sermon—just told her story—and the children were moved.

"They volunteered to raise money

to buy a cow. The campaign to raise funds touched the entire church. Parents, teachers, and friends participated.

"The money was raised and a cow purchased. The animal was brought to the front of the church in a truck, given a name, and then hauled to the Ozark village."

Story Used Coast to Coast

The story in picture and word was published widely because it contained almost every element required of a newsworthy church story.

The main persons in the event were children and the mainspring of the story was their natural tenderness. The milk cow with her usefulness and gentleness was another appealing factor.

The incident was another illustration in the old, old story of Christian compassion. It was a "story of faith in action, and that is what makes news. In fact, nothing else makes good church news—or any other kind of news!"

Nazarene pastors are reminded of the availability of the folder *Press Relations for Pastors*, written by, and available free from: N.I.S., 6401 the Paseo, Kansas City, Mo.

Dr. Hugh C. Benner, retired general superintendent who maintained good press relations as a pastor and administrator, has praised the booklet as an "effective tool" for pastors.

A California newspaper editor recently termed the brochure "the finest advice I have ever seen for pastors and their press relations."

O. JOE OLSON,

The Nazarene Preacher



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We need schools to preserve the fundamentals of our faith. We need the holiness college to build the right type of Christian character. We need holiness colleges in order to train men and women to propagate the doctrine of full salvation in the earth.

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Dr. R. T. Williams
August 23, 1933



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Arizona						
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Colorado						
Florida						
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Missouri						
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North Arkansas						
North Carolina						
Northwest Oklahoma						
Northeast Indiana						
Northern California						
Northwest						
Northwest Indiana						
Northwest Oklahoma						
Northwestern Illinois						
Northwestern Ohio						
Oregon Pacific						
Philadelphia						
Pittsburgh						
Rocky Mountain						
Sacramento						
San Antonio						
South Arkansas						
South Carolina						
Southeast Oklahoma						
Southern California						
Southwest Indiana						
Southwest Oklahoma						
Southwestern Ohio						
Tennessee						
Uptate New York						
Virginia						
Washington						
Washington Pacific						
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The STRAIGHT of it

- DEAN WESSELS, Executive Secretary

—A monthly series of questions and answers—

Q. On various occasions, ministers on my district who are approaching age 65 have asked me questions concerning the present Medicare program. Could you give some light on the two parts of the present Medicare program?

A. Plan A of Medicare is the hospitalization portion of Medicare. Enrollment in this is automatic for persons entitled to Social Security benefits at age 65. No part of monthly Social Security benefits is deducted for this service.

Plan B of Medicare is the medical portion. And you must enroll for this if you want to be covered. We strongly recommend that those persons eligible for this take advantage of it.

Be sure to enroll in Medicare Plan B during the seven-month eligibility period—from three months before and three months after the month you reach your sixty-fifth birthday.

Each year there is an open enrollment period from January 1 through March 31. IF YOU DO NOT ENROLL WITHIN THREE YEARS AFTER THE END OF YOUR ORIGINAL ENROLLMENT PERIOD, YOU ARE FOREVER EXCLUDED THEREAFTER.

As of July 1, 1970, \$5.30 is deducted each month from your Social Security benefit check for this Plan B coverage. The government matches this with \$5.30—making up a \$10.60 premium each month for this very excellent medical insurance coverage.

If you do not receive Social Security benefits, but wish to have the Plan B medical insurance, then you should contact your local Social Security office. Provision can be made for you to send in the premium each quarter. Every person approaching age 65 would be wise to look at the total Medicare program very carefully.



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MELTON WIENECKE

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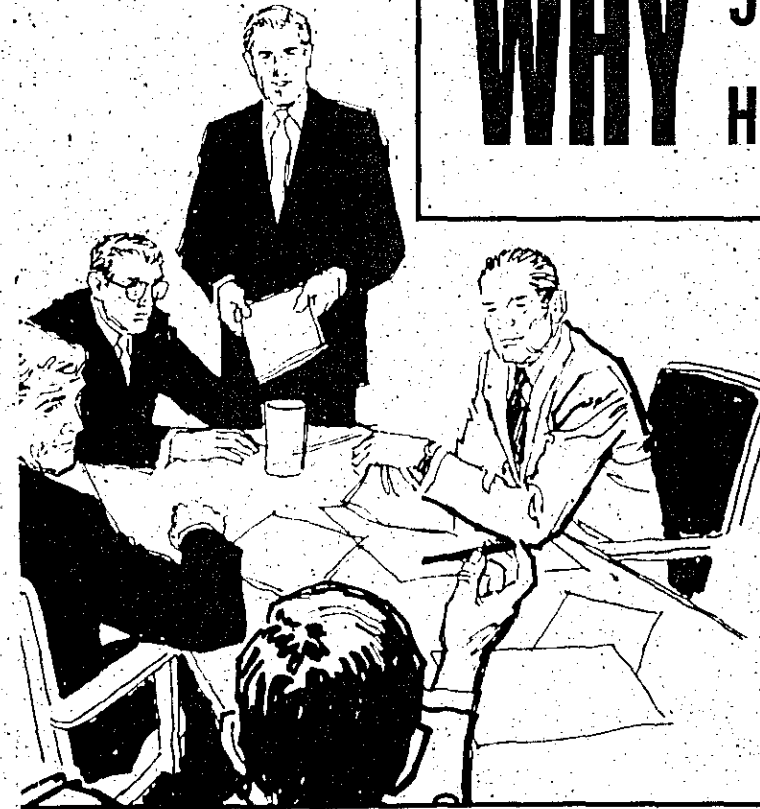
Reports are arriving daily telling of thrilling experiences as the Sunday school clinic approach is shared with local staff members and others eager to see their school improve.

A consultant team from Florida reported a clinic just completed. "We literally had a ball with them. And they were the most enthusiastic crowd that we have seen."

From Texas a consultant team wrote: "This clinic was most successful with a glorious altar service at the close, and the pastor informed us that it was just a real revival for them. All his workers and teachers were present for the service, and all expressed that it was the best thing that ever happened to their church, to have a clinic like that one."

How about your church? Had a clinic yet? Why not call your district church schools chairman now and schedule one? You'll be glad you did!

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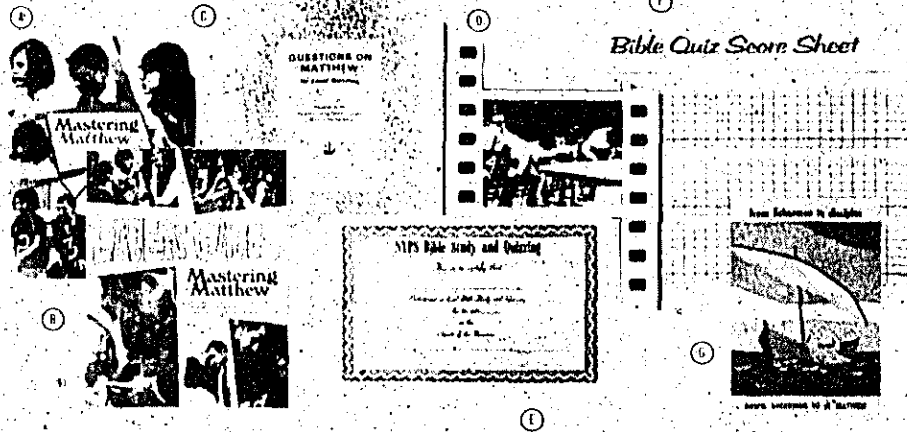
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"Re-creation"—?

WE ARE ABOUT MIDWAY into what our children call "summer vacation"—that frenzied period between our busy springtime and all the plans we are making for the busy fall. Seems like there should be time for a little leisure.

Modern science has provided us with so many wonderful mechanical devices to rescue us from the slavery to the daylight hours which our parents and grandparents knew. Everything seems to be instant, automatic, prefabricated, wash and wear. We are supposed to have much more time for leisure, but instead pressures and tensions are on the increase. We are seldom rested.

What with boys' and girls' and youth camps, vacation Bible schools, camp meetings, etc., it is often difficult to find one free week—let alone two consecutive weeks—for the pastor's family to plan a bona fide vacation. However this is not really the type of leisure I'm thinking of.

We need some leisure, and our children need leisure too. They are so highly programmed at school—so over-organized and over-scheduled. This often carries over into the church also. One parent remarked to me recently that there were so many church activities planned for each age-group that

they had almost taken the children from the family.

Children need some time that is unscheduled and free. They need time for dreaming, for wondering, and exploring. The speaker who addressed our alumni group put it this way: "We need time to 'stare,' time to catch up, time to develop our inner resources." Children need time to observe bugs, to dig in dirt, to watch clouds, to organize their own games. We organize so many "recreational" activities that, far from "re-creating" us, they leave us more spent than before.

In our tight programs and schedules, can't we find a little time for "re-creation" to awaken and to build these inner qualities? Must we always head for the park, the ball game, the shore, the miniature golf course? These have their place, but is there no time left for reading, for conversing, for discovering, for thinking? I was impressed with this statement recently, "Can all leisure-time be spent most profitably in doing? Must not some, at least, be reserved for becoming?"

Think back on your own childhood and recall some of the most meaningful memories—perhaps sitting alone under

a favorite oak tree, brooding over the activity of an anthill, watching for "falling" stars on a warm summer night.

One man suggested that part of the difficulty which our young people are experiencing today could stem from the almost total lack of an earlier sense of communion with God in the world of nature.

Our July "Hymn of the Month" (included elsewhere in this issue) contains these words:

*This is my Father's world,
And to my listening ears,
All nature sings, and round me rings
The music of the spheres.*

*This is my Father's world:
He shines in all that's fair,
In the rustling grass I hear Him pass,
He speaks to me everywhere.*

Last week friends were telling me of their camping experience—the first for their small daughter. These parents had always tried to introduce her to the wonders of God's world. She would go about exclaiming in awed or excited tones, "Isn't it good of Jesus to make this nice river!" "I think it was wonderful of God to make these mountains for us." The blue jays, the pinecones, the campfire—all were important. All helped to relate the child to God's world.

It is disappointing to see how many natural wilderness spots—and even some national parks—have felt they must add golf courses, swimming pools, and all sorts of concessions to satisfy the jaded appetites of leisure seekers. One jet-propelled youth leader remarked pityingly, after spending a brief vacation with his parents, "My poor father never learned to 'play'—his idea of recreation is to take a long walk along the seashore."

Should our time for planned vacation be our only recreation? Do we have to go away from home to be re-created? Is it distance, or the unfamiliar, or the "organized" sport that constitutes recreation? Shouldn't we turn again to a new dedication to beholding the things

at hand? True, such an attitude is more difficult in our great urban areas, so we will need to cultivate it.

Our whole family has learned a new appreciation and delight in birds since living neighbor to Helen Temple—an avid bird watcher. How much enjoyment we had missed in taking God's feathered creation for granted!

Last winter I spent one evening with a full-color pictorial book of Yosemite Valley, narrated by that great woodsman and poetic writer John Muir. I truly felt re-created, and as if I had been in the very presence of God. When we live in noisy, smoggy, crowded cities, sometimes we have to enjoy God's great open country by vicarious experience through books, pictures, or imagination. But even then there is so much to experience and enjoy in our own homes and backyards. In some of Peter Marshall's writings he quoted these words which express this so perfectly:

"There is a beauty in homely things which many people have never seen.

"For instance, do you know
Sunlight through a jar of peach-plum jelly,
A rainbow in soapsuds in dishwater,
An egg yolk in a blue bowl,
White ruffled curtains sifting moonlight,
The colour of cranberry glass,
A little cottage with blue shutters,
Crimson roses in an old stone crock,
The smell of newly baked bread,
Candle light on old brass,
The soft brown of a cocker's eyes?"*

This sort of pleasure can constitute real leisure and re-creation! There's quite a bit of summer left yet. Take time to "stare," to observe, to savor the small wonders of your world, and to build this appreciation into the souls of your children.

Let's not exchange our God-given opportunities for perfect peace for the "petty pace."

*Author unknown.

IN THE STUDY

SERMON OF THE MONTH—

A Church in the House

By James F. Ballew*

TEXT: Philemon 1-5

It is a wise man who encircles himself with good people; who reinforces his life with men of righteousness, who make obedience to God the easier and disobedience the more difficult. Apart from the Apostle Paul, there are three people who make up the cast of personalities who move in the scene that Paul creates. They are persons whom each of us might know with profit. One is a woman by the name of Apphia, wife of Philemon. There is the son of Philemon, a man by the name of Archippus, identified as a fellow soldier. One of these two makes up half of the disregarded class of the first century.

In this period of time, slaves and women were treated as common property to be owned, sold, treated well, or mistreated at the whim of whoever was the ruler of the home. It is a point not to be forgotten in this age that the gospel always identifies persons as persons. We are not part of a mass. We are not in any final analysis statistics. We are persons with dreams, aspirations, hopes, defeats, and promises that rise and fall, only sometimes with the victory that we would claim for them. But we are people: men and women who having once been created shall live for all time; into whom there has been breathed the breath of life, and no power in earth or heaven shall close it off. God treats us like that. There is here a silent witness that this inferior status shall be corrected, for Paul speaks to Apphia as one beloved.

*Deceased; sermon preached shortly before his untimely death with cancer.

There is in the third instance the man to whom the letter was written—Philemon, a fellow laborer. One commentator has suggested that Philemon was a businessman dealing in cloth, for Colosse was famous for producing a cloth of quality, and during the three years the Apostle Paul was in Ephesus he was a tentmaker. It is altogether possible that here he may have met Philemon, who, like the centurion, had come to know God and whom the Apostle Paul led in the more righteous way, and introduced to Jesus Christ. Philemon had become a believer in the God of Israel and now had come to know His Son, Jesus Christ.

It is likely that the Apostle Paul was a frequent guest in the home of Philemon. It was quite natural that this home, for its place in time and space, became the ecclesia, the place of the called-out ones. The apostle speaks of the church in his house. I'm aware that good Bible exegesis would demand that we recognize that really he is talking about a congregation of people that met in Philemon's house and sang hymns and remembered the Resurrection and witnessed to the power of God in their lives daily. I'm sure that this is the basic heart-meaning of this passage of Scripture. But it does no violence to it to recognize that the core of this called-out people was this Christian family. It is refreshing to remember that the Apostle Paul is writing to the church in Philemon's house, declaring that our homes may be places of worship in miniature, and that God would speak to us at this point.

The sense of relevance for this kind of declaration is the more pressing when we recognize that not all homes are places of worship. The Word of God is replete with illustrations where there was some great sorrow for parents, and great discontent, because of some evil pervading the home. This is to be for us not only a cause for rejoicing, if our homes are places of worship in miniature, but cause for alarm. The rampant disregard for righteousness in homes is so widespread that it is causing concern, not only in religious circles, but among men and women who are interested in just the normal "balance" of homelife. There is the story in the Old Testament of David, whose son Absalom plotted the overthrow of his father's kingdom. In the home of Jacob there was such dissension that his sons sold one of their number into slavery. There were in the case of a minister by the name of Eli sons with such disregard for their father's ministry that they embarrassed the church and destroyed their father's influence.

Personally we have become acquainted with many homes that leave much to be desired, and one would hunger to thrust into them a bit of the heaven of righteousness, that they might be transformed and changed, that there might be in these homes such consecration to Christ that it could be declared that there was a church in the home.

Let me identify for you some characteristics of a church in a house. Not so much that I may judge, for I'm neither qualified nor apt at that—I simply do it that each of us may judge his own home, and measure it by these scriptural distinctions of a church in a home.

I. It is fair to say that if our homes are places of righteousness, if they are Christian homes, our homes are places of learning. Lewis Evans indicates that the home is God's theological seminary; it is God's place of teaching. Here in this smallest of social groups God fittingly declares himself. He takes the relationships of the home and makes them the tutors and teachers of His own character and disposition.

Notice from the Word of God some of the phrases that are tied at one end to the home and tied at the other end to the nature of God. There is the notice in Ps. 103:13 that, "like as a father pitieth his children, so the Lord pitieth them that

fear him." We see the love of God through the life of a father. We come to this point and ask ourselves whether those persons who live in our homes may recognize the nature of God's love, beholding it in the members of the family.

Again; "As one whom his mother comforteth, so will I comfort you" (Isa. 66:13). Out of this passage of Scripture there comes to us the keen recognition that God is intending, out of the normal relationships of the home, and out of the sure and deep-rooted love of mothers toward their children and toward the members of the family, to illustrate God's kind of love, that does not wear out. It doesn't close itself off like water from a spigot whose handle has been closed off, until someone turns it on. God is saying, My love is not like that. When men run as far as men may run, they find yet there the love of God expressing itself in concern. He is saying, I have placed a window in men's lives to permit the light of this truth to shine in; and the name of that window is motherhood. Unless mothers are able by some earnest effort to express that kind of love, those windows are dirtied, and those avenues of truth, light, and beauty are closed. God is saying that the home is a place of learning.

I remember hearing a young lady testify that there had been a period of time in her life when she had left God and spiritual things rather out of it. She said that during all of this period of time, though she would have shouted denial of it, her spirit troubled her; for she knew that she was not doing the "right" thing. For her the term "right" thing gained meaning by its definition in her home. If you go to any small youngster who is not able to talk in terms of theory or principle, and ask him what is right, he will refer to the authority of his parents and say, "My mother says it is so," or, "My father says it is so." He needs no finer authority than that. He would not name king or parliament or president or government, for his parents have said it, and that is quite enough. We need to remember then that, if there is a church in the home, it is a place where men begin to get a feel of the nature and character and disposition of God.

II. If there is a church in the home, it is a place of serving. You'll remember the delightful booklet that Paul Martin, an evangelist in the Church of the Nazarene, has printed about the story of his life.

It is most unusual that so many things of crisis happened in one family in such repeated fashion as it did to his family. He talks about his father and mother, and the responsibilities as pastor of a new church. He used to say when they went to pastor a church, the whole family went to pastor the church. Each of them sat on a bench waiting for action to come. They were all intimately and purposefully involved in what was going on. Surely the Apostle Paul, writing to the members of the family of Philemon, was saying that there was in their home a church because this was a family which served.

III. Not only so, but if there is a church in the home, it is a place of worship. Charles Kohler, a very outstanding Baptist minister, says that there are two things every Christian family ought to have. One is a family altar and the other is a family pew. Recognizing that serving churches grow out of worshipping churches, and that serving families serve effectively because they learn to worship, it is important for us to recognize that there is a sacrament to life. We are able to maintain the aura of meaning to service only as it is infused by the presence of God. It is a matter of great consequence that, from time to time, these people who serve most intensely find places where they may be quite alone until their hearts and souls are bathed with a sense of the presence of God. We creak along like some wagon whose wheels are ungreased when we seek to perform the rituals of service out of sheer obedience, with none of the oil of God's presence about us to help us. A serving church grows out of a worshipping church.

I remember reading of an incident in the autobiographical work of the late Rev. Ira Dumas, in which he told about visiting a home where there was a family altar. Though it was not his own home, and he was benefiting from it somewhat second-handed, yet there was an impact in the sight of a family gathered around its common place of worship that moved and strengthened him as a young man. It seems important that we not change the patterns of our worship to satisfy either the convenience or the habits of those who visit in our homes, for we pay them great compliment and indeed respect when we assume that they will not be offended by our patterns of worship. If we lay aside our family devotion, if we lay in some more secret place our commonly

open Bible, if we place in less prominent view the Christian literature which we and our children read, we shall not only disregard the clear commands of God, but we shall do violence to those who are visitors in our homes as well. There needs to be the common experience of worship.

It is generally recognized that, in this urban area at least, one of the problems that families have is the inability to share experiences. The father often works in an office or a plant. His family are neither invited nor wanted there. He works in a world so foreign and aloof from them that they are unable, except in very general terms, to even say what he does. There is a tendency in our culture, in order to meet the social demands of underprivileged children, to fracture or fragment the social life of the family so that, either gathering around the school, church, or some other significant social group, young people and mothers and fathers have separate social contacts. It is a rather uncommon experience for whole families to go to a social activity together. This is true whether we are talking about the school or the church or whatever it is. There is a growing inability for families to share common experiences. This presents an increasingly more significant reason for families to worship together.

There is something good about families hurrying around on Sunday morning and getting dressed for Sunday school. Just the common effort to get things done in order to make it on time (as frantic as that must often seem) is wholesome. After the torn-up and often fractured experiences of a week, to be able to share common experiences at church does something for a family that is vitally and earnestly needed in our time and in our place. To be with a group of people whom you all know, to have listened to words which are meaningful to all the family, to be able to have shared experiences that are uplifting and helpful, that you may talk about openly and quickly and easily, does something for a family that it desperately needs.

The German chemist by the name of Hoffman came to Glasgow on a Sunday morning to see Sir William Thompson. He knocked and the maid opened the door. Mr. Hoffman inquired, "Where is Sir William Thompson?" Looking at him rather intently she said, "Sir, he's at church, where you ought to be." I don't know that that's protocol, but I do know that there

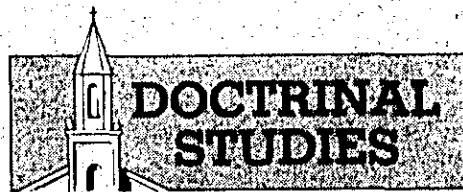
was one place you could count on Sir William Thompson being on Sunday morning, and that was in church. It was a description, not only of the kind of God he served, but of himself as well.

Each of us needs a church in his home. We need a family altar, and a family pew. We need a worship that is so God-centered that all of the experiences of life cause us to pray, until we enter into those experiences out of the normal desires of our lives.

I think it is Bishop Kennedy who tells of a little boy who was trying to explain why he liked to sit in a church when he prayed. He said, "It makes me feel bigger than I am." In a world that presses us into a mold, that moves us like a piece of putty, often we need desperately to be bigger than we are. Into such a world as that, we who bring children would accompany them, with a church in the home

where worship is so real and so normal that they are made to enter life bigger than they are.

Our Heavenly Father, it is a common trick of the enemy to make us believe that the world is marked by its stark realism, by its practicalness, and that the church is a rather ethereal, fanciful sort of thing. But on such days as this, and out of such truths as this, grows the deep conviction that that caricature is not a reflection of what really is. We believe that it is the world that flees from reality and hides its head in the sand and pretends that things are as men want them to be. It is only when we come into fellowship with God that we find truth bare and made plain. In such a world as this there is an earnest, desperate need for families in whose homes there is the presence and blessing of God. We would pray that for each of our families. In Jesus' name. Amen.



By Ross E. Price*

Does Man Have a Nature? If So, How Is It Related to "the Old Man"?

(Article 6 of a series)

Perhaps there is another question which is also vitally related to our topic for this article: "Is man only an activity, or is he an agent?" Here we are confessedly moving in the area of philosophy and, more specifically, metaphysics. We hope to make ourselves clear, even to those who lack the rudiments of these disciplines.

In modern thinking about man any ontological status for human nature or the individual self is ruled out. Most phenomenologists, along with the positivists and humanists, reduce the self to no more than a stream of consciousness with its attendant activities. Hence the human nature becomes only an activity and the soul

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is only what it does. It is this writer's contention that the self is not a mere process, or an activity, but a self-directive agent with a character that lies back of its decisions. While we may have mere process in the mechanical world, in the personal world we have activity, and back of this activity stands the personal agent.

It was none other than Immanuel Kant who argued that man has a noumenal ego as well as an empirical ego. That is to say that man is spirit as well as matter. That he is person as well as animal I think we must admit. This nonmaterial ego Kant called the "ontological self" or the "transcendental ego." Also for Kant this nonmaterial self is characterized by a disposition (*Gesinnung*) the chief element of which is its own normative rational nature (*Wille*) or "rational will." It is the source in man of a strong and ever present inventive, which lies back of man's "elective will" (*Willkür*). This last is the choosing or self-determining will. It exists in time and acts in both the phenomenal and noumenal worlds. It makes decisions and adopts maxims of behavior. It is the choosing will. Now this disposition and rational will has a definite moral quality. And back of the free exercise of choice stands the moral disposition and character. Here Kant is in agreement with the Arminians, who always insisted on putting (positing) character back of the act. Pelagianism

does not have a character back of the action. Pelagius argued that there was no original sin. Pelagianism has human nature with innocence alone, but with no predisposition in any direction. It would not hold that man is depraved.

Hence Kant says:

"The good or evil in man (as the ultimate subjective ground of the adoption of this or that maxim with reference to the moral law) is termed innate only in this sense, that it is posited as the ground antecedent to every use of freedom in experience (in the earliest youth as far back as birth) and is thus conceived of as present in man at birth—though birth need not be the cause of it."⁸

Kant further discourses about the propensity to evil in human nature. This he explains as follows:

"By propensity (*propensio*) I understand the subjective ground of the possibility of an inclination (*habitual craving; concupiscentia*) as far as mankind in general is liable to it."

"By the concept of a propensity we understand a subjective determining ground of the will which precedes all acts and which, therefore, is itself not an act. . . . We can further call it a radical innate evil in human nature."⁹

Hence, Silbur, in his introduction to this work of Kant, observes that a change of disposition according to Kant involves a "change of heart," not merely a "change of practices."¹⁰

It would seem that one must agree with the Kantian position that the underlying intentional ground of all our specific acts is what we understand to be a man's character. The acts of the moral individual are determined by what the individual himself is. For the unregenerate there is a certain insidiousness of the human heart. This is what St. Paul specifies as "the old man."

Returning to Kant, he says:

"From this it follows that man's moral growth of necessity begins not in the improvement of his practices but rather in the transforming of his cast of mind and in the grounding of a character; though customarily man goes about the matter otherwise and fights against vices one by one, leaving undisturbed their common root."¹¹

Kant is quite certain that "what is opposed to the moral law is evil in itself, absolutely reprehensible, and must be completely eradicated."¹² Again he affirms: "Now a change of heart is a departure

from evil and an entrance into goodness, the laying off of the old man and the putting on of the new, since the man becomes dead to sin . . . in order to become alive unto righteousness."¹³

E. Stanley Jones is surely right in insisting (in one of his greatest sermons) that "Human Nature Can Be Changed."¹⁴ Let us rejoice that man can be re-created and cleansed!

Pico della Mirandola, in his *Oration on the Dignity of Man*, proclaimed that the divine gift to man was not a fixed nature, like that of other species, but the freedom in which man could make of himself what he chose to be.¹⁵ However we must not forget that the basic effect of sin is bondage. Quite rightly does Kant contend that the irrational misuse of our freedom results in impotence. Freedom is of such a nature that to disobey the moral law involves the loss of one's freedom.¹⁶ Hence the necessity of liberating grace which "makes . . . free from the law of sin and death" (Rom. 8:2). In this connection let us thank God for the malleability of human nature under the operations of grace.

We must also agree with Tillich that ontology is prior to ethics,¹⁷ and with Niebuhr, who affirms that personality "is characterized by both a basic structure and a freedom beyond structure."¹⁸

Let us therefore hear again the exhortation of the apostle:

"If true knowledge is to be found in Jesus, you will have learned in his school that you must be quit, now, of the old self whose way of life you remember, the self that wasted its aim on false dreams. There must be a renewal in the inner life of your minds; you must be clothed in the new self, which is created in God's image, justified and sanctified through the truth" (Eph. 4:21b-24, Ronald Knox Version).

⁸Let me commend to the reader Alburey Castell's monogram, *The Self in Philosophy* (N.Y.: Macmillan, 1965).

⁹See especially Chapter 4 of Castell's volume, *The Self as Agent*.

¹⁰For a fine discussion of this emphasis in Kant consult John R. Silbur's "Introduction" to Kant's *Religion Within the Limits of Reason Alone* (N.Y.: Harper, 1960), pp. cxiv ff. and notes.

¹¹Cf. H. Orton Wiley, class lecture, Pasadena College, Arminian Theology, May 9, 1957.

¹²Kant, *Religion Within the Limits of Reason Alone*, p. 17.

¹³*Ibid.*, pp. 23-24.

¹⁴*Ibid.*, p. 26.

¹⁵Silbur, *op. cit.*, p. cxv, note.

¹⁶Kant, *op. cit.*, pp. 43-44.

¹⁷*Ibid.*, p. 51.

¹⁸*Ibid.*, p. 68.

¹⁹Sermon preached at First Methodist Church, Glendale, Calif.

²⁰Giovanni Pico della Mirandola, *Oration on the*

Dignity of Man, tr. by Chas. G. Wallis. (Bobbs-Merrill Co., Inc., 1965).

*Cf. Kant, *op. cit.*, p. 149. Cf. Also Kant's *Metaphysic of Morals, Section Three*. Cf. also Silbur, *op. cit.*, pp. cxxviii-ix, cxxxI, note.

*Paul Tillich, *The Courage to Be*.
*Reinhold Niebuhr, *The Self and the Dramas of History*, p. 65.

GLEANINGS from the Greek

By Ralph Earle*

I Tim, 5:1-9

Rebuke

The verb *epileisso* is a strong compound (cf. NASB, "sharply rebuke"), occurring only here in the New Testament. Literally it means "strike at" or "beat upon." Paul warns young Timothy not to strike at an older man in the church. (The reference to "older women" in verse 2 suggests that "elder" here is not used in an official sense.)

Incidentally, we must not think of this "youth" (cf. 4:12) as a teen-ager, or even a young man in his twenties. Probably he was around 20 years old when Paul, at Lystra on his second missionary journey, took on Timothy as an associate. That was at least 15 years before this Epistle was written. By now Timothy would have been in his upper thirties. But in the Roman Empire one was referred to as a "young man" until he was 45.

"Nephews" or "Grandchildren"?

The word is *ekgona* (v. 4), found only here in the New Testament. All lexicons are agreed that the proper translation is "grandchildren," which also fits the context better.

"Requite" or "Repay"?

The one word in English represents two in Greek. The first is a verb which literally means "return," "render what is due," or simply "pay." The second is the

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noun *amoibe* (only here in NT), which means a "return" or "recompense." Arndt and Gingrich (p. 46) translate the passage: "Make a return to those who brought them up." The idea is that children and grandchildren should repay the care that was given them when they were growing up.

"Desolate" or "Left Alone"?

The Greek has *memonamene* (v. 5), the perfect passive participle of *monoo* (only here in NT). This comes from the adjective *monos*, "alone," and so means "leave alone." The best rendering here is "left alone."

"Pleasure" or "Indulgence"?

Lock (ICC) suggests that the word *spatalosa* (v. 6) is "probably akin to *spao*, to suck down; hence to live luxuriously, self-indulgently." Moffatt (EGT, IV, 129) writes: "The modern term *fast*, in which the notion of prodigality and wastefulness is more prominent than that of sensual indulgence, exactly expresses the significance of this word." But in his translation of the New Testament he has: "The widow who plunges into dissipation."

"Infidel" or "Unbeliever"?

The Greek has the adjective *apistos* (v. 8), which simply means "unbelieving." It is used frequently in the Corinthian letters for "unbelievers," as opposed to Christians. What Paul is saying here is that a professing Christian who does not take care of his family is worse than a non-Christian.

"Taken into the Number" or "Enrolled"?

"Let . . . be taken into the number" is all one word in Greek, *katalegestho* (v. 9). This verb (only here in NT) is used by ancient writers for enrolling soldiers. The correct translation here is "enrolled."

There has been a great deal of discussion as to whether there was an official "order" of widows in the New Testament church. Vincent (*Word Studies*, IV, 257) writes: "The Fathers, from the end of the second century to the fourth, recognized a class known as *presbytidēs*, aged women (Titus ii. 3), who had oversight of the female church-members and a separate seat in the congregation. The council of

Laodicea abolished this institution, or so modified it that widows no longer held an official relation to the church."

Somewhat different is the opinion of Moffatt. He says (EGT, IV, 130): "In the references to widows in the earliest Christian literature outside the N.T. (with the exception of Ignatius Smyrn. 13) they are mentioned as objects of charity along with orphans, etc. . . . None of these places hints at an order of widows."

At any rate, we know that widows, especially elderly ones, were cared for by the church (Acts 6:1). But they must be widows in real need.

TIMELY OUTLINES

Saints and Citizens

By T. Crichton Mitchell*

TEXT: I Pet. 2:13-17, RSV

Introduction: When George F. Wilson wrote his enthralling history of the Plymouth colony he gave it the title *Saints and Strangers*. It's an intriguing title. No doubt many saints are strangers to the world around them; no doubt there is a vital sense in which this ought to be so (cf. vv. 11-12). But saints and citizens, or "saints as citizens," is closer to the New Testament idea.

I. THE CITIZEN-SAINT: his saltiness

There runs through all truly Christian living a principle of *contrariety*—a holy inconsistency. The new convert soon feels it. He is counted in and yet counted out of the world. His is "the different life."

A. Different from his own past

B. Different from that of his own family

C. Different from the society around him

The citizen-saint is basically opposed to the principles of a godless world. In Christian cliché, he is "in it but not of it." Jesus pressed that fact home under

*Faculty, British Isles Nazarene College, Manchester, England.

July, 1970

the metaphor of salt counteracting putrefaction, and light pushing back darkness. His very saintliness will frequently make a rebel of the saint. There are times when even a Daniel—the best citizen that any city ever had—must throw down the gauntlet to the state.

Which raises the matter of

II. THE CITIZEN-SAINT: his subjection

"Be subject." J. B. Phillips prefers "obey" and the KJV gives us "submit." The word rendered "institution" is elsewhere rendered "creation" (e.g., Mark 13:19) and "creature" (II Cor. 5:17). Therefore this phrase might better be understood as reading "every divine institution among men."

A. Subject to WHAT and to WHOM?

To every "divine institution among men."

1. To the head of state. When Peter spoke of the emperor, that emperor was Nero, the baiter of Christians.

2. To the properly accredited upholders of law and order such as the magistrates, judges, and administrators of the law, ever remembering that worthy magistrates commend the good as well as condemn the evil.

B. Subject for WHAT reason?

" . . . for the Lord's sake." The Lord was himself subject to proper authority. To faithfully represent the Lord, who set us such a glorious example in this respect. For the human institutions spring from the Lord's initiative and providence (cf. Rom. 13:1). *For the Lord's sake:* that we may commend the Gospel of grace.

C. Subject in WHAT spirit?

Does all of this therefore mean that every law, regulation, command of the state and/or its representative must be obeyed without question by the Christian? It cannot possibly mean that. The very man who wrote these words himself acted otherwise on at least one occasion (cf. Acts 5:29). And the Apostle Paul felt he could not expect justice in his case from the magistrate at Caesarea; therefore he made his appeal for trial at a higher court (cf. Acts 25:9-12).

Peter here sees the very state as itself under this higher law of God. Only God is great and only God is absolute and perhaps there will be times when respect for social sanctity and righteousness transforms a submissive Christian into a

righteous rebel. Nevertheless the true Christian spirit is here: "Live as servants of God. Honor . . . love . . . fear."

III. THE CITIZEN-SAINE: his freedom in subjection (v. 16)

He alone is really free. He is made free from SIN by the Son of God (cf. John 8:36). And he is free to serve as servant, not simply of the state, but of God first of all. Our freedom lies in His grand control. It will not be abused, but used—without self-indulgence, without self-seeking for office or gain or personal favors. The citizen-saint gives his every faculty in the selfless service of God for the world around him. He adopts the proper and respectful attitude toward every other citizen, whatever that other's condition or estate; he loves, and expresses his love for the whole family of God, whatever the name by which it may in parts be called; he prostrates himself before God alone, but respectfully obeys men ordained by God.

The Alien Citizen

TEXT: I Pet. 2:11-12, RSV

Introduction: J. H. Jowett long ago described these words as " . . . an apostolic entreaty to consider the immeasurable momentum of a beautiful life . . . a glorification of the silent witness of saintliness . . ."

In these verses the Big Fisherman speaks in his own person for the very first time in this Epistle: "Dearly beloved, I beseech you . . ." And in these words of Peter's the Lord of heaven appeals—when, because we are His people (vv. 9-10), He might command. In these verses Peter makes a most positive and practical application of vv. 9-10. He paints a verbal picture of the Christian citizen in a pagan environment.

I. THE ALIEN CITIZEN IS DISTINCTIVE.

Perhaps Peter has two great examples in mind here. The words "fleshly lusts" and "war" suggest the pilgrimage of the Israelites and their settlement in Canaan surrounded by pagan peoples. The words "strangers and pilgrims" (KJV) immedi-

ately raise memories of Abraham. How distinctive Abraham was—and Israel too at her best! Christian living is distinctive—in many things it is, offbeat. Dionetius put it thus:

" . . . they live in their own country, but as sojourners . . . every country is a fatherland to them and every fatherland is foreign."

II. THE ALIEN CITIZEN IS DETACHED.

Peter means that the Christians have a little while settled down alongside pagan neighbors, and are a bit of a puzzle to them. Perhaps he might be taken to mean a congregation in a hostile environment. The Christian citizen dwells alongside people ruled by other values, controlled by other motives, dominated by other ambitions. Christians loosely hold to "things." By the simplicity of their living they follow One who made himself of no reputation, who scorned comfort and embraced adequacy, who frowned upon luxury in a world of plenty.

III. THE ALIEN CITIZEN IS DISCIPLINED.

He "abstains," "resists" (Knox), "holds himself back from" (Wuest) the passions of the flesh ("fleshly desires"—Wesley). Lusts is a general sort of word for everything that breaks or mars Christian life and fellowship. Sex is not the only thing involved, although it is involved; but many things are packed into the term; e.g., short-temperedness, cynicism, hostile criticism (cf. Gal. 5:19-21). Too much of a good thing is as much lust as even a little of a bad thing.

From inbred sin there is complete deliverance through the grace of Christ and the power of the Holy Ghost (cf. 4:1-2; II Pet. 1:4). But the squeeze of the hostile environment calls for incessant spiritual warfare, discipline, vigilance. Hand yourself over to Christ and take yourself sternly in hand.

IV. THE ALIEN CITIZEN IS DYNAMIC (v. 12).

Here is the power of evangelical living—the evangelistic power of a holy character. In 3:1-3, Peter says that such a dynamic life may result in the conversion of even a pagan husband "without a word." And here he suggests the same thing. Live faithfully to Christ, maintaining true Christian conduct, and two things will happen: you will come in for criticism, and your life will become the very seed

of the Gospel . . . the Word made flesh again in an alien society. Even Voltaire was impressed; said he: "I once met Fletcher of Madeley."

T. CRICHTON MITCHELL

Spread the Gladness!

TEXT: Rev. 22:17, RSV

Introduction. Our missionary task is to share our faith. We have the truth of the Gospel in trust for transmission. By all means and by every means it must be "sounded out" (I Thess. 1:8). What is the secret of sharing our faith?

I. MY FAITH MUST POSSESS ME.

We will not transmit what we have not absorbed. We cannot spread what we do not possess, but we will spread what really possesses us. A man's possessions are not all-important—it's what possesses him that matters. Truth can be taught—but faith can be caught. What we hold on sufferance will not start a fire in the hearts of others. To "spread the gladness" I must be obviously in love with Jesus Christ. We are not simply spreading a truth; we are commending the Saviour of all the world. And that's why our Spanish Broadcast offering will be the best ever . . . because we love the Lord more than ever before. Don't we?

II. Thus possessed, I SHALL UNITE WITH OTHERS SO POSSESSED.

Have you ever seen and heard fishermen together? Or golfers? Or cooks? They are together sharing new secrets, recipes, moves; they are telling of battles fought and won in the fields of endeavor. The world is full of such societies of people united in and gathered around one common cause. We are the Christ-centered ones. And that's why we'll do better now than ever before—we're working together with many more Christ-centered ones who each love Christ more than they ever loved Him before.

III. Thus united, WE SHALL HARNESS EVERY INFLUENCE AND MEANS for the task.

And that goes for our cash as for everything else. Our work, our homes, our

influence, our prayers, our money—we'll throw in every power we possess. Stands to reason, doesn't it? We are people possessed; we are people possessed and united; therefore we pool our commitment and we do the job. What job? "Spread the gladness," of course!

IV. Thus united, possessed, and committed, we will CREATE A CHALLENGING STRATEGY THAT LEAVES ROOM FOR THE HOLY SPIRIT.

We will vigorously evangelize where we are; and we will fully and readily carry out and help others to carry out those strategies God's servants prayerfully hatch. It may be a Spanish Broadcast program, or an Alabaster program; but we'll do it, and better than ever before. For we cannot do less without retreating; we cannot do the same as before, for in the scale of values this is to retract; we can only do more—pray more—give more—if we are to advance at all. That's trite but true. So we'll keep open house for the Spirit and we'll do what we're told. Won't we? We have heard . . . let us spread! "Let him that heareth say, Come."

T. CRICHTON MITCHELL

The following poem was written by a 12-year-old girl in Boston, Mass.

Now I sit me down in school,
Where praying is against the rule,
For this great nation under God
Finds public mention of Him odd.
Any prayer a class recites
Now violates the Bill of Rights.
Anytime my head I bow
Becomes a federal matter now.
The law is specific; the law is precise—
Praying out loud is no longer nice.

Praying aloud in a public hall
Upsets believers in nothing at all.
In silence alone can we meditate,
And if God should get the credit—great!
This rule, however, has a gimmick in it;
You've got to finish in less than a minute.
So all that I ask is a minute of quiet;
If I feel like praying, then maybe I'll try
it.

And now, O Lord, this plea I make:
Should I die in school, my soul You'll
take.

Clearview Newsletter
J. K. FRENCH, pastor



IDEAS THAT WORK

The Power of Unity

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

H. K. BEDWELL
Missionary, Republic of S. Africa

Hymn of the month

This Is My Father's World

No. 84, Praise and Worship Hymnal

The author, Maltbie D. Babcock (1858-1901), was born in Syracuse, N.Y., graduated from Syracuse University and Auburn Theological Seminary. During his student days he was a leader in athletics. He was described as a tall, handsome man, and an incurable optimist.

In his first pastorate at Lockport Presbyterian church, the young pastor would frequently rise early and run two miles to the brow of a hill overlooking a beautiful wooded section, with Lake Ontario in the distance. Many varieties of birds were to be seen and heard in that ravine. Perhaps it was here he penned the lines of this hymn, for he was often heard to say, "I am going out to see my Father's world."

Many of our best tunes are evolved from traditional folk songs. This tune, "Terra Beata," meaning "happy land" or "earth," is from an old English melody. It was arranged by Franklin L. Sheppard in 1915.

BULLETIN BARREL

I Would Gather Children

*Some would gather money
along the path of life;
Some would gather roses,
And rest from worldly strife;
But I would gather children
From among the thorns of sin.
I would seek a golden curl,
And a freckled, toothless grin.
For money cannot enter
In that land of endless day.
Freeport, Ill., Newsletter
HERALD DERRYBERRY, pastor*

APPLY AT ONCE!

HELP WANTED: Millions of people for two weeks of hard labor, mostly outdoors, 12 to 16 hours per day. Experience is helpful, but not necessary. Crowded working conditions; sunshine, sweltering temperatures, rain, gales. Many hazards involved. No time off for meals, coffee breaks, chats. Applicants must agree to pay all expenses. What is this? A slave-labor job? Maybe, but it's commonly called a "vacation."

The Nazarene Preacher

ON CONVERSATION

The true spirit of conversation consists in building on another man's observation, not overturning it.

The secret of being tiresome is to tell everything.

—Voltaire

Talking is like playing on the harp; there is as much in laying the hands on the strings to stop their vibration as in the twanging them to bring out their music.

—Oliver Wendell Holmes

The happiest conversation is where there is no competition, no vanity, but a calm, quiet interchange of sentiments.

Education begins a gentleman; conversation completes him.

Prayer of the Aged

*Be patient with me now; I'm growing old;
Life's sands are running low.
My thoughts are not so clear as once;
I walk with feeble steps and slow.*

*Forgive me—I so often make mistakes;
I'm given to forget.
I would not willingly annoy
Nor give you cause to fret.*

*My faults are those that often come with age.
I smile at you through tears;
Life's care and sorrows bear so heavily
On one oppressed with years.*

*Life has not always been so sweet, and
sometimes sad.
I'm loath to go away
From all to which I have been close so long;
But I would not stay away.*

*For soul and body both are tired; my heart
On earth will loose its hold.
Be patient with me for a little while,
For I'm just growing old.*

G. Terrill
Clearview News
J. K. FRENCH

*What if your mind were like TV,
Where all your thoughts were plain
to see?*

*While others watch, what would they
find—*

*An honest, pure, and Christlike mind?
Or would you have to hang the sign
Of network trouble all the time?*

*Prayer is not an easy way of getting
what we want, but the only way of
becoming what God wants us to be.*

*There is a quiet courage that is un-
mistakably in one who is certain he is
led of God.*

*One proof of a Christian spirit is to
be able to disagree without being disa-
greeable.*

He who knows little soon tells it.

ATTENDING CHURCH

Attend church? Of course we do.

Like others in our set—

Except on days that seem too cold,

Or dry, or hot, or wet.

And then, of course, in summer,

Just to keep up to par,

We take the kids on Sundays

For a joyride in the car.

And sometimes, too, in spring and fall

I take a Sunday off

And hurry to the Country Club

To have a game of golf.

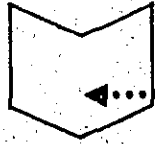
But all the other Sundays

You will find us in our pew,

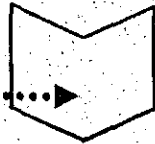
For we always go to church

When we've nothing else to do.

—Selected



HERE AND THERE



AMONG BOOKS

Conducted by Willard H. Taylor*

Damned Through the Church

By John Warwick Montgomery (Minneapolis, Minn.: Bethany Fellowship, Inc., 1970. 96 pp., cloth, \$2.95.)

The Church in our time has fallen upon hard days. Everyone is ready not only to criticize her, but also to instruct her as to how she might set her house in order. John Warwick Montgomery, professor of church history and Christian thought at Trinity Evangelical Divinity School in Deerfield, Ill., has some agonizing things to say about the Church, but his real concern is to warn us that "a self-satisfied church is a damned church and that only those who lose their lives for Christ's sake will ever find them."

The author uses a magazine article by Stanley High on why he goes to church as a springboard for asserting that unless a man attends church for God-centered and not self-centered reasons he is bound to be hurt. "The church can be a place of accelerated salvation; but it can also be a place of accelerated damnation" (p. 24). After characterizing the New Testament's views of the Church as a separated body, as God-centered, as a community of saints, and as the place where the Gospel is preached, Montgomery concludes that "we actually imperil our souls if we view the church as a man-centered organization indistinguishable from a social club; to be saved through the church we must see it as the one God-given agency on earth through which we can come to know Christ our Saviour and proclaim His saving love to others."

One chapter is devoted to "Damnable Epochs in Church History," by which he

means periods in which false views of the Church developed. Four of these dreadful misconceptions of the nature of the Church and of the nature of Christianity are from the past. In Luther's day, it was sacramentalism—making the Church an end in itself; in Napoleon's day, nationalism—setting reason above the Word of God and turning the Church into a rational institution, like a college of mathematicians; in Kierkegaard's day, orthodoxism—substituting formal correctness of doctrine and the possession of Bibles for a living, personal encounter with Jesus Christ; and in Hitler's day, politicism—blending the Church with the state and allowing the culture of the time to swallow up the gospel of Christ (pp. 65-66). In the twentieth century, Montgomery sees four ways in which people misconstrue the nature of the Church, namely, activism, subjectivism, togetherness, and ecumenicalism.

Montgomery concludes this brief book by asking the question, "What must I do to be saved?" His answer, in effect, is that one must understand rightly what the Church is; and if so, he will be confronted with the Gospel to which he must respond. Damnation through the Church is possible only when one is indifferent to or rejects the grace of God which is offered through the Church when she faithfully follows Christ.

These popular lectures to a preachers' conference in Canada are hard-hitting in true Montgomery style. The title of the book is expressly intended to shock us. After reading through these four brief chapters, it becomes readily apparent what the author has in mind. And he is right in principle. Unless the Church is periodically renewed and corrected by the ministry of the Holy Spirit she will become an instrument of damnation rather than salvation. Witness the people of Israel in the

Old Testament, and the Church in various periods of her history!

WILLARD H. TAYLOR

The Years Teach: Remembrances to Bless

By Bertha Munro (Kansas City: Beacon Hill Press of Kansas City, 1970. 359 pp., cloth, \$3.95.)

"If we could not be large, we would be genuine. Genuine in scholarship, genuine in religion—the two in balance, each truer because of the other's truth."

So Bertha Munro states her aspiration and guiding principle for then-fledgling Eastern Nazarene College. And this obviously reflects her personal credo, too. As things have turned out—the college is clearly excellent and her own life intellectually and spiritually so remarkably effective—there is something in this book of faith having become sight. Not that Miss Munro would ever permit herself or ENC to rest content. She has too much respect for the dynamic nature of truth and too much itch for exploration for that. Time and again, the clarion of accomplishment resounds. But she hears it resounding off the cliffs of some new height to be scaled. New vigor and new ways of scaling are called to service, and always the direction is upward. There is positive delight in a new challenge discerned and accepted. Watching her climb animates. One must do some climbing himself, both spiritually and intellectually (and wonder why anyone ever is foolish enough to believe the two may be separated without creating a monstrosity).

ENC is not my alma mater. And I have missed the pleasure of meeting Miss Munro personally. But her story (and ENC's—the two are inseparable) would not be put aside until the final sentence was read. I was meeting my spiritual and pedagogical ancestors. Our ancestors, friend reader. And she is a true leader among them. Nor has it been that long ago that she was path-blazing. Educated, dedicated, imaginative, compassionate, aggressive—these became

July, 1970

adjectives of celebration as I met Miss Munro by way of her autobiography and added another dimension to my understanding of the earlier days of our church and its educational adventure. Here is a book that offers more than adequate recompense for the hundreds of tales of boobs and duds and misguided characters with which we while away God's time and our energy.

—PAUL MERRITT BASSETT

Reentry

By John Wesley White (Grand Rapids: Zondervan Publishing House, 1970. 164 pp., cloth, \$3.95.)

John Wesley White, an associate evangelist of the Billy Graham organization and an Oxford Doctor of Philosophy, tackles the teaching of the Bible on the second coming of our Lord in a series of sermons he initially delivered in the famed People's Church in Toronto, Canada. He discusses in popular style, but with extensive and almost overwhelming references to contemporary literature, the following themes: "The Theology of Christ's Return," "Science, Technology, and the Coming Christ," "Society and the Coming Christ," "Philosophy and the Coming Christ," "Politics and the Coming Christ," and "Preparation for His Coming."

These are not typical sermons. While based upon the Scriptures, they essentially bring together quotations and illustrations from all phases of current life which support the doctrine of Christ's coming. Contained here is an amazing compendium of illustrations of what possibly might happen politically, morally, cosmically before or at the time of the return of our Lord. White sees in many events of our times indisputable signs of the Second Advent. Preachers who are interested in the meaning of the existence of the state of Israel for the doctrine will appreciate the chapter entitled "Politics and the Coming Christ."

White has a preacher's heart. The truth of the Second Advent is "fire in his bones."

47

*Professor of biblical theology, Nazarene Theological Seminary.

AMONG OURSELVES

It adds up to 22 percent, excluding district budget. Ten percent for World Missions, 5 percent for Home Missions (p. 31), 5 percent for Education, 2 percent for Ministerial Benevolence (soon 3 percent). But why not? We would still be spending more locally percentagewise, than many non-Nazarene missions-minded churches. . . . In Europe, where I'm writing this, they very definitely believe in percentages. Taking no chances with grudging, stingy tips, hotels and restaurants just add it to the bill—a whopping 15 percent! In Japan it is 20 percent, 10 percent for the government. It's the fairest way to handle our benevolences, too. . . . Yesterday a letter came from a pastor's wife exulting over their success (first year in this church) in getting "Showers of Blessing" on the local station. Then this astonishing word: "Some of our people didn't even know there was such, and none of them had ever heard it." If every pastor would at least promote the Spanish radio offering this month (p. 25), such isolated pockets of incredible ignorance would be wiped out. . . . Page 22 reminds me of a truth-stranger-than-fiction story that I heard this past Sunday. Years ago a war-widowed refugee and her teen-age son attended a missionary meeting in Europe. They had nothing to give. At home they got on their knees and promised God to give the first 100 German marks they could get their hands on. Miraculously this exact amount came to them in a few days. In their dire poverty, they stared at it. They needed food. The boy needed clothes. He needed shoes. But without hesitation they sent it to missions. In amazing but divinely credible ways this simple act of obedience set in motion a chain of events which led them across the sea to New Jersey, then to Portland, Ore., then into the First Church of the Nazarene, then the boy through Pasadena College, then back to Europe, where he now pastors the largest Nazarene church in continental Europe. Parents who demonstrate stewardship before the eyes of their children will get the rebound twice—in their own lives, and in the lives of the youthful observers.

Until next month,

BT

Preachers' Exchange



FOR SALE—255 books, on most subjects. 25c to 50c each, plus postage. Write for list. Robert Harmon, 1617 Rosewood, Colusa, Calif. 95932.

FOR SALE—*The Preacher's Homiletic Commentary*, 32 vols., Old and New Testament with index. \$75.00. Excellent condition. A. E. Sproull, Box 472, Vanderbilt, Pa. 15486.

FOR SALE—Complete set of *The Pulpit Commentary*, 23 volumes, in new condition. \$35.00. G. Franklin Allee, 1208 S. Skyline Dr., Moses Lake, Wash. 98837.

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 items.

CALENDAR DIGEST

JULY—

NWMS Spanish Broadcast Offering
14-20 International Institute

AUGUST—

NWMS National Workers and Bible School
18-23 International Laymen's Retreat
30 Promotion Day

SEPTEMBER—

NWMS Alabaster Offering
6 Cradle Roll Sunday
27 Christian Education Week begins

Men must be prepared to meet the Lord. Thus, he concludes his study with a call to preparation. In a series of alliterative and in some cases awkward (theologically and grammatically) words, he characterizes the second coming of Christ as imperative, immutable, Immanuel (God with us), immense, imminent, immediate, immigrational, immortality, implicational, and impending. Every man, however, can take the "one small step of faith" and be prepared.

WILLARD H. TAYLOR

New Theology No. 5

By Martin E. Marty and Dean G. Peerman, eds. (New York: Macmillan Company, 1969. 252 pp., paper, \$1.95.)

Pastors frequently ask me about the theology of hope and what they might read to become acquainted with it. The pivotal book is, of course, Jurgen Moltmann's *The Theology of Hope*. Another volume of great significance is Wolhart Pannenberg's *Jesus, God and Man*. If one does not want to try to wade through these two weighty monographs without some orientation, he can start with the articles in the above-noted symposium, which has the subtitle "The best way into Bloch, Moltmann, Pannenberg and the new talk of the future, hope and eschatology." Marty and Peerman have written an introductory article which must be heeded if one is to pick his way successfully through these studies.

This material is not for lightweights theologically. But it is immensely helpful for those who are trying to keep abreast of current thought. Not all the theological reactions to Bultmann are gratifying, but that of the "new hoppers" who focus upon the resurrection as basic for the understanding of the Christian faith is to be regarded as a viable corrective.

Marty and Peerman have produced *New Theology Nos. 1-4, 6*, too. Take a look at them if you are interested in other phases of current theology.

WILLARD H. TAYLOR

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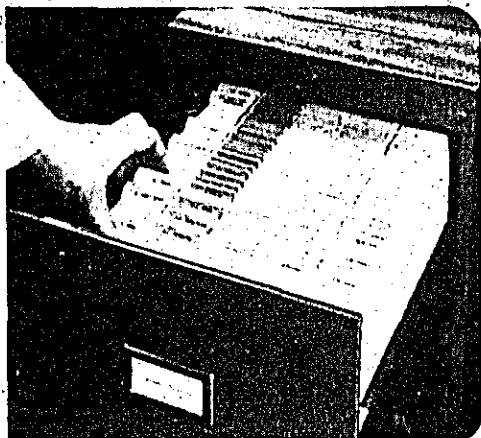
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AUGUST 1970

RESPONSIBILITY

General Superintendent Lewis

THE EMOTIONAL COST OF INTEGRITY

The Editor

THE IMAGE OF THE NAZARENE PREACHER

Tom Nees

"YOU DO UNDERSTAND?"

J. Melton Thomas

PREACHING PROGRAM

Raymond C. Kratzer

MINISTERS AND THEIR HOUSING

Donald R. White

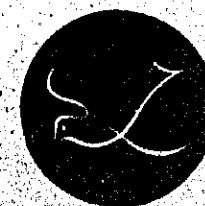
Sermon of the Month—

ANY LOAD, ANYTIME, ANY DISTANCE

James F. Ballew

MACLAREN'S OBSERVATIONS ON THE NEW MAN

Ross E. Price



RICHARD S. TAYLOR
Editor

Contributing Editors

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

General Superintendents
Church of the Nazarene



AUGUST, 1970

Volume 45 Number 8

CONTENTS

Responsibility, <i>General Superintendent Lewis</i>	1
The Emotional Cost of Integrity, <i>Editorial</i>	2
Youth's Final Court of Appeal, <i>Editorial</i>	3
The Role of Wesley's Successors in the Modern World (Part II), <i>Jack Ford</i>	4
The Image of the Nazarene Preacher, <i>Tom Nees</i>	7
They Criticized Him, but Couldn't Touch Him! <i>Practical Points</i>	9
"You Do Understand?" <i>J. Melton Thomas</i>	10
Preaching Program, <i>Raymond C. Kratzer</i>	12
Ministers and Their Housing, <i>Donald R. White</i>	15
My Quiet Time, <i>Genera McCullough</i>	33
"Thy Speech Betrayeth Thee," <i>Frankie Roland</i>	34
Any Load, Anytime, Any Distance, <i>James F. Baller</i>	35
Gleanings from the Greek, <i>Ralph Earle</i>	37
Maclaren's Observations on the New Man (VII), <i>Ross E. Price</i>	39
Does God Always Answer Prayer? <i>Beecher Kuykendall</i>	40
Turning Defeat into Victory, <i>Kenneth L. Dodge</i>	42
Entire Sanctification—a Second Crisis Experience, <i>Allan W. Miller</i>	42

DEPARTMENTS

Administration, p. 25 • Pastors' Supplement, pp. 17-32 • The Preacher's Wife, p. 33 • In the Study, p. 35 • Gleaning from the Greek, p. 37 • Doctrinal Studies, p. 39 • Timely Outlines, p. 40 • Ideas That Work, p. 44 • Hymn of the Month, p. 44 • Bulletin Barrel, p. 44 • Here and There Among Books, p. 46 • Preachers' Exchange, p. 48 • Calendar Digest, p. 48 • Among Ourselves, inside back cover.

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Responsibility

By General Superintendent Lewis

THE DICTIONARY DEFINES IT: "That for which one is answerable; a duty or trust."

That was exactly what I had in mind as I spoke to a young teen-ager who had just informed me that he planned to be a minister. I looked him in the eye as I said, "If you are going to be a minister, then be an excellent one."

"Yes, Sir," he replied, "that's the kind I want to be."

I spoke further, "Never forget one thing, and you can achieve the excellency of ministering you desire: Never accept an assignment unless you are willing and prepared to accept full responsibility for it. The ministry carries with it an awesome responsibility."

His face was very serious as I continued: "For example, if you are pastoring a church with 50 and receive a call to a church with 100 members, don't take it unless you are willing to more than double your responsibility! Think how awful it would be for you, the pastor, at the judgment to see one of your former members sent away to eternal punishment when all the time you thought the person was right with God. Pastoring, preaching, ministering are responsibilities for which we must answer to God."

"I think I understand, Sir," he said.

But as he turned away I pursued the matter in my thoughts. Many are anxious for the large pastorate with its increased benefits without being fully aware of the multiplied responsibility that comes along with it. Double the size of the church and the responsibility more than doubles. The pastor should know all the people, understand them well enough to realize their characteristics, and as far as possible know whether they are saved and sanctified.

This means work, and I do mean work, time-consuming work—the pastoral-calling work, sermon-preparing work, administrative work, program-planning work, evangelism-outreach work, listening-to-troubles work, hospital work, community work—and with each and every "work" a commensurate responsibility. It's a responsibility to the denomination, to the district, to the church, to the church board, to the Sunday school, NYPS, NWMS, to the souls of men, and above all to God. In fact, if a man will enlarge his acceptance of responsibility, soon any assignment might be larger without the trouble of moving. A man's potential increases along with his increased accepted responsibility and his response to it.

So when that "call" comes, consider the responsibility carefully, make up your mind to accept the increased work load it demands, pray about it sincerely, and if it is God's call also, take it!

The Emotional Cost of Integrity

If a prize were given to the least popular Old Testament saint, Abraham's nephew Lot would no doubt win it easily. Most of us almost resent the embarrassing fact that the Bible calls him "righteous." We remember only his selfishness in choosing the best land, and his disastrous mistake in pitching "his tent toward Sodom." Nevertheless, when Abraham interceded, it was in behalf, not of the wicked, but of the righteous—and Lot was delivered because he qualified.

The most convincing evidence of his essential soundness of character is given to us by Peter, who reminds us that Lot was "vexed with the filthy conversation of the wicked." Then comes the parenthetical explanation: "For that righteous man dwelling among them, in seeing and hearing, vexed his righteous soul from day to day with their unlawful deeds" (1 Pet. 2:7-8). The sight of evil, day after day, never became tolerable to Lot. He never got used to it. This is one sure and indispensable mark of the righteous man.

If Lot had come to terms with his wicked environment, and had become proud of his ability to "live and let live," if he had learned the much coveted modern art of "accepting" people as they are, he would have had a much pleasanter sojourn in Sodom. But a much more soul-destroying one too. For righteousness cannot make peace with evil. It cannot be indifferent or neutral without destroying itself.

Constant vexation is a nuisance. It is an emotional drain. But it is the price we must pay if we would not be condemned. This is why a Christian cannot be totally happy in this world. No matter how he may rejoice in God, or keep his eyes on Jesus, he cannot, if he is a responsible person at all, be completely blind to the filth around him. The decay of moral standards, the visible disintegration of friends who once were so promising, the sins of one's own loved ones, will cause excruciating pain. The righteous man will be shocked over and over; he will never quite become shock-proof. He will be disturbed, grieved, sometimes angry. Not far from his hallelujahs will be sighs. Shallow is the man who never sighs—and so unlike his Lord!

Admittedly this does not conform to modern advice, which is to get away from everything which is upsetting, to think only pleasant thoughts, and refuse to look squarely at the sordid realities of life. We would live longer if we took this advice. We could happily vegetate for many years. But we would not be Christian men and women.

Lot never just "accepted" the Sodomites, hoping that because he was not judgmental they would someday accept his counsel. They knew exactly what he thought of them. Therefore they never really accepted him. Woe be to Christians who so accept the world that the world accepts them! They have forgotten the words of their Lord: "If ye were of the world, the world would love his own: but because ye are not of the world . . . therefore the world hateth you" (John 15:19; also 1 John 3:13).

In the practice of pastoral counseling there is a kind of "acceptance" which is valid, in which the counselor relates himself to the counselee with warmth and sympathy, as to a fellow human being who needs help. But the acceptance must be kept redemptive, or it degenerates into a mere endorsement of the status quo. It must not be the acceptance which reinforces the counselee's attempts at self-justification.

Often, too, the aim of a counselor to get the counselee to "accept himself" is premature, to say the least. Why does he not accept himself? In many cases it is because he knows the facts about himself. His inability to accept himself is the most hopeful thing about him. It shows an active conscience. For the counselor to begin by snuffing out this candle of the Lord is bungling indeed.

No, when real sin is present, anywhere in the situation, the counselor should be disturbed and the counselee should be vexed. To console by a snow job is criminal abdication of one's responsibility.

But all this is emotionally costly. Doctors are often puzzled by the amount of illness among preachers and their wives. Here are upright people who serve others and live clean lives, free from the debilitating vices of the age. Why should they have so many nervous and emotional problems? In some cases it may be due to wrong attitudes, needless fension, and similar ministerial forms of dissipation. But very often it is not due to wrong living but right living. They are simply paying the price for the preservation of their integrity.

Therefore, before we suppose we are superior to Lot, perhaps we had better ask ourselves, Are we even as righteous? For we live in modern Sodoms and modern Gomorrah. Lot never got used to his Sodom; have we? While living there, he never allowed Sodom to squeeze him into its mold (Rom. 12:2, Phillips). Have we? Are we comfortable in this age? Are we so busy courting the favor of those whom we profess to be wanting to win that we cease to be vexed by their sins? Paul made himself "all things to all men," but not at the cost of his integrity. He never ceased being irritated by, and an irritant to, the wicked—so much so that in the end he lost his head. Let us so love the good that we have an abhorrence of that which is evil—even though emotionally it would be easier to modify our hostility to mild disapproval or, better yet, good-humored and indulgent tolerance. But he who is tepid toward evil is tepid also toward good. And just as tepid toward the Cross, and the One who died thereon.

Youth's Final Court of Appeal

In the July issue was a helpful article by James Jauncey on the "Psychological Argument Against Promiscuity." It was a well-written article, its reasoning sound, and its case histories moving. Doubtless this line of argument should be known by the preacher, and in some counselling sessions would be useful. This justifies both its writing and its publication.

However, Dr. Jauncey would be the first to agree that attempts to keep youth in the "straight and narrow" by psychological appeals apart from religious motivation have very little likelihood of success. At the most, such arguments can only supplement and, in some sense, confirm the more elementary and commanding moral laws.

While using all the support which may be had from the social sciences, we need to avoid naive faith in their persuasiveness. Let us not suppose we can get further with our youth by shifting the basis of our appeal from the Bible to social science. Young people may be superficially impressed by the appearance of being intellectual and scientific, but it will take far more than this to give them strong personal convictions which will hold them in the heat of temptation.

Jesus knew human nature. Nowhere is His insight more profound than when He put the conclusion in the mouth of Abraham (talking to the rich man in hell), "If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead." If they reject the primary authority, they will not accept the secondary. And if modern young people are not interested in the religious appeal (What does God say?), they will not be overly interested in the psychological appeal (What is good for my health?). They will tend to take risks with the possible emotional damage, just as they smoke in spite of the possible cancer.

Young people must see that premarital sex is wrong, not merely unwise; and that it is wrong because there are moral absolutes declared by a personal God. Only the fear of God or the love of God will effectively motivate modern youth toward Christian behavior. The structure of Christian morals cannot long

be propped up by good advice when the foundation of moral absolutes has been removed.

Without God as the Arbiter of moral decision, there can be no final arbiter. Every appeal or reason less than God is relative, subjective, and transient. In the end nothing can be declared right or wrong, only expedient. And the feeble voices of psychology and sociology (if they speak at all) will be drowned in the clamor of selfish desire. When in our university classrooms we tell a whole generation that God has not spoken, we must not be surprised if later, when society says they shouldn't do this or that, they shout back, "Who said so?"

The Role of Wesley's Successors in the Modern World

By Jack Ford*

Part II. In Ethical Clarity and Example

SO MUCH for the doctrinal side, which inevitably attracts the scholar. Someone has said that if theological students saw two signs, pointing in opposite directions, with "Heaven" on one and "A Lecture on Heaven" on the other, they would choose the latter.

But we are not men playing a mental game, engaged in an intellectual pastime. We are reflecting on reality, seeking to know and explain the mysteries of the Christian way of life.

The disciplined life

In the new history of Methodism to which I have referred, four sections are devoted to the Methodists. They are "Our Doctrines," "Our Discipline," "Our Polity," and "Our Means of Grace." After our doctrines, our discipline—and no one can deny that that is Wesleyan.

The term "Methodist," as we know, was applied to a group of Oxford undergrads who took their religion seriously, sufficiently to mark them out among their lighthearted fellows. They

did not defend themselves from the charge but made it the banner under which they lived and served. Before Wesley had the assurance of the new birth, he and the little group, originally formed by his brother Charles, methodically met for prayer, the study of the Greek Testament, and the examination of their souls; methodically they attended services, took the sacrament, and visited those sick and in prison. How much Wesley owed to this preliminary discipline it is difficult to assess, but he did not discard it, but applied it to develop the new life of faith and love. He encouraged his Methodists to follow this example and live disciplined lives of prayer, diligence, self-examination, and separation from worldly habits. He urged them to pursue Christian perfection in an attitude of diligent seeking, progressing to the moment when they would receive it by faith. It is not difficult to trace his Puritan and High Anglican ancestry in his recipe for primitive Christianity, but undoubtedly it contributed to the sustained development and maintenance of the Methodist revival.

His Directions given to his Band Societies enjoined Sabbath observance; abstinence from spiritous liquor, snuff, and tobacco; needless ornaments such as rings, earrings, necklaces, lace and ruffles, pawning and backbiting; and the maintenance of good works and attendance at all the ordinances of God. His General Rules are largely the basis of the General Rules of our own church.

But Wesley was no legalist. He not only made rules, but he sketched the character of a Methodist and showed the characteristics of those made perfect in love. Discipline was very definitely a means to an end, not an end in itself. It could prepare for faith and develop the experience received by faith, and this was its value.

Church rules today

We are living in an undisciplined age, and it might well be thought that to invite modern man to submit to anything like general rules would be to sabotage our appeal from the start. But I suspect that the winds of anarchy are blowing themselves out. An undisciplined, lawless person is not a very attractive animal. Recently the Labour Party in Britain took a sample opinion of the 3 million young people between 18 and 21 who will be part of the electorate at the next election. The survey showed that, instead of being "way out" in their morals, they had, on the whole, a dim view of our permissive society, with no time for the legalizing of *cannabis*, and of the strong opinion that students who misbehaved should have their educational grants withdrawn.

If rules are right, a reason can be given for them. Wesley was very ready to give a reason for his rules. Recently we were studying Paul's discussion of food offered to idols in I Cor. 8:10. We noticed that he did not quote the *Jerusalem decision* recorded in Acts 15. He reasoned it through on Christian principles and came to the same conclusion.

But there is a place for rules. Some Christians urgently want to know what

is involved in the daily life in living by the principles of love and righteousness. Wesley described his rules as "prudential helps grounded on reason and experience, in order to apply the general rules given in the Scriptures according to the particular circumstances." Paul not only stated the principle of love in Romans 13, but spelled it out in the relationships of life. One can think of lists in the Epistles such as I Cor. 13:4-7; Eph. 4:25-5:5; 5:22-6:9; which dot some of the i's and cross some of the t's of the Christian way of life.

There is a place in Christian ethics for the particular command and prohibition as well as for the general principle, though as Dr. Dunning has ably shown, they must be related. *Time* magazine recently quoted the following definition of the Christian obligation by a modern theologian: "There is only one thing which is always good regardless of circumstances, and that is neighborly concern, social responsibility, *agape* . . . in the situational approach of the new morality one enters into every decision-making moment armed with all the wisdom of culture, but prepared in one's freedom to suspend and violate any rule except that one must as responsibly as possible seek the good of one's neighbor." *Time's* comment is: ". . . quite a long thought for an eighteen-year-old during a passionate moment in the back seat of a car." To expect a teen-ager to apply a principle like that in a situation like that reminds me of Dr. Johnson's comment when told that a man who had been very unhappy in marriage had married again: "It is a triumph of hope over experience."

Some rules serve their purpose in the form in which they are given and need to be restated in another form when the context changes. How many here conscientiously abstain from things strangled and from blood? How many of the ladies cover their heads when praying or prophesying? No one at this conference has obeyed the apostolic command and greeted me with a holy kiss. When did you last wash the

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saints' feet (apart from your own)? I am not making light of the Word of God. All these commands have a validity today in a modern setting. It is only a wooden interpretation of them that makes them appear absurd.

Do we need to scrutinize some of our rules in this light? Does the advent of television make a second look at some of them necessary? Perhaps so, but are there more than one or two that need revision? The course of events has abundantly justified our stand on smoking, and I am bold to say that alcohol has no real, worthwhile place in modern society. So often in the past the relaxing of rules has been a sign of spiritual decay. Not always—I grant that. But often. We must be sure, if it falls to our lot to modify what has served us well in days gone by, that we do it with "clean hands, and a pure heart."

Duties to society

Perfect love operates both horizontally to man and vertically to God. Wesley was deeply conscious of his identity with the human race, while belonging to the new race in Christ through regeneration.

This was revealed in his concern for man's physical needs in his "Elementary Physic"; for his political responsibilities in "A Calm Address to Our American Colonies" (I am stressing his concern, not his inerrancy!); his concern for social justice in his "Thoughts upon Slavery"; his concern for the poor, typical of which is the entry in his *Journal*, January 4, 1785, when he was an old man of 82: "At this season we usually distribute coals and bread among the poor of the society. But I now considered they wanted clothes, as well as food. So on this, and the four following days I walked through the town and begged two hundred pounds, in order to clothe them that needed it most. But it was hard work, as most of the streets were filled with snow which often lay ankle deep, so that my feet were steeped in snow water nearly from morning til evening."

Then there was his concern for education in the establishment of Kingswood School and his writing of Latin grammars. Here is one who saw nothing inconsistent between learning and holiness. Wesleyan Christianity is the Christianity of the burning heart and the enlightened mind. One has only to think of the solid diet which he prescribed for his people in the Christian Library to realize how he interpreted loving God with all the mind. His motive was good if the meat was strong!

Wesley was deeply conscious that there was no such thing as a solitary Christian. He was largehearted towards Christians of different persuasions from himself, as witness his sermon on "Catholicity" and his letter to a Roman Catholic. I believe that Wesley's successors should use the friendly climate in the religious world to witness to the truths which accompany full salvation. We can make contact with other churches without capitulating to the idea of a monolithic world church.

The burning heart

Finally, Wesleyan religion is the religion of the burning heart, a heart which burns with love for God and for man. On May 21, 1738, the fire fell upon a carefully prepared altar. With scrupulous care and over the years the altar had been built. But until that climactic moment in Aldersgate Street, all that could be seen was a meticulously dressed little man, precise and sincere, who could no more set England ablaze than he could control his unruly parishioners in Georgia. And then the fire fell.

In the evening I went very unwillingly to a society in Aldersgate street where one was reading Luther's Preface to the Epistle to the Romans. About a quarter before nine, while he was describing the change which God works in the heart through faith in Christ, I felt my heart strangely warmed. I felt I did trust in Christ, Christ alone for salvation: And an assurance was given me, that he had taken away my sin; even mine, and saved me from the law of sin and death.

The faith of the servant had become the faith of a son, and Wesley became a common-bush ablaze with God. Trials and opposition still assailed, but many waters cannot quench love, nor can floods drown it. Nor can the human heart contain it. As it burns it spreads; and spread it must or it will be smothered in the confined space of a single heart.

*Oh, that the world might taste and see
The riches of His grace!
The arms of love that compass me
Would all mankind embrace.*

This is the authentic mark of Wesley's successors. Without it we are only a caricature of the great revivalist, with a carefully defined doctrine and a pathetic list of rules and no relevant panacea for the ills of our age. But with it we could be God's instruments of redemption in a lost world. Let our prayer be that of Charles Wesley:

*O Thou who camest from above
The pure celestial fire to impart,
Kindle a flame of sacred love
On the mean altar of my heart.*

There let it for Thy glory burn!

"Who am I?"

The Image of the Nazarene Preacher

By Tom Nees*

THE IDEA of a minister's image has certain negative connotations. A simple definition of an "image" is "that which is seen." A slight shift of emphasis, and "image" becomes "an appearance" or "facade." "Image-making" then becomes an attempt to impress with a good appearance. The idea of a "ministerial image" is difficult to discuss because of the ministry's disdain of pretense.

The extent to which Americans are interested in projecting a good image was explored by Vance Packard in his best seller, *The Status Seekers*. In this revealing study of contemporary American life, Packard uncovers the ways people attempt to project themselves favorably to others. In his analysis, we are all affected by the desire for status and very conscious of our "image."

It is no secret that creating a good image is important to many professions. I know a doctor who at one point in his preparation for medical practice

was counseled to join a more prestigious denomination than the Church of the Nazarene. Membership in the right church, he was told, would help create a good image for his medical career. The advice was not followed. This kind of pressure to develop an image, even at the expense of personal integrity, is an accepted practice of our society.

At least one writer thinks that the ministry is not immune to these pressures. In *How to Become a Bishop Without Being Religious*, Charles Merrill Smith writes: "Surveys show that American young people put the profession of the clergy near the bottom of the list of occupations they would like to enter, ranking it in desirability just a cut above undertaking and a small miscellany of other dubious callings . . . the prevailing public image of the clergyman is not such as to make our American young people want to be one . . . What is this image which fails to attract the favorable consideration of

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young men pondering a career?" What follows, in the book, is a humorous, painful, but all-too-true satire on the ways we ministers project ourselves.

The desire to create an image has a positive side as well as the negative. An image may be not only what a person appears to be, but a reflection of what he really is. Image-making does not necessarily mean the attempt to fool people. To work toward an improved image may be the effort to harmonize one's behavior with ideals and convictions; or to make practical the theory and ideal of the ministry.

The concern a minister feels about his image is often a question of identity. Even with all the advice available today, what preacher has not at some point in his life struggled with the question: "Who am I?" It must be that way. The ministry is not a stereotyped discipline with precisely defined duties. For the most part our responsibilities are not prescribed for us. There is no one around telling us what to do! Compared to other professions, we have relatively few outside demands placed upon us. Discipline and direction must come from within.

We deal with intangibles. Sometimes the result of our labor is difficult, if not impossible, to see. Our tools or methods are highly variable. What a staggering responsibility was suggested by Paul: "By all means save some" (I Cor. 9:22). "All means"! That covers a lot of ground and represents an ideal of performance matched by few other than the Apostle Paul himself.

If, in our search for identity, our attempt to match an "image" with our "calling" is disconcerting, perhaps there is comfort in numbers. In Exodus 3 we read that when Moses was called and commissioned to liberate the Hebrews he asked: "Who am I that I should go to Pharaoh, and bring the sons of Israel out of Egypt?" (RSV)

Elijah was an experienced prophet when his questions arose. Among other victories, this greatest of all the ancient prophets could claim defeat of 500 Baal priests; single-handed, one day on

Mount Carmel. Yet the sequel to that victory was his personal discouragement and despair at the thought of continuing as a prophet. Threatened by Jezebel, hiding under a broom tree, he welcomed death, saying: "It is enough; now, O Lord, take away my life; for I am not better than my fathers" (I Kings 19:4).

As a young man, Jeremiah could not see himself as the Lord's messenger. Perhaps he was intimidated by the judgment of some that a man is not ready for responsibility until he approaches the age of retirement. Was Jeremiah not struggling with the matter of identity and image when he protested: "Ah, Lord God! Behold, I do not know how to speak, for I am only a youth" (Jer. 1:6, RSV).

Paul's ministerial protégé, Timothy, was evidently timid and unsure of himself. Confident of Timothy's "faith" and "calling," Paul wrote: "Hence, I remind you to rekindle the gift of God that is within you" (II Tim. 1:6, RSV). A few verses later he instructs: "Follow the pattern of the sound words which you have heard from me" (II Tim. 1:13, RSV). This "pattern" was not to be an artificial image—a carbon copy of St. Paul. Timothy was to work on his own image: "Do your best to present yourself to God as one approved, a workman who has no need to be ashamed, rightly handling the word of truth" (II Tim. 2:15, RSV).

Whether we like it or not, we have an image. People think about us, talk about us, and compare us to their own ideas or images of the ministry. The image we have developed or are developing needs an occasional inspection. Is our image the result of conformity to existing patterns of society, formed by pressures of outside expectation? Or does our image reflect the attempt to harmonize behavior and conduct with conviction and calling?

The Image of the Nazarene Minister
I. The image of the average Nazarene minister based on a survey from 150 freshmen and sophomores in Bible, religious education, and doctrine classes at Olivet Nazarene College (1965). Survey was conducted by Prof. Otis Sáyes.

How they saw the average Nazarene minister:

Burden bearer	65%
Godly character and prayerful	60%
Dedicated, called, sacrificial	50%
Optimistic, bold, courageous, humorous	37%
Good personality and well-liked	31%
Friendly, kind, and understanding	31%
Well-trained, educated	17%
Good preacher and Bible student	17%
A mixture of good and bad	15%
No consistent picture possible	15%
Inconsistent, not what one expects	10%
Unrealistic, stereotyped, old-fashioned	10%
District and general programs more important	8%
Egotist, no leader	8%
Strict, emphasizes rules and negatives	8%
Builder, promoter, administrator	6%
Human—subject to error	6%
Poor preacher	6%
Neat, clean, good appearance	5%
Handyman jack-of-all-trades	5%
Supplements income with outside job	4%
Uneducated	3%

II. Some trends that give an unfortunate image of the preacher:

A. *Nationally:* Ministers such as Adam Clayton Powell, the "Marchers," comic radio ministers, preachers in name only, movies which create an adverse image of the preacher.

B. *In our own church:*

1. *Impressions we leave:*

- Lack of real dedication
- Lack of concern and burden
- Feeling of unimportance of the work

Ills.: One pastor unable to visit a very sick, hospitalized person, because he was leaving that day on a fishing trip.

Before the service—"Well, let's get this show on the road!"

Lack of planning for the services.

d. The feeling that we are more interested in the kind of parsonage we have than the kind of church

e. The feeling that we are more interested in the number on the roll and the title envelope than the soul

2. *Failure to project any kind of program*

a. Operate from Sunday to Sunday

b. Quick decisions for revivals, building programs, and offerings

c. No planning for budgets

3. *More and more trend toward outside employment*

a. Too many acquire a standard of living that cannot be maintained on a minister's salary.

b. Credit payments

c. Desire for security for the future

4. *Status seeking*

a. Try to be like ministers of other persuasions

b. Acceptance in ministerial connections

Lesson: Care must be taken lest we compromise our uniqueness as a church in trying to be like others. We must keep blessing of God in our services while we conduct a high type of service.

Practical Points that make a difference

They criticized him, but couldn't touch him!

Dear Sam:

Our pastor is the subject of much talk these days. It seems as though there is a group in the church who do not like him, but he stands tall with me.

They may have their point, but he is a godly man—and that makes the difference. Little children love and follow him. Senior citizens are comfortable in his presence. Plain people want to be with him. Everyone likes to see him come and no one likes to see him go. All who meet him are inclined to live a better life. He is his best sermon!

He is homely, rather awkward, and simple in his speech—but he is a thing of beauty—a beauty given by his Master.

They criticized him today, but they couldn't touch him!

Love,
Dad

If we would share the burdens of others,
we must be willing to share our own

"You Do Understand?"

By J. Melton Thomas*

I stood beside a hospital bed in my town, ministering as I might, to a man in an advanced state of cancer. It was Easter Sunday, and while his wife was out of the room speaking to departing visitors, I had shared with him something of what the Easter services had been at our church.

We talked of life, and of death, and of resurrection. We talked of the world that is to be, of the life that is to come. His faith was a firm, and heartening faith as I reviewed with him Paul's words: "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens" (II Cor. 5:1). This assurance was as much his as it had been Paul's before him, for he knew the same resurrected Lord.

Presently his wife returned and stood across his bed from me. Then as we talked, I discovered that what would likely be terminal disease in the husband was not the only thing troubling the two. Added to an already too heavy load was a pending problem with a daughter. She was a fine girl, a third-year student at the university, a place where she

had met a young rebel whom she now determined to marry. He was not only opposed to all that the family had always cherished and believed, but was also quite cynical about the whole matter.

They were troubled, and I shared their concern. And I tried to help. I spoke in generalities. I said the things we usually say. I told them I would pray with them about the daughter. I talked of principles, but their hearts weren't being helped much. Then suddenly I decided to share with them my own heart, for my wife and I had experienced a great heartbreak in an area in our own lives that was quite applicable to theirs. Rapport was immediate. The troubled mother glanced quickly at me, and then startled me with this query, "You do understand, then?"

I was in a somber mood as I left that hospital. I realized with a new clarity that somehow we ministers must identify with our people. They must feel that *we do understand*. Sometimes we may have to let the barriers down, and pull the curtains aside; and let them know that we too are very human and very vulnerable. We must enter into their joys and their sorrows, into their successes and their failures, into their high

times and their low moments. They must feel that we, in a very real sense, are like them, that we are "in all points tested" as they are.

Dr. Clovis G. Chappell tells of visiting a mother who had lost a little child in death. He was there, as a pastor should be, trying to comfort, doing what he could to minister grace. Then another mother came into the room and did more in a moment, with just a word, than he had been able to do up to this time. Said she, "I understand. I too lost one of mine. I have been where you are."

This is not to say that we must experience everything that every person experiences in order to be able to help him. It is to say, however, that we must have such feeling for, and sympathy with, people that they will know they can draw from us even though we have not been over the waters through which they are passing. The guide word here is *empathy*, which is defined as "the projection of one's own personality into the personality of another in order to understand him better" (Webster's New World Dictionary).

We minister grace when we thus identify. Indeed it is as we thus identify that grace is operative. Ezekiel experienced this. His two testimonies of it express two things that happen when we "get through to people, when we get where they

live." One of these things is a sometimes-astonishment at their state. "I sat where they sat, and remained there among them" (Ezek. 3:15). The burdens of some of our people are astonishing burdens! Ezekiel saw also that through such identification we open channels through which God can operate. "Now it came to pass in the thirtieth year, in the fourth month . . . as I was among the captives by the river Chebar, that the heavens were opened, and I saw visions of God" (Ezek. 1:1). All of us who have lived long in pastorate have had this same experience. We have found that as we have moved among the people, identified with the people, poured our love upon the people, that we too have "seen visions of God," yes, and of what He would do through us for the people!

In the long run, our people appreciate us more, and gain more strength from us, in these times than in any other. We may be "go-getters"; we may have our names in the papers from speeches made at the service clubs; we may be "making a real showing," statistically. I would venture, however, that the greatest satisfactions will come when in the quiet, demanding, troubled times some parishioner looks across a hospital bed, or across a counselling table, or up from a prayer altar, and says through tears, "You do understand, then?"

Those of you who can read Scripture well, not oratorically—that is hateful—but simply, reverently, feeling it yourselves, lost in it, can be quite sure that you will always reach some hearts.

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

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

Mechanics of the Ministry

By Raymond C. Kratzer*

Part VII. Preaching Program

IT GOES WITHOUT SAYING that we are "creatures of habit." The time we retire and the time we awake fall into a pattern. The food we eat for breakfast, for lunch, and for dinner has a similarity about it in most families. Certain expressions of speech characterize most individuals. Likewise, the thought patterns of the minister tend to follow certain courses which may affect his study habits and his preaching program.

The minister dare not become stereotyped in his preaching lest his effectiveness become less than it ought to be. Variety should be his watchword with a message that is anchored to the Rock, but "geared to the times." His preaching program should be broad enough to encompass all of the needs of his congregation and fit all ages. It must be "people-centered" rather than "preacher-centered." Many times the personal problems of the minister find their outlet in voicing their ramifications through a Sunday morning sermon. It may find a counterpart in a few of his congregation, but on the whole it will miss the mark.

In talking to laymen, occasionally they say something like this: "Our pastor is a wonderful preacher and we love him. But it has been a long time since he has preached a sermon on sin, or on restitution, or on the second coming of Christ, or on judgment, or on heaven, or on hell." Then I sense a hunger on the part of this layman for a more balanced diet of spiritual food which involves every facet of God's Word.

It is helpful occasionally to run a check on yourself to see how compre-

hensive your ministry is, or whether you have been playing on one string too much. Consequently, I have worked out a checklist of 65 subjects which cover a broad spectrum of biblical truth. It might be helpful to look them over and check them against your sermons of last year, listing the date when you preached on a similar subject. No doubt you will find some neglected areas of which you have been unaware. On the other hand, you may find that you have preached many times on a few of these subjects during the past 12 months—possibly forming a rut in one direction.

Many things influence the ministry of a preacher. In calling upon his people he is motivated to preach along a certain line. The current events of the day challenge him in the preparation of some sermons. Problem situations in the church color his thoughts and direct his preparation to try to solve them through his preaching. Personal needs evoke sermon seeds. Devotional reading cascades showers of refreshing ideas which cry for expression through the medium of the sermon. Hundreds of other stimuli impinge themselves upon the mind and heart of the man of God to become a part of the ingredients of a message from the Lord, poured through the sanctified imagination of His undersecretary to meet the needs of precious souls.

Paul urges the minister of God to "preach the word." Jesus prayed that His people might be sanctified through the truth. He said, "Thy word is truth." Again we are admonished to study to show ourselves "approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (II Tim. 2:15). This would cer-

tainly indicate a broad scope of subjects in a year's preaching program.

We as Nazarene preachers are opposed to a stereotyped programming of our church work. We believe in the freedom of the Spirit of God motivating us and guiding us—even to the changing of our preconceived and preplanned program. On the other hand, it is not at all unscriptural or unspiritual to have a plan and to work toward it in the power of the Spirit.

The checklist is only a partial list of the many subjects that cry for sermonizing. But there should be time in a year to cover all of this material. With 104 regular Sunday preaching services and 52 midweek services, there is room for almost twice as many subjects. Of course, many of these themes lend themselves to a series of sermons, which would cut down the number of categories. For instance, the subject of stewardship could involve a number of sermons in a series; likewise, prayer, Second Coming, atonement, including the pre-Easter themes, etc.

A regular checkup on neglected themes will help you to preach on some subjects that you may not particularly enjoy. But they must be presented to your congregation. And you will find that some of these difficult subjects will bear the most fruit. I recall preaching on sin one time in which I especially emphasized restitution. God came in a wonderful way. Even some of the dear old saints were thrilled with the ruggedness of the message and indicated that they wanted a more rugged gospel preached. Satan is always near to get us to soft-pedal the Word of God and to ignore those areas where the basic needs of victory lie.

It might be helpful sometime to poll your congregation for ideas. Ask them to write down some theme they would like you to preach on. Indicate that you will give prayerful attention to their suggestions, and if you are led of the Holy Spirit, you will bring a message along that line. I know we cannot open the door too wide for people to tell us what to preach about, but we dare not close our minds too tight

against the call for help from those to whom we minister. Likewise, such an emphasis will help to lift the sermon into a greater place of importance and people will become more conscious of its value.

It is good discipline to plan ahead. Big business plans for years in the future. It is not beside the point to chart your course as a pastor, even to arranging a "Preaching Program" for an entire year. Take an hour or two—or three—sometime soon in which to plan some sermon themes for the next three months at least. List every service—Wednesdays as well as Sundays. Some of these will already be used as times for special emphases such as revival, college quartets, etc. The season of the year will readily suggest some themes. And by the time you have gone over the enclosed list you will find great inspiration and blessing as you see the broad scope of the gospel. Likewise, your sermonic gristmill will have some containers in which to deposit relevant material as you live from day to day.

The Bible tells us that "it pleased God by the foolishness of preaching to save them that believe" (I Cor. 1:21). In our work as ministers of the Gospel, we must ever be aware of the importance of preaching. More problems can be solved, more light given, more burdens lifted, more idealism generated, and more work of eternal consequence can be initiated through the preaching of the Word than we can imagine.

We live in an age of counsel-itis. Social workers, psychologists, psychiatrists, and many other groups of people seem to think that all of the problems of the individual can be solved through counseling. Ministers find themselves being strongly motivated to increase their counsel-ratio with the disturbed members of their congregation. And certainly a wise pastor will have some skills in this area and will use them to advantage. But he must never let this method of helping people gain the pre-eminence over preaching-therapy.

(Continued on page 45)

*Superintendent, 6th District, Yakima, Wash.

GUIDE TO A YEAR'S PREACHING PROGRAM

THEME	Date	Date	Date	Date
Affliction				
Assurance				
Backsliding				
Beatitudes				
Bible				
Carnality				
Christ				
Church				
Confession				
Devil				
Duty				
Eternity				
Evangelism				
Faith				
Family				
Grace				
Greatness of God				
Guilt				
Heaven				
Hell				
Holiness				
Home				
Humility				
Idolatry				
Immortality				
Incarnation				
Intercession				
Joy				
Judgment				
Kindness				
Light				
Love				
Missions				
Neglect				
Obedience				
Prayer				
Pride				
Prophecy				
Quarreling				
Restitution				
Resurrection				
Revival				
Sanctification				
Second Coming				
Sin				
Stewardship				
Talents				
Temptation				
Testimony				
Tithing				
Unbelief				
Unselfishness				
Victory				
Vision				
Witnessing				
Worldliness				
Youth				
Zeal				



ADMINISTRATION

Ministers and Their Housing

By Donald R. White*

IT IS DEBATABLE whether a pastor of a church should own his own home. Although there are usually two sides to this proposition, I believe most ministers would agree that a pastor should not attempt to purchase a home in the area in which he is to serve. Despite the many enthusiastic articles written by ministers on the advantage of owning real estate, available information seems to indicate that only about 25 percent of the pastors are now buying their own houses.

Let us look at four aspects of the problem.

First, a minister should live in and be a part of the community in which he ministers. If the church has a manse or parsonage, and it is accepted as part of the "call," the pastor and his family will share in the life of the community.

If the "call" is to an inner-city situation or to a town "going downhill" and there is no parsonage, many a minister would be inclined to buy or rent a house outside the

community, possibly because he does not want his children growing up in an inner-city situation, or he finds better schools in a neighboring community, or he finds that taxes are less in another area, or because it would be a poor investment to buy in a deteriorating neighborhood.

On the other hand, if a minister is called to a rapidly growing suburban area and he has to provide his own house, many times he cannot afford the house he ought to have. The minister's salary is often small by comparison with the average income in good suburban communities. When a manse allowance is given, it often is less than the actual cost charged for an adequate house in the community (and good rentals are usually difficult to find at the time the house is needed!). If a manse is provided, it usually is well-located for service to the parishioners and is comparable in size and value to other houses in the community, even though it may be old. If the new minister is forced to buy a house, will he have the capital to make the down payment? Should

*Secretary, Board of Pensions, United Presbyterian Church in the U.S.A. Reprinted by permission from *Seminary Quarterly*, Fall, 1968.

the church advance the money? Should he expect a "special deal" from the banker? Even if the minister finds the down payment, the payments, insurance, taxes, maintenance, and upkeep usually exceed what is normally budgeted for housing. Too often, the banker or financial advisor recommends that the minister live on a less affluent edge of the community, so that the cost of the house will not take a disproportionate part of the pastor's income.

The call to service in a particular locality should not be dependant on the minister's ability to find adequate housing at reasonable cost. And the minister is not in a good position to know which part of town is best, nor should he keep a congregation waiting until he can find a good real estate "buy."

Second, if a minister has acquired a house in his last parish, it is probable he will be tempted to remain in that parish in retirement. Most Ministerial Relations Committees will agree that it is not a good policy for the retiring minister to remain in his last parish. If he was "beloved," it will be very difficult for the new minister to establish himself. Even if the older minister is a "saint," his wife may not be, and his children living in the area may be "unrestrained" in their comments. If the minister was disliked and virtually forced to retire, his continued presence is seldom an asset.

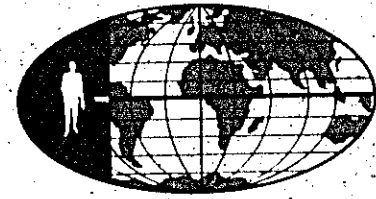
Third, when a minister owns his own house he has an investment to protect. Advocates for the minister buying his own home point to the equity he can accrue. This is true if the conditions are right. In recent years, with rising prices, many can point to real and enforced savings through ownership of a home. But

it is equally true that with a buyers' market the minister can lose money. The opportunity for profit depends upon the parish. If the parish is in an area of increasing values, it is a good investment. If, on the other hand, the parish is in an area of decreasing real-estate value, the minister will lose money he can ill afford. The owning of a house (particularly if money may be lost by selling) may become the deciding factor in determining whether to accept a new "call." (There are other equity investments that are as profitable as most housing which a minister is likely to buy.) The mobility of a ministry should never be dependent upon changes in the real-estate market.

It is usually difficult for a minister to move advantageously after age 55. There is a real temptation, after a few years, for the minister to decide that there is real merit in a long pastorate, so he decides to remain until retirement, even though the congregation may not be enthusiastic about the prospect. If a minister owns his own home in the community, the temptation to stay is even stronger.

While the manse may not be all that the minister wants or feels his wife deserves, it comes as part of the "call" which he can accept or reject. When the church finds that the quality of the minister is exceptionally good, the manse is often appropriately improved—much to the joy of the minister and his family (as well as the parishioners), and to the benefit of future pastors to that congregation.

Should the church provide a manse? Yes, for there is far more danger, both for the minister and the church, if the pastor is given the option of an allowance to select and purchase his own home.



The PASTOR'S SUPPLEMENT

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

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MINISTERIAL BENEVOLENCE



—A monthly series of questions and answers—

Q. The Social Security Administration gave a blanket increase in monthly benefits to its recipients in April, 1970. Does this mean that the amount which a retired Nazarene minister or widow is presently receiving from the Department of Ministerial Benevolence will be reduced due to this increase in Social Security benefit?

A. No. It has been a long-standing policy of the Department of Ministerial Benevolence *not* to reduce the amount of monthly assistance granted by the Department when there was a raise in Social Security benefits.

In fact, the General Board voted in its annual meeting in January, 1970, to increase the maximum amount of income allowable for a ministerial couple from \$225 per month to \$250 per month. The maximum amount allowable for a widow is \$160 per month and the maximum amount allowable for a single minister is \$175 per month.

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

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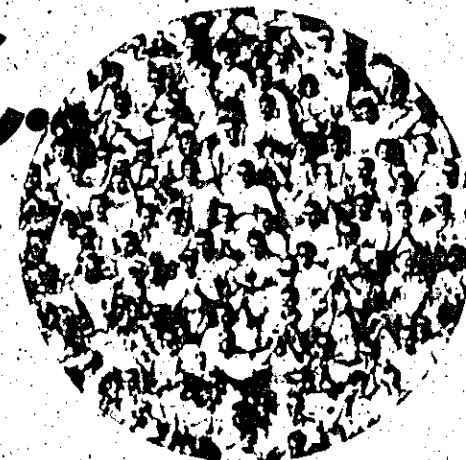
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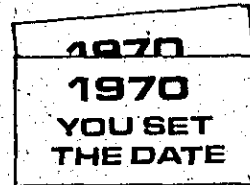
"etc." is the last word in a feature magazine. "etc." is the new Nazarene monthly magazine for college students and other young adults. This two-color monthly magazine sells for \$2.50 per year to individual subscribers. Local churches may order quantities of five or more on the church literature order blank for 50c each per quarter.

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Special Song: (P & W), "Hark, the Voice of Jesus Calling," vv. 1, 3, & 4

Scripture Reading: Acts 12:1-11 or Mark 11: 22-26

Message on Prayer and Fasting

Suggested Texts: I. Chronicles 7:14—"Prayer to Heal the Nations"

II. Thessalonians 3:1—"A Missionary's Call to Prayer"

Acts 12:5—"A Praying Church"

Daniel 9:3—"Daniel, the Intercessor"

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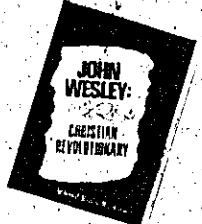
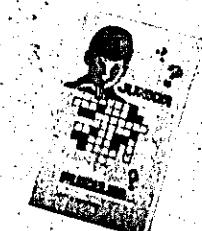
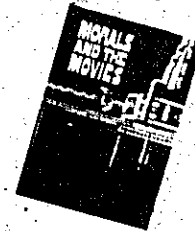
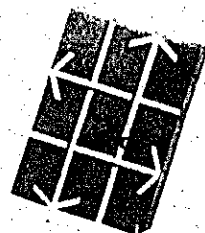
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"God Squad"

A GROUP OF NAZARENE pastors provided an interesting column a few months ago for Columnist Charles Connor in the Charleston (W. Va.) *Daily Mail* newspaper. It follows in part:

"Every Monday morning a little after 11, a group of nattily-dressed men begin to fill a table in the restaurant of the Charleston House. They exchange greetings and jokes and kid the waitresses, who know them well, and by 11:30 all are present.

Look like Salesmen

"First glance would tell any of the other diners present that these are salesmen. They have that look about them—affable, self-assured, good-natured, well-groomed and obviously enjoying the sweet smell of success.

But initial impressions are not all that accurate in these days of change. These are clergymen and Monday is their day off, if you can say any minister truly has a day off. They get together every Monday for lunch and have been doing so for the last 18 months.

"They get together because it's fun, an hour of the week when they can enjoy each other's company and, occasionally, as the Rev. Harold E. Runyan, explains, talk shop.

One Dressed Mod

"These are clergymen from the Church of the Nazarene, all between 30 and 45 years of age. The Rev. Morton Estep, of South Charleston First Church, probably is the youngest. He dresses a bit mod and on him it looks good. He has an 'in' with youth that many ministers miss. He calls the group the 'God Squad' but it doesn't come out with the slightest touch of irreverence. Behind his smile is deadly seriousness about his religion.

"For their hour on Monday fellow-

ship, all is light humor and fun. The Rev. Oval L. Stone, of Charleston First Church, is known affectionately to all as 'Round Rock.'

"Then there are the Revs. B. D. (Jack) Sutherland, pastor of the Southeast Church of the Nazarene in Kanawha City, James M. Bearden of the new Elk River Church of the Nazarene, Pat LaFon of the Valley Grove Church of the Nazarene on Elk Two Mile, and John Howard, Jr., of the Davis Creek Church of the Nazarene.

"It's just something that happened," explained Mr. Runyan, pastor of South Charleston's Grace Nazarene Church. "I can't recall how it started, really. I know the district superintendent, H. Harvey Hendershot, didn't call us together, although he drops in from time to time.

Exchange Ideas and Views

"Sometimes we talk shop, how the services went the day before, how the attendance is holding up, who the new members of the churches are. We exchange ideas and sermon topics. Mostly, though, we're there just to enjoy each other's company.

"It's good to see a bunch of preachers having a good time together and, come to think of it, they are salesmen of a sort.

"This Sunday, Easter, they have the greatest message of the Christian year to sell.

"It might not be a bad idea to drop in and hear it again. You might say it's a rerun, but it hasn't lost much in translation over the last 2,000 years.

Reader reaction to this column was good. It was regarded as interesting and it gave many in the secular public a new viewpoint on Nazarene pastors. The *Daily Mail* has about 500,000 readers.

O. JOE OLSON

The Nazarene Preacher



YOUTH & MISSIONS TOUR

A real, live happening is coming your way. If one of these rallies is in your area, try to attend. Everyone is invited.

A tremendous team of leaders will be featured.

SCHEDULE

Dr. E. S. Phillips, executive secretary of the Department of World Missions.	Sept. 15	Tuesday	Des Moines, Ia.
Rev. Jim Bond, general NYPS president and All-American basketball player, under appointment to Brazil	16	Wednesday	Lansing, Mich.
Rev. Wallace White, field superintendent in New Guinea	17	Thursday	Flint, Mich.
Dr. Mary Scott, executive secretary of the NWMS	18	Friday	Akron, Ohio
Rev. Franklin Cook, administrative assistant of the Department of World Missions	21	Monday	Syracuse, N.Y.
A STUDENT MISSION CORPS representative.	23	Wednesday	Wollaston, Mass.
At each scheduled stop, the program will be as follows:	24	Thursday	Lansdale, Pa.
Missionary Council Dinner (District & Local Councils)	26	Saturday	Columbia, S.C.
"Hamburger Banquet" (Young People)	29	Tuesday	Chattanooga, Tenn.
Teen Choir Practice	30	Wednesday	Nashville, Tenn.
Giant Rally	Oct. 1	Thursday	Little Rock, Ark.
	2	Friday	Bethany, Okla.
	3	Saturday	Dallas, Tex.
	6	Tuesday	Albuquerque, N.M.
	8	Thursday	Phbenix, Ariz.
	10	Saturday	Pasadena, Calif.
	12	Monday	Long Beach, Calif.
	13	Tuesday	Fresno, Calif.
	14	Wednesday	San Jose, Calif.
	15	Thursday	Sacramento, Calif.
	17	Saturday	Medford, Ore.
	19	Monday	Eugene, Ore.
	21	Wednesday	Walla Walla, Wash.
	22	Thursday	Spokane, Wash.
	23	Friday	Kelso, Wash.
	24	Saturday	Seattle, Wash.



How do you say
Bon Voyage
to college
students?

HERE'S AN IDEA

*Feature college students in a Sunday night service just before they leave for school.

*Use every one:

- sing specials
- testify
- tell about future plans
- lead singing
- pastor or youth leader may conduct an interview.
- preach

*Have an informal reception after service.

*Let them know you will be supporting them:

- send church literature during the year
- send the *Herald of Holiness* to each college student (special student rates, one-half price, October through May)

REMINDER - COLLEGE STUDENTS NEED A PASTOR, TOO.

(Plan to visit them on campus once a semester.)



Want to Do
Some
Prospecting?

Here are some ideas for finding prospective converts and new church members.

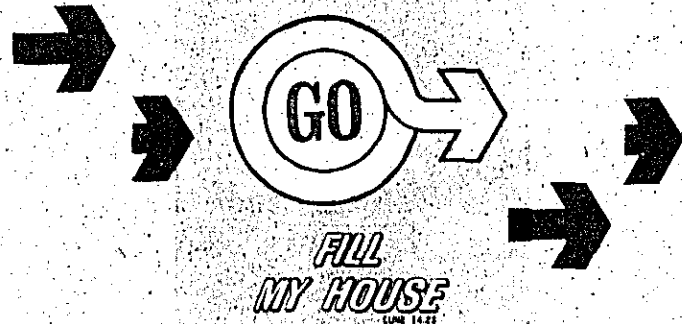
1. Check your Sunday school class books for un-churched visitors and enrollees.
2. Use the guest register book in the foyer of the church as a source for new prospects.
3. Take a good look at your Nazarene families. There may be some unsaved, unsanctified members of the family who need a special interest in your prayers and attention.
4. Every community has a number of people who are unchurched. Observe your neighborhood on your way to church next Sunday. Try to identify a family not going to church. Make it a point to introduce yourself to the parents and children of that family, taking in interest in the "personhood" of each family member. People want to be wanted for what they are, not just because they help the church attain an attendance or membership goal.

Help make 1970 a great

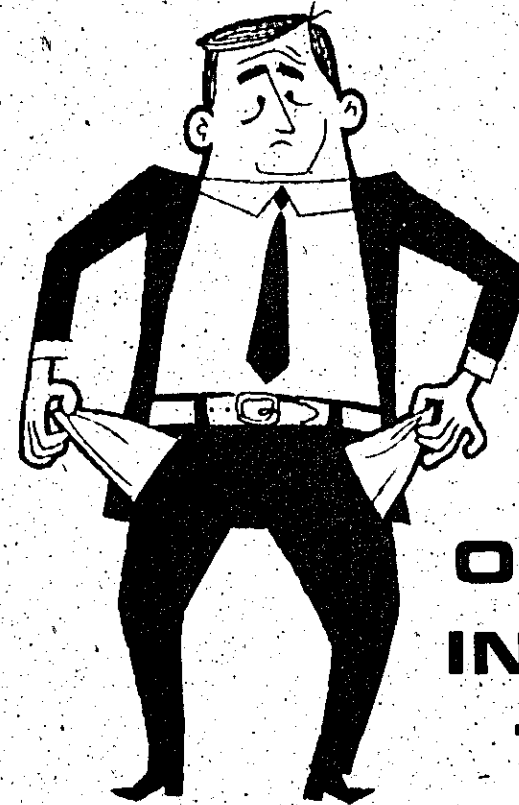
YEAR OF EVANGELISM

Department of Evangelism
Dr. John L. Knight, Executive Secretary
6401 The Paseo
Kansas City, Mo. 64131

OCTOBER SUNDAY SCHOOL ATTENDANCE DRIVE



COMPETITION BETWEEN DISTRICTS



DID YOU PAY LOTS OF FEDERAL INCOME TAX TOO?

DO YOU KNOW YOUR "MANUAL"???

How about Paragraph 159.12???

Is it operative in your church?

Hope so! Our families desperately need this valuable help. Write the

Director of Christian Family Life
6401 The Paseo, Kansas City, Mo. 64131

for a free kit of helps for your local director of Christian Family Life.

Have you considered cutting down on the amount of tax you have to pay and also benefitting yourself for your retirement years?

The Nazarene Retirement Program (tax-sheltered annuity) is still the best plan we know available because it guarantees a monthly retirement income for life after retirement.

Your employer (the local church) can contribute an amount each month into an annuity for you and it is not counted as income when you file your federal income tax.

For further information write: Dean Wessels
Board of Pensions
6401 The Paseo
Kansas City, Mo. 64131



GO FILL MY HOUSE

OCTOBER
4-25

4	5	6	7	1	2	3
11	12	13	14	15	16	17
18	19	20	21	22	23	24
25	26	27	28	29	30	31

A 4-SUNDAY ATTENDANCE INCENTIVE

Offering a biblical plan for inviting people to Sunday school

Here's how it works...

Inform the community

BANNER
In front of your church, in the auditorium or foyer, the impact of this large sign lets everyone know something special is happening at your church. Stained glass window design with invitation. "Let us go into the house of the Lord." is silk screened in three colors on heavy canvas. 4 x 10 feet. Suggested display date, September 13.
\$1-700 \$6.95
UX-400 WOODEN FRAME for displaying above banner outdoors \$5.25
Hardware included.



Stimulate church-wide enthusiasm



STREAMER
Posted in every classroom, on department bulletin boards, in the lobby, it will constantly remind members of Christ's command to "GO..." invite neighbors and friends to attend God's house. Striking 2 color reverse design reads, "GO... Fill My House." 4 x 22. Suggested display date, September 13.
Package of 6, 75c



Extend a friendly invitation



FLYER
A silent reminder of your personal invitations. Briefly explains the benefits of attending church. Friendly people, study of God's Word, a new way of life, concluding with an admonition to "help fill God's house and He'll fill your life with good things." Also appropriate as door to door hand bill, bulletin insert, mailing piece. Folds to 3 1/2 x 8 1/2. Matches streamer design. Suggested distribution, September 27, and throughout October.
\$-701 Package of 50, \$1.25; 2 pkgs. \$2.50;
5 pkgs. \$6.25; 10 pkgs. \$12.50

Encourage total participation

BOOKMARK

This unique little card provides space for writing in names a member attends to "GO" to and invites to Sunday school. As a marker in his Bible, it becomes a daily prayer list. The reverse side is then used to record those who accept the invitation and "come to fill." 1 1/2 x 5 1/2. Matches streamer design. Suggested distribution, September 20.
BM-703 Package of 50, 75c; 2 pkgs. \$1.50;
5 pkgs. \$3.75; 10 pkgs. \$7.50

Keep it front

POSTCARD

A friendly reminder emphasizing the importance of attending Sunday school. Appropriate for sending both visitors and regular members, or displaying personally. Reverse side is plain for addresses and or note. 3 1/2 x 5 1/2. Matches streamer design. Suggested distribution, throughout October.
SC-699 Package of 50, 65c; 2 pkgs. \$1.30;
5 pkgs. \$3.25; 10 pkgs. \$6.50

For related WELCOME SUPPLIES, RECOGNITION-AWARDS, and SOUL-WINNING ITEMS, consult the church-office copy of our "Master Buying Guide."

IMPORTANT! Local plans should be completed and ready to present to workers by August 30 or September 6. Material should be ordered and on hand by mid-September.

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

THE PREACHER'S WIFE

Mrs. B. Edgar Johnson

My Quiet Time

By Geneva McCullough*

MAY I SHARE SOMETHING that has revolutionized my life? About a year ago I was engaged in a conversation with another minister's wife, and our topic of discussion seemed to focus on our need for a "quiet time" with the Lord. As a result of this conversation, the Holy Spirit started dealing with me about a time to set aside for Him.

The next morning while I was doing my dishes, the Spirit reminded me again of my need for time to spend in His presence. Among many scriptures which came to mind was one of my favorites from Isa. 40:31, "But they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint."

Right then I stopped doing the dishes that had seemed so important and found a place alone with Him. As He drew near to my heart I began to see things in their right perspective. Dishes, diapers, and dusting began to take a lesser place, and the gifts of the Spirit took total importance.

After this quiet time I returned to the many duties that were mine for the day. There were still dishes to be washed, my grocery shopping to be done. Another scripture came to mind, "Wherefore let him that thinketh he standeth take heed lest he fall" (1 Cor. 10:12). I recalled a song my little daughter sings about the devil being a "sly old fox." If in your Christian

walk you have not come to this realization, then fasten your seat belt, because he always comes when least expected. I knew that, to insure against falling, I would have to make and keep a regular time for communion with Him. In prayer that evening the Lord brought to my attention a plan just right for me.

I have two small children and time is at a premium. To bring my thoughts from the seemingly mundane duties to the spiritual quiet time would not be easy. The first thing, then, would be to quiet my mind before Him.

Lunch at our house is a busy time. Our 15-month-old boy, who weighs 33 pounds, starts in about 11:30 o'clock telling me it is time to eat. After feeding my "bundles of joy" and putting them down for naps, I start on my "quiet time" for the day. I take the telephone off the hook, pull the blinds, and go to my bedroom. During this time I am not interrupted at all.

It has been amazing how the Lord has led me to wonderful Christian books that have been a source of strength. After reading two or three chapters of a good religious book, I go to my favorite Book, the Bible. Then comes my time for praising God for all the many blessings He has bestowed upon me and my family. After the praise comes my petition. When I have made known my supplication, I commend my way unto the Lord and trust in Him.

This refreshing time amidst the rush and pressure of my day is my con-

*Pastor's wife, Shawnee, Kans.

tinuing source of spiritual strength. This quiet time is usually between the hours of 1:30 and 3:30. This seems like a long time, but it passes so swiftly! I feel now that I couldn't live without it. I don't know how one can give counsel to another if he hasn't spent time alone in prayer.

Our church members are well aware of my quiet time and respect it. In fact, they are glad for it.

God has given me this quiet time just suited to my present needs, but I know that He will help anyone—with my schedule—to find just the "right time" if he really wants it.

IN THE STUDY

SERMON OF THE MONTH—

Any Load, Anytime, Any Distance

By James F. Ballew*

"Thy Speech Betrayeth Thee"

By Frankie Roland*

THE CLEANING LADY smiled as she mopped around my hospital bed. I was very homesick for my husband and infant son some 45 miles away, and I was rattling off about a mile a minute.

Leaning against her mop, she asked, "What part of the South are you from, Honey?"

There it goes again. I told myself. It was never, "Are you from the South?" but always, "What part of the South are you from, Honey?"

When I tell people I've lived "up North" for over 12 years, they raise their eyebrows. "I know, I know," I reply. "I'll never lose it!" I don't even realize I pronounce "help," "bulb," or "pie" differently until someone smiles. I usually don't catch on until someone has had me pronounce "nineteen" three times that it's just to hear me say it.

After the room was cleaned and the lady had left with her mop, I began to wonder about my "speech." I thought of what our general superintendent's wife had said at Pastors' Retreat last year. She said we all speak with an

"accent." She impressed upon us that if we have an accent of love our people will know it.

Then I thought of Peter. He had lived so close to the Master that his speech had actually betrayed him. I wondered then if we could really live close to the Master and not have our speech accented.

Does my speech betray me in regard to Christianity? Do I talk "different" because I'm constantly "practicing the presence of Christ" in my life? Do I have a joyful, happy countenance that would cause people to give a second look as I smile and pass? Do I practice praising or complaining? It is habitual either way.

As I looked heavenward past the 957 roses on the walls and ceiling (after 29 days in that room I knew the exact number), I began to pray, "Father, I want my speech to betray me. I want others to know, not only by the way I live, but by the things I say, that I serve Christ. I want my speech always to betray the fact that I am Your disciple. And last of all, if You can do anything with this southern brogue, please accent it with Your love. Amen."

TEXT: Phil. 2:25

Little people often play a large part in the history of the world, and in the saving of it. (Illus.: the Dutch boy, Hans, who saved the dike.) Men whose devotion to God prevents the eroding of values that are significant until they make our attention and devotion easier may oftentimes in secular or Bible history earn either one lip—or none at all. (Cf. Paul's roll call of the faithful in Hebrews 11.)

Twice in this Philippian letter there is reference to such a man, and his name comes with some difficulty—Epaphroditus. He was a little man who, by his devotion to God in his hidden place, made Paul's obedience to God the easier and more significant. Let me ask you to meet him. It seems to me that his very place in the sequence of events is of significance.

The Apostle Paul has been setting before us the necessity of Christian humility, Christian character, and sacrifice. He is drawing to our attention the fact that our Lord himself is our best Example in this matter, and saying to us, in effect, that we ought to shine as lights in a darkened world amidst a crooked and perverse generation. There comes immediately to our minds the pressing, perplexing question, Does it work? Does it really pay to live that kind of life in a darkened world? Paul points us to two men—Tim-

othy and Epaphroditus. He seems to say, Look at them. They bear the seal of God's truth that it does pay to serve God effectively and hopefully, however secreted may be our place of service.

In my parents' home when I was growing up there, was an eight-day clock with a great round face and yellow numerals filled with phosphorescent paint. They faced the window where the sun came in all of the day; and at night they shone so one could see the passing of the hours. So was Epaphroditus. In all of life's dark places he kept his face toward the Sun of Righteousness, until men passing by could see in his countenance something reflected of the loveliness of the God he served, the Lord he claimed, and the Master who owned him.

Measure him if you will. He was a man of Macedonia. We do not know when he first came into a saving fellowship with God through Christ. It may have been some 10 years earlier when Paul was in Philippi. In any event the church at Philippi had sent Epaphroditus to Paul, who was then in prison, to become a love slave of the apostle—to care for him, provide practical help and sustenance for this valiant soldier of the Cross. Writing now to the Philippian church, Paul calls him "your messenger." So he becomes in this event the servant of the Apostle Paul.

This servant had been seriously ill and there is reason to believe, on the basis of the Scriptures, that his illness had come as a direct result of his service. This

*Pastor's wife, Mound City, Mo.

*Nazarene elder, deceased.

says to us that illness is not necessarily evidence of sin, and that sometimes in the providence of God the illness is allowed to run its course, as it seems to have done in the life of Epaphroditus. The news of his illness had reached Philippi and the Christians were deeply concerned about him. He in turn was anxious because of their concern. Paul says in v. 26: "He longed after you all, and was full of heaviness, because that ye had heard that he had been sick."

I draw this to your attention to note that in this unhappy situation, a prison with all its rancor and ill spirit, there is in the life of these two men a deep well of compassion that is expressed to those whom they cannot reach or talk to. This is characteristic of the Christian heart—that however untoward and unlikely the circumstances, wherever the Church of Jesus Christ is most nearly associated with the heartbeat of God's kind of love, it expresses this kind of compassion. It cares. It seeks to do something.

The Apostle Paul expresses three qualities about Epaphroditus which reveal the reason for his helpfulness. It is important that we find this reason, for if we only weakly sentimentalize about it, we have done no good for ourselves. If we place Epaphroditus on a spiritual pedestal and say, "He is this kind of man, but we are not the same," we do violence to our own spirits. Unless we shall awaken in ourselves some gnawing, growing hunger to be like him, then we shall have said less than the Word of God calls to be said.

I. The Apostle Paul called him a brother. To be a brother to a man in Christ is fellowship at its highest level. I read of a man—a new convert to the Christian faith in the first century—a man of great position and stature in his community. He came to a Christian service and looked for a place to be seated. The leader said to him, "Come, my brother, and be seated here." He saw the vacant place and paused. The leader, thinking he had not heard, repeated, "Come, my brother, and be seated here." The new convert, still waiting, explained his hesitancy with a kind of chagrin, through clenched teeth, "I cannot, for I will not sit beside my slave." The leader said again, now with different motive, "Come, my brother, and be seated here." The stately man waited, teetering on the edge of decision, and finally stepped with firm tread and took the seat beside his slave. Whatever it

may mean for the social tensions of our time, I make now no reference. I do say to you that this man had recognized something basic and significant. The highest level of fellowship for any man is the level of common faith in God and common fellowship through it.

One day when Jesus' disciples had gone into town, a woman came and sat on the edge of the well and began to talk to Him. When the disciples returned they were amazed—first, that He was talking to a woman at all; and second, because she was a Samaritan.

In the story of Jonah we become so engrossed in the unusual fish that often we fail to remember that the burr on which Jonah was hung was the desire that, while God might bless Israel, He not bless Nineveh. He fell under the disapproval of God primarily because he had failed so miserably to understand that the all-reaching, all-encompassing concern of God reaches to save all mankind everywhere, that the sacred and peculiar place held by Israel was a place primarily of responsibility—as a plate of blessing always is.

II. The apostle not only identified Epaphroditus as a brother; he identified him as a fellow worker. I remember reading just recently that F. B. Meyer was 82 years of age and a great preacher, but still had but one ambition and that was to be the Lord's errand boy. Whether we put it quite like this or not, we need to recognize that a measure of the strength of Epaphroditus' life comes because he was a fellow worker. The church is always in need of people who simply will not quit when it seems the natural thing to quit.

You may have read Douglas MacArthur's biography, *Duty, Honor, and Country*. He includes an account from his life that speaks of this matter of quitting. In his early years he was stationed on the American plains, a kind of inconspicuous, unhappy place to be, with no honor in it. He served there with a man whom he identifies as First Sergeant Ripley. As this sergeant was leading a group of men, marching along in the American desert, gasping for water, they came upon an isolated homesteader. The sergeant asked "How far to the next water hole?" The homesteader said, "It's about 10 miles." On they trudged through the billows of heat, and their feet sank in the quagmires of hot sand for about three hours. They came to another homesteader and Ripley stopped to ask, "How far to the next water

hole?" The fellow replied, "About 10 miles." Ripley simply paused long enough to turn to his men and say, "It's alright, we're staying up with ourselves."

I don't know whether we have that kind of courage or not, but I do know that in this business of reaching men there are times when we work at it, and work at it, and work at it, and it seems that we are only keeping up with ourselves. The natural reaction is to pull over to the side and say, "Let's quit." But there is a water hole ahead! If we seem at times to be barely holding our own, it is because we are fellow workers under God.

III. Paul adds one other descriptive phrase about Epaphroditus. He calls him a fellow soldier. We might wonder how it was that Epaphroditus fell ill in Rome. There was another man in Rome from Philippi, a man by the name of Onesimus. He was a runaway slave. It may well be that he had come to know Jesus Christ by the work and influence of Epaphroditus. It may be that in his effort to reach Onesimus with the gospel, he had found himself in dirty hovels, and climbing up and down dank stairs, and out of this had come his illness. There is no reason for our faith to be meemic or weak. With the help of Christ it can be strong.

There is in Elton Trueblood's comment about the company of the committed, the following comment: "If we'll take seriously the transformation of the church as we know it, into a genuine order, we must voluntarily accept an agreed discipline." Then he talks about the discipline that the church is to accept. As this begins to grip our hearts we shall find a measure of the discipline associated with men who wear the uniform of their country, their disposition to go where they are commanded, their requirement to assume positions however trivial, in order that battles may be won and nations defended. So then from the Word of God comes the appeal for us to be fellow soldiers.

There is among the moving companies this motto on the backs and sides of their great vans: "At Your Service—Any Load, Any Time, Any Distance, Anywhere." It seems to me that if I should want to hold up a banner, if I should want to make a witness, if I should want to explain an affirmation of my faith, if I should tell God how I feel about it, I would want to say, "At Your Service, Any Load, Anytime, Any Distance, Anywhere!" May the Lord bless your hearts.

GLEANINGS

from the Greek

By Ralph Earle*

I Tim. 5:10-16

"Afflicted" or "Distressed"?

In v. 16 "she have brought up children" and "she have lodged strangers" are each one word in Greek—two compound verbs found only here in the New Testament. The second is more accurately rendered "shown hospitality to strangers."

"Afflicted" is a participle of the verb *thibo*, which means "to press." It includes all those who are suffering from the various pressures of life. Today "afflicted" generally suggests one who is ill. The term here has a wider application. Probably "distressed" or "oppressed" gives the idea better.

"Was Wanton" or "Feel Desire"?

The verb (v. 11) is *katastrēniaō* (only here in NT). It literally means "to feel the impulses of sexual desire" (Thayer). Arndt and Gingrich translate the clause, "when they feel sensuous impulses that alienate them from Christ." Lock (ICC) suggests that the meaning here is "to grow physically restless and so restive against the limitations of Christian widowhood." Bernard (CGT) says, "The metaphor is that of a young animal trying to free itself from the yoke." In Kittel's *Theological Dictionary of the New Testament* (III, 631) Schneider says the meaning is that "they become lascivious against Christ" or that "they burn with sensual desire in opposition to Christ."

Hendriksen (pp. 175-76) thinks that evil desire is not necessarily indicated here. It is natural for young widows to wish to remarry. For that very reason they should not be put on the official list of widows, lest they be more concerned with finding a husband than serving the Lord in the church. Hendriksen suggests "grow restless with desire." Unfortunately we have no secular example of this verb—this is the only passage cited in the two-volume

*Professor of New Testament, Nazarene Theological Seminary.

Lexicon of Liddell-Scott-Jones—so that the meaning is not completely clear. Good-speed has, "When their youthful vigor comes between them and Christ," which is a minimum rendering. The NEB puts it more strongly: "For when their passions draw them away from Christ." The RSV "grow wanton" hardly communicates to our day. "Feel desire" (Berkeley) may be the simplest translation.

"Damnation" or "Condemnation"?

The term "damnation" (v. 12) occurs about a dozen times in the King James Version (all in NT). Probably most informed Christians today would agree that this is an over-translation. The word here literally means "judgment." The strongest rendering it can properly be given is "condemnation."

"Faith" or "Pledge"?

The Greek word is *pistis*, which in the KJV is translated "faith," 239 of the 244 times it occurs in the New Testament. But the original classical connotation was "faithfulness, reliability" (A. & G.). Then it meant "solemn promise, oath." Thirdly, it signified "proof, pledge." Finally it came to have the religious signification of "trust, confidence," or "faith" in the active sense of believing.

The context indicates that here it clearly means "pledge"; that is, the pledge they made to give full loyalty to Christ. The idea that they had "cast off their first faith" (KJV) is probably too strong.

"Tattlers" or "Gossips"?

The term *phluaros* (v. 13) is found only here in the New Testament. It comes from the verb *phluo*, which means "to boil up" or "throw up bubbles" of water, and so "to indulge in empty and foolish talk" (Thayer). Actually the word here is an adjective, meaning "gossipy" (A. & G.). The best translation here is "gossip," which is used more today than "tattler."

"Guide" or "Rule"?

Paul advises younger women to marry, bear children, and "guide the house" (v. 14). This is one word in Greek, compounded of *oikos*, "house" or "household," and *despotes*, "master" or "lord" (cf. our "despot"). So the verb (only here in NT) literally means "to rule a household"

(Abbott-Smith) and is translated that way in the ASV. But since the New Testament suggests that the husband should be the head of the house, perhaps "manage a household" or "keep house" (A. & G.) is the basic idea. The NEB expresses it well: "preside over a home." That is what the wife and mother should do.

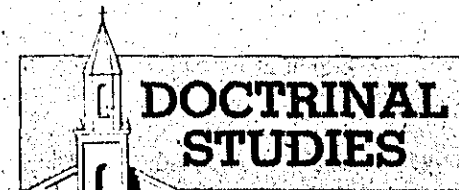
"Charged" or "Burdened"?

The Greek verb is *baren* (v. 16). It comes from *baros*, which means a "weight" or "burden." So the verb means "weigh down" or "burden." In the passive, as here, it signifies "be burdened." The church was not to be burdened with the care of widows who had relatives that could provide for them. Only those who were widows without support should be on the rolls.

Donald MacKenzie, in his article "Widows" in Hastings' *Dictionary of the Apostolic Church* (II, 676) says: "The Apostle makes it clear that no widows were to be relieved who had children or grandchildren able to support them. This was not simply to save the scanty finances of the Church, but much more in order to enforce a binding moral principle. There is every reason to believe that there were families who tried to evade what was a cardinal obligation of piety by attempting to get their widowed mothers or grandmothers to be supported by the Church. Possibly some widows were themselves eager to do so, so as to gain thus greater personal liberty. Against this St. Paul is emphatic in declaring that descendants ought to support their widowed relatives. He repeats this duty thrice . . . Church support is not a substitute for filial indifference or neglect."

The Early Church gave much attention to the care of widows. Polycarp speaks of widows as an "altar of sacrifice," on which Christians should lavish their offerings. Hermas urges believers to buy "oppressed souls" instead of more fields. Ignatius criticizes the heretics for failing to care for their widows and orphans. Aristides in his *Apology* says that Christians "do not turn away their countenance" from widows.

It was the Church of Jesus Christ which set the pattern for the care of the needy, providing orphanages, hospitals, and schools. Today the state has taken over many of these functions. But we as Christians still need to feel a personal compassion for those who are in need. It is a part of our Christian duty.



By Ross E. Price*

Maclaren's Observations on the New Man And the Extirpation of the Old

(Article VII)

Some very helpful insights are to be gained from the exposition of this passage by Alexander Maclaren. He is certain that St. Paul "considers the radical transformation and renovation of the whole moral nature as being the purpose of the revelation of God in Christ." This is nothing less than "a spiritual 'renewal' effected in our spirits in the deep center of our personal being, by that divine Spirit who, dwelling in us, is the 'spirit of our minds'." He insists that it is "a renovation of life and character, which is . . . the 'putting on,' as if it were a garment, of 'the new man,' created by a divine act and consisting in moral and spiritual likeness to God."

Maclaren is sure that "the great purpose of the Gospel is our moral renewal . . . the moral perfection of the individual." Hence he contends that "the Bible notion of what men need in order to be pure and good is very different from the superficial notions of worldly moralists and philanthropists." This is not "re-FORMation," for that can affect only the form and not the substance; rather what is needed is "renovation," or to go deeper still, "regeneration"; not new forms but new life. Nothing less than "extirpation of the old by the infusion of something new and pure that has no taint of corruption," will accomplish this. Thus he continues:

"What is needed is a radical transformation, going down to the very roots of the being; and that necessity is clearly implied in the language of this text, which declares that a nature possessing righteousness and holiness is a 'new man' to be

'put on' as from without, not to be evolved from within."

The elements, or characteristics, of this new nature are righteousness and holiness, nothing less than a new nature in Christ Jesus. And the apostle distinctly defines in what that new nature consists. "The perfection now does not consist in conformity to an ideal standard, but in likeness and devotion to God."¹ Let those who call themselves Christian people "remember that the purpose of [their] Christianity is [their] growth and perfecting in simple purity, and devotion to, and dependence on, our loving Father."²

He further says, "The great purpose of all the work of Christ—His life, His sorrows, His passion, His resurrection, His glory, His continuous operation by the Spirit and the word—is to make new men who shall be just and devout, righteous and holy."³

He would have us recognize that this new man is a creation, rather than a regeneration. It is more than a renewal. Hence he declares:

"The new man is created after the image of God . . . the restoration and completion of the earlier likeness . . . What is the true likeness? Moral harmony . . . The image of God lies not only in that personality which the 'father of lies' also possesses, but in righteousness and holiness."⁴

And it must never be forgotten that "the new man is not our work, it is God's creation."⁵ Rather, it is "a new and supernatural commencement . . . out of the line of natural causes. It . . . is a direct gift from God . . . a real new creation."⁶ Therefore "the new man is not a mere ideal but has a historical and present existence."⁷ It is nothing less than "a human person, even Jesus Christ, the express image of the Father . . . the beginning of the new creation, who of God is made unto us wisdom and righteousness."⁸ Thus are to heed the command, "Put ye on the Lord Jesus Christ" (Rom. 13:14). Once this is done, a most glorious consequence follows:

"We are clothed upon with Christ in a double way, or rather in, a double sense. We are 'found in Him not having our own righteousness,' but invested with Him for our pardon and acceptance."

We are clothed with His righteousness for our purifying and sanctifying.

Both are the conditions of our being like God. Both are the gifts of God . . . Both come from Christ, but for the one

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we have the invitation, 'Buy of the white raiment that thou mayest be clothed'; and for the other we have the command, 'Put on the Lord Jesus Christ, and make not provision for the flesh.'¹⁰

"There must be a putting off in order to and accompanying the putting on. Strip yourselves of yourselves, and then you shall not be found naked."¹¹

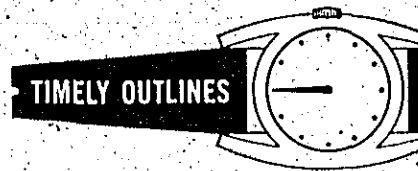
"The new nature is God's gift, and it is given to us according to His own fulness indeed; but also according to the measure of our faith . . . The garment with which He clothes our nakedness and hides our filth is woven in no earthly looms. As with the first sinful pair, so with all their children since, the Lord God made them the covering which they cannot make for themselves."¹²

Thus the "putting off of the old man" and the "putting on of the new man" are but the negative and positive aspects of the one and the same experience of divine cleansing and clothing.

"The 'old man' surely represents that

which came to us from Satan through Adam; the "new man" is the Lord Jesus Christ, our Wedding Garment of true holiness. Let us never forget it! There is no holiness apart from Christ! He is our Sanctification; He is our New Humanity; He alone unites us in himself with God's new race of redeemed and cleansed personalities.

¹⁰Cf. Alexander Maclaren, *Expositions of Holy Scripture, Ephesians*, pp. 233-31.
¹¹*Ibid.*, p. 247.
¹²*Ibid.*, p. 248.
¹³*Ibid.*
¹⁴*Ibid.*, p. 249.
¹⁵*Ibid.*
¹⁶*Ibid.*, p. 250.
¹⁷*Ibid.*
¹⁸*Ibid.*, p. 251.
¹⁹*Ibid.*, p. 253.
²⁰*Ibid.*, p. 254.
²¹*Ibid.*, pp. 254-55.
²²*Ibid.*, p. 253.
²³*Ibid.*, p. 256.
²⁴*Ibid.*
²⁵*Ibid.*
²⁶*Ibid.*, p. 257. Note the implications here for two works of grace.
²⁷*Ibid.*, p. 258.
²⁸*Ibid.*, pp. 258-59.



Does God Always Answer Prayer?

SCRIPTURE: Luke 11:1-13

TEXT: Luke 11:13

INTRODUCTION:

1. Human beings are perhaps the most mysterious of all of God's creation. Every other living thing is confined to a course of life by certain God-given laws or instincts. They have no choice of doing or not doing. God has set down laws and principles for humans to follow, but He has given them the choice. God has given Christians the principles to follow in prayer and the assurance of their prayers being answered, but still the old question keeps popping up, "Does God always answer prayer?" One of the many places in the Scripture where we can find the an-

swer is in one of the parables of Christ—the parable of the friend at midnight.

2. John the Baptist had been teaching his followers how to pray. The disciples of Jesus evidently heard about this, or were there at the time. Realizing their need of a knowledge in prayer, they approached Jesus, "Lord, teach us to pray, as John also taught his disciples." Jesus had just come from the place of prayer himself, and gave them an example of prayer. Following this example, He spoke a parable unto them, and it is from this parable that we draw the answer to the question.

3. We will analyze the parable, keeping in mind that it is a story illustrating the point which Jesus is trying to put across. Then we will set down the principles and laws which He was endeavoring to get His disciples to follow in His day, and which still remain true for today. In so doing, we will see that God does always answer prayer.

I. THE PARABLE OF THE FRIEND AT MIDNIGHT

A. A Man in a Predicament

1. Levison, in his book on the background and setting of the parables, gives us some valuable information as to the customs of Jesus' day.

2. Hospitality to Eastern people was a duty in which they loved to excel.

3. A certain man—any man had a friend which had arrived at his house at midnight.

a. This man had been on a long journey.

b. Travel was very uncertain in the East and also uncomfortable.

c. Conditions being the way they were, it was not unusual for a person to arrive at this hour of the night.

4. This friend must be served, but there was no bread in the house. The customs of the day will explain the reason why:

a. The larger villages had community-bakers.

b. The bread was prepared at home and taken to the community baking house.

c. On Friday, the people had to bake enough to last over the Sabbath.

d. The man was out of bread when his friend arrived and there was no bread in the house.

B. Another Man in a Predicament

1. The man with the visitor went to a neighbor's house and pounded on the door asking for three loaves of bread.

2. The neighbor answered and said, "Trouble me not: the door is now shut, and my children are with me in bed; I cannot rise and give thee."

a. The setup of the Eastern house: one room—lower and upper parts; slept together on mats; animals and bolted door.

b. The inevitability of disturbing the household.

3. Because of the persistence of the man, the neighbor gave him as many loaves as he needed.

II. CHRIST'S APPLICATION OF THE PARABLE

A. The Parable Is a Story

1. As a story it illustrates Christ's point.

2. The parable cannot be allegorized.

3. God is not like the neighbor who had to be hounded until he gave in.

B. Christ's Point Applied

1. Keep on asking and it will be given.

2. Keep on seeking, and ye shall find.

August, 1970

3. Keep on knocking, and the door shall be opened.

4. Everyone that asks, seeks, and knocks will receive, find, and the door will be opened to him.

5. "If ye then, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask him?"

III. PRINCIPLES IN ATTAINING ANSWERED PRAYER

A. Two Lessons from the Parable

1. God will always respond.

a. There is no such thing as unanswered prayer.

b. God listens to the cries of His children.

c. If we call, God will answer. The request may not be granted, but the prayer will be answered—Paul and his thorn in the flesh. To say prayer is not answered is one thing; to say we do not get what we want is another.

2. The value of persistence.

a. Repeating the request tests the desire.

b. No casual request will suffice.

c. Persistence is the key that unlocks the door.

d. Persistent prayer results in

- four things:
- (1) Patience is perfected.
 - (2) Humility is deepened.
 - (3) Purposes are clarified.
 - (4) Purposes are purged of dross.

B. Only True Prayer Will Attain Results

1. Prayer is a movement of our spirits to God's Spirit.

a. Prayer is answered only when it voices our deepest needs in keeping with God's will.

- (1) Trivial prayers are never answered.
- (2) Insincere prayers are never answered.
- (3) You cannot bargain with God.

b. Mankind must prove to God that his prayer is the plea of this all-controlling desire.

(1) There is no grace bestowed upon cheap devotion.

(2) We must earn our reward in honest toil of spirit and hand.

C. True Prayer Is Seeking Communion with God

1. "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you."

2. If we have communion with God, He promises us over and above that which we even think.

CONCLUSION

Prayer is the central and determining force in a man's life, but it is only this when it is true communion with God. If we persistently ask, and knock, we shall receive and find. God wants to give more than we want Him to give. Jesus said, "If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?" (Matt. 7:11)

BEECHER KUYENBALL

Entire Sanctification— A Second Crisis Experience

SCRIPTURE: Acts 19:1-6

Introduction

Read *Manual* statement on entire sanctification. Do we believe this doctrine—

1. Because the *Manual* states it? No.
 2. Because the Bible teaches it? Yes.
 3. Because experience proves it? Yes.
- Many people who are Christians have the experience. It is in the *Manual* because it is biblical and true to experience.

But why a second crisis experience?

I. Because it follows initial salvation.

- A. Salvation is repentance, godly sorrow for being out of God's will and in sin.
- B. Salvation is a new heart.
- C. Salvation is justification—God's forgiveness.
- D. Salvation is acceptance of the Christian way of life.

II. Because it deals with the carnal nature and not outward sins

- A. That nature which tends to draw one away from God (Rom. 7:22-25).
- B. Takes care of the nature within that caused us to sin before we were Christians (Mark 7:21-23).

III. Because it results in different ends

- A. It answers the cry for a pure heart.

1. The cry—Ps. 51:5-10

2. The answer—Acts 15:8-9

B. It brings peace.

Carnal war brought to an end! Rom. 8:1-10

IV. Because it is necessary to live a life of holiness, righteousness, and godliness

A. I Pet. 1:22

B. Without this cleansing, in the time of stress, inward warfare will result in unwanted actions.

C. With this cleansing one has a clear channel to serve God. No longer is the tendency away from God, but it is toward God.

Conclusion:

Are you ready to be sanctified? Is God speaking to you about entire sanctification?

ALLAN W. MILLER
Gladstone, Ore.

Turning Defeat into Victory

SCRIPTURE: I John 3:1-10. Underline the word "manifest" in vv. 5, 8, and 10.

Introduction

These three verses contain one central thought—Christ came to take away sin; v. 5, to take away sin—thereby v. 8, destroying the works of the devil—so that v. 10, we might live righteously in this world.

I. The struggle to live righteously. (v. 10).

Recognize the source of the conflict: " . . . we wrestle not against flesh and blood, but . . . against the rulers of the darkness of this world" (Eph. 6:12).

A. Which means that our battle is not with other people, circumstances, adverse conditions, discouragements, etc.

B. Our battle is with Satan. He uses whatever he can, but the enemy is always Satan!

II. "For this purpose, the Son of God was manifested, that he might destroy the works of the devil" (v. 8).

The Nazarene Preacher

"What is the work of the devil? To drive a wedge between God and man and destroy fellowship. He does this with a three-pronged attack:

A. Deceit—makes man believe that there is greater pleasure, joy, etc., in disobeying God than in obeying Him.

B. By bringing death in his wake.

1. Begins with highest level spiritual death.
2. Does not stop until death is complete.

C. Incites to rebellion.

1. Sometimes dramatic prodigal son.
2. Sometimes polite and refined—as rich young ruler.

III. Jesus destroys the work of the devil by taking "away our sin."

A. The manifestation of sin is seen in that:

1. Man is deceived and blinded by sin.
2. Man is dead in sin.
3. Man has rebelled against God's law and love.

B. Jesus takes away sin (and the manifestation of sin).

1. He gives us light for our blindness.
2. He gives us life, and life more abundant.
3. He conquers our rebellion with His love.

C. How? That is a mystery, but wherever and whenever men allow Christ to come into their hearts, sin disappears.

Conclusion:

The battle to live righteously is always a losing battle because of the work of the devil, but Jesus destroys the work of the devil by taking away your sin.

KENNETH L. DODGE
Syracuse, N.Y.

Covenant Cleansing

SCRIPTURE: Mal. 3:1-4

TEXT: "He shall sit as a refiner and purifier of silver" (v. 3).

August, 1970:

This prophetic passage is capable of recurring fulfillment. What it describes could take place here and now in some of your hearts and lives!

I. The Coming Saviour—v. 1

The "messenger of the covenant" is Jesus Christ. The "temple" to which He comes is the temple of human personality. Paul wrote to the church at Corinth, "Your body is the temple of the Holy Ghost" (I Cor. 6:19); "Ye are the temple of the living God" (II Cor. 6:16). The "covenant" which He administers is a solemn agreement to redemptive cleansing.

II. The Cleansing Symbolized—vv. 2-3

The persons to be cleansed are priests; "He shall purify the sons of Levi." Under the new covenant every believer is a priest; Peter wrote to the church, "Ye are . . . a royal priesthood" (I Pet. 2:9), i.e., a kingdom of priests.

The method of cleansing is illustrated from metallurgy: "He shall sit as a refiner and purifier of silver." By the fiery baptism with the Holy Spirit the earthy admixture of sin is removed, leaving the moral nature pure. On this pure nature the Refiner's image is reflected. We are "conformed to the image of his Son," as Paul puts it in Rom. 8:29.

III. The Consequent Service—vv. 3-4

The result of cleansing is "an offering in righteousness." The believer-priest, in the power of sanctification, can present his total being and living as an acceptable sacrifice. "Present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service" (Rom. 12:1).

The Lord comes to those who "seek" Him and who "delight in" Him, i.e., to men yielded to His purposes and "praying for His purging. If you would experience this covenant cleansing, seek Him today, seek Him with all your heart, and seek Him in obedient faith!

W. E. McCUMBER

Christian character is not an inheritance; each individual must build it for himself.

No life is without its influence; it either sheds light or casts a shadow.



IDEAS THAT WORK

"Herald" Evangelism

Miss Pauline Leavitt and Mrs. Alma Moore, "Herald Evangelists," are using the *Herald of Holiness* to reach un-churched homes.

Between them 225 subscriptions were made this year. Last year they were responsible for 137 subscriptions and they found that their method of outreach paid off.

Their pastor, Clifford Chew, Jr., of Calvary Church in Williamsport, Pa., reports—"Last year, because of the *Herald*, one bartender sold his saloon and put his home back together. A stranger in one of the factories gave her heart to God. A Baptist preacher was filled with the Holy Spirit and another drove 45 miles to talk about the second blessing. A Methodist minister came over into our denomination, and our own church people have found a way to witness."

The church feels the *Herald* is a good way to share Christ. This year with a membership of 52, a district quota of 75, and a local goal of 200, the church reached 300 subscriptions.

From *Herald of Holiness*

Hymn of the month

O Zion, Haste (1868)

No. 100, Praise and Worship Hymnal

The author of this great missionary hymn is Mary Ann Thomson, who was born in London in 1831. While still young she moved to Philadelphia, Pa., where she spent the rest of her life. She was married to John Thomson, who was a member of the staff of the Free Public Library of that city. Mrs. Thomson died in 1923.

Long night hours of anxious waiting at the bedside of her child stricken with typhoid fever were not lost for Mary Ann Thomson, for she enjoyed writing hymns, some of which were published. With great concern for lost souls and a strong faith in a God of limitless grace, her vision reached far beyond the shadows of her son's sick-room, and it was there she penned the stanzas of "O Zion, Haste."

An important influence in the writing of this hymn was Faber's beautiful hymn, "Hark, Hark, My soul! Angelic Songs Are Swelling," one of Mrs. Thomson's favorites. From it she no doubt received strength and hope for this night of trial. The music composed by Henry Smart served as the setting of her new lyric. This was later replaced by "Tidings."

BULLETIN BARREL



Master, Where Shall I Work Today?

Master, where shall I work today?
And my love flowed warm and free;
And He pointed out a tiny plot,
And said, "Tend that for Me."
But I answered quickly, "Oh, no, not there;
Not that little place for me!"

And His voice, when He spoke, it was not stern,
But He answered me tenderly:
"Little one, search that heart of thine—
Are you working for them or Me?
Nazareth was just a little place,
And so was Galilee."

—Selected

No enemy can come so near but that God is nearer.

A hire is a fellow who can be read like a book, but not shut up as easily.

The Nazarene Preacher

A BAG OF TOOLS

Isn't it strange that princes and kings,
And clowns that caper in sawdust rings,
And common folks like YOU and ME,
Are BUILDERS OF ETERNITY!
Each is given a bag of tools,
A shapeless mass, a book of rules;
And each must make, ere life is flown,
A STUMBLING-BLOCK or a STEPPING-STONE.

(R. L. Sharpe)

Perry, Okla., newsheet
R. Gauthrey Jones, pastor

PRAYER

Chrysostom said: "The potency of prayer has subdued the strength of fire; it has bridled the rage of lions, hushed anarchy to rest, extinguished wars, appeased the elements, expelled demons, burst the chains of death.

"Prayer has expanded the gates of heaven, assuaged diseases, dispelled frauds, rescued cities from destruction, stayed the sun in its course. It is the fountain, the root of a thousand blessings."

Clavis, N.M., Bulletin

Nine Requisites for Contented Living

HEALTH enough to make work a pleasure
WEALTH enough to support your needs
STRENGTH enough to battle with your difficulties and forsake them
GRACE enough to confess your sins and overcome them
PATIENCE enough to foil until some good is accomplished
CHARITY enough to see some good in your neighbor
LOVE enough to be useful and helpful to others
FAITH enough to make real the things of God
HOPE enough to remove all anxious fears concerning the future

Santa Ana, Calif., *Midweek Messenger*
Robert Scott, pastor

If you are satisfied with little in yourself, how can you demand much in others?

August, 1970

The following pledge, written by Ann Stratton, R.N., is taken by students in practical nursing. Should Sunday school teachers and church workers pledge themselves to anything less?

"I do solemnly pledge that in all things, I will strive to do—

Whatsoever things are honest,

Whatsoever things are just,

Whatsoever things are pure,

To regard as sacred, the confidence entrusted to me by others,

To be faithful and conscientious in the performance of my duties,

To respect those under whose guidance I am to work,

And I will endeavor within my capacity to meet the spiritual, physical, and emotional needs of those for whom I care."

—Selected

Unless a man keeps a partition between his imagination and his facts, he is in danger of becoming just an ordinary liar.

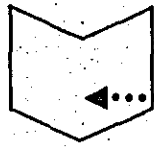
The man who does all his praying on his knees does not pray enough.

Christ doesn't require His disciples to be attorneys—just witnesses of His saving grace.

Preaching Program

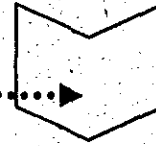
(Continued from page 13)

The latter is God's main tool with which to cure the ills of mankind. You should be able to assure men that, if they will attend your services regularly, they will find help through the ministry of the Word. Tell them to try it for a year. Then ask God to help you to relate God's answer to their problems as you uncover the many facets of His counsel. And let your preaching be "not with enticing words of man's wisdom, but in demonstration of the Spirit and of power . . ." (1 Cor. 2:4).



HERE AND THERE

AMONG BOOKS



Conducted by Willard H. Taylor*

Church Growth and the Word of God

By Alan R. Tippett (Grand Rapids, Mich.: Wm. B. Eerdmans Publishing Company, 82 pp., paper, \$1.95.)

Everybody is interested in church growth! That is, ministers are; church leaders indeed are. Dr. Donald McGavran and some of his colleagues at the Institute of Church Growth at Fuller Theological Seminary in Pasadena have made this term a haunting reality among us churchmen. Thank God for it!

However, no phase of church activity possesses legitimacy if it is not biblically based. Alan Tippett, a co-worker with Dr. McGavran and a missionary in the Fiji Islands for 20 years, tackles the task of spelling out the biblical foundations for the concept of church growth. The author seeks to show that "the church established by Jesus Christ and talked about in the Bible is, and must continue to be a growing church." He draws upon the promises of God given to Israel in the Old Testament, upon the multiphasic and commission message of Jesus, and upon the apostolic understanding of the nature of the Church's mission to demonstrate the principles of church growth. Tippett hardly misses a relevant scripture in successive chapters with "Church Growth as a Biblical Idea," "The Dynamics of Church Growth," "Problems of Non-growth," "Church Growth and the Current Situation," "Church Growth and the Christian Hope."

The people who talk "Church Growth" give the impression that a church that does not grow hardly has a right to call herself a church. For them, it is of the nature of a church to be growing. For this reason, obstacles to growth must be speedily eliminated by the help of the Holy Spirit. New forms of Christian mission must be developed for our changing world. The field

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is ripe unto harvest and "the Church must possess her harvest."

This is good reading. It's good preaching too. Pastors who feel a need for a fresh approach to this whole business of the church's outreach will find themselves returning to this book again and again for sermonic inspiration.

WILLARD H. TAYLOR

Thine Is the Kingdom

By James S. Stewart (New York: Charles Scribner's Sons, 74 pp., cloth, 95c.)

Not too long ago a friend sent me this weighty and exciting volume. Being a fan of James S. Stewart, the eminent professor of New Testament language, literature, and theology of the University of Edinburgh, I read it with relish and subsequently felt compelled to call it to the attention of our readers.

In this book Stewart seeks to answer the question, "What is the message of the Church in our time?" Men and women who pray, "Thine is the kingdom," must realize the burning reality of these words and take steps toward fulfillment. But in order to do so, as Stewart asserts, "we need constantly to remind ourselves that the imperative of the Church's mission to the world today rests solidly upon the indicative of the mighty acts of the Incarnation, the Cross and the Resurrection, and that the dynamic for our unaccomplished task is the accomplished deed of God."

There are 14 brief chapters or sermonettes in this book, but each one is a gem, radiating with flashing brilliance one aspect of the theme. Stewart discusses the motive of mission, personal religion and the world missionary enterprise, the limitations of servants, the nature of redemption, the meaning of history, the relationship between a world church and the local parish, the ultimate goal of God's work, and the un-

finished task of evangelization—to name several! Each homily revolves around a central proposition clearly stated at the beginning. Also, in each case Stewart lets us know where he is going with his thoughts. The well-furnished mind of the author enables him to introduce quotations of great divines which clinch the thought. For example, in making the point that "the sole ground of missionary endeavor is Christ," he quotes James Denny, who once heard a distinguished missionary say, "Some people do not believe in missions. They have no right to believe in missions; they do not believe in Christ."

Addressing himself to "the present prospects" of missions, Dr. Stewart acknowledges that the Church is in a time of crisis and is threatened by it. With true prophetic integrity he reminds us that the current situation in which Christian mission is challenged by the dark forces that bestride the world with their idolatry might well be the judgment of God upon Christendom for all that Christendom has left undone. However, the prophetic word is also one of mercy and hope. Thus he writes, "If the Biblical reading of history has any relevance today, it means that this present cataclysmic hour is alive with spiritual potentialities. God's judgments are in fact God's mercy. . . . Never before has there been such a chance of bringing millions to Christ. . . . How long the opportunity may remain we cannot tell. It may be frighteningly short. But for the moment the door is wide open."

Moreover, if we believe that in the Cross the decisive battle has been won, we should go forth to assault the powers of darkness, courageously remembering always that we are facing a defeated enemy.

WILLARD H. TAYLOR

The Family in Dialogue

By A. Donald Bell (Grand Rapids, Mich.: Zondervan Publishing House, 1968, 168 pp., cloth, \$3.95.)

The author of this fine book is professor of psychology and human relations at the Southwestern Baptist Theological Seminary. He has been a consultant to the University of Texas in the mental health of the family, a family counselor for 17 years, and a writer in the fields of marriage counseling and family education.

Dr. Bell covers the full range of family life, beginning with courtship and engage-

ment and concluding with an excellent discussion of the problems and privileges of those in their retirement years. The author shows the importance of communication (which he calls "dialogue") in all phases of family life.

The strength of the book is to be found in Chapters 4, 5, 6, 7, which are, respectively, "The Parent of the Teen-ager," "The Family Together," "The Productive Years," and "The Later Years." These are valuable chapters because they deal intelligently with subjects that are not receiving as much attention from Christian scholars as is needed.

Dr. Bell believes that establishing a Christian home is impossible when only human resources are employed, that this great enterprise calls for God as a Partner.

The Nazarene pastor could benefit from this book in the following ways: (1) as a tool for building better family relationships in his own home, (2) as resource material for family-life education classes in his church, and (3) as a source book for recommended reading for his parishioners.

JAMES D. HAMILTON

Obadiah

By John D. W. Watts (Grand Rapids, Mich.: Wm. B. Eerdmans Publishing House, 1969, 78 pp., cloth, \$3.95.)

If a scholar were asked to write a commentary on one of the books of the Old Testament, and the choice of book were his, the chances would be very slight that he would choose Obadiah, for several reasons—not least of which would be the difficult theological issue which lies at the heart of this 21-verse message. But John Watts, president of the Baptist Theological Seminary in Switzerland, has not been intimidated by these problems and has written a superb commentary, one that will, in my judgment, take its place among the classical commentaries on the minor prophets.

The author demonstrates an excellence in introductory studies and exegesis. The Book of Obadiah needs to be approached along a pathway of exacting examination of the preliminary questions of who, what, when, and where. Watts's introduction lays out this path with the skill of an engineer. After reviewing briefly earlier studies of Obadiah, he moves on to give a history of Edom (the nation to whom the book is addressed), Obadiah's position in biblical prophecy, Obadiah in Israel's worship, and a resume

of the theological background of Obadiah. Following this survey, Watts researches the text of Obadiah and then offers a personal translation of the book. The commentary itself is not lengthy but adequate and insightful. The concluding three pages of the book are given to the theology of Obadiah.

The date established for the writing of Obadiah is the early postexilic period—the end of the sixth or the first half of the fifth century B.C. Obadiah uses the occasion of the New Year's covenant festival to proclaim the doctrine of Yahweh's dominion, the central thesis of prophecy. Included in that assertion of the rule of God is the hope of salvation and the possibility of judgment. The sovereign rule of God finds expression in history through Israel. Thus, other nations will be judged by their attitude toward Israel and Israel's king. "Israel objectifies Yahweh." It is precisely at this point that the judgment of Edom is pertinent. Her mistreatment of Judah in the times of her political and economic distress rightfully called for the divine judgment. Israel has responsibility too. While God is disposed to protect her, whenever He ceases to do so, it is a sign of the divine judgment upon her. Watts concludes that Yahweh "continues to judge other nations by their attitude toward Israel, even in the moments of her humiliation." Israel thus functions in a dual role of both judging and making salvation possible to the nations. Judgment descends upon them when they attack Israel, but acceptance with God accrues when Israel truly serves the nations. The Book of Obadiah shows Israel in these two roles.

Watts's thesis has profound merit, for it offers some justification for the inclusion of this strange book in the canon.

This is a scholar's book indeed. It would be highly valuable for the pastor who is preaching his way through the challenging Twelve Prophets. The author's concise statement of the theology of this prophetic word provides the bedrock understanding which the minister needs for his homiletical task.

WILLARD H. TAYLOR

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CALENDAR DIGEST

AUGUST—

- NWMS National Workers and Bible School
- 18-23 International Laymen's Retreat
- 30 Promotion Day

SEPTEMBER—

- NWMS Alabaster Offering
- 6 Cradle Roll Sunday
- 27 Christian Education Week begins

OCTOBER—

- 4 Worldwide Communion Sunday
- 11 Laymen's Sunday
- 13 Canadian Thanksgiving
- 18 Bible College Offering Caravan Sunday
- 25 Rally Day

AMONG OURSELVES

In the recent college revivals, a young minister's wife was wonderfully sanctified wholly. She confessed that she had been the kind who had been "telling God every move." The spirit which even in the midst of the Lord's work wants to bend God instead of bending to God is the very essence of the carnal mind. Its deadliness is worse for the fact that it is largely subconscious. The sudden discovery of "what manner of spirit" we are of comes as a shock. But the discovery must come, then the confession and agonizing yielding—then the Spirit's remaking. Then release and power . . . Speaking of the preacher's wife, I should call attention to the new heading for her special page (p. 33). It was suggested by Waulea Renegar of Fort Worth, Texas. (Actually, her letter has not been the only expression along this line.) She writes: "The word 'Queen' has little connotation (except in the hearts of our husbands) with the lives of those who read this column. Our husbands are the biblical, and in most cases the practicing, heads of our homes. What is his title? Shepherd. Minister. Servant of his people. These are most descriptive. What are we? Queens? Queens of modest homes without outside help, operating on limited budgets while working and living with a shepherd? . . ." (Perhaps we need the gentle reminder that we preachers are not kings!) After suggesting "The Preacher's Wife," she explains: "This gets us all—pastorate, evangelism, college, missions, leadership. We all married a preacher, and most of us love being just what we are—our preacher's wife." Well, ladies, there it is—hope you like it.

Until next month.

BT

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